



# Umm al-Mu'minīn Sayyidah 'Ā'ishah

compiled by:

al-Durar al-Saniyyah Foundation

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## Transliteration key

أ - 'ā	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ṣ
ت - t	ع - 'c
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

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## Supervisor's Foreword

Unquestionably, all praises belong to Allah. We praise Him, seek help from Him, seek forgiveness from Him, and seek protection from Him from the evil of ourselves and our evil deeds. Whoever Allah guides will have none to misguide him and whoever He misguides will have none to guide him. I testify that there is no deity but Allah, He is one with no partner, and I testify that Muḥammad is His servant and Messenger.

After praises and salutations: Indeed, the best of speech is the Book of Allah, the finest guidance is the guidance of Muḥammad ﷺ, and the worst of affairs are the newly invented ones. Every newly invented matter is an innovation and every innovation is deviation.

The Muslim Ummah has never ceased to face attacks upon attacks, against its body, already weakened by wounds. Poisoned arrows have always been directed towards it from the side of the enemies of Islam, both internal and external, with the intention to harm the belief structure and canonical law of Islam. Simultaneously, it is the extreme grace and benevolence of Allah ﷻ that there is no sinister effort made except that a favour follows it. Allah—the Mighty and Majestic—has certainly spoken the truth when declaring:

وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

*But they plan, and Allah plans. And Allah is the best of planners.*<sup>1</sup>

The most severe of these attacks launched by the enemies of Islam is the assault against the honour of the Nabī of Islam and the leader of mankind, Muḥammad ibn ‘Abd Allāh—may the choicest of salutations and peace be upon him and his family—by raising objections against Umm al-Mu’minīn Sayyidah ‘Ā’ishah al-Ṣiddīqah bint al-Ṣiddīq ﷺ, slandering and accusing her, and spreading misconceptions about her by adulterating the concrete facts of the Qur’ān and Sunnah or simply fabricating lies against her.

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1 Sūrah al-Anfāl: 30.

The outcome, however, has come contrary to what they intended—and all praise belongs to Allah. Allah سُبْحَانَهُ وَتَعَالَى refuses except to perfect and complete His light even though the disbelievers despise it. Certainly, Allah سُبْحَانَهُ وَتَعَالَى has turned their plots against them. This contemporary slander, renewed from time to time, has awakened the resentment of the Muslims [for the enemies of Islam] and, at the same time, their love for the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his pure wives, especially Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, has increased manifold. They have consequently embarked on a mission to defend her, manifest her excellences, enliven her biography, and stimulate the fervour to defend her in the souls of her young sons. This is a confirmation of Allah’s—the Mighty and Majestic—declaration:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ

*Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you.*<sup>1</sup>

It has been the great benevolence of Allah سُبْحَانَهُ وَتَعَالَى upon al-Durar al-Saniyyah Foundation by allowing it to participate in this grand resistance in one of the various avenues of defending Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and expressing love for her with something unique, the benefit of which will last and the effect of which will grow. The organisation embarked on preparing an international academic competition on Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. The competition was:

### ***Our Mother ‘Ā’ishah ... the Queen of Chastity***

The aim and purpose of this competition was to motivate scholars and researchers to study the biography of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا in order to bring to light various angles of her life which are unknown to the majority, to expound on the strength of her relationship with the Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ, to identify the most apparent fabrications and misconceptions about her and to refute them in a deep-rooted academic style, to highlight some of the useful lessons of the slander incident, as well as other aspects which will enrich the Islamic library, increase attachment to our mother Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, enliven her mention in the souls, and increase satisfaction with her purity, chastity, and lofty character.

1 Sūrah al-Nūr: 11.

The response to the competition was overwhelming and it produced an all-embracing echo by the grace of Allah ﺳُبْحَانَہٗ وَتَعَالَى. Muslims from various corners of the globe responded. Treatises in the hundreds began pouring in, in succession. The academic team of the organisation took the responsibility of sifting through them, removing those entries which did not meet the standards of the competition. In addition, an international panel of adjudicators, comprising of a number of eminent ‘Ulamā’ and Shaykhs, was set up to adjudicate these submissions.

The matter did not end at selecting the winning submissions and handing out prizes. Rather, this effort extended to the publication of a comprehensive book on Umm al-Mu’minīn prepared by the academic team of the organisation. We are honoured today to present it to the Arab and Islamic world, in fact, to the entire world. The contents of the book has been sourced from more than five hundred and fifty sources. Pure is He and all grace and favours are from Him.

### **Our Course of Action in the Book**

The academic team at al-Durar al-Saniyyah Foundation carried out the following:

1. Selecting the most significant content of the winning submissions, composing the selected portions before cross referencing, refining, and editing them.
2. Perfecting the academic content by adding plentiful material to it ensuring that all the angles of the life of Umm al-Mu’minīn are covered, including her academic position and her effective effort in the field of Da’wah; gathering the most significant fabrications and misconceptions circulated about her; and other aspects, transforming the book into an academic encyclopaedia on Umm al-Mu’minīn—may Allah be pleased with her and make her happy.
3. Referencing aḥādīth and quotations the first time they appear in the book.
4. Defining obscure words from classical Arabic dictionaries and expounding on aḥādīth and statements.
5. Penning the biographies of eminent individuals, generally at their first appearance; except those who appear in the chain of narrators, those who are mentioned during critical examination of the narrators, those who have been mentioned by the way, and those who are contemporaries.
6. Designing a multifarious academic table of contents to the book.

This opportunity only allows me to thank Allah ﷻ profusely, the Being who favoured us with accomplishment of this task and honoured us by allowing us to defend the honour of His Nabī ﷺ. Coupled with this, I thank all those who participated in this effort, especially:

The academic team of the organisation who arranged the competition and ensured its success together with gathering academic material for the book and referencing, until the book reached this radiant form in the hands of the readers.

I thank the brothers in the printing, publishing, and distribution department who exhausted all efforts and went the extra mile to present this book in this wonderful form.

I am grateful to all the competitors who participated in the competition by preparing submissions. I single out those who were front-runners, whose submissions were exceptional and reveal the amount of effort spent in their preparation.

I present sincere gratitude and thanks to the members of the panel of adjudicators comprising of eminent ‘Ulamā’—who spent their time munificently in adjudicating the submissions of the competition—and those scholars and researchers who proofread and edited the book.

Finally, I should not forget to thank Majmū‘at Āl al-Shaykh al-Tijāriyyah for financing and sponsoring this competition just as I am thankful to those who assisted in its publication and electronic dissemination.

At the end, I beg Allah ﷻ to reward all abundantly and to manifest the benefit of this book worldwide.

Allah is the giver of capability and the guide to the straight path.

Supervisor over the preparation of the book

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## Favourable Comments about the Book

This blessed encyclopaedia reveals that this Ummah will always have truthful vigilant men who will undertake the task of defending their esteemed Nabī ﷺ and refuting the allegations and fabrications of the fabricators and liars—the enemies of the sinless Nabī ﷺ who disparage his honoured household and his chaste wives, especially Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. They have stood up to defend her, highlight her virtues, and enliven her biography in a scholarly style with proofs and evidences which smash the enemies of the religion, confirming His ﷻ declaration:

وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

*But Allah refuses except to perfect His light, although the disbelievers dislike it.*<sup>1</sup>

May Allah send salutations and peace upon our Nabī Muḥammad, his family, and all his Companions.

Shaykh ‘Abd al-‘Azīz ibn ‘Abd Allāh ibn Muḥammad Āl al-Shaykh

Grand Mufti of the Kingdom of Saudi Arabia

Head of the Association of Senior Scholars and the Organisation of Academic Research and Legal Opinions



‘Ā’ishah Umm al-Mu’minīn رَضِيَ اللهُ عَنْهَا, al-Ṣiddīqah bint al-Ṣiddīq: the most beloved of the Nabī’s ﷺ wives to him. Allah ﷻ selected her as a spouse for His Nabī ﷺ.

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ

*And your Lord creates what He wills and chooses.*<sup>2</sup>

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1 Sūrah al-Tawbah: 32.

2 Sūrah al-Qaṣaṣ: 68.

Her excellence became manifest by the knowledge of the Nabī ﷺ that she carried and transmitted in text and explanation. Owing to her nobility by her Rabb and her lofty status in the eyes of the Nabī ﷺ, Allah revealed in her innocence [verses of] Qur'ān which will be recited. It is most befitting that books be authored about her virtues and merits, which will serve as direction and guidance for her followers and be distasteful to the malicious Rawāfiḍ. This encyclopaedia named 'Ā'ishah Umm al-Mu'minīn will become the coolness of the eyes of the believers—the Ahl al-Sunnah wa al-Jamā'ah—and a means of remorse and rage for the innovators—the polytheist Rawāfiḍ.

Shaykh 'Abd al-Raḥmān ibn Nāṣir al-Barrāk

Former Lecturer at Jāmi'at al-Imām Muḥammad ibn Sa'ūd al-Islāmiyyah



The hypocrites of every area and era have never ceased plotting the worst of plots against Islam and the Nabī of Islam in their attempt to extinguish the light of Allah with their mouths. And Allah will perfect His light, even though the disbelievers are averse to it. Among their evil plots is their disparagement of the most superior of the Nabī's ﷺ wives and the most beloved of his consorts ('Ā'ishah bint al-Ṣiddīq (رضي الله عنها)). This ridicule returns upon their hearts. Allah has foreordained a team of the cream of scholars to challenge them and refute them. These critiques are thus :

فلم يضرها و أوهى قرنه الوعل

كناطح صخرة يوما ليوهنها

Like a mountain goat thrusting (with his horn) at a solid boulder one day, to weaken it, leaving it without any damage and damaging his horn in the process.

To declare her chastity, Allah ﷻ has revealed [a portion of the] Qur'ān which will be recited till the Day of Qiyāmah and He has revealed the like to refute them and threaten them. And all praise belongs to Allah, the Rabb of the universe.

Shaykh Ṣāliḥ ibn Fawzān al-Fawzān

Member of the Association of Senior Scholars in Saudi [Arabia]



The Muslims love Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا given that she is the spouse of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the most beloved of his wives, she is their mother, her biography is filled with aspects that will enrage the Rawāfiḍ, and it is replete with aspects that will refute disbelievers who spread rumours about the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. May Allah سُبحانه وتعالى reward abundantly the one who undertakes this blessed task of compiling her biography and disseminating the same.

Shaykh Ja‘far Shaykh Idrīs

Former Lecturer at Jāmi‘at al-Imām Muḥammad ibn Sa‘ūd al-Islāmiyyah



Certainly, ‘Ā’ishah Umm al-Mu‘minīn رَضِيَ اللهُ عَنْهَا is the ideal for the Muslim woman in her lofty upbringing, intense adherence to religion, strong personality, pure origin, vast knowledge, remarkable memory, excellent jurisprudence, harmonious relationship with the women of her era, and incessant generosity. The Qur’ān was revealed to defend her. Sufficient [virtue for her] is the Nabī’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ love for her, Jibrīl’s salām to her, and the believer—of every area and era—praying for Allah’s pleasure upon her. This book highlights her fragrant biography. By knowledge, emulation is ascertained.

Shaykh Akram Ḍiyā’ al-‘Umarī

Member of the Council of the Revival of Islamic Heritage and Theoretical Dissemination by the Ministry of Islamic Trusts and Affairs, Qatar

Member of the Panel of Adjudicators of the Competition



‘Ā’ishah Umm al-Mu‘minīn al-Ṣiddīqah bint al-Ṣiddīq رَضِيَ اللهُ عَنْهَا: Allah revealed her innocence from above the seven heavens in the form of Qur’ān that will be recited till the Day of Qiyāmah. Thus, whoever slanders her with the offence from which Allah has exonerated her is a disbeliever in Allah, the Greatest. This book (‘Ā’ishah Umm al-Mu‘minīn) is a cure for the one whose heart contains a disease, an exposure of the misconceptions of the sceptics, a refutation of the fabrications of the fabricators, and an exposition of the truth for the seekers and enquirers. May Allah guide the

strides, make it beneficial as a means, and record reward and recompense. He is the Patron and All Powerful to execute this. May Allah send salutations upon our Nabī Muḥammad, his family, Companions, and followers.

Shaykh ‘Abd al-‘Azīz ibn ‘Abd Allāh al-Rājihī

Assistant Lecturer at Jāmi‘at al-Imām Muḥammad ibn Sa‘ūd al-Islāmiyyah



Umm al-Mu‘minīn Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا is an authority in the knowledge of Dīn and a teacher of the Ṣaḥābah and Tābi‘īn. Before this, she is the Mother of the Believers. When kindness, honour, and loyalty is the right of every mother, then what about the woman who is the mother of all the believers and a leader among the leaders of the Muslims.

Undoubtedly, this valuable splendid book is among the greatest forms of kindness and loyalty to our mother and our leader ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. May Allah سُبْحَانَهُ وَتَعَالَى accept those who understood this task and contributed to it. May Allah reward them from the side of the Muslims with every goodness and benevolence.

Shaykh Aḥmad al-Rīsūnī

Head of the Union of Scholars of the Ahl al-Sunnah



Indeed, this book (*‘Ā’ishah Umm al-Mu‘minīn*) is one of the finest pieces of literature written on the biography of Umm al-Mu‘minīn رَضِيَ اللَّهُ عَنْهَا. It has collected sections of her character and revealed the beauty of her virtues. The proficient brothers have defended their mother and have dealt with the misconceptions of the rumour mongers—who masterminded the slander in current and old times—by turning it into dust, in the sight of those who judge with fairness. May Allah reward them with the best of His rewards. The Book of their Rabb—which has exonerated their mother and established īmān for her—is sufficient for the Ahl al-Sunnah. And to Allah belongs all praise. Nonetheless, this book will prove beneficial in strengthening and fortifying faith. Hence, its study is worthy.

I call upon the Muslims in general and the Shī'ah in particular to read this book with impartiality, for it removes the veil, eliminates misconceptions, and authenticates the truth manifestly for one who reads it in search of the clear truth.

I implore Allah to reward the brothers of al-Durar al-Saniyyah Foundation abundantly for this effort and to bless it and to make them treasures for the Ummah and inviters to the Sunnah for as long as He keeps them alive. And all praise belongs to Allah, Lord of the universe.

Shaykh Nāṣir ibn Sulaymān al-'Umar

General Supervisor over the Muslim Board



From among the specialities of Islam is lofty character and flavoursome demeanour. In words:

وَقُولُوا لِلنَّاسِ حُسْنًا

*And speak to people good [words].<sup>1</sup>*

and in action:

وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

*And do good - that you may succeed.<sup>2</sup>*

Swearing and cursing is not part of Islam at all.

وَلَمْ يَكُن رَسُولَ اللَّهِ سَبَابًا وَلَا فِحَاشًا وَلَا لَعَانًا

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was neither uncouth, nor vulgar, nor given to cursing.

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1 Sūrah al-Baqarah: 83.

2 Sūrah al-Ḥajj: 77.

He declared:

إني لم أبعث لعانا وإنما بعثت رحمة

I will certainly not sent as a curser. I was only sent as a mercy.

لا ينبغي لصديق أن يكون لعانا

It is not befitting for a Ṣiddīq to be vulgar.

How have these people then made cursing part of religion and a means of proximity to Allah? What is the case of one who dares to swear the Mother of the Believers, the beloved of the Messenger of the Lord of the universe, ‘Ā’ishah bint Abī Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهَا? Behold! They have failed miserably and suffered great loss:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا

*Indeed, those who abuse Allah and His Messenger – Allah has cursed them in this world and the Hereafter and prepared for them a humiliating punishment.*<sup>1</sup>

This great thesis radiates with rays of glorious deeds, shines with the beams of pride for our mother ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, eliminates—with proof and evidence—every misconception, and demolishes—with grace and accuracy—every fabrication.

We all are incapable of explaining her lofty virtue. We all have drunk from her knowledge, we take pride in praising her, and gain proximity to Allah by loving her. May Allah be pleased with her and keep her happy.

Shaykh ‘Alī ibn ‘Umar Bādaḥdaḥ

General secretary for the Legal branch of Nūr al-Waqfī



<sup>1</sup> Sūrah al-Aḥzāb: 57.

This is an academic project promoting the excellence of Umm al-Mu'minīn 'Ā'ishah—may Allah be pleased with her and her father—defending her, and disgracing the past and present renegades and heretics who accuse her. It is a voluminous collection and a great reference—founded, verified with evidence, and reliable. A perfect reference book for preachers, debaters, and those anticipating reward as well as a minaret for every researcher and seeker of the truth from the general Muslim masses. I hope that this project will serve as a model from which inspiration will be taken to confront many aspects which are delved into in abundance and need elucidation. I beg Allah to reward those who managed and supported this project, and to grant us and them sincerity and acceptance.

Shaykh 'Abd al-Raḥmān al-Ṣāliḥ al-Maḥmūd

Lecturer at Jāmi'at al-Imām Muḥammad ibn Sa'ūd al-Islāmiyyah



How many a favour came in a struggle? Rāfiḍī minions have become insolent towards the Companions of the Messenger of Allah ﷺ and his wives—may Allah be pleased with them—in particular al-Ṣiddīqah bint al-Ṣiddīq, the exonerated from above the seven heavens, 'Ā'ishah رَضِيَ اللهُ عَنْهَا. The result of this was that the possessive men and women went in motion to tackle the misconceptions of the haters and to underscore the virtues of Umm al-Mu'minīn. This action is productive in itself. May Allah reward those who have undertaken this task, participated, and assisted with the best and most perfect rewards.

Shaykh Sa'd ibn 'Abd Allāh al-Ḥamīd

Assistant Lecturer at the University of King Sa'ūd, Riyadh

Member of the Panel of Adjudicators of the Competition



The al-Durar al-Saniyyah Foundation has shouldered the responsibility of authoring a book on Umm al-Mu'minīn 'Ā'ishah رَضِيَ اللهُ عَنْهَا. They have pursued accuracy, objectivism, and determining the truth and have accomplished the task par excellence.

Owing to this, I exhort the dissemination of this magnificent project and taking benefit from it in several languages. And help is sought from Allah.

Shaykh ‘Awaḍ ibn Muḥammad al-Qarnī

Former Lecturer at Jāmi‘at al-Imām Muḥammad ibn Sa‘ūd al-Islāmiyyah



Defending all the Ṣaḥābah, and in particular Umm al-Mu‘minīn who has been victimised by the hypocrites and those who resist stubbornly, is among the most important duties and the most beneficial forms of jihād.

From the finest of what I have come across in this regard is the book titled *‘Ā’ishah Umm al-Mu‘minīn*, from a number of researchers. I have studied its table of contents and read some of the discussions only to find it one of the finest and most comprehensive pieces authored in this regard. May Allah reward those who have undertaken the task of investigation, selection, composition, and supervision with the best of rewards. May Allah benefit thereby the Ahl al-Sunnah and subdue the Rawāfiḍ and innovators.

Shaykh Aḥmad ibn Ḥasan al-Mu‘allim

Deputy President of the Association of Scholars of Yemen



This encyclopaedia before you is a healing for the hearts of the believers owing to the truth, proofs, and facts contained herein and sufficient to refute those who have an illness in their hearts, who follow the allegorical verses of the Qur’ān. May Allah reward everyone who participated in this with a handsome reward, owing to the effort they exhausted and the great achievement they accomplished. The Ummah is in dire need of it in this era. I beg Allah for their acceptance and success. May Allah send salutations upon our Nabī Muḥammad, his family, his wives the mothers of the believers, and the Ṣaḥābah altogether.

Shaykh Ṣāliḥ ibn ‘Abd Allāh al-Durwaysh

Judge at the Appeal Court in Makkah al-Mukarramah

Member of the Panel of Adjudicators of the Competition



Umm al-Mu'minīn 'Ā'ishah رَضِيَ اللهُ عَنْهَا, al-Ṣiddīqah bint al-Ṣiddīq, and the beloved of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The academic team of al-Durar al-Saniyyah Foundation has prepared an encyclopaedia titled 'Ā'ishah Umm al-Mu'minīn which has gathered beneficial facts, solid investigations, correct responses, and strong rebuttals in a superb style and a pleasing sequence. May Allah bless their endeavours and projects.

Shaykh 'Abd al-'Azīz ibn Muḥammad al-'Abd al-Laṭīf

Assistant Lecturer at Jāmi'at al-Imām Muḥammad ibn Sa'ūd al-Islāmiyyah

Member of the Panel of Adjudicators of the Competition



The insolence of some towards Umm al-Mu'minīn and the honour of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was a test for the entire Ummah. However, it carried with it great gifts. Just as He—the Loftiest—declared:

لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ

*Do not think it bad for you; rather it is good for you.*<sup>1</sup>

This beneficial book titled 'Ā'ishah Umm al-Mu'minīn رَضِيَ اللهُ عَنْهَا is among the most beneficial and comprehensive books which discusses al-Ṣiddīqah. It has covered her life, her qualities, her status, and her knowledge. It has disproven the fabrications concocted about her and removed the misconceptions spread about her—may Allah be pleased with her and her father—which brings satisfaction to the heart of every monotheist Sunnī and burns the heart of every malicious swearer.

May Allah reward all those who played a part in finalising this great treatise, by word, investigation, correction, compilation, publication, or distribution.

Shaykh Sa'd ibn 'Abd Allāh al-Burayk

Imām and Lecturer at Jāmi' al-Amīr Khalid ibn Sa'ūd, Riyadh

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1 Sūrah al-Nūr: 11.

Radiant pages, the heretics wish to blacken. The first of them: the Divine Sharī'ah, which the Ṣaḥābah applied, resulting in unprecedented justice and peace coming about. They [the enemies of Islam] complained: It is a dominion which includes the obliteration of rights and freedoms.

The second of them: The conquests which transformed the people from the worship of slaves to the worship of Allah. They complained that it is occupation and exploitation.

The third of them: Those principles in transmission and deduction which protects the right of contemplation and *ijtihād* (analysis) and safeguards the emphatic Sharī'ah from mockery. They complained that it is petrification and inflexibility.

The fourth of them: Those shining leaders among the Ṣaḥābah, the supporters and propagators of Dīn, both males and females. They criticised them so that their criticism of Dīn may reach completion. Specifically, the wives of the Messenger of Allah ﷺ and his deserving rights, which they duly fulfilled. We single out al-Ṣiddīqah bint al-Ṣiddīq against whom the most objections have been raised from the side of the carriers of misgivings, the heirs of the heretics.

This book is responsible for obliterating the accusations and exposing the virtues and specialities of the beloved of the Messenger of Allah ﷺ. And Allah's Will always prevails.

Shaykh 'Abd al-Majīd al-Raymī

Head of the Council of Trustees of Markaz al-Da'wah al-'Ilmī



Which greatness and eminence is superior to living in the house of Nubuwwah? Which honour and glory is more sublime than familiarity and closeness to the chosen beloved? She has certainly gathered sublimeness from all its angles and ascended by virtue of her īmān and knowledge to the lofty horizons. She is al-Ṣiddīqah, the chaste and pure—may Allah be pleased with her—whose innocence has been revealed from above the seven heavens and is recited in the Masājid of the Muslims till the Day of Resurrection.

These great praises and noble virtues are read in this great theoretical encyclopaedia in which the compilers have exhausted praised and appreciated efforts, gathered its material, and compiled it in an authentic academic style which saves you the struggle of consulting tens of books. I think that this blessed effort is one of the most everlasting refutations against those insolent towards the most sacred and purest home.

Shaykh Aḥmad ibn ‘Abd al-Raḥmān al-Ṣūyān

Chief Editor of the Al-Bayān Magazine



All praise is due to Allah. Salutations and peace be upon the Messenger of Allah.

I have studied this written encyclopaedia titled ‘*Ā’ishah Umm al-Mu’minīn*—may Allah be pleased with her and keep her happy. I found it to gather simplicity in text, research in meaning, pleasant composition, perfection, inclusion, and comprehensiveness of this noble biography. Probably, Allah will prepare one who will, on this style, pen the biographies of all the Ummahāt al-Mu’minīn—may Allah be pleased with them and make them happy.

I beg Allah for its composer and those who assisted gardens and rivers and a seat of honour in the presence of the Most Powerful Sovereign.

May Allah send salutations and peace upon our Nabī Muḥammad, his family, and his Companions, all of them.

Shaykh Khālīd ibn ‘Uthmān al-Sabt

Lecturer at Jāmi‘at al-Dammām—department of Islamic Studies



I came across this precious treatise on Umm al-Mu’minīn and the beloved of the beloved of the Lord of the universe—may Allah send salutations and peace upon him. I found it to be extremely beneficial, offering a wealth of information, replete with strong transmissions. I have become cognisant while reading it about angles of

the life of my mother رَضِيَ اللَّهُ عَنْهَا which increased my love and adoration for her. This, by my life, is from the prosperity given by Allah to its writers, publishers, and thinkers in an era wherein the religiousness of many have become weak to the extent that they have believed the false rumours of the liars and the lies of the deviant; the rumours and lies which have reached that lofty peak with defamation and slander. And there is no might nor power except with Allah.

This is a valuable book which will be poured in the gutter of a blessed river that commenced from the righteous predecessors. I hope and aspire that the writers and publishers will be included among those regarding whom Allah سُبحَانَهُ وَتَعَالَى declared:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ  
وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

*And [there is a share for] those who came after them, saying, “Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed, You are Kind and Merciful.”<sup>1</sup>*

May Allah give them a generous reward and record acceptance for them.

Shaykh ‘Abd al-Ḥayy Yūsuf

Deputy Head of the Association of Scholars of Sudan



Since ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا is the most beloved of the Messenger of Allah’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wives to him and the daughter of the most beloved and honoured of the Ṣaḥābah in his sight, attacking Islam from her side appears as an opportunity for the enemies of Islam to demolish a solid pillar among the pillars of the foundation of greatness, honour, and power which was founded by the glorious Qur’ān in the souls of every generation of this Ummah in various inhabited lands.

Condemnation of ‘Ā’ishah is ridicule of the Qur’ān which exonerated her and disparagement of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who selected her and loved her,

1 Sūrah al-Ḥashr: 10.

before and after the slander, as well as denunciation of the khalīfah of the Messenger of Allah ﷺ who established the Islamic State after his passing.

Likewise, defending her is defending the unity of the Ummah, the Nabī of the Ummah, the Sharī'ah of the Ummah, and the history of the Ummah.

O brother reader, before you are a number of treatises of a massive task. I beg Allah for it to be a fulfilment of the farḍ al-kifāyah obligation of defending Umm al-Mu'minīn—may Allah be pleased with her, her father, and her mother. May Allah send salutations and peace upon her husband, the leader of the God fearing and the chief of the Messengers.

Shaykh Muḥammad ibn Ibrāhīm al-Sa'īdī

Dean of the Department of Islamic Studies at Jāmi'at Umm al-Qurā



No woman has been oppressed in the history of mankind—as far as I know—despite her outstanding position in knowledge, virtue, piety, and Dīn and her constructive participation in social matters, the way Umm al-Mu'minīn, the beloved of the Messenger of the Lord of the universe (ﷺ), 'Ā'ishah رَضِيَ اللهُ عَنْهَا has been oppressed. During her lifetime, she was faced with a humiliating slander and after her death with an evident vilification. The fabricators concocted fabrications against her and the liars lied about her. How will they face the Messenger of Allah ﷺ on the Day of Qiyāmah? What excuse will they present to him?

This book has come at an appropriate time to make the Muslims cognisant of the high position and lofty status of Umm al-Mu'minīn in our history and to silence the tongues which were not supposed to speak out against purity, chastity, knowledge, piety, and the firm religion.

Shaykh Muḥammad Mūsā al-Sharīf

Imām and Khaṭīb at Maṣjid al-Imām al-Dhahabī, Jeddah



This is a sublime pearl in the necklace of sublime pearls. Allah ﷻ has favoured the Muslims in this era with it. Glorified is the Being who extracts a blessing from an adversity and a favour from a struggle. All praise belongs to Allah ﷻ for the capability He bestowed of producing this encyclopaedia wherein every participant is justly honoured at defending the innocent mother, the chaste and purified beloved, al-Şiddīqah bint al-Şiddīq.

I ask Allah ﷻ to record acceptance for this treatise, for every Muslim home in the corners of the globe to be honoured with possessing a copy of it, and for its translation into Persian and Urdu in addition to European languages. And all praise belongs to Allah, the Lord of the universe.

Shaykh Muḥammad Yusrī Ibrāhīm

General Guard for the Shar‘ī Association of Rights and Reformation in Egypt

Member of the Panel of Adjudicators of the Competition



This book is reckoned as the greatest book in history on the biography of Umm al-Mu‘minīn ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.

Shaykh Nāşir ibn Yaḥyā al-Ḥunaynī

General Supervisor over the Headquarters of the Contemporary Concern



The academic team of al-Durar al-Saniyyah Foundation has honoured me to adjudicate in a competition of essays with the aim of safeguarding the honour of our mother ‘Ā’ishah—may Allah be pleased with her.

There are many significant discussions which ought to be disseminated, which this treatise comprises.

لصون العرض مزبورا  
إذعه تغد مأجورا  
ودع من ذم مشوارا

كتاب قد حوى دررا  
هذا قلت تشجيعا  
وذد عن عائش القذف

A book which has gathered pearls,  
flung to safeguard the honour.  
Thus, I said as an encouragement,  
announce it, you will be rewarded.  
And drive away from ‘Ā’ishah, the slander,  
and leave the one who criticises ruined.

Shaykh Nāṣir ibn ‘Alī al-‘Alī al-Ghāmidī

Lecturer on the Principles of Jurisprudence at Jāmi‘at Umm al-Qurā

Member of the Panel of Adjudicators of the Competition



A beneficial book wherein proofs from the Qur’ān and Sunnah have been gathered on the excellence and virtues of ‘Ā’ishah coupled with a refutation of one who challenges the station of Nubuwwah, since accusing a woman’s honour is accusing her husband. I have seen in this book a number of former and current misconceptions being rebutted with knowledge and wisdom. Defending ‘Ā’ishah is defending the Nabī ﷺ.

Shaykh ‘Abd al-‘Azīz ibn Marzūq al-Ṭarīfī

Shar‘ī Investigator in the Ministry of Islamic Affairs and Trusts in the Kingdom of Saudi Arabia



From the rights of the Messenger of Allah ﷺ upon us is for us to learn about his life and to emulate his Sunnah. Included herein is recognising his life and his family as well as his behaviour as an individual and with his blessed household. The respected brothers have done expertly by publicising this treatise on Umm al-Mu’minīn, the wife of the leader of the Ambiyā’, so that our womenfolk may emulate her and so that everyone may be acquainted with her value and sublime knowledge.

Shaykh Muḥammad ibn ‘Abd al-Raḥmān al-‘Arīfī

Assistant Ustādh at Kulliyat al-Mu‘allimīn (Teacher’s College) of Jāmi‘at al-Malik Sa‘ūd, Riyadh



Undoubtedly, the enmity between truth and falsehood, guidance and misguidance, belief and disbelief, in fact light and darkness is an eternal everlasting enmity. The hatred of the hypocrites for Umm al-Mu‘minīn ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا that has become apparent today only confirms this matter. How can disbelief love faith and how can transgression be fond of piety? Umm al-Mu‘minīn is the symbol and epitome of piety while they are the symbols and icons of disbelief. Impossible for them to meet. I declare: It is an honour for you, O my mother, for these [people] to hate you.

I have studied the book *‘Ā’ishah Umm al-Mu‘minīn* which has been prepared by the Academic Team of al-Durar al-Saniyyah Foundation. I found it to be a valuable book, comprehensive in covering the biography of Umm al-Mu‘minīn. It has been beautified by listing the misconceptions and refuting them in a composed refined academic style. I beseech Allah to store this in the scales of their deeds on the Day of Qiyāmah and for the leader of creation to intercede on their behalf for defending his honour.

Shaykh ‘Uthmān ibn Muḥammad al-Khamīs

First Mate in the Ministry of Trusts of Kuwait

Member of the Panel of Adjudicators of the Competition



These educational pearls in this academic book about this intellectual woman, ‘Ā’ishah bint Abī Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهَا are only the rays of that brilliant light of the home of Nubuwwah. They have come to tear the veils of darkness at a time when the callers to the doors of Hell have become audacious and at a moment wherein the need to recognise truth from falsehood, guidance from misguidance, and sunnah from innovation has intensified. Herein hides the secret to the greatness of this



book and emphasises its significance. I ask Allah to make it beneficial and to reward and recompense those who administered its authoring and publishing.

Shaykh Jalāl al-Dīn Muḥammad Ṣāliḥ

Assistant Ustādh at Jāmi‘at Nāyif al-‘Arabiyyah for Security Sciences at Riyadh



All praise belongs to Allah. I had participated in the adjudication of all the essays forwarded for the competition: *our mother ‘Ā’ishah, the queen of chastity* organised by al-Durar al-Saniyyah Foundation, may they be appreciated. Many entries were of extreme distinction and excellence of which some contained information not contained in others. Goodness demanded that the efforts of all participants be united in one place. And here it is. It has now been collected in one string and necklace with additional research, authentication, referencing, and information from the side of the academic team of the Foundation. The essence has been brought out. Have a look at the discussions in this beneficial encyclopaedia and outstanding pearl. Take, O beloved reader, a book which is truly priceless and precious.

Shaykh ‘Alī ibn Muḥammad al-‘Imrān

Academic Principal of Research on the Legacy of the A‘immah: Ibn Taymiyyah, Ibn al-Qayyim, and al-Mu‘allimī

Member of the Panel of Adjudicators of the Competition



The book before you comprise of solid discussions. The participants have exhausted their extensive and precious efforts. This treatise has covered treasurable material in introducing Umm al-Mu‘minīn ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, elucidating on her virtues, defending her, and removing the misconceptions of the male and female hypocrites about her. Setting aright areas of deficiency by the brothers of the academic team at al-Durar al-Saniyyah has increased its perfection and accuracy. I do not know—despite the many books written on Umm al-Mu‘minīn رَضِيَ اللهُ عَنْهَا—a book that has gathered what this book has collected. I beg Allah to rectify the intention of mine and those who

participated, to reward them generously for defending your and their mother, to enlighten through their efforts one who has steered clear from guidance, and to ward off the people of blindness and those who follow passions.

Shaykh Ibrāhīm al-Azraq

Principal of the Academic School at Dīwān al-Muslim Foundation

Member of the Panel of Adjudicators of the Competition



Certainly, kindness to the mother is from the most virtuous of actions. ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is the Mother of the Believers. Her children have abounded and it is binding upon them all to show kindness to her since she is their mother and the beloved of their Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Among the channels of kindness towards ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is what al-Durar al-Saniyyah Foundation have accomplished under the supervision of Shaykh ‘Alawī ibn ‘Abd al-Qādir al-Saqqāf, i.e. running a competition for academic literature titled *Our mother ‘Ā’ishah the queen of chastity*. A huge number of competitors from various countries participated and wrote beneficial booklets about this great personality, resulting in the fruition of this beneficial treatise which discusses ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and her blessed biography. I ask Allah—the Mighty and Majestic—to reward abundantly all those who participated in the compiling of this book.

Shaykh Usāmah ibn Ḥasan al-Ratūī

Supervisor of Islamic Nurturing at the School of Nurturing and Education

Member of the Panel of Adjudicators of the Competition



Glorified be Allah! How aptly does the couplet of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا in favour of the Ṣaḥābah fit her! Since Allah سُبْحَانَهُ وَتَعَالَى desired that her reward never ceases and that the Muslims’ love for her increases owing to Allah and His Messenger’s love for her ...

و الذنب للطرف لا للنجم في الصغر

كالنجم تستصغر الأبصار رؤيته

Like the star which causes the eyes to squint when gazing upon it.

The fault lies in the eye and not in the star.

This register of testimonies, Sunnah, and concern is a gush from that flood.

Shaykh Ḥasan ibn ‘Alī al-Bārr

Lecturer of Islamic Studies at al-Kulliyyah al-Taqniyyah (The Technical College)

Member of the Panel of Adjudicators of the Competition



What are the flavours of the benevolence of Allah! Sometimes you despise something whereas Allah has kept an abundance of goodness in it.

An insolent man vilifies the lofty lady. The adherents of the truth jump up to defend the honour of their Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with splendid efforts, comforting the hearts of the believers. It would not have crossed the mind that the result would be this magnificent encyclopaedia in respect of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, the like of which history has not seen with regards her biography. Let it be clear that the statement of the Most Lofty:

لَا تَحْسَبُوهُ شَرًّا لَّكُمْ

*Do not think it bad for you.*

was not restricted to the incident in the first generation. The followers of Ibn Salūl will continue and the sons of Sa’d ibn Mu’ādh will persist sacrificing their favourite everything for their Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ

*And Allah is predominant over His affair.<sup>1</sup>*

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1 Sūrah Yūsuf: 21.

وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ

*And [that] indeed, Our soldiers will be those who overcome.*<sup>1</sup>

Shaykh Maṣṣūr ibn Ḥamd al-ʿĪdī

Assistant Ustādh at Jāmiʿat al-Dammām

Member of the Panel of Adjudicators of the Competition



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<sup>1</sup> Sūrah al-Ṣāffāt: 173.

## Introduction

All praise belongs to Allah. We praise Him, seek help from Him, seek His pardon, and seek His protection from the evil of ourselves and our evil deeds. Whoever Allah guides will have none to misguide him and whoever He misguides will have none to guide him. I testify that there is no deity save Allah—He is alone with no partner—and I testify that Muḥammad is His slave and Messenger.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

*O believers! Be mindful of Allah in the way He deserves, and do not die except [in a state] of full submission [to Him].<sup>1</sup>*

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

*O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate, and through both He spread countless men and women. And be mindful of Allah—in Whose Name you appeal to one another—and [honour] family ties. Surely Allah is ever Watchful over you.<sup>2</sup>*

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

*O believers! Be mindful of Allah and say what is right. He will bless your deeds for you and forgive your sins. And whoever obeys Allah and His Messenger, has truly achieved a great triumph.<sup>1</sup>*

1 Sūrah Āl ‘Imrān: 102.

2 Sūrah al-Nisā’: 1.

1 Sūrah al-Aḥzāb: 70, 71.

From the perfection of the Rabb *سُبْحَانَهُ وَتَعَالَى* is His uniqueness and oneness in creating and commanding:

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

*The creation and the command belong to Him [alone]. Blessed is Allah, Lord of all worlds.*<sup>1</sup>

Just as Allah *سُبْحَانَهُ وَتَعَالَى* is unparalleled and unequalled in creating and commanding, He is alone in selecting and choosing. He *سُبْحَانَهُ وَتَعَالَى* declares:

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ

*Your Lord creates and chooses whatever He wills, the choice is not theirs. Glorified and Exalted is Allah above what they associate [with Him].*<sup>2</sup>

He conferred preference to some individuals over others, some beings over others, some places over others, and some time frames over others. He created the Gardens and selected al-Firdaws. He created the angels and selected Jibrīl, Mikā'īl, and Isrāfīl. He created humans and selected the believers. He further selected the Ambiyā' from the believers. From the Ambiyā', He selected the Rusul (Messengers). And from the Rusul, He selected the *Ulū al-'Azm* (those with high determination). The two bosom friends [viz. Muḥammad and Ibrāhīm] were then singled out from the *Ulū al-'Azm* and finally, from the two bosom friends, He selected Muḥammad—may Allah send salutations and peace upon him and upon them all. He created the earth and chose Makkah. He created days, months, and years and chose the month of Ramaḍān as the most famous month, the Day of Jumu'ah from the days of the week, the Day of Sacrifice from the days of the year, the Night of Qadr from the nights, the Hour of Jumu'ah from the hours, and the ten days of Dhū al-Ḥijjah as well as the [last] ten days of Ramaḍān from the tens.

1 Sūrah al-A'rāf: 54.

2 Sūrah al-Qaṣaṣ: 68.

و إذا تأملت أحوال هذا الخلق رأيت هذا الاختيار و التخصيص فيه دالا على ربوبيته تعالى و وحدانيته و كمال حكمته و علمه و قدرته و أنه الله الذي لا إله إلا هو فلا شريك له يخلق كخلقه و يختار كاختياره و يدبر كتدبيره فهذا الاختيار و التدبير و التخصيص المشهود أثره في هذا العالم من أعظم آيات ربوبيته و أكبر شواهد وحدانيته و صفات كماله و صدق رسله

When you ponder and contemplate deeply over the affairs of this creation, you would realise that this selection and specification is an indication to Allah's *سُبْحَانَهُ وَتَعَالَى* divinity and oneness; the perfection of His wisdom, knowledge, and power; and that there is no deity besides Him. He has no partner who can create like He creates or select like He selects or manage as He manages. This selection, management, and specification—the effects of which are witnessed in this world are from the greatest signs of His divinity, the strongest evidence of His oneness and absolute perfect qualities, and the truthfulness of His Messengers.<sup>1</sup>

From the completion of Allah's selection in support of His special bondsman and Prophet, Muḥammad *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*, is the selection of his Companions, his Ahl al-Bayt, and his wives. Allah *سُبْحَانَهُ وَتَعَالَى* made his Companions the best of companions, his Ahl al-Bayt the best of households, and his wives the best of wives. They were the cream of women, in knowledge and action, adherence and emulation, external features and character, in addition to lineage and ancestry. They obtained, coupled with the privilege of Companionship, the privilege of being the spouses of the Prophet *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*.

Despite the lofty status and grand position they occupied—may Allah be pleased with them—they did not sit back and avoid striving for this Dīn. Rather, they supported the Messenger *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* in his unfavourable as well as favourable moments. They observed patience with him in leading a life filled with hardships and discomfort, they tolerated misfortunes and maltreatment, and they lightened his burden of persecutions in the path of inviting towards Allah *سُبْحَانَهُ وَتَعَالَى*.

Each individual among them was a luminous lantern, a magnificent model, and a sincere teacher in her home. They neither desired the world in lieu of their teaching

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1 Ibn al-Qayyim: *Zād al-Ma'ād*, vol. 1 pg. 42.

nor desired wealth in recompense of disseminating the legacy of the Prophet ﷺ. How could that ever be, when they are the very ones in whose homes categorical Qur'ānic verses were revealed? They were the practical implementors of these teachings. They observed these teachings under the supervision and administration of the Prophet ﷺ, who guided them aright, educated them, and assigned them as teachers for the women of that era and spiritual instructors for the female generations to come. They, thus, became, truly, majors of change of the women of that era, in fact of even their men. May Allah be pleased with them.

When the scholar desires to discuss any one of the spouses of the Prophet ﷺ, it is compulsory for him to lower his shoulder for her, since she is his mother, and soften his speech in her favour, listing the virtues mentioned about her. Among the rights of our Prophet ﷺ upon us is for us to honour him and appreciate him in respect of his wives. This is from the requirements of Allah's ﷻ statement:

لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

*So that you[people] may believe in God and His Messenger, support Him, honour Him, and praise Him morning and evening.*<sup>1</sup>

## Why 'Ā'ishah?

A question comes to mind: why has Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا been singled out here for listing of her virtues and emphasising her status, and not the other wives of the Prophet ﷺ?

Al-Ājurrī has presented and answered this question:

فإن قال قائل فلم صار الشيوخ يذكرون فضائل عائشة دون سائر أزواج النبي صلى الله عليه وسلم ممن كان بعدها أعني بعد خديجة و بعد عائشة رضي الله عنهما قيل له لما أن حسدها قوم من المنافقين على عهد رسول الله صلى الله عليه وسلم فرموها بما قد برأها الله تعالى منه و أنزل فيه القرآن و أكذب فيه من رماها بباطله فسر الله الكريم به رسوله صلى الله عليه وسلم و أقر به أعين المؤمنين و أسخن به أعين المنافقين عند ذلك عني العلماء بذكر فضائلها رضي الله عنها زوجة النبي صلى الله عليه وسلم في الدنيا و الآخرة

<sup>1</sup> Sūrah al-Faḥ: 9.



If someone objects: “Why have the scholars started mentioning the virtues of ‘Ā’ishah, not the other wives of the Prophet ﷺ who were after her, i.e. after Khadījah and after ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.”

He will be told: “When a group of hypocrites harboured jealousy for her during the lifetime of the Messenger ﷺ and slandered her, Allah سُبحانه وتعالى declared her innocence and revealed [verses of] the Qur’ān in this regard and labelled the one who slandered her a liar. In this manner, Allah the Benevolent brought solace and joy to [the heart of] His Messenger ﷺ, comforted the eyes of the believers, and burnt the eyes of the hypocrites. Considering this, the scholars have given special attention to enumerating her virtues رَضِيَ اللهُ عَنْهَا, the consort of the Prophet ﷺ in this world and the Hereafter.”<sup>1</sup>

It is possible to answer this question with another question which reveals the conspiracy: Why has Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا become the target of the hypocrites and the biased Rawāfiḍ? Why do they point their arrows at her and slander her with all sorts of falsehoods? Why are they prejudiced against her with so much hateful intolerance?

The answer to this is that criticising Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is criticising the Prophet ﷺ. Allah سُبحانه وتعالى states:

وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ  
وَرِزْقٌ كَرِيمٌ

*Good women are for good men and good men are for good women. The good are innocent of what has been said against them; they will have forgiveness and a generous provision.*<sup>2</sup>

Shaykh ‘Abd al-Raḥmān al-Sa’dī رَحِمَهُ اللهُ<sup>3</sup> writes in the commentary of this verse:

1 Al-Sharī’ah, vol. 5 pg. 2394.

2 Sūrah al-Nūr: 26.

3 He is ‘Abd al-Raḥmān al-Sa’dī ibn Nāṣir ibn ‘Abd Allah al-Sa’dī. The ‘Allāmah (very learned), the Godfearing, the Ascetic. He was born in 1307 A.H. He is from the Ḥambalī scholars. He was the leading authority of the scholars and president of education in the Qassim Province [of Saudi Arabia]. *Taysir al-Karīm al-Raḥmān* and *al-Qawā’id al-Ḥisān* are some of his books. He passed away in 1376 A.H. ‘Abd al-Rahman Āl Shaykh: *Mashahīr ‘Ulamā’ Najd*; al-Zarkalī: *al-A’lām*, vol. 3 pg. 340.

فهذه كلمة عامة و حصر لا يخرج منه شيء من أعظم مفرداته أن الأنبياء خصوصا أولي العزم منهم خصوصا سيدهم محمد صلى الله عليه وسلم الذي هو أفضل الطيبين من الخلق على الإطلاق لا يناسبهم إلا كل طيب من النساء فالقدح في عائشة رضي الله عنها بهذا الأمر قدح في النبي صلى الله عليه وسلم و هو المقصود بهذا الإفك من قصد المنافقين فمجرد كونها زوجة للرسول صلى الله عليه وسلم يعلم أنها لا تكون إلا طيبة طاهرة من هذا الأمر القبيح فكيف وهي هي صديقة النساء و أفضلهن و أعلمهن و أطيبن حبيبة رسول رب العالمين

This is a blanket statement and a confinement from which nothing escapes. From the greatest of His expressions is that only good women are appropriate for the Ambiyā’—particularly the Ulū al-‘Azm among them and more specifically their leader, Muḥammad ﷺ, who is the most superior of the good and noble men unrestrictedly. Therefore, slandering ‘Ā’ishah رَضِيَ اللهُ عَنْهَا of adultery is defamation of the Prophet ﷺ who is the hypocrites’ ultimate object by this slander. Simply being the wife of the Messenger ﷺ affirms that she can only be pure and chaste from this loathsome action. What must be the case when she is who she is! The Ṣiddīqah of all women, the most superior of them, the most knowledgeable of them, the purest of them, and the beloved of the Messenger of the Lord of the universe.<sup>1</sup>

The pious predecessors have unravelled this sinister scheme. Accordingly, Imām Mālik رَضِيَ اللهُ عَنْهُ said regarding those who curse the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ:

إنما هؤلاء أقوام أرادوا القدح في النبي صلى الله عليه وسلم فلم يمكنهم ذلك فقدحوا في أصحابه حتى يقال رجل سوء ولو كان رجلا صالحا لكان أصحابه صالحين

These are such persons who intended to disparage the Prophet ﷺ but were unable to. They, thus, resorted to disparaging his Companions so that he may be called an evil man. [People will declare:] Had he been a righteous man, his Companions would have been righteous.<sup>2</sup>

What may be said about his Companions may be said even more so about his wife.

1 *Taysīr al-Karīm al-Raḥmān fī Tafsīr Kalām al-Mannān*, pg. 352.

2 Ibn Taymiyyah: *al-Ṣārim al-Maslūl ‘alā Shātīm al-Rasūl*, pg. 580.

Similarly, disparaging Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is disparaging the Sharī‘ah. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا has retained much of the Sunnah of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to the extent that she became among the most prolific narrators of aḥādīth among the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. Add to this the extended life Allah سُبْحَانَهُ وَتَعَالَى فAVOURED her with after the demise of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ; she lived for almost 50 years after the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. People benefitted from her knowledge and reported abundant aḥādīth from her. Ḥāfiẓ Ibn Ḥajar says:

قد حفظت عنه شيئا كثيرا و عاشت بعده قريبا من خمسين سنة فأكثر الناس الأخذ عنها و نقلوا عنها من الأحكام و الآداب شيئا كثيرا حتى قيل إن ربع الأحكام الشرعية منقول عنها رضي الله عنها

She memorised plenty aḥādīth from him and lived after him for close to fifty years. People reported in great abundance from her and transmitted from her numerous rulings and etiquette to the extent that it is said: a fourth of Sharī‘ rulings are transmitted from her رَضِيَ اللهُ عَنْهَا.<sup>1</sup>

The easiest way of disparaging this Dīn is criticising its sources and transmitters, especially the wife of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who reports what others do not. Due to this, Abū Zur‘ah announces:

إذا رأيت الرجل ينتقص أحدا من أصحاب رسول الله صلى الله عليه وسلم فاعلم أنه زنديق و ذلك أن الرسول صلى الله عليه وسلم عندنا حق و القرآن حق و إنما أدى إلينا هذا القرآن و السنن أصحاب رسول الله صلى الله عليه وسلم و إنما يريدون أن يجرحوا شهودنا ليبتلوا الكتاب و السنة و الجرح بهم أولى و هم زنادقة

When you see a man disparaging any of the Companions of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then realise he is a heretic. This is because we believe firmly that the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is true and the Qur’ān is true. Only and only the Companions of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ transmitted the Qur’ān and Sunnah practices to us. They (those who disparage the Ṣaḥābah) only seek to declare our witnesses unreliable so that they may abolish the Book and Sunnah. Declaring them (those who disparage the Ṣaḥābah) unreliable is more befitting and they are heretics.<sup>2</sup>

1 Ibn Ḥajar: *Fatḥh al-Bārī*, vol. 7 pg. 107.

2 Al-Khaṭīb al-Baghdādī: *al-Kifāyah*, pg. 49; Ibn ‘Asākir: *Tārīkh Dimashq*, vol. 38 pg. 32.

Ibn Taymiyyah explains:

لكن عائشة صحبته في آخر النبوة وكمال الدين فحصل لها من العلم و الإيمان ما لم يحصل لمن لم يدرك إلا أول زمن النبوة فكانت أفضل بهذه الزيادة فإن الأمة انتفعت بها أكثر مما انتفعت بغيرها وبلغت من العلم و السنة ما لم يبلغه غيرها

On the other hand, ‘Ā’ishah remained in his company at the end of Nubuwwah and the completion of Dīn; hence, she obtained such knowledge and faith not obtained by the one who only lived in the early stages of Nubuwwah. Therefore, she is superior owing to this addition. The Ummah benefitted from her more than they benefitted from others besides her and she conveyed to the Ummah knowledge and aspects of the Sunnah which others did not convey.<sup>1</sup>

Likewise, defamation of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is condemnation of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ, the most superior of the Ummah after the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his Companion, and his Khalīfah. No wonder the hypocrites and their followers among the Rawāfiḍ aim at Umm al-Mu’minīn رَضِيَ اللهُ عَنْهَا.

How regretful! Their aversion and antipathy for the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has led them to a degenerated state where their love never agrees with his love and their pleasure never agrees with his pleasure. They hate those whom he loves and are upset with whom he is pleased with: his Companions, supporters, and wives—may Allah’s pleasure be upon them. In fact, the matter has reached its lowest ebb in disparaging Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, either due to ignorance of her status, following concealed passion in the soul, misconceptions which have covered the heart and blinded the person from seeing the truth, or due to other reasons:

عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى

*My Lord alone has knowledge of them, all in a record; my Lord does not err or forget.<sup>2</sup>*

1 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, vol. 4 pg. 301 – 304; Ibn Taymiyyah: *Majmū‘ al-Fatāwā*, vol. 4 pg. 393.

2 Sūrah Ṭāhā: 52.

وإذا أتتك مذمتي من ناقص

فهي الشهادة لي بأني كامل

Someone flawed criticism of me reaching you is in itself testimony in my favour that I am flawless.

The situation has demanded publicising her lofty position by acquainting the ignorant and equipping the partisans with her virtues and portraying her lofty status in the eyes of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Coupled with this, debunking the misconceptions of those who failed in their research or intended to defame her and belittle her worth, as well as exposing the fabrications of the fabricators—despite the revelation from the Heavens. Likewise, deflating the arguments of those who chorused the criticism of the biased and the interpretation of the ignorant. Her faultfinders conveniently ignored Allah's immense grace upon her and His selection of her being an intimate friend and confidant of the pure and benevolent Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Has it slipped their minds that she lived with him while revelation descended and she listened to his heart-rending recitation under one roof? All this while his household passed the mornings and evenings in their garden. The name *Ahl al-Bayt* (the household of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) encompassed them all.

## Chapter 1

### Section 1: Introduction to Umm al-Mu'minīn 'Ā'ishah رَضِيَ اللهُ عَنْهَا

- Name & Lineage
- Agnomen
- Titles
- Family, Relatives & Slaves

*She is the beloved of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ*

- 'Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ

### Section 2: The Life of Umm al-Mu'minīn 'Ā'ishah

- Birth and Upbringing in the Home of her Father
- Her life with the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
- 'Ā'ishah after the demise of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
- The demise of 'Ā'ishah

*As far as I can recall, my parents adhered to the Dīn. No day passed by, except that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would visit us at the ends of the day, morning and evening.*

- Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا



## Section 1:

### Introduction to Umm al-Mu'minīn 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا

#### Name & Lineage

She is Umm al-Mu'minīn, the beloved of the friend of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, al-Ṣiddīqah bint al-Ṣiddīq, 'Ā'ishah bint al-Imām al-Akbar (the greatest leader), the khalīfah of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Abū Bakr al-Ṣiddīq<sup>1</sup> ('Abd Allāh) ibn Abī Quḥāfah ('Uthmān) ibn 'Āmir ibn 'Amr ibn Ka'b ibn Sa'd ibn Taym ibn Murrah ibn Ka'b ibn Lu'ayy ibn Fihri ibn Mālik ibn Kinānah al-Qurashīyah al-Taymiyyah al-Makkiyyah then al-Madaniyyah; the wife of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.<sup>2</sup>

#### Agnomen

*Umm 'Abd Allāh*: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ awarded her this agnomen. This came after she requested an agnomen for herself upon which he selected for her an agnomen after her sister Sayyidah Asmā's<sup>3</sup> رَضِيَ اللَّهُ عَنْهَا son, to please her:

عن عروة عن عائشة رضي الله عنها أنها قالت يا رسول الله كل صواحيبي لهن كنى قال  
فاكتني بابنك عبد الله بن الزبير يعني ابن أختها فكانت تدعى بأم عبد الله حتى مات

'Urwah<sup>4</sup> reports—from 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا that she said, "O Messenger of Allah, all of my friends have agnomens."

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1 He is 'Abd Allāh ibn 'Uthmān ibn 'Āmir, Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ al-Qurashī al-Taymī. The khalīfah of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his Companion during the hijrah. He is the first man to accept Islam and the most superior of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. The Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ promised him Jannah. He passed away in 13 A.H. (Abū Ṭālib Muḥammad ibn 'Alī al-Ḥarbī: *Faḍā'il Abī Bakr al-Ṣiddīq*; Ibn 'Abd al-Barr: *al-Istī'āb*, vol. 1 pg. 294).

2 Ibn Sa'd: *al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 58; Ibn al-Athīr: *Usd al-Ghābah*, vol. 7 pg. 186; al-Dhahabī: *Siyar A'lām al-Nubalā'*, vol. 2 pg. 135.

3 She is the eminent Ṣaḥābiyyah, Asmā' bint Abī Bakr al-Ṣiddīq al-Taymiyyah, mother of 'Abd Allāh ibn al-Zubayr رَضِيَ اللَّهُ عَنْهُ. She was addressed by the title: *Dhāt al-Niṭāqayn* (the possessor of two girdles). She accepted Islam in the very early stages of Makkah. She passed away in 73 A.H or it has been said in 74 A.H. *Al-Istī'āb*, vol. 2 pg. 74; Ibn Ḥajar: *al-Iṣābah*, vol. 7 pg. 486.

4 He is 'Urwah ibn al-Zubayr ibn al-'Awwām, Abū 'Abd Allāh al-Qurashī al-Asadī. He is one of the seven Fuqahā' of Madīnah. He was born in the year 23 A.H and it is said thereafter. He was a scholar, a prolific narrator of aḥādīth, reliable, and trustworthy. He did not get involved in any of the fitnahs. He passed away in 93 A.H or it has been said after that. *Siyar A'lām al-Nubalā'*, vol. 4 pg. 421; Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, vol. 4 pg. 117.

He suggested, “Then adopt an agnomen after your son—i.e. you sister’s son— ‘Abd Allāh ibn al-Zubayr’.”

She was henceforth called *Umm ‘Abd Allāh* until she passed on.<sup>2</sup>

A weak report suggests that she was given this agnomen after she had a miscarriage of the Prophet’s ﷺ child whom he named ‘Abd Allāh. This, however, is not established. The first opinion is correct.<sup>3</sup>

## Titles

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا has a number of titles. The meanings of these various titles reveal her distinguished virtue and nobility. Their abundance emphasises this virtue. The most significant of these titles are:

### 1. *Umm al-Mu’minīn* (Mother of the Believers)

This is her most common title. Allah ﷻ awarded her this title. He ﷻ states—and He is the most truthful of all speakers:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

*The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers.*<sup>4</sup>

This title indicating her grandeur is shared by the remaining wives of the Prophet ﷺ. All of them are *Ummahāt al-Mu’minīn*, Mothers of the Believers, may Allah be pleased with them.

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1 He is ‘Abd Allāh ibn al-Zubayr ibn al-‘Awwām رَضِيَ اللهُ عَنْهُ, Abū Bakr al-Qurashī al-Asadī. The Amīr al-Mu’minīn. He is of the ‘Abd Allāhs and one of the brave Ṣaḥābah. He was the first child to be born in Islam to the Muhājirīn in Madīnah. He was given the pledge of allegiance as Khalīfah and the inhabitants of Ḥijāz, Yemen, Iraq, and Khorasan united under his obedience. He passed away in 73 A.H. *Al-Istī‘āb*, vol. 1 pg. 237; *al-Iṣābah*, vol. 4 pg. 89.

2 *Sunan Abī Dāwūd*, Ḥadīth: 4970; *Sunan Ibn Mājah*, Ḥadīth: 3028; *Musnad Aḥmad*, vol. 6 pg. 260, Ḥadīth: 26285; *Sunan al-Bayhaqī*, vol. 9 pg. 310, Ḥadīth: 19812. The isnād of the ḥadīth has been labelled ṣaḥīḥ by al-Nawawī in *al-Majmū‘*, vol. 8 pg. 438; by Ibn al-Mulqīn in *al-Badr al-Munīr*, vol. 9 pg. 343; by al-‘Irāqī in *Takhrīj al-Iḥyā’*, vol. 2 pg. 450; and by al-Albānī in *Ṣaḥīḥ Sunan Abī Dawūd*.

3 Ibn al-Qayyim: *Jilā’ al-Afhām*, pg. 241; *Fatḥ al-Bārī*, vol. 7 pg. 107; *al-Iṣābah*, vol. 2 pg. 232.

4 Sūrah al-Aḥzāb: 6.



## 2. Ḥabībat Rasūlillāh (The Beloved of the Messenger ﷺ)

This is a title concluded from the Messenger's ﷺ additional love towards her exclusively. The Messenger ﷺ was asked:

أي الناس أحب إليك قال عائشة فقلت من الرجال فقال أبوها قلت ثم من قال عمر بن الخطاب

Who is the most beloved person to you?

“Ā'ishah,” he replied.

I asked, “From the men?”

“Her father,” was his reply.

“Then who,” I asked.

“Umar ibn al-Khattab<sup>1</sup>,” he said.<sup>2</sup>

Her exclusiveness of enjoying extra affection from the Prophet ﷺ was known by the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Accordingly, when a drawer containing a jewel arrived from Iraq, Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ asked the Ṣaḥābah:

تدرون ما ثمنه قالوا لا ولم يدروا كيف يقسمونه فقال تأذنون أن أبعث به إلى عائشة  
لحب رسول الله صلى الله عليه وسلم إياها فقالوا نعم فبعث به إليها

“Do you know its value?”

They replied in the negative and they were unsure as to how they would divide it.

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1 He is 'Umar ibn al-Khattab ibn Nufayl, Abū Ḥaḥḥ al-Qurashī al-'Adawī. *Al-Fārūq* (the distinguisher between truth and falsehood), the second of the Rightly Guided Khulafā', and the most superior of the Companions of the Messenger ﷺ after Abū Bakr رَضِيَ اللَّهُ عَنْهُ. His Islam was a victory for the Muslims. He is from the early Muhājirīn. He participated in all the battles and Allah favoured him with many conquests in Shām, Iraq, and Egypt. He is the first to be titled: *Amīr al-Mu'minīn*. He passed away in 23 A.H. *Al-Iṣābah*, vol. 4 pg. 588; al-Suyūṭī: *al-Ghurar fī Faḍā'il 'Umar*.

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3462; Ṣaḥīḥ Muslim, Ḥadīth: 2384.

‘Umar suggested, “Do you permit me to send it to ‘Ā’ishah, owing to the Messenger’s ﷺ extreme love for her?”

They replied in the affirmative after which he sent it to her.<sup>1</sup>

Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ apportioned 10 000 (silver coins) for the Ummahāt al-Mu’minīn رَضِيَ اللهُ عَنْهُنَّ and supplemented Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا with another 2 000 submitting:

إنها حبيبة رسول الله صلى الله عليه وسلم

She is the beloved of the Messenger ﷺ.<sup>2</sup>

### 3. *Al-Mubarra’ah* (The Exonerated/The Innocent)

This is a title designated for her owing to verses of the Glorious Qur’ān being revealed to affirm her innocence from the slander of the hypocrites. She is ‘Ā’ishah, the Acquitted from above the seven skies—may Allah be pleased with her and make her happy. When Masrūq<sup>3</sup> would report from Umm al-Mu’minīn ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, he would state:

حدثتني الصديقة بنت الصديق حبيبة حبيب الله المبرأة

Al-Şiddīqah—daughter of al-Şiddīq, the Beloved of Allah’s beloved, the Innocent narrated to me.<sup>4</sup>

1 Aḥmad: *Faḍā’il al-Şaḥābah*, Ḥadīth: 51, 1642; *Musnad Ibn Rāhawayh*, vol. 2 pg. 19; al-Ḥākim: *al-Mustadrak*, vol. 4 pg. 9. Al-Ḥākim comments, “It is ṣaḥīḥ according to the standards of al-Bukhārī and Muslim—if the direct listening of Dhakwān Abū ‘Amr is confirmed—but they have not documented it. Al-Dhahabī comments in *Siyar A’lām al-Nubalā’*, vol. 2 pg. 190, “There is irsāl in it.”

2 Al-Muḥāmilī: *al-Amālī*, Ḥadīth: 242; al-Kharā’iṭī: *I’tilāl al-Qulūb*, Ḥadīth: 25; *al-Mustadrak*, vol. 4 pg. 9. Al-Ḥākim comments, “It is ṣaḥīḥ according to the standards of al-Bukhārī and Muslim but they have not documented it due to the irsāl of Muṭarrif ibn Ṭarīf.

3 He is Masrūq ibn al-Ajda’ ibn Mālik, Abū ‘Ā’ishah al-Kūfī. The Imām, the Leader, the Authority, the Worshipper, the Jurist. He participated in the Battle of al-Qādisiyyah wherein his hand was paralysed and he was afflicted with a head injury. It is said that he witnessed Şiffīn but did not fight. Ziyād ibn al-Salsalah appointed him as governor. He passed away in 62 A.H. or 63 A.H. (*Siyar A’lām al-Nubalā’*, vol. 4 pg. 66; *Tahdhīb al-Tahdhīb*, vol. 5 pg. 416).

4 Al-Ṭabarānī: *al-Mu’jam al-Kabīr*, Ḥadīth: 289, 290; *Musnad Aḥmad*, Ḥadīth: 26086.

#### 4. Al-Ṭayyibah (The Pure/The Chaste)

Allah سُبْحَانَهُ وَتَعَالَى has testified to her purity. Commenting on the slander incident, Allah سُبْحَانَهُ وَتَعَالَى declares:

وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ  
وَرِزْقٌ كَرِيمٌ

*Pure women are for pure men and pure men are for pure women. The good are innocent of what has been said against them; they will have forgiveness and a generous provision.*<sup>1</sup>

Shaykh ‘Abd al-Raḥmān al-Sa’dī رَحْمَةُ اللَّهِ writes in the commentary of this verse:

فهذه كلمة عامة و حصر لا يخرج منه شيء من أعظم مفرداته أن الأنبياء خصوصا أولي العزم منهم خصوصا سيدهم محمد صلى الله عليه وسلم الذي هو أفضل الطيبين من الخلق على الإطلاق لا يناسبهم إلا كل طيب من النساء فالقدح في عائشة رضي الله عنها بهذا الأمر قدح في النبي صلى الله عليه وسلم وهو المقصود بهذا الإفك من قصد المنافقين فمجرد كونها زوجة للرسول صلى الله عليه وسلم يعلم أنها لا تكون إلا طيبة طاهرة من هذا الأمر القبيح فكيف وهي هي صديقة النساء وأفضلهن وأعلمهن وأطيبهن حبيبة رسول رب العالمين

This is a blanket statement and a confinement from which nothing escapes. From the greatest of His expressions is that only good women are appropriate for the *Ambiyā’*—particularly the *Ulū al-‘Azm* among them and more specifically their leader, Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who is the most superior of the good and noble men unrestrictedly. Therefore, slandering ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا of adultery is defamation of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who is the hypocrites’ ultimate object by this slander. Simply being the wife of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ affirms that she can only be pure and chaste from this despicable action. What must be the case when she is who she is! The *Ṣiddīqah* of all women, the most superior of them, the most knowledgeable of them, the purest of them, and the beloved of the Messenger of the Lord of the Universe.<sup>2</sup>

1 Sūrah al-Nūr: 26.

2 *Taysīr al-Karīm al-Raḥmān fī Tafsīr Kalām al-Mannān*, pg. 352.

It is reported that Umm al-Mu'minīn Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا stated:

وإني لابنة خليفته و صديقه و لقد نزل عذري من السماء و لقد خلقت طيبة و عند طيب  
و لقد وعدت مغفرة و رزقا كريما

I am certainly the daughter of his Khalīfah and bosom friend. My innocence was revealed from the sky. I have been created pure and chaste and I am in the wedlock of a pure man. I have been promised forgiveness and a noble provision.<sup>1</sup>

Sayyidunā Ibn 'Abbās<sup>2</sup> رَضِيَ اللَّهُ عَنْهُمَا entered her presence, when she was in her final illness, and told her:

كنت أحب نساء رسول الله صلى الله عليه وسلم إليه ولم يكن يحب إلا طيبا

1 *Musnad Abī Ya'ālā*, vol. 8 pg. 90, Ḥadīth: 4626.

The entire narration reads:

لقد أعطيت تسعا ما أعطيتها امرأة إلا مريم بنت عمران لقد نزل جبريل بصورتي في راحته حتى أمر رسول الله صلى الله عليه وسلم أن يتزوجني و لقد تزوجني بكرا و ما تزوج بكرا غيري و لقد قبض و رأسه لفي حجري و لقد قبرته في بيتي و لقد حفت الملائكة بيتي و إن كان الوحي لينزل عليه و هو في أهله فيتفرقون عنه و إن كان لينزل عليه و إن لمعه في لحافه و إنني لابنة خليفته و صديقه و لقد نزل عذري من السماء و لقد خلقت طيبة و عند طيب و لقد وعدت مغفرة و رزقا كريما

I have indeed been favoured with nine specialities which no woman besides Maryam bint 'Imrān has been favoured with. Jibrīl descended with my image in his sleep and commanded the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to marry me. He married me a virgin and married no virgin besides me. His soul was taken while his head rest in my lap. He is buried in my house. The angels surrounded my home. Revelation would descend upon him while he was among his family members and they would disperse from him, whereas revelation would descend upon him while I am with him under one sheet. I am the daughter of his khalīfah and bosom friend. My innocence was revealed from the sky. I have been created pure and I am in the wedlock of a pure man. I have been promised forgiveness and a noble provision.

Ibn Kathīr comments in *al-Bidāyah wa al-Nihāyah*, vol. 2 pg. 56, "The origin of it appears in *Ṣaḥīḥ al-Bukhārī* while its isnād meets the standards of Muslim." Al-Dhahabī declared its isnād jayyid in *Siyar A'lām al-Nubalā'*, vol. 2 pg. 141. Al-Haythamī says in *Majma' al-Zawā'id*, vol. 9 pg. 244, "Abū Ya'ālā narrated it. Portions of it appear in *Ṣaḥīḥ al-Bukhārī* and other books. The isnād of Abū Ya'ālā contains narrators I am not aware of."

2 He is 'Abd Allāh ibn 'Abbās ibn 'Abd al-Muṭṭalib رَضِيَ اللَّهُ عَنْهُ, Abū al-'Abbās al-Qurashī al-Hāshimī. The eminent Ṣaḥābī, the Sage and Jurist of the Ummah, the Commentator of the Qur'ān. He was born 3 years before the hijrah. The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplicated in his favour for Allah to bestow him with the understanding of Dīn and to teach him the interpretation of the Qur'ān. He passed away in 68 A.H or 70 A.H. *Al-Istī'āb*, vol. 1 pg. 284; *al-Iṣābah*, vol. 4 pg. 141.

You were the most beloved wife to the Messenger ﷺ and he would only love someone pure and faithful.<sup>1</sup>

### 5. Al-Ṣiddīqah (The Truthful)

When Masrūq رَضِيَ اللهُ عَنْهُ would report from Umm al-Mu'minīn Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا, he would state:

حدثتني الصديقة بنت الصديق حبيبة حبيب الله المبرأة

Al-Ṣiddīqah—daughter of al-Ṣiddīq, the Beloved of Allah's beloved, the Innocent narrated to me.<sup>2</sup>

Al-Ḥākim<sup>3</sup> states:

ذكر الصحابييات من أزواج رسول الله صلى الله عليه وسلم وغيرهن رضي الله تعالى  
عنهن فأول من نبأ بهن الصديقة بنت الصديق عائشة بنت أبي بكر رضي الله عنهما

List of the Female Companions—the wives of the Messenger ﷺ and others رَضِيَ اللهُ عَنْهُمَا. We begin with al-Ṣiddīqah bint al-Ṣiddīq, 'Ā'ishah bint Abī Bakr رَضِيَ اللهُ عَنْهَا.<sup>4</sup>

Ḥāfiẓ Ibn Ḥajar<sup>5</sup> asserts:

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1 *Musnad Aḥmad*, vol. 1 pg. 276, Ḥadīth: 2496; *Musnad Abī Ya'ālā*, vol. 5 pg. 57, Ḥadīth: 2648; *Ṣaḥīḥ Ibn Hibbān*, vol. 16 pg. 41, Ḥadīth: 7108; *al-Mu'jam al-Kabīr*, vol. 10 pg. 321, Ḥadīth: 10783. Aḥmad Shākir labelled its isnād ṣaḥīḥ in *Taḥqīq Musnad Aḥmad*, vol. 4 pg. 169. Al-Albānī labelled it ṣaḥīḥ li ghayriḥ in *Ṣaḥīḥ Mawārid al-Zam'ān*, Ḥadīth: 1893.

2 *al-Mu'jam al-Kabīr*, Ḥadīth: 289, 290; *Musnad Aḥmad*, Ḥadīth: 26086.

3 He is Muḥammad ibn 'Abd Allāh ibn Muḥammad, Abū 'Abd Allāh al-Ḥākim al-Naysābūrī. The Imām, the Ḥāfiẓ, the Shaykh of the muḥaddithīn. He was born in the year 321 A.H. He was from among the men of knowledge, isolation, and piety. It is said that he had leniency towards Shī'ism. He assumed the position of judge in Naysābūr. *al-Mustadrak* and *al-Iklīl* are some of his books. He passed away in 405 A.H. *Siyar A'lām al-Nubalā'*, vol. 17 pg. 162; *al-Bidāyah wa al-Nihāyah*, vol. 11 pg. 355.

4 *al-Mustadrak*, vol. 4 pg. 5.

5 He is Aḥmad ibn 'Alī ibn Ḥajar, Abū al-Faḍl al-'Asqalānī al-Shāfi'ī. The Shaykh of Islam and Amīr al-Mu'minīn in ḥadīth. He was born in 773 A.H. He is an authority and specialist in the science of analysing narrators and the subtle flaws of aḥādīth. He assumed position of chief justice of the Shāfi'ī judges in Egypt. *Faṭḥ al-Bārī* and *Tahdhīb al-Tahdhīb* are some of his works. He passed away in 852 A.H. Al-Sakhāwī: *al-Jawāhir wa al-Durar*; Ibn al-'Imād: *Shadharāt al-Dhahab*, vol. 7 pg. 269.

هي الصديقة بنت الصديق

She is al-Ṣiddīqah bint al-Ṣiddīq.<sup>1</sup>

## 6. Al-Ḥumayrā'

Al-Ḥumayrā' is the diminutive of *ḥamrā'* (red). Al-Dhahabī<sup>2</sup> explains:

والحميراء في خطاب أهل الحجاز هي البيضاء بشقرة وهذا نادر فيهم

Al-Ḥumayrā' in the speech of the people of Ḥijāz is used to refer to fair complexion with redness which is very rare among them.<sup>3</sup>

Mention of this title appears in more than one ḥadīth.<sup>4</sup> However, all these narrations have been criticised which has led Imām al-Dhahabī to state:

وقد قيل إن كل حديث فيه يا حميراء لم يصح

It is said that every ḥadīth which contains *O Ḥumayrā'* is not authentic.<sup>5</sup>

Some scholars like Imām Ibn al-Qayyim<sup>6</sup> have went a step further and stated that every ḥadīth which contains mentions of al-Ḥumayrā' is fabricated. He states:

وكل حديث فيه يا حميراء أو ذكر الحميراء فهو كذب مختلق مثل يا حميراء لا تأكلي الطين فإنه يورث كذا وكذا و حديث خذوا شطر دينكم عن الحميراء

1 *Faṭḥ al-Bārī*, vol. 7 pg. 107.

2 He is Muḥammad ibn Aḥmad ibn 'Uthmān, Abū 'Abd Allāh al-Dhahabī, Shams al-Dīn. The Imām, the Ḥāfiẓ. He was born in 673 A.H. He is the historian of Islam, the Muḥaddith of the era, the Shaykh of the science of classifying narrators reliable or unreliable. *Siyar A'lām al-Nubalā'* and *Mīzān al-I'tidāl* are among his books. He passed on in 748 A.H. Al-Subkī: *Ṭabaqāt al-Shāfi'iyyah*, vol. 9 pg. 100; *Shadharāt al-Dhahab*, vol. 6 pg. 153.

3 *Siyar A'lām al-Nubalā'*, vol. 2 pg. 168.

4 Ibid.

5 Ibid.

6 He is Muḥammad ibn Abī Bakr ibn Ayyūb, Abū 'Abd Allāh al-Dimashqī. The Ḥambalī Jurist, the Mujtahid, the Mufassir, the Uṣūlī. He was born in 691 A.H. He excelled in various sciences while at the same time adhering to worship and tahajjud. He was tested and harmed on a number of occasions. He is from the most distinguished students of Shaykh al-Islam Ibn Taymiyyah. *Zād al-Ma'ād* and *I'lām al-Muwaqqi'īn* are some of his books. He passed away in 751 A.H. *Al-Bidāyah wa al-Nihāyah*, vol. 14 pg. 234; *Shadharāt al-Dhahab*, vol. 6 pg. 167.

Every ḥadīth which contains *O Ḥumayrā'* or mention of Ḥumayrā' is a fabricated lie. For example, “O Ḥumayrā', do not eat sand for it develops this and that,” and the narration, “Learn half of your Dīn from Ḥumayrā'.”<sup>1</sup>

Nonetheless, Ḥāfiẓ Ibn Ḥajar رَحِمَهُ اللهُ has related the following ḥadīth in *al-Fath*:

دخل الحبشة يلعبون فقال لي النبي صلى الله عليه وسلم يا حميراء أتحيين أن تنظري  
إليهم فقلت نعم

The Abyssinian boys entered playing. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to me, “O Ḥumayrā', do you wish to see them?”

I replied in the affirmative.<sup>2</sup>

He then remarks:

إسناده صحيح و لم أر في حديث صحيح ذكر الحميراء إلا في هذا

Its isnād is ṣaḥīḥ. I have not seen in any ṣaḥīḥ ḥadīth mention of Ḥumayrā' besides this one.<sup>3</sup>

## 7. *Muwaffaqah* (The Inspired/The Fortunate)

Among the titles given to Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا is *Muwaffaqah*. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ awarded her this title.

فعن ابن عباس رضي الله عنهما قال سمعت رسول الله صلى الله عليه وسلم يقول من كان له فرطان من أمتي دخل الجنة فقالت عائشة بأبي فمن كان له فرط فقال من كان له فرط يا موفقة قالت فمن لم يكن له فرط من أمتك قال فأنا فرط أمتي لم يصابوا بمثلي

Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا reports: I heard the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying:

1 Ibn al-Qayyim: *al-Manār al-Munīf fī al-Ṣaḥīḥ wa al-Ḍa'īf*, pg. 60 – 61.

2 *Sunan al-Nasa'i*, vol. 5 pg. 307, Ḥadīth: 8951; al-Taḥāwī: *Sharḥ Mushkil al-Āthār*, vol. 1 pg. 268, Ḥadīth: 292. The ḥadīth of 'Ā'ishah رَضِيَ اللهُ عَنْهَا. It has been classified ṣaḥīḥ by Ibn al-Qaṭṭān in *Aḥkām al-Nazar*, Ḥadīth: 360; Ibn Ḥajar in *Fath al-Bārī*, vol. 2 pg. 515; al-'Aynī in *Umdat al-Qārī*, vol. 6 pg. 391; and al-Albānī in *al-Silsilah al-Ṣaḥīḥah*, vol. 7 pg. 818.

3 *Fath al-Bārī*, vol. 2 pg. 444. Al-Mizzī رَحِمَهُ اللهُ says, “Every ḥadīth which contains O Ḥumayrā' is a fabrication besides the ḥadīth documented by al-Nasa'i.” Al-Zarkashī: *al-Ijābah*, pg. 58.

“The individual of my ummah who has two forerunners<sup>1</sup> will enter Jannah.”

‘Ā’ishah asked, “May my father be sacrificed for you, what about one who has only one forerunner?”

“And the person who has only one forerunner, O *Muwaffaqah* (Inspired/Fortunate),” he said.

She enquired, “What about the individual of your ummah that has none?”

He answered, “Then I will be the forerunner of my ummah. They will never suffer for (the loss of) anyone similar to me.”<sup>2</sup>

All these titles combined indicate the excellence of Umm al-Mu’minīn رَضِيَ اللهُ عَنْهَا as mentioned before. The titles given by the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reveal his intense love and affection for her. In addition, the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would address her with an apocoptation, O ‘Ā’ish. This is an Arabian habit with those they love.

فعن عائشة رضي الله عنها زوج النبي صلى الله عليه وسلم قالت قال رسول الله صلى الله عليه وسلم يا عائش هذا جبريل يقرئك السلام قلت و عليه السلام ورحمة الله قالت وهو يرى ما لا يرى

‘Ā’ishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, reports:

The Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “O ‘Ā’ish! Here is Jibrīl conveying salām to you.”

“May salām and the mercy of Allah be upon him,” I said.

She remarks, “And he would see what we could not.”<sup>3</sup>

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1 *Faraṭān*: two children who pass away before reaching puberty. *Faraṭ* and *fāriṭ*: one who goes ahead and surpasses. Al-faraṭ here refers to a child who passes away before the parent. He precedes and prepares for his parents hospitality and an apartment in Jannah just as the head of the caravan proceeds ahead to the way station and prepares for them what they need like water, grass (for the animals), etc. Al-Mubārakfūrī: *Mir’āt al-Mafātīḥ*, vol. 5 pg. 476.

2 *Jāmi’ al-Tirmidhī*, Ḥadīth: 1062; *Musnad Aḥmad*, vol. 1 pg. 334, Ḥadīth: 3098; *Musnad Abī Ya’lā*, vol. 5 pg. 138, Ḥadīth: 2752; *al-Mu’jam al-Kabīr*, vol. 12 pg. 197, Ḥadīth: 12880; *Sunan al-Bayhaqī*, vol. 4 pg. 68, Ḥadīth: 7398. Al-Albānī declared it ḍa’īf in *Ḍa’īf al-Jāmi’*, Ḥadīth: 5801 while Aḥmad Shākir classified the isnād ṣaḥīḥ in *Tahqīq Musnad Aḥmad*, vol. 5 pg. 39.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6201; *Ṣaḥīḥ Muslim*, Ḥadīth: 2447.



Ḥāfiẓ Ibn Ḥajar states:

عويش خاطب بها النبي صلى الله عليه وسلم عائشة أم المؤمنين أوردته الطبراني في  
العشرة من طريق مسلم بن يسار قال بلغني أن النبي صلى الله عليه وسلم دخل على  
عائشة فقال يا عويش

‘Uwaysh: The Prophet ﷺ addressed Umm al-Mu’minīn ‘Ā’ishah with this word. Al-Ṭabarānī documented it in *al-‘Asharah* from the chain of Muslim ibn Yasār who says: It has reached me that the Prophet ﷺ entered the presence of ‘Ā’ishah and said, “O ‘Uwaysh.”<sup>1</sup>

The Messenger ﷺ would also address her with the words:

يا بنت الصديق ويا بنت أبي بكر

O daughter of al-Ṣiddīq and O daughter of Abū Bakr, etc.<sup>2</sup>

Some of the scholars have listed *Khalīlat Rasūlillāh* (the intimate friend of the Messenger ﷺ) as one of her titles considering the fact that intimate friendship is the highest stage of love. They cite as proof Sayyidunā Ḥassān ibn Thābit’s<sup>3</sup> رَضِيَ اللهُ عَنْهُ couplet wherein he praised Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا:

خليلة خير الناس دينا و منصبا      نبي الهدى والمكرمات الفواضل

The intimate friend of the best of mankind in religion and dignity, the Prophet of guidance and outstanding noble characteristics.

However, this is a misspelling. The correct spelling, as recorded in his collection, is:

1 *Al-Iṣābah*, vol. 8 pg. 253.

2 *Jāmi‘ al-Tirmidhī*, Ḥadīth: 3175; *Sunan Ibn Mājah*, Ḥadīth: 3403; *Musnad Aḥmad*, vol. 6 pg. 205, Ḥadīth: 25746; al-Bayhaqī: *Shu‘ab al-Īmān*, vol. 1 pg. 477, Ḥadīth: 762. The ḥadīth of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. Ibn al-‘Arabī classified it ṣaḥīḥ in *‘Ariḍat al-Aḥwadhī*, vol. 6 pg. 258 and al-Albānī concurred in *Ṣaḥīḥ Sunan al-Tirmidhī*.

3 He is Ḥassān ibn Thābit ibn al-Mundhir رَضِيَ اللهُ عَنْهُ, Abū ‘Abd al-Raḥmān al-Ansari al-Najjārī. One of the master poets and the personal poet of the Messenger ﷺ. He passed away in 54 A.H. *Al-Istī‘āb*, vol. 1 pg. 100; *al-Iṣābah*, vol. 2 pg. 62.

## حليمة خير الناس

Wife of the best of mankind.<sup>1</sup>

It appears in *Siyar A'lām al-Nubalā'* that Umm al-Mu'minīn Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا was mentioned in the presence of Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ who remarked:

حليمة رسول الله صلى الله عليه وسلم

The intimate friend of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.<sup>3</sup>

This is also a misspelling and the correct word is *ḥalīlah* (wife). It is known that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ declared:

إني أبرأ إلى الله أن يكون لي منكم خليل

I clear myself before Allah from having an intimate friend from you (human beings).<sup>4</sup>

## Family & Relatives

### 1. Father

Her father is Sayyidunā Abū Bakr al-Ṣiddīq ('Abd Allāh) ibn Abī Quḥāfah ('Uthmān) ibn 'Āmir al-Qurashī al-Taymī. The first man to believe in the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the first of the Rightly Guided Khulafā', and the most superior Companion of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ unrestrictedly. In fact, he is the most superior individual after the Prophets and Messengers عَلَيْهِ السَّلَام. He was born and lived in Makkah all his life. He grew up to become one of most prominent Arabs, a leader, and affluent individual of

1 *Dīwān Ḥassān ibn Thābit*, pg. 191.

2 He is 'Alī ibn Abī Ṭālib ibn 'Abd al-Muṭṭalib رَضِيَ اللهُ عَنْهُ, Abū al-Ḥasan al-Hāshimī. The Amīr al-Mu'minīn and the fourth rightly guided Khalīfah. He was born ten years before nubuwwah. He is the paternal cousin of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the husband of his daughter, Fāṭimah رَضِيَ اللهُ عَنْهَا. He is from the first forerunners [to Islam] and one of the ten promised Jannah. He participated in all the battles besides Tabūk. He passed away in 40 A.H. Al-Nasa'ī: *al-Khaṣā'ish fī Manāqib 'Alī ibn Abī Ṭālib*; *al-Iṣābah*, vol. 4 pg. 564.

3 *Siyar A'lām al-Nubalā'*, vol. 2 pg. 176. Al-Dhahabī classified it Ḥasan.

4 *Ṣaḥīḥ Muslim*, Ḥadīth: 532. The ḥadīth of Jundub رَضِيَ اللهُ عَنْهُ.

the Quraysh. He was well acquainted with the ancestry, account, and management of the various tribes. He was described as tolerant, compassionate, merciful, an eloquent orator, and a brave hero.

He sat in the close company of the Messenger of Allah ﷺ, emigrated with him, and hid in the cave alongside him. Regarding this, Allah ﷻ speaks:

ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

*He was only one of two. While they both were in the cave, he reassured his companion, "Do not worry; Allah is certainly with us."*<sup>1</sup>

Numerous narrations are documented on the excellences of Sayyidunā Abū Bakr رضي الله عنه. One of them is the Messenger of Allah's ﷺ declaration:

لو كنت متخذًا خليلاً غير ربي لاتخذت أبا بكر ولكن أخوة الإسلام ومودته

*Had I taken a bosom friend besides my Rabb, I would have taken Abū Bakr. The brotherhood and love of Islam exists, nevertheless.*<sup>2</sup>

He was given the pledge of allegiance as khalīfah after the demise of the Nabī صلى الله عليه وسلم. His khilāfah lasted for two years and three and a half months. He passed away in Madīnah in the year 13 A.H at the age of 63.<sup>3</sup>

## 2. Mother

She is Umm Rūmān—it is said that her name is Zaynab while other say Da'd—bint 'Āmir ibn 'Uwaymir ibn 'Abd Shams ibn 'Attāb ibn Udhaynah ibn Subay' ibn Duhmān ibn Hārith ibn Ghanm ibn Mālik ibn Kinānah.<sup>4</sup> Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه married her in the period of ignorance after the loss of her husband 'Abd Allāh ibn

1 Sūrah al-Tawbah: 40.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3654; *Ṣaḥīḥ Muslim*, Ḥadīth: 2382. The ḥadīth of Abū Sa'īd al-Khudrī رضي الله عنه.

3 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 169; *al-Bukhārī: al-Tārīkh al-Kabīr*, vol. 5 pg. 1; *al-Istī'āb fī Ma'rīfat al-Aṣḥāb*, vol. 4 pg. 1614.

4 *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 276; *Tārīkh al-Ṭabarī*, vol. 3 pg. 426; *al-Istī'āb fī Ma'rīfat al-Aṣḥāb*, vol. 4 pg. 1935; *Usd al-Ghābah*, vol. 7 pg. 320.

al-Ḥārith al-Azdī. Sayyidah Umm Rūmān رَضِيَ اللهُ عَنْهَا embraced Islam in Makkah and is from the early Muslim women. She pledged allegiance to the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and immigrated to Madīnah with the family of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the family of Abū Bakr رَضِيَ اللهُ عَنْهُ.<sup>1</sup>

From the above, we learn that her lineage meets with the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from her father's side at the seventh forefather (Murrah ibn Ka'b<sup>2</sup>) and from her mother's side at the eleventh or twelfth forefather.<sup>3</sup>

There exists difference of opinion on the year of her demise. The closest to accuracy is that she passed away after the eighth year of hijrah.<sup>4</sup>

### 3. Siblings

- a. 'Abd al-Raḥmān: His mother is Umm Rūmān.
- b. 'Abd Allāh.
- c. Asmā': Her mother was Qatlah or Qutaylah bint 'Abd al-'Uzzā. Abū Bakr رَضِيَ اللهُ عَنْهُ married her in the period of ignorance. There exists difference of opinion with regards to her Islam.
- d. Muḥammad: His mother is Sayyidah Asmā' bint 'Umays<sup>5</sup> رَضِيَ اللهُ عَنْهَا.
- e. Umm Kulthūm: Her mother is Ḥabībah bint Khārijah<sup>6</sup> رَضِيَ اللهُ عَنْهَا. She was born after the demise of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ.<sup>7</sup>

1 *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 276; Ibn al-Jawzī: *al-Muntaẓam fī Tārīkh al-Mulūk wa al-Umam*, vol. 3 pg. 291.

2 Ibn Qutaybah: *al-Ma'ārif*, vol. 1 pg. 167; al-Suyūṭī: *Tārīkh al-Khulafā'*, pg. 26; Ṭaqūsh: *Tārīkh al-Khulafā' al-Rāshidīn*, pg. 13.

3 Al-Nadwī: *Sīrat al-Sayyidah 'Ā'ishah*, pg. 38.

4 *Al-Iṣābah*, vol. 8 pg. 392.

5 She is Asmā' bint 'Umays, Umm 'Abd Allāh al-Kath'amīyyah رَضِيَ اللهُ عَنْهَا. She is the sister of Maymūnah رَضِيَ اللهُ عَنْهَا, the wife of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. She emigrated to Abyssinia and then to Madīnah. She was married to Ja'far, then Abū Bakr, and then 'Alī رَضِيَ اللهُ عَنْهُ whom she survived. *Al-Istī'āb*, vol. 2 pg. 75; *al-Iṣābah*, vol. 7 pg. 491.

6 She is Ḥabībah bint Khārijah ibn Zayd al-Khazrajiyyah رَضِيَ اللهُ عَنْهَا. She is the wife of Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ. Isāf ibn 'Utbah ibn 'Amr married her after the demise of Abū Bakr رَضِيَ اللهُ عَنْهُ. She embraced Islam and pledged allegiance. *Al-Istī'āb*, vol. 2 pg. 83; *al-Iṣābah*, vol. 7 pg. 575.

7 'Abd al-Ḥamīd Ṭahmāz: *al-Sayyidah 'Ā'ishah Umm al-Mu'minīn wa 'Ālimat Nisā' al-'Ālamīn*, pg. 16, 17.

#### 4. Paternal Aunts

Umm ‘Amir, Quraybah, and Umm Farwah رَضِيَ اللَّهُ عَنْهُنَّ. All of them are Ṣaḥābiyyāt.<sup>1</sup>

#### 5. Foster Fathers

The wife of Abū al-Qu‘ays<sup>2</sup> breastfed Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.

فعن عائشة رضي الله عنها قالت استأذن علي أفلح أخو أبي القعيس بعد ما أنزل الحجاب فقلت لا آذن له حتى أستأذن فيه النبي صلى الله عليه وسلم فإن أخاه أبا القعيس ليس هو أرضعني ولكن أرضعني امرأة أبي القعيس فدخل علي النبي صلى الله عليه وسلم فقلت له يا رسول الله إن أفلح أخا أبي القعيس استأذن فأبيت أن آذن له حتى أستأذنك فقال النبي صلى الله عليه وسلم و ما منعك أن تأذني عمك قلت يا رسول الله إن الرجل ليس هو أرضعني ولكن أرضعني امرأة أبي القعيس فقال ائذني له فإنه عمك تربت يمينك

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا reports:

Aflaḥ—the brother of Abū al-Qu‘ays—sought permission to enter my presence after the law of ḥijāb had been revealed.

I said, “I will not allow him until I seek the Nabī’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ permission in this regard since his brother Abū al-Qu‘ays did not breastfeed me. Rather, the wife of Abū al-Qu‘ays did.”

The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered my presence and I asked, “O Messenger of Allah, Aflaḥ—the brother of Abū al-Qu‘ays—sought permission to enter but I refused to allow him until I seek your permission.”

The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ objected, “What prevented you from permitting your paternal uncle?”

I explained, “O Messenger of Allah, the man did not breastfeed me. Rather, it was the wife of Abū al-Qu‘ays who breastfed me.”

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1 Ibid.

2 *Al-Iṣābah*, vol. 8 pg. 287, 425, 448.

He said, “Allow him for he is your paternal uncle. Let your hand be besmeared with dust.”<sup>1”2</sup>

## Slaves

Umm al-Mu’minīn Sayyidah ‘Ā’ishah رضي الله عنها had a number of male and female slaves whom she would treat with honour and display kindness towards. They are:

### 1. Barīrah<sup>3</sup>

Her ḥadīth which appears in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* is well-known. The wording of al-Bukhārī<sup>4</sup> is:

أن عائشة أرادت أن تشتري بريرة فأبى مواليتها إلا أن يشترطوا الولاء فذكرت ذلك للنبي صلى الله عليه وسلم فقال اشترىها وأعتقها وإنما الولاء لمن أعتق وأتى النبي صلى الله عليه وسلم بلحم فقيل إن هذا ما تصدق به على بريرة فقال هو لها صدقة ولنا هدية

‘Ā’ishah intended to purchase Barīrah but her owners refused [to sell her] except that the right of *walā’*<sup>5</sup> will remain for them. ‘Ā’ishah brought this to the attention of the Nabī صلى الله عليه وسلم who instructed, “Purchase her and free her. *Walā’* belongs only to the emancipator.”

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1 *Taribat yamīnuk*: *Tariba al-rajul* is said when a person becomes needy i.e., he is attached to the earth. Regardless of the literal meaning, the Arabs do not intend a curse when uttering it. Ibn al-Athīr: *al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 1 pg. 184.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4796; *Ṣaḥīḥ Muslim*, Ḥadīth: 1445.

3 She is Barīrah رضي الله عنها, the freed slave of Sayyidah ‘Ā’ishah bint Abī Bakr رضي الله عنه. A ḥadīth concerning her is reported containing the ruling that *walā’* [the right to inherit] belongs to the emancipator. She was freed while in wedlock. Rasūlullāh صلى الله عليه وسلم gave her the choice [to remain married or to separate] and this became a continuous practice. *Al-Istī‘āb*, vol. 2 pg. 79; *al-Iṣābah*, vol. 7 pg. 535.

4 He is Muḥammad ibn Ismā‘īl ibn Ibrāhīm, Abū ‘Abd Allāh al-Bukhārī. The Imām, the Ḥāfiẓ, the Muḥaddith, the authority, and the leader of the muḥaddithīn of his era. He was born in 194 A.H. *Al-Jāmi‘ al-Ṣaḥīḥ*—the most authentic book after the Book of Allah; *al-Tārīkh al-Kabīr* and other books which are unbeatable are authored by him. He passed away in 256 A.H. Al-Dhahabī: *Juz’ fīhi Tarjumat al-Bukhārī; Tahdhīb al-Tahdhīb*, vol. 5 pg. 33.

5 *Walā’*: estate of a deceased freed slave who has no family members or relatives as heirs in which case the emancipator inherits the estate. (Translator)

Meat was brought to the Nabī ﷺ and he was told, “This is what was given in charity to Barīrah.”

He commented, “It is charity for her and a gift for us.”<sup>1</sup>

## 2. Sā'ibah

Nāfi', the freed slave of Sayyidunā Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا, reports:

عن سائبة مولاة لعائشة أن رسول الله صلى الله عليه وسلم نهى عن قتل الحيات التي في البيوت إلا ذي الطفيتين أو الأبتري فإنهما يخطفان البصر ويطحران ما في بطون النساء

From Sā'ibah, the slave of 'Ā'ishah:

The Messenger of Allah ﷺ prohibited killing house snakes except *Dhū al-Ṭufyatayn*<sup>2</sup> or *al-Abtar*<sup>3</sup> since they snatch away eyesight and cause miscarriages.<sup>4</sup>

## 3. Murjānah

She is the mother of 'Alqamah ibn Abī 'Alqamah, one of the teachers of Mālik<sup>5</sup>.

يقول مالك أخبرنا علقمة بن أبي علقمة عن أمه مولاة عائشة زوج النبي صلى الله عليه وسلم أنها قالت كان النساء يبعثن إلى عائشة بالدرجة فيها الكرسف فيه الصفرة من الحيض فتقول لا تعجلن حتى ترين القصة البيضاء تريد بذلك الطهر من الحيض

Mālik says—'Alqamah ibn Abī 'Alqamah informed us—from his mother, the slave of 'Ā'ishah, the wife of the Nabī ﷺ:

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1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 456; *Ṣaḥīḥ Muslim*, Ḥadīth: 1504.

2 *Dhū al-Ṭufyatayn*: A snake which has two black stripes on its back. *Tanwīr al-Ḥawālik*, vol. 1 pg. 247.

3 *Al-Abtar*: A blue species [of snake] with a mutilated tail. It does not look at a pregnant woman except causing her miscarriage. *Tanwīr al-Ḥawālik*, vol. 1 pg. 247.

4 *Ṣaḥīḥ Muslim*, Ḥadīth: 2233. The ḥadīth of Abū Lubābah al-Anṣārī رَضِيَ اللهُ عَنْهُ. Ibn 'Abd al-Barr comments: Majority of the students of Nāfi' and the well-versed among them narrate it from Nāfi'—from Sā'ibah—from 'Ā'ishah with a joint isnād. *Al-Tamhīd*, vol. 16 pg. 131.

5 He is Mālik ibn Anas ibn Mālik, Abū 'Abd Allāh al-Aṣḥabī al-Madanī. The Jurist, the Shaykh of Islam, the authority of mankind, the Imām of the abode of emigration, and one of the four imāms. He was born in 93 A.H. and passed away in 179 A.H. *Al-Muwatta'* is his magnificent book. *Al-Suyūṭī: Tazyīn al-Mamālik bi Manāqib al-Imām Mālik; Siyar A'lām al-Nubalā'*, vol. 8 pg. 48.

Women would send to ‘Ā’ishah little boxes<sup>1</sup> containing cotton rags<sup>2</sup> which were yellow from menstrual blood. She would say, “Do not be hasty until you see white discharge<sup>3</sup>.” By that she meant purity from menses.<sup>4</sup>

#### 4. Abū Yūnus<sup>5</sup>

يروى القعقاع بن حكيم عن أبي يونس مولى عائشة أم المؤمنين أنه قال أمرتني عائشة أن أكتب لها مصحفا ثم قالت إذا بلغت هذه الآية فأذني حافظوا على الصلوات والصلوة الوسطى وقوموا لله قانتين فلما بلغت قالت وصلاة العصر سمعتها من رسول الله صلى الله عليه وسلم

Al-Qa‘qā‘ ibn Ḥakīm reports—from Abū Yūnus, the slave of ‘Ā’ishah Umm al-Mu‘minīn:

‘Ā’ishah instructed me to write a muṣḥaf for her. She then told me, “When you reach this verse, inform me: *Observe the five obligatory prayers—especially the middle prayer—and stand in true devotion to Allah.*<sup>6</sup> When I reached there, she instructed [me to write]: and the prayer of ‘Aṣr, commenting, “I heard it from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”<sup>7</sup>

1 *Al-Dirajah* (with a kasrah on the dāl and a fatḥah on the rā’, the plural of *durj*): like a little basket in which a woman places her light possessions and perfume. It is said that the word is read as *al-durjah* (with a ḍammah): the feminine of *durj* and the plural of which is *al-duraj*. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 2 pg. 111.

2 *Al-Kursuf*: cotton. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 4 pg. 163.

3 *Al-Qaṣṣah*: The piece of cotton or rag which the menstruating woman inserts. *Al-bayḍā’*: which has no trace of yellowness. It is said that *al-qaṣṣah* appears as a white thread which is discharged after the termination of all blood. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 4 pg. 71.

4 *Musnad Aḥmad*, vol. 2 pg. 80, Ḥadīth: 189; *Sunan al-Bayhaqī*, vol. 1 pg. 335, Ḥadīth: 1650. Al-Bukhārī quoted it without an isnād with words denoting determination before Ḥadīth: 320. Al-Nawawī classified it ṣaḥīḥ in *al-Khulāṣah*, vol. 1 pg. 233 and al-Albānī concurred in *Irwā’ al-Ghālīl*, Ḥadīth: 198.

5 He is Abū Yūnus al-Madanī, the slave of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. He reports from her and he is reliable. *Tahdhīb al-Tahdhīb*, vol. 6 pg. 495.

6 Sūrah al-Baqarah: 238.

7 *Ṣaḥīḥ Muslim*, Ḥadīth: 629.



## 5. Dhakwān<sup>1</sup>

His agnomen is Abū ‘Amr. He is the one who would lead Umm al-Mu’minīn [in Ṣalāt al-Tarāwīḥ] during Ramaḍān while reciting from the muṣḥaf. In his *Ṣaḥīḥ*, al-Bukhārī says:

باب إمامة العبد و المولى وكانت عائشة يؤمها عبدها ذكوان من المصحف

Chapter on the imāmah of a slave and freed slave. ‘Ā’ishah’s slave Dhakwān would lead her in prayer from the muṣḥaf.<sup>2</sup>

The following report of ‘Abd Allāh ibn Abī Mulaykah<sup>3</sup> is about him:

أنهم كانوا يأتون عائشة أم المؤمنين بأعلى الوادي هو وعبيد بن عمير والمسور بن مخرمة وناس كثير فيؤمهم أبو عمرو ومولى عائشة رضي الله عنها وأبو عمرو و غلامها حينئذ لم يعتق

He [‘Abd Allāh ibn Abī Mulaykah], ‘Ubayd ibn ‘Umayr<sup>4</sup>, Miswar ibn Makhramah and plenty of other people<sup>5</sup> would come to ‘Ā’ishah, Umm al-Mu’minīn, from the elevated area of the valley. Abū ‘Amr, the slave of ‘Ā’ishah رضي الله عنها, would lead them in prayer. Abū ‘Amr was her slave at the time and had not yet been emancipated.<sup>6</sup>

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1 He is Dhakwān, Abū ‘Amr al-Madanī, the slave of ‘Ā’ishah Umm al-Mu’minīn رضي الله عنها. He was one of the most eloquent Qurra’. He would lead her in the month of Ramaḍān from the muṣḥaf. He was killed during the nights of Ḥarrah in 63 A.H. Ibn Ḥibbān: *al-Thiqāt*, vol. 4 pg. 222; *Tahdhīb al-Tahdhīb*, vol. 2 pg. 130.

2 Al-Bukhārī documents it without an isnād. Ḥāfiẓ Ibn Ḥajar attaches an isnād to it in *Taghliq al-Ta’liq*, vol. 2 pg. 290, commenting, “It is an authentic narration.”

3 He is ‘Abd Allāh ibn ‘Ubayd Allāh ibn Abī Mulaykah, Abū Bakr al-Makkī. The Imām, the authority, the Ḥāfiẓ, and the Shaykh of the Ḥaram. He was born during the khalīfah of Sayyidunā ‘Alī رضي الله عنه or before it. He was a Scholar, a Mufti, and a prolific and reliable narrator of ḥadīth. He assumed the position of Judge and Mu’adhin for Ibn al-Zubayr رضي الله عنه. He passed away in 117 A.H. *Siyar A’lām al-Nubalā’*, vol. 5 pg. 88; *Tahdhīb al-Tahdhīb*, vol. 3 pg. 199.

4 He is ‘Ubayd ibn ‘Umayr ibn Qatādah, Abū ‘Āṣim al-Makkī. The storyteller of the people of Makkah. He was born during the lifetime of Rasūlullāh صلى الله عليه وسلم. He was a Scholar and Orator; valuable, reliable, and one of the senior Tābi’īn. Ibn ‘Umar رضي الله عنه would sit by him for benefit. He passed away in 68 A.H. *Siyar A’lām al-Nubalā’*, vol. 4 pg. 156; *Tahdhīb al-Tahdhīb*, vol. 4 pg. 48.

5 They would come to her to ask questions and seek her verdicts.

6 Al-Shāfi’ī: *al-Musnad*, Ḥadīth: 224; *Muṣannaf ‘Abd al-Razzāq*, vol. 2 pg. 393; *Muṣannaf Ibn Abī Shaybah*, vol. 2 pg. 218; *Sunan al-Bayhaqī*, vol. 3 pg. 88, Ḥadīth: 5325. Al-Nawawī remarks in *al-Khulāṣah*, vol. 2 pg. 693, “The isnād is either ṣaḥīḥ or ḥasan.”

## 6. Laylā

It is reported that one of her slaves was a woman named Laylā.

روى الحاكم بسنده عن المنهال بن عبيد الله عمن ذكره عن ليلى مولاة عائشة رضي  
الله عنها قالت دخل رسول الله صلى الله عليه وسلم لقضاء حاجته فدخلت فلم أر شيئا  
ووجدت ريح المسك فقلت يا رسول الله إني لم أر شيئا قال إن الأرض أمرت أن تكفيه  
منا معاشر الأنبياء

Al-Ḥākim reports through his chain—from Minhāl ibn ‘Ubayd Allāh—from whom he mentioned—from Laylā, the slave-girl of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا:

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered to relieve himself. I entered afterwards but did not see anything and instead found the scent of musk. I remarked, “O Messenger of Allah, I did not see anything.”

He explained, “Certainly, the earth has been commanded to cover it for us, the galaxy of Ambiyā’.”<sup>1</sup>

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1 *Al-Mustadrak*, vol. 4 pg. 81. Al-Wādiī comments, “It is munqaṭī’. We did not find the biography of Minhāl ibn ‘Ubayd Allāh.” *Al-Mustadrak*, vol. 4 pg. 166.

## Section 2: The Life of Umm al-Mu'minīn 'Ā'ishah

### Birth and Upbringing in the Home of her Father

Umm al-Mu'minīn Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا was born in Makkah approximately four to five years after Nubuwwah.<sup>1</sup> Her birth was in the Islamic period. Hence, she never witnessed the period of ignorance. She was born to Muslim parents who believed in the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and pronounced his credibility in the very early stages. Her father is none other than Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ, the first man to embrace the faith and the driving force behind the Islam of his wife, Sayyidah Umm Rūmān, and his daughters, Sayyidah Asmā' and Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا. As a result, the home in which Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا was nurtured is considered one of the first Muslim homes. Moreover, Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا is reckoned as one of the early Muslim girls.

Her parents—coupled with their unshakeable faith—had a definite bond and strong connection with the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as affirmed by Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا:

فعن عروة بن الزبير أن عائشة زوج رسول الله صلى الله عليه وسلم قالت لم أعقل أبو ي  
إلا وهما يدينان الدين ولم يمر علينا يوم إلا يأتينا فيه رسول الله صلى الله عليه وسلم  
طرفي النهار بكرة و عشية

From 'Urwah ibn al-Zubayr that 'Ā'ishah, the wife of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, affirmed:

1 Hāfiẓ Ibn Ḥajar says:

ولدت بعد المبعث بأربع سنين أو خمس فقد ثبت في الصحيح أن النبي صلى الله عليه وسلم تزوجها وهي بنت ست وقيل سبع ويجمع  
بأنها كانت أكملت السادسة ودخلت في السابعة

She was born four to five years after nubuwwah. It is established in *Ṣaḥīḥ al-Bukhārī* that the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married her when she was 6 years of age, or seven according to a weaker report. These two reports can be meaningfully combined in the sense that she had completed her sixth year and entered into her seventh. *Al-Iṣābah*, vol. 8 pg. 231.

Shaykh Salmān al-Nadwī gave preference to the opinion that her birth occurred in the ninth year [of nubuwwah], before the hijrah. He says:

أصح تاريخ لولادتها هو شهر شوال قبل الهجرة الموافق يوليو (تموز) عام 614م وهو نهاية السنة الخامسة من البعثة

The most accurate date of her birth is the month of Shawwāl before the hijrah, coinciding with July 614, towards the end of the fifth year of nubuwwah. *Al-Nadwī: Sīrat al-Sayyidah 'Ā'ishah*, pg. 40.

As far as I can recall, my parents adhered to the Dīn. No day passed by, except that the Messenger of Allah ﷺ would visit us at the ends of the day, morning and evening.<sup>1</sup>

She grew up in a benevolent affluent home, living in comfort and luxury<sup>2</sup>. Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ was among the prominent traders of Makkah. People of his clan got along with him, did business with him, and sat in his company due to his vast knowledge and outstanding business ethics.

May Allah shower His mercy upon Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ. What great amount of wealth he spent in the path of Allah ﷻ to spread the word of Islam! He prepared two riding camels for the hijrah and carried 5000 silver coins with him on the journey. Furthermore, he purchased a number of Muslim slaves to free them from slavery, the most famous being Sayyidunā Bilāl رَضِيَ اللهُ عَنْهُ. The Nabī ﷺ declaration in his favour is sufficient for him:

ما لأحد عندنا يد إلا وقد كافيناه ما خلا أبا بكر فإن له عندنا يدا يكافئه الله بها يوم القيامة  
وما نفعني مال أحد قط ما نفعني مال أبي بكر ولو كنت متخذًا خليلًا لاتخذت أبا بكر  
خليلًا ألا وإن صاحبكم خليل الله

No one assisted us [financially] except that we paid him back, apart from Abū Bakr of course who assisted us abundantly. Allah alone will recompensate him for that on the Day of Qiyāmah. No one's wealth has ever benefitted me the way Abū Bakr's wealth benefitted me. Had I taken a bosom friend, I would have taken Abū Bakr as my close friend. Behold! Your companion is the bosom friend of Allah.<sup>3</sup>

The family of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ enjoyed a superb social standing. Ibn al-Daghinah affirms the valuable presence of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ in social affairs. When Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ set forth from Makkah on his way to Abyssinia, Ibn al-Daghinah confirmed:

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1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 476.

2 *Raḡhīd*: wide, good. *Al-Zabīdī*: *Tāj al-'Arūs*, vol. 8 pg. 106.

3 *Jāmi' al-Tirmidhī*, Ḥadīth: 3661; *Sunan Ibn Mājah*, Ḥadīth: 94; *Musnad Aḥmad*, Ḥadīth: 7439. *Al-Albānī* declared it ṣaḥīḥ.

إن مثلك لا يخرج ولا يخرج فإنك تكسب المعدوم وتصل الرحم وتحمل الكل وتقري  
الضيف وتعين على نوائب الحق وأنا لك جار فارجع فاعبد ربك ببلادك

A person like you does not leave and is not driven out [of a town]. You help the needy earn their living, maintain family ties, bear the burden [of the expenses] of the destitute<sup>1</sup>, show hospitality to the guest, and support in all social activities. I am your guardian. Return and worship your Rabb in your land.<sup>2</sup>

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا grew up in this blessed family. She, like her other contemporaries, was very playful and active. Even at the age of nine, she had peers and friends with whom she would interreact. She had a swing upon which she would swing. She narrates how she was transported from her swing to her marital home:

فأنتني أم رومان وأنا على أرجوحة ومعني صواحي فصرخت بي فأتيته وما أدري ما  
تريد بي فأخذت بيدي فأوقفتني على الباب فقلت هه هه حتى ذهب نفسي فأدخلتني بيتا  
فإذا نسوة من الأنصار فقلن على الخير والبركة وعلى خير طائر

Umm Rūmān came while I was playing on the swing<sup>3</sup> and my friends were with me. She called for me and I went to her, not knowing what she had planned for me. She took me by the hand and left me by a door. I asked, “What is this? What is this?”<sup>4</sup> gasping for air. She entered me into a house where many Anṣārī women were present. They exclaimed, “Upon goodness and blessings and upon the best fortune<sup>5</sup>.<sup>6</sup>

1 *Al-kall*: A person who is not capable of working and earning. *Al-kall*: heaviness from everything entrusted. *Al-kall*: dependents. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 4 pg. 198; *Fath al-Bārī*, vol. 1 pg. 180; *Tāj al-‘Arūs*.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2297.

3 *Al-Urjūḥah*: A rope, the two ends of which are hung on two sides. The one mounted is swung from side to side. *Al-Jawharī: al-Ṣiḥāḥ*, vol. 1 pg. 364; *Qāḍī ‘Iyāḍ: Mashāriq al-Anwār*, vol. 1 pg. 282.

4 There are two views elucidating her exclamation: *hah*. It is on account of breathing heavily or on account of sobbing profusely. It is uttered by one out of breath before he returns to a state of calmness. *Mashāriq al-Anwār*, vol. 1 pg. 272; *al-Ḥarbī: Gharīb al-Ḥadīth*, vol. 2 pg. 506; *al-Nawawī: Sharḥ Muslim*, vol. 9 pg. 207.

5 *‘Alā khayr ṭā’ir*: You are advancing to the most fortunate share. This is a supplication for fortune and success. It was originally said by the Arabs to take good omens from birds. Sometimes, the purport of *al-ṭā’ir* here is share and luck. *Mashāriq al-Anwār*, vol. 1 pg. 324; *Fath al-Bārī*, vol. 7 pg. 224; *al-Suyūṭī: Sharḥ Muslim*, vol. 4 pg. 27.

6 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3894; *Ṣaḥīḥ Muslim*, Ḥadīth: 1422.

She continued meeting with her friends even after marriage for a period of time. The Messenger of Allah ﷺ valued her young age and need for social interaction. He would send her friends to interreact with her. She also had dolls with which she played. She herself says in this regard:

كنت أَلعبُ بالبنات

I would play with the girl [dolls].<sup>1</sup>

Once, the Nabī ﷺ reached home while Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was busy with her friends. He noticed that she had a toy horse which had two wings at its sides. He thus enquired:

ما هذا يا عائشة فقالت فرس فقال وهل يكون للفرس جناحان فردت قائلة أما كانت  
لخيل سليمان أجنحة فضحك النبي صلى الله عليه وسلم

“What is this, O ‘Ā’ishah?”

“A horse,” she replied.

“Does a horse have wings?”

“Did not the horse of Sulaymān have wings?” she asked.

The Nabī ﷺ smiled at her witty answer.<sup>2</sup>

This reveals her admirable culture and education and burning intelligence.

She would recall many occurrences of her childhood and remember those aḥādīth that were simple for her. She says:

لقد أنزل على محمد صلى الله عليه وسلم بمكة وإني لجارية أَلعبُ بِلِ السَّاعَةِ مَوْعِدُهُمْ  
وَالسَّاعَةُ أَذْهِي وَأَمْرٌ

1 Al-Sayyidah ‘Ā’ishah Umm al-Mu’minīn wa ‘Ālimat Nisā’ al-‘Ālamīn, pg. 22, 23.

2 Sunan Abī Dāwūd, Ḥadīth: 4932; Sunan al-Nasa’ī, vol. 5 pg. 306, Ḥadīth: 8950; Sunan al-Bayhaqī, vol. 10 pg. 219, Ḥadīth: 21510. The ḥadīth of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. Al-Albānī in Ṣaḥīḥ Sunan Abī Dāwūd, Ḥadīth: 4932 and Aḥmad Shākīr in Taḥqīq al-Musnad, vol. 14 pg. 264 classified it ṣaḥīḥ.

The following verse was revealed upon Muḥammad ﷺ in Makkah. At the time, I was a young girl playing: *Better yet, the Hour is their appointed time—and the Hour will be most catastrophic and most bitter*<sup>1,2</sup>

At the time of the Messenger of Allah's ﷺ emigration to Madīnah, Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا was only 8 years old. Yet, she comprehended, memorised, and retained the secrets of the happenings of the prophetic hijrah.<sup>3</sup>

What is worthy of highlighting at this point is the unique relationship she and her father رَضِيَ اللهُ عَنْهُ enjoyed. It was a bond founded upon love and appreciation. She considered him the most superior Companion of the Nabī ﷺ and appreciated his support of the Nabī ﷺ, making her feel honoured to be related to him. He, on the other hand, regarded her as the spouse of the Nabī ﷺ and the Mother of the Believers. The Messenger of Allah ﷺ had refined her knowledge with ḥadīth and fiqh. Owing to this, Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ venerated her, trusted her, and had confidence in her opinion. He would consult with her in matters of Dīn, practice on her view<sup>4</sup>, and report aḥādīth from her.<sup>5</sup>

He displayed intense compassion and affection towards her. He would tell her:

انظري حاجتك فاطليها إلي

Seek your needs from me, whatever they may be.<sup>6</sup>

عن البراء قال دخلت مع أبي بكر على أهله فإذا عائشة ابنته مضطجعة قد أصابتها حمى فرأيت أباها يقبل خدها وقال كيف أنت يا بنية

Barā<sup>7</sup> recalls:

1 Sūrah al-Qamar: 46.

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 4993.

3 Sīrat al-Sayyidah 'Ā'ishah, pg. 43, with revision.

4 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 1387; Ṣaḥīḥ Muslim, Ḥadīth: 941.

5 Al-Zarkashī: *al-Ijābah li Īrād mā istadrakathu 'Ā'ishah 'alā al-Ṣaḥābah*, pg. 75.

6 *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 179. The ḥadīth of Jābir رَضِيَ اللهُ عَنْهُ.

7 He is Barā' ibn 'Āzib ibn al-Ḥārith, Abū 'Umārah al-Awsī al-Madanī رَضِيَ اللهُ عَنْهُ. He is a Ṣaḥābī and son of a Ṣaḥābī as well as a great jurist. He participated in 15 battles alongside the Nabī ﷺ. He is among the conquerors among the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, conquering Rayy and other cities. He passed away in 72 A.H. *Siyar A'lām al-Nubalā'*, vol. 5 pg. 191; *Tahdhīb al-Tahdhīb*, vol. 4 pg. 11.

I entered alongside Abū Bakr upon his family. His daughter ‘Ā’ishah was lying down, afflicted with fever. I saw her father kissing her on her cheek and asking, “How are you feeling, beloved daughter?”<sup>1</sup>

When death drew close to him, he said to her:

يا بنية ما من الناس أحد أحب إلي غنى بعدي منك ولا أعز على فقرا منك

O beloved daughter, there is no one whom I wish to see affluent after me and whose poverty pains me more than you.<sup>2</sup>

During his lifetime, he gifted her a share<sup>3</sup> of 20 wasaq of his wealth.<sup>4</sup>

Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ nurtured and developed his children with firmness and resolve. Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا feared her father and steered clear from his anger even after marriage. Sayyidunā Anas<sup>5</sup> رَضِيَ اللَّهُ عَنْهُ reports:

كان للنبي صلى الله عليه وسلم تسع نسوة فكان إذا قسم بينهن لا ينتهي إلى المرأة الأولى إلا في تسع فكن يجتمعن في كل ليلة في بيت التي يأتيها فكان في بيت عائشة فجاءت زينب فمد يده إليها فقالت هذه زينب فكف النبي صلى الله عليه وسلم يده فتناولتا حتى استخبتا وأقيمت الصلاة فمر أبو بكر على ذلك فسمع أصواتهما فقال اخرج يا رسول الله إلى الصلاة واحث في أفواههن التراب فخرج النبي صلى الله عليه وسلم فقالت عائشة الآن يقضي النبي صلاته فيجيء أبو بكر فيفعل بي ويفعل فلما قضى النبي صلى الله عليه وسلم صلاته أتاها أبو بكر فقال لها قولا شديدا وقال أتصنعين هذا

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3917.

2 *Muwatta’ Mālik*, vol. 4 pg. 1089; *Muṣannaf ‘Abd al-Razzāq*, vol. 9 pg. 101; *Sunan al-Bayhaqī*, vol. 6 pg. 169, Ḥadīth: 12298. The ḥadīth of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. Ibn Kathīr in *Irshād al-Faqīh*, vol. 2 pg. 104, Ibn al-Mulqīn in *al-Badr al-Munīr*, vol. 7 pg. 144, and al-Albānī in *Irwā’ al-Ghalīl*, vol. 6 pg. 61, authenticated the isnād.

3 *Jadād*: portion of dates. *Al-wasaq*: a measure, the Sharī amount of which is 60 ṣā’ [equal to approximately 130.56 kgs.] *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 1 pg. 244, vol. 2 pg. 380.

4 *Muwatta’ Mālik*, pg. 752; *Muṣannaf ‘Abd al-Razzāq*, vol. 9 pg. 101.

5 He is Anas ibn Mālik ibn al-Naḍr رَضِيَ اللَّهُ عَنْهُ, Abū Ḥamzah al-Anṣārī al-Khazrajī. The servant of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and one of his prolific transmitters. He is the last Ṣaḥābī to pass away in Baṣrah. He passed away in 92 A.H. or 93 A.H. *Al-Istī‘āb*, vol. 1 pg. 35; *al-Iṣābah*, vol. 1 pg. 126.



The Prophet ﷺ had nine wives. He would identify nights for them and return to the first wife after nine nights had passed. They would gather every night at the house of the wife he is staying with.

Once, he was at the home of ‘Ā’ishah. Zaynab<sup>1</sup> arrived and he stretched his hand towards her. ‘Ā’ishah said, “This is Zaynab,” so the Nabī ﷺ withdrew his hand. They [‘Ā’ishah and Zaynab] began to argue and raise their voices.<sup>2</sup> Meanwhile, the iqāmah for the ṣalāh was called out. Abū Bakr happened to pass by and heard their voices. He said, “Come out for ṣalāh, O Messenger of Allah, and throw sand in their mouths.” The Prophet ﷺ came out. ‘Ā’ishah lamented, “Just now, the Prophet ﷺ will complete his ṣalāh and Abū Bakr will come sort me out.” After the Prophet ﷺ completed his ṣalāh, Abū Bakr came to her and reprimanded her severely saying, “Do you conduct yourself in this manner?”<sup>3</sup>

Once, he heard her raising her voice. He entered and grabbed her to smack her saying:

لا أراك ترفعين صوتك على رسول الله صلى الله عليه وسلم

I do not want to see you raising your voice at the Messenger of Allah ﷺ.

The Nabī ﷺ prevented him from slapping her and Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ left enraged.<sup>4</sup>

1 She is Zaynab bint Jaḥsh ibn Ri’āb al-Asadiyyah, Umm al-Mu’minīn رَضِيَ اللَّهُ عَنْهَا. Regarding her was the verse revealed:

فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا

So when Zayd had no longer any need for her, We married her to you. Sūrah al-Aḥzāb: 37.

Due to her was the verse of ḥijāb revealed. Moreover, she was the first wife of the Nabī ﷺ to join him (i.e. pass away after him). She passed away in 20 A.H. *Al-Istī‘āb*, vol. 2 pg. 97; *al-Iṣābah*, vol. 6 pg. 257.

2 *Istakhabatā*: The mixing and raising of voices. Al-Nawawī: *Sharḥ Muslim*, vol. 10 pg. 47.

3 *Ṣaḥīḥ Muslim*, Ḥadīth: 1462; *Sīrat al-Sayyidah ‘Ā’ishah*, pg. 59, with variation.

4 *Sunan Abī Dāwūd*, Ḥadīth: 4999; *Musnad Aḥmad*, vol. 4 pg. 271, Ḥadīth: 18418. The ḥadīth of Nu‘mān ibn Bashīr رَضِيَ اللَّهُ عَنْهُ. The ḥadīth has been declared ṣaḥīḥ li ghayriḥi by al-Albānī in *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, vol. 6 pg. 944, and ṣaḥīḥ by al-Wādi’ī in *al-Ṣaḥīḥ al-Musnad*, Ḥadīth: 1172.

In the Takhyīr incident, the following transpired:

دخل أبو بكر يستأذن على رسول الله صلى الله عليه وسلم فوجد الناس جلوساً ببابه لم يؤذن لأحد منهم قال فأذن لأبي بكر فدخل ثم أقبل عمر فاستأذن فأذن له فوجد النبي صلى الله عليه وسلم جالسا حوله نساءه واجما ساكتا

Abū Bakr came in and sought permission to enter upon the Messenger of Allah ﷺ. He found people seated at his door; none of them had been given permission to enter. The Messenger of Allah ﷺ allowed Abū Bakr and he entered. Next, ‘Umar arrived and sought permission to enter and he was awarded the same. He found the Nabī ﷺ seated with his wives around him, dejected and silent.

The narration goes on to recall:

أن النبي صلى الله عليه وسلم قال هن حولي كما ترى يسألنني النفقة فقام أبو بكر إلى عائشة يجأ عنقها فقام عمر إلى حفصة يجأ عنقها كلاهما يقول تسألن رسول الله صلى الله عليه وسلم ما ليس عنده فقلن والله لا نسأل رسول الله صلى الله عليه وسلم شيئا أبدا ليس عنده

The Nabī ﷺ said, “They are around me as you can see. They are asking me for money.”

Abū Bakr went up to ‘Ā’ishah and slapped her neck while ‘Umar went up to Ḥafṣah and slapped her neck. Both of them shouted, “Are you asking the Messenger of Allah ﷺ for what he does not have?”

They submitted, “By Allah, we will never ever ask the Messenger of Allah ﷺ for what he does not have.”<sup>1</sup>

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا grew up in the midst of this blessed family and flourished in a home of truthfulness and īmān. From birth, she resided in the shadow of the teachings of the orthodox Islamic faith. During her childhood, she witnessed the most challenging times faced by the call of Islam and the persecution and suffering which the Muslims endured. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا has reported to us some details

1 *Ṣaḥīḥ Muslim*, Ḥadīth: 1478.

of the harassment her father al-Şiddīq رَضِيَ اللَّهُ عَنْهُ tolerated for his religion and faith to the extent that he was coerced once to leave Makkah and emigrate to Abyssinia with the intention of joining up with his Muslim brethren there. As he reached Bark al-Ghamād, Ibn al-Daghinah—the leader of the Qārah tribe—met him. Ibn al-Daghinah encouraged him to return to Makkah and promised him his protection from the Quraysh’s persecution. One of the things he said to him was:

إن مثلك يا أبا بكر لا يخرج ولا يخرج إنك تكسب المعدوم وتصل الرحم وتحمل الكل  
وتقري الضيف وتعين على نوائب الحق وأنا لك جار فارجع فاعبد الله ببلدك

A person like you, O Abū Bakr, does not leave and is not driven out [of a town]. You help the needy earn their living, maintain family ties, bear the burden [of the expenses] of the destitute, show hospitality to the guest, and support in all social activities. I am your guardian. Return and worship Allah in your land.<sup>1</sup>

She stayed in her father’s home until her immigration to Madīnah. It is well known that the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ immigrated with his Companion and friend, Sayyidunā Abū Bakr al-Şiddīq رَضِيَ اللَّهُ عَنْهُ, to Madīnah. Their families stayed behind in Makkah. After settling in Madīnah, the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent someone to bring his family and the family of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ to Madīnah. This came after bearing the hardships of life.

فعن أسماء بنت أبي بكر قالت لما خرج رسول الله صل الله عليه وسلم وخرج أبو بكر معه احتمل أبو بكر ماله كله ومعه خمسة آلاف درهم أو ستة آلاف فانطلق بها معه قالت فدخل علينا جدي أبو قحافة وقد ذهب بصره فقال والله إنني لأراه قد فجعكم بماله مع نفسه قالت قلت كلا يا أبت إنه قد ترك لنا خيرا كثيرا قالت فأخذت أحجارا فوضعتها في كوة في البيت الذي كان أبي يضع ماله فيها ثم وضعت عليها ثوبا ثم أخذت بيده فقلت يا أبت ضع يدك على هذا المال قالت فوضع يده عليه فقال لا بأس إذا كان ترك لكم هذا فقد أحسن وفي هذا بلاغ لكم ولا والله ما ترك لنا شيئا ولكني أردت أن أسكن الشيخ بذلك

Asmā’ bint Abī Bakr recalls:

When the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr departed, the latter carried away all of his wealth which amounted to 5000 or 6000 silver coins. Our

1 *Şahīḥ al-Bukhārī*, Ḥadīth: 2297; Muḥammad ‘Alī Quṭub: ‘*Ā’ishah Mu’allimat al-Rijāl wa al-Ajyāl*, pg. 15.

grandfather, Abū Quḥāfah, entered our presence—his sight had been lost by then—and remarked, “By Allah, I most certainly feel that he left you suddenly with his wealth.”

I said, “Never, O my beloved [grand] father! He has left for us an abundance of wealth.”

I took some stones and placed it in a niche<sup>1</sup> in the house where my father would place his money and placed a cloth over it. I then took him by the hand and said, “O my beloved [grand] father, place your hand on this wealth.”

He put his hand on it and commented, “No problem. When he has left this for you, then he has done good. And this will be sufficient to pull you through.”

By Allah, he never left a cent with us. I only intended to calm the shaykh with this trick.”<sup>2</sup>

## Her life with the Nabī ﷺ

### Her Marriage to the Nabī ﷺ

The Nabī ﷺ married Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا before hijrah. She was 6 years of age. He consummated the marriage in Shawwāl after hijrah when she was 9 years old.

The Nabī ﷺ married ‘Ā’ishah رَضِيَ اللهُ عَنْهَا 3 years before hijrah in the year Sayyidah Khadijah رَضِيَ اللهُ عَنْهَا passed away. Al-‘Aynī says:

ماتت قبل الهجرة بثلاث سنين على الأصح وقيل بخمس وقيل بأربع

She passed away 3 years before the hijrah according to the most authentic view. Some say 5 while others say 4.”<sup>3</sup>

1 *Al-Kuwwah*: Crack in the wall; hole in the house, etc. Ibn Manẓūr: *Lisān al-‘Arab*, vol. 15 pg. 235.

2 *Musnad Aḥmad*, Ḥadīth: 27002; *al-Mu’jam al-Kabīr*, vol. 17 pg. 334; *al-Mustadrak*, vol. 3 pg. 6. Al-Ḥākim comments, “Ṣaḥīḥ according to the standards of Muslim but they have not recorded it.” Al-Haythamī says in *Majma’ al-Zawā’id*, vol. 6 pg. 62, “The narrators of this narration are the narrators of *Ṣaḥīḥ al-Bukhārī* besides Ibn Ishāq who has clearly mentioned his direct listening.” Al-Wādī’ī classified it ḥasan in *al-Ṣaḥīḥ al-Musnad*, Ḥadīth: 1545.

3 *‘Umdat al-Qārī*, vol. 1 pg. 63.

Ibn ‘Abd al-Barr affirms:

وكان موت خديجة قبل مخرجه إلى المدينة مهاجرا بثلاث سنين هذا أولى ما قيل في ذلك وأصحّه إن شاء الله تعالى

The demise of Khadījah occurred 3 years before his immigration to Madīnah. This is the best and the most accurate view in this regard, if Allah سُبْحَانَهُ وَتَعَالَى desires.”<sup>1</sup>

With regards to the statement of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا:

وتزوجني بعدها بثلاث سنين

He married me 3 years after her demise.<sup>2</sup>

Consummation of the marriage is meant here.<sup>3</sup>

The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ consummated the marriage with her 7 to 8 months after the hijrah.

Ibn Mandah writes:

ودخل بها بالمدينة وهي بنت تسع سنين بعد سبعة أشهر من مقدمه المدينة

He consummated the marriage with her in Madīnah when she was 9 years old, seven months after his arrival in Madīnah.<sup>4</sup>

Al-‘Aynī comments:

ثم دخل رسول الله صلى الله عليه وسلم بعائشة بالسنة في منزل أبي بكر وكان بعد الهجرة بسبعة أشهر أو ثمانية أشهر

Thereafter, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ consummated the marriage with ‘Ā’ishah at Sunḥ in Abū Bakr’s apartment. This occurred 7 or 8 months after the hijrah.<sup>5</sup>

1 *Al-Istī‘āb*, vol. 4 pg. 1881.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3817.

3 *Faṭḥ al-Bārī*, vol. 7 pg. 136, 224.

4 *Ma‘rifat al-Ṣaḥābah*, pg. 939.

5 *‘Umdat al-Qārī*, vol. 17 pg. 34.

Ibn Hajar reports:

وقد أخرج الإسماعيلي من طريق عبد الله بن محمد بن يحيى عن هشام عن أبيه أنه كتب إلى الوليد إنك سألتني متى توفيت خديجة وإنها توفيت قبل مخرج النبي صلى الله عليه وسلم من مكة بثلاث سنين أو قريب من ذلك ونكح النبي صلى الله عليه وسلم عائشة بعد متوفى خديجة وعائشة بنت ست سنين ثم إن النبي صلى الله عليه وسلم بنى بها بعد ما قدم المدينة وهي بنت تسع سنين وهذا السياق لا إشكال فيه ويرتفع به ما تقدم من الإشكال أيضا والله أعلم وإذا ثبت أنه بنى بها في شوال من السنة الأولى من الهجرة قوى قول من قال إنه دخل بها بعد الهجرة بسبعة أشهر وقد وهاه النووي في تهذيبه وليس بواه إذا عددناه من ربيع الأول

Al-Isma'īlī documents—from the chain of 'Abd Allāh ibn Muḥammad ibn Yaḥyā—from Hishām—from his father that he wrote to Walīd, “You asked me when Khadījah passed away. She passed away 3 years or so before the Nabī's ﷺ departure from Makkah. The Nabī ﷺ married 'Ā'ishah after the demise of Khadījah, when 'Ā'ishah was six years of age. The Nabī ﷺ then consummated the marriage after his arrival in Madīnah when she was 9 years old.” This explanation has no objection and it answers the previous objection as well. And Allah knows best! Now that it is established that he consummated the marriage with her in Shawwāl of the first year of hijrah, the view of those who affirm that he consummated the marriage seven months after hijrah is strengthened. Al-Nawawī has labelled this view as weak in his *Tahdhīb*, whereas, it is not weak when we begin counting from Rabī al-Awwal.”<sup>1</sup>

Some suppose that Sayyidah 'Ā'ishah's رَضِيَ اللَّهُ عَنْهَا age at the time of her marriage to the Nabī ﷺ was 18 years. They bring forth as proof few conclusions which they have based on the age difference between her and her sister Asmā' رَضِيَ اللَّهُ عَنْهَا. It is worthy to be alerted that the determination of 'Ā'ishah's رَضِيَ اللَّهُ عَنْهَا age at 6 when the Nabī ﷺ married her and at 9 when he consummated the marriage was not an ijtihādī affair for the scholars that could be reassessed and re-examined to decipher what was correct from what was incorrect. It is a transmission of a historical fact. The upcoming points emphasise its authenticity and the necessity to accept it:

1. This information has come from Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا herself. It is not the opinion of another person. She reports:

<sup>1</sup> *Faṭḥ al-Bārī*, vol. 7 pg. 225.

تزوجني رسول الله صلى الله عليه وسلم لست سنين و بنى بي وأنا بنت سبع سنين

Rasūlullāh ﷺ married me when I was six and he consummated the marriage with me when I was nine years of age.<sup>1</sup>

2. This narration of hers appears in the most authentic books after the Book of Allah ﷻ, viz. *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.
3. This report is supported and strengthened by the many chains that transmit it. It does not come through a single chain as some ignorant people think. The details of these chains may be learnt in the research written on this issue in various articles.
4. The information of ‘Ā’ishah’s age رَضِيَ اللهُ عَنْهَا at the time of marriage comes from the one who met her. Imām Aḥmad reports from Muḥammad ibn Bishr who says—Muḥammad ibn ‘Amr narrates to us saying—Abū Salamah and Yaḥyā narrated to us:

لما هلكت خديجة جاءت خولة بنت حكيم امرأة عثمان بن مظعون قالت يا رسول الله ألا تزوج قال من قالت إن شئت بكرا وإن شئت ثيبا قال فمن البكر قالت ابنة أحب خلق الله عز وجل إليك عائشة بنت أبي بكر

After Khadījah passed on, Khawlah bint Ḥakīm, the wife of ‘Uthmān ibn Maẓ‘ūn, approached and submitted, “O Messenger of Allah, will you not marry?”

“Who,” he asked.

“If you wish, a virgin and if you wish, a previously married woman.”

“Who is the virgin?”

“The daughter of the most beloved creation of Allah—the Mighty and Majestic—to you, ‘Ā’ishah bint Abī Bakr.”<sup>2</sup>

He goes on to list the details of the incident. One of them is that she was six years old at the time of marriage and nine at consummation. Al-Dhahabī

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3896; *Ṣaḥīḥ Muslim*, Ḥadīth: 1422.

2 *Musnad Aḥmad*, vol. 6 pg. 210, Ḥadīth: 2581.

labels it *mursal*.<sup>1</sup> Ibn Kathīr clarifies in *al-Bidāyah wa al-Nihāyah*, “This context appears *mursal* but is in fact *muttaṣil* (joined).”<sup>2</sup> Al-Haythamī suggests in *Majma‘ al-Zawā‘id*, “Most of it is *mursal*. Muḥammad ibn ‘Amr ibn ‘Alqamah is present in the *isnād* who has been given credibility by more than one expert. The other narrators are the narrators of *Ṣaḥīḥ al-Bukhārī*.”<sup>3</sup> Shu‘ayb al-Arnā‘uṭ classified the *isnād ḥasan*.<sup>4</sup>

5. This issue—which ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا affirms for herself and the narrators affirm for her—is unanimously confirmed by historical reports which note the biography of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. There is no inconsistency in them. The matter was not an *ijtihādī* one. After a person’s declaration about himself, there remains no scope for anyone else’s *ijtihād*.
6. Historical reports are unanimous that ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا was born in Islam, four to five years after Nubuwwah as documented by Ḥāfiẓ Ibn Ḥajar رَضِيَ اللَّهُ عَنْهُ. According to this, her age would be 8 or 9 in the year of the *hijrah*. This concurs with her previous report.
7. Historical reports are unanimous that at the time of the Nabī’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ demise, ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا was 18 years old. This supports that she was 9 at the time of *hijrah*. This concurs with the above facts as well.
8. The books of *sīrah*, history, and biography record ‘Ā’ishah’s رَضِيَ اللَّهُ عَنْهَا age at 63 at her demise. This occurred in the 57th year after *hijrah*. Considering this, her age would be 6 years before *hijrah*. When fractions are omitted—as is the Arab custom when counting years to omit the first and last year’s count—her age will be 8 at *hijrah*. And her age eight months after *hijrah*, when she began living with the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, will be 9.
9. What has been mentioned concurs with the age difference between *Asmā’ bint Abī Bakr* and ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا transmitted by the scholars. Al-Dhahabī says,

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1 *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 113.

2 *Al-Bidāyah wa al-Nihāyah*, vol. 3 pg. 129.

3 *Majma‘ al-Zawā‘id*, vol. 9 pg. 228.

4 *Tahqīq Musnad Aḥmad*, vol. 6 pg. 210.



“She—referring to Asmā’—was more than ten years older than ‘Ā’ishah.”<sup>1</sup> ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was born four to five years after Nubuwwah. Abū Nu‘aym reports from Asmā’ رَضِيَ اللهُ عَنْهَا that she was born 10 years before the nubuwwah of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.<sup>2</sup> The age difference between them will thus be 14 or 15 years. This is in harmony with al-Dhahabī’s view.

The first proof is sufficient. All the other confirmations are cited as support for the authentic proof and the consensus of the ‘Ulamā’ on this issue. And Allah knows best.

The reality is that this historical adulteration stems from the idea that the Nabī’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ marriage to ‘Ā’ishah رَضِيَ اللهُ عَنْهَا at her tender age is an imperfection of his and an opening for criticism; whereas, this is not the case. In the hot lands of Jazīrah (Arabia) and in hot areas in general, the age of maturity is earlier which allows for the age of marriage to be earlier. This practice continued in the land of Jazīrah from time immemorial to the recent past. Women are different in stature and bodily strength for this matter and there is a great diversity among them in this regard. After contemplating on the marriages of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, you will realise that he never married a virgin besides ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. All of his other wives were previously married. This is clear indication that the Nabī’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ marriage was not based on lust and sexual enjoyment of women. Whoever has this object will not choose in all his marriages or majority of them except a woman who possesses all the aspects of beauty and enticement, including being virgin and strikingly beautiful, etc. from the perceptible transitory standards.<sup>3</sup>

فعنها رضي الله عنها قالت تزوجني رسول الله صلى الله عليه وسلم لست سنين و بنى  
بي وأنا بنت سبع سنين

She reports:

1 *Siyar A’lām al-Nubalā’*, vol. 2 pg. 188.

2 *Ma’rifat al-Ṣaḥābah*, vol. 6 pg. 3253.

3 For further research on this issue, study:

- Article by Shaykh Aḥmad Shākir: *Taḥqīq Sinn ‘Ā’ishah raḍiyallāhu ‘anhā of the book Kalimat al-Ḥaqq.*
- Article by Muḥammad ‘Umārah: *al-Radd ‘alā man Ṭa’ana fī Sann Zawāj ‘Ā’ishah.*
- Discussion by Ayman ibn Khālīd: *al-Sihām al-Rā’ishah li al-Dhabb ‘an Sinn Zawāj al-Sayyidah ‘Ā’ishah.*
- Book by Fahd al-Ghufaylī: *al-Sanā al-Wahhāj fī Sinn ‘Ā’ishah ‘ind al-Zawāj.*

The Messenger of Allah ﷺ married me when I was six and consummated the marriage with me when I was nine years of age.<sup>1</sup>

The Nabī ﷺ had seen Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا in a dream prior to his marriage to her. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا reports that the Messenger of Allah ﷺ told her:

أريتك في المنام ثلاث ليال جاءني بك الملك في سرقة من حرير فيقول هذه امرأتك فأكشف عن وجهك فإذا أنت هي أقول إن يك هذا من عند الله يمضه

You were shown to me in a dream on three nights. The angels came to me with your image on a piece of fine silk<sup>2</sup> affirming, “This is your wife.” I opened your face only to find that it is you. I commented, “If this is from Allah, He will conclude it<sup>3</sup>.”<sup>4</sup>

Subsequent to this blessed dream came the proposal. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا recalls the incident of the Nabī’s ﷺ proposal to her with fine details. Obviously, it would bring back sweet memories which could not be forgotten. She reports:

لما توفيت خديجة قالت خولة بنت حكيم بن أمية بن الأوقص امرأة عثمان بن مظعون رضي الله عنهما وذلك بمكة أي رسول الله ألا تتزوج قال ومن قالت إن شئت بكرا وإن شئت ثيبا قال فمن البكر قالت بنت أحب خلق الله إليك عائشة بنت أبي بكر رضي الله عنه قال ومن الثيب قالت سودة بنت زمعة بن قيس آمنت بك واتبعتك على ما أنت عليه قال فاذهبي فاذكريهما علي قالت فجاءت فدخلت بيت أبي بكر رضي الله عنه فوجدت أم رومان أم عائشة قالت أي أم رومان ماذا أدخل الله عز وجل عليكم من الخير والبركة قالت وما ذاك قالت أرسلني رسول الله صلى الله عليه وسلم أخطب عليه عائشة قالت

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5133; *Ṣaḥīḥ Muslim*, Ḥadīth: 1422. One report of Muslim records that she was 7 years old at the time of marriage. Ḥāfiẓ explains, “The two may be meaningfully reconciled in the sense that she completed her sixth year and entered her seventh.” *Al-Iṣābah*, vol. 8 pg. 232.

2 *Fī saraqah min ḥarīr*: in a piece of fine silk. The plural of *saraqah* is *surq*. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 2 pg. 362; *Lisān al-‘Arab*, vol. 10 pg. 156.

3 It is probable that this occurred before Nubuwwah which raises no objections. If it took place thereafter, then most probably the literal meaning of the word—although designated to show uncertainty—is not intended, which more eloquently emphasises certainty. In rhetoric, it is called blending uncertainty with certitude. Another probability is that the uncertainty here is whether this is a dream of revelation in its apparent form or a dream of revelation which has an interpretation. Both are possible in respect to the *Ambiyā’*. *Faḥḥ al-Bārī*, vol. 9 pg. 182.

4 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3895; *Ṣaḥīḥ Muslim*, Ḥadīth: 2438.

وددت انتظري أبا بكر رضي الله عنه فإنه آت فجاء أبو بكر رضي الله عنه فقالت يا أبا بكر ماذا أدخل الله عز وجل عليكم من الخير والبركة أرسلني رسول الله صلى الله عليه وسلم أخطب عليه عائشة رضي الله عنها قال وهل تصلح له إنما هي ابنة أخيه فرجعت إلى رسول الله صلى الله عليه وسلم فذكرت له فقال ارجعي إليه فقولي له أنت أخي في الإسلام وأنا أخوك وابتتك تصلح لي فأنت أبا بكر رضي الله عنه فقال لخولة ادعي لي رسول الله صلى الله عليه وسلم فجاءه فأنكحه وهي يومئذ ابنة ست سنين

Following the demise of Khadijah<sup>1</sup>, Khawlah bint Ḥakīm ibn Umayyah ibn al-Awqāṣ—the wife of ‘Uthmān ibn Maz‘ūn رضي الله عنه—said (and this was in Makkah), “O Messenger of Allah, will you not marry?”

“Who,” asked the Prophet صلى الله عليه وسلم.

She explained, “A virgin, if you like, or a previously married woman, if it pleases you.”

“Who is the virgin,” he asked.

She replied, “The daughter of the most beloved of Allah’s creation to you: ‘Ā’ishah bint Abī Bakr رضي الله عنه.”

“And who is the deflowered unmarried woman?”

“Sawdah bint Zam‘ah ibn Qays<sup>2</sup>. She believed in you and followed your religion.”

He said, “Go and propose to them on my behalf.”

She came and entered the home of Abū Bakr رضي الله عنه and found Umm Rūmān, the mother of ‘Ā’ishah, there. She exclaimed, “O Umm Rūmān! What immense amount of goodness and blessings Allah—the Mighty and Majestic—is conferring upon you!”

1 She is Khadijah bint Khuwaylid ibn Asad al-Qurashiyah al-Asadiyyah رضي الله عنها. The Mother of the Believers. She was called *al-Ṭāhirah* (the Pure) before Nubuwwah. Rasūlullāh صلى الله عليه وسلم did not marry any woman besides her in the period of ignorance. She is the very first to believe in him absolutely and she supported him in his mission. She passed away three years prior to the hijrah. There are some weaker views in this regard. *Al-Istī‘āb*, vol. 2 pg. 86; *al-Iṣābah*, vol. 7 pg. 720.

2 She is Sawdah bint Zam‘ah ibn Qays, Umm al-Aswad al-Qurashiyah al-‘Āmiriyah رضي الله عنها. The Mother of the Believers and the first woman the Nabī صلى الله عليه وسلم married after Khadijah رضي الله عنها. She passed away in 54 A.H. *Al-Istī‘āb*, vol. 2 pg. 104; *al-Iṣābah*, vol. 7 pg. 720.

“What are you talking about,” she enquired enthusiastically.

She explained, “The Messenger of Allah ﷺ sent me to propose for ‘Ā’ishah on his behalf.”

She remarked, “I hoped for this.<sup>1</sup> Wait for Abū Bakr رَضِيَ اللهُ عَنْهُ as he is about to arrive.”

Not long thereafter, Abū Bakr رَضِيَ اللهُ عَنْهُ arrived. Khawlah said, “O Abū Bakr, what great amount of goodness and blessings Allah—the Mighty and Majestic—is conferring upon you! The Messenger of Allah ﷺ sent me to propose for ‘Ā’ishah رَضِيَ اللهُ عَنْهَا on his behalf.”

He asked, “Is she worthy of him. She is only the daughter of his brother.”

I went back to the Messenger of Allah ﷺ and mentioned that to him. He told me, “Return to him and tell him that he is my brother in Islam and I am his brother and his daughter is suitable for me.”

She came to Abū Bakr رَضِيَ اللهُ عَنْهُ [and informed him]. Abū Bakr told Khawlah, “Call the Messenger of Allah ﷺ for me.”

After the Messenger of Allah ﷺ arrived, Abū Bakr contracted their marriage. ‘Ā’ishah at the time was six years of age.<sup>2</sup>

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا recalls how she received the exciting news and how the ceremonies of the first night played out:

فأتتني أم رومان وأنا على أرجوحة ومعني صواحيبي فصرخت بي فأتيتها وما أدري ما  
تريد بي فأخذت بيدي فأوقفتني على الباب فقلت هه هه حتى ذهب نفسي فأدخلتني بيتا  
فإذا نسوة من الأنصار فقلن على الخير والبركة وعلى خير طائر فأسلمتني إليهن فغسلن  
رأسي وأصلحتني فلم يرعني إلا ورسول الله صلى الله عليه وسلم ضحى فأسلمتني  
إليه

Umm Rūmān came while I was playing on the swing and my friends were with me. She called for me and I went to her, not knowing what she had planned

1 *Wadidtu*: I hoped and loved that. *Al-Ṣiḥāḥ*, vol. 2 pg. 549; *Lisān al-‘Arab*, vol. 3 pg. 454.

2 *Musnad Aḥmad*, vol. 6 pg. 210, Ḥadīth: 25810; *al-Mu’jam al-Kabīr*, vol. 23 pg. 23, Ḥadīth: 57; *al-Mustadrak*, vol. 2 pg. 181; *Sunan al-Bayhaqī*, vol. 7 pg. 129, Ḥadīth: 14118.

for me. She took me by the hand and left me by a door. I asked, “What is this? What is this?” gasping for air. She entered me into a house where many Anṣārī women were present. They exclaimed, “Upon goodness and blessings and upon the best fortune.” She handed me over to them. They washed my hair and beautified me. What surprised me<sup>1</sup> was the Messenger of Allah’s ﷺ appearance mid-morning. The women handed me over to him.<sup>2</sup>

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا speaks of her mother preparing her for the first night:

كانت أُمِّي تعالجني للسمنة تريد أن تدخلني على رسول الله صلى الله عليه وسلم فما استقام لها ذلك حتى أكلت القثاء بالرطب فسمنت كأحسن سمنة

My mother would treat me to pick up weight for she intended to send me to the Messenger of Allah ﷺ. Things did not work out for her until, finally, I ate cucumber<sup>3</sup> with fresh dates after which I gained a considerable amount of weight.<sup>4</sup>

With regards to the wedding night itself, Sayyidah Asmā’ bint Yazīd رَضِيَ اللهُ عَنْهَا and her friends shouldered the responsibility to beautify her. Sayyidah Asmā’ رَضِيَ اللهُ عَنْهَا relates:

إني قينت عائشة لرسول الله صلى الله عليه وسلم ثم جئته فدعوته لجلوتها فجاء فجلس إلى جنبها فأتي بعس لبن فشرب ثم ناولها النبي صلى الله عليه وسلم فخفضت رأسها واستحيت قالت أسماء فانتهرتها وقلت لها خذي من يد النبي صلى الله عليه وسلم قالت فأخذت فشربت شيئاً ثم قال لها النبي صلى الله عليه وسلم أعطي تربك قالت أسماء فقلت يا رسول الله بل خذه فاشرب منه ثم ناولنيه من يدك فأخذه فشرب منه ثم ناولنيه قالت فجلست ثم وضعته على ركبتي ثم طففت أديره وأتبعه بشفتي لأصيب منه مشرب النبي صلى الله عليه وسلم

1 *Lam yaru ‘nī*: from *al-raw’*: fright, alarm, surprise. The meaning is: Nothing surprised me and alarmed me. *Mashāriq al-Anwār*, vol. 1 pg. 302; *al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 2 pg. 277.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3894; *Ṣaḥīḥ Muslim*, Ḥadīth: 1422.

3 *Al-qiththā’*: cucumbers. It is said: a vegetable that resembles cucumbers. *Al-Azharī: Tahdhīb al-Lughah*, vol. 9 pg. 205; *al-Ṣiḥāḥ*, vol. 1 pg. 64; *Lisān al-‘Arab*, vol. 15 pg. 171.

4 *Sunan Abī Dāwūd*, Ḥadīth: 3903; *Sunan Ibn Mājah*, Ḥadīth: 2701; *al-Ṭabarānī: al-Mu’jam al-Awsaṭ*, vol. 5 pg. 262, Ḥadīth: 5264; *Sunan al-Bayhaqī*, vol. 7 pg. 254, Ḥadīth: 14862. *Al-Albānī* has classified it *ṣaḥīḥ* in *Ṣaḥīḥ Sunan Ibn Mājah*.

Certainly, I beautified<sup>1</sup> ‘Ā’ishah for the Messenger of Allah ﷺ. I then came to him and called him to see her<sup>2</sup>. He approached and sat at her side. A large mug<sup>3</sup> of milk was brought to him which he drank from and passed the same to her. She lowered her head and displayed modesty.

Asmā’ says: I chided her and told her, “Take from the hand of the Nabī ﷺ.” She took the mug and had a small sip.

The Nabī ﷺ told her, “Give to your mates<sup>4</sup>.”

Asmā’ submitted, “O Messenger of Allah, will you rather not take it, drink from it, and give it to me from your hand.”

Accordingly, he took it, drank from it, and handed it over to me. I sat down and placed it on my knee after which I began turning it and placing my lip on it, to attain the spot where the Nabī ﷺ drank from.<sup>6</sup>

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا recollects the memories of the walimah on her marriage day:

ما نحرت علي جزور ولا ذبحت علي شاة حتى أرسل إلينا سعد بن عبادة بجفنة كان يرسل بها إلى رسول الله صلى الله عليه وسلم إذا دار إلى نسائه وأنا يومئذ بنت تسع سنين

1 Qayyantū: I beautified. It is from *al-taqyīn* which means to beautify. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 4 pg. 135.

2 *Li jalwatihā*: To see her unveiled. Ibn Durayd: *Jamharat al-Lughah*, vol. 1 pg. 493; *al-Ṣiḥāḥ*, vol. 6 pg. 2304; *Lisān al-‘Arab*, vol. 14 pg. 151.

3 *Al-‘uss*: large mug. The plural is *‘isās* or *a’sās*. *Tahdhīb al-Lughah*, vol. 1 pg. 63, *al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 3 pg. 236.

4 *Tirbak*: your friends/mates. *Al-tirb* means equal; persons of the same age. *Al-Ṣiḥāḥ*, vol. 1 pg. 91; *Tahdhīb al-Lughah*, vol. 14 pg. 195.

5 *Al-mashrab*: the spot from which he drank. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 2 pg. 455.

6 *Musnad Aḥmad*, vol. 6 pg. 458, Ḥadīth: 27632; *al-Ḥumaydī*: *al-Jam’ bayn al-Ṣaḥīḥayn al-Bukhārī wa Muslim*, Ḥadīth: 367; *al-Mu’jam al-Kabīr*, vol. 24 pg. 171, Ḥadīth: 434. Al-Haythamī comments in *Majma’ al-Zawā’id*, vol. 4 pg. 53, “Shahr is present herein and he has been criticised. Nonetheless, his reports are ḥasan.” Al-Albānī says in *Ādāb al-Zufāf*, pg. 91, Ḥadīth: 19, “It is reported via two chains, one strengthens the other. In addition, it has a supporting ḥadīth.” He therefore classified it ḥasan.

Neither was any camel sacrificed nor was any sheep slaughtered for me. At last, Sa'd ibn 'Ubādah<sup>1</sup> sent to us a bowl [of food] which he would send to the Messenger of Allah ﷺ when he visited his wives. At the time, I was nine years old.<sup>2</sup>

With regards to her dowry, no report has been narrated which distinguishes her from the other wives of the Nabī ﷺ. Instead, a narration is available which supports that her dowry was the same as the rest of the wives of the Messenger of Allah ﷺ.

عن أبي سلمة بن عبد الرحمن قال سألت عائشة رضي الله عنها زوج النبي صلى الله عليه وسلم كم كان صداق رسول الله صلى الله عليه وسلم قالت كان صداقه لأزواجه اثنتي عشرة أوقية ونشا قالت أتدري ما النش قلت لا قالت نصف أوقية فذلك خمسمائة درهم

Abū Salamah ibn 'Abd al-Raḥmān relates:

I enquired from 'Ā'ishah رَضِيَ اللهُ عَنْهَا—the wife of the Messenger of Allah ﷺ, “What was the amount of dowry given by the Messenger of Allah ﷺ?”

She replied, “The dowry he gave his wives was twelve ūqiyah and a nash.”

She then asked, “Do you know what al-nash is?”

I replied in the negative.

“Half an ūqiyah,” she explained, “that amounts to 500 silver coins.”<sup>3</sup>

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1 He is Sa'd ibn 'Ubādah ibn Dulaym, Abū Thābit al-Anṣārī رَضِيَ اللهُ عَنْهُ. The eminent Ṣaḥābī, the chief of the Khazraj, and one of the *Nuqabā'* (12 leaders appointed by the Nabī ﷺ). He is celebrated for his generosity. He passed away in 15 A.H. *Al-Istī'āb*, vol. 1 pg. 178; *al-Iṣābah*, vol. 3 pg. 66.

2 *Musnad Aḥmad*, vol. 6 pg. 210, Ḥadīth: 25810; *al-Mu'jam al-Kabīr*, vol. 23 pg. 23, Ḥadīth: 57; *al-Mustadrak*, vol. 2 pg. 181; *Sunan al-Bayhaqī*, vol. 7 pg. 129, Ḥadīth: 14118. Al-Ḥākim comments, “It is ṣaḥīḥ according to the standards of Muslim, but al-Bukhārī and Muslim have not documented it.” Ibn Kathīr clarifies in *al-Bidāyah wa al-Nihāyah*, vol. 3 pg. 129, “This context appears mursal but is in fact *muttaṣil* (joined).” Al-Haythamī suggests in *Majma' al-Zawā'id*, vol. 9 pg. 228, “Most of it is mursal. Muḥammad ibn 'Amr ibn 'Alqamah is present in the isnād who has been given credibility by more than one expert. The other narrators are the narrators of *Ṣaḥīḥ al-Bukhārī*.” Ibn Ḥajar classified the isnād ḥasan in *Fath al-Bārī*, vol. 7 pg. 266.

3 *Ṣaḥīḥ Muslim*, Ḥadīth: 1426.

Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ proclaimed:

ما علمت رسول الله صلى الله عليه وسلم نكح شيئا من نسائه ولا أنكح شيئا من بناته  
على أكثر من اثنتي عشرة أوقية

I do not know of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ marrying any of his wives or getting any of his daughters married in lieu of more than 12 ūqiyah.”<sup>1</sup>

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا remained in the company of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for eight years and five months.<sup>2</sup> He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away when she was just 18 years of age. She reports:

أن النبي صلى الله عليه وسلم تزوجها وهي بنت ست سنين وأدخلت عليه وهي بنت  
تسع ومكثت عنده تسعا

The Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married her when she was six, she was taken to his home at the age of nine, and she lived with him for nine years.<sup>3</sup>

Another narration reads:

ومات عنها وهي بنت ثمان عشرة

He passed away when she was 18.<sup>4</sup>

The month of Shawwāl was one of the most beloved months to the heart of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا since this month brought back loving memories of her life. She would say thankfully:

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1 *Sunan Abī Dāwūd*, Ḥadīth: 2106; *Jāmi‘ al-Tirmidhī*, Ḥadīth: 1114; *Sunan al-Nasa’ī*, vol. 6 pg. 117; *Sunan Ibn Mājah*, Ḥadīth: 1544; *Musnad Aḥmad*, vol. 1 pg. 285; *Sunan al-Dārimī*, vol. 2 pg. 190, Ḥadīth: 2200; *Musnad al-Ṭayālīsī*, vol. 1 pg. 46; *Ṣaḥīḥ Ibn Ḥibbān*, vol. 10 pg. 480, Ḥadīth: 4620; *al-Mu’jam al-Awsaṭ*, vol. 1 pg. 179, Ḥadīth: 570; *al-Mustadrak*, vol. 2 pg. 191; *Sunan al-Bayhaqī*, vol. 7 pg. 234, Ḥadīth: 14736. The wording is al-Tirmidhī’s. Al-Tirmidhī labels it ḥasan ṣaḥīḥ. Aḥmad Shākir classified the isnād ṣaḥīḥ in *Taḥqīq Musnad Aḥmad*, vol. 1 pg. 145 and al-Albānī concurred in *Ṣaḥīḥ Sunan al-Tirmidhī*, 1114.

2 *Al-Ijābah li Īrād mā istadrakathu ‘Ā’ishah ‘alā al-Ṣaḥābah*, pg. 39; Khalīl Mullā Khāṭir: *Zawāj al-Sayyidah ‘Ā’ishah wa Mashrū‘iyyat al-Zawāj al-Mubkir*, pg. 39.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5133; *Ṣaḥīḥ Muslim*, Ḥadīth: 1422.

4 Ibid.



تزوجني رسول الله صلى الله عليه وسلم في شوال وبني بي في شوال فأني نساء رسول  
الله صلى الله عليه وسلم كانت أحظى عنده مني وكانت رضي الله عنها تستحب أن  
تدخل نساءها في شوال

“The Messenger of Allah ﷺ married me in Shawwāl and consummated  
the marriage with me in Shawwāl. Which of the wives of the Messenger of  
Allah ﷺ enjoyed his good graces more than me?”

She ﷺ would prefer that her women [relatives] be taken to their marital  
homes in Shawwāl.<sup>1,2</sup>

## Life in the Home of the Nabī ﷺ

### Description of Her Apartment

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا describes the furniture of her room:

إنما كان فراش رسول الله صلى الله عليه وسلم الذي ينام عليه أدمًا حشوه ليف

The bedding of the Messenger of Allah ﷺ was of leather<sup>3</sup> stuffed with  
palm fibre.<sup>4</sup>

She only had one bedding in the initial stages. The following narration of hers  
testifies to this fact:

سئلت أكان رسول الله صلى الله عليه وسلم يضاجعك وأنت حائض قالت نعم إذا  
شدت علي إزارتي ولم يكن لنا إذ ذاك إلا فراش واحد فلما رزقني الله عز وجل فراشا  
آخر اعتزلت رسول الله صلى الله عليه وسلم

1 *Ṣaḥīḥ Muslim*, Ḥadīth: 1423.

2 ‘Ā’ishah Raḍiyallāhu ‘anhā *Mu’allimat al-Rijāl wa al-Ajyāl*, pg. 23.

3 *Al-adam*: noun, plural of *adīm*: a skin which has been tanned. Al-Maṭrizī: *al-Mughrab fī Tartīb al-Mu’rab*, vol. 1 pg. 33; *Tāj al-‘Arūs*, vol. 31 pg. 192.

4 *Ṣaḥīḥ Muslim*, Ḥadīth: 2082. Qāḍī ‘Iyāḍ remarks:

فيه جواز اتخاذ الوسائد والاتكاء عليها والارتفاق بها واتخاذ الفراش للنوم محشوا واستعمال الأدم وهي الجلود في كل ذلك

This ḥadīth permits the production of pillows, leaning on them, and their utilisation; as well  
as the production of stuffed bedding to sleep upon and the usage of leather in these items.  
*Ikmal al-Mu’lim Sharḥ Ṣaḥīḥ Muslim*, vol. 6 pg. 303.

She was asked, “Would the Messenger of Allah ﷺ sleep next to you while you were menstruating?”

She replied, “Yes. In such an instance, I would fasten my trouser. At that stage, we only had one bedding. After Allah—the Mighty and Majestic—favoured me with another bedding, I slept separate from the Messenger of Allah ﷺ (while menstruating).”<sup>1</sup>

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا thereafter added some pillows to the furniture of her home. She reports:

كان في بيتي ثوب فيه تصاوير فجعلته إلى سهوة في البيت فكان رسول الله صلى الله عليه وسلم يصلي إليه ثم قال يا عائشة أخريه عني فنزعته فجعلته وسائد

I had a fabric covered with images in my home which I placed over an alcove<sup>2</sup> of the house. The Messenger of Allah ﷺ would pray facing it. Later he told me, “O ‘Ā’ishah, move it away from me.” Consequently, I removed it and made pillows with it.<sup>3</sup>

There was no lamp in her home. We learn of this from the following narration:

كنت أنام بين يدي رسول الله صلى الله عليه وسلم ورجلاي في قبلته فإذا سجد غمزني فقبضت رجلي فإذا قام بسطتهما قالت والبيوت يومئذ ليس فيها مصابيح

I would sleep in front of the Messenger of Allah ﷺ with my feet towards the direction he was facing. As he would go into sajdah, he would touch me and I would fold my legs in. After he would stand, I would stretch them out again. She continues: Houses never had lamps in those days.<sup>4</sup>

ولما أرسل إليها أبو بكر بقائمة شاة ليلا أمسكتها وقطعها رسول الله صلى الله عليه وسلم قالت هذا على غير مصباح فقليل لها يا أم المؤمنين على غير مصباح فقالت لو كان عندنا دهن مصباح لأكلناه

1 *Musnad Ahmad*, vol. 6 pg. 91, Ḥadīth: 24650. Ibn ‘Abd al-Barr comments in *al-Tamhīd*, vol. 3 pg. 168, “We only know of it being reported from Ibn Lahī’ah and he is not proof.”

2 *Al-sahwah*: a small room slightly lowered into the ground resembling a chamber and vault. It is said: resembling a shelf and niche in which items are placed. ‘*Umdat al-Qārī*, vol. 12 pg. 40.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5959; *Ṣaḥīḥ Muslim*, Ḥadīth: 2107. The wording is Muslim’s.

4 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 382; *Ṣaḥīḥ Muslim*, Ḥadīth: 512.

Abū Bakr sent to her a leg of a sheep one night. She kept it and the Messenger of Allah ﷺ sliced it. She says, “This was done without a lamp.”

She was asked, “O Umm al-Mu’minīn, without a lamp?”

She commented, “If we had lamp oil, we would have eaten it.”<sup>1</sup>

Her room was on the eastern side of the Masjid, the door of which would open into al-Masjid al-Nabawī from the left. As if al-Masjid al-Nabawī became the courtyard of her room.

The width of the room was six or seven arms. The walls were of clay. The roof was of palm branches stripped of their leaves; low, in the sense that every standing person could reach it. It was covered from the top with date fibres to shelter from rain.<sup>2</sup> The single leaf door was of stone pine<sup>3</sup> or Indian oak<sup>4,5</sup>. At the side of the room was an elevated room<sup>6</sup>. The Nabī ﷺ lived there for one month during the *īlā*<sup>7</sup> period.<sup>8</sup>

This is the room in which Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا lived for close to fifty years.

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1 *Musnad Ahmad*, vol. 6 pg. 217, Ḥadīth: 25867; *al-Mu’jam al-Awsaṭ*, vol. 8 pg. 360, Ḥadīth: 8872. Al-Mundhirī says in *al-Targhīb wa al-Tarhīb*, vol. 4 pg. 171, “The narrators are the narrators of *Ṣaḥīḥ al-Bukhārī*.” Al-Haythamī communicates the same examination in *Majma‘ al-Zawā’id*, vol. 10 pg. 324. Al-Albānī classified it *ṣaḥīḥ* in *Ṣaḥīḥ al-Targhīb*, Ḥadīth: 3276.

2 Ibn Abī al-Dunyā: *Qaṣr al-Amal*, pg. 162; *al-Bidāyah wa al-Nihāyah*, vol. 4 pg. 545; *Sīrat al-Sayyidah ‘Ā’ishah*, pg. 71.

3 *Ar’ar*: A type of tree and region from stone pine. There are many types which are fit for timberlands and beautification and it has many types. *Al-Mu’jam al-Wasīṭ*, pg. 595.

4 *Sāj*: A type of tree which is extremely huge. It grows high and wide and has giant leaves. *Al-Mu’jam al-Wasīṭ*, pg. 460.

5 Al-Bukhārī: *al-Adab al-Mufrad*, Ḥadīth: 776. Al-Albānī classified the *isnād ṣaḥīḥ* in *Ṣaḥīḥ al-Adab al-Mufrad*, Ḥadīth: 597.

6 *Mashrubah* (with a *fathah* on the first letter, a *sukūn* on the *shīn*, and a *ḍammah* on the *rā’*, even though a *fathah* on the *rā’* is also correct): an elevated room. *Fath al-Bārī*, vol. 1 pg. 488.

7 *īlā*: To swear that one will not have relations with one’s wife. (Translator)

8 The ḥadīth of Anas ibn Mālīk رَضِيَ اللهُ عَنْهُ is recorded in *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1911:

آل رسول الله صلى الله عليه وسلم من نسائه وكانت انفكت رجل فأقام في مشربة تسعا وعشرين ليلة ثم نزل فقالوا يا رسول الله آليت شهرا فقال إن الشهر يكون تسعا وعشرين

The Messenger of Allah ﷺ separated from his wives. His leg was dislocated. He, thus, stayed in the elevated room for 29 nights after which he descended. They said, “O Messenger of Allah, you separated for a month?” “Indeed, a month is (sometimes) 29 days,” he exclaimed. *continued...*

## Description of her Life

These are some aḥādīth which describe the life of the Ummahāt al-Mu'minīn رَضِيَ اللهُ عَنْهُنَّ with the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا is one of them. She describes how life was during the era of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to her nephew 'Urwah:

ابن أختي إن كنا لننظر إلى الهلال ثم الهلال ثم الهلال ثلاثة أهلة في شهرين وما أوقدت في أبيات رسول الله صلى الله عليه وسلم نار فقلت يا خالة ما كان يعشيكم قالت الأسودان التمر والماء إلا أنه قد كان لرسول الله صلى الله عليه وسلم جيران من الأنصار وكانت لهم منائح وكانوا يمنحون رسول الله صلى الله عليه وسلم من ألبانهم فيسقيننا

“O my nephew! We would observe the crescent, then another and another; three crescents equalling two full months. During this period, no fire was lit in the homes of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”

I said, “O aunt, what would you survive on.”

“Al-aswadān, dates and water,” she replied. “Moreover, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had Anṣārī neighbours who possessed milk giving animals<sup>1</sup>. They would provide some of that milk to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who would give it to us to drink.”<sup>2</sup>

She recalls:

ما شبع آل محمد صلى الله عليه وسلم منذ قدم المدينة من طعام بر ثلاث ليال تباعا حتى قبض

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continued from page 79

The report of Jābir رَضِيَ اللهُ عَنْهُ, recorded in *Sunan Abī Dāwūd*, Ḥadīth: 602, contains the following:

ركب رسول الله صلى الله عليه وسلم فرسا بالمدينة فصرعه على جذم نخلة فانفكت قدمه فأتيناه نعوده فوجدناه في مشربة لعائشة يسبح جالسا قال فقمنا خلفه فأشار إلينا فقعدهنا قال فلما قضى الصلاة قال إذا صلى الإمام جالسا فصلوا جلوسا وإذا صلى الإمام قائما فصلوا قياما ولا تفعلوا كما يفعل أهل فارس بعظمتها

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mounted a horse in Madīnah. The horse threw him off onto the root of a date palm which caused his foot to be dislocated. We came to him to visit only to find him in the elevated room of 'Ā'ishah, performing ṣalāh seated. We stood behind him. He gestured to us, hence, we sat down. After completing the ṣalāh, he said, “When the Imām performs ṣalāh sitting, you pray sitting and when the imām performs ṣalāh standing, you pray standing. Do not behave like how the Persians behave with their notables.”

1 *Al-manā'ih*: plural of *manīḥah*: a camel cow or ewe from which benefit [milk] is taken and then returned to its original owner. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 4 pg. 364.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2567; *Ṣaḥīḥ Muslim*, Ḥadīth: 2972.

The family of Muḥammad ﷺ did not fill their bellies with wheat for three consecutive days since he arrived in Madīnah till his soul was taken.<sup>1</sup>

She reports:

ما أكل آل محمد صلى الله عليه وسلم أكلتين في يوم إلا إحداهما تمر

The family of Muḥammad ﷺ did not eat two meals in a day, except that one of them was dates.<sup>2</sup>

She narrates:

توفي رسول الله صلى الله عليه وسلم وما في بيتي شيء يأكله ذو كبد إلا شطر شعير في رف لي فأكلت منه حتى طال علي فكلته ففني

When the Messenger of Allah ﷺ passed away, there was nothing in my home which a living being could survive on besides some barley kept in my shelf from which I ate for a long period. After measuring it, it came to an end.<sup>3</sup>

Sayyidunā Anas رَضِيَ اللهُ عَنْهُ relates:

أنه مشى إلى النبي صلى الله عليه وسلم بخبز شعير وإهالة سنخة ولقد رهن النبي صلى الله عليه وسلم درعاً له بالمدينة عند يهودي وأخذ منه شعيراً لأهله ولقد سمعته يقول ما أمسى عند آل محمد صلى الله عليه وسلم صاع بر ولا صاع حب وإن عنده لتسع نسوة

He walked to the Nabī ﷺ with barley bread and smelling fat<sup>4</sup>. The Nabī ﷺ had mortgaged his armour with a Jew in Madīnah in place of some

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6454; *Ṣaḥīḥ Muslim*, Ḥadīth: 2970.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6455; *Ṣaḥīḥ Muslim*, Ḥadīth: 2971.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3097; *Ṣaḥīḥ Muslim*, Ḥadīth: 2973. Ḥāfiẓ Ibn Ḥajar elucidates:

معنى حديث عائشة أنها كانت تخرج قوتها وهو شيء يسير بغير كيل فبورك لها فيه مع بركة النبي صلى الله عليه وسلم فلما كالت علمت المدة التي يبلغ إليها عند انقضائها

The meaning of ‘Ā’ishah’s ḥadīth is that she would take out a meagre amount of barley [from the heap of barley] as her daily allocation without measuring it. She was blessed in it coupled with the blessings of the Nabī ﷺ. After she measured it, she became aware of the period it would last her for before getting finished. *Faṭḥ al-Bārī*, vol. 4 pg. 346.

4 *Al-ihālah* (with a kasrah on the hamzah and no tashdīd on the hā’): melted fat and hind. It is said: it refers to all solid fat. Another weak view is that it refers to fat which is eaten. *Sanikhah* (with a fatḥah on the sīn, kasrah on the nūn, followed by a khā’ with a fatḥah): the smell of which has changed. *Faṭḥ al-Bārī*, vol. 5 pg. 141.

barley he took on credit for his family.<sup>1</sup> I heard him declaring, “A ṣā‘ of wheat or a ṣā‘ of grain never passed the night at the family of Muḥammad ﷺ,” whereas he had nine wives.<sup>2</sup>

It is reported in another narration:

أن جارا لرسول الله صلى الله عليه وسلم فارسيا كان طيب المرق فصنع لرسول الله صلى الله عليه وسلم ثم جاء يدعوه فقال وهذه لعائشة فقال لا فقال رسول الله صلى الله عليه وسلم لا فعاد يدعوه فقال رسول الله صلى الله عليه وسلم وهذه قال لا قال رسول الله صلى الله عليه وسلم لا ثم عاد يدعوه فقال رسول الله صلى الله عليه وسلم وهذه قال نعم في الثالثة فقاما يتدافعان حتى أتيا منزله

The Messenger of Allah ﷺ had a Persian neighbour who cooked a tasty gravy. He prepared gravy for the Messenger of Allah ﷺ and then came to invite him. The Messenger of Allah ﷺ asked, “and her?” referring to ‘Ā’ishah. He replied in the negative so the Messenger of Allah ﷺ declined. He came a second time to invite him. The Messenger of Allah ﷺ asked, “and her?” He replied in the negative so the Messenger of Allah ﷺ declined. He then returned a third time to invite him. The Messenger of Allah ﷺ said, “and her?” “Yes,” he replied. They stood up and walked behind each other<sup>3</sup> until they reached his apartment.<sup>4</sup>

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1 A narration of al-Tirmidhī clarifies:

ولقد رهن له درع عند يهودي بعشرين صاعا من طعام أخذه لأهله

His armour was mortgaged by a Jew as guarantee for 20 ṣā‘ of wheat he had taken on credit for his family. *Jāmi‘ al-Tirmidhī*, Ḥadīth: 1215.

Al-Albānī labels it ṣaḥīḥ in *Ṣaḥīḥ Sunan al-Tirmidhī*.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2069.

3 *Yatadāfa‘ān*: one of them walking behind the other. *Sharḥ Muslim*, vol. 13 pg. 210.

4 *Ṣaḥīḥ al-Muslim*, Ḥadīth: 2037. Ḥāfiẓ Ibn Ḥajar explains:

كان النبي صلى الله عليه وسلم مخيرا بين إجابته وتركها فاختر أحد الجائزين وهو تركها إلا أن يأذن لعائشة معه لما كان بها من الجوع أو نحوه فكره صلى الله عليه وسلم الاختصاص بالطعام دونها وهذا من جميل المعاشرة وحقوق المصاحبة وآداب المجالسة المؤكدة فلما أذن لها اختار النبي صلى الله عليه وسلم الجائز الآخر لتجدد المصلحة وهو حصول ما كان يريده من إكرام جلسه وإيفاء حق معاشرته ومواساته فيها يحصل

The Nabī ﷺ had the choice between accepting or declining the offer, and he chose one of two permissible options, i.e. declining the offer, except if the host permits ‘Ā’ishah as well, due to the hunger etc. she was experiencing. *continued...*

## A few incidents of her life with the Nabī ﷺ

### Appearance in front of the Nabī ﷺ

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was concerned about her appearance and beauty, ensuring to the best of her ability, that the Nabī ﷺ should only see what pleases him. One of her narrations in this regard follows:

دخل علي رسول الله فرأى في يدي فتخات من ورق فقال ما هذا يا عائشة فقلت صنعتهن  
أترين لك يا رسول الله

The Messenger of Allah ﷺ entered upon me and I had large silver rings<sup>1</sup> on my hand. He asked, “What is this, O ‘Ā’ishah?”

“I made them in order to beautify myself for you, O Messenger of Allah,” she replied.<sup>2</sup>

One directive she would present to women was to beautify themselves for their husbands. She told one woman:

إن كان لك زوج فاستطعت أن تنزعي مقلتيك فتضعيهما أحسن مما هما فافعلي

If you have a spouse and are able to remove your eyes<sup>3</sup> and replace them with more beautiful eyes, then do so.<sup>4</sup>

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continued from page 82

He ﷺ disliked eating food alone to her exclusion. This is from beautiful intimacy, the rights of friendship, and the etiquette of social relations which is stressed upon. After she was given permission, the Nabī ﷺ selected the other permissible option, since the exigency changed which currently is attainment of what he intended i.e. honouring his neighbour, fulfilling the right of companionship, and supporting him as far as possible. *Sharḥ Muslim*, vol. 13 pg. 209.

1 *Fatakhāt*: large rings worn by women. The singular is *fatakhah*. Al-Mubārakfūrī: ‘*Awn al-Ma’būd*, vol. 4 pg. 299.

2 *Sunan Abī Dāwūd*, Ḥadīth: 1565; *al-Mustadrak*, vol. 1 pg. 547; *Sunan al-Bayhaqī*, vol. 4 pg. 139, Ḥadīth: 7798. Al-Ḥākim comments, “It is ṣaḥīḥ according to the standards of al-Bukhārī and Muslim but they have not documented it.” Ibn al-Qaṭṭān says in *al-Wahm wa al-Īhām*, vol. 5 pg. 367, “ḥasan or ṣaḥīḥ.” Ibn Ḥajar labels it ṣaḥīḥ in *Ithāf al-Maharah*, vol. 17 pg. 19, according to the standards of al-Bukhārī and Muslim. Ibn Bāz classified the isnād ṣaḥīḥ in *Majmū’ Fatāwā Ibn Bāz*, vol. 4 pg. 125. Al-Albānī labelled it ṣaḥīḥ in *Ṣaḥīḥ Sunan Abī Dāwūd*, Ḥadīth: 1565.

3 *Al-muqallah*: eye. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 4 pg. 348.

4 *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 70; *Siyar A’lām al-Nubalā’*, vol. 2 pg. 188.

## Clothing & Veil

Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا owned only one set of clothing [in the beginning]. She relates:

ما كان لإحدانا إلا ثوب واحد تحيض فيه فإذا أصابه شيء من دم قالت بريقها فقصعته  
بظفرها

We [women] only owned one pair of clothing in which we passed our menstrual cycle. If any blood fell on it, the owner would apply her saliva to it and scrape it off<sup>1</sup> with her nails.<sup>2</sup>

She owned a dress which was very expensive, worth 5 silver coins. Women would borrow it from her to dress up brides with it on their wedding nights. Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا reports:

كان لي منهن درع على عهد رسول الله فما كانت امرأة تقين أي تزين لزوجها إلا أرسلت  
إلي تستعيره

During the lifetime of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I had a dress<sup>3</sup> which no woman desiring to appear elegant on her wedding night failed to borrow from me.

She would adorn herself with a necklace made of Zafārī pearls<sup>4</sup>, as documented in the slander incident.

Qāsim ibn Muḥammad reports:

لقد رأيت عائشة تلبس المعصفر و تلبس خواتيم الذهب

I saw ‘Ā’ishah wearing safflower colour clothing and gold rings.<sup>5</sup>

1 *Faqaṣa’ athu*: she scraped it. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 4 pg. 73.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 312.

3 *Dir’ al-mar’ah*: dress. *Al-Rāzī: Mukhtār al-Ṣiḥāḥ*, pg. 203.

4 *Jaz’ zafār—al-jaz’*: Yemeni pearls. *Zafār*: a city of Yemen. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 1 pg. 269; *Fath al-Bārī*, vol. 1 pg. 151.

5 *Al-Bukhārī* mentioned the second half of this ḥadīth in his *al-Ṣaḥīḥ* without any isnād ahead of Ḥadīth: 5880. Ibn Sa’d cites the joint isnad in *al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 70.



## Service to the Messenger of Allah ﷺ and Fulfilling his Rights

In the early stages of marriage, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا did not have any servant. Later, she purchased Sayyidah Barīrah رَضِيَ اللهُ عَنْهَا and freed her, stipulating that she will receive her walā’.<sup>1</sup>

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا would serve the Messenger of Allah ﷺ at home and fulfil all his necessities. She would wash his miswāk<sup>2</sup> and comb his hair, even when he was sitting in i’tikāf in the Masjid and she was menstruating. In this regard, she reports:

كان رسول الله صلى الله عليه وسلم إذا اعتكف يديني إلي رأسه فأرجله وكان لا يدخل  
البيت إلا لحاجة الإنسان

When the Messenger of Allah ﷺ was in i’tikāf, he would bring his head close to me and I would comb his hair<sup>3</sup>. He would not enter the house except to answer the call of nature.

Another narration says:

أنها كانت ترجل رأس رسول الله صلى الله عليه وسلم وهي حائض وهو معتكف في  
المسجد وهي في حجرتها يناولها رأسه

She would comb the Messenger of Allah’s ﷺ hair while she was menstruating. At the time, he was in i’tikāf in the Masjid while she was in her room. He would stretch out his head to her.<sup>4</sup>

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 456; *Ṣaḥīḥ Muslim*, Ḥadīth: 1504. The ḥadīth of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.

2 *Sunan Abī Dāwūd*, Ḥadīth: 52. The wording is:

عن عائشة أنها قالت كان نبي الله صلى الله عليه وسلم يستاك فيعطيني السواك لأغسله فأبدأ به فأستاك ثم أغسله وأدفعه إليه  
‘Ā’ishah رَضِيَ اللهُ عَنْهَا reports, “The Nabī ﷺ would clean his teeth with the miswāk before handing it over to me to wash. I would first clean my teeth with it and then wash it before handing it back to him.”

Al-Nawawī labelled the isnād ḥasan and jayyid (good) in *al-Majmū’*, vol. 1 pg. 283. Ibn al-Mulqin labelled the isnād jayyid in *al-Badr al-Munīr*, vol. 2 pg. 45. Al-Albānī classified it ḥasan in *Ṣaḥīḥ Sunan Abī Dāwūd*, Ḥadīth: 52.

3 *Al-tarjīl*: combing the hair, cleaning it, and neatening it. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 2 pg. 203.

4 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5925; *Ṣaḥīḥ Muslim*, Ḥadīth: 297.

She would apply perfume to the Messenger of Allah's ﷺ body with her own hand before he entered the state of ihṛām and after coming out from it. She reports:

طيبت رسول الله صلى الله عليه وسلم بيدي بذيرة في حجة الوداع الحل والإحرام

I applied dharīrah<sup>1</sup> perfume to the Messenger of Allah ﷺ with my hand in the Farewell Pilgrimage, for entering and exiting the ihṛām.<sup>2</sup>

Another narration contains the wording:

طيبت رسول الله صلى الله عليه وسلم عند حرمه بأطيب الطيب

I applied the best scented perfume to the Messenger of Allah ﷺ before he entered the state of ihṛām.<sup>3</sup>

Likewise, she would assist in general work. Aswad mentions that she would twine<sup>4</sup> the garlands for the sacrificial animals of the Nabī ﷺ.<sup>5</sup>

She would secure the comfort of the Messenger of Allah ﷺ even when she had to undergo hardship. An instance of this is when the army was delayed while searching for her necklace. The Messenger of Allah ﷺ had dozed off, resting his blessed head in her lap. Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ approached and poked her in her waist and reprimanded her. Nothing stopped her from moving except that the Messenger of Allah ﷺ was resting upon her. She relates:

خرجنا مع رسول الله صلى الله عليه وسلم في بعض أسفاره حتى إذا كنا بالبيداء أو بذات الجيش انقطع عقد لي فأقام رسول الله صلى الله عليه وسلم على التماسه وأقام الناس معه وليسوا على ماء فأتى الناس إلى أبي بكر الصديق فقالوا ألا ترى ما صنعت عائشة أقامت برسول الله صلى الله عليه وسلم والناس وليسوا على ماء وليس معهم ماء فجاء أبو بكر ورسول الله صلى الله عليه وسلم واضع رأسه على فخذي قد نام فقال حبست رسول الله صلى الله عليه وسلم والناس وليسوا على ماء وليس معهم ماء فقالت عائشة

1 *Al-dharīrah*: a type of perfume. *Faṭḥ al-Bārī*, vol. 1 pg. 118.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5930; *Ṣaḥīḥ Muslim*, Ḥadīth: 1189.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5928; *Ṣaḥīḥ Muslim*, Ḥadīth: 1189. The wording is Muslim's.

4 *Faṭl al-shay'*: twining, twisting. *Al-qilādah*: what is placed on the neck of the camel [i.e. a garland]. *Gharīb al-Ḥadīth*, vol. 2 pg. 892; *Lisān al-'Arab*, vol. 11 pg. 514.

5 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1703; *Ṣaḥīḥ Muslim*, Ḥadīth: 1321.

فعاثنني أبو بكر وقال ما شاء الله أن يقول وجعل يطعنني بيده في خاصرتي فلا يمنعني من التحرك إلا مكان رسول الله صلى الله عليه وسلم على فخذي فقام رسول الله صلى الله عليه وسلم حين أصبح على غير ماء فأنزله آية التيمم فتيمّموا فقال أسيد بن حضير ما هي بأول بركتكم يا آل أبي بكر قال فبعثنا البعير الذي كنت عليه فأصبنا العقد تحته

We journeyed with the Messenger of Allah ﷺ on one of his travels. As we reached Baydā' or Dhāt al-Jaysh<sup>1</sup>, my necklace broke [and went missing]. The Messenger of Allah ﷺ stayed to search for it and the people stayed with him, whereas they were not at a water place. Later, the people approached Abū Bakr al-Ṣiddīq and complained, "Do you not see what 'Ā'ishah has done? She stalled the Messenger of Allah ﷺ and the army, whereas they are not at a water place and they have no water."

Abū Bakr approached me, after the Messenger of Allah ﷺ had placed his head on my thigh and fallen asleep, and shouted, "You have stalled the Messenger of Allah ﷺ and the people whereas they are neither by a water place nor do they have any water."

'Ā'ishah continues: Abū Bakr scolded me and said whatever Allah willed him to say. He began poking his fingers into my waist. Nothing prevented me from moving except the Messenger of Allah ﷺ resting upon my thigh.

The Messenger of Allah ﷺ awoke in the morning and there was no water available. Just then, Allah revealed the verse of Tayammum and the people performed Tayammum. Usayd ibn Ḥuḍayr<sup>2</sup> observed, "This is not your first blessing, O family of Abū Bakr."

We then made the camel upon which I was riding stand and found the necklace underneath it.<sup>3</sup>

During his final illness, she would read and blow on the Messenger of Allah ﷺ.

1 Two areas between Madīnah and Khaybar. *Sharḥ Muslim*, vol. 4 pg. 59.

2 He is Usayd ibn Ḥuḍayr, Abū Yaḥyā al-Anṣārī al-Ash-halī رَضِيَ اللهُ عَنْهُ. He is among the Ṣaḥābah who were forerunners to Islam and he is one of the *Nuqabā'* (12 leaders appointed by the Nabī ﷺ) on the Night of 'Aqabah. He remained firm on the Day of Uḥud. He was perfect in intelligence and possessed sound opinions. He passed away in 20 or 21 A.H. *Al-Istī'āb*, vol. 1 pg. 30; *al-Iṣābah*, vol. 1 pg. 83.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 334; *Ṣaḥīḥ Muslim*, Ḥadīth: 367.

كان رسول الله صلى الله عليه وسلم إذا مرض أحد من أهله نفث عليه بالمعوذات فلما مرض مرضه الذي مات فيه جعلت أنفث عليه و أمسحه بيد نفسه لأنها كانت أعظم بركة من يدي

Whenever any family member of his fell ill, the Messenger of Allah ﷺ would blow upon him after reciting the mu‘awwadhāt<sup>1</sup>. When he fell ill—the illness in which he passed away—I would blow on him and rub his body with his own hand since it had greater blessings than mine.<sup>2</sup>

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا loved to be in the close proximity of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and did not hand over her day to anyone else. Sayyidah Mu‘ādhah al-‘Adawiyah<sup>3</sup> رَضِيَ اللهُ عَنْهَا reports from Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا:

أن رسول الله صلى الله عليه وسلم كان يستأذن في يوم المرأة منا بعد أن أنزلت هذه الآية تُرْجِي مَنْ تَشَاءُ مِنْهُمْ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ فقلت لها ما كنت تقولين قالت كنت أقول له إن كان ذاك إلي فإني لا أريد يا رسول الله أن أوتر عليك أحدا

The Messenger of Allah ﷺ would seek permission from us [his wives] with regards to our appointed day after the revelation of this verse: *You, [O Muḥammad], may put aside whom you will of them or take to yourself whom you will. And any that you desire of those [wives] from whom you had [temporarily] separated - there is no blame upon you [in returning her].*<sup>4</sup>

I asked her, “How would you respond?”

She explains, “I would tell him: ‘If the choice is mine, then certainly I would not prefer anyone above you, O Messenger of Allah.’”<sup>5</sup>

1 Sūrah al-Ikhlās, Sūrah al-Falaq and Sūrah al-Nās coupled with other supplications. (Translator)

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4439; *Ṣaḥīḥ Muslim*, Ḥadīth: 2192.

3 She is Mu‘ādhah bint ‘Abd Allāh al-‘Adawiyah, Umm al-Ṣaḥbā’ al-Baṣriyyah رَضِيَ اللهُ عَنْهَا. The queen and the learned, wife of the chief and leader, Ṣilah ibn Ashyam. She was one of the passionate worshippers. It is said that she never slept on a bed after the demise of her husband until she passed on. She passed away in 83 A.H. *Siyar A’lām al-Nubalā’*, vol. 4 pg. 508; *Tahdhīb al-Tahdhīb*, vol. 6 pg. 615.

4 Sūrah al-Aḥzāb: 51.

5 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4789; *Ṣaḥīḥ Muslim*, Ḥadīth: 1476.

Al-Nawawī<sup>1</sup> expounds:

هذه المنافسة فيه صلى الله عليه وسلم ليست لمجرد الاستمتاع ولمطلق العشرة وشهوات النفوس وحظوظها التي تكون من بعض الناس بل هي منافسة في أمور الآخرة والقرب من سيد الأولين والآخرين والرغبة فيه وفي خدمته ومعاشرته والاستفادة منه وفي قضاء حقوقه وحوائجه وتوقع نزول الرحمة والوحي عليه عندها ونحو ذلك

This competition to win him ﷺ was not just for enjoyment, company, and to satisfy carnal desires and passions—as is the case of some people—rather, this is competition in aspects of the Hereafter, proximity to the leader of the former and latter nations, the enthusiasm to be with him, to serve him, to be in his company, to take benefit from him, to fulfil his rights and needs, and to anticipate the descending of mercy and revelation upon him at her home, etc.<sup>2</sup>

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا would delay keeping her missed fasts of Ramaḍān till the next Sha‘bān, out of consideration for the Messenger of Allah ﷺ. She reports:

كان يكون علي الصوم من رمضان فما أستطيع أن أقضيه إلا في شعبان الشغل من رسول الله صلى الله عليه وسلم أو برسول الله صلى الله عليه وسلم

Fasts from Ramaḍān would be mandatory upon me. I would not be able to complete them except in Sha‘bān due to my preoccupation<sup>3</sup> in serving the Messenger of Allah ﷺ.<sup>4</sup>

Another narration reads:

فما تقدر على أن تقضيه مع رسول الله صلى الله عليه وسلم حتى يأتي شعبان

1 He is Yaḥyā ibn Sharaf ibn Muray, Abū Zakariyyā al-Dimashqī. He is the Shaykh of Islam. Born in 631 A.H, he grew up to become the teacher of the latter-day scholars and the documenter of the school of thought of al-Shāfi‘ī. Add to this piety, worship, ascetism, and a rough life. *Al-Majmū‘ Sharḥ al-Muhadhab* and *Rawḍat al-Ṭālibīn* are his works. He passed away in 676 A.H. *Ṭabaqāt al-Shāfi‘iyyah*, vol. 8 pg. 395; al-Suyūṭī: *al-Minhāj al-Sawī*.

2 *Sharḥ Muslim*, vol. 10 pg. 79.

3 *Al-shughl*: preoccupation with Rasūlullāh ﷺ prevents me. *Sharḥ Muslim*, vol. 8 pg. 22.

4 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1950; *Ṣaḥīḥ Muslim*, Ḥadīth: 1146.

She was not able to complete them in the presence of the Messenger of Allah ﷺ until Sha'bān came.<sup>1</sup>

Al-Nawawī explains:

وتعني بالشغل وبقولها في الحديث الثاني فما تقدر على أن تقضيه أن كل واحدة منهن كانت مهيتة نفسها لرسول الله صلى الله عليه وسلم مترصدة لاستمتاعه في جميع أوقاته إن أراد ذلك ولا تدري متى يريد ولم تستأذنه في الصوم مخافة أن يأذن وقد يكون له حاجة فيها فتفوتها عليه وهذا من الأدب ... وإنما كانت تصومه في شعبان لأن النبي صلى الله عليه وسلم كان يصوم معظم شعبان فلا حاجة له فيهن حينئذ في النهار ولأنه إذا جاء شعبان يضيق قضاء رمضان فإنه لا يجوز تأخيرها عنه

By her words *preoccupation* and *I was not able to complete them* in the second ḥadīth, she means that each of them was prepared for the Messenger of Allah ﷺ waiting to give him enjoyment at all times, if he desired the same, and they were not aware when he would desire it. She did not seek his permission to fast fearing that he would award permission and then desire her and she would not be able to fulfil his desire. This is an aspect of respect.

She would complete the missed fasts in Sha'bān because the Messenger of Allah ﷺ would fast most of the month of Sha'bān and therefore had no need for her during the day. Another reason is that when Sha'bān arrives, the days for fulfilling the missed fasts of [the previous] Ramaḍān are limited since it is not permissible to delay it further than it.<sup>2</sup>

Just as Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا had a passionate consideration for the Messenger of Allah ﷺ, she would take note of his emotional states of sadness and happiness. No sooner she noticed a slight change in his face, she rushed to enquire what bothered him. One example of this is the following narration:

كان إذا رأى غيما أو ريحا عرف ذلك في وجهه فقالت يا رسول الله أرى الناس إذا رأوا الغيم فرحوا رجاء أن يكون فيه المطر وأراك إذا رأيتك عرفت في وجهك الكراهية قالت فقال يا عائشة ما يؤمنني أن يكون فيه عذاب قد عذب قوم بالريح وقد رأى قوم العذاب فقالوا هذا عارض ممطرنا

1 *Ṣaḥīḥ Muslim*, Ḥadīth: 1146.

2 *Sharḥ Muslim*, vol. 8 pg. 22.

When he would observe clouds or strong winds, a change would be noticed in his facial expressions. I enquired, “O Messenger of Allah, I observe that when people see clouds, they become happy hoping that rain will fall. Alternatively, I observe that when you see the same, there appears discomfort on your face.”

He explained, “O ‘Ā’ishah, what gives me safety that it carries no punishment? A nation was punished with wind. Another nation saw the punishment and said, ‘This is a cloud bringing us rain.’”<sup>1</sup>

## Understanding the Nabī ﷺ from his Glances even when he does not Speak

Dhakwān reports that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا would say:

إن من نعم الله علي أن رسول الله صلى الله عليه وسلم توفي في بيتي وفي يومي وبين سحري ونحري وأن الله جمع بين ريقِي وريقه عند موته دخل علي عبد الرحمن ويده سواك وأنا مسندة رسول الله صلى الله عليه وسلم فرأيتُه ينظر إليهِ وعرفت أنه يحب السواك فقلت آخذه لك فأشار برأسه أن نعم فتناولهُ فاشتد عليه فقلت ألينه لك فأشار برأسه أن نعم فلينته فأمره

One of the magnificent favours of Allah upon me is that the Messenger of Allah ﷺ passed away in my home, on my day, on my chest<sup>2</sup>. Furthermore, Allah had mixed my saliva with his at the time of his demise.

‘Abd al-Raḥmān entered upon me holding a miswāk in his hand. At the time, I was supporting the Messenger of Allah ﷺ. I noticed him looking at it and knew that he loved the miswāk so I asked, “Should I take it for you?” He nodded his head to affirm. I [took it and] handed it to him. It was too hard for him so I asked, “Should I soften it for you?” He again nodded his head in affirmation. I softened it and he cleaned his teeth with it.

Another narration contains the following:

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1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4828; *Ṣaḥīḥ Muslim*, Ḥadīth: 899.

2 *Al-saḥr*: the lung and what is attached to it. The meaning is that he passed away while resting on her chest and the area adjacent to her lungs. *Gharīb al-Ḥadīth*, vol. 1 pg. 398; *al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 2 pg. 346; *al-Fayrūz Ābādī: al-Qāmūs al-Muḥīṭ*, pg. 405. *Al-naḥr*: the upper portion of the chest. *Al-Ṣiḥāḥ*, vol. 2 pg. 824; *Mashāriq al-Anwār*, vol. 2 pg. 6; *al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 5 pg. 27.

فأخذت السواك فقضمته ونفضته وطيبته ثم دفعته إلى النبي صلى الله عليه وسلم فاستن به فما رأيت رسول الله صلى الله عليه وسلم استن استنانا قط أحسن منه فما عدا أن فرغ رسول الله صلى الله عليه وسلم رفع يده أو أصبعه ثم قال في الرفيق الأعلى ثلاثا ثم قضى

I took the miswāk, chewed it<sup>1</sup>, softened it, made it comfortable, and then handed it over to the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who cleaned his teeth with it. I never saw the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ cleaning his teeth with more passion than on that occasion. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had hardly finished, when he raised his hand or finger and submitted thrice, “With the highest companion<sup>2</sup>,” and left this world<sup>3, 4</sup>.

### Keeping the Messenger of Allah’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Secrets

Due to her close proximity to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his intense love for her, he would confide to her his secrets which she would conceal, as happened on the occasion of the Conquest of Makkah. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spotted a cloud and observed:

إن هذا السحاب لينصب بنصر بني كعب فمكث رسول الله صلى الله عليه وسلم ما شاء الله أن يمكث بعدما خرج من عنده أبو سفيان ثم أعذر في الجهاز وأمر عائشة أن تجهزه وتخفي ذلك ثم خرج رسول الله صلى الله عليه وسلم إلى المسجد أو إلى بعض حاجاته فدخل أبو بكر على عائشة فوجد عندها حنطة تنسف أو تنقى فقال لها يا بنية لماذا تصنعين هذا الطعام فسكتت فقال أيريد رسول الله صلى الله عليه وسلم أن يغزو فصمتت فقال لعله يريد بني الأصفر وهم الروم فذكر من ذلك أمرا فيه منهم بعض المكروه في ذلك الزمان فصمتت قال لعله يريد أهل نجد فذكر منهم بعض المكروه في ذلك الزمان فصمتت قال لعله يريد قريشا وإن لهم مدة فصمتت قال فدخل رسول الله صلى الله عليه وسلم فقال يا رسول الله أتريد أن تخرج مخرجا قال نعم قال فلعلك تريد بني الأصفر قال لا قال أتريد أهل نجد قال لا قال فلعلك تريد قريشا قال نعم قال أبو بكر يا رسول الله أليس بينك وبينهم مدة قال ألم يبلغك ما صنعوا ببني كعب

1 Qaḍamtuhū: I chewed it and softened it with my teeth. *Mashāriq al-Anwār*, vol. 2 pg. 188; *al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 4 pg. 78; *Lisān al-‘Arab*, vol. 12 pg. 487.

2 *Al-rafiq al-a’lā*: the group of *Ambiyā’* who live in the highest stages of *‘Illyiyyīn*. It is said that it refers to Allah ﷻ. Allah is the friend of His slaves. *Sharḥ Muslim*, vol. 15 pg. 208.

3 *Qaḍā*: he passed away. *Mukhtār al-Ṣiḥāḥ*, pg. 540.

4 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4449; *Ṣaḥīḥ Muslim*, Ḥadīth: 2443.



Certainly, this cloud rises with assistance for the Banū Ka'b. The Messenger of Allah ﷺ waited for as long as Allah willed him to wait after Abū Sufyān had left his presence. He then hastened in preparation and instructed 'Ā'ishah to prepare things and keep it secret. The Messenger of Allah ﷺ left for the Masjid or for some other work. Meanwhile, Abū Bakr entered the presence of 'Ā'ishah and found wheat being blown or cleaned.

He asked her, "O daughter, why are you preparing this food?"

'Ā'ishah remained silent.

He enquired, "Does the Messenger of Allah ﷺ intend to wage war?"

She remained silent.

He probed, "Probably, he intends fighting the Romans. He did mention something objectionable about them in this time."

She never said a word.

He suggested, "Maybe his target is the people of Najd. He did speak about their offensiveness."

She remained silent.

"Probably he intends the Quraysh. However, they still have time (for the peace treaty to expire)."

Yet, no word escaped her lips.

Just then, the Messenger of Allah ﷺ entered. Abū Bakr enquired, "O Messenger of Allah, do you intend going out for war?"

"Yes," he replied.

"Probably your target is the Romans."

He replied in the negative.

"Then the people of Najd?"

“No.”

“Do you intend the Quraysh, then?”

“Yes,” he replied.

Abū Bakr submitted, “O Messenger of Allah, is there not a peace treaty between you and them?”

He exclaimed, “Has the news of what they perpetrated against the Banū Ka‘b not reached you?”<sup>1</sup>

### Defending & Avenging The Messenger of Allah ﷺ

عن عروة بن الزبير أن عائشة رضي الله عنها زوج النبي صلى الله عليه وسلم قالت دخل رهط من اليهود على رسول الله صلى الله عليه وسلم فقالوا السام عليكم قالت عائشة ففهمتها فقلت وعليكم السام واللعنة قالت فقال رسول الله صلى الله عليه وسلم مهلا يا عائشة إن الله يحب الرفق في الأمر كله فقلت يا رسول الله أولم تسمع ما قالوا قال رسول الله صلى الله عليه وسلم قد قلت وعليكم

‘Urwah ibn al-Zubayr reports that ‘Ā’ishah رَضِيَ اللهُ عَنْهَا the wife of the Nabī ﷺ relates:

A group<sup>2</sup> of Jews entered the presence of the Messenger of Allah ﷺ and said, “May death<sup>3</sup> befall you.”

‘Ā’ishah says: I caught up so I retorted, “May death and curse be upon you.”

“Slowly, O ‘Ā’ishah,” said the Messenger of Allah ﷺ, “Indeed, Allah loves compassion in all affairs.”

I submitted, “O Messenger of Allah, did you not hear what they said?”

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1 Al-Bayhaqī: *Dalā’il al-Nubuwwah*, vol. 5 pg. 9, Ḥadīth: 1755; *al-Bidāyah wa al-Nihāyah*, vol. 4 pg. 321. Ibn Kathīr cites the same chain as al-Bayhaqī.

2 *Al-rahṭ min al-rijāl*: less than ten men. It is said: up to forty men. And no woman is among them. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 2 pg. 283.

3 *Al-sām*: death. It is said that it refers to a speedy death. *Fath al-Bārī*, vol. 10 pg. 135; vol. 11 pg. 42.

The Messenger of Allah ﷺ explained, “I told them: and the same be upon you.”<sup>1</sup>

The narration of Muslim<sup>2</sup> reads:

أتى النبي صلى الله عليه وسلم أناس من اليهود فقالوا السام عليك يا أبا القاسم قال  
وعليكم قالت عائشة قلت بل عليكم السام والذام فقال رسول الله صلى الله عليه وسلم  
يا عائشة لا تكوني فاحشة فقال ما سمعت ما قالوا فقال أوليس قد رددت عليهم الذي  
قالوا قلت وعليكم

Some Jewish men came to the Nabī ﷺ and said, “Death be upon you, O Abū al-Qāsim.”

“And upon you the same,” he replied.

She says: I said, “Death and reproach<sup>3</sup> be upon you!”

The Messenger of Allah ﷺ said, “O ‘Ā’ishah, be not vulgar.”

I submitted, “Did you not hear what they said?”

He explained, “Did I not respond to their statement by saying: and upon you the same?”<sup>4</sup>

Al-Nawawī comments on this ḥadīth:

وأما سبها لهم ففيه الانتصار من الظالم وفيه الانتصار لأهل الفضل ممن يؤذيهم

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1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6024; *Ṣaḥīḥ Muslim*, Ḥadīth: 2165.

2 He is Muslim ibn al-Ḥajjāj ibn Muslim, Abū al-Ḥusayn al-Qushayrī al-Naysābūrī. He is the Ḥāfiẓ [of ḥadīth]; the compiler of *Ṣaḥīḥ Muslim*. He was born in 204 A.H. and grew up to become one of the A’immah and Ḥuffāz of ḥadīth, reliable and trusted. The celebrated *Ṣaḥīḥ Muslim* and al-Tamyīz are some of his works. He passed away in 261 A.H. *Siyar A’lām al-Nubalā’*, vol. 12 pg. 558; *Tahdhīb al-Tahdhīb*, vol. 5 pg. 426.

3 *Al-dhām*: it is one pronunciation of the word *al-dhamm* (disparagement); the opposite of praise. *Dhamm* is pronounced with a tashdīd, *dhām* without a tashdid, and *dhaym* with a ya’ sākin. *Fatḥ al-Bārī*, vol. 11 pg. 42.

4 *Ṣaḥīḥ Muslim*, Ḥadīth: 2165.

With regards to her cursing them, it contains taking revenge from the oppressor and taking revenge for people of virtue from those who harm them.<sup>1</sup>

### **Possessiveness over the Messenger of Allah ﷺ**

Possessiveness and protective jealousy is built in the nature of women. It is evidence of her love for her husband, especially when he has co-wives. Sayyidah ‘Ā’ishah رضي الله عنها did not escape this inherent quality. She experienced protective jealousy over the Nabī صلى الله عليه وسلم. One day, the Messenger of Allah ﷺ asked her:

أغررت قالت ومالي لا يغار مثلي على مثلك

“Were you jealous?”

She replied, “Why should one like me not experience protective jealousy over you?”<sup>2</sup>

Upcoming are several reports which depict the level of Sayyidah ‘Ā’ishah’s رضي الله عنها protective jealousy over the Nabī ﷺ:

عن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم كان إذا خرج أقرع بين نسائه فطارت القرعة لعائشة وحفصة وكان النبي صلى الله عليه وسلم إذا كان بالليل سار مع عائشة يتحدث فقالت حفصة ألا تركبين الليلة بعيري وأركب بعيرك تنظرين وأنظر فقالت بلى فركبت فجاء النبي صلى الله عليه وسلم إلى جمل عائشة وعليه حفصة فسلم عليها ثم سار حتى نزلوا وافتقدته عائشة فلما نزلوا جعلت رجلها بين الإذخر وتقول يا رب سلط علي عقربا أو حية تلدغني ولا أستطيع أن أقول له شيئا

‘Ā’ishah رضي الله عنها reports:

When the Nabī ﷺ would travel, he would cast lots between his wives. The names of ‘Ā’ishah and Ḥaḥṣah<sup>3</sup> came out in the lot. At night, the Nabī ﷺ would ride along with ‘Ā’ishah and have a chat.

1 *Sharḥ Muslim*, vol. 14 pg. 147.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 2815. The ḥadīth of ‘Ā’ishah رضي الله عنها.

3 She is Ḥaḥṣah bint ‘Umar ibn al-Khaṭṭāb al-‘Adawīyah رضي الله عنها. The Mother of the Believers and one of the emigrants. She fasted excessively and stood in prayer at night in abundance. She passed away in 45 A.H. *Al-Istī‘āb*, vol. 2 pg. 84; *al-Iṣābah*, vol. 7 pg. 581.

Ḥafṣah suggested, “Would you not mount my camel tonight and I mount yours and we see [if the Messenger of Allah ﷺ realises]?”

“Why not,” replied ‘Ā’ishah.

She, thus, mounted [‘Ā’ishah’s camel]. The Nabī ﷺ came to ‘Ā’ishah’s camel—upon which was Ḥafṣah—greeted her and rode until they alighted. In the meantime, ‘Ā’ishah never got to see him. After they alighted, she placed her feet between the grass and prayed, “O Rabb, let a scorpion or snake loose upon me to bite me so that I am not able to tell him anything.”<sup>1</sup>

وعن أنس بن مالك رضي الله عنه قال كان النبي صلى الله عليه وسلم عند بعض نساءه فأرسلت إحدى أمهات المؤمنين بصحفة فيها طعام فضربت التي النبي صلى الله عليه وسلم في بيتها بد الخادم فسقطت الصحفة فانفلقت فجمع النبي صلى الله عليه وسلم فلق الصحفة ثم جعل يجمع فيها الطعام الذي كان في الصحفة ويقول غارت أمكم ثم حبس الخادم حتى أتى بصحفة من عند التي هو في بيتها فدفع الصحفة الصحيحة إلى التي كسرت صحفتها وأمسك المكسورة في بيت التي كسرت

Anas ibn Mālik رَضِيَ اللهُ عَنْهُ reports:

The Nabī ﷺ was by one of his wives<sup>2</sup>. One of the Ummahāt al-Mu’minīn sent a platter<sup>3</sup> with food to him. The one in whose home the Nabī ﷺ was hit the hand of the servant, causing the platter to fall and break. The Nabī ﷺ

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5211; *Ṣaḥīḥ Muslim*, Ḥadīth: 2445.

2 Ḥāfiẓ explains:

قوله إن النبي صلى الله عليه وسلم كان عند بعض نساءه في رواية الترمذي من طريق سفيان الثوري عن حميد عن أنس أهدت بعض أزواج النبي صلى الله عليه وسلم طعاما في قصعة فضربت عائشة القصعة بيدها الحديث وأخرجه أحمد عن ابن أبي عدي ويزيد من هارون عن حميد به وقال أظنها عائشة قال الطبري إنها أهدت عائشة تفخيرا لشأنها وأنه مما لا يخفى ولا يلتبس أنها هي لأن الهدايا إنما كانت تهدي إلى النبي صلى الله عليه وسلم في بيتها

His words: the Nabī ﷺ was by one of his wives ... The narration of al-Tirmidhī from the chain of Sufyān al-Thawrī—from Ḥumayd—from Anas has the addition: “One of the wives of the Nabī ﷺ sent food in a plate as a gift. ‘Ā’ishah hit the plate with her hand ...” Aḥmad documents it—from Ibn Abī ‘Adī and Yazīd ibn Hārūn—from Ḥumayd and remarks, “I think it was ‘Ā’ishah.” Al-Ṭibī comments, “He must have omitted the name of ‘Ā’ishah out of honour for her. Nonetheless, it is unconcealable and unconfusable that it was her since gifts would be sent to the Nabī ﷺ when he was at her home.” *Faḥḥ al-Bārī*, vol. 5 pg. 124.

3 *Al-ṣaḥfah*: a vessel like a long plate. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 3 pg. 13.

gathered the broken pieces<sup>1</sup> of the platter and began picking up the food that was in the platter commenting, “Your mother was gripped by protective jealousy!” He then kept the servant behind until a platter from the home of the wife he was at was brought. He sent the unbroken platter to the one whose platter was broken and kept the broken platter at the house of the one who broke it.<sup>2</sup>

عن عائشة رضي الله عنها أن رسول الله صلى الله عليه وسلم كان يمكث عند زينب بنت جحش فيشرب عندها عسلا فتواصيت أنا وحفصة أن أيتنا دخل عليها النبي صلى الله عليه وسلم فلتقل إني أجد منك ريح مغافير أكلت مغافير فدخل على إحداهما فقالت ذلك له فقال لا بل شربت عسلا عند زينب بنت جحش ولن أعود له فنزلت يا أيها النبي لم تحرم ما أحل الله لك إن تتوبا إلى الله فقد صغت قلوبكما لعائشة وحفصة وإذ أسر النبي إلى بعض أزواجه حديثا لقوله بل شربت عسلا

‘Ā’ishah رَضِيَ اللهُ عَنْهَا reports:

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would stay [longer] by Zaynab bint Jahsh and drink honey at her place. I and Ḥafṣah devised a plan that whoever’s home the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ enters, she should tell him, “I get the odour of *maghāfir*<sup>3</sup> from you. Have you eaten *maghāfir*?” He entered upon one of them and she told him that. He answered, “No, actually, I drank honey by Zaynab bint Jahsh. Nonetheless, I will not repeat it.” Upon this were the verses revealed:

*O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you.*<sup>4</sup>

*If you two [wives] repent to Allah, [it is best],*<sup>5</sup> addressing ‘Ā’ishah and Ḥafṣah.

*And [remember] when the Prophet confided to one of his wives a statement.*<sup>6</sup> His statement: In fact, I drank honey.<sup>7</sup>

1 *Filaq*: plural of *falqah*: pieces. Mullā ‘Alī Qārī: *Mirqāt al-Mafātīh*, vol. 5 pg. 1970.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5225.

3 *Al-maghāfir*: a sweet gum which exudes from the ‘urfuṭ tree and has a reprehensible odour. *Gharīb al-Ḥadīth*, vol. 1 pg. 314; *Lisān al ‘Arab* vol. 7 pg. 350. The Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the purest and cleanest of people and disliked his wives receiving a bad odour from him.

4 *Sūrah al-Taḥrīm*: 1.

5 *Sūrah al-Taḥrīm*: 4.

6 *Sūrah al-Taḥrīm*: 3.

7 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5267; *Ṣaḥīḥ Muslim*, Ḥadīth: 1474. It appears in *Ṣaḥīḥ al-Bukhārī* that drinking honey also took place at Ḥafṣah bint ‘Umar’s رَضِيَ اللهُ عَنْهَا place as mentioned in the upcoming narration. ...

عن عائشة رضي الله عنها قالت كان رسول الله صلى الله عليه وسلم يحب العسل والحلواء وكان إذا انصرف من العصر دخل على نسائه فيدنو من إحداهن فدخل على حفصة بنت عمر فاحتبس أكثر ما كان يحتبس فغرت فسألت عن ذلك فقيل لي أهدت لها امرأة من قومها عكة من عسل فسقت النبي صلى الله عليه وسلم منه شربة فقلت أما والله لنحتالن له فقلت لسودة بنت زمعة إنه سيدنو منك فإذا دنا منك فقولي أكلت مغاير فإنه سيقول لك لا فقولي له ما هذه الريح التي أجد منك فإنه سيقول لك سقتني حفصة شربة عسل فقولي له جرت نحله العرفط وسأقول ذلك وقولي أنت يا صفية ذاك قالت تقول سودة فوالله ما هو إلا أن قام على الباب فأردت أن أباديه بما أمرتني به فرقا منك فلما دنا منها قالت له سودة يا رسول الله أكلت مغاير قال لا قالت فما هذه الريح التي أجد منك قال سقتني حفصة شربة عسل فقالت جرت نحله العرفط فلما دار إلي قلت له نحو ذلك فلما دار إلى صفية قالت له مثل ذلك فلما دار إلى حفصة قالت يا رسول الله ألا أسقيك منه قال لا حاجة لي فيه قالت تقول سودة والله لقد حرمناه قلت لها اسكتي

‘Ā’ishah رضي الله عنها reports:

The Messenger of Allah صلى الله عليه وسلم loved honey and sweet dishes. After performing ‘Aṣr, he would visit his wives and get intimate with them. He entered the home of Ḥaḥṣah bint ‘Umar and stayed longer than usual. I felt jealous so I made enquiries into it. I was told that a woman from her tribe gifted her a jar<sup>1</sup> of honey and she gave a drink of it to the Nabī صلى الله عليه وسلم. I said, “By Allah, I will definitely devise a plan.”

*continued from page 98*

The method of reconciling this apparent contradiction is to apply it to few instances. Many causes for one effect is not disallowed. If the preference pathway is taken, then the narration which contains that drinking honey was by Zaynab and that those who cooperated were ‘Ā’ishah and Ḥaḥṣah is more established owing to Ibn ‘Abbās’s conformity with the fact that those who cooperated were Ḥaḥṣah and ‘Ā’ishah with ‘Umar’s determination on this fact. Had Ḥaḥṣah been the one offering the honey, she would not have cooperated with ‘Ā’ishah. However, it is possible that there are few incidents with regards to drinking honey and forbidding it and the revelation being specific to the incident where ‘Ā’ishah and Ḥaḥṣah worked together. Another possibility is that the incident where honey was drunk at Ḥaḥṣah’s place occurred at an earlier stage. *Faṭḥ al-Bārī*, vol. 9 pg. 376.

1 *Al-‘ukkah*: round leather vessel in which butter and honey is generally stored. *‘Umdat al-Qārī*, vol. 16 pg. 122.

I told Sawdah bint Zam‘ah, “He will come close to you. When he does, tell him, ‘Did you eat maghāfir?’ He will reply in the negative. Ask him, ‘What is this smell I am getting from you?’ He will say, ‘Ḥafṣah gave me honey to drink.’ Tell him, ‘Seems like the bee ate from the ‘urfuṭ!’ I will do the same. O Ṣafiyyah, you should also do this.”

Sawdah remarks: By Allah, he just stood at the door and I was about to tell him what you instructed me out of fear for you.<sup>2</sup>

When he got close to her, Sawdah asked him, “O Messenger of Allah, you ate maghāfir?”

“No,” he replied.

“Then what is this smell I am getting from you?”

“Ḥafṣah gave me honey to drink.”

She remarked, “It appears that the bee ate from the ‘urfuṭ.”

When he visited me, I had a similar dialogue with him and Ṣafiyyah had the same dialogue with him when he visited her. Thereafter, when he went to Ḥafṣah, she offered, “O Messenger of Allah, should I not give you a drink of it?”

“No,” he replied, “I have no desire for it.”<sup>3</sup>

Sawdah regretted, “By Allah, we have made it impermissible.”

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1 *Jarasat*: ate. Bees are called *al-jāwaris*. The original meaning of *al-jars* is soft sound. *Al-‘urfuṭ* is a tree. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 1 pg. 260.

2 Ḥāfiẓ explains:

إنما كانت (سودة) تهابها (أي عاتشة) لما تعلم من مزيد حب النبي صلى الله عليه وسلم لها أكثر ممنهن فخشيت إذا خالفتها أن تغضبها وإذا أغضبته لا تأمن أن تغير عليها خاطر النبي صلى الله عليه وسلم ولا تحتمل ذلك فهذا معنى خوفها منها

Sawdah feared ‘Ā’ishah only due to her knowledge that the Nabī ﷺ possessed extra love for her over the other wives. She feared that if she opposed ‘Ā’ishah, she will anger her. And no sooner she angers her, she will not be safe from Rasūlullāh’s ﷺ heart changing towards her, which she could not bear. This is the meaning of fearing ‘Ā’ishah. *Fath al-Bārī*, vol. 9 pg. 380.

3 *Lā ḥājah lī fih*: It appears as if he avoided it due to the three wives’ agreeing that an offensive odour emanated after drinking it. He thus avoided it to prevent the cause. *Fath al-Bārī*, vol. 9 pg. 380.



“Keep quiet<sup>1</sup>,” I told her.<sup>2</sup>

وعنها أيضا قالت افتقدت النبي صلى الله عليه وسلم ذات ليلة فظننت أنه ذهب إلى بعض نسائه فتحسست ثم رجعت فإذا هو راکع أو ساجد يقول سبحانك وبحمدك لا إله إلا أنت فقلت بأبي أنت وأمي إني لفي شأن وإنك لفي آخر

She reports:

I could not find the Nabī ﷺ one night. I thought that perhaps he went to another wife of his. I thus went out to spy [on him] and returned only to find him bowing or prostrating while reciting: “Glory be to You with Your praise! There is no deity save You.”

I exclaimed, “May my parents be sacrificed for you. I am in one state whereas you are in another realm!”<sup>3</sup>

وعنها أيضا قالت ألا أحدثكم عن النبي صلى الله عليه وسلم وعني قلنا بلى قالت لما كانت ليلتي انقلب فوضع نعليه عند رجله ووضع رداءه وبسط إزاره على فراشه ولم يلبث إلا ريثما ظن أنني قد رقدت ثم انتعل رويدا وأخذ رداءه رويدا ثم فتح الباب رويدا وخرج وأجافه رويدا وجعلت درعي في رأسي فاختمت وتقنعت إزاري وانطلقت في إثره حتى جاء البقيع فرفع يديه ثلاث مرات وأطال القيام ثم انحرف وانحرفت فأسرع فأسرعت فهورول فهورولت فأحضر فأحضرت وسبقته فدخلت وليس إلا أن اضطجعت

1 Keep quiet, I told her: As if she feared that her plan against Ḥafṣah will be exposed. *Faṭḥ al-Bārī*, vol. 9 pg. 380.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5268; *Ṣaḥīḥ Muslim*, Ḥadīth: 1474. Ḥāfiẓ explains:

وفي الحديث من الفوائد ما جبل عليه النساء من الغيرة وأن الغيرة تعذر فيما يقع منها من الاحتيال فيما يدفع عنها ترفع ضررتها عليها بأى وجه كان وترجم عليه المصنف في كتاب ترك الحيل ما يكره من احتيال المرأة من الزوج والضرائر... وفيه ما يشهد بعلو مرتبة عائشة عند النبي صلى الله عليه وسلم حتى كانت ضررتها تهابها وتطيعها في كل شيء تأمرها حتى في مثل هذا الأمر مع الزوج الذي هو أرفع الناس قدرا  
There are many useful lessons in the ḥadīth. For example, the protective jealousy inherent in women. The jealous woman is excused for the plans she devises to ward off from her the co-wife’s disdain for her in whichever way possible. The author reproduced the ḥadīth in the chapter on avoiding reprehensible plots, like a woman plotting against her husband and co-wives. There are aspects in the ḥadīth which testify to the exalted position of ‘Ā’ishah in the sight of the Nabī ﷺ to the extent that her co-wife fears her and obeys her in everything she instructs, even in such a matter, with a husband who is positioned at the loftiest rank of all mankind. *Faṭḥ al-Bārī*, vol. 9 pg. 380.

3 *Ṣaḥīḥ Muslim*, Ḥadīth: 485.

فدخل فقال مالك يا عائش رابية قال سليمان حسبته قال حشيا قال لتخبرني أو ليخبرني اللطيف الخبير قلت يا رسول الله بأبي أنت وأمي فأخبرته الخبر قال أنت السواد الذي رأيت أمامي قلت نعم قالت فلهدني لهدة في صدري أو جعلتني قال أظننت أن يحيف الله عليك ورسوله قالت مهما يكتم الناس فقد علمه الله عز وجل قال نعم قال فإن جبريل عليه السلام أتاني حين رأيت ولم يكن يدخل عليك وقد وضعت ثيابك فناداني فأخفى منك فأجبتته وأخفيتته منك وظننت أنك قد رقدت فكرهت أن أوقظك وخشيت أن تستوحشي فأمرني أن آتي أهل البقيع فأستغفر لهم

She asked:

“Should I not inform you of the Nabī ﷺ and myself?”

“Definitely,” we replied.

She narrated: Once, it was my night when he returned home. He placed his sandals by his feet, took off his shawl, and spread his lower garment over his bedding [before laying down]. He waited only for the duration that he felt I had fallen asleep. He then put on his shoes quietly, took his shawl slowly, opened the door gently, left and closed it cautiously. I placed my dress by my head side. I fastened my scarf, wore my lower garment, and left following his footsteps until he arrived at al-Baqī. There, he raised his hands three times and stood for a long time.

He then turned to leave, so I turned to leave. He hastened, so I hastened. He picked up pace, so I picked up pace. He ran, so I ran.<sup>1</sup> I reached just before him and entered. I hardly lied down when he entered and said, “What is the matter, O ‘Ā’ish? Puffed out<sup>2</sup>!—Sulaymān says: I think he said: Breathless!<sup>3</sup>—Either you will tell me or the Knower of Secrets, the Informed will notify me.”

I submitted, “O Messenger of Allah, may my parents be sacrificed for you.” I then told him the story.

1 *Fa aḥḍara fa aḥḍartu* – *al-ḥudr*: to run; to hasten. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 1 pg. 398.

2 *Al-rābiyah*: one who is afflicted with *al-rabw*: panting and quick breath experienced by one who walks or moves quickly. *Al-Zamakhsharī: al-Fā’iq*: vol. 1 pg. 286; *Tāj al-‘Urūs*, vol. 37 pg. 434.

3 *Ḥashyā*: one afflicted with *al-ḥashy*: breathlessness. *Al-Fā’iq*: vol. 1 pg. 286; *Tāj al-‘Urūs*, vol. 37 pg. 434.

He asked, “So you were the figure I saw in front of me?”

“Yes,” I replied. Hearing this, he gave me a shove<sup>1</sup> to my chest which hurt me.

He then remarked, “Do you think that Allah and His Messenger will deal unjustly with you?”

She commented, “Whenever people concealed, Allah—the Mighty and Majestic—informed him.”

“Yes.”<sup>2</sup>

He explained, “Jibrīl عَلَيْهِ السَّلَام came to me when you saw [me leaving]. It was not appropriate for him to enter your home after you had undressed. He, thus, called me and kept it secret from you. I answered and concealed it from you. I thought that you had fallen asleep and disliked awakening you, fearing that you would be distressed. He commanded me to go to the people of al-Baqī and seek forgiveness on their behalf.”<sup>3</sup>

وعنها قالت رجع إلي رسول الله صلى الله عليه وسلم ذات يوم من جنازة بالبيع وأنا أجد صداعا في رأسي وأنا أقول وارأساه قال بل أنا وارأساه قال ما ضرك لو مت قبلي فغسلتك وكفنتك ثم صليت عليك ودفنتك قلت لكنني أو لكأني بك والله لو فعلت ذلك لقد رجعت إلى بيتي فأعرست فيه ببعض نسائك قالت فتبسم رسول الله صلى الله عليه وسلم ثم بدئ بوجعه الذي مات فيه

She reports:

One day, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ returned to me from a janāzah at al-Baqī. I had a headache so I whined, “Oh my head pains!”

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1 *Al-lahd*: powerful shove to the chest. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 4 pg. 281.

2 This text has been expounded upon by Imām al-Nawawī as confirmation from ‘Ā’ishah of Allah’s—the Mighty and Majestic—vast knowledge. He placed the word yes in the ḥadīth as part of ‘Ā’ishah’s speech i.e. she commented, “Whenever people concealed, Allah informed him. Yes.” As if after she said: “Whenever people concealed, Allah informed him,” she confirmed what she said by uttering, yes.” *Sharḥ Muslim*, vol. 7 pg. 44. On the other hand, Ibn Taymiyyah considers it a question of hers about something she was unaware of and she is excused for her ignorance. He places the word yes as part of the Nabī’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ statement. *Majmū‘ al-Fatāwā*, vol. 11 pg. 412.

3 *Ṣaḥīḥ Muslim*, Ḥadīth: 974.

He grumbled, “Rather, my head pains!”

He said, “No harm will befall you. If you pass away before me, I will wash you, shroud you, pray over you, and then bury you.”

I retorted, “As if I can picture this, by Allah. You will return to my house and get intimate<sup>1</sup> with another wife of yours.”

The Messenger of Allah ﷺ smiled. Afterwards, his fatal illness started.<sup>2</sup>

The ḥadīth of Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ contains the following:

أن عائشة لما قالت بل أختار الله ورسوله والدار الآخرة قالت يا رسول الله وأسألك أن لا تخبر امرأة من نسائك بالذي قلت فقال لا تسألني امرأة منهن إلا أخبرتها إن الله لم يبعثني متعتا وإنما بعثني معلما ميسرا

After ‘Ā’ishah said, “Instead, I choose Allah, His Messenger, and the Abode of the Hereafter,” she submitted, “O Messenger of Allah, I request you not to inform any of your other wives what I said.”

He said, “No woman from them will ask me except that I will certainly inform her. Indeed, Allah did not send me as one who displays harshness<sup>3</sup>. Rather, He sent me as a teacher and facilitator.”<sup>4</sup>

Ibn Ḥajar, while listing the valuable lessons from the ḥadīth, states:

أن الغيرة تحمل المرأة الكاملة الرأي والعقل على ارتكاب ما لا يليق بحالها لسؤالها النبي صلى الله عليه وسلم أن لا يخبر أحدا من أزواجه بفعلها ولكنه صلى الله عليه وسلم لما علم أن الحامل لها على ذلك ما طبع عليه النساء من الغيرة ومحبة الاستبداد دون ضرئرها لم يسعفها بما طلبت من ذلك

1 *A’rasa al-rajul bi ahlihī*: to have sexual intercourse with one’s wife. Here, it is an allusion to intercourse. *Muqaddamat Fath al-Bārī*, pg. 155.

2 *Sunan Ibn Mājah*, Ḥadīth: 1206; *Musnad Aḥmad*, vol. 6 pg. 228, Ḥadīth: 25950; *Sunan al-Dārimī*, vol. 1 pg. 51, Ḥadīth: 80. The origin of it appears in *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5666.

3 *Muta’annit*: harsh. *Al-Taysīr bi Sharḥ al-Jāmi’ al-Ṣaḥīḥ*, vol. 1 pg. 362.

4 *Ṣaḥīḥ Muslim*, Ḥadīth: 1478.

Protective jealousy causes a woman with perfect judgement and intelligence to behave in a way not suitable for her. She requested the Nabī ﷺ not to inform any of his wives of her decision. The Nabī ﷺ realised that the protective jealousy inherent in women and her desire for absolutism, to the exclusion of her co-wives, prompted her on to do this. Hence, he did not comply with her request.<sup>1</sup>

‘Ā’ishah رَضِيَ اللهُ عَنْهَا says:

تقول عائشة قال لي رسول الله صلى الله عليه وسلم إني لأعلم إذا كنت عني راضية وإذا كنت علي غضبي قالت فقلت من أين تعرف ذلك فقال أما إذا كنت عني راضية فإنك تقولين لا ورب محمد وإذا كنت علي غضبي قلت لا ورب إبراهيم قالت قلت أجل والله يا رسول الله ما أهجر إلا اسمك

The Messenger of Allah ﷺ said to me, “I certainly know when you are pleased with me and when you are displeased with me.”

I said, “How do you come to know this?”

He explained, “When you are pleased with me you say, ‘No, by the Rabb of Muḥammad,’ and when you are displeased with me you say, ‘No, by the Rabb of Ibrāhīm<sup>2</sup>.’”

“Yes. By Allah, O Messenger of Allah, ” she affirmed. “I only leave out your name.”<sup>3</sup>

1 *Faḥ al-Bārī*, vol. 8 pg. 522.

2 Ḥāfiẓ explains:

وفي اختيار عائشة ذكر إبراهيم عليه الصلاة والسلام دون غيره من الأنبياء دلالة على مزيد فطنتها لأن النبي صلى الله عليه وسلم أولى الناس به كما نص عليه القرآن فلما لم يكن لها بد من هجر الاسم الشريف أبدلته بمن هو منه بسبيل حتى لا تخرج عن دائرة التعلق في الجملة

‘Ā’ishah’s selection of Ibrāhīm—may salutations and peace be upon him—not any other Nabī reveals her added intelligence. This is due to the fact that the Nabī ﷺ is the closest to him as emphatically declared by the Qur’ān. When she had no choice but to omit his blessed name, she changed it to one who is connected to him closely so that she does not exit the domain of connection altogether. *Faḥ al-Bārī*, vol. 9 pg. 326.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5228; *Ṣaḥīḥ Muslim*, Ḥadīth: 2439.

Al-Nawawī expounds further:

قوله صلى الله عليه وسلم لعائشة إني لأعلم إذا كنت عني راضية وإذا كنت علي غضبية إلى قولها يا رسول الله ما أهجر إلا اسمك قال القاضي مغاضبة عائشة للنبي صلى الله عليه وسلم هي مما سبق من الغيرة التي عفي عنها للنساء في كثير من الأحكام... لعدم انفكاكهن منها حتى قال مالك وغيره من علماء المدينة يسقط عنها الحد إذا قذفت زوجها بالفاحشة على جهة الغيرة قال واحتج بما روي عن النبي صلى الله عليه وسلم أنه قال ما تدري الغيرة أعلى الوادي من أسفله ولولا ذلك لكان على عائشة في ذلك من الحرج ما فيه لأن الغضب على النبي صلى الله عليه وسلم وهجره كبيرة عظيمة ولهذا قالت لا أهجر إلا اسمك فدل على أن قلبها وحبها كما كان وإنما الغيرة في النساء لفرط المحبة

With regards his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ statement to ‘Ā’ishah: *I certainly know when you are pleased with me and when you are displeased with me until her affirmation: O Messenger of Allah, I only leave out your name.* Al-Qāḍī<sup>1</sup> states: ‘Ā’ishah’s displeasure with the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is from protective jealousy which women have been forgiven for in many rulings due to their inability to escape it. To this extent that Mālik and other ‘Ulamā’ of Madīnah declared: “The *ḥadd* (legal punishment) will be waived for her if she accuses her husband of adultery out of protective jealousy.” He cites as evidence the ḥadīth of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: “A jealous woman cannot differentiate the top of the valley from the bottom.”<sup>2</sup> Had

1 He is ‘Iyāḍ ibn Mūsā ibn ‘Iyāḍ, Abū al-Faḍl al-Sabtī al-Mālikī. He is the Imām, the Ḥāfiẓ, the Shaykh of Islam. He was born in 476 A.H. He assumed the position of judge in Sabtah and then Gharnāṭah and wrote admirable books. *Al-Shifā fī Sharaf al-Muṣṭafā* is one of his books. He passed away in 458 A.H. Abū al-‘Abbās al-Muqrī: *Azhār al-Riyāḍ fī Akhbār al-Qāḍī ‘Iyāḍ; Siyar A’lām al-Nubalā’*, vol. 20 pg. 212.

2 *Musnad Abī Ya’lā*, vol. 8 pg. 129, Ḥadīth: 4670. The ḥadīth of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. His wording is:

إن الغیری لا تبصر أسفل الوادي من أعلاه

The jealous woman does not see the bottom of the valley from the top.

Al-Haythamī comments in *Majma‘ al-Zawā’id*, vol. 4 pg. 325, “Muḥammad ibn Ishāq, the mudallis, and Salamah ibn al-Faḍl are present in the isnād. The rest of the narrators are the narrators of *Ṣaḥīḥ al-Bukhārī*.” Al-Būṣīrī classified the isnād as ḍa’īf in *Ithāf al-Khiyarah al-Maharah*, vol. 4 pg. 71. Ibn Ḥajar in *Fath al-Bārī*, vol. 9 pg. 236; al-‘Aynī in *‘Umdat al-Qārī*, vol. 20 pg. 297; and al-Safārīnī al-Ḥambalī in *Sharḥ Thulāthiyyāt al-Musnad*, vol. 1 pg. 707 said that there is no problem with the isnād. Al-Albānī classified it ḍa’īf in *Silsilat al-Aḥādīth al-Ḍa’īfah*, Ḥadīth: 4967.

*Muṣannaf ‘Abd al-Razzaq*, vol. 7 pg. 299. The ḥadīth of Ḥasan and others. The wording is:

وأن الغيران ما يدري أين أعلى الوادي من أسفله

The jealous woman knows not where the top of the valley is from the bottom.

this not been the case, it would be an offense of ‘Ā’ishah since being displeased with the Nabī ﷺ and not talking to him are extremely grave sins. Due to this, she says: *I only leave out your name*. This indicates that her heart and love are intact. Furthermore, protective jealousy in women is due to excessive love.<sup>1</sup>

عن عائشة رضي الله عنها قالت وقعت جويرية بنت الحارث بن المصطلق في سهم ثابت بن قيس بن شماس أو ابن عم له فكاتبته على نفسها وكانت امرأة ملاحه تأخذها العين قالت عائشة رضي الله عنها فجاءت تسأل رسول الله صلى الله عليه وسلم في كتابتها فلما قامت على الباب فرأيتها كرهت مكانها وعرفت أن رسول الله صلى الله عليه وسلم سيرى منها مثل الذي رأيت فقالت يا رسول الله أنا جويرية بنت الحارث وإنما كان من أمري ما لا يخفى عليك وإني وقعت في سهم ثابت بن قيس بن شماس وإني كاتبته على نفسي فجتك أسألك في كتابتي فقال رسول الله صلى الله عليه وسلم فهل لك إلى ما هو خير منه قالت وما هو يا رسول الله قال أؤدي عنك كتابتك وأتزوجك قالت قد فعلت قالت فتسمع تعني الناس أن رسول الله صلى الله عليه وسلم قد تزوج جويرية فأرسلوا ما في أيديهم من السبي فأعتقوهم وقالوا أصهار رسول الله صلى الله عليه وسلم فما رأينا امرأة كانت أعظم بركة على قومها منها أعتق في سببها مائة أهل بيت من بني المصطلق

‘Ā’ishah رَضِيَ اللهُ عَنْهَا reports:

Juwayriyah bint al-Ḥārith ibn al-Muṣṭaliq fell into the share of Thābit ibn Qays ibn Shammās or his nephew. She contracted a *mukātabah*<sup>2</sup> agreement for her freedom. She was an extremely attractive<sup>3</sup> woman. Eyes were magnetised by her beauty.

‘Ā’ishah رَضِيَ اللهُ عَنْهَا continues: She came to ask the Messenger of Allah ﷺ for assistance to pay her *kitābah*<sup>4</sup>. As soon as she stood at the door and I glanced at her, I disliked her presence. I realised that the Messenger of Allah ﷺ would see in her what I saw.

She submitted, “O Messenger of Allah, I am Juwayriyah bint al-Ḥārith. My situation is not obscure to you. I have fallen into the share of Thābit ibn Qays

1 *Sharḥ Muslim*, vol. 15 pg. 203.

2 *Mukātabah*: an agreement wherein a slave pays the master a sum of money for his freedom. (Translator)

3 *Mallāḥah*: intense beauty. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 4 pg. 355; *Lisān al-‘Arab*, vol. 2 pg. 599.

4 *Kitābah*: the sum of wealth paid by the slave to the master for his freedom in a *Mukātabah* agreement. (Translator)

ibn Shammās and I have contracted a mukātabah agreement for my freedom. I have come to you to ask you for assistance in paying my kitābah.”

The Messenger of Allah ﷺ suggested, “Are you interested in something far better?”

“What is that? O Messenger of Allah,” she asked enthusiastically.

He proposed, “I will settle your kitābah and marry you.”

She confirmed, “I have agreed.”

‘Ā’ishah continues: The people heard that the Messenger of Allah ﷺ had married Juwayriyah. They, thus, sent messages to their slaves and emancipated them commenting, “[These are] the in-laws of the Messenger of Allah ﷺ.” We never saw a woman who brought more blessings to her nation than her. A hundred families of the Banū al-Muṣṭaliq were freed on her account.<sup>1</sup>

Part of her remarkable state of protective jealousy is her jealousy over Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا, despite her not being alive. She reports:

استأذن هالة بنت خويلد أخت خديجة على رسول الله صلى الله عليه وسلم فعرف استئذان خديجة فارتاع لذلك فقال اللهم هالة قالت فغرت فقلت ما تذكر من عجوز من عجائز قريش حمراء الشدقين هلكت في الدهر قد أبدلك الله خيراً منها

Hālah bint Khuwaylid—Khadījah’s sister—sought permission to enter the Messenger of Allah’s ﷺ presence. He recognised [this as] the way Khadījah would seek permission and shuddered, crying out, “O Allah! Hālah!”

I became jealous at this and commented, “Why do you think of an old [toothless] woman of Quraysh with red gums<sup>2</sup> who died a long time ago, whereas Allah has given you better than her?”<sup>3</sup>

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1 *Sunan Abī Dāwūd*, Ḥadīth: 3933; *Musnad Aḥmad*, Ḥadīth: 26407; *Sunan al-Bayhaqī*, vol. 9 pg. 74. Al-Bayhaqī labelled it ṣaḥīḥ. Ibn al-Qaṭṭān labelled it ḥasan in *Aḥkām al-Naẓr*, Ḥadīth: 153 and so did al-Albānī in *Ṣaḥīḥ Sunan Abī Dāwūd*.

2 *Al-shadqān*: sides of the mouth (gums). She qualified her with toothlessness i.e. the falling out of teeth due to old age leaving nothing but the redness of the gums. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 1 pg. 440; vol. 2 pg. 446.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3821; *Ṣaḥīḥ Muslim*, Ḥadīth: 2437.



قالت ما غرت على امرأة للنبي صلى الله عليه وسلم ما غرت على خديجة هلكت قبل أن يتزوجني لما كنت أسمعه يذكرها وأمره الله أن يبشرها بيت من قصب وإن كان ليذبح الشاة فيهدي في خلأئها منها ما يسعهن

She says: “I did not envy any of the wives of the Messenger of Allah ﷺ the way I envied Khadījah—whereas she passed away before he married me—because I would hear him speaking excessively of her. Allah commanded him to give her the glad tidings of a house of hollowed pearl<sup>1</sup> [in Jannah]. He would at times slaughter a sheep and send suitable portions of it as gifts to her friends<sup>2, 3</sup>.”

Despite the Nabī’s ﷺ comprehension of this protective jealousy and his tolerance of many of her actions, when it overstepped the boundaries of the Sharī’ah, he would immediately call her out. One example of this is the authentic tradition of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا:

قلت للنبي صلى الله عليه وسلم حسبك من صفية كذا وكذا تعني قصيرة فقال لقد قلت كلمة لو مزجت بماء البحر لمزجته

I said to the Nabī ﷺ, “Enough for you in Ṣafīyyah is that she is like this and that i.e. short-statured.”

He reprimanded, “You have uttered such a statement, had it been mixed with the water of the ocean, it would spoil it.”<sup>4</sup>

### Her Position in the Sight of the Nabī ﷺ

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا enjoyed a special space in the heart of the Nabī ﷺ owing to her being the daughter of his greatest Companion Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ and his most beloved wife.

1 Qaṣab: hollowed pearl. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 4 pg. 67.

2 *Khalā’ilihā*: plural of *khalīlah*: friend. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 2 pg. 72.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3816; *Ṣaḥīḥ Muslim*, Ḥadīth: 2435.

4 *Sunan Abī Dāwūd*, Ḥadīth: 4875; *Jāmi’ al-Tirmidhī*, Ḥadīth: 2502. It has been classified ṣaḥīḥ by Ibn Daqīq al-‘Īd in *al-Iqtirāḥ*, pg. 118; al-Shawkānī in *al-Fatḥ al-Rabbānī*, vol. 11 pg. 5593; and al-Albānī in *Ṣaḥīḥ Sunan Abī Dāwūd*.

The Messenger of Allah ﷺ would publicise his love for Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and not keep it secret. Sayyidunā ‘Amr ibn al-‘Āṣ رَضِيَ اللهُ عَنْهُ<sup>1</sup> enquired from him:

أي الناس أحب إليك قال عائشة قال من الرجال قال أبوها

“Who do you love the most?”

“‘Ā’ishah,” was his spontaneous reply.

“From the men,” he asked.

“Her father,” came the reply.<sup>2</sup>

This ḥadīth contains a categorical virtue of Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا i.e. she was the most beloved person to the Nabī ﷺ.

Sayyidunā ‘Amr ibn al-‘Āṣ رَضِيَ اللهُ عَنْهُ poses the question to the Nabī ﷺ, “Who is the most beloved to you?” The generalisation in the word *people* is clothed with the apparel of speciality in the heart of the Nabī ﷺ. He answers spontaneously, “‘Ā’ishah.” How many indications are hidden in this specification to denote the lofty status of our mother in the sight of our Nabī Abū al-Qāsim ﷺ! His impulsive reply, without enquiring the purport of *people*, contains innumerable tokens of his overwhelming love for her. When the word love is used, she is the only purport! May Allah سُبْحَانَهُ وَتَعَالَى be pleased with her.

When he was asked, “From the men?” his answer did not differ much from his first answer. He referred to Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ with a word which envelopes our mother Sayyidah ‘Ā’ishah al-Ṣiddīqah رَضِيَ اللهُ عَنْهَا. He said, “Her father,” not, “Abū Bakr.” As if, wrapped up in his testimony of loving Abū Bakr رَضِيَ اللهُ عَنْهُ is another testimony of his love for our mother. Referring to the Ṣiddīq of the Ummah by

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1 He is ‘Amr ibn al-‘Āṣ ibn Wā’il, Abū ‘Abd Allāh al-Qurashī رَضِيَ اللهُ عَنْهُ. He is the distinguished Ṣaḥābī, the Conqueror and Governor of Egypt. He accepted Islam in the eighth year after hijrah prior to the Conquest. The Messenger of Allah ﷺ appointed him governor over Oman. He served as a governor for ‘Umar, ‘Uthmān, and Mu‘āwiyah رَضِيَ اللهُ عَنْهُمْ. He served as an army general in the battles of Syria. He witnessed Ṣiffīn and was one of the two arbitrators. He passed away in 43 A.H. or thereafter. *Al-Istī‘āb*, vol. 1 pg. 366; *al-Iṣābah*, vol. 4 pg. 650.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3462; *Ṣaḥīḥ Muslim*, Ḥadīth: 2384.

describing him as the father of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, and not using his name, contains oratorical magnificence which reveals the grand status of our mother, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. This is the grace of Allah which He bestows upon whom He wishes!

The Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would announce his intense love for our mother Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. Ḥāfiz Abū ‘Abd Allāh al-Dhahabī رَحِمَهُ اللهُ recognises this:

وأحبها حبا شديدا كان يتظاهر به

He loved her intensely and would display it.<sup>1</sup>

His intense love for her and fear over her urged him to command her to recite ruqyah from the evil eye. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا says:

كان رسول الله صلى الله عليه وسلم يأمرني أن أسترقني من العين

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would command me to recite ruqyah against the evil eye.<sup>2</sup>

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would make room for her to play and did not forbid her from this enjoyment. He would become happy at her playing and laugh until his molars were exposed. She reports:

كنت أَلعب بالبنات عند النبي صلى الله عليه وسلم وكان لي صواحب يلعبن معي فكان رسول الله صلى الله عليه وسلم إذا دخل يتقمعن منه فيسربهن إلي فيلعبن معي

I would play with the girls by the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. I had friends who would play with me. When the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would enter, they would hide away<sup>3</sup> from him. He would send them one by one<sup>4</sup> to me and they would play with me.<sup>5</sup>

1 *Siyar A’lām al-Nubalā’*, vol. 2 pg. 142.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 2195. The ḥadīth of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.

3 *Yataqamma’na minhu*: they would hide away from him and enter behind the veil. *Gharīb al-Ḥadīth*, vol. 4 pg. 315; *Fatḥ al-Bārī*, vol. 10 pg. 527.

4 *Fayusirru bihinna*: send them one after the other. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 2 pg. 356; *Fatḥ al-Bārī*, vol. 1 pg. 131.

5 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6130; *Ṣaḥīḥ Muslim*, Ḥadīth: 2440.

The Messenger of Allah ﷺ always loved to keep her heart happy and joyful. He would allow her to rest her chin upon his shoulder so she may watch the Abyssinian boys playing. She reports:

والله لقد رأيت رسول الله صلى الله عليه وسلم يقوم على باب حجرتي والحبشة يلعبون بحرابهم في مسجد رسول الله صلى الله عليه وسلم يسترني بردائه لكي أنظر إلى لعبهم ثم يقوم من أجلي حتى أكون أنا التي أنصرف

By Allah, I have indeed seen the Messenger of Allah ﷺ standing at the door of my room while the Abyssinian boys played with their lances in the Masjid of the Messenger of Allah ﷺ. He would veil me with his shawl so I may view their playing. He kept standing because of me until I was the one to turn away.<sup>1</sup>

She was peeping at this fascinating scene while resting her head upon the shoulder of the Nabī ﷺ, between his ear and shoulder bone. She would lengthen her standing, not just to continue viewing, but to manifest her esteem in the sight of the Nabī ﷺ. Our mother acknowledges:

فقال رسول الله صلى الله عليه وسلم حسبك فقلت يا رسول الله لا تعجل فقام لي ثم قال حسبك فقلت لا تعجل يا رسول الله قالت وما بي حب النظر إليهم ولكنني أحببت أن يبلغ النساء مقامه لي ومكاني منه

The Messenger of Allah ﷺ asked, “Had enough?”

“No, O Messenger of Allah,” I submitted, “do not rush.”

He continued standing for me. After a while, he said, “Enough?”

I said, “Do not rush, O Messenger of Allah.”

She explains: I had no aspiration to continue viewing them. Rather, I wished that his standing for me and my status by him reach the other wives.<sup>2</sup>

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 454; *Ṣaḥīḥ Muslim*, Ḥadīth: 892.

2 *Sunan al-Nasa’ī*, vol. 5 pg. 307, Ḥadīth: 8951; *Musnad Abī Ya’lā*, vol. 8 pg. 248, Ḥadīth: 4830; *Sharḥ Mushkil al-Āthār*, vol. 1 pg. 268. Ibn al-Qaṭṭān in *Aḥkām al-Naẓr*, Ḥadīth: 360, labelled it ṣaḥīḥ. Al-Albānī classified the isnād ṣaḥīḥ in *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, vol. 7 pg. 818.

His standing position envelops the affection and compassion the Nabī ﷺ possessed for her. He had the scope to allow her to view the scene all alone by adjusting the place from whence the Abyssinian boys playing with their lances could be viewed. It was quite possible for him to stand next to her instead of making place on his noble shoulder for her to rest her head upon and view the scene from there. It was also possible for him not to stand with her till the end. She had lengthened the standing; thus, it was quite acceptable for him to stand for a little while and then move away for his own work. Was the burden of da‘wah and the affair of the Ummah not resting upon his shoulders!

All these possibilities are contradicted in favour of Sayyidah ‘Ā’ishah al-Ṣiddīqah رَضِيَ اللهُ عَنْهَا. Sparing time for her is evidence of love without doubt. Prolonging his stay is a second evidence. The standing position is a third. Bearing the strain of the prolonged standing is a fourth. His consideration for her young age, his loving patience, his compassionate kindness, etc., are all proofs. It is a station overflowing with confirmations—which do not cease—of virtue of the lofty status of our mother Sayyidah ‘Ā’ishah al-Ṣiddīqah رَضِيَ اللهُ عَنْهَا in the eyes of the cream of creation ﷺ.

Likewise, the Messenger of Allah ﷺ would be generous to her and allow her to spoil herself on the Day of ʿĪd, sharing in her joy. She relates:

دخل النبي صلى الله عليه وسلم وعندي جاريتان تغنيان بغناء بعثت فاضطجع على الفراش وحول وجهه فدخل أبو بكر رضي الله عنه فانتهرني وقال مزمار الشيطان عند رسول الله صلى الله عليه وسلم فأقبل عليه رسول الله صلى الله عليه وسلم وقال دعهما فلما غفل غمزتهما فخرجتا

The Nabī ﷺ entered the house and there were two young girls singing the poems of Bu‘āth<sup>1</sup> by me. He lied down on the bed and turned his face away. After a while, Abū Bakr رَضِيَ اللهُ عَنْهُ entered and reprimanded me saying, “Flutes of shayṭān by the Messenger of Allah ﷺ.”

The Messenger of Allah ﷺ turned to him and said, “Leave them.”

When he was not paying attention, I winked at them and they left.<sup>2</sup>

1 The poems that were recited on the day of Bu‘āth, a war between the Anṣār. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 3 pg. 392.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 949; *Ṣaḥīḥ Muslim*, Ḥadīth: 892.

Owing to the Messenger of Allah's ﷺ intense love for her, he would consent to her aspirations and play with her. She relates:

أنها كانت مع النبي صلى الله عليه وسلم في سفر قالت فسابقته فسبقته على رجلي فلما حملت اللحم سابقته فسبقني فقال هذه بتلك السبقة

I was with the Nabī ﷺ on a journey. I raced him on foot and beat him. After gaining some weight<sup>1</sup>, I raced him and he beat me at which he remarked, “This for that.”<sup>2</sup>

The Messenger of Allah ﷺ aspired to keep her happy and considered her feelings. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا relates:

خرجنا مع النبي صلى الله عليه وسلم لا نذكر إلا الحج فلما جئنا سرف طمشت فدخل علي النبي صلى الله عليه وسلم وأنا أبكي فقال ما يبكيك قلت لوددت والله أني لم أحج العام قال لعلك نفست قلت نعم قال فإن ذلك شيء كتبه الله على بنات آدم فافعلي ما يفعل الحاج غير أن لا تطوفي بالبيت حتى تطهري

We left with the Nabī ﷺ, only speaking about Ḥajj. After reaching Sarif, my menses started. The Nabī ﷺ entered my presence only to find me crying.

He enquired, “What makes you cry?”

I said, “By Allah, I wished that I had not performed Ḥajj this year.”

“Probably, you are in your menses,” he probed.

“Yes,” answered I.

He comforted me, “This is something that Allah has ordained for the daughters of Ādam. Carry out all the rituals of the Ḥujjāj besides ṭawāf of the House until you attain purity.”<sup>3</sup>

1 *Ḥamaltu al-laḥm*: I gained weight. *Tahdhīb al-Lughah*, vol. 14 pg. 102; *Lisān al-‘Arab*, vol. 13 pg. 48.

2 *Sunan Abī Dāwūd*, Ḥadīth: 2578; *Sunan Ibn Mājah*, Ḥadīth: 1623; *Musnad Aḥmad*, vol. 6 pg. 39, Ḥadīth: 24164; *Sunan al-Nasa’ī*, vol. 5 pg. 304, Ḥadīth: 8943; *Ṣaḥīḥ Ibn Ḥibbān*, vol. 10 pg. 545, Ḥadīth: 4691; *al-Mu’jam al-Kabīr*, vol. 23 pg. 47, Ḥadīth: 125; *Sunan al-Bayhaqī*, vol. 10 pg. 17, Ḥadīth: 20252. The ḥadīth has been labelled ṣaḥīḥ by Ibn al-Mulqīn in *al-Badr al-Munīr*, vol. 9 pg. 424; al-‘Irāqī in *Takhrīj al-Iḥyā’*, pg. 482; al-Albānī in *Ṣaḥīḥ Sunan Abī Dāwūd*; and al-Wādī’ī in *al-Ṣaḥīḥ al-Musnad*, Ḥadīth: 1631.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 305; *Ṣaḥīḥ Muslim*, Ḥadīth: 1211.

Another narration has the words:

فلا يضرّك فكوني في حجك فعسى الله أن يرزقكها

This will not harm you. Continue your Hajj. Undoubtedly, Allah will favour you with it.<sup>1</sup>

After she attained purity and performed ṭawāf, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا said:

يا رسول الله أتطلقون بحجة وعمرة وأنطلق بحجة قال ثم أمر عبد الرحمن بن أبي بكر الصديق أن ينطلق معها إلى التنعيم فاعتمرت عمرة في ذي الحجة بعد أيام الحج

“O Messenger of Allah, are you returning with a Ḥajj and ‘Umrah whereas I only return with a Ḥajj?” Hearing this, he commanded ‘Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq to take her to Tan‘īm [from where she may perform ‘Umrah]. She, thus, performed an ‘Umrah in Dhū al-Ḥijjah after the Days of Ḥajj.<sup>2</sup>

Another report states:

وكان رسول الله صلى الله عليه وسلم رجلا سهلا إذا هويت الشيء تابعها عليه فأرسلها مع عبد الرحمن بن أبي بكر فأهلت بعمرة من التنعيم

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was an easy-going person. When she desired something, he fulfilled her request<sup>3</sup>. He, thus, sent her with ‘Abd al-Raḥmān ibn Abī Bakr and she performed an ‘Umrah from Tan‘īm.<sup>4</sup>

One day, she fell ill and whined:

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1788; *Ṣaḥīḥ Muslim*, Ḥadīth: 1211.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 7230.

3 Al-Nawawī explains:

قوله وكان رسول الله صلى الله عليه وسلم رجلا سهلا إذا هويت الشيء تابعها عليه معناه إذا هويت شيئا لا نقص فيه في الدين مثل طلبها الاعتمار وغيره أجابها إليه

*Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was an easy-going person. When she desired something, he fulfilled her request. The meaning of this is: If she desired something which causes no deficiency in Dīn—for example: her demanding the performance of an ‘Umrah etc., he would comply. Sharḥ Muslim*, vol. 8 pg. 160.

4 *Ṣaḥīḥ Muslim*, Ḥadīth: 1213.

وارأساه فقال النبي صلى الله عليه وسلم بل أنا وارأساه

“Oh my head pains.”

He said, “Rather, my head pains.”<sup>1</sup>

Badr al-Dīn al-Zarkashī<sup>2</sup> رَحْمَةُ اللَّهِ points out:

فيه إشارة للغاية في الموافقة حتى تألم بألمها فكأنه أخبرها بصدق محبته حتى واساها  
في الألم

There is indication here to the maximum limit of conformity to the extent that he feels pain with her pain. It is as if he informed her of the truthfulness of his love that he shares in her pain.<sup>3</sup>

Ibn al-Qayyim explains:

قول النبي صلى الله عليه وسلم لما قالت عائشة وارأساه فقال بل أنا وارأساه أي الوجع القوي بي أنا دونك فتأسي بي فلا تشتكي ويلوح لي فيه معنى آخر وهو أنها كانت حبيبة رسول الله صلى الله عليه وسلم بل كانت أحب النساء إليه على الإطلاق فلما اشتكت إليه رأسها أخبرها أن بمحبها من الألم مثل الذي بها وهذا غاية الموافقة من المحب ومحبوبه يتألم بتألمه ويسر بسروره حتى إذا ألمه عضو من أعضائه ألم المحب ذلك العضو بعينه وهذا من صدق المحبة وصفاء المودة فالمعنى الأول يفهم أنك لا تشتكي واصبري فبي من الوجع مثل ما بك فتأسي بي في الصبر وعدم الشكوى والمعنى الثاني يفهم إعلامها بصدق محبته لها أي انظري قوة محبتي لك كيف واسيتك في ألمك ووجع رأسك فلم تكوني متوجعة وأنا سليم من الوجع بل يؤلمني ما يؤلمك كما يسرني ما

1 *Sunan Ibn Mājah*, Ḥadīth: 1206; *Musnad Aḥmad*, vol. 6 pg. 228, Ḥadīth: 25950; *Sunan al-Dārimī*, vol. 1 pg. 51, Ḥadīth: 80. The origin of it appears in *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5666.

2 He is Muḥammad ibn Bahādur ibn ‘Abd Allāh, Abū ‘Abd Allāh al-Zarkashī. The Faqīh, the Shāfi‘ī, the Uṣūlī. He isolated himself and engrossed himself in knowledge. *Al-Baḥr al-Muḥīṭ* which is unprecedented and *al-Burhān fī ‘Ulūm al-Qur’ān* are his books. He was born in 745 A.H. and passed away in 794 A.H. Ibn Qāḍī Shuhbah: *Ṭabaqāt al-Shāfi‘iyyah*, vol. 3 pg. 167; *Shadharāt al-Dhahab*, vol. 6 pg. 334.

3 *Al-Ijābah li Īrād mā istadrakathu ‘Ā’ishah ‘alā al-Ṣaḥābah*, pg. 69.



يسرك كما قيل وإن أولى البرايا أن تواسيه عند السرور الذي واساك في الحزن

The Nabī's ﷺ comment after 'Ā'ishah complained *Oh my head is paining*, by asserting, *Rather, my head is paining*, meaning: the severe pain is with me, not you, so feel comforted by me and do not complain.

Another meaning dawns upon me. She was the beloved of the Messenger of Allah ﷺ. In fact, she was the most beloved of his wives to him unrestrictedly. When she complained of her headache to him, he informed her that her lover experiences the same pain she is experiencing. This is the limit of conformity between lover and beloved: he feels pain with her pain and happiness with her happiness and when one of his limbs are paining, the lover's exact limb pains. This is from sincere love and pure adoration.

The first meaning is: Do not complain and be patient because I am also suffering with the same pain. Therefore, find solace with me in observing patience and not complaining.

The second meaning: Notifying her of his sincere love for her i.e. observe the power of my love for you. How I have shared in your pain and headache. You are not suffering in pain whereas I am free from the same. Rather, what pains you pains me just as what delights you delights me.

As the saying goes: The most deserving of creation to comfort at the time of happiness is the one who comforted you in sadness.<sup>1</sup>

The Messenger of Allah ﷺ would at times sit and listen attentively to her stories without feeling bored, as in the lengthy ḥadīth of Umm Zar' wherein Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا recounts the descriptions of eleven women of their respective husbands<sup>2</sup>. At the end, the Messenger of Allah ﷺ confirms:

كنت لك كأبي زرع لأم زرع

I was to you like Abū Zar' to Umm Zar'.

1 *Al-Rūh*, vol. 1 pg. 258.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5189; *Ṣaḥīḥ Muslim*, Ḥadīth: 2448.

Al-Nawawī elaborates:

قوله صلى الله عليه وسلم لعائشة رضي الله عنها كنت لك كأبي زرع لأم زرع قال العلماء هو تطيب لنفسها وإيضاح لحسن عشرته إياها ومعناه أنا لك كأبي زرع

The Messenger of Allah ﷺ telling ‘Ā’ishah رَضِيَ اللهُ عَنْهَا: *I was to you like Abū Zar‘ to Umm Zar‘. The scholars have explained: it is to appease her and translates to his compassionate behaviour towards her. The meaning is: I am to you like Abū Zar‘.*<sup>1</sup>

The Messenger of Allah ﷺ would have a light-hearted dialogue with her after completing his tahajjud [and two Sunnah rak‘āt of Fajr]. She reports:

كان رسول الله صلى الله عليه وسلم يصلي ركعتي الفجر فإن كنت مستيقظة تحدث معي وإلا اضطجع حتى يؤذن بالصلاة

The Messenger of Allah ﷺ would perform two units of Fajr. If I was awake, he would chat with me. Otherwise, he would lie down until the call for ṣalāh was sounded.

In one narration:

اضطجع على شقه الأيمن

He would lie down on his right side.<sup>2</sup>

Similarly, in his journeys, he would converse especially with her when night would darken. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا relates:

أن النبي صلى الله عليه وسلم كان إذا خرج أفرع بين نسائه فطارت القرعة لعائشة وحفصة وكان النبي صلى الله عليه وسلم إذا كان بالليل سار مع عائشة يتحدث

When the Nabī ﷺ would travel, he would cast lots between his wives. The names of ‘Ā’ishah and Ḥaḥṣah came out in the lot. During the night, the Nabī ﷺ would ride along with ‘Ā’ishah and converse with her.<sup>3</sup>

1 *Sharḥ Muslim*, vol. 15 pg. 221.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1161; *Ṣaḥīḥ Muslim*, Ḥadīth: 742.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5211; *Ṣaḥīḥ Muslim*, Ḥadīth: 2445.

The Messenger of Allah ﷺ would draw her close to him and favour her with his affection and compassion by converting his words into noble actions which our mother رَضِيَ اللَّهُ عَنْهَا would be delighted with. He would search for whence she ate and drank and eat and drink from the same spot. She reports:

كنت أشرب وأنا حائض ثم أناوله النبي صلى الله عليه وسلم فيضع فاه على موضع في  
فيشرب وأتعرق العرق وأنا حائض ثم أناوله النبي صلى الله عليه وسلم فيضع فاه على  
موضع في

While menstruating, I would drink [from a cup] and hand it over to the Nabī ﷺ who would place his mouth where I had placed mine and drink. I would tear out meat from the bone with my teeth<sup>1</sup>, while menstruating, and give it to the Nabī ﷺ who would place his mouth where I had placed mine.<sup>2</sup>

She reciprocated love with love and compassion with compassion. May Allah's choicest salutations and peace be upon him.

The day her father Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ almost slapped her when he heard her raising her voice at the Messenger of Allah ﷺ in their home. He caught hold of her to slap her reprimanding:

ألا أراك ترفعين صوتك على رسول الله صلى الله عليه وسلم وفي رواية يا بنت فلانة  
ترفعين صوتك على رسول الله صلى الله عليه وسلم فجعل النبي صلى الله عليه  
وسلم يحجزه و خرج أبو بكر مغضبا فقال النبي صلى الله عليه وسلم حين خرج أبو  
بكر كيف رأيتني أنقذتك من الرجل قال فمكث أبو بكر أياما ثم استأذن على رسول  
الله صلى الله عليه وسلم فوجدهما قد اصطلحا وفي رواية فسمع تضاحكهما فقال  
لهما أدخلاني في سلمكما كما أدخلتماني في حربكما فقال النبي صلى الله عليه  
وسلم قد فعلنا قد فعلنا

“I do not want to see you raising your voice at the Messenger of Allah ﷺ!”

One narration has the wording: “O daughter of so and so, are you raising your voice at the Messenger of Allah ﷺ?”

1 Al-'araq: a bone upon which there is some meat. 'Araqat, ta'arraquat, i'taraqat al-laḥm: to bite off meat from the bone with one's teeth. *Sharḥ Muslim*, vol. 3 pg. 211.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 300.

The Nabī ﷺ prevented him [from hitting her] and Abū Bakr left enraged.

The Nabī ﷺ told her after Abū Bakr had left, “Did you see how I protected you from the man?”

After a few days, Abū Bakr sought permission to enter the home of the Messenger of Allah ﷺ and found that they had made peace. In another narration: he heard them laughing.

He submitted, “Include me in your peace as you included me in your quarrel.”

The Nabī ﷺ affirmed twice, “We have done just that.”<sup>1</sup>

The Nabī ﷺ thwarted harm from her, even from her father, to defend her. He then began appeasing and teasing her to charm and amuse her. This manifests his intense love for her ﷺ.

He was not happy with anything hurting her even from her father ﷺ. Sayyidah ‘Ā’ishah ﷺ narrates:

النبي صلى الله عليه وسلم استعذر أبا بكر من عائشة ولم يظن النبي صلى الله عليه وسلم أن ينالها بالذي نالها فرفع أبو بكر يده فلطمها وصك في صدرها فوجد من ذلك النبي صلى الله عليه وسلم وقال يا أبا بكر ما أنا بمستعذرِكَ منها بعدها أبداً

The Nabī ﷺ apologised to Abū Bakr for ‘Ā’ishah,<sup>2</sup> and never imagined that he will behave towards her the way he behaved. Abū Bakr raised his hand and slapped her and struck her in the chest. The Nabī ﷺ was enraged at this and declared, “O Abū Bakr, I will never again apologise to you for her.”<sup>3</sup>

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1 *Sunan Abī Dāwūd*, Ḥadīth: 4999; *Musnad Aḥmad*, vol. 4 pg. 271, Ḥadīth: 18418. The ḥadīth of Nu‘mān ibn Bashīr ﷺ. The ḥadīth has been declared ṣaḥīḥ li ghayrihī by al-Albānī in *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, vol. 6 pg. 944, and ṣaḥīḥ by al-Wādi‘ī in *al-Ṣaḥīḥ al-Musnad*, Ḥadīth: 1172.

2 Al-Azharī explains:

استعذر أبا بكر من عائشة كأنه عتب عليها بعض الأمر فقال لأبي بكر اعذرني منها إن أدبتها

The meaning of he apologised to Abū Bakr for ‘Ā’ishah is most likely that he reprimanded her for something and then told Abū Bakr, “Excuse me for disciplining her.” *Tahdhīb al-Lughah*, vol. 2 pg. 186.

3 *Ṣaḥīḥ Ibn Hibbān*, Ḥadīth: 4185. Al-Albānī labelled it ṣaḥīḥ in *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, Ḥadīth: 2900.

Another proof for this intense love is what transpired in the incident of takhyr. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا reports:

لما أمر رسول الله صلى الله عليه وسلم بتخيير أزواجه بدأ بي فقال إني ذاكرك أمرا فلا عليك أن لا تعجلي حتى تستأمرى أبويك قالت قد علم أن أبوي لم يكونا ليأمرني بفراقه

When the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was commanded to give his wives the option [between the world and the Hereafter], he commenced from me. He said, “I am going to tell you something. There is no harm upon you if you do not hasten [to respond] before consulting<sup>1</sup> your parents.”

She says, “He was fully aware that my parents will never command me to separate from him.”<sup>2</sup>

Al-Qurṭubī comments:

قال العلماء وأما أمر النبي صلى الله عليه وسلم عائشة أن تشاور أبويها لأنه كان يحبها وكان يخاف أن يحملها فرط الشباب على أن تختار فراقه ويعلم من أبويها أنهما لا يشيران عليها بفراقه

The scholars have said: With regards to the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanding her to consult her parents, this was because he loved her dearly and feared that a burst of youthfulness might incite her to choose separating from him. He knew with certainty that her parents will never advise her to leave him.<sup>3</sup>

The Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ continued loving her passionately until he separated from this world. He chose to be nursed at her home, he passed away in her lap, and he is buried in her house.<sup>4</sup>

The light of this prophetic love for our mother Sayyidah ‘Ā’ishah al-Ṣiddīqah رَضِيَ اللهُ عَنْهَا spread to the corners of the globe and crossed the horizon. She, thus, attained magnificent praise and an honourable mention and was treated with the reverence befitting her eminence.

1 *Al-isti’mār*: consulting in a matter, whether to carry it out or not. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 1 pg. 66; *Lisān al-‘Arab*, vol. 4 pg. 30.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2468; *Ṣaḥīḥ Muslim*, Ḥadīth: 1479. The ḥadīth of ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ.

3 *Tafsīr al-Qurṭubī*, vol. 14 pg. 163.

4 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1389; *Ṣaḥīḥ Muslim*, Ḥadīth: 2443.

The Companions of the Nabī ﷺ were well aware of the love that Nabī ﷺ possessed for his wife Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. In fact, they would wait to present their gifts to the Messenger of Allah ﷺ for the day he was at her home. In an authentic narration, she narrates:

إن نساء رسول الله صلى الله عليه وسلم كن حزبن فيه عائشة وحفصة وسودة والحزب الآخر أم سلمة وسائر نساء رسول الله صلى الله عليه وسلم وكان المسلمون قد علموا حب رسول الله صلى الله عليه وسلم عائشة فإذا كانت عند أحدهم هدية يريد أن يهديها إلى رسول الله صلى الله عليه وسلم أخرها حتى إذا كان رسول الله صلى الله عليه وسلم في بيت عائشة بعث صاحب الهدية بها إلى رسول الله صلى الله عليه وسلم في بيت عائشة فكلم حزب أم سلمة أم سلمة فقلن لها كلمي رسول الله صلى الله عليه وسلم يكلم الناس فيقول من أراد أن يهدي إلى رسول الله صلى الله عليه وسلم هدية فليهده إليه حيث كان من بيوت نسائه فكلمته أم سلمة بما قلن فلم يقل لها شيئاً فسألنها فقالت ما قال لي شيئاً فقلن لها فكلميه قالت فكلمته حين دار إليها أيضاً فلم يقل لها شيئاً فسألنها قالت ما قال لي شيئاً فقلن لها كلميه حتى يكلمك فدار إليها فكلمته فقال لها لا تؤذيني في عائشة فإن الوحي لم يأتيني وأنا في ثوب امرأة إلا عائشة قالت فقالت أتوب إلى الله من أذاك يا رسول الله ثم إنهن دعون فاطمة بنت رسول الله صلى الله عليه وسلم فأرسلت إلى رسول الله صلى الله عليه وسلم تقول إن نساءك ينشدنك الله العدل في بنت أبي بكر فكلمته فقال يا بنية ألا تحيين ما أحب قالت بلى فرجعت إليهن فأخبرتهن فقلن ارجعي إليه فأبت أن ترجع فأرسلن زينب بنت جحش فأتته فأغلظت وقالت إن نساءك ينشدنك الله العدل في بنت بن أبي قحافة فرفعت صوتها حتى تناولت عائشة وهي قاعده فسبها حتى إن رسول الله صلى الله عليه وسلم لينظر إلى عائشة هل تكلم قال فتكلمت عائشة ترد على زينب حتى أسكتتها قالت فنظر النبي صلى الله عليه وسلم إلى عائشة وقال إنها بنت أبي بكر

The spouses of the Messenger of Allah ﷺ were of two groups. One group included ‘Ā’ishah, Ḥaḥḥah, and Sawdah while the other group contained Umm Salamah<sup>1</sup> and the other wives of the Messenger of Allah ﷺ. The Muslims

1 She is Hind bint Abī Umayyah ibn al-Mughīrah, Umm Salamah al-Qurashiyah al-Makhzūmiyyah رَضِيَ اللهُ عَنْهَا. The Mother of the Believers. She emigrated to Abyssinia and then to Madīnah. She transmits many aḥādīth from Rasūlullāh ﷺ. She is the last of the Ummahāt al-Mu’minīn to pass away. She passed on in 62 A.H and there are other weaker views as well. *Al-Istī‘āb*, vol. 2 pg. 129; *al-Iṣābah*, vol. 8 pg. 150.

were familiar with the Messenger of Allah's ﷺ love for 'Ā'ishah. When any of them had a gift he wished to present to the Messenger of Allah ﷺ, he would wait until the Messenger of Allah ﷺ was at 'Ā'ishah's home and present the gift to the Messenger of Allah ﷺ at 'Ā'ishah's home.

Umm Salamah's party spoke to her saying, "Speak to the Messenger of Allah ﷺ to announce to the people: Whoever desires to present a gift to the Messenger of Allah ﷺ should do so in whichever home of his wives he be."

Umm Salamah presented their request before the Messenger of Allah ﷺ, who did not respond. Later, they asked her about him. She explained, "He did not say anything to me." They told her to speak to him again. She spoke to him a second time when he visited her and he did not respond. They asked her about it again and she gave the same reply. They told her, "Speak to him until he answers you." He visited her thereafter and she spoke to him.

He reprimanded her, "Do not harm me with regards to 'Ā'ishah, for indeed revelation does not come to me while I am under a sheet with a woman besides 'Ā'ishah."

She submitted, "I turn to Allah in repentance from harming you, O Messenger of Allah."

They then summoned Fāṭimah<sup>1</sup> bint Rasūlillāh ﷺ and sent her to the Messenger of Allah ﷺ with the message, "Your wives are pleading with you in the name of Allah<sup>2</sup> to deal justly with regards to the daughter of Abū Bakr." She spoke to him. He responded by saying, "O beloved daughter, do you not love who I love?"

"Yes," she replied.

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1 She is Fāṭimah bint Rasūlillāh Muḥammad ﷺ ibn 'Abd Allāh ibn 'Abd al-Muṭṭalib, Umm Abīhā al-Hāshimiyah, al-Zahrā' رَضِيَ اللَّهُ عَنْهَا. She is the queen of the women of the universe. She was born shortly before nubuwwah. Rasūlullāh ﷺ has no lineage besides from her. She passed away 3 or more months after him and was the first family member of his to join him. Al-Ḥākīm: *Faḍā'il Fāṭimah al-Zahrā'*; *al-Iṣābah*, vol. 8 pg. 53.

2 *Nashadtuka Allah*: I ask you in the name of Allah. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 5 pg. 127; *al-Fā'iḳ*, vol. 3 pg. 269.

She returned to them and informed them of this. They said, “Go back to him.” She refused to go back.

Thereafter, they sent Zaynab bint Jaḥsh. She came to him and said bluntly, “Your wives are pleading with you in the name of Allah to deal justly with regards to the daughter of Ibn Abī Quḥāfah.”

She raised her voice and used nasty words for ‘Ā’ishah who was sitting there. The Messenger of Allah ﷺ, all the while, gazed at ‘Ā’ishah to see if she speaks. Finally, ‘Ā’ishah responded to Zaynab and silenced her. The Nabī ﷺ looked at ‘Ā’ishah and remarked, “You are definitely the daughter of Abū Bakr.”<sup>1</sup>

Just as the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ acknowledged this love, the wives of the Nabī ﷺ acknowledged it. The ḥadīth of Abū Qays concerning a fasting person kissing is sufficient evidence to this:

أرسلني عبد الله بن عمرو إلى أم سلمة أسألها هل كان رسول الله صلى الله عليه وسلم يقبل وهو صائم فإن قالت لا فقل لها إن عائشة تخبر الناس أن رسول الله صلى الله عليه وسلم كان يقبل وهو صائم قالت لا قلت إن عائشة تخبر الناس أن رسول الله صلى الله عليه وسلم كان يقبل وهو صائم قالت لعلة إياها كان لا يتمالك عنها حبا أما إياي فلا

‘Abd Allāh ibn ‘Amr sent me to Umm Salamah to ask her whether the Messenger of Allah ﷺ would kiss while fasting. “If she replies in the negative,” he said, “tell her that ‘Ā’ishah is informing people that the Messenger of Allah ﷺ would kiss while fasting.”

Accordingly, I asked her, “Would the Messenger of Allah ﷺ kiss while fasting?”

“No,” she replied.

I said, “‘Ā’ishah is telling people that the Messenger of Allah ﷺ would kiss while fasting.”

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1 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 2581.



She explained, “Probably he could not control his love from her specifically. As for me, he did not kiss me.”<sup>1</sup>

It is reported about Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ:

دخل على حفصة فقال يا بنية لا يغرنك هذه التي أعجبها حسنها حب رسول الله صلى الله عليه وسلم إياها يريد عائشة فقصصت على رسول الله صلى الله عليه وسلم فتبسم

He entered the home of Ḥafṣah and cautioned her, “O daughter, do not be deceived by this woman—with reference to ‘Ā’ishah—who is proud of her beauty because of the love of Allah’s Messenger for her. I narrated this to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who smiled.”<sup>2</sup>

Al-Bukhārī has titled one heading:

باب حب الرجل بعض نسائه أفضل من بعض

Chapter: A man loving one of his wives more than the others.

Their knowledge of the Nabī’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ intense love for her reached the stage that her being became an intercessor in the presence of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Here is our mother Sayyidah Sawdah رَضِيَ اللَّهُ عَنْهَا, when the apprehension troubled her conscience and she feared that she would not be able to fulfil the right of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in regard to home affairs and marital rights—she had no need for men—and she was anxious that the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ might separate from her, she handed over her day to our mother Sayyidah ‘Ā’ishah al-Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا. She did not opt for any other wife of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ owing to her realisation of the most brilliant spot our mother Sayyidah ‘Ā’ishah al-Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا enjoys [in the heart of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ] with no one to challenge her.<sup>3</sup>

The confirmations of this privilege are endless.

1 *Musnad Aḥmad*, vol. 44 pg. 298, Ḥadīth: 26691; al-Taḥāwī: *Sharḥ Ma‘ānī al-Āthār*, vol. 2 pg. 93, Ḥadīth: 3395. Its origin without the incident appears in *Ṣaḥīḥ Muslim*, Ḥadīth: 1106.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5218; *Ṣaḥīḥ Muslim*, Ḥadīth: 1479.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2593; *Ṣaḥīḥ Muslim*, Ḥadīth: 1463.

It has reached this level that our mother has become symbolic for admirable value and noble ranking in the sight of Allah *سُبْحَانَهُ وَتَعَالَى* and His Messenger *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ*.<sup>1</sup>

Masrūq *رَحْمَةُ اللهِ* when reporting from her, would say:

حدثني المبرأة المصدقة بنت الصديق حبيبة حبيب الله

The Innocent, the Authenticated, daughter of al-Ṣiddīq, the Beloved of Allah's beloved narrated to me.<sup>2</sup>

1 Ibn Ḥazm says:

إن محبة رسول الله صلى الله عليه وسلم لمن أحب فضيلة وذلك كقوله عليه السلام لعلي لأعطين الراية غدا رجلا يحب الله ورسوله ويحبه الله ورسوله... فإذا كانت عائشة أتم حظا في المحبة التي هي أتم فضيلة فهي أفضل ممن حظها في ذلك أقل من حظها ولذلك لما قيل له عليه السلام من الرجال قال أبوها ثم عمر فكان ذلك موجبا لفضل أبي بكر ثم عمر على سائر الصحابة رضي الله عنهم... وقد نص النبي صلى الله عليه وسلم على من ينكح له من النساء فذكر الحسب والمال والجمال والدين ونهى صلى الله عليه وسلم عن كل ذلك بقوله فعليك بذات الدين تربت يداك فمن المحال الممتنع أن يكون يحض على نكاح النساء واختيارهن للدين فقط ثم يكون هو عليه السلام يخالف ذلك فيحب عائشة لغير الدين وكذلك قوله عليه السلام فضل عائشة على النساء كفضل الثريد على سائر الطعام لا يجمل لمسلم أن يظن في ذلك شيئا غير الفضل عند الله تعالى في الدين

Certainly, Rasūlullāh's *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* love is a virtue for the one he loves, as is his proclamation in favour of 'Alī, "I will most definitely hand over the banner tomorrow to a man who loves Allah and His Messenger and is loved by Allah and His Messenger." When 'Ā'ishah enjoys the greatest share of love—which is the most perfect virtue—she is more virtuous than one who has attained less than her share. Accordingly, when he was asked, "Who from the men?" He answered, "Her father, and then 'Umar." This necessitated the virtue of Abū Bakr and then 'Umar over the rest of the Ṣaḥābah *رَضِيَ اللهُ عَنْهُمْ*... The Nabī *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* has clearly listed the reasons women are married for, enumerating lineage, wealth, beauty, and devoutness. The Nabī *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* then goes on to prevent all and affirm, "Secure the religious one. May your hand perish." It is impossible and ridiculous for him to encourage marrying and choosing women only on the basis of devoutness, and then for him to oppose this and love 'Ā'ishah for a reason other than piety. Likewise is his statement, "The virtue of 'Ā'ishah over other women is like the virtue of tharīd over other foods." It is not permissible for a Muslim to consider this anything other than virtue in the sight of Allah in religion. Ibn Ḥazm: *al-Faṣl fī al-Milal wa al-Ahwā' wa al-Niḥal*, vol. 4 pg. 99.

Al-Dhahabī comments on the statement of the Nabī *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ*, "O Umm Salamah, do not harm me with regards to 'Ā'ishah for certainly, by Allah, revelation does not descend upon me when I am under the sheet with a woman from among you besides her."

وهذا الجواب منه دال على أن فضل عائشة على سائر أمهات المؤمنين بأمر إلهي وراء حبه لها وأن ذلك الأمر من أسباب حبه لها

This response of his is indication that the virtue of 'Ā'ishah over the other Ummahāt al-Mu'minīn is a divine decree, beyond his love for her. And this is one of the reasons of his intense love for her. *Siyar A'lām al-Nubalā'*, vol. 2 pg. 143.

*Sīrat al-Sayyidah 'Ā'ishah Umm al-Mu'minīn*, pg. 79.

2 Ibn al-Mubārak: *al-Zuhd wa al-Raqā'iq*, vol. 1 pg. 382, Ḥadīth: 1079; *al-Sharīah*, vol. 5 pg. 2404.

## ‘Ā’ishah and the final days of the Nabī’s ﷺ life

How challenging are the moments of separation and how tough upon the soul, had it not been for patience and being pleased with the Decree of Allah—the Mighty and Majestic. Here is Sayyidah ‘Ā’ishah رضي الله عنها passing the last moments of the life of her lover ﷺ. She had not passed the age of 18 at the time.

The Messenger of Allah’s ﷺ final illness commenced with a headache. The Messenger of Allah ﷺ entered the dwelling of Sayyidah ‘Ā’ishah رضي الله عنها and she whined:

وارأساه قال بل أنا وارأساه

“Oh my head pains.”

He said, “Rather, my head pains.”<sup>1</sup>

At this point, the Messenger of Allah’s ﷺ illness began. It was an ache in his blessed head. The Messenger of Allah ﷺ would mostly be afflicted with headaches. Despite this, he continued visiting his wives [and spending a night by each of them] as normal. As the illness intensified, he continued asking, “Where am I tomorrow? Where will I be tomorrow?”<sup>2</sup> yearning for Sayyidah ‘Ā’ishah’s رضي الله عنها turn. Understanding this, his wives permitted him to stay where he wishes. From then on, he remained at the home of Sayyidah ‘Ā’ishah رضي الله عنها until he departed from his worldly abode.

Sayyidah ‘Ā’ishah رضي الله عنها gives us an account of this:

لما ثقل رسول الله صلى الله عليه وسلم واشتد به وجعه استأذن أزواجه أن يمرض في بيتي فأذن له فخرج وهو بين الرجلين تخط رجلاه في الأرض بين عباس بن عبد المطلب وبين رجل آخر قال عبيد الله فأخبرت عبد الله بالذي قالت عائشة فقال لي عبد الله بن عباس هل تدري من الرجل الآخر الذي لم تسم عائشة قال قلت لا قال ابن عباس هو علي بن أبي طالب وكانت عائشة زوج النبي صلى الله عليه وسلم تحدث أن النبي صلى الله عليه وسلم لما دخل بيتي واشتد به وجعه قال هريقوا علي من سبع قرب لم تحلل

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5666; *Ṣaḥīḥ Muslim*, Ḥadīth: 2387.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4450; *Ṣaḥīḥ Muslim*, Ḥadīth: 2443.

أوكيتهن لعلي أعهد إلى الناس فأجلسناه في مخضب لحفصة زوج النبي صلى الله عليه وسلم ثم طفقنا تصب عليه من تلك القرب حتى طفق يشير إلينا بيده أن قد فعلتن قالت ثم خرج إلى الناس فصلى بهم وخطبهم

When the Messenger of Allah's ﷺ illness intensified, he sought permission from his wives to be nursed at my home and they complied to his request. He came out, with his feet dragging on the ground, supported by two men, 'Abbās ibn 'Abd al-Muṭṭalib and another man.

'Ubayd Allāh continues: I informed 'Abd Allāh of what 'Ā'ishah had to say. 'Abd Allāh ibn 'Abbās asked me, "Do you know who the other man was, the one not named by 'Ā'ishah."

"No," I replied.

Ibn 'Abbās revealed, "It was 'Alī ibn Abī Ṭālib."

'Ā'ishah, the wife of the Nabī ﷺ, continues: When the Messenger of Allah ﷺ was in my home and his illness intensified, he said, "Pour<sup>1</sup> over me seven waterskins [of water] which have not been opened<sup>2</sup> so that I may advise the people."

We therefore made him sit in a tub<sup>3</sup> belonging to Ḥafṣah, the wife of the Nabī ﷺ, and began pouring water from those waterskins over him until he signalled to us with his hand [to stop] as we had done [what he wanted us to do].<sup>4</sup> He then went out to the people, led them in prayer, and lectured them.

Probably some might think that the reason behind the Messenger of Allah's ﷺ yearning to be nursed for in the home of Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا is his intense love for her. That is true. In addition, Allah ﷻ had exclusively favoured Sayyidah

1 *Harīqū*: pour. *Tuḥfat al-Aḥwadhī*, vol. 1 pg. 389.

2 *Awkiyatuhunn—al-wikā'* (singular): the thread used to tie the mouth of a waterskin. *Al-Fā'iq*, vol. 4 pg. 77.

3 *Al-mikhḍab*: a vessel in which clothes are washed. It is sometimes used to refer to any vessel, be it small or big. *Faḥ al-Bārī*, vol. 1 pg. 301.

4 That you did what I commanded you i.e. pouring water from the described waterskins. *'Umdat al-Qārī*, vol. 4 pg. 427.

‘Ā’ishah رَضِيَ اللهُ عَنْهَا with many privileges and natural distinctions and blessed her fully with perfect intelligence, a strong memory, quick understanding, a lively mind, attentive instinctive grasp, the power to call to mind and encompass everything happening in her attainable memory, proficiency in deducing and concluding, and a rare proficiency of ijtihād. In this case, it is not far-fetched that the Messenger of Allah’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reason for being nursed and residing in Sayyidah ‘Ā’ishah’s رَضِيَ اللهُ عَنْهَا home was for Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا to memorise all the statements and actions of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in his last days.

The truth, in which there is no doubt, is that the Muslims have come to learn majority of the affairs of their Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, their Dīn, and his moments before passing away from the aḥādīth of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.<sup>1</sup>

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا reports:

كان النبي صلى الله عليه وسلم يقول في مرضه الذي مات فيه يا عائشة ما أزال أجد ألم الطعام الذي أكلت بخيبر فهذا أوان وجدت انقطاع أبهري من ذلك السم

The Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would say in his fatal illness, “O ‘Ā’ishah! I continue feeling the pain of the [poisoned] food I tasted at Khaybar. I can now feel the rapture of my aorta<sup>2</sup> due to that poison.”<sup>3</sup>

The illness only intensified as the days passed to the point that he was unable to lead the people in ṣalāh in the Maṣjid. There were some supplications which the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would read when ill before blowing upon himself. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا in a similar manner would recite those protective Sūrahs and supplications and blow on his hand before rubbing his hand over his body. People were sitting anticipating the arrival of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for the prayer. Every time he tried to get up<sup>4</sup>, he fell unconscious. He then issued the command:

1 *Sīrat al-Sayyidah ‘Ā’ishah Umm al-Mu’minīn*, pg. 151, 152.

2 *Al-abhur*: a vein hidden in the back which is connected to the heart. When it is severed, one dies. *Faṭḥ al-Bārī*, vol. 8 pg. 131; *Lisān al-‘Arab*, vol. 4 pg. 83.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4428.

4 *Yanū’u*: stand up. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 5 pg. 122.

مروأبا بكر فليصل بالناس قالت عائشة يا رسول الله إن أبا بكر رجل رقيق إذا قرأ القرآن لا يملك دمه فلو أمرت غير أبي بكر قالت والله ما بي إلا كراهية أن يتشاءم الناس بأول من يقوم في مقام رسول الله صلى الله عليه وسلم قالت فراجعت مرتين أو ثلاثا فقال ليصل بالناس أبو بكر فإنكن صواحب يوسف

“Command Abū Bakr to lead the people in ṣalāh.”

‘Ā’ishah submitted, “O Messenger of Allah! Abū Bakr is an extremely emotional person. He cannot control his tears when reciting the Qur’ān. Would you not command someone other than him?”

She explains, “By Allah, it was only the aversion that people would be pessimistic towards the first person to stand at the Messenger of Allah’s ﷺ place.”

She continues: I repeated my request two or three times.

He said, “Abū Bakr will lead the people in prayer. You are only women of Yūsuf<sup>1</sup>.”<sup>2</sup>

The Messenger of Allah ﷺ had left some gold by Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا prior to his fatal illness. He remembered about it during his illness and enquired from her:

يا عائشة ما فعلت بالذهب فجاءت ما بين الخمسة إلى السبعة أو الثمانية أو التسعة فجعل يقلبها بيده ويقول ما ظن محمد بالله عز وجل لو لقيه وهذه عنده أنفقيها

“O ‘Ā’ishah, what have you done with the gold?”

[They were brought.] It was between 5, 7, 8 or 9 coins. He began to play with them in his hand and commented, “What is Muḥammad’s belief in Allah—the Mighty and Majestic—if he meets Him while these are in his possession? Spend them.”<sup>3</sup>

1 *Ṣawāhib Yūsuf*: the women of Yūsuf عَلَيْهِ السَّلَام i.e. in demonstration for what you want and your persistence for what you desire and incline towards. *Sharḥ Muslim*, vol. 4 pg. 140.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 418.

3 *Musnad Aḥmad*, vol. 6 pg. 49, Ḥadīth: 24268; *Ṣaḥīḥ Ibn Hibbān*, vol. 2 pg. 491, Ḥadīth: 715. The isnād has been labelled ḥasan by al-‘Irāqī in *Takhrīj al-Iḥyā’*, vol. 4 pg. 294; al-Albānī in *al-Silsilah al-Ṣaḥīḥah*, vol. 6 pg. 320, and Shu‘ayb al-Arnā’ūṭ in *Tahqīq Musnad Aḥmad*, Ḥadīth: 24268.

The final moments of the life of the leader of the Messengers ﷺ drew close. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was supporting the Messenger of Allah’s ﷺ blessed head on her lap. She reports:

دخل علي عبد الرحمن ويده سواك وأنا مسندة رسول الله صلى الله عليه وسلم فرأيتَه ينظر إليه وعرفت أنه يحب السواك فقلت آخذه لك فأشار برأسه أن نعم فتناولته فاشتد عليه وقلت ألينه لك فأشار برأسه أن نعم فليتنه فأمره

‘Abd al-Raḥmān entered upon me holding a miswāk in his hand. At the time, I was supporting the Messenger of Allah ﷺ. I noticed him looking at it and knew that he loved the miswāk so I asked, “Should I take it for you?” He nodded his head to affirm. I [took it and] handed it to him. It was too hard for him so I asked, “Should I soften it for you?” He again nodded his head in affirmation. I softened it and he brushed his teeth<sup>1</sup> with it.<sup>2</sup>

Another narration states:

فاستن بها كأحسن ما رأيتَه مستنًا قط

He brushed his teeth with it in the most pleasant manner I ever saw him brushing.<sup>3</sup>

The Messenger of Allah ﷺ would seek protection with these words:

أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءٌ لَا يُغَادِرُ سَقَمًا  
تَقُولُ عَائِشَةُ فَلَمَّا ثَقُلَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ أَخَذَتْ بِيَدِهِ فَجَعَلَتْ أَمْسَحَهُ بِهَا وَأَقُولُهَا  
فَنَزَعَ يَدَهُ مِنْ يَدِي وَقَالَ اللَّهُمَّ اغْفِرْ لِي وَالْحَقْنِي بِالرَّفِيقِ الْأَعْلَى قَالَتْ فَكَانَ هَذَا آخِرَ مَا  
سَمِعْتُ مِنْ كَلَامِهِ

“O Allah, the Lord of mankind. Remove the sickness and heal. You are the Healer. There is no healing besides Yours, which spares no illness.”

1 *Ammarahū*: he brushed his teeth with it. *Al-istinān*: utilising the miswāk. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 2 pg. 411; *Fath al-Bārī*, vol. 1 pg. 81.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4449.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4451.

‘Ā’ishah recounts: As he weighed heavily during his fatal illness, I took his hand and began rubbing it over his body while reciting this. He pulled his hand away from my hand and supplicated, “O Allah, forgive me and join me with the Highest Companion.”

She remarked, “These were the last words I heard him speak.”<sup>1</sup>

She reports:

كان رسول الله صلى الله عليه وسلم وهو صحيح يقول إنه لم يقبض نبي قط حتى يرى مقعده من الجنة ثم يحيا أو يخير فلما اشتكى وحضره القبض ورأسه على فخذ عائشة غشي عليه فلما أفاق شخص بصره نحو سقف البيت ثم قال اللهم في الرفيق الأعلى فقلت إذا لا يجاورنا فعرفت أنه الحديث الذي كان يحدثنا وهو صحيح

When he was healthy, the Messenger of Allah ﷺ would say, “No Prophet’s soul is ever taken until he is shown his abode in Jannah, after which he lives or is given a choice.”

When he fell ill and was about to breathe his last, and his head was on ‘Ā’ishah’s thigh, he fell unconscious. After regaining his conscience, he lifted his gaze and fixed it<sup>2</sup> on the roof of the house and then submitted, “O Allah, among the highest companions.”

I said, “Now he will not remain with us.”

I realised that it was the very ḥadīth he would narrate to us while healthy.<sup>3</sup>

She relates:

مات النبي صلى الله عليه وسلم وإنه لبين حاقتي وذاقتي فلا أكره شدة الموت لأحد أبدا بعد النبي صلى الله عليه وسلم

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1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5675; *Ṣaḥīḥ Muslim*, Ḥadīth: 2191.

2 *Shukhūṣ al-baṣar*: lifting the eyelids and fixing the gaze. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 2 pg. 450.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4437; *Ṣaḥīḥ Muslim*, Ḥadīth: 2444.



The Nabī ﷺ passed away while in my bosom<sup>1</sup>. I will never ever disapprove of the intensity of death for anyone after the Nabī ﷺ.

Undoubtedly, among the greatest virtues and most significant merits of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is that her blessed home was the last abode of the Nabī ﷺ and his resting place. As such, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا would feel honoured and proud of this privilege and honour she obtained. She would say:

إن من نعم الله علي أن رسول الله صلى الله عليه وسلم توفي في بيتي وفي يومي وبين  
سحري ونحري وأن الله جمع بين ريقِي وريقه عند موته

One of the magnificent favours of Allah upon me is that the Messenger of Allah ﷺ passed away in my home, on my day, on my chest. Furthermore, Allah had mixed my saliva with his at the time of his demise.<sup>2,3</sup>

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1 *Al-ḥāqinah*: the chasm between the collarbones and the throat. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 1 pg. 416. *Al-dhāqinah*: chin. It is said that it refers to the side of the gullet or the part of the chest which the chin touches. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 2 pg. 162.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4449; *Ṣaḥīḥ Muslim*, Ḥadīth: 2443.

3 *Sīrat al-Sayyidah ‘Ā’ishah*, pg. 151.

## ‘Ā’ishah after the demise of the Nabī ﷺ

The demise of the Messenger of Allah ﷺ was a devastating blow to the Muslims. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا recounts those gloomy moments when the news of the Messenger of Allah’s ﷺ demise reached the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, as well as the manner Allah ﷻ kept Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ steadfast, despite the devastation of the shock upon him, as his close friend and the most beloved of creation to him left this temporary world. Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ held the hands of the Muslims and helped them overcome this difficult stage. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا describes what had transpired between the Muslims and how they reached the unanimous decision to appoint Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ as khalīfah of the Muslims. She reports:

إن رسول الله صلى الله عليه وسلم مات وأبو بكر بالسنح—قال إسماعيل يعني بالعالية—فقام عمر يقول والله ما مات رسول الله صلى الله عليه وسلم قالت وقال عمر والله ما كان يقع في نفسي إلا ذاك وليبعثه الله فليقطعن أيدي رجال وأرجلهم فجاء أبو بكر فكشف عن رسول الله صلى الله عليه وسلم فقبله قال بأبي أنت وأمي طبت حيا وميتا والذي نفسي بيده لا يذيقنك الله الموتين أبدا ثم خرج فقال أيها الحالف على رسلك فلما تكلم أبو بكر جلس عمر فحمد الله أبو بكر وأثنى عليه وقال ألا من كان يعبد محمدا صلى الله عليه وسلم فإن محمدا قد مات ومن كان يعبد الله فإن الله حي لا يموت وقال إنك ميت وإنهم ميتون وقال وما محمد إلا رسول قد خلت من قبله الرسل أفإن مات أو قتل انقلبتم على أعقابكم ومن ينقلب على عقبيه فلن يضر الله شيئا وسيجزي الله الشاكرين فشج الناس ليكون

The Messenger of Allah ﷺ passed away while Abū Bakr was in Sunḥ—Ismā’īl clarifies: in the extension of Madīnah. ‘Umar stood up and announced, “By Allah, the Messenger of Allah ﷺ did not pass away.—‘Umar explained [later], “By Allah, this was the only thing that came to my mind.”—Allah will most certainly revive him and he will most definitely sever the hands and legs of some men.”

Abū Bakr then arrived. He uncovered the face of the Messenger of Allah ﷺ and kissed him, commenting, “May my parents be sacrificed for you! You are handsome, when alive and when deceased. By the Being who controls my life, Allah will never make you taste death twice.”

He then exited and yelled, “O swearer on oath, take it easy!” As soon as Abū Bakr spoke, ‘Umar sat down. Abū Bakr began with praising and glorifying Allah before announcing, “Harken! Whoever used to worship Muḥammad ﷺ (should realise) that Muḥammad is deceased. On the other hand, whoever worshipped Allah (should have conviction) that Allah is Ever-Living and will never die.”

He then recited: *Indeed, you are to die, and indeed, they are to die.*<sup>1</sup> And: *Muḥammad is not but a messenger. [Other] messengers have passed on before him. So, if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.*<sup>2</sup>

Upon this, the people wept loudly.<sup>3</sup>

Another narration reads:

أن أبا بكر رضي الله عنه أقبل على فرس من مسكنه بالسبح حتى نزل فدخل المسجد فلم يكلم الناس حتى دخل على عائشة فتميم رسول الله صلى الله عليه وسلم وهو مغشى بثوب حبرة فكشف عن وجهه ثم أكب عليه فقبله وبكى ثم قال بأبي أنت وأمي والله لا يجمع الله عليك موتتين أما الموتة التي كتبت عليك فقد متها قال الزهري حدثني أبو سلمة عن عبد الله بن عباس أن أبا بكر خرج وعمر بن الخطاب يكلم الناس فقال اجلس عمر فأبى عمر أن يجلس فأقبل الناس إليه وتركوا عمر فقال أبو بكر أما بعد فمن كان منكم يعبد محمدا صلى الله عليه وسلم فإن محمدا قد مات ومن كان منكم يعبد الله فإن الله حي لا يموت قال الله وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ إِلَى قَوْلِهِ الشَّاكِرِينَ وقال والله لكأن الناس لم يعلموا أن الله أنزل هذه الآية حتى تلاها أبو بكر فتلقاها منه الناس كلهم فما أسمع بشرا من الناس إلا يتلوها

Abū Bakr رضي الله عنه approached on a horse from his apartment in Sunḥ. He alighted and entered the Masjid. Without speaking to anyone, he entered the home of ‘Ā’ishah and focused his attention on the Messenger of Allah صلى الله عليه وسلم who was covered with a striped<sup>4</sup> sheet. He uncovered his face, bent over, and kissed him

1 Sūrah al-Zumar: 30.

2 Sūrah Āl ‘Imrān: 144.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3667.

4 *Al-ḥabīr*: garments which have embroidery and stripes. *Gharīb al-Ḥadīth*, vol. 2 pg. 432.

while crying. He then commented, “May my parents be sacrificed for you. By Allah, Allah will never combine two deaths upon you. As for the death decreed for you, you have tasted it.”

Al-Zuhrī says—Abū Salamah narrated to me—from ‘Abd Allāh ibn ‘Abbās: Abū Bakr came out while ‘Umar was speaking to the people. The former told the latter, “Sit down, O ‘Umar!” ‘Umar refused to sit. The people turned their attention towards him and left ‘Umar. Abū Bakr announced, “After praise and salutation, whosoever among you would worship Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (should realise) that Muḥammad has passed on. Whosoever among you worshipped Allah (should have conviction) that Allah is Ever-Living and will never die. Allah stated: *Muḥammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.*<sup>1</sup>

By Allah, it appeared as if people never knew that Allah revealed this verse until Abū Bakr recited it, after which they all learnt it from him. I heard each and every one reciting it.<sup>2</sup>

He narrates:

واجتمعت الأنصار إلى سعد بن عبادة في سقيفة بني ساعدة فقالوا منا أمير ومنكم أمير فذهب إليهم أبو بكر وعمر بن الخطاب وأبو عبيدة بن الجراح فذهب عمر يتكلم فأسكته أبو بكر وكان عمر يقول الله ما أردت بذلك إلا أني قد هيأت كلاما قد أعجبني خشيت أن لا يبلغه أبو بكر ثم تكلم أبو بكر فتكلم أبلغ الناس فقال في كلامه نحن الأمراء وأنتم الوزراء فقال حباب بن المنذر لا والله لا نفعل منا أمير ومنكم أمير فقال أبو بكر لا ولكننا الأمراء وأنتم الوزراء هم أوسط العرب دارا وأعربهم أحسابا فبايعوا عمر أو أبا عبيدة بن الجراح فقال عمر بل نبايعك أنت فأنت سيدنا وخيرنا وأحبنا إلى رسول الله صلى الله عليه وسلم فأخذ عمر بيده فبايعه وبايعه الناس

The Anṣār gathered by Sa‘d ibn ‘Ubādah in Saqīfah Banī Sā‘idah. They suggested, “A leader from us and a leader from you.”

1 Sūrah Āl ‘Imrān: 144.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4452.

Abū Bakr, ‘Umar ibn al-Khaṭṭāb, and Abū ‘Ubaydah ibn al-Jarrāḥ went to them. ‘Umar wanted to speak but Abū Bakr silenced him. ‘Umar would explain, “By Allah, the only thing was that I had prepared a speech which delighted me, and I feared that Abū Bakr would not be able to express it.”

Abū Bakr spoke, and he expressed himself as the best orator. He said in his address, “We are the leaders and you are the viziers.”

“No, by Allah,” remonstrated Ḥubāb ibn al-Mundhir, “we will not do that! A leader from us and a leader from you.”

Abū Bakr emphasised, “No, rather, we are the leaders and you are the viziers. They (the Quraysh) are the middle of the Arabs in location and enjoy the best pedigree in Arab lineage. So pledge allegiance to ‘Umar or Abū ‘Ubaydah ibn al-Jarrāḥ.”

‘Umar said, “In fact, we will pledge allegiance to you for you are our leader, the best of us, and the most beloved of us to the Messenger of Allah ﷺ.”

‘Umar then took his hand and pledged allegiance to him, and the people followed suit.”<sup>1</sup>

### **‘Ā’ishah in the Reign of Abū Bakr**

Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ held the reins of khilāfah after the Messenger of Allah ﷺ following the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ swearing their allegiance to him.

Meanwhile, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا remained confined to her room after the Nabī’s ﷺ demise, comforting herself with the close proximity of the Messenger of Allah ﷺ.

Her academic role which became manifest later had not yet become evident to the people due to few factors, viz. the recent demise of the Nabī ﷺ and the burdensomeness of his departure, coupled with the engagement of the Muslims in the Wars of Apostasy.

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1 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3667.

Nevertheless, when the wives of the Nabī ﷺ intended to send Sayyidunā ‘Uthmān<sup>1</sup> رَضِيَ اللهُ عَنْهُ to Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ to request for their share of inheritance of the Messenger of Allah ﷺ, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا reminded them:

أوليس قد قال رسول الله صلى الله عليه وسلم لا نورث ما تركناه فهو صدقة

Did the Messenger of Allah ﷺ not state, “We are not inherited from. Whatever we leave behind is charity.”<sup>2</sup>

Moreover, Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ would consult Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا in those Shar‘ī affairs which he was unsure of. One such incident is the ḥadīth of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا documented by al-Bukhārī and Muslim:

دخلت على أبي بكر فقال في كم كفتتم النبي صلى الله عليه وسلم قالت في ثلاثة أثواب بيض سحولية ليس فيها قميص ولا عمامة وقال لها في أي يوم توفي رسول الله صلى الله عليه وسلم قالت يوم الاثنين قال فأبي يوم هذا قالت يوم الاثنين

I entered the presence of Abū Bakr who asked, “In how many sheets did you shroud the Nabī ﷺ.”

She answered, “In three white saḥūliyyah<sup>3</sup> sheets, not consisting of a throbe nor turban.”

He asked her, “On which day did the Messenger of Allah ﷺ pass away?”

“Monday,” she answered.

1 He is ‘Uthmān ibn ‘Affān ibn Abī al-‘Āṣ, Abū ‘Amr al-Qurashī al-Umawī رَضِيَ اللهُ عَنْهُ. The eminent Ṣaḥābī, the Amīr al-Mu‘minīn, *Dhū al-Nūrayn* (Possessor of Two Lights), one of the first forerunners, one of the four rightly guided Khulafā’, and one of the ten promised Jannah. He emigrated on both occasions. Rasūlullāh ﷺ married two of his daughters to him. Khurāsān, [North] Africa, and other areas were conquered during his rule. He was killed unjustly in the year 35 A.H. *Tārīkh al-Islām*, vol. 3 pg. 303; *al-Iṣābah*, vol. 4 pg. 456.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6730; *Ṣaḥīḥ Muslim*, Ḥadīth: 1758.

3 *Al-saḥūliyyah* – with a faṭḥah or ḍammah on the sīn, the faṭḥah being more common: pure white garments made only from cotton. Ibn Qutaybah said: white clothes, without specifying cotton. Others say: it is attributed to Saḥūl, a village in Yemen, where it is manufactured. *Sharḥ Muslim*, vol. 7 pg. 8.

“What is today?”

“Monday.”<sup>1</sup>

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا would play her part in answering those who posed questions during the era of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ. Sayyidunā Muḥammad ibn Abī Bakr<sup>2</sup> رَضِيَ اللهُ عَنْهُمَا reports:

كانت عائشة قد استقلت بالفتوى في خلافة أبي بكر وعمر وعثمان وهلم جرا إلى أن ماتت يرحمها الله

‘Ā’ishah was independent in passing verdicts during the khilāfah of Abū Bakr, ‘Umar, and ‘Uthmān. This continued until she passed away, may Allah shower mercy upon her.<sup>3,4</sup>

The khilāfah of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ never lasted long. It only stretched for two years, three months, and ten nights.

The illness of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ lasted for fifteen days. People would visit him in this period and Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا nursed him. During this time, she would comfort herself by reciting some lines of poetry. Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ would instruct her, while in the throes of death, to switch to recitation of Qur’ānic verses. As death loomed, she recited one of Ḥātīm’s lines:

لعمرك ما يغني الشراء عن الفتى إذا حشرت يوما وضاق بها الصدر

By your life, affluence will not benefit a young man,  
when it (death) rattles in the throat one day and the chest becomes constrained due to it.

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1387; *Ṣaḥīḥ Muslim*, Ḥadīth: 941.

2 He is Muḥammad ibn Abī Bakr al-Ṣiddīq, Abū al-Qāsim al-Qurashī al-Madanī al-Taymī رَضِيَ اللهُ عَنْهُ. He was born in the end of the year 10 A.H. He participated in Jamal and Ṣiffīn alongside ‘Alī رَضِيَ اللهُ عَنْهُ who subsequently sent him to Egypt as governor. ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ would praise and compliment him. He was a worshipper and mujtahid. He was killed in 38 A.H. *Al-Istī‘āb*, vol. 1 pg. 425; *al-Iṣābah*, vol. 6 pg. 245.

3 *Al-Ṭabaqāt al-Kubrā*, vol. 2 pg. 375; *Tārīkh Dimashq*, vol. 49 pg. 165. Both authors have reported it from Qāsim ibn Muḥammad.

4 *Mawsū‘ah Fiqh ‘Ā’ishah Umm al-Mu‘minīn*, pg. 55.

He said:

لا تقولي هكذا يا بنية ولكن قولي وجاءت سكرة الموت بالحق ذلك ما كنت منه تحيد

Do not speak such, O my daughter. Rather recite: *And the intoxication of death will bring the truth; that is what you were trying to avoid.*<sup>1,2</sup>

Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ bequeathed to Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا to be buried at the side of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. After passing away, a grave was dug for him in her home and his head was placed in line with the shoulders of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. His grave was attached to the Messenger of Allah’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ grave.<sup>3</sup> The grave of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ was made level like the grave of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and water was sprinkled over it.<sup>4</sup>

Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ selected his daughter Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, from all his children, to execute his bequest. One of the things he told her was:

إني قد كنت نحلتك حائطا—بستانا—وإن في نفسي منه شيئا فرديه إلى الميراث قالت نعم فرددته فقال أما إنا منذ ولينا أمر المسلمين لم نأكل لهم دينارا ولا درهما ولكننا قد أكلنا من جريش طعامهم في بطوننا ولبسنا من خشن ثيابهم على ظهورنا وليس عندنا من فيء المسلمين قليل ولا كثير إلا هذا العبد الحبشي وهذا البعير الناضح وجرده هذه القطيفة فإذا مت فابعثي بهن إلى عمر وأبرئي منهن ففعلت فلما جاء الرسول عمر بكى حتى جعلت دموعه تسيل في الأرض ويقول رحم الله أبا بكر لقد أتعب من بعده رحم الله أبا بكر لقد أتعب من بعده

“I had gifted you an orchard<sup>5</sup> but feel uneasy about it. So kindly return it to the estate.” She agreed and returned it.

He then submitted, “Behold, since we assumed responsibility of the affairs of the Muslims, we have not eaten a gold or silver coin of theirs. However, we

1 Sūrah Qāf: 19.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 196; *Shu‘ab al-Īmān*, vol. 7 pg. 366, Ḥadīth: 10600.

3 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 209.

4 Ibid.

5 *Naḥaltuka ḥā’iṭan*: I gifted you an orchard. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 3 pg. 104.



have filled our bellies with their crushed<sup>1</sup> grain and wore their course clothes on our bodies. We do not possess much of the Fay’ of the Muslims except this Abyssinian slave, this irrigating<sup>2</sup> camel, and this old sheet<sup>3</sup>. After I pass away, send them to ‘Umar and absolve me of them.” She did just that.

When the messenger came to ‘Umar, the latter cried profusely until his tears rolled down onto the ground. He commented, “May Allah have mercy upon Abū Bakr. He has exhausted those after him. May Allah have mercy upon Abū Bakr. He has exhausted those after him.”<sup>4</sup>

### ‘Ā’ishah in the Reign of ‘Umar

The lofty academic station Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was stationed at began to appear in the reign of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ. When Sayyidunā ‘Umar and other senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ would be faced with a problematic matter, especially private and personal matters, they would enquire from Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.

فعن محمود بن لبيد قال كان أزواج النبي صلى الله عليه وسلم يحفظن من حديث النبي صلى الله عليه وسلم كثيرا ولا مثلا لعائشة وأم سلمة وكانت عائشة تفتي في عهد عمر وعثمان إلى أن ماتت يرحمها الله وكان الأكارب من أصحاب رسول الله صلى الله عليه وسلم وعمر وعثمان بعده يرسلان إليها فيسألانها عن السنن

Maḥmūd ibn Labīd<sup>5</sup> reports:

The wives of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had memorised plenty aḥādīth of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, however, there was no match to ‘Ā’ishah and Umm Salamah. ‘Ā’ishah

1 *Al-jarīsh*: crushed grain etc. and course flour. *Lisān al-‘Arab*, vol. 6 pg. 272; *al-Mu’jam al-Wasīṭ*, vol. 1 pg. 117.

2 *Al-nāḍīh*: camels used to irrigate date palms and plantations. *Faṭḥ al-Bārī*, vol. 2 pg. 200.

3 The Arabs’ statement *jard qaṭīfah* — *al-jard*: worn out and *al-qaṭīfah*: garment with fibres. The interpretation will be to attribute the quality to its category i.e. something worn out from the category of garments. This is an example of attaching a quality to the qualified in a genitive construction. ‘Abd al-Ghanī al-Daqqar: *Mu’jam al-Qawā’id al-‘Arabiyyah*, pg. 64.

4 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 196.

5 He is Maḥmūd ibn Labīd ibn Rāfi‘, Abū Nu‘aym al-Anṣārī رَضِيَ اللهُ عَنْهُ. He lived in the time of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and had the privilege of seeing him. He is one of the scholars. He passed away in 96 or 97 A.H. *Al-Istī‘āb*, vol. 1 pg. 430; *al-Iṣābah*, vol. 6 pg. 42.

would pass verdicts in the era of ‘Umar and ‘Uthmān until she left this world, may Allah have mercy upon her. The senior Companions of the Messenger of Allah ﷺ including ‘Umar and ‘Uthmān would send messengers to her to ask her about the Sunnah.<sup>1</sup>

Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ had great concern for the Ummahāt al-Mu’minīn and paid special attention to them. He would check on them regularly. On the occasion of distributing Khaybar, he gave the wives of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ the option between apportioning a piece of land for them or taking the responsibility of [sending to them] 100 wasaq [of dates] every year. Sayyidah ‘Ā’ishah and Sayyidah Ḥaḥḥah رَضِيَ اللهُ عَنْهَا were among those who chose the dates.<sup>2</sup> Due to his great concern for them, his interest in their comfort, and his honour for their status, when they requested him to perform Ḥajj, he sent Sayyidunā ‘Uthmān ibn ‘Affān and Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللهُ عَنْهُمَا to escort them with the command that one should travel in front of the Ummahāt al-Mu’minīn while the other will travel behind them and no one else should accompany them. He instructed:

فإذا نزلن فأنزلوهن شعبا ثم كونا على باب الشعب لا يدخلن عليهن أحد ثم أمرهما إذا  
طفن في البيت ألا يطوف معهن أحد إلا النساء

“When they wish to alight, ensure that they alight in a ravine. You should be stationed at the entrance of the ravine and ensure that no one enters it.” He then commanded them that when they circumambulate the House, only women should accompany them.

عن عروة قال قالت عائشة كان عمر بن الخطاب يبعث إلينا بأحظائنا من الأكارع  
والرؤوس

‘Urwah reports from ‘Ā’ishah:

‘Umar ibn al-Khaṭṭāb would send to us our share of trotters and heads [of slaughtered animals].<sup>3</sup>

1 *Al-Ṭabaqāt al-Kubrā*, vol. 2 pg. 375.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 1551. The ḥadīth of ‘Abd Allāh ibn ‘Umar رَضِيَ اللهُ عَنْهُ.

3 *Muwatta’ Mālik*, Ḥadīth: 927; Ibn Zanjūyah: *al-Amwāl*; *al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 302.

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا enjoyed an additional speciality in the sight of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ. He had allocated 10 000 silver coins for the Ummahāt al-Mu’minīn and an additional 2000 specifically for Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا commenting:

إنها حبيبة رسول الله صلى الله عليه وسلم

She is the beloved of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.<sup>1</sup>

On one occasion, a drawer from Iraq containing a precious jewel reached Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ, seeing which he asked his comrades:

تدرون ما ثمنه قالوا لا ولم يدروا كيف يقسمونه فقال تاذنون أن أبعث به إلى عائشة  
 لحب رسول الله صلى الله عليه وسلم إياها فقالوا نعم فبعث به إليها فقالت ماذا فتح الله  
 على ابن الخطاب بعد رسول الله اللهم لا تبقي لعطيته لقابل

“Do you know its value?”

They replied in the negative and they were unsure as to how they would divide it.

‘Umar suggested, “Do you permit me to send it to ‘Ā’ishah, owing to the Messenger of Allah’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ intense love for her?”

They replied in the affirmative after which he sent it to her.

Upon receiving it, she remarked, “What has Allah not allowed ‘Umar to conquer after the Messenger of Allah? O Allah, do not keep me alive for his gift next year.”<sup>2</sup>

Likewise, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا revered and respected Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ. In her *Musnad*, there are plenty aḥādīth which she reports from the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on

1 Al-Muḥāmīlī: *al-Amālī*, Ḥadīth: 242; al-Kharā’iṭī: *l’itāl al-Qulūb*, Ḥadīth: 25; *al-Mustadrak*, vol. 4 pg. 9. Al-Ḥākīm comments, “It is ṣaḥīḥ according to the standards of al-Bukhārī and Muslim but they have not documented it due to the irsāl of Muṭarrif ibn Ṭurayf.”

2 Aḥmad: *Faḍā’il al-Ṣaḥābah*, Ḥadīth: 51, 1642; *Musnad Ibn Rāhawayh*, vol. 2 pg. 19; *al-Mustadrak*, vol. 4 pg. 9. Al-Ḥākīm comments, “It is ṣaḥīḥ according to the standards of al-Bukhārī and Muslim—if the direct listening of Dhakwān Abū ‘Amr is confirmed—but they have not documented it.” Al-Dhahabī comments, “There is irsāl in it.” *Siyar A’lām al-Nubalā’*, vol. 2 pg. 190.

the virtues and excellences of Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ. When Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ sent his son, ‘Abd Allāh رَضِيَ اللَّهُ عَنْهُ, to Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, after being stabbed, to ask her approval of him being buried at the side of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ, she favoured him above herself and allowed this saying:

كنت أريده لنفسي فلا وثرنه اليوم على نفسي

I desired it for myself. Today, I will certainly prefer him over myself.<sup>1</sup>

Consider Sayyidunā ‘Umar’s رَضِيَ اللَّهُ عَنْهُ esteem for Umm al-Mu’minīn despite him being on his deathbed. He tells his son, ‘Abd Allāh:

انطلق إلى عائشة أم المؤمنين فقل يقرأ عليك عمر السلام ولا تقل أمير المؤمنين فإنني لست اليوم للمؤمنين أميرا وقل يستأذن عمر بن الخطاب أن يدفن مع صاحبيه فسلم واستأذن ثم دخل عليها فوجدها قاعدة تبكي فقال يقرأ عليك عمر بن الخطاب السلام ويستأذن أن يدفن مع صاحبيه فقالت كنت أريده لنفسي ولا وثرن به اليوم على نفسي فلما أقبل قيل هذا عبد الله بن عمر قد جاء قال ارفعوني فأسنده رجل إليه فقال ما لديك قال الذي تحب يا أمير المؤمنين أذنت قال الحمد لله ما كان من شيء أهم إلي من ذلك فإذا أنا قضيت فاحملوني ثم سلم فقل يستأذن عمر بن الخطاب فإن أذنت لي فأدخلوني وإن ردتني ردوني إلى مقابر المسلمين

“Go to ‘Ā’ishah, the Mother of the Believers, and submit, “Umar sends his greetings to you.’ Do not say, ‘Amīr al Mu’minīn,’ because today I am not the leader of the believers. Submit, “Umar ibn al-Khaṭṭāb asks permission to be buried with his two companions (i.e. the Prophet, and Abu Bakr).”

‘Abd Allāh greeted and asked for permission to enter after which he entered and found her sitting and weeping.

He submitted, “Umar ibn al-Khaṭṭāb sends his greetings and asks permission to be buried with his two companions.”

She remarked, “I wished to have this place for myself, but today I certainly prefer ‘Umar above myself.”

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1392. The ḥadīth of ‘Amr ibn Maymūn رَضِيَ اللَّهُ عَنْهُ.

When he returned, ‘Umar was told, “‘Abd Allāh ibn ‘Umar<sup>1</sup> has arrived.”

‘Umar said, “Make me sit up.”

Somebody supported him against his body and ‘Umar asked (‘Abd Allāh), “What news do you have?”

He said, “O Leader of the Believers! It is as you wish. She has given the permission.”

‘Umar whispered, “Praise be to Allah, there was nothing more important to me than this. When I pass away, take me, then greet ‘Ā’ishah and say, “‘Umar ibn al-Khaṭṭāb asks permission (to enter).’ If she awards permission, bury me there. If she refuses, then take me to the graveyard of the Muslims.”<sup>2</sup>

### ‘Ā’ishah in the Reign of ‘Uthmān

The Islamic State expanded during the reign of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ and numerous nations and tribes entered Islam. This state of affairs witnessed people’s great need to benefit from the knowledge and understanding of Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. They, thus, converged from every valley and hill<sup>3</sup> at her feet.

Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was not less concerned of the Ummahāt al-Mu’minīn رَضِيَ اللَّهُ عَنْهُنَّ and their affairs. He arranged Ḥajj for the Ummahāt al-Mu’minīn like Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ. Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ accompanied them, as he had previously, and Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ appointed the eminent Ṣaḥābī Sayyidunā Sa’īd ibn Zayd رَضِيَ اللَّهُ عَنْهُ in his position, with one leading the caravan and the other at its rear.

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1 He is ‘Abd Allāh ibn ‘Umar ibn al-Khaṭṭāb, Abū ‘Abd al-Raḥmān al-Qurashī al-‘Adawī رَضِيَ اللَّهُ عَنْهُ. The Imām, the Ascetic. He was born three years after Nubuwwah and emigrated when he was young. He pledged allegiance under the tree [*Bay’at al-Riḍwān*] and emulated minor details of the practices of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He is a prolific narrator of aḥādīth, an ardent worshipper, and passionate about Ḥajj. He passed away in 73 or 74 A.H. *Al-Istī‘āb*, vol. 1 pg. 289; *al-Iṣābah*, vol. 4 pg. 564.  
2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1392.

3 *Al-ḥadab*: solid and elevated land. *Al-ṣawb*: region and area. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 1 pg. 349; *Tāj al-‘Arūs*, vol. 3 pg. 213.

There is no doubt that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was most acquainted with the virtues and excellences of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ and his exalted position in the sight of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. She is responsible for narrating plenty aḥādīth of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on Sayyidunā ‘Uthmān’s رَضِيَ اللهُ عَنْهُ virtues and merits which emphatically indicates her reverence for him.

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is responsible for narrating the ḥadīth of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ instructing Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ to never abandon the khilāfah if he assumes the position when they demand this from him. She reports:

قال رسول الله صلى الله عليه وسلم يا عثمان إن ولاك الله هذا الأمر يوماً فأرادك المنافقون على أن تخلع قميصك الذي قمصك الله فلا تخلعه يقول ذلك ثلاث مرات قال النعمان بن بشير فقلت لعائشة ما منعك أن تعلمي الناس بهذا قالت أنسىته

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ bequeathed, “O ‘Uthmān! If Allah appoints you in authority over this affair one day and the hypocrites demand you to remove the throbe that Allah clothed you<sup>1</sup> with, then never remove it.” He repeated this thrice.

Al-Nu‘mān ibn Bashīr<sup>2</sup> says: I asked ‘Ā’ishah, “Why did you not inform the people of this?”

“I was made to forget it,” she surrendered.<sup>3</sup>

She reports that the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said during his final illness:

وددت أن عندي بعض أصحابي قلنا يا رسول الله ألا ندعو لك أبا بكر فسكت قلنا ألا ندعو لك عمر فسكت قلنا ألا ندعو لك عثمان قال نعم فجاء فخلا به فجعل النبي صلى الله عليه وسلم يكلمه ووجه عثمان يتغير قال قيس بن أبي حازم راوي الحديث عن عائشة فحدثني أبو سهلة مولى عثمان أن عثمان بن عفان قال يوم الدار إن رسول الله

1 *Qammaṣaka*: garb you. The purport of throbe is khilāfah. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 4 pg. 108.

2 He is al-Nu‘mān ibn Bashīr ibn Sa‘d, Abū ‘Abd Allāh al-Ansari رَضِيَ اللهُ عَنْهُ. The eminent Ṣaḥābī. He served as governor over Kūfah and then Ḥimṣ for Mu‘āwiyah رَضِيَ اللهُ عَنْهُ. He was kind, generous, and a poet. He was born in 2 A.H. and passed away in 65 A.H. *Al-Istī‘āb*, vol. 1 pg. 472; *al-Iṣābah*, vol. 6 pg. 440.

3 *Sunan Ibn Mājah*, Ḥadīth: 90. Al-Albānī classified it ṣaḥīḥ in *Ṣaḥīḥ Sunan Ibn Mājah*.

صلى الله عليه وسلم عهد إلي عهداً فأنا صائر إليه وفي رواية فأنا صابر عليه قال قيس  
فكانوا يرونه ذلك اليوم

“I wish that one of my Companions are by me.”

We said, “O Messenger of Allah, should we call Abū Bakr?”

He remained silent.

“Should we call ‘Umar?”

He remained silent.

“Should we call ‘Uthmān.”

He replied positively.

‘Uthmān came and sat in seclusion with him. The Nabī ﷺ spoke to him while the face of ‘Uthmān began changing in appearance.

Qays ibn Abī Ḥāzim<sup>1</sup>, the narrator of the ḥadīth from ‘Ā’ishah, reports: Abū Sahlah, the freed slave of ‘Uthmān, narrated to me that ‘Uthmān ibn ‘Affān said on the Day of the House, “Certainly, the Messenger of Allah ﷺ took a covenant from me and I am moving towards it,” Another narration has the wording, “I am persevering over it.”

Qays comments, “They believe he was referring to that very day.”<sup>2</sup>

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا continued loving and honouring Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ till he was killed as a martyr. She was the first to demand revenge for his murder

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1 He is Qays ibn Abī Ḥāzim, Abū ‘Abd Allāh al-Bajalī al-Aḥmasī. The name of his father is Ḥuṣayn ibn ‘Awf. There are other weaker views as well in this regard. He was an ‘Ālim, Ḥāfiẓ, and reliable. He travelled to meet the Nabī ﷺ, but unfortunately the latter passed away while the former was en route. He was accepted as the Muḥaddith of Kūfah. He passed away in 97 or 98 A.H. *Siyar A’lām al-Nubalā’*, vol. 4 pg. 201; *Tahdhīb al-Tahdhīb*, vol. 4 pg. 561.

2 *Sunan Ibn Mājah*, Ḥadīth: 91; *Musnad Aḥmad*, vol. 6 pg. 51, Ḥadīth: 24298; *Musnad Abī Ya’lā*, vol. 8 pg. 234, Ḥadīth: 4805; *al-Mustadrak*, vol. 3 pg. 106. Al-Ḥākim comments, “The isnād is ṣaḥīḥ but they have not documented it.” Al-Albānī in *Ṣaḥīḥ Sunan Ibn Mājah*; al-Wādi’ī in *al-Ṣaḥīḥ al-Musnad*, Ḥadīth: 1608; and Shu‘ayb al-Arnā’ūṭ in *Taḥqīq Musnad Aḥmad* have classified it ṣaḥīḥ.

and take vengeance from his killers and those who instigated his murder. This will shortly appear, Allah willing. Likewise, Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ continued loving, revering, caring, and honouring her, and the other Ummahāt al-Mu’minīn, up to the end of his life.

The hooligans and gangsters<sup>1</sup> gained control of Madīnah al-Munawwarah. Their impudence and nerve reached the miserable low ebb that they transgressed against Umm al-Mu’minīn Sayyidah Umm Ḥabībah رَضِيَ اللهُ عَنْهَا when she attempted to deliver water to Sayyidunā Uthman رَضِيَ اللهُ عَنْهُ while he was besieged in his home, after they had prevented water from reaching him. She came riding upon a mule. They cut the girdle of the mule which caused it to flee<sup>2</sup> and it almost dropped her off. She was almost killed, had it not been for the people who reached her in time and held her conveyance. The matter was extremely grave. When this was the shameful state of affairs, people understood it as a weighty matter and majority of them remained indoors. As the season of Ḥajj approached, Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا left for Ḥajj. She was told:

أنك لو أقمت كان أصلح لعل هؤلاء القوم يهابونك فقالت إني أخشى أن أشير عليهم  
برأيي فينالي منهم من الأذية ما نال أم حبيبة

“If you remain here, it will be more suitable. Probably, these people will fear you.”

She replied, “I fear that I will indicate to them my opinion and they will harm me the way they harmed Umm Ḥabībah.”<sup>3</sup>

She learnt of Sayyidunā ‘Uthmān’s رَضِيَ اللهُ عَنْهُ murder while returning to Madīnah. At once, she went back to Makkah without saying a word. She alighted at the door of the Masjid and went straight to the Ḥijr where she covered herself. People gathered around her. She address them saying:

يا أيها الناس إن الغوغاء من أهل الأمصار وأهل المياه وعبيد أهل المدينة اجتمعوا أن  
عاب الغوغاء على هذا المقتول بالأمس الإرب واستعمال من حدثت سنة وقد استعمل

1 *Al-ghawghā’*: mean and despicable people and those who hasten to evil. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 3 pg. 396.

2 *Nadda*: to bolt, flee, run away. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 5 pg. 35.

3 *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 209.



أسنانهم قبله ومواضع من مواضع الحمى حماها لهم وهي أمور قد سبق بها لا يصلح غيرها فتابعهم ونزع لهم عنها استصلاحا لهم فلما لم يجدوا حجة ولا عذرا خلجوا وبادروا بالعدوان ونبا فعلهم عن قولهم فسفكوا الدم الحرام واستحلوا البلد الحرام وأخذوا المال الحرام واستحلوا الشهر الحرام والله لإصبح عثمان خير من طباق الأرض أمثالهم والله لو أن الذي اعتدوا به عليه كان ذنبا لخلص منه كما يخلص الذهب من خبثه أو الثوب

O People! The hooligans of the various cities and water-wells and the slaves of the people of Madīnah have gathered. The hooligans have found fault in this smart<sup>1</sup> man, murdered just yesterday; concerning him appointing young men to office—whereas young men their like were appointed before—and lands used as pastures which he had designated as such. These are matters which have been experienced foretime and nothing else would be beneficial in such cases. He listened to them and removed from them for their benefit, to keep peace with them. When they could not find any proof or excuse against him, they became deranged<sup>2</sup>, rushed with hatred and animosity, and their action was in polarity<sup>3</sup> with their statement. They, thus, spilled sacred blood, desecrated the sacred city, stole sacred wealth, and violated the sacred month. By Allah, one finger of ‘Uthmān is far superior to the earth filled with their like. And by Allah, had his actions for which they transgressed upon him been sins, he would have come out pure of it like how gold or cloth exits pure from filth.<sup>4</sup>

This was her first address after Sayyidunā ‘Uthmān’s ﷺ murder. It indicates her honour for Sayyidunā ‘Uthmān ﷺ and her complete innocence from all the accusations people levelled against her. Yes, at times she would express some views which were contrary to Sayyidunā ‘Uthmān’s ﷺ view. This is from well-wishing and good counsel. She would express her advice and opinion, considering the fact that she is Umm al-Mu’minīn and acting upon the announcement of the Nabī ﷺ:

1 *Al-irb*: smartness. It is said: *rajal dhū irb* i.e. *dhū dahā’*: a smart man. Ibn Qutaybah: *Adab al-Kātib*, pg. 314.

2 *Khalajū*: the origin of *al-ikhtilāj*: commotion and derangement. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 2 pg. 138.

3 *Nabā al-shay’ anhu*: to withdraw, to lie apart. *Mukhtār al-Ṣiḥāh*, pg. 644.

4 *Tārīkh al-Ṭabarī*, vol. 3 pg. 6.

Each of them was a mujtahid who intended the truth. The recompense of a mujtahid is between one or two rewards.

### ‘Ā’ishah in the Reign of ‘Alī

Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ assumed the position of khalīfah after the murder of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. There existed nothing between him and Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا before him assuming the khilāfah which would incite her to oppose him or rebel against him. Rather, they enjoyed a relationship based on love and honour. Undoubtedly, Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ was the most acquainted of all of the elevated rank of Umm al-Mu’minīn and her lofty position in the sight of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Equally, she realised Sayyidunā ‘Alī’s رَضِيَ اللَّهُ عَنْهُ lofty position and value by the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his close relationship to him, and him being his son-in-law coupled with his virtue, jihād, bravery, and precedence.<sup>2</sup>

She viewed him as the most befitting individual to assume khilāfah after Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. Al-Ṭabarī<sup>3</sup> documents from al-Aḥnaf ibn Qays<sup>4</sup> who says:

حججنا فإذا الناس مجتمعون في وسط المسجد يعني النبي فلقيت طلحة والزبير  
فقلت إني لا أرى هذا الرجل يعني عثمان إلا مقتولا فمن تأمراني به قالا علي فقد منا مكة

1 *Ṣaḥīḥ Muslim*, Ḥadīth: 55. The ḥadīth of Tamīm al-Dārī رَضِيَ اللَّهُ عَنْهُ.

2 Elucidation of this fact will appear when discussing the harmonious relationship between ‘Ā’ishah and ‘Alī رَضِيَ اللَّهُ عَنْهُمَا.

3 He is Muḥammad ibn Jarīr ibn Yazīd, Abū Ja’far al-Ṭabarī. The Imām, the Scholar of the Era, and the Mujtahid. He was born in 224 A.H. He was from the unique individuals of the era in knowledge, intelligence, and plenty books. He had mastered some sciences to the exclusion of his contemporaries. *Al-Tafsīr* and *Tārīkh al-Umam wa al-Mulūk* are some of his works. He passed away in 310 A.H. *Siyar A’lām al-Nubalā’*, vol. 14 pg. 267; *al-Bidāyah wa al-Nihāyah*, vol. 11 pg. 145.

4 He is Al-Ḍaḥḥāk ibn Qays ibn Mu’āwiyah, Abū Baḥr al-Tamīmī. It is said that his name was Ṣakhr but the first is more common. He is the Amīr, the highbred Scholar, one whose tolerance and sovereignty is proverbial. He lived in the era of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ but did not meet him. He was one of the commanders in the army of ‘Alī رَضِيَ اللَّهُ عَنْهُ on the Day of Ṣiffīn and conquered Marw al-Rawdh. He passed away in 67 A.H. or thereafter. *Siyar A’lām al-Nubalā’*, vol. 7 pg. 93; *al-Iṣābah*, vol. 1 pg. 187.

فلقيت عائشة وقد بلغنا قتل عثمان فقلت لها من تأمريني به قالت علي قال فرجعنا إلى  
المدينة فبايعت عليا ورجعت إلى البصرة

We performed Hajj. After returning to Madīnah, we found people gathered in the middle of the Masjid—Masjid al-Nabawī. I met Ṭalḥah<sup>1</sup> and Zubayr and submitted, “The way I see things, this man (i.e. ‘Uthmān) will be killed. Who do you command me to obey?”

“Alī,” was their reply.

We then arrived in Makkah and I met ‘Ā’ishah after news of the murder of ‘Uthmān had reached us. I asked her, “Who do you command me to obey?”

She replied, “Alī.”

We, thus, returned to Madīnah and I pledged allegiance to ‘Alī subsequent to which I returned to Baṣrah.<sup>2</sup>

After Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ was sworn in as khalīfah, the heart of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا did not change. She remained firmly on her stance about him, wishing well for his Bay‘ah. Ibn Abī Shaybah<sup>3</sup> documents the following ḥadīth with a good chain from ‘Abd al-Raḥmān ibn Abzā<sup>4</sup>:

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1 He is Ṭalḥah ibn ‘Ubayd Allāh ibn ‘Uthmān, Abū Muḥammad al-Qurashī al-Taymī رَضِيَ اللَّهُ عَنْهُ. The distinguished Ṣaḥābī, one of the ten promised Jannah, one of the eight who are the forerunners to Islam, and one of the six members of the consultive committee. He displayed great valour on the Day of Uḥud, protected Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ singlehandedly, and shielded him with his own body. He passed away in 36 A.H. *Al-Istī‘āb*, vol. 1 pg. 231; *al-Iṣābah*, vol. 3 pg. 529.

2 *Tārīkh al-Ṭabarī*, vol. 3 pg. 34. Ibn Ḥajar classified the isnād ṣaḥīḥ in *Fath al-Bārī*, vol. 13 pg. 38.

3 He is ‘Abd Allāh ibn Muḥammad ibn Ibrāhīm, Abū Bakr al-‘Abasī, their freed slave. He is the Imām, the Authority, the leader of the Ḥuffāz, and the author of voluminous books. He was an ocean of knowledge and his memory is proverbial. He began seeking knowledge at a young age. Among his books is *al-Muṣannaf fī al-Aḥādīth wa al-Āthār*. He passed away in 235 A.H. *Siyar A‘lām al-Nubalā’*, vol. 21 pg. 142; *Tahdhīb al-Tahdhīb*, vol. 3 pg. 252.

4 He is ‘Abd al-Raḥmān ibn Abzā al-Khuzā‘ī, their freed slave. There is a difference of opinion whether he is a Ṣaḥābī or not. Majority hold the view that he is a Ṣaḥābī. He was a reciter of the Book of Allah and well-versed in inheritance. Nāfi‘ ibn ‘Abd al-Ḥārith had appointed him over the residents of Makkah during the reign of ‘Umar رَضِيَ اللَّهُ عَنْهُ. ‘Alī رَضِيَ اللَّهُ عَنْهُ appointed him governor over Khurāsān and he fought alongside ‘Alī in Ṣiffīn. *Al-Istī‘āb*, vol. 1 pg. 248; *al-Iṣābah*, vol. 4 pg. 282.

انتهى عبد الله بن بديل ابن ورقاء الخزاعي إلى عائشة يوم الجمل وهي في الهودج فقال  
يا أم المؤمنين أتعلمين أنني أتيتك عندما قتل عثمان فقلت ما تأمريني فقلت الزم عليا  
فسكتت

‘Abd Allāh ibn Budayl ibn Warqā’ al-Khuzāī reached ‘Ā’ishah on the Day of Jamal while she was seated in the carriage<sup>1</sup>. He submitted, “O Umm al-Mu’minīn, do you remember me coming to you after ‘Uthmān was killed and enquiring from you whom to obey and you advocating ‘Alī?”

She remained silent.<sup>2</sup>

She had a difference of opinion with Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ with regards to the killers of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, similar to the difference of opinion between Sayyidunā Ṭalḥah, Sayyidunā Zubayr, and other Ṣaḥābah with Sayyidunā ‘Alī and those who supported him—may Allah سُبْحَانَهُ وَتَعَالَى be pleased with them all—while maintaining love and recognising one another’s virtue. A detailed breakdown of this matter will appear when discussing the ḥadīth of the Battle of Jamal as well as what transpired between Sayyidah ‘Ā’ishah and Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُمَا, and the misconceptions the Rawāfiḍ have attached to this incident.

The Khawārij sect reared its ugly head during the khilāfah of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. She had a determined stance against them and their misguidance. The residents of Iraq and Egypt would vilify Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ on one end, the residents of Shām would vilify Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ on the other end, and the Khawārij would vilify them both. When Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا was notified of this, she commented:

أمرُوا أَنْ يَسْتَغْفِرُوا لِأَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَبَوْهُمْ

They were commanded to seek forgiveness for the Companions of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ but instead they vilified them.<sup>3</sup>

1 *Al-hawdaj*: a domed carriage placed on the back of a camel for women to sit in. *Tahdhīb al-Lughah*, vol. 6 pg. 28; *al-Mu’jam al-Wasīṭ*, vol. 2 pg. 976.

2 *Muṣannaf Ibn Abī Shaybah*, Ḥadīth: 38986. Ibn Ḥajar classified its isnād as *jayyid* (good) in *Fath al-Bārī*, vol. 13 pg. 57.

3 *Ṣaḥīḥ Muslim*, Ḥadīth: 3022.

Imām al-Nawawī clarifies:

قولها أمروا أن يستغفروا لأصحاب النبي صلى الله عليه وسلم فسبوهم قال القاضي  
الظاهر أنها قالت هذا عندما سمعت أهل مصر يقولون في عثمان ما قالوا وأهل الشام في  
علي ما قالوا والحرورية في الجميع ما قالوا

Her statement: “They were commanded to seek forgiveness for the Companions of the Nabī ﷺ but instead vilified them.”

Al-Qāḍī explains, “It is apparent that she made this statement after hearing the people of Egypt vilifying ‘Uthmān, the people of Shām vilifying ‘Alī, and the Ḥarūriyyah vilifying both.”<sup>1</sup>

After the Khawārij extricated themselves from obedience to Sayyidunā ‘Alī رضي الله عنه, they camped at Ḥarūrā<sup>2</sup>. Owing to this, they are called Ḥarūriyyah.

A woman approached her and enquired:

أتجزى إحدانا صلاتها إذا طهرت فقالت أحرورية أنت كنا نحيض مع النبي صلى الله  
عليه وسلم فلا يأمرنا به أو قالت فلا نفعله

“Will any of us [females] repeat her ṣalāh after attaining purity [from menses]?”

She responded, “Are you a Ḥarūriyyah? We would go through our menstrual cycles during the lifetime of the Nabī ﷺ and he would not command us to perform the same—or she said: we would not perform it.”<sup>3</sup>

Her statement, “Are you a Ḥarūriyyah?” indicates that she despised this sect, condemned them, and considered them distant from the Sunnah.

1 *Sharḥ Muslim*, vol. 18 pg. 158.

2 An area close to Kūfah to which the Ḥarūriyyah—a group of the Khawārij—are attributed. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 1 pg. 366.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 321; *Ṣaḥīḥ Muslim*, Ḥadīth: 335.

## ‘Ā’ishah in the Reign of Mu‘āwiyah<sup>1</sup>

Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا was deeply affected by the Battle of Jamal. In relation to it, she was in a unique emotional state of heartbreak and anxiety. She was afflicted by the frustration of resolute hope. She had left seeking to unite the break in the Ummah and unifying them. The conflict worsened and the crack broadened, unfortunately. The Muslim fought and their blood spilled before her eyes. Consequently, she remained glued to her home and secluded herself for worship, distributing her night and day between ṣalāh, fasting, seeking forgiveness, giving charity, disseminating knowledge, and explaining the Sunnah.

Her relationship with Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ was not like her relationship with the Rightly Guided Khulafā’. Nothing transpired before him assuming the khilāfah which would spoil their relationship. Instead, Sayyidunā Mu‘āwiyah and other Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ revered Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. In fact, he agreed with Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا in demanding vengeance for the unjust murder of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ.

Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ was very keen on strengthening his relationship with Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا after assuming the khilāfah. Few incidents had taken place, during this period, which sought to spoil their relationship.<sup>2</sup>

One incident was the murder of her brother, Muḥammad ibn Abī Bakr, in Egypt in the year 38 A.H. He had served as governor on behalf of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ over Egypt. The supporters of Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ attacked him under the leadership of Mu‘āwiyah ibn Ḥudayj al-Sakūnī<sup>3</sup> رَضِيَ اللَّهُ عَنْهُ. Furthermore, Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ

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1 He is Mu‘āwiyah ibn Abī Sufyān ibn Ḥarb, Abū ‘Abd al-Raḥmān al-Umawī رَضِيَ اللَّهُ عَنْهُ. He is the Amīr al-Mu’minīn and one of the scribes of revelation. He did not pledge allegiance to ‘Alī رَضِيَ اللَّهُ عَنْهُ and fought against him. He managed Shām by himself and announced his khilāfah after the demise of ‘Alī رَضِيَ اللَّهُ عَنْهُ. He became the sole khalīfah on reaching a compromise with Ḥasan رَضِيَ اللَّهُ عَنْهُ upon which people united under him. He passed away in 60 A.H. *Al-Iṣābah*, vol. 6 pg. 151; Muḥammad al-Amīn al-Shanqīṭī: *al-Aḥādīth al-Nabawīyyah fī Faḍā’il Mu‘āwiyah*.

2 *Al-Sayyidah ‘Ā’ishah Umm al-Mu’minīn wa ‘Ālimat Nisā’ al-‘Ālamīn*, pg. 148, 149, with variations.

3 He is Mu‘āwiyah ibn Ḥudayj ibn Jafnah, Abū ‘Abd al-Raḥmān al-Sakūnī رَضِيَ اللَّهُ عَنْهُ. The leader, the commander of battalions, the junior Ṣaḥābī. He participated in the Conquest of Egypt. He was the envoy of ‘Umar رَضِيَ اللَّهُ عَنْهُ in the Conquest of Iskandariyyah. He assumed governorship over Egypt for Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ and battled to conquer Morocco. He also participated in the Battle of Yarmūk and passed away in 52 A.H. *Al-Iṣṭāb*, vol. 1 pg. 443; *al-Iṣābah*, vol. 6 pg. 147.

dispatched in their direction a huge army as reinforcements led by Sayyidunā ‘Amr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ. The outcome of the battle was the defeat of the army of Muḥammad ibn Abī Bakr, who was killed in the conformation. The news of his death caused Sayyidah ‘Ā’ishah immense grief. The family of Muḥammad was then brought to her. Thus, Qāsim ibn Muḥammad ibn Abī Bakr<sup>1</sup> was among her dependants.<sup>2</sup>

Mu‘āwiyah ibn Ḥudayj’s رَضِيَ اللَّهُ عَنْهُ killing of her brother did not prevent her from praising him when his good behaviour towards his populace reached her. She asked ‘Abd al-Raḥmān ibn Shumāsah when he came to her:

ممن أنت قال رجل من أهل مصر فقالت كيف كان صاحبكم لكم في غزاتكم هذه فقال ما  
نقمنا منه شيئاً إن كان ليموت للرجل منا البعير فيعطيه البعير والعبد فيعطيه العبد ويحتاج  
إلى النفقة فيعطيه النفقة فقالت أما إنه لا يمنعني الذي فعل في محمد بن أبي بكر أخي أن  
أخبرك ما سمعت من رسول الله صلى الله عليه وسلم يقول في بيتي هذا اللهم من ولي  
من أمر أمتي شيئاً فشق عليهم فاشقق عليه ومن ولي من أمر أمتي شيئاً فرفق بهم فارفق به

“Where are you from?”

He replied, “From the people of Egypt.”

She said, “How did your leader treat you in this war?”

He replied, “We did not disapprove any action of his. If any of our men’s camel died, he would give him a camel. If a slave died, he would give him a slave. If anyone needed money, he would give him the same.”

She said, “Harken! His treatment of Muḥammad ibn Abī Bakr my brother will not prevent me from informing you of what I heard from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which he pronounced in this house of mine, ‘O Allah, whoever gains authority of any portion of my Ummah and is harsh towards them,

1 He is Qāsim ibn Muḥammad ibn Abī Bakr al-Ṣiddīq, Abū Muḥammad al-Qurashī al-Taymī. He was born during the khilāfah of ‘Alī رَضِيَ اللَّهُ عَنْهُ. He was reliable, high-ranking, learned, a Faqīh, an Imām, an Ascetic, prolific in narrating ḥadīth, and among the most knowledgeable of the ḥadīth of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. He would remain silent most of the time. He passed away in 106 A.H. and there are other weaker views in this regard. *Siyar A’lām al-Nubalā’*, vol. 5 pg. 53; *Tahdhīb al-Tahdhīb*, vol. 4 pg. 528.

2 *Tārīkh al-Ṭabarī*, vol. 3 pg. 132; al-Nuwayrī: *Nihāyat al-Arab*, vol. 20 pg. 156.

then display harshness towards him. And if anyone gains authority of any portion of my Ummah and treats them compassionately, then treat him with compassion.”<sup>1</sup>

Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ visited her hoping to mend their relationship which had turned sour due to the killing of her brother, Muḥammad ibn Abī Bakr. She advised and counselled him.<sup>2</sup>

Another incident was Marwān ibn al-Ḥakam<sup>3</sup>—the governor of Madīnah from the side of Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ at the time—preventing Sayyidunā Ḥasan ibn ‘Alī<sup>4</sup> رَضِيَ اللَّهُ عَنْهُمَا from being buried in the noble room after Umm al-Mu‘minīn Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا awarded permission for the same.

Another incident was the incident between Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا and Marwān ibn al-Ḥakam. Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ intended to appoint his son, Yazīd, as khalīfah and to establish his authority. Accordingly, he wrote to Marwān his governor over Ḥijāz who gathered the people and addressed them and campaigned for Yazīd’s Bay‘ah. Sayyidunā ‘Abd al-Raḥmān ibn Abī Bakr رَضِيَ اللَّهُ عَنْهُ told him:

أَجْتَمَّ بِهَا هَرَقْلِيَّةٌ تَبَايَعُونَ لِأَبْنَائِكُمْ فَقَالَ مِرْوَانٌ خَذُوهُ فَدَخَلَ بَيْتَ عَائِشَةَ فَلَمْ يَقْدِرُوا عَلَيْهِ  
فَقَالَ مِرْوَانٌ إِنَّ هَذَا الَّذِي أَنْزَلَ اللَّهُ فِيهِ وَالَّذِي قَالَ لَوِ الدِّيْهِ أَفٌ لَكُمْ مَا أْتَعَدَانِي فَقَالَتْ عَائِشَةُ  
مِنْ وَرَاءِ الْحِجَابِ مَا أَنْزَلَ اللَّهُ فِيْنَا شَيْئًا مِنَ الْقُرْآنِ إِلَّا أَنْ اللَّهُ أَنْزَلَ عَذْرِي

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1 *Ṣaḥīḥ Muslim*, Ḥadīth: 1828.

2 *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 183, 186, 187.

3 He is Marwān ibn al-Ḥakam ibn Abī al-‘Āṣ ibn Umayyah, Abū ‘Abd al-Malik al-Qurashī al-Umawī. He was born in 2 A.H. and it is said 4 A.H. He is the son of ‘Uthmān’s رَضِيَ اللَّهُ عَنْهُ paternal uncle and served as ‘Uthmān’s scribe during his reign. He participated in Jamal and Ṣiffīn. He served as governor over Madīnah on behalf of Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ. Ibn al-Zubayr dismissed him in the early stages of Yazīd’s rule and this was one of the causes that led to the Event of Ḥarrah. He passed away in 65 A.H. *Al-Istī‘āb*, vol. 2 pg. 83; *al-Iṣābah*, vol. 6 pg. 257.

4 He is Ḥasan ibn ‘Alī ibn Abī Ṭālib, Abū Muḥammad al-Qurashī al-Hāshimī رَضِيَ اللَّهُ عَنْهُمَا. He is the leader of the youth of Jannah, the grandson of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and the Amīr al-Mu‘minīn. He was born in 3 A.H. After ‘Alī was killed, he ruled over the people of Iraq while Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ ruled over the people of Shām. Their armies met—the apprehension of battle was on his mind—so he pledged allegiance to Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ. He passed away in 49 A.H. and some say thereafter. *Al-Istī‘āb*, vol. 1 pg. 113; *al-Iṣābah*, vol. 2 pg. 68.



“Are you turning it into kingship, pledging allegiance for your sons?”

Marwān instructed, “Seize him.”

He quickly entered ‘Ā’ishah’s home and they could not get hold of him.

Marwān remarked, “Certainly, this is the same individual concerning whom Allah revealed: *But one who says to his parents, ‘Uff to you; do you promise me ...’*”<sup>1</sup>

‘Ā’ishah shouted from behind the veil, “Allah did not reveal anything about us in the Qur’ān besides my innocence.”<sup>2</sup>

Sayyidunā Mu‘āwiyah رَضِيَ اللهُ عَنْهُ sought her happiness and would send her large amounts of money and plenty gifts to achieve this purpose. ‘Urwah relates:

ما كانت عائشة تستجد ثوبا حتى ترقع ثوبها وتنكسه ولقد جاءها يوما من عند معاوية ثمانون ألفا فما أمسى عندها درهم قالت لها جاريتها فهلا اشتريت لنا منه لحما بدرهم قالت لو ذكرتيني لفعلت

‘Ā’ishah would not wear new clothes<sup>3</sup> until her garment was torn and turned around<sup>4</sup>. One day, 80 000 silver coins came to her from Mu‘āwiyah and not a single of those survived the evening.

Her slave girl told her, “Why did you not purchase some meat with one silver coin for us?”

She replied, “Had you reminded me, I would have.”<sup>5</sup>

He would send letters to her seeking advice and counsel. He wrote to her:

أن اكتبني إلي كتابا ولا تكثري علي فكتبت عائشة رضي الله عنها إلى معاوية سلام عليك أما بعد فإني سمعت رسول الله صلى الله عليه وسلم يقول من التمس رضاء الله بسخط

1 Sūrah al-Aḥqāf: 17.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4827.

3 *Istajadda al-thawb*: wear a new garment. *Tāj al-‘Urūs*, vol. 7 pg. 478.

4 *Nakasa al-shay*: to turn upside down. *Mukhtār al-Ṣiḥāḥ*, pg. 679.

5 *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 67; Abū Nu‘aym: *Ḥilyat al-Awliyā’*, vol. 2 pg. 47; *Siyar A’lām al-Nubalā’*, vol. 2 pg. 187.

الناس كفاه الله مؤونة الناس ومن التمس رضاء الناس بسخط الله وكله الله إلى الناس  
والسلام عليك

“Write to me a letter and keep it concise.”

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا wrote to Mu‘āwiyah, “Peace be upon you. After praises and salutations, I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declaring: ‘Whoever seeks the pleasure of Allah at the expense of the wrath of people, Allah will handle the people’s pressure. On the other hand, whoever seeks the pleasure of people at the expense of the wrath of Allah, Allah releases him to the people.’ And may peace be upon you.”<sup>1</sup>

We have not come across any aspect which indicates her opposition to Sayyidunā Mu‘āwiyah’s رَضِيَ اللَّهُ عَنْهُ khilāfah. That being said, she did censure some of his actions and her condemnation of the killing of Ḥujr ibn ‘Adī was quite severe.<sup>2</sup>

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1 *Jāmi‘ al-Tirmidhī*, Ḥadīth: 2414. Ibn Mufliḥ has labelled the isnād *jayyid* (good) in *al-Ādāb al-Shar‘iyyah* and al-Albānī has labelled it *ṣaḥīḥ* in *Ṣaḥīḥ Sunan al-Tirmidhī*.

2 Ḥujr ibn ‘Adī—who is one of the *Tābi‘īn* according to the view of the majority—participated alongside ‘Alī رَضِيَ اللَّهُ عَنْهُ in the Battle of *Ṣiffīn*. At a later stage, Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ appointed Ziyād over *Kūfah*. Ziyād stood up to address the people one day, and it is said that he lengthened his speech. Frustrated, Ḥujr ibn ‘Adī stood up during the *khuṭbah* and shouted, “*ṣalāh, ṣalāh,*” and began pelting Ziyād with stones. He persisted in his crime and the people joined him. As soon as Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ learnt of this, he ordered Ḥujr’s execution for he believed that this man desires to create *fitnah*. Probably, he practiced on the *ḥadīth*:

من أتاكم وأمركم جميع على رجل واحد يريد أن يشق عصاكم أو يفرق جماعتكم فاقتلوه

Whoever comes to you, when you are united on one man, and desires to disunite you or create dissension among you, then kill him.

Ibn al-‘Arabī explains:

فإن قيل فقد قتل حجر بن عدي وهو من الصحابة مشهور بالخير صبوا أسيرا بقول زياد وبعثت إليه عائشة في أمره فوجدته قد فات بقتله قلنا قد علمنا قتل حجر كلنا واختلفنا فقاتل يقول قتله ظلما وقائل يقول قتله حقا فإن قيل الأصل قتله ظلما إلا إذا ثبت عليه ما يوجب قتله قلنا الأصل أن قتل الإمام بالحق فمن ادعى أنه بالظلم فعليه الدليل ولو كان ظلما محضا لما بقي بيت إلا لعن فيه معاوية وهذه مدينة السلام دار الخلافة بني العباس وبينهم وبين بني أمية ما لا يخفى على الناس مكتوب على أبواب مساجدها خير الناس بعد رسول الله صلى الله عليه وآله وسلم أبو بكر ثم عمر ثم عثمان ثم علي ثم معاوية خال المؤمنين رضي الله عنهم ولكن حجرا فيما يقال رأى من زياد أمورا منكرة فحصبه وخلعه وأراد أن يقيم الخلق للفتنة فجعله معاوية ممن سعى في الأرض فسادا وقد كلمته عائشة في أمره حين حج فقال لها دعيني وحجرا حتى نلتقي عند الله وأنتم معشر المسلمين أولى أن تدعوها حتى يقفا بين يدي الله مع صاحبها العدل الأمين المصطفى المكين وأنتم ودخولكم حيث لا تشعرون فما لكم لا تسمعون

*continued...*

Sayyidunā Mu‘āwiyah’s ﷺ rule extended over 20 years of which Sayyidah ‘Ā’ishah ﷺ lived 18 years. She passed away two years before the end of his reign.

## The Demise of Sayyidah ‘Ā’ishah

Death approached our mother Sayyidah ‘Ā’ishah al-Ṣiddīqah ﷺ after illness—the terminal illness—had incapacitated her. She knew that she was about to journey to the Afterlife. She submits with total humility and humbleness, despite promising herself previously to be buried in her home:

إني أحدثت بعد رسول الله صلى الله عليه وسلم حدثا ادفنوني مع أزواجه

I did something major after the Messenger of Allah ﷺ. Bury me with his wives.<sup>1</sup>

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*continued from page 158*

If it is argued: He (Mu‘āwiyah ﷺ) definitely killed Ḥujr ibn ‘Adī oppressively as a prisoner at the demand of Ziyād, whereas Ḥujr is among the Ṣaḥābah and well-known for goodness. ‘Ā’ishah sent him a letter in this regard and wherein she expressed his shortcoming in Ḥujr’s execution. We will say: We are all well aware of his execution of Ḥujr but we have differed. Some say that he killed him oppressively while others say he killed him rightfully. If it is argued: According to the principle, he killed him oppressively except if something is established against him for which he deserved being killed. We say: The original principle is that the Imām killed him rightfully. Whoever claims that it was done wrongfully should produce proof. Had it been pure oppression, no house would remain except that Mu‘āwiyah would be cursed therein. This is the city of peace, the capital of the khilāfah of the Banū al-‘Abbās—and what exists between them and the Banū Umayyah is not obscure to anyone—yet it is written on the doors of its Masājid: The best after Rasūlullāh ﷺ is Abū Bakr, then ‘Umar, then ‘Uthmān, then ‘Alī, then Mu‘āwiyah—the maternal uncle of the believers, may Allah be pleased with them. Nonetheless, what is said is that Ḥujr saw some evil aspects in Ziyād on the basis of which he pelted him with stones and tried to remove him and intended to make the people stand for fitnah. Mu‘āwiyah considered him to be one who strives to spread anarchy and chaos on land. ‘Ā’ishah spoke to him in this regard when he performed Ḥajj. He said to her, “Leave me and Ḥujr alone until we meet by Allah.” It is more deserving for you, O gathering of Muslims, to leave their affair until they stand before Allah in the presence of their companion, the just, the trustworthy, the chosen, the respected. Beware of venturing into areas you are unaware of. What is wrong with you that you do not hear? (*Al-‘Awāṣim min al-Qawāsim*, pg. 220)

1 *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 74; *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 193; *al-Mustadrak*, vol. 4 pg. 7. Al-Ḥākim comments, “It is ṣaḥīḥ according to the standards of al-Bukhārī and Muslim but they have not documented it.”

She is referring to the tragic incident of Jamal and her interpretation of the situation. Owing to this, she bequeathed to Sayyidunā ‘Abd Allāh ibn al-Zubayr رَضِيَ اللهُ عَنْهُمَا:

لا تدفني معهم وادفني مع صواحيبي بالبقيع لا أركى به أبدا

Do not bury me with them. Instead, bury me with my co-wives in Baqī. I will never ever be praised and glorified.<sup>1</sup>

A few Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ visited her during her fatal illness. Ibn Abī Mulaykah reports:

أن ابن عباس استأذن عليها وهي مغلوبة فقالت أحشى أن يثنى علي فقبل ابن عم رسول الله صلى الله عليه وآله وسلم ومن وجوه المسلمين قالت ائذنوا له فقال كيف تجدنيك قالت بخير إن اتقيت قال فأنت بخير إن شاء الله زوجة رسول الله صلى الله عليه وآله وسلم ولم يتزوج بكرا غيرك ونزل عذرك من السماء فلما جاء ابن الزبير قالت جاء ابن عباس وأثنى علي ووددت أني كنت نسيا منسيا

Ibn ‘Abbās sought permission to enter her home while she was incapacitated<sup>2</sup>. She submitted, “I fear that he will praise me.”

She was told, “The cousin of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and one of the distinguished Muslims.”

“Permit him,” she submitted.

He said, “How are you feeling?”

She said, “Well, if I adopt taqwā.”

“Then you are well, by Allah’s will,” said Ibn ‘Abbās. “[You are] the wife of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he never married a virgin besides you, and your innocence was revealed from the sky.”

When Ibn al-Zubayr came, she submitted, “Ibn ‘Abbās was here and he praised me. I wished that I was in oblivion, forgotten.”<sup>3</sup>

1 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 1391. She bequeathed that fire should not accompany her bier and that she should not be carried on a red velvet. *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 73, 76.

2 *Maghlūbah*: illness had overpowered her and debilitated her from movement. *Kashf al-Mushkil min Ḥadīth al-Ṣaḥīḥayn*, vol. 2 pg. 387; *‘Umdat al-Qārī*, vol. 19 pg. 87.

3 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 4753.

Another report reads:

استأذن ابن عباس على عائشة في مرضها الذي ماتت فيه فأبت أن تأذن له فلم يزل بها حتى أذنت له فسمعها وهي تقول أعوذ بالله من النار قال يا أم المؤمنين إن الله عز وجل قد أعاذك من النار كنت أول امرأة نزل عذرها من السماء

Ibn ‘Abbās sought permission to enter ‘Ā’ishah’s home during her fatal illness but she refused to permit him. He persisted until she consented. He heard her supplicating, “I seek refuge in Allah from Hell.”

He comforted her, “O Mother of the Believers! Indeed, Allah—the Mighty and Majestic—has granted you refuge from the Fire. You were the first woman whose innocence was revealed from the Heavens.”<sup>1</sup>

Another narration states:

أن عائشة اشتكت فجاء ابن عباس فقال يا أم المؤمنين تقدمين على فرط صدق على رسول الله صلى الله عليه وسلم و على أبي بكر

‘Ā’ishah fell ill. Ibn ‘Abbās arrived and proclaimed, “O Mother of the Believers, you are approaching a truthful predecessor<sup>2</sup>, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr.”<sup>3</sup>

This illuminating proclamation from the lips of Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ—a member of the Ahl al-Bayt and one of the most knowledgeable Ṣaḥābah—crowned this sublime life. He speaks on behalf of every believer of this blessed Ummah from the time of the reputable Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ until the Day of Qiyāmah.

When she would be questioned on how she is feeling, she would exclaim:

صالحه الحمد لله

Good, and all praise belongs to Allah.<sup>4</sup>

1 *Faḍā’il al-Ṣaḥābah*, vol. 2 pg. 872.

2 *Al-faraṭ*: The one who goes ahead of those coming and prepares for them what they need. Here it comes in the meaning of forerunner in reward and intercession. *Muqaddamat Faṭḥ al-Bārī*, pg. 166.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3771.

4 *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 75.

Whoever would visit her would give her glad tidings, yet she would submit:

يا ليتني كنت حجرا يا ليتي كنت مدرة

I wish I was a rock. I wish I was a clod of earth<sup>1,2</sup>

Umm al-Mu'minīn Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا passed away in the Prophetic City, on Monday night, 17th of Ramaḍān 58, 57, or 59 A.H. during the khilāfah of Sayyidunā Mu'āwiyah ibn Abī Sufyān رَضِيَ اللهُ عَنْهُ.<sup>3</sup>

The residents of Madīnah mourned bitterly over her. 'Abd Allāh ibn 'Ubayd ibn 'Umayr said very aptly:

أما إنه لا يحزن عليها إلا من كانت أمه

Behold! None will mourn over her besides the one for whom she is a mother.<sup>4</sup>

ولما سمعت أم سلمة رضي الله عنها الصرخة على عائشة أرسلت جاريتها انظري ماذا صنعت فجاءت فقالت قد قضت فقالت يرحمها الله والذي نفسي بيده لقد كانت أحب الناس كلهم إلى رسول الله صلى الله عليه وسلم إلا أبوها

When Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا heard the cry for help over Sayyidah 'Ā'ishah, she sent her slave girl saying, "See what has happened to her!" The slave girl returned and informed her that 'Ā'ishah had passed on<sup>5</sup> hearing which Umm Salamah remarked, "May Allah have mercy on her. By the being in whose

1 *Madarah*: singular of *al-madr*: clod of earth. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 4 pg. 30.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 74.

3 *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 78; *al-Istī'āb*, vol. 4 pg. 1885; *al-Muntaẓam fī Tārīkh al-Mulūk wa al-Umam*, vol. 5 pg. 303; *Usd al-Ghābah*, vol. 7 pg. 186; *al-Bidāyah wa al-Nihāyah*, vol. 11 pg. 342; *al-Wāfi bi al-Wafiyāt*, vol. 16 pg. 343; *al-Iṣābah*, vol. 8 pg. 235.

4 *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 78; *Siyar A'lām al-Nubalā'*, vol. 2 pg. 185.

5 *Qaḍat*: she completed her time. In the same meaning is the statement of Allah سُبْحَانَكَ وَتَعَالَى:

فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ

Among them is he who has fulfilled his vow [to the death] i.e. completed his time.

The word *qaḍā* in literature has many meanings, the root is termination, completion, detachment. *Ma'ānī al-Qur'ān wa l'rābiḥī*, vol. 4 pg. 222; *Tafsīr al-Rāghib al-Aṣfahānī*, vol. 1 pg. 302; *Mashāriq al-Anwār*, vol. 2 pg. 189; *Lisān al-'Arab*, vol. 7 pg. 223.

hands lies my life, she was the most beloved of all people to the Messenger of Allah ﷺ, besides her father.”<sup>1</sup>

In another narration, she prays:

أذهب عنك يا عائشة فما كان على ظهر الأرض نسمة أحب إلى رسول الله صلى الله عليه وسلم عليه وسلم منك ثم قالت أستغفر الله غير أبيها

“May He remove from you [difficulty], O ‘Ā’ishah! There was no soul on the face of the earth more beloved to the Messenger of Allah ﷺ than you.” She continued, “I seek Allah’s forgiveness, besides her father [who was more beloved].”<sup>2</sup>

Sayyidunā Abū Hurayrah<sup>3</sup> led her Ṣalāt al-Janāzah in the centre of the graveyard of al-Baqī’. He was, at the time, the deputy of Marwān ibn al-Ḥakam—the governor of Madīnah from the side of Sayyidunā Mu‘āwiyah رضي الله عنه. Marwān journeyed for Ḥajj and appointed Sayyidunā Abū Hurayrah رضي الله عنه as his deputy.<sup>4</sup>

She was buried at night after the Ṣalāt al-Witr. The night was extremely dark so those escorting her found no alternative but to carry pieces of cloth<sup>5</sup> drenched in olive oil and set on fire to illuminate the pathway to the graveyard. People crowded and assembled around the bier<sup>6</sup> and no night with more people was witnessed. The people living in the surroundings<sup>7</sup> came down to Madīnah.<sup>8</sup>

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1 *Musnad Abī Dāwūd al-Ṭayālīsī*, vol. 3 pg. 185, Ḥadīth: 1718; *Ḥilyat al-Awliyā’*, vol. 2 pg. 44. The isnād has been declared ṣaḥīḥ by al-Būṣīrī in *Ithāf al-Khiyarah al-Maharah*, vol. 7 pg. 248.

2 Ibn Abī ‘Āṣim: *al-Sunnah*, Ḥadīth: 1234.

3 He is ‘Abd al-Raḥmān ibn Ṣakhr, Abū Hurayrah al-Dawsī رضي الله عنه. The eminent Ṣaḥābah. He has memorised the most of aḥādīth and is the most prolific narrator among all the Ṣaḥābah. He was a Ḥāfiẓ [of ḥadīth], verifier, and Muftī. He stood in prayer and fasted regularly. ‘Umar appointed him governor over Bahrain and he served as governor over Madīnah for a brief period. He passed away in 57 A.H. and some say thereafter. *Al-Istī‘āb*, vol. 2 pg. 70; *al-Iṣābah*, vol. 7 pg. 425.

4 *Al-Mustadrak*, vol. 4 pg. 5; *Tārīkh al-Islām*, vol. 4 pg. 164.

5 *Al-khiraq*: plural of *khiraq*: it is a piece of torn cloth. *Jamharat al-Lughah*, vol. 1 pg. 590; *al-Ṣiḥāḥ*, vol. 4 pg. 1468.

6 *Al-na‘sh*: the bier of the deceased. *Al-Ṣiḥāḥ*, vol. 3 pg. 1022; *Lisān al-‘Arab*, vol. 6 pg. 355.

7 *Al-‘awālī*: the plural of ‘āliyah. It refers to all areas in the direction of Najd from Madīnah, including villages and towns. The closest of them to Madīnah is at a distance of 4 miles and the furthest in the direction of Najd is at a distance of 8 miles. *Mashāriq al-Anwār*, vol. 2 pg. 108; *al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 3 pg. 295; *al-Mughrab fī Tartīb al-Mu‘rab*, pg. 327.

8 *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 76; *Tārīkh al-Ṭabarī*, vol. 11 pg. 602; *al-Mustadrak*, vol. pg. 5.

Five members of the family of Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه descended into her grave viz. ‘Abd Allāh and ‘Urwah—the sons of Sayyidunā Zubayr ibn al-‘Awwām from her sister Sayyidah Asmā’ bint Abī Bakr; Qāsim and ‘Abd Allāh—the sons of her brother Muḥammad ibn Abī Bakr; and ‘Abd Allāh ibn ‘Abd al-Raḥmān ibn Abī Bakr رضي الله عنه. She was buried in al-Baqī’ cemetery.<sup>1</sup> May Allah be pleased with her and make her happy.

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1 *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 77; *Tārīkh Ibn Abī Khaythamah*, vol. 2 pg. 58; *al-Istī‘āb*, vol. 4 pg. 1885; *Usd al-Ghābah*, vol. 7 pg. 186; *al-Muntaẓam fī Tārīkh al-Mulūk wa al-Umam*, vol. 5 pg. 303; *Tārīkh al-Islām*, vol. 4 pg. 249; *al-Bidāyah wa al-Nihāyah*, vol. 11 pg. 342; *al-Iṣābah*, vol. 8 pg. 235.



## Chapter 2

### ‘Ā’ishah’s Qualities, Academic Position, and Persuasive Invitation

- **Qualities of ‘Ā’ishah**

*I have never seen anyone more eloquent than ‘Ā’ishah.*

-Mūsā ibn Ṭalḥah

- **Academic Position**

- Academic Competence
- Testimonials of the Scholars on her Academic Competence and the Factors behind it
- Characteristics of the Academic Approach according to ‘Ā’ishah
- Vast Knowledge of Various Sciences
- Correcting some Ṣaḥābah

*‘Ā’ishah was the most knowledgeable of people. Senior Ṣaḥābah would consult her.*

- Qabīṣah ibn Dhu’ayb

- **‘Ā’ishah’s Influence in Inviting towards Allah and her Methodologies.**

- Her Influence in Inviting towards Allah
- Her Methodologies in Inviting towards Allah
- Her Finest Statements

*I never saw any two women more excellent than ‘Ā’ishah and Asmā’.*

-‘Abd Allāh ibn al-Zubayr





# ‘Ā’ishah’s Qualities, Academic Position, and Persuasive Invitation

## Qualities of ‘Ā’ishah

### External Qualities

Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا was a woman of exceptional beauty, fair in complexion with a tinge of redness, owing to which she was known as Ḥumayrā’. The Arabs would refer to one fair in complexion with the word: *al-aḥmar* (literally: red) due to their dislike of using the word *al-abyaḍ* (literally: white) as it bears a resemblance to leprosy. Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا had fair skin mixed with redness, which is the most pleasant of complexions.<sup>1</sup>

She had a very lean body in her youth. With the passing of time, she gained weight. She herself is responsible for affirming this:

سابقني النبي صلى الله عليه وسلم فسبقته فلبثنا حتى إذا أرهقني اللحم سابقني فسبقني  
فقال هذه بتلك

The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ raced me and I beat him. After some time after I had gained weight, he raced me and beat me. He commented, “We are now even!”<sup>2</sup>

Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا was closer to being tall in stature and disliked shortness. When she was young, she had long hair. She was afflicted with a severe illness resulting in the loss of hair. It flowed to just below her shoulders and she was only six at the time. Thereafter, her hair became beautiful again in length. She reports:

تزوجني النبي صلى الله عليه وسلم وأنا بنت ست سنين فقدمنا المدينة فنزلنا في بني  
الحارث بن خزرج فوعكت فتمرق شعري فوفى جميمة

1 Ibn Ṭāhir al-Maqdisī: *al-Bad’ wa al-Tārīkh*, vol. 5 pg. 11; *Siyar A’lām al-Nubalā’*, vol. 2 pg. 140.

2 *Sunan Abī Dāwūd*, Ḥadīth: 2578; *Sunan Ibn Mājah*, Ḥadīth: 1623; *Musnad Aḥmad*, vol. 6 pg. 39, Ḥadīth: 24164; *Sunan al-Nasa’ī*, vol. 5 pg. 304, Ḥadīth: 8943; *Ṣaḥīḥ Ibn Hibbān*, vol. 10 pg. 545, Ḥadīth: 4691; *al-Mu’jam al-Kabīr*, vol. 23 pg. 47, Ḥadīth: 125; *Sunan al-Bayhaqī*, vol. 10 pg. 17, Ḥadīth: 20252. The ḥadīth has been labelled ṣaḥīḥ by Ibn al-Mulqīn in *al-Badr al-Munīr*, vol. 9 pg. 424; al-‘Irāqī in *Takhrīj al-Iḥyā’*, pg. 482; al-Albānī in *Ṣaḥīḥ Sunan Abī Dāwūd*; and al-Wādī’ī in *al-Ṣaḥīḥ al-Musnad*, Ḥadīth: 1631.

The Nabī ﷺ married me when I was six years old. We arrived in Madīnah and stayed by the Banū al-Ḥārith ibn Khazraj. I fell ill resulting in my hair falling off<sup>1</sup> and becoming extremely short<sup>2, 3</sup>

What indicates Sayyidah ‘Ā’ishah’s ﷺ beauty is Sayyidah Umm Rūmān’s ﷺ statement recorded in the Slander Incident:

يا بنية هوني على نفسك الشأن فوالله لقلما كانت امرأة قط وضيئة عند رجل يحبها ولها  
ضرائر إلا أكثرن عليها

O my beloved daughter! Take things easy upon yourself. By Allah, very seldom is a pretty girl married to a husband who loves her and she has cowives, except that they transgress upon her.<sup>4</sup>

The wording of another narration is:

لقلما كانت امرأة حسناء عند رجل يحبها

Very seldom is a beautiful woman married to a man who loves her ...<sup>5</sup>

Sayyidunā ‘Umar’s ﷺ statement to his daughter Sayyidah Ḥaḥṣah ﷺ is further evidence:

لا يغررك أن كانت جارتك هي أوضاً منك وأحب إلى رسول الله صلى الله عليه وسلم  
يريد عائشة

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1 *Tamarrāqa*: to break, tear off, fall off. *Al-Fā’iq fī Gharīb al-Ḥadīth*, vol. 2 pg. 249; *Mashāriq al-Anwār*, vol. 1 pg. 377; *Gharīb al-Ḥadīth*, vol. 2 pg. 354; *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 4 pg. 320.

2 The word used in this narration is *Jumaymah*, which is the diminutive of *jummaḥ*. The *jummaḥ* of a human is the hair of the forelock. The forelock is the fringe of the hair. *Al-wafrāh* and *al-jummaḥ* refer to hair that reaches the ears only. If it exceeds this, it is not called *wafrāh*. *Mashāriq al-Anwār*, vol. 2 pg. 292; *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 1 pg. 300.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3894; *Ṣaḥīḥ Muslim*, Ḥadīth: 1422.

4 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2661; *Ṣaḥīḥ Muslim*, Ḥadīth: 2770.

5 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4757.

Let it not deceive you that your neighbour—referring to ‘Ā’ishah—is more pretty than you and more beloved to the Messenger of Allah ﷺ.<sup>1</sup>

## Internal Qualities

### Introduction

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا lived in the home of nubuwwah—when she had not yet passed the age of nine—after moving, in the prime of her life, from her father’s home to the home of the greatest nurturer, teacher, and trainer. The Messenger of Allah ﷺ encompassed her with his advice and included her in his guidance and instruction. Add to this, her emulating his actions and behaviour, following his path, and practicing upon his biography.

She relates a great angle, that of guidance and direction from the Messenger of Allah ﷺ, where she erred. This proves her truthfulness and honesty in conveying from the Messenger of Allah ﷺ and the Nabī’s ﷺ concern to teach and rectify her. Some examples are forthcoming:

She reports:

قلت للنبي صلى الله عليه وسلم حسبك من صفية كذا وكذا تعني قصيرة فقال لقد قلت كلمة لو مزجت بماء البحر لمزجته

I said to the Nabī ﷺ, “Enough for you in Ṣafīyyah is that she is like this and that.” i.e. short-statured.

He reprimanded, “You have uttered such a statement, if it is mixed with the water of the ocean, it would spoil it.”<sup>2</sup>

She reports:

وحكيت له إنسانا فقال ما أحب أني حكيت إنسانا وأن لي كذا وكذا

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1 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 2468; Ṣaḥīḥ Muslim, Ḥadīth: 1479.

2 Sunan Abī Dāwūd, Ḥadīth: 4875; Jāmi‘ al-Tirmidhī, Ḥadīth: 2502. It has been classified ṣaḥīḥ by Ibn Daqīq al-‘Īd in *al-Iqtirāḥ*, pg. 118; al-Shawkānī in *al-Faṭḥ al-Rabbānī*, vol. 11 pg. 5593; and al-Albānī in *Ṣaḥīḥ Sunan Abī Dāwūd*.

I mimicked<sup>1</sup> a person before him upon which he commented, “I would not like to mimic someone even if I was given an enormous recompense.”<sup>2</sup>

عن عروة بن الزبير أن عائشة رضي الله عنها زوج النبي صلى الله عليه وسلم قالت دخل رهط من اليهود على رسول الله صلى الله عليه وسلم فقالوا السام عليكم قالت عائشة ففهمتها فقلت وعليكم السام واللعنة قالت فقال رسول الله صلى الله عليه وسلم مهلا يا عائشة إن الله يحب الرفق في الأمر كله فقلت يا رسول الله أولم تسمع ما قالوا قال رسول الله صلى الله عليه وسلم قد قلت وعليكم

‘Urwah ibn al-Zubayr reports that ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, the wife of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, reported:

A group<sup>3</sup> of Jews entered the presence of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said, “*Al-Sām ‘alaykum*, i.e. may death<sup>4</sup> befall you.”

‘Ā’ishah says: I caught up so I retorted, “May death and curse be upon you.”

“Take it easy, O ‘Ā’ishah,” instructed the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. “Indeed, Allah loves compassion in all affairs.”

I submitted, “O Messenger of Allah, did you not hear what they said?”

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ explained, “I told them: *and the same be upon you*.”<sup>5</sup>

Another narration of Muslim reads:

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1 *Ḥakaytu*: mimicked his action. It is said: *ḥakāhu* and *ḥākāhu*. Generally used for despised mimicking. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 1 pg. 421.

2 *Sunan Abī Dāwūd*, Ḥadīth: 4875; *Jāmi’ al-Tirmidhī*, Ḥadīth: 2502; *Musnad Aḥmad*, vol. 6 pg. 136, Ḥadīth: 25094; *Sunan al-Bayhaqī*, vol. 10 pg. 247, Ḥadīth: 20954. Abū Dāwūd has kept silent on the ḥadīth. Al-Tirmidhī comments, “ḥasan, ṣaḥīḥ.” Ibn Daqīq al-‘Īd classified it ṣaḥīḥ in *al-Iqtirāḥ*, Ḥadīth: 118, and so did al-Albānī in *Ṣaḥīḥ Sunan Abī Dāwūd*.

3 *Al-rahṭ min al-rijāl*: less than ten men. It is said: up to forty. No woman is among them. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 2 pg. 283.

4 *Al-sām*: death. It is said: a speedy death. *Fath al-Bārī*, vol. 10 pg. 135; vol. 11 pg. 42.

5 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6024; *Ṣaḥīḥ Muslim*, Ḥadīth: 2165.

أتى النبي صلى الله عليه وسلم أناس من اليهود فقالوا السام عليك يا أبا القاسم قال  
وعليكم قالت عائشة قلت بل عليكم السام والذام فقال رسول الله صلى الله عليه وسلم  
يا عائشة لا تكوني فاحشة فقال ما سمعت ما قالوا فقال أوليس قد رددت عليهم الذي  
قالوا قلت وعليكم

Some Jewish men came to the Nabī ﷺ and said, “Al-Sām ‘alaykum, i.e. death  
be upon you, O Abū al-Qāsim.”

“And upon you the same,” he replied.

She says: I said, “Death and reproach<sup>1</sup> be upon you!”

The Messenger of Allah ﷺ said, “O ‘Ā’ishah, be not vulgar.”

I submitted, “Did you not hear what they said?”

He explained, “Did I not respond to their statement by saying: *and upon you the  
same?*”<sup>2</sup>

The Messenger of Allah ﷺ warned her:

يا عائشة إياك ومحقرات الذنوب فإن لها من الله عز وجل طالبا

O ‘Ā’ishah, beware of minor sins for they have a claimant from the side of  
Allah—the Mighty and Majestic.<sup>3</sup>

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا would comply, learn, and hasten to carry out the instructions  
of the Nabī ﷺ. Evidence to this is the following ḥadīth:

اشترت نمرقة وسادة فيها تصاوير فلما رآها رسول الله قام على الباب فلم يدخل فعرفت  
في وجهه الكراهية فقالت يا رسول الله أتوب إلى الله وإلى رسوله ماذا أذنبت فقال ما

1 *Al-Dhām*: it is one pronunciation of the word *al-dhām* (disparagement), the opposite of praise. *Dhām* is pronounced with a tashdīd, *dhām* without a tashdid, and *dhaym* with a yā sākin. *Fath al-Bārī*, vol. 11 pg. 42.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 2165.

3 *Musnad Aḥmad*, vol. 6 pg. 70, 151. Al-Mundhirī in *al-Targhīb wa al-Tarhīb*, vol. 3 pg. 289 and al-Albānī in *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, Ḥadīth: 513, 2731 have authenticated the isnād.

بال هذه النمركة فقالت اشتريتها لك تقعد عليها وتتوسدها فقال رسول الله إن أصحاب هذه الصور يعذبون ويقال لهم أحيوا ما خلقتم ثم قال إن البيت الذي فيه الصور لا تدخله الملائكة

She purchased a small cushion<sup>1</sup> which had pictures of animated objects on it. As soon as the Messenger of Allah ﷺ glanced at it, he stood at the door and did not enter. She sensed revulsion from his facial expressions so she submitted, “O Messenger of Allah, I repent to Allah and His Messenger. What have I done wrong?”

He explained, “What is this cushion all about?”

She said, “I purchased it for you to sit upon and use as a pillow.”

The Messenger of Allah ﷺ explained, “Designers of these animated objects will be subjected to punishment and it will be said to them: Bring alive what you have created!”

He added, “Angels do not enter the home in which there are pictures.”<sup>2</sup>

Muslim adds in another ḥadīth of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا:

فأخذته فجعلته مرفقتين فكان يرتفق بهما في البيت

I took it and converted it into two elbow rests upon which he would rest his elbows when at home.<sup>3</sup>

Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا narrates to us about the character and mannerisms of the Messenger of Allah ﷺ from which she learnt plenty. She says to an enquirer about his character:

ألست تقرأ القرآن قال بلى قالت فإن خلق نبي الله صلى الله عليه وسلم كان القرآن

“Do you not recite the Qur’ān?”

1 Al-Namraqah or al-Numruqah: small pillow. It is said: an arm rest. *Sharḥ Muslim*, vol. 14 pg. 90.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2105; *Ṣaḥīḥ Muslim*, Ḥadīth: 2107.

3 *Ṣaḥīḥ Muslim*, Ḥadīth: 2107.



“Definitely,” the person replies.

She proclaims, “The character of the Nabī ﷺ was the Qur’ān.”<sup>1</sup>

She describes him as:

لم يكن فاحشا ولا متفحشا ولا صاحبا في الأسواق ولا يجزي بالسيئة السيئة ولكن يعفو  
ويصفح

He was neither obscene nor uttered obscenities, nor was he rowdy in the market areas. He never treated evil with evil. Instead, he forgave and overlooked.<sup>2</sup>

She elucidates on the virtue of good character saying:

سمعت رسول الله صلى الله عليه وسلم يقول إن المؤمن ليدرك بحسن الخلق درجة  
الصائم القائم

I heard the Messenger of Allah ﷺ asserting, “Certainly, a believer will obtain the rank of fasting and standing in prayer [at night] owing to good character.”<sup>3</sup>

There are many other reports of hers on this topic which had greatly impacted the soul of Sayyidah ‘Ā’ishah al-Ṣiddīqah رَضِيَ اللهُ عَنْهَا and infused it with noble and praiseworthy traits.

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1 *Ṣaḥīḥ Muslim*, Ḥadīth: 746.

2 *Jāmi’ al-Tirmidhī*, Ḥadīth: 2016; *Musnad Aḥmad*, vol. 6 pg. 174, Ḥadīth: 25456; *Musnad Abī Dāwūd al-Ṭayālīsī*, vol. 3 pg. 125; *Ṣaḥīḥ Ibn Ḥibbān*, vol. 14 pg. 355, Ḥadīth: 6443; *Sunan al-Bayhaqī*, vol. 7 pg. 45, Ḥadīth: 13682. Al-Tirmidhī comments, “ḥasan, ṣaḥīḥ.” It has been declared ṣaḥīḥ by al-Albānī in *Ṣaḥīḥ Sunan al-Tirmidhī*, Ḥadīth: 2016; al-Wādī’ī in *al-Ṣaḥīḥ al-Musnad*, Ḥadīth: 1592; and Shu‘ayb al-Arnā’ūṭ in *Taḥqīq Musnad Aḥmad*, vol. 6 pg. 174.

3 *Sunan Abī Dāwūd*, Ḥadīth: 4798; *Musnad Aḥmad*, vol. 6 pg. 133, Ḥadīth: 25057; *Ṣaḥīḥ Ibn Ḥibbān*, vol. 2 pg. 228, Ḥadīth: 480; *al-Mustadrak*, vol. 1 pg. 128; *Shu‘ab al-Īmān*, vol. 6 pg. 236, Ḥadīth: 7997. Ibn Muflīḥ says in *al-Ādāb al-Shar‘iyyah*, vol. 2 pg. 195, “All his narrators are reliable. Regarding al-Muṭṭalib, Abū Zur‘ah says, ‘I hope that he heard from ‘Ā’ishah,’ while Abū Ḥātim confirms, ‘He did not meet her.’” Al-Suyūṭī classified it ḥasan in *al-Jāmi’ al-Ṣaḥīḥ*, Ḥadīth: 2098 while al-Albānī classified it ṣaḥīḥ in *Ṣaḥīḥ Sunan Abī Dāwūd*, Ḥadīth: 4798.

## 1. Worship

Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا was intensely inspired by the worship of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his attitude towards it, as she was the closest of all people to the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the most learned of his private worship. Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا describes to the Ummah in many aḥādīth a perfect image of the worship of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.<sup>1</sup>

One of the most amazing reports of hers concerning the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in this regard is the report of Ibn ‘Umayr who entreats:

أخبرنا بأعجب شيء رأيت من رسول الله صلى الله عليه وسلم قال فسكتت ثم قالت لما كان ليلة من الليالي قال يا عائشة ذريني أتعبد الليلة لربي قلت والله إني لأحب قربك وأحب ما سرك قالت فقام فتطهر ثم قام يصلي قالت فلم يزل يبكي حتى بل حجره قالت ثم بكى فلم يزل يبكي حتى بل لحيته قالت ثم بكى فلم يزل يبكي حتى بل الأرض فجاء بلال يؤذنه بالصلاة فلما رآه يبكي قال يا رسول الله لم تبكي وقد غفر الله لك ما تقدم وما تأخر قال أفلا أكون عبدا شكورا لقد نزلت علي الليلة آية ويل لمن قرأها ولم يتفكر فيها إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ آيَةً كُلِّهَا

“Inform us of the most remarkable aspect you saw of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”

She remained silent for a while and then explained, “One night he said, ‘O ‘Ā’ishah, allow me<sup>2</sup> to worship my Rabb tonight.’

‘By Allah, I love your proximity,’ submitted I, ‘but I love what pleases you.’”

She continues: “He got up, attained purity, and then stood up to pray. He then wept and continued weeping until his lap was soaked. He continued weeping until his beard was soaked. He kept on weeping until the earth became wet.

Bilāl then came to apprise him of ṣalāh. When he saw him weeping, he enquired, ‘O Messenger of Allah, why are you weeping whereas Allah has forgiven your previous and future errors?’

1 *Sīrat al-Sayyidah ‘Ā’ishah*, pg. 208; *al-Sayyidah ‘Ā’ishah Umm al-Mu’minīn wa ‘Ālimat Nisā’ al-Islām*, pg. 161.

2 *Dharīnī: leave me. Lisān al-‘Arab*, vol. 5 pg. 281.

‘Should I not be a grateful servant,’ he responded. ‘Tonight, a verse was revealed upon me. Woe to the one who reads it but does not ponder:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي  
تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا  
بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ  
الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

*Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and earth are signs for a people who use reason.<sup>1,2</sup>*

Such incidents had genuinely impacted her relationship with Allah *سُبْحَانَهُ وَتَعَالَى*. She worshipped meticulously, stood in prayer at night, and was constant in Tahajjud.<sup>3</sup>

Qāsim ibn ‘Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq reports the prolonged standing postures of his aunt Umm al-Mu’minīn Sayyidah ‘Ā’ishah *رَضِيَ اللَّهُ عَنْهَا*. He—may Allah have mercy upon him—relates:

كنت إذا غدوت أبدأ ببيت عائشة أسلم عليها فغدوت يوما فإذا هي قائمة تسبح وتقرأ  
فمنَّ اللهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ وتدعو و تبكي وتردها فقامت حتى مللت القيام  
فذهبت إلى السوق لحاجتي ثم رجعت فإذا هي قائمة كما هي تصلي و تبكي

My habit in the morning was to begin with the house of ‘Ā’ishah and greet her. Once I came and found her standing in prayer reciting: *So Allah conferred*

1 Sūrah al-Baqarah: 164.

2 *Ṣaḥīḥ Ibn Ḥibbān*, Ḥadīth: 620. al-Mundhirī labelled it *ṣaḥīḥ* in *al-Targhīb wa al-Tarhīb*, vol. 2 pg. 316. Al-Albānī classified it *ḥasan* in *Ṣaḥīḥ al-Targhīb*, Ḥadīth: 1468 and so did al-Wādī’ī in *al-Ṣaḥīḥ al-Musnad*, Ḥadīth: 1654. The origin of it appears in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.

3 *Muṣannaf ‘Abd al-Razzāq*, vol. 8 pg. 454, Ḥadīth: 15887.

favour upon us and protected us from the punishment of the Scorching Fire.<sup>1</sup> She was supplicating and weeping and repeating this verse. I continued waiting until I got tired of standing. So, I went to the marketplace for my work and returned only to find her standing in prayer and crying as was.<sup>2</sup>

‘Abd Allāh ibn Abī Mūsā relates:

أرسلني مدرك أو ابن مدرك إلى عائشة أسألها عن أشياء قال فأتيتها فإذا هي تصلي الضحى فقلت أقعد حتى تفرغ فقالوا هيهات أي انتظارك سيطول لأنها تطيل الصلاة من ركوع وسجود وقيام

Mudrik—or the son of Mudrik—sent me to ‘Ā’ishah to ask her about a few issues. I reached her and found her performing Ṣalāt al-Ḍuḥā. I said to myself, “I will sit and wait till she is done.” They said, “You will wait for a long time<sup>3</sup>” for she would lengthen the ṣalāh; the *rukū’* (bowing), *sujūd* (prostration), and *qiyām* (standing).

She favoured Ṣalāt al-Tarawīḥ with great importance. When Ramaḍān would set in, she would command her freed slave Dhakwān to lead them in ṣalāh and recite from the muṣḥaf.<sup>4</sup>

She describes her standing in prayer with the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

كنت أقوم مع رسول الله صلى الله عليه وسلم ليلة التمام فيقرأ بالبقرة وآل عمران والنساء فلا يمر بآية فيها استبشار إلا دعا ورغب ولا بآية فيها تخويف إلا دعا واستعاذ

1 Sūrah al-Ṭūr: 27.

2 Ibn Abī al-Dunyā narrated it through his chain as appears in Ibn Rajab: *Faḥ al-Bārī*, vol. 4 pg. 247; *Ṣifat al-Ṣafwah*, vol. 2 pg. 31.

3 *Musnad Aḥmad*, vol. 6 pg. 125, Ḥadīth: 24989. Al-Haythamī comments in *Majma‘ al-Zawā’id*, vol. 7 pg. 356, “The narrators are those of *Ṣaḥīḥ al-Bukhārī*.” Shu‘ayb al-Arnā‘ūṭ classified it ṣaḥīḥ in *Taḥqīq Musnad Aḥmad*.

4 Al-Bukhārī narrates it without an isnād with words of certainty before Ḥadīth: 692. *Sunan al-Bayhaqī*, vol. 2 pg. 253, Ḥadīth: 3497. Al-Nawawī classified the isnād ṣaḥīḥ in *al-Khulāṣah*, vol. 1 pg. 500. Refer to Ibn Ḥajar: *Taghlīq al-Ta‘līq*, vol. 2 pg. 290.

I would stand with the Messenger of Allah ﷺ on the night of the full moon<sup>1</sup>. He would recite al-Baqarah, Āl ‘Imrān, and al-Nisā’. Whenever he passed a verse of good tidings, he supplicated and expressed his desire and interest and whenever he recited a verse of warning, he supplicated and sought protection.<sup>2</sup>

She would follow him in ṣalāh standing in her room. Sayyidunā ‘Abd Allāh ibn ‘Amr رضي الله عنه reports:

لما انكسفت الشمس على عهد رسول الله صلى الله عليه وسلم نودي بالصلاة جامعة فركع رسول الله صلى الله عليه وسلم ركعتين في سجدة ثم قام فركع ركعتين في سجدة ثم جلي عن الشمس فقالت عاتشة ما ركعت ركوعا قط ولا سجدت سجودا قط كان أطول منه

When the sun eclipsed during the lifetime of the Messenger of Allah ﷺ, an announcement was made calling the people to congregational ṣalāh. The Messenger of Allah ﷺ performed two rukū’s in one rak‘ah. He then stood up [for a second rak‘ah] and bowed twice in one rak‘ah. At last, the eclipse was over and the sun shone brightly. ‘Ā’ishah commented, “I never performed a rukū’ or sajdah longer than that!”<sup>3</sup>

She was punctual and consistent with optional forms of obedience, in emulation of the Nabī ﷺ. She reports his declaration:

إن أحب الأعمال إلى الله ما دووم عليه وإن قل وتقول وكان آل محمد صلى الله عليه وسلم إذا عملوا عملا أثبتوه

“Undoubtedly, the most beloved actions to Allah are those done with consistency even though they are a little.”

She would say, “When the family of Muḥammad ﷺ carried out an action, they carried it out with consistency.”<sup>4</sup>

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1 *Laylat al-tamām*: It is the 14th night of the month since the moon’s light is complete on that night. The tā’ may be recited with a fathāh or kasrah. It is said that *laylat al-timām* (with a kasrah) is the longest night of the year. *Al-Nihāyah*, vol. 1 pg. 536.

2 *Musnad Aḥmad*, vol. 6 pg. 92; *Musnad Abī Ya’lā*, Ḥadīth: 4842. Ḥāfiẓ declared it ḥasan in *Natā’ij al-Afkār*, vol. 3 pg. 155. al-Albānī comments in *Aṣl Ṣifat al-Ṣalāh*, vol. 2 pg. 506, “The isnād is jayyid (good).”

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1051; *Ṣaḥīḥ Muslim*, Ḥadīth: 2152. The wording is Muslim’s.

4 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5861; *Ṣaḥīḥ Muslim*, Ḥadīth: 782. The wording is Muslim’s.

If she slept away without completing her daily quota, she would complete it the next day. Qāsim bin Muḥammad entered her home before the morning prayer and found her performing ṣalāh:

قال لها ما هذه الصلاة قالت نمت عن جزئي الليلة فلم أكن لأدعه

He enquired, “What ṣalāh was this?”

She replied, “I slept away last night without completing my juz’ and I did not want to discard it completely.”<sup>1</sup>

She would encourage consistency in worship, especially Qiyām al-Layl.

عن عبد الله بن قيس قال قالت عائشة لا تدع قيام الليل فإن رسول الله صلى الله عليه وسلم كان لا يدعه وكان إذا مرض أو كسل صلى قاعدا

‘Abd Allāh ibn Qays reports:

‘Ā’ishah said to me, “Do not omit Qiyām al-Layl for the Messenger of Allah ﷺ would never leave it out. When he was ill, or lazy, he would perform it while sitting.”<sup>2</sup>

She would fast regularly:

أن عائشة زوج النبي صلى الله عليه وسلم كانت تصوم الدهر ولا تفطر إلا يوم أضحى أو يوم فطر

‘Abd al-Raḥmān ibn al-Qāsim reports from his father:

‘Ā’ishah, the wife of the Nabī ﷺ would fast continuously. She would not fast only on ʿĪd al-Aḍḥā and ʿĪd al-Fitr.<sup>3</sup>

1 Al-Dāraquṭnī: *al-Sunan*, vol. 1 pg. 246.

2 *Sunan Abī Dāwūd*, Ḥadīth: 1307; *Musnad Aḥmad*, vol. 6 pg. 249, Ḥadīth: 26157; *al-Mustadrak*, vol. 1 pg. 452. al-Albānī labelled it ṣaḥīḥ in *Ṣaḥīḥ Sunan Abī Dāwūd*, Ḥadīth: 1307. Al-Wādiī commented in *al-Ṣaḥīḥ al-Musnad*, Ḥadīth: 1618, “It is ṣaḥīḥ according to the standard of Muslim.”

3 *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 68.

Another narration states:

أن عائشة كانت تسرد الصوم

‘Ā’ishah would fast continuously<sup>1,2</sup>

She would not avoid fasting even on extremely hot days. Once, Sayyidunā ‘Abd al-Raḥmān ibn Abī Bakr رَضِيَ اللَّهُ عَنْهُمَا entered her presence on the Day of ‘Arafah. She was fasting and water was being sprinkled on her. ‘Abd al-Raḥmān said to her:

أفطري فقالت أفطر وقد سمعت رسول الله يقول إن صوم يوم عرفة يكفر العام الذي قبله

“Open your fast.”

She retorted, “How can I break my fast when I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, ‘Indeed, fasting on the Day of ‘Arafah expiates the sins of the previous year.’”<sup>3</sup>

She would fast while travelling:

عن ابن أبي مليكة قال صحبت عائشة في السفر فما أفطرت حتى دخلت مكة

Ibn Abī Mulaykah reports, “I accompanied ‘Ā’ishah on a journey. She never skipped a fast right up until she entered Makkah.”<sup>4</sup>

عن القاسم قال قد رأيت عائشة تصوم في السفر حتى أذلقتها السموم

Qāsim reports, “I saw ‘Ā’ishah fasting while travelling until the hot winds weakened<sup>5</sup> her.”<sup>6</sup>

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1 She would fast on those days concerning which no prohibition of fasting has appeared viz. the two ʿīds, the Days of Tashrīq, and the days of menstruation. This removes the objection of her fasting continuously because many aḥādīth prohibit fasting continuously. The object of the narration is to show that she would fast in great abundance. *Faṭḥ al-Bārī*, vol. 4 pg. 221; al-Suyūṭī: *Sharḥ Muslim*, vol. 3 pg. 245.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 75; al-Faryābī: *al-Siyām*, pg. 100, Ḥadīth: 131; *Siyar Aʿlām al-Nubalāʾ*, vol. 2 pg. 187.

3 *Musnad Aḥmad*, vol. 6 pg. 128, Ḥadīth: 25014.

4 *Muṣannaf Ibn Abī Shaybah*, vol. 3 pg. 15.

5 *Adhlaqahā al-samūm*: hot winds weakened her. *Tāj al-ʿArūs*, pg. 25 pg. 321.

6 *Muṣannaf Ibn Abī Shaybah*, vol. 3 pg. 16.

She sought permission from the Nabī ﷺ to sit in i'tikāf and he awarded her permission. She reports:

كان رسول الله صلى الله عليه وسلم يعتكف في كل رمضان وإذا صلى الغداة دخل مكانه الذي اعتكف فيه قال فاستأذنته عائشة أن تعتكف فأذن لها فضربت فيه قبة فسمعت بها حفصة فضربت قبة وسمعت زينب بها فضربت قبة أخرى فلما انصرف رسول الله صلى الله عليه وسلم من الغداة أبصر أربع قباب فقال ما هذا فأخبر خبرهن فقال ما حملهن على هذا أكبر انزعواها فلا أراها فنزعت فلم يعتكف في رمضان حتى اعتكف في آخر العشر من شوال

The Messenger of Allah ﷺ would sit in i'tikāf every Ramaḍān. After performing Fajr, he would enter his secluded section. The narrator says: 'Ā'ishah sought his permission to sit in i'tikāf and he awarded her permission. She pitched a tent in the Masjid. Ḥafṣah heard of this so she pitched a tent. Zaynab heard of this so she pitched another tent. When the Messenger of Allah ﷺ returned from performing Fajr, he saw 4 tents and asked, "What is this?" When he was informed of their story, he said, "What has made them do this? Is it piety? Remove them as I do not want to see them."<sup>1</sup>

They were accordingly removed. Consequently, he did not sit in i'tikāf in Ramaḍān and instead sat the last ten days of Shawwāl in i'tikāf.<sup>2</sup>

This depicts her hastening towards obedience and her rushing towards worship, in emulation of the Nabī ﷺ.

1 Ḥāfiẓ Ibn Ḥajar explains:

وكأنه صلى الله عليه وسلم خشي أن يكون الحامل لمن على ذلك المباهاة والتنافس الناشئ عن الغيرة حرصا على القرب منه خاصة فيخرج الاعتكاف عن موضوعه أو لما أذن لعائشة وحفصة أولا كان ذلك خفيفا بالنسبة إلى ما يقضي إليه الأمر من توارد بقية النسوة على ذلك فيضيق المسجد على المصلين أو بالنسبة إلى أن اجتماع النسوة عنده يصيره كالجالس في بيته وربما شغلته عن التخلي لما قصد من العبادة فيفوت مقصود الاعتكاف

Seems as if he feared that the factor prompting them to this was competition and rivalry which is the product of possessive jealousy, in eagerness to be close to him specifically, which will shift i'tikāf from its objective. Or when he permitted 'Ā'ishah and Ḥafṣah in the start, this was light in relation to what matters will lead to, i.e. the rest of the women observing the same making the Masjid constrained for the worshippers. Or from this angle that the gathering of women [his wives] by him will just be as good as him sitting at home, because majority of the time, they will divert him from being in seclusion and worshipping as he intended, thus defeating the object of i'tikāf. *Faṭḥ al-Bārī*, vol. 4 pg. 276.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2041; *Ṣaḥīḥ Muslim*, Ḥadīth: 1172. The wording is al-Bukhārī's.



Owing to her passion to spend the Night of Qadr exerting herself in worship and prayer, she enquired from the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about what supplication to make if she happens to find that night. She reports:

قلت يا رسول الله أرأيت إن علمت أي ليلة ليلة القدر ما أقول فيها قال قولي اللهم إنك  
عفو كريم تحب العفو فاعف عني

I enquired, “O Messenger of Allah, if I happen to come to know which night is the Night of Qadr, what should I recite?”

“Say:

اللَّهُمَّ إِنَّكَ عَفُوٌّ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

O Allah, You are Pardoning Benevolent and fond of pardoning, so pardon me.”<sup>1</sup>

With regards to Ḥajj, she was extremely eager not to miss it. She had asked the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

يا رسول الله ألا نغزو ونجاهد معكم فقال لكن أحسن الجهاد وأجمله الحج حج مبرور  
فقال رضي الله عنها فلا أدع الحج بعد إذ سمعت هذا من رسول الله صلى الله عليه  
وسلم

“O Messenger of Allah, should we not fight and wage war alongside you?”

He explained, “For you [women], the finest and best jihād is Ḥajj, an accepted Ḥajj.”

She vowed, “I will not miss Ḥajj after hearing this from the Messenger of Allah

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”<sup>2</sup>

1 *Jāmi‘ al-Tirmidhī*, Ḥadīth: 3513; *Sunan Ibn Mājah*, Ḥadīth: 3119; *Musnad Aḥmad*, vol. 6 pg. 171, Ḥadīth: 25426; *Sunan al-Nasa’ī*, vol. 4 pg. 407, Ḥadīth: 7712; *al-Mustadrak*, vol. 1 pg. 712; *Shu‘ab al-Īmān*, vol. 3 pg. 338, Ḥadīth: 3700. Al-Tirmidhī labels it ḥasan ṣaḥīḥ. Al-Nawawī has classified the isnād ṣaḥīḥ in *al-Adhkār*, Ḥadīth: 247. Ibn al-Qayyim has classified it ṣaḥīḥ in *A’lām al-Mūqī’in*, vol. 4 pg. 249; and al-Albānī concurs in *Ṣaḥīḥ Sunan al-Tirmidhī*, Ḥadīth: 3513. Al-Wādi’ī says in *Aḥādīth Mu‘allah*, Ḥadīth: 459, “Its apparent suggests it is ḥasan. However, al-Dāraquṭnī affirms that ‘Abd Allāh ibn Buraydah did not hear directly from ‘Ā’ishah. Moreover, he differed therein regarding Sufyān.”

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1861.

She performed Ḥajj on several occasions after the demise of the Nabī ﷺ. She would not mix with men while making ṭawāf but would perform ṭawāf away<sup>1</sup> from the men. A woman suggested:

انطلقى نستلم يا أم المؤمنين قالت عنك وأبت

“Come, let us make istilām, O Umm al-Mu’minīn.”

She refused saying, “You go.”<sup>2</sup>

When she intended making ṭawāf during the day, the *maṭāf* was cleared from men.<sup>3</sup>

The spots where she would stay during the Days of Ḥajj were marked. In the initial stages, she would alight close to the border of ‘Arafah, at Namirah, in emulation of the Nabī ﷺ. However, after seeing the crowd of people there, she pitched her tent at a good distance from there and moved to al-Arāk<sup>4</sup>. At times, she would stay adjacent to Mount Thabīr<sup>5</sup>. She would recite the Talbiyah for as long as she was in her home and those with her would do the same. After mounting and focusing on the *mawqaf* [place of wuqūf], she would discontinue the Talbiyah. It was her habit to perform ‘Umrah after Ḥajj from Makkah in the month of Dhū al-Ḥijjah. Afterwards, she abandoned this practice and would then leave before the crescent of Muḥarram and arrive at Juḥfah where she would stay until the crescent rose. After seeing the crescent, she would begin reciting the Talbiyah for ‘Umrah.<sup>6</sup>

She would fast on the Day of ‘Arafah and perform *wuqūf* until the earth between her and the people was whitened, after which she would call for a drink and break her fast.<sup>7</sup>

1 *Ḥajrah*: on one side, away from them. *Sharḥ al-Sunnah*, vol. 7 pg. 120.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1618.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1618 with the wording:

ولكنهن كن إذا دخلن البيت قمن حتى يدخلن وأخرج الرجال

When they [females] intended to enter the House, they would wait until the men are taken out before entering.

4 *al-Arāk*: an area in ‘Arafah from the direction of Shām. *Sharḥ al-Zarqānī ‘alā al-Muwaṭṭa’*, vol. 2 pg. 345.

5 *Thabīr*: a famous mountain by Makkah. *al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 1 pg. 207.

6 *Muwaṭṭa’ Mālik*, vol. 3 pg. 489.

7 *Muwaṭṭa’ Mālik*, vol. 3 pg. 550; *Muṣannaf Ibn Abī Shaybah*, vol. 3 pg. 588; al-Bayhaqī: *Ma’rifat al-Sunan wa al-Āthār*, vol. 6 pg. 348. Ibn Ḥajar labelled the isnād ṣaḥīḥ in *al-Dirāyah*, vol. 2 pg. 22.

When her menstrual cycle began during her Ḥajj with the Nabī ﷺ, she cried remorsefully over the rituals of Ḥajj that she would miss. The Nabī ﷺ comforted her by his words:

هذا شيء كتبه الله على بنات آدم

This is something Allah decreed for the daughters of Ādam.<sup>1</sup>

He commanded her to do as the Ḥujjāj do besides Ṭawāf of the House of Allah. After attaining purity and making ṭawāf, she submitted:

يا رسول الله أتطلقون بحجة وعمرة وأنطلق بحجة قال ثم أمر عبد الرحمن بن أبي بكر الصديق أن ينطلق معها إلى التعيم فاعتمرت عمرة في ذي الحجة بعد أيام الحج

“O Messenger of Allah, are you returning with a Ḥajj and ‘Umrah whereas I only return with a Ḥajj?”

Hearing this, he commanded ‘Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq to take her to Tan‘īm [from where she may perform ‘Umrah]. She, thus, performed an ‘Umrah in Dhū al-Ḥijjah after the Days of Ḥajj.<sup>2</sup>

## 2. Benevolence & Generosity

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was extremely benevolent and generous, lavish in spending charity. Wealth would not remain in her possession. She would spend it on the poor and destitute. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا sold a house she owned for 100 000 gold coins and spent the wealth on the poor. Sayyidunā ‘Abd Allāh ibn al-Zubayr رَضِيَ اللهُ عَنْهُ censured her for this. ‘Urwah ibn al-Zubayr رَضِيَ اللهُ عَنْهُ reports:

كان عبد الله بن الزبير أحب البشر إلى عائشة بعد النبي صلى الله عليه وسلم وأبي بكر وكان أبر الناس بها وكانت لا تمسك شيئاً مما جاءها من رزق الله إلا تصدقت فقال ابن الزبير ينبغي أن يؤخذ على يديها فقالت أيؤخذ على يدي علي نذر إن كلمته فاستشفع إليها برجال من قريش وبأخوال رسول الله صلى الله عليه وسلم خاصة فامتنت فقال له الزهريون أخوال النبي صلى الله عليه وسلم منهم عبد الرحمن بن الأسود بن عبد

1 *Faḥ al-Bārī*, vol. 3 pg. 589.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 7230.

يغوث والمسور بن مخرمة إذا استأذنا فافتحم الحجاب ففعل فأرسل إليها بعشر رقاب فأعتقتهم ثم لم تزل تعتقهم حتى بلغت أربعين فقالت وددت أنني جعلت حين حلفت عملاً أعمله فأفرغ منه

‘Abd Allāh ibn al-Zubayr was the most beloved person to ‘Ā’ishah after the Nabī ﷺ and Abū Bakr. He was the kindest of people to her. She would not withhold any of the sustenance of Allah that reached her but would spend it in charity.

Ibn al-Zubayr said, “It is time that her hand be withheld.”<sup>1</sup>

She said, “My hand should be withheld? A vow is upon me if I talk to him.”

He interceded through many noble men of Quraysh and through the maternal uncles of the Nabī ﷺ in particular. However, she refused to budge.

The Zuhriyyūn<sup>2</sup> told him, “The maternal uncles of the Nabī ﷺ, among them is ‘Abd al-Rahmān ibn al-Aswad ibn ‘Abd Yaghūth and Miswar ibn Makhramah. When they seek permission to enter, you should rush through the veil.”

He done just that [and she spoke to him]. He then sent to her ten slaves which she freed. She continued emancipating slaves until she freed forty. She remarked, “I wished that I had stipulated an action when making the oath, which I would carry out and get done with.”<sup>3</sup>

The following report of ‘Urwah ibn al-Zubayr bears testimony to her lavish spending and generosity:

أن معاوية بن أبي سفيان بعث إلى عائشة رضي الله عنها بمائة ألف فقسمتها حتى لم تترك منها شيئاً فقالت بريرة أنت صائمة فهلا ابتعت لنا بدرهم لحما فقالت عائشة لو أنني ذكرت لفعلت

Mu‘āwiyah ibn Abī Sufyān sent 100 000 silver coins to ‘Ā’ishah ﷺ. She distributed them leaving nothing behind.

1 She should be banned and prevented from giving. *Umdat al-Qārī*, vol. 16 pg. 77.

2 *Al-Zuhriyyūn*: Those attributed to Zuhrah. His name was al-Mughīrah ibn Kilāb. *Umdat al-Qārī*, vol. 16 pg. 77.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3505.

Barīrah submitted, “You are fasting. Why did you not purchase meat for us for one silver coin?”

‘Ā’ishah said, “Had I remembered, I would have.”<sup>1</sup>

He also reports:

رأيتها تصدق بسبعين ألفاً وإنها لترقع جانب درعها

I saw her spending 70 000 [silver coins] in charity whereas the side of her dress was patched<sup>2, 3</sup>

Umm Dharrah reports:

بعث ابن الزبير إلى عائشة بمال في غراريتين يكون مائة ألف فدعت بطبق وهي يومئذ صائمة فجعلت تقسم في الناس قال فلما أمست قالت يا جارية هاتي فطري فقال أم ذرة يا أم المؤمنين أما استطعت فيما أنفقت أن تشتري بدرهم لحما تفطرين عليه فقالت لا تعنفيني لو كنت أذكرتني لفعلت

Ibn al-Zubayr sent to ‘Ā’ishah two bags<sup>4</sup> filled with wealth, amounting to 100 000 silver coins. She called for a tray—she was fasting that day—and began distributing the wealth among the people. As evening set in, she said, “O slave girl, bring food to break my fast.”

1 *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 67; *Ḥilyat al-Awliyā’*, vol. 2 pg. 47; *Siyar A’lām al-Nubalā’*, vol. 2 pg. 187.

2 In the printed version, the wording is:

ترفع جانب درعها

The side of her dress was raised.

Probably, this is a typo. The correct wording is:

ترقع جانب درعها

The side of her dress was patched.

And Allah knows best. The meaning is that she would patch her dress. *Al-dir’* of a woman: her dress. *Gharīb al-Ḥadīth*, vol. 2 pg. 694; *Mashāriq al-Anwār*, vol. 1 pg. 256; *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 2 pg. 114.

3 Aḥmad: *al-Zuhd*, pg. 165; *al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 66; *Ḥilyat al-Awliyā’*, vol. 2 pg. 47; *Siyar A’lām al-Nubalā’*, vol. 2 pg. 187. Al-Dhahabī labelled it ṣaḥīḥ.

4 *Al-ghirārah* – with a kasrah on the *ghayn*: big bag made from wool or hair. *Lisān al-‘Arab*, vol. 5 pg. 16; *Tāj al-‘Arūs*, vol. 13 pg. 226.

Umm Dharrah said, “O Umm al-Mu’minīn, were you not capable of purchasing with one silver coin from those that you spent some meat with which you could break your fast?”

She said, “Do not reproach<sup>1</sup> me. Had you reminded me, I would have done so.”<sup>2</sup>

She sold her apartment to Sayyidunā Mu’āwiyah رَضِيَ اللَّهُ عَنْهُ for 180 000 silver coins. The wealth was carried to her. She did not move<sup>3</sup> from her place until she distributed all of it.<sup>4</sup>

Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا reports:

لبست مرة درعا لي جديدا فجعلت أنظر إليه وأعجبت به فقال أبو بكر ما تنظرين إن الله ليس بناظر إليك قلت ومم ذاك قال أما علمت أن العبد إذا دخله العجب بزينة الدنيا مقته ربه عز وجل حتى يفارق تلك الزينة قالت فنزعت فتصدقت به فقال أبو بكر عسى ذلك أن يكفر عنك

Once, I wore a new dress of mine. I began admiring it and was elated with it. Abū Bakr reprimanded, “What are you admiring? Indeed, Allah is not admiring you.”

“Why,” enquired I.

He explained, “Are you not aware that when vanity over worldly embellishments enters a bondsman, his Rabb—the Mighty and Majestic—detests him until he separates from that embellishment.”

She continues: I thus removed it and gave it away in charity.

Abū Bakr commented, “Perhaps this will serve as an expiation for you.”<sup>5</sup>

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1 *Al-tā’īf*: ridicule, rebuke, blame. *Tahdhīb al-Lughah*, vol. 3 pg. 5; *al-Ṣiḥāḥ*, vol. 4 pg. 1407; *Lisān al-‘Arab*, vol. 9 pg. 258.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 67; *Ḥilyat al-Awliyā’*, vol. 2 pg. 47; *Siyar A’lām al-Nubalā’*, vol. 2 pg. 187.

3 *Mā rāmat*: i.e. she never moved. It is said: *rāma yarīmu rayman*, to depart and stand up. *Faḥ al-Bārī*, vol. 1 pg. 126.

4 *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 165.

5 *Ḥilyat al-Awliyā’*, vol. 1 pg. 37.

‘Aṭā’<sup>1</sup> reports:

أن معاوية بعث إلى عائشة رضي الله عنها بقلادة بمائة ألف فقسمتها بين أمهات المؤمنين

Mu‘āwiyah sent a necklace worth 100 000 silver coins to ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. She distributed it among the Ummahāt al-Mu‘minīn.<sup>2</sup>

Sayyidunā ‘Abd Allāh ibn al-Zubayr رَضِيَ اللهُ عَنْهُمَا says:

ما رأيت امرأتين أجود من عائشة وأسماء وجودهما مختلف أما عائشة فكانت تجمع الشيء إلى الشيء حتى إذا اجتمع عندها قسمت وأما أسماء فكانت لا تمسك شيئاً للغد

I never saw any women more generous than ‘Ā’ishah and Asmā’. Their generosity was different. With regards to ‘Ā’ishah, she would gather items. After ample items accumulated, she would distribute them. As regards Asmā’, she would not withhold anything for the morrow.<sup>3</sup>

She would assist the destitute in accordance with their need and standard. Once a beggar came to her. She gave him a piece of bread. The beggar took the bread and left. Sometime later, a dignified and well-dressed man passed her home. She provided a meal for him which he ate. She was questioned about this to which she replied, “The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

أنزلوا الناس منازلهم

Treat people according to their status.<sup>4</sup>

1 He is ‘Aṭā’ ibn Aslam ibn Ṣafwān, Abū Muḥammad al-Qurashī, their freed slave. The Imām, the Shaykh of Islam, the Muftī and Muḥaddith of Makkah. He was born in the khalīfah of ‘Umar رَضِيَ اللهُ عَنْهُ and there are other reports as well. He was eloquent and had plenty knowledge, coupled with asceticism and worship. He passed away in 114 A.H. or 115 A.H. *Siyar A’lām al-Nubalā’*, vol. 5 pg. 78; *Shadharāt al-Dhahab*, vol. 1 pg. 141.

2 *Muṣannaf Ibn Abī Shaybah*, vol. 6 pg. 90; *Siyar A’lām al-Nubalā’*, vol. 2 pg. 187.

3 *Al-Adab al-Mufrad*, Ḥadīth: 280.

4 *Sunan Abī Dāwūd*, Ḥadīth: 4842; Muslim mentioned the last portion without an isnād, vol. 1 pg. 5, with the wording:

أمرنا رسول الله صلى الله عليه وسلم أن تنزل الناس منازلهم

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded us to treat people according to their status.

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا would never regard what she spent as insignificant. She learnt from the school of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

اتقوا النار ولو بشق تمرة

Save yourselves from the Fire even if it be with a piece of a date.<sup>1</sup>

The Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ counselled her such:

يا عائشة استتري من النار ولو بشق تمرة فإنها تسد من الجائع مسدها من الشبعان

O ‘Ā’ishah, screen yourself from Hell, even if it be with a piece of a date for it relieves the hungry man just as it relieves the satiated.<sup>2</sup>

Muslim reports in his *al-Ṣaḥīḥ* that she affirmed:

جاءتني مسكينة تحمل ابنتين لها فأطعمتها ثلاث تمرات فأعطت كل واحدة منهما تمرة ورفعت إلى فيها تمرة لتأكلها فاستطعمتها ابتناها فشقت التمرة التي كانت تريد أن تأكلها بينهما فأعجبني شأنها فذكرت الذي صنعت لرسول الله صلى الله عليه وسلم فقال إن الله قد أوجب لها بها الجنة أو أعتقها بها من النار

A poor lady carrying two of her daughters came to me. I gave her three dates. She handed one date to each of her daughters and lifted the third to her mouth to eat. Her daughters looked hungrily at her. She, thus, shared the date she intended to eat in half between them. Her action surprised me so I mentioned it to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who remarked, “Certainly, Allah has awarded her with Jannah owing to that action or Allah has freed her from Hell.”<sup>3</sup>

وذات مرة كان استطعمها مسكين وبين يديها عنب فقالت لإنسان خذ حبة فأعطاها إياه فجعل ينظر إليها ويعجب فقالت أتعجب كم ترى في هذه الحبة من مثقال ذرة كأنها تشير إلى قوله تعالى فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1417; *Ṣaḥīḥ Muslim*, Ḥadīth: 1016. The ḥadīth of ‘Adī ibn Ḥātim رَضِيَ اللهُ عَنْهُ.

2 *Musnad Aḥmad*, vol. 6 pg. 79. The isnād has been declared ḥasan by al-Mundhirī in *al-Targhīb wa al-Tarhīb*, vol. 2 pg. 57; al-‘Irāqī in *Takhrīj al-Iḥyā’*, vol. 1 pg. 302; al-Būṣirī in *Ithāf al-Khiyarah al-Maharah*, vol. 3 pg. 39; and Ibn Ḥajar in *Fath al-Bārī*, vol. 3 pg. 334.

3 *Ṣaḥīḥ Muslim*, Ḥadīth: 2630.



One day, a needy person asked her for food. She had few grapes in front of her. She said to someone, “Take a grape and give it to him.”

The person began looking at her in amazement.

She remarked, “Are you amazed? How many atoms’ weight do you see in this grape,” as if she indicated towards Allah’s *سُبْحَانَكَ وَبِحَمْدِكَ* statement: *So whoever does an atom’s weight of good will see it.*<sup>1,2</sup>

Another display of her generosity was in the number of slaves she emancipated. In expiation of one vow, she freed 40 slaves.<sup>3</sup>

The total number of slaves freed by her amounts to 67.<sup>4</sup> Likewise, Sayyidah Barīrah *رَضِيَ اللَّهُ عَنْهَا* approached her to seek her help in settling her kitābah. Till then, she had not paid anything towards it. Sayyidah ‘Ā’ishah *رَضِيَ اللَّهُ عَنْهَا* bought her and freed her.<sup>5</sup> The Nabī *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* had trained her to emancipate slaves. She owned a slave girl from the Tamīm tribe. The Nabī *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* encouraged her:

أعتقها فإنها من ولد إسماعيل

Set her free as she is from the progeny of Ismā’īl.<sup>6</sup>

### 3. Ascetism & Abstention

Coupled with her fasting, praying, generosity, and benevolence, Umm al-Mu’minīn Sayyidah ‘Ā’ishah *رَضِيَ اللَّهُ عَنْهَا* despised being praised and spoken favourable of in her presence, fearing ostentation. She surrendered:

يا ليتني كنت نسيا منسيا

If only I was in oblivion, forgotten.<sup>7</sup>

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1 *Shu‘ab al-Īmān*, vol. 3 pg. 254, Ḥadīth: 3466.

2 *Sūrah al-Zilzāl*: 7.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6075.

4 *Subul al-Salām*, vol. 4 pg. 139.

5 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2565; *Ṣaḥīḥ Muslim*, Ḥadīth: 1504.

6 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2543.

7 *Muṣannaf ‘Abd al-Razzāq*, vol. 11 pg. 307; *Faḍā’il al-Ṣaḥābah*, vol. 1 pg. 462, Ḥadīth: 750; *Abū Dāwūd: al-Zuhd*, pg. 279, Ḥadīth: 318; *Musnad al-Shāmiyyīn*, vol. 4 pg. 201, Ḥadīth: 3102; *Ḥilyat al-Awliyā’*, vol. 2 pg. 45; *Shu‘ab al-Īmān*, vol. 1 pg. 486, Ḥadīth: 791.

Many a time, she would quote the couplet of Labīd ibn Rabī'ah<sup>1</sup>:

ذهب الذين يعاش في أكنافهم      وبقيت في خلف كجلد الأجر

Those under whose shadow and protection life is lived have departed.

And I remain behind among the successors like the skin of one afflicted by mange.<sup>2</sup>

She would then comment:

رحم الله ليبيدا فكيف لو رأى زماننا

May Allah have mercy on Labīd. Oh, what would be his condition had he seen our time!

'Urwah ibn al-Zubayr said further:

رحم الله أم المؤمنين فكيف لو رأت زماننا

May Allah have mercy on Umm al-Mu'minīn. What if she saw our era?<sup>3</sup>

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1 He is Labīd ibn Rabī'ah ibn Mālik, Abū 'Aqīl al-'Āmirī. The famous Poet and brave horseman. He arrived in the presence of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ the year his tribe reached. He embraced Islam and lived as a good Muslim. It appears in the ḥadīth:

أصدق كلمة قالها الشاعر كلمة لبيد ألا كل شيء ما خلا الله باطل

The most truthful sentence declared by a poet, is the statement of Labīd: Harken! Everything besides Allah is false.

He passed away in 41 A.H. *Al-Istī'āb*, vol. 1 pg. 414; *al-Iṣābah*, vol. 5 pg. 675.

2 *Al-khalḥ*: substitute, progeny, generation after generation. It is said: "These are evil successors," to people who followed others more in number than them. The purport is those who disfigure the ones they associate with like how mange disfigures the skin. *Al-Ṣiḥāḥ*, vol. 4 pg. 1354; *Dīwān Labīd Sharḥ al-Ṭūsī*, pg. 55.

3 Ma'mar ibn Rāshid: *al-Jāmi'*, vol. 11 pg. 246; al-Bukhārī: *al-Tārīkh al-Awsaṭ*, vol. 1 pg. 56; Abū Dāwūd: *al-Zuhd*, Ḥadīth: 316; *Muṣannaf 'Abd al-Razzāq*, vol. 11 pg. 246; *Muṣannaf Ibn Abī Shaybah*, vol. 8 pg. 514; al-Haythamī: *Baghyat al-Bāḥith 'an Zawā'id Musnad al-Ḥārith* from Ḥārith ibn Abī Usāmah; Abū Bakr al-Dīnawarī: *al-Mujālasah wa Jawāhir al-'ilm*, vol. 8 pg. 143, Ḥadīth: 3453; al-Ṣaydāwī: *Mu'jam al-Shuyūkh*, pg. 103; *Ma'rifaṭ al-Ṣaḥābah*, vol. 5 pg. 2422, Ḥadīth: 5924. Al-Dhahabī remarks in *Siyar A'lām al-Nubalā'*, vol. 2 pg. 187, "We heard it *musalsal* (uninterrupted) with this statement with a similar isnād." Al-Būṣīrī said in *Ithāf al-Khiyarah al-Maharah*, vol. 6 pg. 145, "The narrators of the isnād are reliable."

Umm al-Mu'minīn Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا lived in the home of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ surviving on the bare minimum. She says:

ما شبع آل محمد صلى الله عليه وسلم منذ قدم المدينة من طعام بر ثلاث ليال تباعا حتى قبض

The family of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not fill their bellies with wheat for three consecutive nights from the time he arrived in Madīnah till he passed away.<sup>1</sup>

She also relates:

ما شبع بعد النبي صلى الله عليه وسلم من طعام إلا ولو شئت أن أبكي لبكيت وما شبع آل محمد صلى الله عليه وسلم حتى قبض

I did not eat food to my fill after the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ except that if I wished to cry, I would have. And the family of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not satiate themselves until he passed on.<sup>2</sup>

Gifts and presents would pour upon her, yet she would pay no attention to them. She simply spent them in the path of Allah سُبْحَانَهُ وَتَعَالَى. She never relied upon the world and never felt comforted by it. She would let her hand loose to spend all of it liberally, imitating the manner of Abū al-Qāsim, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

This was her attitude from the beginning. The day the Verse of *Takhyīr* (Choice) was revealed:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ إِن كُنتنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتَّعَنَّ  
وَأُسْرُحَنَّ سَرَاحًا جَمِيلًا وَإِن كُنتنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ  
أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا

O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release. But if you should

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6454; *Ṣaḥīḥ Muslim*, Ḥadīth: 2970.

2 Aḥmad: *al-Zuḥd*, pg. 164; *Ḥilyat al-Awliyā'*, vol. 2 pg. 46.

*desire Allah and His Messenger and the home of the Hereafter - then indeed, Allah has prepared for the doers of good among you a great reward.”<sup>1</sup>*

The Nabī ﷺ began with her and gave her the choice between worldly enjoyments and between Allah, His Messenger, and the Abode of the Hereafter. Simultaneously, he prepared for her the excuse to take out what is in her soul, if she had any inclination to the world—and she is innocent of that—saying:

ولا عليك أن لا تعجلي حتى تستأمرني أبويك

No need to hurry in your decision. First consult your parents.

She responded:

إفي هذا أستأمر أبوي فإني أريد الله ورسوله والدار الآخرة فاستن بها بقية أزواجه صلى  
الله عليه وسلم وقلن كما قالت

“Should I consult my parents in this matter? Most certainly, I desire Allah, His Messenger, and the Final Abode.”

The remainder of his wives followed suit and gave the same reply as her.<sup>2</sup>

The perfection of truthfulness and sincerity and the achievement of grandeur and dignity is apparent from her answer. Before answering, she presents a rhetorical question which negates the dare thought of this entering her heart, ever. Her rejection alone is sufficient as a response. Her subsequent affirmation depicts her ascetic heart, sound intelligence, and beautiful speech.

She had beautified herself with the quality of *war‘* (a high level of *taqwā*) at every station of her life. There she is during the life of the Nabī ﷺ preventing her foster paternal uncle from entering her presence until she obtains the Nabī’s ﷺ approval:

فليلج عليك عمك

Allow your [foster] uncle to enter your home.

1 Sūrah al-Aḥzāb: 28 – 29.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2468; *Ṣaḥīḥ Muslim*, Ḥadīth: 1479. The ḥadīth of ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ.

Despite this, she submits:

إنما أرضعتني المرأة ولم يرضعني الرجل

The woman breastfed me, not the man.

The Messenger of Allah ﷺ repeats his answer and emphasises his point:

إنه عمك فليلج عليك

He is still your [foster] uncle. Let him enter your presence.<sup>1</sup>

When the Nabī ﷺ asked her to stretch her hand from her room into the Masjid to hand the prayer mat to him, she submitted:

إني حائض

I am menstruating.

The Nabī ﷺ told her:

إن حيضتك ليست في يدك

Your menstruation is not in your hand.<sup>2</sup>

Another example of her cautiousness was her preventing a young girl [bearing bells] to enter her home, instructing:

لا تدخلنها علي إلا أن تقطعوا جلاجلها أجراسها سمعت رسول الله صلى الله عليه وسلم يقول لا تدخل الملائكة بيتا فيه جرس

Do not allow her to enter my home except after cutting her bells. I heard the Messenger of Allah ﷺ saying, “The angels do not enter a home which has a bell.”<sup>3</sup>

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5239; *Ṣaḥīḥ Muslim*, Ḥadīth: 1445. The wording is Muslim’s. The ḥadīth of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 298. The ḥadīth of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.

3 *Sunan Abī Dāwūd*, Ḥadīth: 4231; *Musnad Aḥmad*, vol. 6 pg. 242, Ḥadīth: 26094. The ḥadīth of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. Al-Nawawī labelled the isnād jayyid (good) in *al-Majmū’*, vol. 4 pg. 467. Al-Albānī labelled it ḥasan in *Ṣaḥīḥ Sunan Abī Dāwūd*, Ḥadīth: 4231.

Another example is her veiling herself from a blind man who entered her home. He enquired surprisingly:

تحتجبين مني ولست أراك

Are you adopting hijāb from me whereas I cannot see you?

She explained:

إن لم تكن تراني فأني أراك

You undoubtedly cannot see me. I can certainly see you<sup>1,2</sup>

One example of her cautiousness in issuing verdicts is the report of Shurayḥ bin Hāni<sup>3</sup> who says:

سألت عائشة عن المسح على الخفين فقالت ائت عليا فإنه أعلم بذلك مني فأتيت عليا  
فذكر عن النبي صلى الله عليه وسلم بمثله

I asked ‘Ā’ishah about passing wet hands over leather socks. She replied, “Go to ‘Alī for he is more knowledgeable than me on this subject.” Accordingly, I went to ‘Alī and he mentioned the same thing from the Nabī ﷺ.<sup>4</sup>

#### 4. Submission, Obedience, and a Soft Heart

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا had a soft heart, was submissive and obedient, and never deemed herself virtuous. She did not depend on her proximity to the Messenger of Allah ﷺ. This humble attitude of hers was recognised—just as her father’s رَضِيَ اللهُ عَنْهُ. Narrations indicating this submissive obedient nature of hers are in great abundance, both in action and statement. One of them is her statement:

1 *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 69 from Ishāq al-A’mā (the Blind).

2 *Al-Sayyidah ‘Ā’ishah Umm al-Mu’minīn wa ‘Ālimat Nisā’ al-Islām*, pg. 171.

3 He is Shurayḥ ibn Hāni’ ibn Yazīd, Abū al-Miqdām al-Ḥārithī. He lived in the time of the Nabī ﷺ but only emigrated after his demise. He was from the students of ‘Alī رَضِيَ اللهُ عَنْهُ and the leaders of his army in the Battle of Jamal. He passed away in 78 A.H. *Al-Isābah*, vol. 3 pg. 382.

4 *Ṣaḥīḥ Muslim*, Ḥadīth: 276.

يا ليتني كنت ورقة من هذه الشجرة

Oh, I wish that I was a leaf of this tree.<sup>1</sup>

She remains on her prayer mat repeating the statement of Allah سُبْحَانَهُ وَتَعَالَى:

فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ

So, Allah conferred favour upon us and protected us from the punishment of the Scorching Fire.<sup>2</sup>

She cries, lengthening her standing posture, supplicating:

رب من علي وقني عذاب السموم

O my Rabb! Show clemency upon me and protect me from the punishment of the Scorching Fire.<sup>3</sup>

Every time she recalled her journey in her effort to unite the Ummah on the Day of Jamal, based on her ijtihād, she would feel remorseful and sorrowful. She would express her regret by seeking forgiveness and crying so profusely that her scarf would become soaked with tears.

Here is her nephew, ‘Abd Allāh ibn al-Zubayr رَضِيَ اللَّهُ عَنْهُمَا, who alerted regarding a transaction or donation Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا had made:

والله لتنتهين عائشة أو لأحجرن عليها فقالت أهو قال هذا قالوا نعم قالت هو لله علي نذر أن لا أكلم ابن الزبير أبدا فاستشفع ابن الزبير إليها حين طالت الهجرة فقالت لا والله لا أشفع فيه أبدا ولا أتحنث إلى نذري فلما طال ذلك على ابن الزبير كلم المسور بن مخرمة وعبد الرحمن بن الأسود بن عبد يغوث وهما من بني زهرة وقال لهما أنشدكما بالله لما أدخلتmani على عائشة فإنها لا يحل لها أن تنذر قطيعتي فأقبل به المسور وعبد

1 Abū Dāwūd: *al-Zuhd*, Ḥadīth: 319; *al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 74; *Siyar A’lām al-Nubalā’*, vol. 2 pg. 189.

2 Sūrah al-Ṭūr: 27.

3 Muṣannaf ‘Abd al-Razzāq, vol. 2 pg. 451; *Shu’ab al-Īmān*, vol. 2 pg. 375, Ḥadīth: 2092.

الرحمن مشتملين بأرديتهما حتى استأذنا على عائشة فقالا السلام عليك ورحمة الله وبركاته أندخل قالت عائشة ادخلوا قالوا كلنا قالت نعم ادخلوا كلكم ولا تعلم أن معهما ابن الزبير فلما دخلوا دخل ابن الزبير الحجاب فاعتنق عائشة وطفق يناشدها ويبكي وطفق المسور وعبد الرحمن يناشدها إلا ما كلمته وقبلت منه يقولان إن النبي صلى الله عليه وسلم نهى عما قد علمت من الهجرة فإنه لا يحل لمسلم أن يهجر أخاه فوق ثلاث ليال فلما أكثروا على عائشة من التذكرة والتحريج طفقت تذكرهما وتبكي وتقول إني نذرت والنذر شديد فلم يزالا بها حتى كلمت ابن الزبير وأعتقت في نذرها ذلك أربعين رقبة وكانت تذكر نذرها بعد ذلك فتبكي حتى تبل دموعها خمارها

“By Allah, ‘Ā’ishah should most certainly stop or I will certainly ban her.”

She asked, “Did he say this?”

They replied in the affirmative.

She said, “Upon me is a vow that I will never ever speak to Ibn al-Zubayr.”

Ibn al-Zubayr interceded to her when the hijrah (abstention) prolonged, but she refused saying, “No, by Allah, I will never ever accept his intercession and I will not break my vow.”

When this became too burdensome upon Ibn al-Zubayr, he spoke to Miswar ibn Makhramah and ‘Abd al-Raḥmān ibn al-Aswad ibn ‘Abd Yaghūth, both belonging to the Banū Zuhrah clan, submitting, “I beg of you in the name of Allah that you will grant me access to ‘Ā’ishah’s presence for it is not permissible for her to vow to sever relations with me.”

Miswar and ‘Abd al-Raḥmān came carrying their shawls. They sought permission to enter ‘Ā’ishah’s home saying, “May peace be upon you and the mercy of Allah and His blessings. May we enter?”

‘Ā’ishah said, “Enter.”

They said, “All of us?”

“Yes,” she replied, “All of you may enter.”



She was not aware that Ibn al-Zubayr was with them. As they entered, Ibn al-Zubayr entered behind the veil and embraced ‘Ā’ishah and began pleading to her using Allah’s name, weeping as he pleaded. At the same time, Miswar and ‘Abd al-Raḥmān pleaded with her in the name of Allah to speak to him and accept his apology saying, “The Nabī ﷺ has prohibited cutting of ties, as you are well aware declaring, ‘It is not permissible for a Muslim to avoid speaking to his brother for more than three days.’”

When their advice and insistence increased, she began reminding them, while crying, “I have certainly taken a vow and a vow is serious.”

They continued persisting until she finally spoke to Ibn al-Zubayr.

Consequently, she set free forty slaves to expiate for this vow. When she would recall her vow thereafter, she would cry so much that her tears would wet her scarf.”<sup>1</sup>

She remained upon this determined behaviour, gracious attitude, and straight path until she met with her Rabb.

## 5. Love for Uniting the Ummah

The events of the Day of Jamal are well-known. Her journey was purely motivated by her resolved passion to unite the Ummah. She openly announced and publicised this more than adequately. Her clarification to Sayyidunā ‘Imrān ibn Ḥuṣayn رضي الله عنه and Abū al-Aswad al-Du‘alī when ‘Uthmān ibn Ḥunayf—the governor of Sayyidunā ‘Alī رضي الله عنه over Baṣrah—sent them to enquire from her the reason of her journey and arrival in Iraq is evidence. She informed them that seeking vengeance for Sayyidunā ‘Uthmān’s رضي الله عنه murder had prompted her to come, for he was murdered unjustly in a sacred month and in a sacred city. She recited Allah’s words:

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ  
النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6074.

No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.<sup>1,2</sup>

With regards to the end result, after matters had spiralled out of control, she was never pleased with this. In fact, she continued trying to calm the people and unite them. Details will soon appear, Allah willing.

## 6. Jihād & Bravery

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا possessed a unique type of bravery. She would walk to al-Baqī at night without fear or hesitation preventing her. She alighted in the arenas of war and participated with the Muslims in their battles against the polytheists by serving the Muslims. Sayyidunā Anas رَضِيَ اللهُ عَنْهُ reports:

لما كان يوم أحد انهزم الناس عن النبي صلى الله عليه وسلم قال ولقد رأيت عائشة بنت أبي بكر وأم سليم وإنيهما لمشمرتان أرى خدام سوقهما تنقزان القرب وقال غيره تنقلان القرب على متونهما ثم تفرغانه في أفواه القوم ثم ترجعان فتملأنها ثم تجيآن فتنفرغانها في أفواه القوم

On the Day of Uḥud, the people fled from the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

He continues: I observed ‘Ā’ishah bint Abī Bakr and Umm Sulaym—they had tucked their garments and I could see their anklets<sup>3</sup>—rushing<sup>4</sup> carrying (or transporting) waterskins on their backs and pouring water in the mouths of the men of the army, before returning, refilling them, and coming back to quench the thirst of the soldiers.<sup>5</sup>

In the Battle of the Trench, she descended from the fort where the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had placed the women and children, and advanced to the front lines. She relates:

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1 Sūrah al-Nisā’: 114.

2 *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 259.

3 *Khadam*: plural of *khadamah*: anklet. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 2 pg. 15.

4 *Tanqūzāni* from *al-naqz*: to jump and rush i.e. they hastened carrying waterskins. *Fath al-Bārī*, vol. 6 pg. 78.

5 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2880; *Ṣaḥīḥ Muslim*, Ḥadīth: 1811.

خرجت يوم الخندق أفتو آثار الناس فسمعت وئيد الأرض ورائي يعني حس الأرض  
الحديث

I left on the Day of the Trench following the tracks of the people. I heard the sound of the earth [i.e. footsteps] behind me ... (until the end of the ḥadīth).<sup>1</sup>

She sought permission from the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to wage jihād. The Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told her:

جهادكم الحج

Your [women] jihād is Ḥajj.<sup>2</sup>

She encouraged men to wage jihād. She had a mukātab who brought to her the last instalment of his kitābah. She notified him:

ما أنت بداخل علي غير مرتك هذه فعليك بالجهاد في سبيل الله فإني سمعت رسول الله  
صلى الله عليه وسلم يقول ما خالط قلب امرئ رهج في سبيل الله إلا حرم الله عليه النار

[Probably] you will not enter my home after this instance. Stick to jihād in the path of Allah for I have indeed heard the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ affirming: “Dust<sup>3</sup> in the path of Allah will not mix with the heart of a man except that Allah will forbid him upon the Fire.”<sup>4</sup>

## 7. Modesty

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا had an extraordinary level of modesty and bashfulness. One evidence of this is her own confession:

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1 *Musnad Aḥmad*, vol. 6 pg. 141, Ḥadīth: 25140; *Muṣannaf Ibn Abī Shaybah*, vol. 7 pg. 373, Ḥadīth: 2875; *Ṣaḥīḥ Ibn Ḥibbān*, vol. 15 pg. 498, Ḥadīth: 7028. Ibn Kathīr remarked in *al-Bidāyah wa al-Nihāyah*, vol. 4 pg. 125, “The isnād is jayyid (good) and it has corroborations.” Al-Haythamī said in *Majma‘ al-Zawā’id*, vol. 6 pg. 139, “Muḥammad ibn ‘Amr ibn ‘Alqamah is present in the isnād. He is ḥasan in ḥadīth. The rest of the narrators are reliable.” Al-Albānī labelled the isnād ḥasan in *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, vol. 1 pg. 143.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2875.

3 *Al-rahaj: dust. Lisān al-‘Arab*, vol. 2 pg. 284.

4 *Musnad Aḥmad*, vol. 6 pg. 85, Ḥadīth: 24592. Al-Mundhirī comments in *al-Tarḥīb wa al-Tarḥīb*, vol. 2 pg. 245, “The narrators are reliable.” Al-Haythamī remarks in *Majma‘ al-Zawā’id*, vol. 5 pg. 278, “The narrators are reliable.” Al-Albānī classified it ṣaḥīḥ in *Ṣaḥīḥ al-Jāmi‘*, Ḥadīth: 5616.

كنت أدخل بيتي الذي دفن فيه رسول الله صلى الله عليه وسلم وأبي فأضع ثوبي وأقول  
إنما هو زوجي وأبي فلما دفن عمر معهم فوالله ما دخلته إلا وأنا مشدودة علي ثيابي  
حياء من عمر

I would enter my home where the Messenger of Allah ﷺ and my father were buried and take off my extra clothes saying, “It is only my husband and father.” After ‘Umar was buried alongside them, by Allah, I never entered there except wearing my garments, out of bashfulness for ‘Umar.<sup>1</sup>

Another narration reads:

ما زلت أضع خماري وأفضل في ثيابي في بيتي حتى دفن عمر بن الخطاب فيه فلم أزل  
متحفظة في ثيابي حتى بنيت بيني وبين القبور جدارا فتفضلت بعد

I used to remove my headscarf and wear my informal clothes<sup>2</sup> in my home until ‘Umar ibn al-Khaṭṭāb was buried there, whereafter I was meticulously cautious of my dressing until a wall was built between me and the graves. From then on, I would wear informal clothes [in my home].<sup>3</sup>

Ḥāfiẓ ‘Imād al-Dīn Ibn Kathīr<sup>4</sup> رَحِمَهُ اللهُ explains:

ووجه هذا ما قاله شيخنا الإمام أبو الحجاج المزي أن الشهداء كالأحياء في قبورهم  
وهذه أرفع درجة فيهم

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1 *Musnad Aḥmad*, vol. 6 pg. 202, Ḥadīth: 25701; *al-Mustadrak*, vol. 3 pg. 63. Al-Ḥākim commented, “It is ṣaḥīḥ according to the standards of al-Bukhārī and Muslim but they have not documented it.” Al-Haythamī in *Majma‘ al-Zawā‘id*, vol. 8 pg. 29 and al-Albānī in *Takhrīj Mishkāt al-Maṣābīḥ*, Ḥadīth: 1712, stated, “The narrators are the narrators of Ṣaḥīḥ al-Bukhārī.”

2 *Tafaḍḍalat al-mar’ah*: when she wears her working clothes or she is covered with one garment. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 3 pg. 456.

3 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 364; Ibn Shabbah: *Tārīkh al-Madīnah*, vol. 3 pg. 945.

4 He is Ismā‘īl ibn ‘Umar ibn Kathīr, Abū al-Fidā’ al-Dimashqī al-Shāfi‘ī. The Imām, the Scholar, the Ḥāfiẓ. He was born in 701 A.H. He excelled in fiqh and tafsīr and researched thoroughly the narrators and faults (of reports). *Al-Bidāyah wa al-Hidāyah* and *al-Tafsīr* are some of his famous writings. He passed away in 774 A.H. Ibn Ḥajar: *Inbā’ al-Ghamar*, vol. 1 pg. 39; Abū al-Maḥāsin: *Dhayl Tadhkirat al-Huffāz*, pg. 38.

The reason for this as explained by our Shaykh Imām Abū al-Ḥajjāj al-Mizzī<sup>1</sup> is, “The martyrs are like the living in their graves. And this is the highest level among them.”<sup>2</sup>

When her modesty reached the lofty level of adopting bashfulness from Sayyidunā ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ while he is deceased, then her bashfulness of men and women standing stark naked on the Plains of Qiyāmah would be stronger. When she heard the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ explaining:

تحشرون حفاة عراة غرلا

You will be resurrected bare-footed, naked, and uncircumcised<sup>3</sup>,

She asked in shock:

يا رسول الله الرجال والنساء ينظر بعضهم إلى بعض

O Messenger of Allah, men and women looking at each other?

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ explained:

الأمر أشد من أن يههم ذلك

The matter will be far more frightening than them having this inclination.”<sup>4</sup>

She would advise women:

مرن أزواجكن أن يستطيعوا بالماء فإني أستحييهم فإن رسول الله صلى الله عليه وسلم كان يفعلها

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1 He is Yūsuf ibn al-Zakī ‘Abd al-Raḥmān, Abū al-Ḥajjāj al-Mizzī al-Shāfi‘ī. The Imām, the Scholar, the Ḥāfiẓ, the Muḥaddith of Shām. He was born in 654 A.H. He assumed office of Shaykh in al-Dār al-Ashrafiyyah. He is the flag bearer of the science of narrators. *Tahdhīb al-Kamāl* and *Tuḥfat al-Ashraf* are some of his books. He passed away in 742 A.H. *Tadhkirat al-Ḥuffāz*, vol. 4 pg. 193; *Ṭabaqāt al-Shāfi‘iyyah*, vol. 10 pg. 396.

2 *Al-Ijābah li Īrād mā Istadrakathu ‘Ā’ishah ‘alā al-Ṣaḥābah*, pg. 68.

3 *Al-ghurl* – plural of *al-aqhral*: uncircumcised. *Gharīb al-Ḥadīth*, vol. 2 pg. 154.

4 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6527; *Ṣaḥīḥ Muslim*, Ḥadīth: 2859.

Command your husbands to attain purity with water [i.e. wash their private parts with water after relieving themselves], for I feel shy to tell them. Indeed, the Messenger of Allah ﷺ would practice this.<sup>1</sup>

## 8. Enjoying Good and Forbidding Evil

One of the great qualities which Umm al-Mu'minīn possessed was enjoining good and forbidding evil, taking into consideration the various classes of the Ummah. She would advise the governors, the scholars, and the general masses.

One of her reprimands to the governors is the narration documented by al-Bukhārī in his *al-Ṣaḥīḥ*:

عن يوسف بن ماهك قال كان مروان على الحجاز استعمله معاوية فخطب فجعل يذكر يزيد بن معاوية لكي يبايع له بعد أبيه فقال له عبد الرحمن بن أبي بكر شيئاً فقال خذوه فدخل بيت عائشة فلم يقدروا عليه فقال مروان إن هذا الذي أنزل الله فيه والذي قال لوالديه أف لكما أتعدانني فقالت عائشة من وراء حجاب ما أنزل الله فينا شيئاً من القرآن إلا أن الله أنزل عذري

Yūsuf ibn Māhik reports:

Marwān was appointed over Ḥijāz by Mu'āwiyah. In his address, he spoke of Yazīd ibn Mu'āwiyah<sup>2</sup> so that allegiance might be sworn to him after his father. 'Abd al-Raḥmān ibn Abī Bakr told him something unpleasing, and as a result, he ordered that he be seized. The latter quickly entered the home of 'Ā'ishah and they were not able to seize him.

1 *Jāmi' al-Tirmidhī*, Ḥadīth: 19; *Sunan al-Nasa'ī*, vol. 1 pg. 42; *Ṣaḥīḥ Ibn Ḥibbān*, vol. 4 pg. 290, Ḥadīth: 1443. Al-Tirmidhī labels it ḥasan ṣaḥīḥ. Ibn Daqīq al-Īd comments in *al-Imām*, vol. 2 pg. 537, "All the narrators are reliable and meet the standards of *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*." Al-Albānī labelled it ṣaḥīḥ in *Ṣaḥīḥ Sunan al-Tirmidhī*. Al-Wādī'ī remarked in *al-Ṣaḥīḥ al-Musnad*, Ḥadīth: 1589, "Ṣaḥīḥ according to the standards of al-Bukhārī and Muslim."

2 He is Yazīd ibn Mu'āwiyah ibn Abī Sufyān ibn Ḥarb, Abū Khālīd al-Qurashī al-Umawī. His father Mu'āwiyah رضي الله عنه handed over the khalīfah to him. His rule opened with the killing of Ḥusayn رضي الله عنه and ended with the Incident of Ḥarrah. Despite his flaws, he has a few good deeds to his name like the Battle of Constantinople. He was born during the khalīfah of 'Uthmān رضي الله عنه and passed away in 64 A.H. *Siyar A'lām al-Nubalā'*, vol. 7 pg. 36; Muḥammad ibn 'Abd al-Ḥādī: *Mawāqif al-Mu'araḍah fī 'Ahd Yazīd ibn Mu'āwiyah*.

Marwān remarked, “This is the one regarding whom Allah revealed: But one who says to his parents, *Uff to you; do you promise me...*”<sup>1</sup>

‘Ā’ishah shouted from behind the veil, “Allah did not reveal anything about us in the Qur’ān, except my innocence.”<sup>2</sup>

It is reported that Yaḥyā ibn Sa’īd ibn al-‘Āṣ<sup>3</sup> divorced the daughter of ‘Abd al-Raḥmān ibn al-Ḥakam irrevocably. ‘Abd al-Raḥmān, thus, took her home. Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا sent word to Marwān ibn al-Ḥakam—the governor of Madīnah:

اتق الله واردها إلى بيتها قال مروان في حديث سليمان إن عبد الرحمن بن الحكم غلبني وقال القاسم بن محمد أو ما بلغك شأن فاطمة بنت قيس قالت عائشة لا يضررك أن لا تذكر حديث فاطمة فقال مروان بن الحكم إن كان بك شر فحسبك ما بين هذين من الشر

“Fear Allah and return her home [as she should spend her ‘iddah in her former husband’s home].”

Marwān said—in the ḥadīth of Sulaymān: “Abd al-Raḥmān ibn al-Ḥakam got the upper hand over me.”

Qāsim ibn Muḥammad quotes: “Has the incident of Fāṭimah bint Qays not reached you?”

‘Ā’ishah countered, “It will not harm you if you do not mention the ḥadīth of Fāṭimah.”<sup>4</sup>

Marwān ibn al-Ḥakam said, “If evil is your justification, then evil enough for you is between these two.”<sup>5,6</sup>

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1 Sūrah al-Aḥqāf: 17.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4827.

3 He is Yaḥyā ibn Sa’īd ibn al-‘Āṣ, Abū Ayyūb al-Qurashī al-Umawī. He was reliable. ‘Abd al-Malik ibn Marwān would favour him. He passed away in 80 A.H. *Tārīkh al-Islām*, vol. 6 pg. 501; *Tahdhīb al-Tahdhīb*, vol. 11 pg. 189.

4 Because there is no proof therein for the permissibility of moving a divorcee from her house without a reason. *Faṭḥ al-Bārī*, vol. 9 pg. 478.

5 If you suggest that the reason for Fāṭimah رَضِيَ اللَّهُ عَنْهَا leaving was the evil that occurred between her and the relatives of her husband, then this reason is present here. Accordingly, he said, “Then evil enough for you is between these two.” This is taken as Marwān’s retraction from refusing to accept Fāṭimah’s report. He had, foretime, refused to accept this report from Fāṭimah bint Qays رَضِيَ اللَّهُ عَنْهَا. *Faṭḥ al-Bārī*, vol. 9 pg. 478.

6 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5321, 5322; *Ṣaḥīḥ al-Muslim*, Ḥadīth: 1481. The wording is al-Bukhārī’s.

She admonished Sayyidunā Mu'āwiyah رَضِيَ اللهُ عَنْهُ for some of his actions, some of which have already passed.

Likewise, she would lecture the scholars from among the senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ when she felt that they did not reach the correct decision. One example is listed hereunder:

أن عبد الله بن عباس رضي الله عنهما قال من أهدى هديا حرم عليه ما يحرم على الحاج حتى ينحر هديه قالت عمرة فقالت عائشة رضي الله عنها ليس كما قال ابن عباس أنا فتلت قلائد هدي رسول الله صلى الله عليه وسلم بيدي ثم قلدها رسول الله صلى الله عليه وسلم بيده ثم بعث بها مع أبي فلم يحرم على رسول الله صلى الله عليه وسلم شيء أحله الله حتى نحر الهدي

‘Abd Allāh ibn ‘Abbās رَضِيَ اللهُ عَنْهُ said, “Whoever sends a *hadī* (sacrificial) animal [to be slaughtered in the Ḥaram], prohibited upon him what is prohibited upon the Ḥājī until his *hadī* animal is slaughtered.”

‘Amrah continues: ‘Ā’ishah corrected, “It is not as Ibn ‘Abbās stated. I twined the garlands of the *hadī* animals of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with my own hands. Thereafter, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ placed those garlands on the animals with his own hands. He then sent them with my father. Nothing became prohibited upon him which Allah had made permissible up until his *hadī* animals were slaughtered.<sup>1</sup>

A list of some of her corrections of the senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ will soon appear.

As regards her instructing the general masses, she would enjoin good and prohibit evil on all occasions and times.

رأت امرأة بين الصفا والمروة عليها خميصة فيها صلب أي ثوب عليه خطوط متصالبة فقال لها عائشة انزعي هذا من ثوبك فإن رسول الله صلى الله عليه وسلم إذا رآه في ثوب قبضه

She saw a woman between Ṣafā and Marwah wearing a *khamiṣah* (marked garment) which had crosses on it, i.e. a garment which had lines in the shape of

1 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 1700; Ṣaḥīḥ Muslim, Ḥadīth: 1321.



crosses. ‘Ā’ishah instructed her, “Remove this from your clothes because when the Messenger of Allah ﷺ saw this on a garment, he would cut<sup>1</sup> it out.”<sup>2</sup>

ورأت أخاها عبد الرحمن يتوضأ فكأنه أسرع ليدرك صلاة الجنابة على سعد بن أبي وقاص رضي الله عنه فقالت له يا عبد الرحمن أسبغ الوضوء فياني سمعت رسول الله صلى الله عليه وسلم يقول ويل للأعقاب من النار

She saw her brother ‘Abd al-Raḥmān performing wuḍū’. It was as if he was rushing to catch the Ṣalāt al-Janāzah upon Sa’d ibn Abī Waqqāṣ<sup>3</sup> ﷺ. She commanded him, “O ‘Abd al-Raḥmān, make wuḍū’ properly for I have certainly heard the Messenger of Allah ﷺ warning, ‘Save the heels from the Fire!’”<sup>4</sup>

She scolded Ḥaḥṣah bint ‘Abd al-Raḥmān when she saw her wearing a very thin scarf. She rushed to tear it and put on for her a thick scarf instead.<sup>5,6</sup>

Women from Ḥimṣ or Shām entered the presence of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. She cautioned them:

أتئن اللاتي يدخلن نساؤكم الحمامات سمعت رسول الله صلى الله عليه وعلى آله وسلم يقول ما من امرأة تضع ثيابها في غير بيت زوجها إلا هتكت الستر بينها وبين ربها

You are from the area where women enter spas. I heard the Messenger of Allah ﷺ stating, “Any woman who takes off her clothes in a home other than her husband’s has ripped apart the protected veil between her and her Rabb.”<sup>7</sup>

1 Al-Aṣma’ī says: He cut the portion with the cross. *Al-qaḍb*: to cut. *Gharīb al-Ḥadīth*, vol. 1 pg. 32.

2 *Musnad Aḥmad*, vol. 6 pg. 225, Ḥadīth: 25923.

3 He is Sa’d ibn Mālik ibn Uhayb, Abū Ishāq al-Qurashī. The eminent Ṣaḥābī, the seventh to embrace Islam, one of the ten promised Jannah, and one of the six whom ‘Umar رَضِيَ اللهُ عَنْهُ singled out for khalīfah. He is the Conqueror of Iraq and the Madā’in of Kisrā. His supplications were readily accepted and he is well-known for this. He passed away in 55 A.H. *Al-Istī‘āb*, vol. 1 pg. 182; *al-Iṣābah*, vol. 3 pg. 13.

4 *Ṣaḥīḥ Muslim*, Ḥadīth: 240.

5 *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 71. Al-Albānī states in *Jilbāb al-Mar’ah*, Ḥadīth: 126, “The chain of narrators meets the standards of al-Bukhārī and Muslim, besides Umm ‘Alqamah, whose like cannot be used as proof. Her narration is simply cited for support.”

6 *Al-Sayyidah ‘Ā’ishah Umm al-Mu’minīn wa ‘Ālimat Nisā’ al-Islām*, pg. 172.

7 *Jāmi’ al-Tirmidhī*, Ḥadīth: 2803; *Sunan Ibn Mājah*, Ḥadīth: 3036. Al-Tirmidhī classifies it ḥasan and Ibn Muflīḥ classified it *jayyid* (good) in *al-Ādāb al-Shar’iyyah*, vol. 3 pg. 325. Al-Haytamī al-Makkī labelled it *ṣaḥīḥ* in *al-Zawājir*, vol. 1 pg. 129. Al-Shawkānī comments in *Nayl al-Awtār*, vol. 1 pg. 320, “His narrators are the narrators of *Ṣaḥīḥ al-Bukhārī*.” Al-Albānī classified it *ṣaḥīḥ* in *Ṣaḥīḥ Sunan al-Tirmidhī*, Ḥadīth: 2703.

It reached her that members who were living in her house had backgammon<sup>1</sup>. She sent them a warning:

لئن لم تخرجوها لأخرجنكم من داري وأنكرت ذلك عليهم

“If you do not get rid of it, I will evict you from my home.” She disapproved of this for them.<sup>2</sup>

When Sayyidah Umm Miṣṭah رَضِيَ اللَّهُ عَنْهَا tripped over her dress<sup>3</sup> and cursed, “May Miṣṭah<sup>4</sup> perish,” Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا reprimanded her:

بئس ما قلت أتسيين رجلا شهد بدرا

Evil indeed is what you uttered! Are you cursing a person who witnessed Badr?<sup>5</sup>

‘Abd Allāh ibn Shihāb al-Khawlānī<sup>6</sup> reports:

كنت نازلا على عائشة فاحتملت في ثوبي فغمستهما في الماء فرأيتني جارية لعائشة فأخبرتها فبعثت إلي عائشة فقالت ما حملك على ما صنعت بثوبيك قال قلت رأيت ما يرى النائم في منامه قالت هل رأيت فيهما شيئا قلت لا قالت فلو رأيت شيئا غسلته لقد رأيتني وإنني لأحكه من ثوب رسول الله صلى الله عليه وسلم يابساً بظفري

I had come to visit ‘Ā’ishah. I had a wet dream and was wearing my two garments. I, thus, soaked them in water. A slave girl belonging to ‘Ā’ishah saw me so she informed her of this.

1 *Al-nard*: a game played; an Arabicised Persian word. *Lisān al-‘Arab*, vol. 3 pg. 421.

2 *Al-Adab al-Mufrad*, Ḥadīth: 1274; *Mu’aṭṭa’ Mālik*, vol. 5 pg. 1396; *Sunan al-Bayhaqī*, vol. 10 pg. 216, Ḥadīth: 21488. Al-Albānī comments in *Ṣaḥīḥ al-Adab al-Mufrad*, Ḥadīth: 961, “The isnād is ḥasan. Mawqūf report.”

3 *Mirṭihā*: garments from wool, and sometimes of silk. *Al-Fā’iq*, vol. 3 pg. 359.

4 He is Miṣṭah ibn Uthāthah ibn ‘Ubbād, Abū ‘Ubbād al-Qurashī رَضِيَ اللَّهُ عَنْهُ. He participated in Badr, Uḥūd, and the all the other major battles. However, he was involved in the slander against ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. He passed away in 34 A.H. *Al-Istī‘āb*, vol. 1 pg. 463; *al-Iṣābah*, vol. 6 pg. 93.

5 This is a portion of the ḥadīth of the Slander Incident. *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4750; *Ṣaḥīḥ Muslim*, Ḥadīth: 2770.

6 He is ‘Abd Allāh ibn Shihāb al-Khawlānī. It is said that his agnomen is Abū al-Jazl. He is from the senior Tābī‘īn and lived in the time of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Ibn Khalfūn has declared him reliable. He reports from ‘Umar and ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. One ḥadīth of his appears in *Ṣaḥīḥ Muslim. Tahdhīb al-Tahdhīb*, vol. 5 pg. 254; *al-Iṣābah*, vol. 5 pg. 72.

‘Ā’ishah sent word for me and asked, “Why did you do that to your clothes?”

I replied, “I had seen a wet dream.”

She asked, “Did you see any impurity on them [your garments]?”

I said, “No.”

She explained, “Had you seen any impurity, you should have simply washed the impurity off. [It was not necessary to soak the garments in water.] I remember myself scratching it off the clothes of the Messenger of Allah ﷺ with my fingernails when it was dry.”<sup>1</sup>

دخل شباب من قريش على عائشة وهي بمنى وهم يضحكون فقالت ما يضحكم قالوا  
فلان خر على طنط فسطاط فكادت عنقه أو عينه أن تذهب فقالت لا تضحكوا فإنني  
سمعت رسول الله صلى الله عليه وسلم قال ما من مسلم يشاك شوكة فما فوقها إلا  
كتبت له بها درجة ومحيت عنه خطيئة

Some Qurashī youth entered the presence of ‘Ā’ishah while the latter was in Minā and they were laughing.

She asked, “What makes you laugh?”

“A certain person tripped on the rope of a tent<sup>2</sup> and nearly broke his neck or lost his eyesight,” they explained.

She said, “Do not laugh because I heard the Messenger of Allah ﷺ saying, ‘Any Muslim who is afflicted with a thorn-prick or anything bigger, his rank is raised thereby and a sin is wiped out.’”<sup>3</sup>

Evidences for this are plenty. The amount we have mentioned is sufficient.

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1 *Ṣaḥīḥ Muslim*, Ḥadīth: 290.

2 *Al-ṭunb*: The rope of tents, canopies, and their like. *Lisān al-‘Arab*, vol. 1 pg. 560. *Al-fuṣṭāṭ*: house of hair. *Al-Ṣiḥāḥ*, vol. 3 pg. 1150.

3 *Ṣaḥīḥ Muslim*, Ḥadīth: 2572.

## 9. Justice in Disputes

Despite the competition between Sayyidah Umm al-Mu'minīn 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا and the rest of the Ummahāt al-Mu'minīn رَضِيَ اللَّهُ عَنْهُنَّ—like other cowives—she would not speak of any of them except favourably and with beautiful praise. She speaks of Umm al-Mu'minīn Sayyidah Maymūnah رَضِيَ اللَّهُ عَنْهَا for example:

إنها كانت من أتقانا لله وأوصلنا للرحم

She was one of the most fearful of Allah and the best at maintaining family ties from us all.<sup>1</sup>

She praised Umm al-Mu'minīn Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا:

ولم أر امرأة قط خيرا في الدين من زينب وأتقى لله عز وجل وأصدق حديثا وأوصل للرحم وأعظم صدقة وأشد ابتذالا لنفسها في العمل الذي تصدق به وتقرب به ما عدا سورة من حدة كانت فيها تسرع منها الفيئة

I never ever saw a woman more devout in her Dīn than Zaynab, more fearful of Allah—the Mighty and Majestic, more truthful in speech, stronger in maintaining family ties, more charitable, more determined in spending her time in carrying out those actions which she could donate and gain proximity to Allah with, besides her sudden bursts of rage<sup>2</sup> from which she would recover<sup>3</sup> quickly.<sup>4</sup>

Sayyidunā Ḥassān ibn Thābit رَضِيَ اللَّهُ عَنْهُ spoke negatively of her in the Slander Incident. Nonetheless, 'Urwah reports something amazing:

ذهبت أسب حسان عند عائشة فقالت لا تسبه فإنه كان ينافح عن رسول الله صلى الله عليه وسلم

1 *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 138; *al-Mustadrak*, vol. 4 pg. 34. Ibn Ḥajar labelled the isnād ṣaḥīḥ in *al-Iṣābah*, vol. 4 pg. 412.

2 *Sawrah*: outburst; fit (of fury). *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 2 pg. 420.

3 *Al-fay'ah*: the state of retracting from a condition a person was experiencing. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 3 pg. 483.

4 *Ṣaḥīḥ Muslim*, Ḥadīth: 2442.

I wanted to curse Ḥassān in front of ‘Ā’ishah. She stopped me saying, “Do not swear at him for he would defend the Messenger of Allah ﷺ.”<sup>1</sup>

‘Abd al-Raḥmān ibn Shumāsah reports:

أتيت عائشة أسألها عن شيء فقالت ممن أنت قال رجل من أهل مصر فقالت كيف كان صاحبكم لكم في غزاتكم هذه فقال ما نقمنا منه شيئاً إن كان ليموت للرجل منا البعير فيعطيه البعير والعبد فيعطيه العبد ويحتاج إلى النفقة فيعطيه النفقة فقالت أما إنه لا يمنعني الذي فعل في محمد بن أبي بكر أخي أن أخبرك ما سمعت من رسول الله صلى الله عليه وسلم يقول في بيتي هذا اللهم من ولي من أمر أمتي شيئاً فشق عليهم فاشقق عليه ومن ولي من أمر أمتي شيئاً فرفق بهم فارفق به

I came to ‘Ā’ishah to enquire about something from her. She investigated, “Where are you from?”

He replied, “From the people of Egypt.”

She probed, “How did your leader treat you in this war?”

He replied, “We did not disapprove any action of his. If any of our men’s camel died, he would give him a camel. If a slave died, he would give him a slave. If anyone needed money, he would give him the same.”

She said, “Harken! His treatment of Muḥammad ibn Abī Bakr my brother will not prevent me from informing you of what I heard from the Messenger of Allah ﷺ which he pronounced in this house of mine, ‘O Allah, whoever gains authority of any portion of my Ummah and is harsh towards them, then display harshness towards him. And if anyone gains authority of any portion of my Ummah and treats them compassionately, then treat him with compassion.’”<sup>2</sup>

## 10. Humility & Detestation of being Praised

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا disliked being praised and did not approve of anyone glorifying her. Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا sought permission to enter her home

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3531; *Ṣaḥīḥ Muslim*, Ḥadīth: 2488.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 1828.

during her final illness. She knew that he came to praise and glorify her, so she refused to give him permission. Only after some people interceded on his behalf did she allow him to enter. As soon as he entered, he began to praise her. She submitted:

وددت أني كنت نسيا منسيا

I wished I was in oblivion, forgotten.<sup>1</sup>

There is a subtle point here. Sayyidah ‘Ā’ishah’s رَضِيَ اللهُ عَنْهَا statement resembles the one made by Sayyidah Maryam bint ‘Imrān رَضِيَ اللهُ عَنْهَا who said:

يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا

*Oh, I wish I had died before this and was in oblivion, forgotten.*<sup>2</sup>

This resemblance in speech is not by chance. It is due to the great resemblance between their personalities.

- Sayyidah Maryam رَضِيَ اللهُ عَنْهَا is a Şiddīqah and Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is a Şiddīqah. This brings to light another point: the reason their unfortunate trials are similar.
- Sayyidah Maryam رَضِيَ اللهُ عَنْهَا is slandered and accused and Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is slandered and accused.

Glorified be Allah! How many amazing angles of honour!<sup>3</sup>

She was very humble. A proof for her humility is her instruction to Sayyidunā ‘Abd Allāh ibn al-Zubayr رَضِيَ اللهُ عَنْهُ:

لا تدفني معهم وادفني مع صواحيبي بالبقيع لا أركى به أبدا

1 Şaḥīḥ al-Bukhārī, Ḥadīth: 4753.

2 Sūrah Maryam: 23.

3 Ḥayāt Umm al-Mu’minīn ‘Ā’ishah, pg. 367, with variation.

Do not bury me with them. Instead, bury me with my cowives in al-Baqī'. I will never ever be praised and glorified, i.e. I will not be praised and glorified and given a rank and speciality due to it.<sup>1</sup>

This contains the essence of humility, regarding oneself insignificant. Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا disliked being praised on account of her being buried alongside the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which will be regarded as an honour for her.<sup>2</sup>

Since humility was one of her intrinsic traits and characteristics, the thought never crossed her mind that Allah سُبْحَانَهُ وَتَعَالَى will reveal Qur'ānic verses in her favour which will be recited, wherein He announces her innocence from the slander hurled at her. The most she aspired for was for the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to see a dream in which her innocence was declared. That is why she submits:

ولكن والله ما كنت أظن أن الله منزل في شأني وحيًا يتلى ولشأني في نفسي كان أحقر  
من أن يتكلم الله في بأمر يتلى ولكن كنت أرجو أن يرى رسول الله صلى الله عليه وسلم  
في النوم رؤيا يرثني الله بها

By Allah, I never imagined that Allah would reveal in my favour revelation which will be recited. My rank in my own sight was far more insignificant than Allah speaking about me in verses that will be recited.

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1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1391.

2 Ḥāfiẓ comments:

اي لا يثنى علي بسببه ويجعل لي بذلك مزية وفضل وأنا في نفس الأمر يحتمل أن لا أكون كذلك وهذا منها على سبيل التواضع وهضم النفس بخلاف قولها لعمر كنت أريده لنفسي فكأن اجتهداها في ذلك تغير أو لما قالت ذلك لعمر كان قبل أن يقع لها ما وقع في قصة الجمل فاستحيت بعد ذلك أن تدفن هناك وقد قال عنها عمار بن ياسر وهو أحد من حاربها يومئذ إنها زوجة نبيكم في الدنيا والآخرة

“I should not be praised due to it. A speciality and virtue should not be reserved for me, whereas I am actually not on that pedestal.” This is out of her humility and self-effacement. This is contrary to her statement regarding 'Umar رَضِيَ اللهُ عَنْهُ, “I wanted it for myself.” It is as if her ijtihād changed in this regard or her statement to 'Umar was before the happenings of the Battle of Jamal. She felt ashamed thereafter to be buried there. 'Ammār ibn Yāsir رَضِيَ اللهُ عَنْهُ—who had fought against her in those days—declared, “She is definitely your Nabī's wife in this world and the Hereafter.”

*Fath al-Bārī*, vol. 3 pg. 258; *Ibn al-Jawzī: Kashf al-Mushkil min Ḥadīth al-Ṣaḥīḥayn*, vol. 1 pg. 1244; *Umdat al-Qārī*, vol. 8 pg. 228.

I had hope that the Messenger of Allah ﷺ would see a dream in which Allah would exonerate me.<sup>1</sup>

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1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4750; *Ṣaḥīḥ Muslim*, Ḥadīth: 2770. Ibn al-Qayyim states:

تأمل هذا التشریف والإكرام الناشئ عن فرط تواضعها واستصغارها لنفسها حيث قالت ولشأنني في نفسي كان أحقر من أن يتكلم الله في بأمر يتلى ولكن كنت أرجو أن يرى رسول الله صلى الله عليه وسلم في النوم رؤيا يبرئني الله بها فهذه صديقة الأمة وأم المؤمنين وحب رسول الله صلى الله عليه وسلم وهي تعلم أنها بريئة مظلومة وأن قاذفيها ظالمون لها مفترون عليها قد بلغ أذاهم إلى أبيها وإلى رسول الله صلى الله عليه وسلم وهذا كان احتقارها لنفسها وتصغيرها لشأنها

Ponder over this honour and admiration, the source of which is her excessive humbleness and her insignificance in her eyes. She submits: “My rank in my own sight was far more insignificant than Allah speaking about me in verses that will be recited. I had hope that Rasūlullāh ﷺ would see a dream in which Allah would exonerate me.” This is the Ṣiddīqah of the Ummah, the Mother of the Believers, and the Beloved of Rasūlullāh ﷺ. She uttered this despite her certainty that she is innocent and oppressed, those who slandered her are oppressing her and fabricating lies against her, and their harm has affected her parents and Rasūlullāh ﷺ. This was her realisation of herself as worthless and insignificant. *Jilā’ al-Afhām*, pg. 239.



## Academic Competence

‘Ā’ishah was the most knowledgeable of people. Senior Ṣaḥābah would consult her.

- Qabīṣah ibn Dhu’ayb

### Testimonials of the Scholars on her Academic Competence and the Factors behind it

Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا holds a very lofty academic rank. She is recognised as a distinguished scholar of her era. She was the unique academic authority when matters became obscure or difficult for them to solve; matters pertaining to Qur’ān, ḥadīth, or fiqh. They would find a satisfactory answer to all their queries and questions by her.<sup>1</sup>

When the senior Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ faced difficulty in any issue of Dīn, they would consult her and find the appropriate knowledge by her. There are numerous reports from an abundance of Ṣaḥābah and scholars highlighting her academic competence.

#### 1. Abū Mūsā al-Ash‘arī<sup>2</sup> (d. 50 A.H)

Sayyidunā Abū Mūsā al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ acknowledges:

ما أشكل علينا أصحاب رسول الله صلى الله عليه وسلم حديث قط فسألنا عائشة إلا  
وجدنا عندها منه علما

No ḥadīth was ever challenging for us—the Companions of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—and we asked ‘Ā’ishah, except that we found knowledge of it by her.<sup>3</sup>

1 Jihān Rif at Fawzī: *al-Sayyidah ‘Ā’ishah wa Tawthīqūhā li al-Sunnah*, pg. 40.

2 He is ‘Abd Allāh ibn Qays ibn Sulaym, Abū Mūsā al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ. The distinguished Ṣaḥābī. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appointed him governor over part of Yemen and ‘Umar رَضِيَ اللَّهُ عَنْهُ appointed him over Baṣrah. He was one of the two arbitrators at Ṣiffīn. He recited the Qur’ān in an extremely melodious voice. He passed away in 50 A.H or thereafter. *Al-Istī‘āb*, vol. 1 pg. 300; *al-Iṣābah*, vol. 4 pg. 211.

3 *Jāmi‘ al-Tirmidhī*, Ḥadīth: 3883. Al-Tirmidhī labels it ḥasan ṣaḥīḥ. Al-Dhahabī labels it ḥasan gharīb in *Siyar A’lām al-Nubalā’*, vol. 2 pg. 179. Al-Albānī on the other hand classified it ṣaḥīḥ in *Ṣaḥīḥ Sunan al-Tirmidhī*.

## 2. Qabīṣah ibn Dhu'ayb<sup>1</sup> (d. 86 A.H)

Sayyidunā Qabīṣah ibn Dhu'ayb رَضِيَ اللهُ عَنْهُ reports:

كانت عائشة أعلم الناس يسألها أكابر الصحابة

‘Ā’ishah was the most knowledgeable of all people. Senior Ṣaḥābah would consult her.<sup>2</sup>

## 3. ‘Urwah ibn al-Zubayr

‘Urwah ibn al-Zubayr رَضِيَ اللهُ عَنْهُ affirms:

ما رأيت أحدا أعلم بكتاب الله ولا بسنة عن رسول الله صلى الله عليه وسلم ولا بشعر  
ولا فريضة من عائشة رضي الله عنها

I have never seen anyone more knowledgeable of the Book of Allah, the practice of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, poetry, or inheritance than ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.<sup>3</sup>

A detailed narration reads:

لقد صحبت عائشة رحمها الله حتى قلت قبل وفاتها بأربع سنين أو خمس لو توفيت  
اليوم ما ندمت على شيء فاتني منها فما رأيت أحدا قط كان أعلم بأية أنزلت ولا بفريضة  
ولا بسنة لا أعلم بشعر ولا أروى له ولا بيوم من أيام العرب ولا بنسب ولا بكذا  
ولا بقضاء ولا بطب منها فقلت لها يا أمه الطب من أين علمته فقالت كنت أمرض فينعت  
لي الشيء ويمرض المريض فينعت له فيتفتع فأسمع الناس بعضهم لبعض فأحفظه قال  
عروة فلقد ذهب عني عامة علمها لم أسأل عنه

I sat in the company of ‘Ā’ishah—may Allah have mercy upon her—to the extent that four to five years before her demise, I admitted, “If I had to pass away today, I will not regret over anything that I missed of hers. I had never

1 He is Qabīṣah ibn Dhu'ayb ibn Ḥalḥalah, Abū Sa‘īd al-Khuzā‘ī al-Madanī رَضِيَ اللهُ عَنْهُ. The Great Imām, the Faqīh. He was born in 8 A.H and it is said 1 A.H. He was reliable, trusted, and a prolific narrator. He saw Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He was in charge of stamping at the office of the Khalīfah ‘Abd al-Malik. He passed away in 86 A.H or thereafter. *Siyar A‘lām al-Nubalā’*, vol. 4 pg. 282; *Tahdhīb al-Tahdhīb*, vol. 4 pg. 537.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 2 pg. 374.

3 *Muṣannaf Ibn Abī Shaybah*, vol. 8 pg. 517.

seen anyone more knowledgeable about a verse revealed, inheritance, sunnah, more acquainted with poetry, a greater transmitter of the same, or any of the significant events of the Arabs, lineage, this and that, judgement, or medicine than her.”

I asked her, “O mother, where did you learn medicine from?”

She replied, “I would fall ill and something would be prescribed for me and someone would fall ill and a medicine would be prescribed for them and they would benefit from it. I would hear people speaking to one another and memorise that.”

‘Urwah laments, “Majority of her knowledge has missed me which I had not asked about.”<sup>1</sup>

#### 4. Maḥmūd ibn Labīd (d. 97 A.H)

Sayyidunā Maḥmūd ibn Labīd رَضِيَ اللَّهُ عَنْهُ states:

كان أزواج النبي صلى الله عليه وسلم يحفظن من حديث النبي صلى الله عليه وسلم كثيرا ولا مثلا لعائشة وأم سلمة وكانت عائشة تفتي في عهد عمر وعثمان إلى أن ماتت يرحمها الله وكان الأكابر من أصحاب رسول الله صلى الله عليه وسلم وعمر وعثمان بعده يرسلان إليها فيسألانها عن السنن

The wives of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had memorised plenty aḥādīth of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; however, there was no match to ‘Ā’ishah and Umm Salamah. ‘Ā’ishah would pass verdicts in the era of ‘Umar and ‘Uthmān until she left this world, may Allah have mercy upon her. The senior Companions of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, including ‘Umar and ‘Uthmān, would send messengers to her to ask her about the Sunan.<sup>2</sup>

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1 *Musnad Aḥmad*, vol. 6 pg. 67, Ḥadīth: 24425; *al-Mu’jam al-Kabīr*, vol. 23 pg. 182, Ḥadīth: 295; *al-Mustadrak*, vol. 4 pg. 218; *Ḥilyat al-Awliyā’*, vol. 2 pg. 50; *Siyar A’lām al-Nubalā’*, vol. 2 pg. 183. Al-Ḥākim comments, “The isnād is ṣaḥīḥ, but al-Bukhārī and Muslim have not documented it.”

2 *Al-Ṭabaqāt al-Kubrā*, vol. 2 pg. 375.

## 5. Al-Sha'bī<sup>1</sup> (d. 103 A.H)

Al-Sha'bī رَحِمَهُ اللهُ would speak of her and express amazement at her fiqh and knowledge. He would then remark:

ما ظنكم بأدب النبوة

What is your view on the etiquette of nubuwwah?<sup>2</sup>

## 6. Abū Salamah ibn 'Abd al-Raḥmān<sup>3</sup> (d. 104 A.H)

Abū Salamah ibn 'Abd al-Raḥmān رَحِمَهُ اللهُ asserts:

ما رأيت أحدا أعلم بسنن رسول الله صلى الله عليه وسلم ولا أفقه في رأي إن احتيج إلى  
رأيه ولا أعلم بآية فيما نزلت ولا بفريضة من عائشة

I have not seen anyone more versed with the practices of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, more understanding in a view—if his view is needed, more knowledgeable about the details of a verse for which it was revealed, or inheritance than 'Ā'ishah.<sup>4</sup>

## 7. Al-Zuhrī<sup>5</sup> (d. 125 A.H)

Al-Zuhrī رَحِمَهُ اللهُ remarks:

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1 He is 'Āmir ibn Sharāḥīl ibn 'Abd, Abū 'Amr al-Kūfī. The 'Allāmah (erudite scholar) of the Tābī'īn. He was born in 17 A.H. or thereafter. He was an Imām, Ḥāfiẓ, Faqīh, Master, reliable, and accurate. He participated in the Battle of Jamājim alongside Ibn al-Ash'ath but was spared from the sword of al-Ḥajjāj who forgave him. He assumed the post of judge in Kūfah. He passed away in 103 A.H. or around that time. *Siyar A'lām al-Nubalā'*, vol. 4 pg. 294; *Tahdhīb al-Tahdhīb*, vol. 5 pg. 57.

2 *Siyar A'lām al-Nubalā'*, vol. 2 pg. 197.

3 He is Abū Salamah ibn 'Abd al-Raḥmān ibn 'Awf al-Zuhrī. It is said that his name was 'Abd Allāh or Ismā'īl or that his agnomen was his name. He was a zealous searcher for knowledge, a Faqīh, a Mujtahid, and a prolific narrator. He passed away in 94 A.H. or 104 A.H. *Siyar A'lām al-Nubalā'*, vol. 5 pg. 88; *Tahdhīb al-Tahdhīb*, vol. 6 pg. 369.

4 *Al-Ṭabaqāt al-Kubrā*, vol. 2 pg. 375.

5 He is Muḥammad ibn Muslim ibn 'Ubayd Allāh ibn Shihāb, Abū Bakr al-Zuhrī. The Imām, the Authority, the Ḥāfiẓ of his era. He was born in 50 A.H. or thereafter. He was among the most learned Ḥuffāẓ around whom majority of authentic aḥādīth rotate. He was extremely generous. He passed away in 125 A.H. or before that. *Siyar A'lām al-Nubalā'*, vol. 5 pg. 326; *Tahdhīb al-Tahdhīb*, vol. 5 pg. 284.

لو جمع علم عائشة إلى علم جميع النساء لكان علم عائشة أفضل

If ‘Ā’ishah’s knowledge is compared with the knowledge of all women, ‘Ā’ishah’s knowledge will be superior.

Another narration contains the wording:

لو جمع علم نساء هذه الأمة فيهن أزواج النبي صلى الله عليه وسلم كان علم عائشة أكثر  
من علمهن

If the knowledge of the women of this Ummah—among whom are the wives of the Nabī ﷺ—was collected, ‘Ā’ishah’s knowledge would be greater than theirs.<sup>1</sup>

## 8. Ibn ‘Abd al-Barr<sup>2</sup> (d. 463 A.H)

Ibn ‘Abd al-Barr رَحِمَهُ اللهُ declares:

أنها كانت وحيدة عصرها في ثلاثة علوم علم الفقه وعلم الطب وعلم الشعر

She was unequalled in her era in three sciences viz. fiqh, medicine, and poetry.<sup>3</sup>

## 9. Al-Dhahabī (d. 748 A.H)

Al-Dhahabī رَحِمَهُ اللهُ confesses:

لا أعلم في أمة محمد صلى الله عليه وسلم بل ولا في النساء مطلقا امرأة أعلم منها

I do not know in the Ummah of Muḥammad ﷺ, in fact among all females, a woman more knowledgeable than her.<sup>4</sup>

1 *Al-Sunnah*, Ḥadīth: 753; *al-Mu’jam al-Kabīr*, Ḥadīth: 299; *al-Mustadrak*, vol. 4 pg. 12, Ḥadīth: 6734.

2 He is Yūsuf ibn ‘Abd Allāh ibn Muḥammad, Abū ‘Umar al-Qurṭubī al-Mālikī. The Shaykh of Islam, the Ḥāfiẓ of the West. He was born in 368 A.H. He searched for ḥadīth, mastered it, and excelled. He was religious, devout, reliable, a proof, an ‘Allāmah, deeply-rooted in knowledge, and a strict adherer to the Sunnah. He was the judge of Shabbūnah. *Al-Tamhīd* is one of his books. He passed away in 463 A.H. *Siyar A’lām al-Nubalā’*, vol. 18 pg. 153; *Shadharāt al-Dhahab*, vol. 3 pg. 313.

3 *Al-Ijābah li Īrād mā istadrakathu ‘Ā’ishah ‘alā al-Ṣaḥābah*, pg. 34.

4 *Siyar A’lām al-Nubalā’*, vol. 2 pg. 140.

## 10. Ibn Kathīr (d. 774 A.H)

Ibn Kathīr رَحِمَهُ اللهُ states:

ولا يعرف في سائر النساء في هذه الأمة بل ولا في غيرها أعلم منها ولا أفهم

No woman more knowledgeable and more understanding than her is known among all the women of this Ummah, in fact not even among the other nations.<sup>1</sup>

He also said:

وقد تفردت أم المؤمنين عائشة بمسائل عن الصحابة لم توجد إلا عندها وانفردت باختيارات أيضا وردت أخبارا بخلافها بنوع من التأويل

Umm al-Mu'minīn 'Ā'ishah has a sole opinion on some verdicts, a view held by her only. She has some of her own views as well and has refuted narrations opposing these with some form of interpretation.<sup>2</sup>

## Students

A large number of Ṣaḥābah and Tābi'īn studied by Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا. They would come to her from various areas like Iraq, Shām, and the corners of al-Jazīrah. Hereunder is a list of some of her distinguished students.

### Family:

- Qāsim ibn Muḥammad ibn Abī Bakr al-Ṣiddīq, her nephew
- 'Abd Allāh ibn Muḥammad ibn Abī Bakr al-Ṣiddīq, her nephew
- 'Abd Allāh ibn al-Zubayr ibn al-'Awwām, son of her sister Asmā'
- 'Urwah ibn al-Zubayr ibn al-'Awwām, son of her sister Asmā'
- 'Abbād ibn Ḥamzah ibn 'Abd Allāh ibn al-Zubayr

### Ṣaḥābah:

- Sayyidunā 'Amr ibn al-'Āṣ رَضِيَ اللهُ عَنْهُ
- Sayyidunā Abū Mūsā al-Ash'arī رَضِيَ اللهُ عَنْهُ

1 *Al-Bidāyah wa al-Nihāyah*, vol. 2 pg. 431.

2 *Al-Bidāyah wa al-Nihāyah*, vol. 11 pg. 339.

- Sayyidunā Zayd ibn Khālīd al-Juhanī رَضِيَ اللهُ عَنْهُ
- Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ
- Sayyidunā ‘Abd Allāh ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا
- Sayyidunā ‘Abd Allāh ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا
- Sayyidunā Rabī‘ah ibn ‘Amr al-Jurashī رَضِيَ اللهُ عَنْهُ
- Sayyidunā Sā’ib ibn Yazīd رَضِيَ اللهُ عَنْهُ
- Sayyidunā Ḥārith bin ‘Abd Allāh ibn Nawfal رَضِيَ اللهُ عَنْهُ
- Others

### Senior Tābi‘īn:

- Sa‘īd ibn al-Musayyab<sup>1</sup>
- ‘Abd Allāh ibn ‘Āmir ibn Rabī‘ah
- ‘Alqamah ibn Qays<sup>2</sup>
- ‘Amr ibn Maymūn
- Muṭarrif ibn ‘Abd Allāh ibn al-Shikhkhīr
- Masrūq ibn al-Ajda‘
- ‘Aṭā’ ibn Abī Rabāḥ
- Many many others

### Females:

- Asmā’ bint ‘Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq, her niece
- Ḥafṣah bint ‘Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq, her niece

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1 He is Sa‘īd ibn al-Musayyab ibn Ḥuzn, Abū Muḥammad al-Makhzūmī al-Madanī. The Imām, the Authority, one of the seven Fuqahā’ of Madīnah, the leader of the Tābi‘īn. He had mastered ḥadīth, fiqh, asceticism, worship, and piety. He passed away in 93 A.H or thereafter. *Siyar A‘lām al-Nubalā’*, vol. 4 pg. 217; *Tahdhīb al-Tahdhīb*, vol. 2 pg. 335.

2 He is ‘Alqamah ibn Qays ibn ‘Abd Allāh, Abū Shibl al-Kūfī. The Faqih, ‘Ālim, Teacher of Qur’ān of Kūfah, Imām, Ḥāfiẓ, Master of Tajwīd, and Great Mujtahid. He was born during the lifetime of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and resembled Ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ in his behaviour and mannerism. He participated in Ṣiffīn and fought the Battle against Khurāsān. He passed away after 60 A.H or 70 A.H. *Siyar A‘lām al-Nubalā’*, vol. 4 pg. 53; *Tahdhīb al-Tahdhīb*, vol. 4 pg. 174.

- Buhayyah, the freed slave of Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ
- Khayrah Umm al-Ḥasan al-Baṣrī
- Zaynab bint Abī Salamah, the stepdaughter of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
- Ṣafiyyah bint Abī ‘Ubayd, the wife of ‘Abd Allāh ibn ‘Umar رَضِيَ اللهُ عَنْهَا
- ‘Ā’ishah bint Ṭalḥah ibn ‘Ubayd Allāh
- ‘Amrah bint ‘Abd al-Raḥmān<sup>1</sup>
- Qamīr, the wife of Masrūq ibn al-Ajda‘
- Musaykah al-Makkiyyah, the mother of Yūsuf ibn Māhik
- Mu‘ādhah al-‘Adawiyyah
- Others<sup>2</sup>

### The Factors behind her Academic Competence

There are many factors that allowed Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا to assume this lofty academic position. The most significant of them are listed hereunder:

1. Her striking intelligence, strong memory, and powerful retention. Sufficient proof for this is the abundance of her transmissions from the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Add to that the great abundance of poetry and proverbs she would cite at every appropriate occasion.
2. Her marriage to the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at an early age and living in his care and consideration for eight years and five months. During this time, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ behaved affectionately towards her and had great concern for teaching and guiding her.
3. The abundance of revelation in her room to the extent that it was termed: *the Descent of Revelation*.

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1 She is ‘Amrah bint ‘Abd al-Raḥmān ibn Sa‘d al-Anṣāriyyah. Nurtured by ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and her pupil. She lived in her room. She was an ‘Ālimah, Faqīhah, Authority, and possessed plenty knowledge. She passed away in 98 or 106 A.H. *Siyar A‘lām al-Nubalā’*, vol. 4 pg. 507; *Tahdhīb al-Tahdhīb*, vol. 6 pg. 606.

2 *Tahdhīb al-Kamāl*, vol. 35 pg. 232, Biography: 7885; *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 135; *Tahdhīb al-Tahdhīb*, vol. 12 pg. 384.



4. Her enquiring tongue. Whenever she heard anything she could not fathom or see anything she did not recognise, she sought clarification and elucidation. She is famous for this to the extent that Ibn Abī Mulaykah said about her:

كانت لا تسمع شيئاً لا تعرفه إلا راجعت فيه حتى تعرفه وأن النبي صلى الله عليه وسلم قال من حوسب عذب قالت عائشة فقلت أو ليس يقول الله تعالى فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا فقال إنما ذلك العرض ولكن من نوقش الحساب يهلك

She would not hear anything she was unfamiliar with, except that she would examine it critically until she became familiar with it.

The Nabī ﷺ stated, “The one whose reckoning is taken will be punished.”

‘Ā’ishah asked, “Does Allah ﷻ not say: *He will be judged with an easy account.*<sup>1</sup>

The Nabī ﷺ explained, “This is just a glimpse. The one who is examined in reckoning is destroyed.”<sup>2</sup>

Another example:

سألت رسول الله صلى الله عليه وسلم عن قوله عز وجل يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ فإين يكون الناس يومئذ يا رسول الله فقال على الصراط

I questioned the Messenger of Allah ﷺ about Allah’s—the Mighty and Majestic—statement: *[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well]*,<sup>3</sup> “Where will people be on that day, O Messenger of Allah?”

He replied, “On the Bridge.”<sup>4</sup>

She asked him:

يا رسول الله ابن جدعان كان في الجاهلية يصل الرحم ويطعم المسكين فهل ذاك نافعه قال لا ينفعه إنه لم يقل يوماً رب اغفر لي خطيئتي يوم الدين

1 Sūrah al-Inshiqāq: 8.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 103; *Ṣaḥīḥ Muslim*, Ḥadīth: 2876.

3 Sūrah Ibrāhīm: 48.

4 *Ṣaḥīḥ Muslim*, Ḥadīth: 2791.

“O Messenger of Allah, Ibn Jud‘ān would maintain family ties and feed the poor during the Ignorance, will this be of any avail to him?”

“It will not avail him,” he replied. “Not one day did he ever submit, ‘O my Rabb, forgive my sin on the Day of Judgement.’”<sup>1</sup>

The Nabī ﷺ swore that he will not visit his wives for a month:

فلما مضت تسع وعشرون ليلة دخل على عائشة فبدأ بها فقالت له عائشة يا رسول الله إنك قد أقسمت أن لا تدخل علينا شهرا وإنما أصبحت من تسع وعشرين ليلة أعدتها عدا فقال الشهر تسع وعشرون فكان ذلك الشهر تسع وعشرين ليلة قالت عائشة ثم أنزل الله تعالى آية التخيير

After twenty-nine nights had passed, he entered upon ‘Ā’ishah and commenced from her.

‘Ā’ishah said to him, “O Messenger of Allah, you had taken an oath that you will not come to us for a month and you have entered the morning after completing twenty-nine nights. I have kept strict count of them.”

He said, “The month is twenty-nine (nights).” That month consisted of twenty-nine nights.

‘Ā’ishah continues: Thereafter, Allah ﷻ revealed the Verse of Takhyīr:<sup>2</sup>

استأذن على النبي صلى الله عليه وسلم رجل فقال ائذنوا له فبئس ابن العشيرة أو بئس أخو العشيرة فلما دخل ألان له الكلام فقالت عائشة يا رسول الله قلت ما قلت ثم ألت له في القول فقال أي عائشة إن شر الناس منزلة عند الله من تركه أو ودعه الناس اتقاء فحشه

A man sought permission to enter the presence of the Nabī ﷺ who said, “Award him permission for he is an evil man of the tribe or an evil brother of the tribe.” After he entered, the Messenger of Allah ﷺ spoke politely to him.

1 *Ṣaḥīḥ Muslim*, Ḥadīth: 214.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5191; *Ṣaḥīḥ Muslim*, Ḥadīth: 2572.

‘Ā’ishah enquired, “O Messenger of Allah, you made a negative statement and then spoke politely to him.”

He explained, “O ‘Ā’ishah, indeed the worst ranking being in the sight of Allah is one who is discarded by people out of fear for his vulgarity.”<sup>1</sup>

She would praise the Anṣārī women for their plenty questions about aspects of their Dīn. She proclaimed:

نعم النساء نساء الأنصار لم يمنعهن الحياء أن يتفقهن في الدين

What excellent women are the Anṣārī women! Shyness did not prevent them from acquiring deep understanding of Dīn.<sup>2</sup>

When she found an opportunity to learn something—even when severely gripped by protective jealousy—she would set aside her possessiveness and focus on learning.

فعن عروة أن رسول الله صلى الله عليه وسلم خرج من عندها ليلا قالت فغرت عليه فجاء فرأى ما أصنع فقال ما لك يا عائشة أغرت فقلت وما لي لا يغار مثلي على مثلك فقال رسول الله صلى الله عليه وسلم أقدم جاءك شيطانك قالت يا رسول الله أو معي شيطان قال نعم قلت ومع كل إنسان قال نعم قلت ومعك يا رسول الله قال نعم ولكن ربي أعانني عليه حتى أسلم

‘Urwah reports that the Messenger of Allah ﷺ left at night from her place. She says: I felt jealous over him. He returned and saw what I was doing so he said, “What is wrong with you, O ‘Ā’ishah? Are you jealous?”

She replied, “Why should someone like me not feel jealous over someone like you?”

The Messenger of Allah ﷺ said, “Did your shayṭān come to you?”

She asked in surprise, “O Messenger of Allah, do I have a shayṭān?”

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6054; *Ṣaḥīḥ Muslim*, Ḥadīth: 2591.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 332; al-Bukhārī reported it without an isnād with words of determination before Ḥadīth: 130.

“Yes,” he affirmed.

I probed, “And with every human?”

“Yes.”

“Even with you, O Messenger of Allah?”

“Yes. However, my Rabb has assisted me over it and he submitted!”<sup>2</sup>

She benefitted the Ummah tremendously with her questions to the Nabī ﷺ, her verifications, and her seeking elucidation on some Sharī aspects. One of them is as follows:

أنها سألت رسول الله صلى الله عليه وسلم عن الجارية ينكحها أهلها أتستأمر أم لا فقال لها رسول الله صلى الله عليه وسلم نعم تستأمر فقالت عائشة فقلت له فإنها تستحي فقال رسول الله صلى الله عليه وسلم فذلك إذنها إذا هي سكتت

She enquired from the Messenger of Allah ﷺ about a girl whose family gets her married, will she be consulted or not? The Messenger of Allah ﷺ told her, “Yes, she will be consulted.”

‘Ā’ishah continues: I remarked, “She is shy [so she will not speak].”

The Messenger of Allah ﷺ clarified, “Her silence is sufficient as permission.”<sup>3</sup>

Undoubtedly, as Mujāhid<sup>4</sup> declares:

لا يتعلمه مستح ولا مستكبر

Knowledge is not learnt by a shy or proud person.

1 *Ṣaḥīḥ Muslim*, Ḥadīth: 2815.

2 Fayṣal al-Khafash: *‘Ā’ishah Umm al-Mu’minīn Afqah Nisā’ al-Ummah ‘alā al-Itlāq*, pg. 230.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6946; *Ṣaḥīḥ Muslim*, Ḥadīth: 1420.

4 He is Mujāhid ibn Jabr, Abū al-Ḥajjāj al-Qurashī al-Makhzūmī, their freed slave. The Imām, the Shaykh of the Qurra’ and Mufasssīrīn. He passed away in 101 A.H or thereafter. *Siyar A’lām al-Nubalā’*, vol. 4 pg. 449; *Tahdhīb al-Tahdhīb*, vol. 5 pg. 373.

This distinguishing feature made her unique in transmitting an abundance of excellent prophetic aḥādīth which none besides her heard from the Messenger of Allah ﷺ. The senior Ṣaḥābah were fearful of asking the Messenger of Allah ﷺ.

وكان يعجبهم كما قال أنس أن يجيء الرجل من أهل البادية والعائل فيسأله ونحن نسمع

It would please them—as stated by Sayyidunā Anas رضي الله عنه—when an intelligent Bedouin would come and ask him questions while they listen.<sup>1</sup>

### Characteristics of the Academic Approach according to ‘Ā’ishah

Firstly: Sayyidah ‘Ā’ishah رضي الله عنها would follow an academic methodology with manifest characteristics. One of the aspects was verification of masā’il by what appears in the Qur’ān and Sunnah. Indication to this is the following report.

When she was told that Sayyidunā Ibn ‘Umar رضي الله عنهما says:

ما أحب أن أصبح محرما أنضح طيبا لأن أطفى بقطران أحب إلي من أن أفعل ذلك

I do not wish to enter the state of iḥrām while perfume exudes from me. For me to be coated with tar<sup>2</sup> is more pleasing to me than to do this.

Sayyidah ‘Ā’ishah رضي الله عنها remarked:

أنا طيبت رسول الله صلى الله عليه وسلم عند إحرامه ثم طاف في نسائه ثم أصبح محرما

I myself perfumed the Messenger of Allah ﷺ before him entering into iḥrām, subsequent to which he visited all his wives. He entered iḥrām the next morning.<sup>3</sup>

She declares:

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1 *Al-Sayyidah ‘Ā’ishah Umm al-Mu’minīn wa ‘Ālimat Nisā’ al-Islām*, pg. 17.

2 *Al-qaṭirān*: a substance that drips from a tree with which camels are coated. *Gharīb al-Ḥadīth*, vol. 2 pg. 252.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 270; *Ṣaḥīḥ Muslim*, Ḥadīth: 1192.

وسنة رسول الله صلى الله عليه وسلم أحق أن تتبع

The Sunnah of the Messenger of Allah ﷺ is more deserving to be followed.<sup>1</sup>

وعن مسروق قال كنت متكئا عند عائشة فقالت يا أبا عائشة ثلاث من تكلم بواحدة منهن فقد أعظم على الله الفرية قلت ما هن قالت من زعم أن محمدا صلى الله عليه وسلم رأى ربه فقد أعظم على الله الفرية قال وكنت متكئا فجلست فقلت يا أم المؤمنين أنظريني ولا تعجليني ألم يقل الله عز وجل وَلَقَدْ رَأَهُ بِالْأُفُقِ الْمُبِينِ وَلَقَدْ رَأَهُ نَزَلَةً أُخْرَى فقالت أنا أول هذه الأمة سأل عن ذلك رسول الله صلى الله عليه وسلم فقال إنما هو جبريل لم أره على صورته التي خلق عليها غير هاتين المرتين رأيته منهبطا من السماء سادا عظم خلقه ما بين السماء إلى الأرض فقالت أولم تسمع أن الله يقول لا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ أولم تسمع أن الله يقول وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيمٌ حَكِيمٌ قالت ومن زعم أن رسول الله صلى الله عليه وسلم كتب شيئا من كتاب الله فقد أعظم على الله الفرية والله يقول يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رَسُولَاتِهِ قالت ومن زعم أنه يخبر بما يكون في غد فقد أعظم على الله الفرية والله يقول قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ

Masrūq narrates:

I was resting at the home of ‘Ā’ishah. She said, “O Abū ‘Ā’ishah, there are three statements; whoever utters any one of them has fabricated the greatest lie against Allah.”

“What are they,” I enquired enthusiastically.

She expounded, “Whoever believes that Muḥammad ﷺ saw his Rabb has fabricated a great lie against Allah.”

Masrūq says: I was resting and sat up on hearing this.

I submitted, “O Umm al-Mu’minīn, give me some time and do not rush me. Did Allah—the Mighty and Majestic—not state: *And he has already seen him in the clear horizon.*<sup>2</sup> *And he certainly saw him in another descent.*<sup>3</sup>”

1 Ṣaḥīḥ Ibn Khuzaymah, Ḥadīth: 2938.

2 Sūrah al-Takwīr: 23.

3 Sūrah al-Najm: 13.

She clarified, “I was the first being of this Ummah to ask the Messenger of Allah ﷺ about this. He explained, ‘It is only Jibrīl. I never saw him [Jibrīl] in his original form except on these two occasions. I saw him descending from the sky, blocking the space between the sky and earth with his enormous bodily structure.’ Have you not heard Allah declaring: *Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted.*<sup>1</sup> Have you not heard Allah declaring: *And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills, He is Most High and Wise.*”<sup>2</sup>

She continued: “Whoever believes that the Messenger of Allah ﷺ concealed anything from the Book of Allah has fabricated a great lie against Allah whereas Allah declares: *O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message.*”<sup>3</sup>

She added: “And whoever believes that he informs of what will take place tomorrow has fabricated a great lie against Allah whereas Allah declares: *Say, ‘None in the heavens and earth knows the unseen except Allah.’*”<sup>4</sup><sup>5</sup>

Secondly: Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا refrained from speaking without knowledge.

فَعَنْ شَرِيحِ بْنِ هَانِيٍّ قَالَ أَتَيْتُ عَائِشَةَ أَسْأَلُهَا عَنِ الْمَسْحِ عَلَى الْخَفَيْنِ فَقَالَتْ عَلَيْكَ يَا أَبِي طَالِبٍ فَسَلْهُ فَإِنَّهُ كَانَ يَسَافِرُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْنَاهُ فَقَالَ جَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ لِلْمَسَافِرِ وَيَوْمًا وَلَيْلَةً لِلْمَقِيمِ

Shurayḥ ibn Hāni’ recalls:

I approached ‘Ā’ishah to inquire from her about passing wet hands over [leather] socks. She told me, “Go to Ibn Abī Talib and ask him for he would travel with the Messenger of Allah ﷺ.”

1 Sūrah al-An‘ām: 103.

2 Sūrah al-Shūrā: 51.

3 Sūrah al-Mā’idah: 67.

4 Sūrah al-Naml: 65.

5 Ṣaḥīḥ Muslim, Ḥadīth: 177.

We enquired from him and he explained, “The Messenger of Allah ﷺ stipulated three days and nights for a traveller and one day and night for a resident.”<sup>1</sup>

Thirdly: She would rely upon collecting proofs, understanding the objectives of the Sharīah, and the knowledge of Arabic linguistics. Hence, coupled with memorisation of the aḥādīth, she had sound and deep understanding of the same, complemented with ijtihād. One example of this is narrated by Abū Salamah ibn ‘Abd al-Raḥmān:

دخلت على عائشة فقلت يا أمته إن جابر بن عبد الله يقول الماء من الماء فقالت  
أخطأ جابر إن رسول الله صلى الله عليه وسلم قال إذا جاوز الختان الختان فقد وجب  
الغسل

I entered the presence of ‘Ā’ishah and submitted, “O beloved mother! Jābir ibn ‘Abd Allāh<sup>2</sup> announces, “Liquid is from liquid [i.e. ghusl is mandatory upon one who ejaculates.]

She responded, “Jābir has erred. Undoubtedly, the Messenger of Allah ﷺ declared, ‘When the circumcised genitalia enter each other, ghusl becomes compulsory.’”<sup>3</sup>

Fourthly: She was well acquainted with the decorum to be observed when there exists disagreement and difference of opinion. Why should it not be such when she learnt from the Nabī and teacher of this Ummah ﷺ. Ponder over the upcoming incident and learn this respect from her.

عن عروة بن الزبير قال كنت أنا وابن عمر مستندين إلى حجرة عائشة وإنا لنسمع ضربها  
بالسواك تستن قال فقلت يا أبا عبد الرحمن أعتمر النبي صلى الله عليه وسلم في رجب  
قال نعم فقلت لعائشة أي أمته ألا تسمعين ما يقول أبو عبد الرحمن قالت وما يقول قلت  
يقول أعتمر النبي صلى الله عليه وسلم في رجب فقالت يغفر الله لأبي عبد الرحمن

1 *Ṣaḥīḥ Muslim*, Ḥadīth: 276.

2 He is Jābir ibn ‘Abd Allāh ibn ‘Amr ibn Ḥarām, Abū ‘Abd Allāh al-Anṣārī al-Khazrajī رَضِيَ اللهُ عَنْهُ. He was present at the Second Pledge of ‘Aqabah. He participated in 19 battles alongside the Nabī ﷺ. He was among the Ḥuffāz and prolific narrators of ḥadīth. He passed away in 74 A.H or thereafter. *Al-Istī‘āb*, vol. 1 pg. 65; *al-Iṣābah*, vol. 1 pg. 434.

3 *Al-Ma‘rifah wa al-Tārīkh*, vol. 2 pg. 374.



لعمري ما اعتمر في رجب وما اعتمر من عمرة إلا وإنه لمعه قال وابن عمر يسمع فما  
قال لا ولا نعم سكت

‘Urwah ibn al-Zubayr reports:

Ibn ‘Umar and I were reclining against [the wall of] ‘Ā’ishah’s room. We could even hear her brushing her teeth with the miswāk.

I asked, “O Abū ‘Abd al-Raḥmān, did the Nabī ﷺ perform ‘Umrah in Rajab.”

“Yes,” he replied.

I shouted to ‘Ā’ishah, “O beloved mother, have you not heard what Abū ‘Abd al-Raḥmān claims?”

“What does he claim,” she asked.

“He says that the Nabī ﷺ performed ‘Umrah in Rajab.”

“May Allah forgive Abū ‘Abd al-Raḥmān. By my life, he [the Nabī ﷺ] never performed ‘Umrah in Rajab. And whenever he performed ‘Umrah, he [Ibn ‘Umar] was with.”

Ibn ‘Umar listened to this without affirming or rejecting. He simply remained silent.<sup>1</sup>

Fifthly: She had a distinctive methodology of teaching. She would speak calmly in order to facilitate its full comprehension. Equally, she would reprimand those who speak quickly saying:

إن رسول الله صلى الله عليه وسلم لم يكن يسرد الحديث كسر دكم

Certainly, the Messenger of Allah ﷺ would not speak quickly like you talk.<sup>2</sup>

1 *Ṣaḥīḥ Muslim*, Ḥadīth: 1255; Discussion: Amīn Nu‘mān al-Ṣalāḥī: *Ummunā ‘Ā’ishah Malakat al-‘Afāf* (not published); *Sīrat al-Sayyidah ‘Ā’ishah Umm al-Mu‘minīn*, pg. 275. The author al-Nadwī has listed the masā’il wherein she differed with the Ṣaḥābah and the Ummahāt al-Mu‘minīn رَضِيَ اللهُ عَنْهُم.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3568; *Ṣaḥīḥ Muslim*, Ḥadīth: 2493.

She would not suffice on theoretical teaching. At times, she would resort to practical demonstrations when it came to the manner of performing wuḍū' and ghusl. Her modesty did not prevent her from teaching people important aspects of their Dīn, even their very private matters. The Rawāfiḍ have condemned her due to this as will appear in future. The reality, however, is that she will be rewarded and not taken to task for these matters. May Allah سُبْحَانَهُ وَتَعَالَى be pleased with her and keep her happy.

## Extensive Knowledge of Various Sciences

### a) Knowledge of 'Aqīdah

The effort the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ devoted to entrenching 'aqīdah in the souls of the believers is unconcealable. He invited to Allah's سُبْحَانَهُ وَتَعَالَى Oneness and the extermination of ascribing partners to Him until this 'aqīdah settled firmly in the hearts of his Companions رَضِيَ اللَّهُ عَنْهُمْ. Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا enjoyed a complete share in this. She had obtained this 'aqīdah from its purest source, owing to her proximity and closeness to the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, listening to him directly, and her profuse questions on aspects unclear to her. Add to this, she was nurtured in a Muslim home and her 'aqīdah was never tarnished with any aspect of shirk or the deviance of the period of ignorance. Marvel at her affirmation of the quality of hearing for Allah—the Mighty and Majestic. She declared with a heart brimming with īmān:

الحمد لله الذي وسع سمعه الأصوات لقد جاءت خولة إلى رسول الله صلى الله عليه وسلم  
وسلم تشكو زوجها فكان يخفي علي كلامها فأنزل الله عز وجل قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي  
تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا الْآيَةَ

All praise belongs to Allah Whose Hearing encompasses all sounds. Khawlah approached the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ complaining about her husband. Her conversation was concealed from me. Yet, Allah—the Mighty and Majestic—revealed: *Certainly has Allah heard the speech of the one who argues with you, [O Muḥammad], concerning her husband and directs her complaint to Allah. And Allah hears your dialogue.*<sup>1,2</sup>

1 Sūrah al-Mujādalah: 1.

2 *Ṣaḥīḥ al-Bukhārī*, without an isnād before Ḥadīth: 7386 ; *Musnad Aḥmad*, vol. 6 pg. 46; *Sunan al-8*, Ḥadīth: 3460; *Sunan Ibn Mājah*, Ḥadīth: 188. Ibn 'Asākir classified it ṣaḥīḥ in *Mu'jam al-Shuyūkh*, vol. 1 pg. 163; Ibn Ḥajar in *Taḥlīq al-Ta'līq*, vol. 5 pg. 3339; al-Albānī in *Ṣaḥīḥ Sunan al-Nasa'i*, Ḥadīth: 3460; and al-Wādi'ī in *al-Ṣaḥīḥ al-Musnad*, Ḥadīth: 1583.

She supports some articles of belief with proof, like denying [the possibility of] seeing Allah سُبْحَانَهُ وَتَعَالَى in the world with physical eyes, the Messenger of Allah's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ conveying the message of his Rabb [i.e. the Qur'an] in its entirety, and Allah's exclusivity with knowledge of the unseen. She pronounces:

ثلاث من تكلم بواحدة منهن فقد أعظم على الله الفرية ... من زعم أن محمدا صلى الله عليه وسلم رأى ربه فقد أعظم على الله الفرية

There are three statements; whoever utters any one of them has fabricated the greatest lie against Allah. Whoever believes that Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw his Rabb has fabricated a great lie against Allah.

She supports it with Allah's سُبْحَانَهُ وَتَعَالَى declaration:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

*Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted.*<sup>1</sup>

And Allah's declaration:

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بَأْذَنِهِ مَا يَشَاءُ إِنَّهُ عَلِيُّ حَكِيمٌ

*And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills, He is Most High and Wise.*<sup>2</sup>

She continues:

ومن زعم أن رسول الله صلى الله عليه وسلم كتم شيئا من كتاب الله فقد أعظم على الله الفرية والله يقول يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

1 Sūrah al-An'ām: 103.

2 Sūrah al-Shūrā: 51.

Whoever believes that the Messenger of Allah ﷺ concealed anything from the Book of Allah has fabricated a great lie against Allah whereas Allah declares: *O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message.*<sup>1</sup>

She adds:

ومن زعم أنه يخبر بما يكون في غد فقد أعظم على الله الفرية والله يقول قل لا يعلم من في السموات والأرض الغيب إلا الله

And whoever believes that he informs of what will take place tomorrow has fabricated a great lie against Allah whereas Allah declares: *Say, "None in the heavens and earth knows the unseen except Allah."*<sup>2,3</sup>

Another example of this is when she was asked about *al-Kawthar* in the verse:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

*Indeed, We have granted you, [O Muhammad], al-Kawthar*<sup>4</sup>

She expounded:

نهر أعطيه نبيكم صلى الله عليه وسلم شاطئاه عليه در مجوف آنيته كعدد النجوم

A river bestowed to your Nabī ﷺ, on the banks of which are hollowed pearls, and its utensils are as numberless as the stars.<sup>5</sup>

She would affirm the excellence and high position of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and reject those who curse them or trivialise their high rank. The residents of Iraq and Egypt would vilify Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ on one end, the residents of Shām would vilify Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ on the other end, while the Khawārij would vilify them both. When Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا was notified of this, she commented:

1 Sūrah al-Mā’idah: 67.

2 Sūrah al-Naml: 65.

3 Ṣaḥīḥ Muslim, Ḥadīth: 177.

4 Sūrah al-Kawthar: 1.

5 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 4965.

أَمُرُوا أَنْ يَسْتَغْفِرُوا لِأَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَبَوْهُمْ

They were commanded to seek forgiveness for the Companions of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ but instead they vilified them.<sup>1</sup>

Despite acknowledging their excellence, she would not exceed the limits and raise them to a platform higher than the one they are stationed at. It appears in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* that when Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا was told that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ was the waṣī (undisputed successor of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), she objected:

متى أوصى إليه وقد كنت مسندته إلى صدري أو قالت حجري فدعا بالطست فلقد  
انخث في حجري فما شعرت أنه قد مات فمتى أوصى إليه

When did he appoint him a successor? I had supported him [the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ] on my chest—or lap. He called for a dish. His limbs then became numb<sup>2</sup> while resting in my lap and I did not even realise that he had passed away. At what point exactly did he appoint him a successor?<sup>3</sup>

Likewise, she has narrated plenty aḥādīth on ‘aqīdah which the scholars continuously rely upon as proof in various chapters and aspects of ‘aqīdah.

## b. Knowledge of Qur’ān and its Sciences

Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا is reckoned as a senior Mufasssīr of her era. Listening to the Glorious Qur’ān from a young age contributed to this. She recalls:

لقد أنزل على محمد صلى الله عليه وسلم بمكة وإني لجارية أَلْعَبُ بِلِ السَّاعَةِ مَوْعِدُهُمْ  
وَالسَّاعَةُ أَذْهِي وَأَمْرٌ وَمَا نَزَلَتْ سُورَةُ الْبَقَرَةِ وَالنِّسَاءِ إِلَّا وَأَنَا عِنْدَهُ

The following verse was revealed upon Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Makkah. At the time, I was a young girl playing: *Better yet, the Hour is their appointed time—and*

1 *Ṣaḥīḥ Muslim*, Ḥadīth: 3022.

2 *Inkhanatha*: lose movement and bend, due to the looseness of his limbs at the time of death. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 2 pg. 82.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2741; *Ṣaḥīḥ Muslim*, Ḥadīth: 1636.

the Hour will be most catastrophic and most bitter.<sup>1</sup> Sūrah al-Baqarah and al-Nisā' were only revealed when I was with him.<sup>2</sup>

Her marriage to the Messenger of Allah ﷺ and living in his shade enabled her to have the great fortune and privilege of being present at the revelation of plenty verses of the Glorious Qur'ān. She lived nine years in the *Descent of Revelation*. Revelation would not descend upon the Messenger of Allah ﷺ while he was under the sheet with any of his wives besides her.<sup>3</sup>

Many verses were revealed because of her, for example, the Verses of Slander and the Verse of Tayammum. She would observe the Messenger of Allah ﷺ when Jibrīl عَلَيْهِ السَّلَامُ descended with revelation. She goes on to describe the condition of the Nabī ﷺ during this time, saying:

لقد رأيتَه ينزل عليه الوحي في اليوم الشديد البرد فيفصم عنه وإن جبينه ليتفصد عرقا

I definitely observed him when revelation descended upon him on an extremely cold day. By the time it terminated<sup>4</sup>, his forehead was dripping with perspiration<sup>5, 6</sup>.

Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا did not suffice on simple memorisation. Whenever anything was difficult for her to comprehend, she would not hesitate to bring it to the attention of the Messenger of Allah ﷺ to comprehend fully the meanings of the Qur'ānic verse and Allah's—the Mighty and Majestic—purport. For that reason, Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا reports:

سألت رسول الله صلى الله عليه وسلم عن هذه الآية وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ  
وَجِلَّةٌ قَالَتْ عَائِشَةُ أَهْمَ الَّذِينَ يَشْرَبُونَ الخمر ويسرقون قال لا يا بنت الصديق ولكنهم

1 Sūrah al-Qamar: 46.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4993.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3775; *Ṣaḥīḥ Muslim*, Ḥadīth: 2441.

4 *Yafṣamu 'anhu*: terminate. *Gharīb al-Ḥadīth*, vol. 2 pg. 192, *al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 3 pg. 452.

5 *Yatafaṣṣadu 'arqan*: flow and drip with perspiration. *Tahdhīb al-Lughah*, vol. 12 pg. 104; *Mashāriq al-Anwār*, vol. 2 pg. 160.

6 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2; *Ṣaḥīḥ Muslim*, Ḥadīth: 2333.

الذين يصومون ويصلون ويتصدقون وهم يخافون أن لا تقبل منهم أولئك يسارعون في  
الخيرات وهم لها سابقون

I enquired from the Messenger of Allah ﷺ about the meaning of this verse:  
*And they who give what they give while their hearts are fearful.*<sup>1</sup>

‘Ā’ishah asked, “Are they the ones who consume liquor and steal?”

“No, O daughter of al-Ṣiddīq,” he replied. “Rather, they are the ones who fast and perform ṣalāh and give charity; yet are afraid that it will not be accepted from them. *It is those who hasten to good deeds, and they outstrip [others] therein.*”<sup>2</sup>

When any aspect of revelation was obscure or intricate for her, she hastened to question the Nabī ﷺ about it to remove her difficulty. This is what upgraded Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا to attain complete understanding of the Glorious Qur’ān; the reasons behind the revelation [of various verses], themes, and decisions.<sup>4</sup>

Abū Salamah ibn ‘Abd al-Raḥmān announces:

ما رأيت أحدا أعلم بسنن رسول الله صلى الله عليه وسلم ولا أفقه في رأي إن احتيج إلى  
رأيه ولا أعلم بآية فيما نزلت ولا بفريضة من عائشة

I have not seen anyone more versed with the practices of the Messenger of Allah ﷺ, more understanding in a view—if his view is needed, more knowledgeable with a verse for which it was revealed, or inheritance than ‘Ā’ishah.<sup>5</sup>

1 Sūrah al-Mu’minūn: 60.

2 Sūrah al-Mu’minūn: 61.

3 *Jāmi‘ al-Tirmidhī*, Ḥadīth: 3157; *Musnad Aḥmad*, vol. 6 pg. 205, Ḥadīth: 25746; *al-Mustadrak*, vol. 2 pg. 427; *Shu‘ab al-Īmān*, vol. 1 pg. 477, Ḥadīth: 762. Al-Ḥākim comments, “The isnād is ṣaḥīḥ, but al-Bukhārī and Muslim have not documented it.” Ibn al-‘Arabī in *‘Āriḍat al-Aḥwadhī*, vol. 6 pg. 258, and al-Albānī in *Ṣaḥīḥ Sunan al-Tirmidhī* have declared it ṣaḥīḥ.

4 ‘Abd Allāh Abū al-Sa‘ūd Badr: *Tafsīr Umm al-Mu’minīn ‘Ā’ishah*, pg. 113; *al-Sayyidah ‘Ā’ishah wa Tawthīquhā li al-Sunnah*, pg. 46 – 48; *al-Sayyidah ‘Ā’ishah Umm al-Mu’minīn wa ‘Ālimat Nisā’ al-Islām*, pg. 182; Sa‘īd Fāyiz al-Dakhīl: *Mawsū‘ah Fiqh ‘Ā’ishah Umm al-Mu’minīn wa Ḥayātuhā wa Fiqhuhā*, pg. 83.

5 *Al-Ṭabaqāt al-Kubrā*, vol. 2 pg. 375.

Thus, we observe her referring to the Book of Almighty Allah before everything else in finding a solution to every problem, major or minor; resolving a tafsīrī riddle, or answering a question posed to her in this connection. It was her first reference in all matters. She would revert to the Qur’ān, not only in issues of ‘aqā’id, fiqh, or Sharī laws. Rather, in all matters; including the biography of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, expounding on his character and behaviour, as well as aspects concerning history and the past.

Once, some people approached her to enquire from her about the mannerism of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to which she replied:

أَلَسْتُ تَقْرَأُ الْقُرْآنَ فَإِنَّ خَلْقَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ الْقُرْآنَ قَالَ حَدِيثِي عَن قِيَامِ اللَّيْلِ قَالَتْ أَلَسْتُ تَقْرَأُ يَا أَيُّهَا الْمُرْمَلُ

“Do you recite not the Qur’ān? Undoubtedly, the character of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the Qur’ān.”

He said, “Narrate to me about *qiyām al-layl* (night prayer).”

She answered, “Do you not recite the Qur’ān, O you who wraps himself [in clothing]!”<sup>1,2</sup>

She summarised the difference between Makkī and Madanī Sūrah and the theme of each of them. While the Makkī Sūrah focus on aspects of ‘aqīdah, we find the Madanī Sūrah concentrating most of the time on laws, ḥalāl, and ḥarām. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا reports:

إِنَّمَا نَزَلَ أَوَّلَ مَا نَزَلَ مِنْهُ سُورَةٌ مِنَ الْمَفْصَلِ فِيهَا ذِكْرُ الْجَنَّةِ وَالنَّارِ حَتَّى إِذَا ثَابَ النَّاسُ إِلَى الْإِسْلَامِ نَزَلَ الْحَلَالُ وَالْحَرَامُ وَلَوْ نَزَلَ أَوَّلَ شَيْءٍ لَا تَشْرَبُوا الْخَمْرَ لَقَالُوا لَا نَدْعُ الْخَمْرَ أَبَدًا وَلَوْ نَزَلَ لَا تَزْنُوا لَقَالُوا لَا نَدْعُ الزَّانَةَ أَبَدًا لَقَدْ نَزَلَ بِمَكَّةَ عَلَيَّ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَإِنِّي لَجَارِيَةٌ أَلْعَبُ بِلِ السَّاعَةِ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَبِي وَأَمْرٌ وَمَا نَزَلَتْ سُورَةُ الْبَقَرَةِ وَالنِّسَاءِ إِلَّا وَأَنَا عِنْدَهُ

The opening revelations of the Qur’ān were from the *Mufaṣṣal* which contain mention of Jannah and Jahannam. After people rushed into Islam, aspects of

1 Sūrah al-Muzzammil: 1. *Ṣaḥīḥ Muslim*, Ḥadīth: 746.

2 *Sīrat al-Sayyidah ‘Ā’ishah*, pg. 232.



ḥalāl and ḥarām were revealed. If at first: *Do not consume liquor* was revealed, they would have protested, “We will never ever discard liquor,” and if *do not fornicate* was revealed, they would have protested, “We will never discard fornication ever.” The following verse was revealed upon Muḥammad ﷺ in Makkah. At the time, I was a young girl playing: *Better yet, the Hour is their appointed time—and the Hour will be most catastrophic and most bitter.*<sup>1</sup> Sūrah al-Baqarah and al-Nisā’ were only revealed when I was with him.<sup>2</sup>

Sūrah al-Baqarah and Sūrah al-Nisā—which Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is speaking about—were revealed only in Madīnah. They tackle the topic of dialogue with the Jews since the Jews were residing in Madīnah. Given that the Islamic Invitation reached completion in Madīnah al-Munawwarah, laws were revealed there and the style of laws and verdicts were adopted in them with *al-fawāṣil* (short verses) being reduced. She affirms that Sūrah al-Qamar was revealed in Makkah. This was the beginning stage of Islam, so this Sūrah contains mention of Qiyāmah. It also deals with rejection and rebuttal of the mushrikīn since they were the ones being confronted. Al-fawāṣil were adopted for it leads to deep influence in style and eloquence.<sup>3</sup>

## The Method of Tafsīr according to Umm al-Mu’minīn ‘Ā’ishah

### 1. Tafsīr of the Qur’ān with the Qur’ān

Commentary of the Qur’ān with the Qur’ān is the most genuine method of tafsīr. The first to interpret the Qur’ān with the Qur’ān is the Nabī ﷺ himself. Undoubtedly, it is the most authentic style. What is mentioned briefly at one place is elucidated on at another. ‘Urwah reports one such example from Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا:

أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِ اللَّهِ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ قَالَتْ يَا ابْنَ أختي هِيَ الْيَتِيمَةُ تَكُونُ فِي حَجْرٍ وَلِيهَا تَشَارِكُهُ فِي مَالِهِ فَيُعْجِبُهُ مَالُهَا وَجَمَالُهَا فَيُرِيدُ لِيهَا أَنْ يَتَرَوَّجَهَا بغيرِ أَنْ يَقْسِطَ فِي صَدَاقِهَا فَيُعْطِيهَا مِثْلَ مَا يُعْطِيهَا غَيْرُهُ فَهِيَ أَنْ يَنْكِحُوهنَ إِلَّا أَنْ يَقْسِطُوا لهنَّ وَيَبْلِغُوا بهنَّ أَعْلَىٰ سِتْنِهنَّ

1 Sūrah al-Qamar: 46.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4993.

3 *Sīrat al-Sayyidah ‘Ā’ishah*, pg. 290.

من الصداق وأمروا أن ينكحوا ما طاب لهم من النساء سواهن قال عروة قالت عائشة ثم إن الناس استفتوا رسول الله صلى الله عليه وسلم بعد هذه الآية فيهن فأنزل الله عز وجل وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ قَالَتِ وَالَّذِي ذَكَرَ اللَّهُ تَعَالَىٰ أَنَّهُ يَتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ الْآيَةَ الْأُولَىٰ الَّتِي قَالَ اللَّهُ فِيهَا وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ قَالَتِ عَائِشَةُ وَقَوْلَ اللَّهِ فِي الْآيَةِ الْأُخْرَىٰ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ رَغْبَةً أَحَدِكُمْ عَنِ الْيَتِيمَةِ الَّتِي تَكُونُ فِي حِجْرِهِ حِينَ تَكُونُ قَلِيلَةَ الْمَالِ وَالْجَمَالَ فَهِيَ أَنْ يَنْكِحُوا مَا رَغِبُوا فِي مَالِهَا وَجَمَالِهَا مِنْ يَتَامَى النِّسَاءِ إِلَّا بِالْقِسْطِ مِنْ أَجْلِ رَغْبَتِهِنَّ عَنْهُنَّ

He asked ‘Ā’ishah about Allah’s statement: *And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four.*<sup>1</sup>

She expounded, “O nephew, she refers to the orphan girl in the care of her guardian. She shares in his wealth and he is amazed by her wealth and beauty. Her guardian wishes to marry her without being just in her dowry and gives her what others give her. They were prohibited from marrying them except if they deal justly with them and give them the highest dowry suitable for them. They were commanded to marry other women that pleased them besides these [orphan girls] [if they were unable to deal justly with them in respect of their dowry.]”

‘Ā’ishah continues: “Thereafter, people enquired from the Messenger of Allah ﷺ after the revelation of this verse about these girls upon which Allah—the Mighty and Majestic revealed: *And they request from you, [O Muḥammad], a [legal] ruling concerning women. Say, ‘Allah gives you a ruling about them and [about] what has been recited to you in the Book concerning the orphan girls to whom you do not give what is decreed for them – and [yet] you [do not] desire to marry them.’*” She explained, “By what has been recited to you in the book, Allah ﷻ is referring to the first verse in which Allah declared: *And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women.*<sup>3</sup> *And*

1 Sūrah al-Nisā’: 3.

2 Sūrah al-Nisā’: 127.

3 Sūrah al-Nisā’: 3.

Allah's statement in the other verse: and [yet] you [do not] desire to marry them.<sup>1</sup> One's disinclination from an orphan girl in his care who has little wealth and beauty. They were, thus, prohibited from marrying those orphan girls in whose wealth and beauty they were interested except with justice due to their disinclination from them [i.e. those with little wealth and beauty].<sup>2</sup>

## 2. Tafsīr of the Qur'ān with the Sunnah

The Sunnah is definitely an interpreter and exegesis of the Qur'ān. This manifests the importance of the interpretation of the Qur'ān with the Sunnah. Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا obtained a complete share of this owing to the extensiveness of her aḥādīth reports coupled with the many questions she posed to the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asking about aspects obscure to her. Consider her commentary of these verses:

وَلَقَدْ رَأَاهُ بِالْأُفُقِ الْمُبِينِ وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَىٰ

And he has already seen him in the clear horizon.<sup>3</sup> And he certainly saw him in another descent.<sup>4</sup>

She explained:

أنا أول هذه الأمة سألت عن ذلك رسول الله صلى الله عليه وسلم فقال إنما هو جبريل لم أراه على صورته التي خلق عليها غير هاتين المرتين رأيتُه منهبطاً من السماء ساداً عظم خلقه ما بين السماء إلى الأرض

I was the first being of this Ummah to ask the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about this. He explained, "It is only Jibrīl. I never saw him [Jibrīl] in his original form except on these two occasions. I saw him descending from the sky, blocking the space between the sky and earth with his enormous bodily structure."

Another example is the commentary of Allah's سُبحَانَهُ وَتَعَالَى statement:

1 Sūrah al-Nisā': 127.

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 2494; Ṣaḥīḥ Muslim, Ḥadīth: 3018.

3 Sūrah al-Takwīr: 23.

4 Sūrah al-Najm: 13.

## وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

And from the evil of darkness when it settles.<sup>1</sup>

She reports:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَظَرَ يَوْمًا إِلَى الْقَمَرِ لَمَّا طَلَعَ وَقَالَ يَا عَائِشَةُ اسْتَعِيذِي بِاللَّهِ مِنْ شَرِّ هَذَا فَإِنَّ هَذَا هُوَ الْغَاسِقُ إِذَا وَقَبَ

The Nabī ﷺ looked at the moon one day when it appeared and remarked, “O ‘Ā’ishah, seek Allah’s protection from the evil of this for it is the darkness when it settles.”<sup>2</sup>

### 3. Benefitting from Reasons behind Revelation in Understanding the Tafsīr of Qur’ān

Knowing the reason behind revelation is extremely essential in the commentary of the Qur’ān, explaining its meanings, and removing misconceptions which could surface in the understanding of some verses. Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا was well-versed and had a vast overview of the reasons of revelation, especially since she lived and witnessed the descent of revelation, thus becoming aware of the reasons behind its revelation. In fact, she was the reason behind the revelation of some verses. ‘Urwah’s report indicates to this. He says:

سَأَلَتْ عَائِشَةَ فَقُلْتُ لَهَا أَرَأَيْتِ قَوْلَ اللَّهِ تَعَالَى إِنَّ الصَّفَا وَالْمَرْوَةَ مِنَ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ فَوَاللَّهِ مَا عَلَى أَحَدٍ جُنَاحَ أَنْ لَا يَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةَ قَالَتْ بئس ما قلت يا ابن أختي ولكنها أنزلت في الأنصار كانوا قبل أن يسلموا يهلون لمناة الطاغية التي كانوا يعبدونها عند

1 Sūrah al-Falaq: 3.

2 *Jāmi‘ al-Tirmidhī*, Ḥadīth: 3366; *Musnad Aḥmad*, vol. 6 pg. 215, Ḥadīth: 25844; *Sunan al-Nasa’ī*, vol. 6 pg. 83, Ḥadīth: 10137; *Musnad Abī Dāwūd al-Ṭayālīsī*, pg. 208; *Musnad Abī Ya’lā*, vol. 7 pg. 417, Ḥadīth: 4440; *al-Mustadrak*, vol. 2 pg. 589. Al-Tirmidhī and al-Albānī in *Ṣaḥīḥ Sunan al-Tirmidhī*, Ḥadīth: 3366, labelled it ḥasan ṣaḥīḥ. Al-Nawawī, on the other hand, classified it ḍa‘īf in *al-Manthūrāt*, Ḥadīth: 292. Ibn Ḥajar in *al-Futūḥāt al-Rabbāniyyah*, vol. 4 pg. 334, labelled it ḥasan gharīb. Al-Zarqānī labelled it ṣaḥīḥ in *Mukhtaṣar al-Maqāṣid*, Ḥadīth: 93, making similar remarks to al-Tirmidhī, contrary to al-Nawawī. Al-Wādī labels it ḥasan in *al-Ṣaḥīḥ al-Musnad*, Ḥadīth: 1634.

المشلل فكان من أهل يتحرج أن يطوف بين الصفا والمروة فلما أسلموا سألوا رسول الله عن ذلك فأنزل الله تعالى هذه الآية

I asked ‘Ā’ishah, “Have a look at Allah’s ﷺ statement: *Indeed, al-Ṣafā and al-Marwah are among the symbols of Allah. So whoever makes Ḥajj to the House or performs ‘Umrah, there is no blame upon him for walking between them. And whoever volunteers good, then indeed, Allah is Appreciative and Knowing.*”<sup>1</sup> By Allah, there is no blame upon anyone for not walking between al-Ṣafā and al-Marwah.”

“Evil indeed is what you said, O my nephew,” she scolded. “Rather, it was revealed addressing the Anṣār. Before embracing Islam, they would don the iḥrām at Mushallal<sup>2</sup> for the idol Manāt which they worshipped. They, who donned iḥrām [for Manāt], would be critical of walking between al-Ṣafā and al-Marwah. After embracing Islam, they asked the Messenger of Allah ﷺ concerning this upon which Allah ﷻ revealed this verse.”<sup>3</sup>

Another example of this comes from Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا:

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا قَالَتْ هِيَ الْمَرْأَةُ تَكُونُ عِنْدَ الرَّجُلِ لَا يَسْتَكْثِرُ مِنْهَا فَيُرِيدُ طَلَاقَهَا وَيَتَزَوَّجُ غَيْرَهَا تَقُولُ هِيَ أَمْسَكْنِي وَلَا تَطْلُقْنِي ثُمَّ تَزَوِّجُ غَيْرِي فَأَنْتَ فِي حُلِّ مِنَ النِّفْقَةِ عَلَيَّ وَالْقِسْمَةِ لِي فَذَلِكَ قَوْلُ اللَّهِ تَعَالَى فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصَلِّحَا<sup>4</sup> بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ

And if a woman fears from her husband contempt or evasion.<sup>5</sup> She explains, “It is a woman in the wedlock of a man who does not take much benefit from her and, thus, desires to divorce her and marry someone else. She says, ‘Keep me and do not divorce me. Then get married to someone else. You are free from spending upon me and allocating a night for me.’ This is Allah’s ﷻ statement: *There is no sin upon them if they make terms of settlement between them, and settlement is best.*”<sup>6,7</sup>

1 Sūrah al-Baqarah: 158.

2 Al-Mushallal: an area between Makkah and Madīnah. Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar, vol. 4 pg. 334.

3 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 1643; Ṣaḥīḥ Muslim, Ḥadīth: 1277.

4 Yaṣṣālahā: Ibn Zanjalah: Ḥujjat al-Qirā’at, pg. 214.

5 Sūrah al-Nisā’: 128.

6 Sūrah al-Nisā’: 128.

7 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 5206; Ṣaḥīḥ Muslim, Ḥadīth: 3021. The wording is al-Bukhārī’s.

Further elucidation of this appears in yet another report wherein Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا tells ‘Urwah:

يا ابن أختي كان رسول الله صلى الله عليه وسلم لا يفضل بعضنا على بعض في القسم من مكثه عندنا وكان قل يوم إلا وهو يطوف علينا جميعا فيدنو من كل امرأة من غير مسيس حتى يبلغ إلى التي هو يومها فيبيت عندها ولقد قالت سودة بنت زمعة حين أسنت وفرقت أن يفارقها رسول الله صلى الله عليه وسلم يا رسول الله يومي لعائشة فقبل ذلك رسول الله صلى الله عليه وسلم منها قالت نقول في ذلك أنزل الله تعالى وفي أشباهها أراه قال وَإِنَّ امْرَأَةً خَافَتْ مِنْ بَعْلِهَا نُشُورًا...

O my nephew, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would not prefer some of us over others in allocating his stay by us. He visited us all nearly every day. He became intimate with each wife without intercourse, until finally he reached the one who’s turn it was and spent the night by her.

Sawdah bint Zam’ah told him after reaching old age and fearing that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ might separate from her, “O Messenger of Allah, my day is for ‘Ā’ishah.” The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ accepted this from her. We would say that in this regard—and in women of her like I assume—did Allah سُبْحَانَهُ وَتَعَالَى reveal: *And if a woman fears from her husband contempt ...*<sup>1,2</sup>

#### 4. Linguistic Tafsīr

The Qur’ān was revealed in the clear and perfect Arabic language. One of the methods of tafsīr is interpretation based on the Arabs’ understanding of the language. Sayyidah ‘Ā’ishah’s رَضِيَ اللَّهُ عَنْهَا linguistic prowess, awareness of the literary usage of the Arabs in their poetry and prose, coupled with her eloquence, fluency, and clarity of

1 Sūrah al-Nisā’: 128.

2 *Sunan Abī Dāwūd*, Ḥadīth: 2135; *Musnad Aḥmad*, vol. 6 pg. 107, Ḥadīth: 24809 briefly; *al-Mu’jam al-Kabīr*, vol. 24 pg. 31, Ḥadīth: 81; *al-Mustadrak*, vol. 2 pg. 203; *Sunan al-Bayhaqī*, vol. 7 pg. 74, Ḥadīth: 13816. Muḥammad ‘Abd al-Hādī labelled the isnād jayyid (good) in *al-Muḥarrar*, Ḥadīth: 368 and so did Muḥammad ibn ‘Abd al-Wahhāb in *al-Ḥadīth*, vol. 4 pg. 150. Ibn Kathīr comments in *Irshād al-Faqīh*, vol. 2 pg. 187, “The isnād is ṣaḥīḥ ḥasan.” Ibn Ḥajar comments in *Fath al-Bārī*, vol. 9 pg. 223, “Ibn Sa’d corroborated him in joining it [the isnād]. Sa’īd ibn Manṣūr, on the other hand, narrated it mursal without mentioning from ‘Ā’ishah.” Al-Albānī labels it ḥasan ṣaḥīḥ in *Ṣaḥīḥ Sunan Abī Dāwūd*, Ḥadīth: 2135. Al-Wādī’ī classified it ḥasan in *al-Ṣaḥīḥ al-Musnad*, Ḥadīth: 1629.

expression enabled her to make this type of tafsīr. One example is her commentary of the word *al-qurū'* as purity not menstrual cycles<sup>1</sup> in Allah's سُبحَانَهُ وَتَعَالَى statement:

وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ

*Divorced women remain in waiting for three periods.*<sup>2</sup>

The word *al-qar'* is a contranym. Purity or menstrual cycle is intended by it.<sup>3</sup>

## 5. Al-Tafsīr al-Ijtihādī

For example her interpretation of Allah's سُبحَانَهُ وَتَعَالَى statement:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ  
الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

*O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Shayṭān, so avoid it that you may be successful.*<sup>4</sup>

She declares:

كل مسكر حرام وكل شراب يكون عاقبته كعاقبة الخمر فهو حرام كتحرير الخمر

Every intoxicant is ḥarām<sup>5</sup> and every drink which leads to intoxication is also ḥarām like the prohibition of liquor.

1 *Muwaṭṭa' Mālik*, vol. 4 pg. 830; *Sharḥ Ma'ānī al-Āthār*, vol. 3 pg. 61; al-Dāraquṭnī: *al-Sunan*, vol. 1 pg. 214; *Sunan al-Bayhaqī*, vol. 7 pg. 415, Ḥadīth: 15779. Ibn 'Abd al-Barr in *al-Tamhīd*, vol. 15 pg. 95; and Ibn Ḥajar in *Bulūgh al-Marām*, Ḥadīth: 334 classified the isnād ṣaḥīḥ.

2 Sūrah al-Baqarah: 228.

3 Sa'ūd ibn 'Abd Allāh al-Fanīsān: *Marwiyyāt Umm al-Mu'minīn 'Ā'ishah fī al-Tafsīr*, pg. 99–101; 'Abd Allāh Abū al-Sa'ūd Badr: *Tafsīr Umm al-Mu'minīn 'Ā'ishah*, Ḥadīth: 107.

4 Sūrah al-Mā'idah: 90.

5 *Muṣannaf Ibn Abī Shaybah*, vol. 7 pg. 463, Ḥadīth: 18836.

She clarifies: Allah سُبْحَانَهُ وَتَعَالَى did not prohibit liquor due to its name, but rather due to its consequence.<sup>1</sup>

Another example is her commentary of wa mā kasab as offspring. ‘Abd al-Razzāq documents from ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا that she commentated on Allah’s سُبْحَانَهُ وَتَعَالَى words:

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ

*His wealth will not avail him or that which he gained.*<sup>2</sup>

She says:

ولده كسبه

His offspring are his gain.<sup>3</sup>

Another example is her tafsīr of Allah’s سُبْحَانَهُ وَتَعَالَى words:

وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً قَالَتْ وَاجِبَةٌ

*And give the women [upon marriage] their [bridal] gifts graciously.*<sup>4</sup>

She clarified, “compulsorily.”<sup>5</sup>

### c. Her Knowledge of the Prophetic Sunnah

Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا accomplished the mammoth task of transmitting and authenticating a considerable amount of the Prophetic Sunnah. She is reckoned as a specialist in this field owing to her proximity to the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. She was his wife, who remained strongly attached to him, hearing what others did not hear from him, and seeing aspects of his which no one else saw. She understood him and clarified things that were unclear to her. As a result, her

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1 *Al-Sunan*, vol. 4 pg. 256; *al-Sayyidah ‘Ā’ishah wa Tawthīqihā li al-Sunnah*, pg. 51; *Tafsīr Umm al-Mu’minīn ‘Ā’ishah*, pg. 115.

2 *Sūrah al-Masad*: 2.

3 *Muṣannaf ‘Abd al-Razzāq*, vol. 9 pg. 130.

4 *Sūrah al-Nisā’*: 4.

5 *Tafsīr Ibn Abī Ḥātim*, vol. 3 pg. 861.



transmission of the pristine Prophetic Sunnah is unique for it comes after direct listening and communion with the Messenger of Allah ﷺ, combined with her growth and development in the house of Nubuwwah, under his ﷺ care.<sup>1</sup>

فعن محمود بن لبيد قال كان أزواج النبي صلى الله عليه وسلم يحفظن من حديث النبي صلى الله عليه وسلم كثيرا ولا مثلا لعائشة وأم سلمة

Maḥmūd ibn Labīd states:

The wives of the Nabī ﷺ had memorised plenty aḥādīth of the Nabī ﷺ. There was no match to ‘Ā’ishah and Umm Salamah, however.<sup>2</sup>

The aḥādīth Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا narrated from the Messenger of Allah ﷺ have reached 2210 aḥādīth. Of these, 174 are documented by both al-Bukhārī and Muslim. Al-Bukhārī has narrated a further 54 while Muslim has narrated an extra 69. The remainder are found in *al-Ṣiḥāḥ*, *al-Sunan*, *al-Ma‘ājim*, and *al-Masānīd*. Ibn Ḥazm<sup>3</sup> has placed her at fourth position among the prolific narrators of aḥādīth among the Ṣaḥābah.<sup>4</sup> Al-Suyūṭī<sup>5</sup> lists her among the 7 most prolific narrators. He says:

أبو هريرة يليه ابن عمر  
وجابر وزوجة النبي

والمكثرون في رواية الأثر  
وأنس والبحر كالخدري

The prolific narrators of aḥādīth are *Abū Hurayrah*, next up *Ibn ‘Umar*,

*Anas*, and *the Ocean [Ibn ‘Abbās]*, like *al-Khudrī*, *Jābir*, and *the wife of the Nabī*.<sup>6</sup>

1 *Al-Sayyidah ‘Ā’ishah wa Tawthīquhā li al-Sunnah*, pg. 3–4, with variation.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 2 pg. 375.

3 He is ‘Alī ibn Aḥmad ibn Sa‘īd, Abū Muḥammad al-Andalusī. The Imām, *Baḥr* (Ocean of knowledge), master of various sciences and disciplines, Jurist, *Zāhirī*, and *Ḥāfiẓ*. He was born in 384 A.H. and passed away in 456 A.H. *Al-Muḥallā* and *Marātib al-Ijmā‘* are his books. *Siyar A‘lām al-Nubalā‘*, vol. 18 pg. 184; *Shadharāt al-Dhahab*, vol. 3 pg. 299.

4 *Marwīyyāt Umm al-Mu‘minīn ‘Ā’ishah fī al-Tafsīr*, pg. 9–10; *Siyar A‘lām al-Nubalā‘*, vol. 2 pg. 139.

5 He is ‘Abd al-Raḥmān ibn Abī Bakr ibn Muḥammad, Abū al-Faḍl al-Suyūṭī al-Shāfi‘ī. Born in 849 A.H. He taught in Madrasah al-Shaykhūniyyah. After reaching the age of 40, he isolated himself for worship and authoring. He has written 600 books. *Al-Ashbāh wa al-Nazā‘ir* and *Tadrib al-Rāwī* are some of his works. He passed away in 911 A.H. *Shadharāt al-Dhahab*, vol. 8 pg. 50; *al-A‘lām*, vol. 3 pg. 301.

6 *Alfiyat al-Suyūṭī fī ‘Ilm al-Ḥadīth*, pg. 108.

The wife of the Nabī is referring to Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.

Ḥāfiẓ Abū Ḥafṣ al-Mayyānishī رَضِيَ اللهُ عَنْهُ in his book *Īḍāḥ Mā Lā Yasa‘u al-Muḥaddith Jahluhū* writes:

اشتمل كتاب البخاري ومسلم على ألف حديث ومائتي حديث من الأحكام فروت  
عائشة من جملة الكتابين مائتين ونيفا وتسعين حديثا لم يخرج عن الأحكام منها إلا  
اليسير

The books of al-Bukhārī and Muslim contain 1200 aḥādīth on Islamic law. ‘Ā’ishah alone has reported 290 odd aḥādīth in both books combined, with only a few narrations out of the ambit of Islamic law.<sup>2</sup>

He also says:

وروينا بسندنا عن بقي بن مخلد رضي الله عنه أن عائشة روت ألفين ومائتي حديث  
وعشرة أحاديث والذين رووا الألف عن رسول الله أربعة أبو هريرة وعبد الله بن عمرو  
وأنس بن مالك وعائشة رضي الله عنهم

We have reported through our chain from Baqī ibn Makhlad رَضِيَ اللهُ عَنْهُ that ‘Ā’ishah reported 2210 aḥādīth. Those who narrated few thousand aḥādīth from the Messenger of Allah are four viz: Abū Hurayrah, ‘Abd Allāh ibn ‘Amr, Anas ibn Mālik, and ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.<sup>4</sup>

Ibn Kathīr رَضِيَ اللهُ عَنْهُ speaks favourably about Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا :

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1 He is ‘Umar ibn ‘Abd al-Majīd ibn ‘Umar, Abū Ḥafṣ al-Mayyānishī. The Judge, Shaykh, and Khaṭīb of Makkah. He was a scholar, devout, and reliable. A large amount of people learnt knowledge from him. *Īḍāḥ Mā Lā Yasa‘u al-Muḥaddith Jahluhū* and *al-Ikhtiyār fī al-Milḥ wa al-Akhbār* are some of his book. He passed away in 581 A.H. Al-Sakhāwī: *al-Tuḥfat al-Laṭifah*, vol. 2 pg. 348; *al-A‘lām*, vol. 5 pg. 53.

2 *Al-Ijābah li Īrād mā istadrakathu ‘Ā’ishah ‘alā al-Ṣaḥābah*, pg. 59.

3 He is Baqī ibn Makhlad ibn Yazīd, Abū ‘Abd al-Raḥmān al-Andalusī al-Qurṭubī. The Imām, the Ḥāfiẓ, the Shaykh of Islam. He is the first to increase the transmission and dissemination of aḥādīth in Andalus (Spain). He was among the senior mujāhidīn in the path of Allah. *Al-Tafsīr* and *al-Musnad* which are unparalleled are authored by him. He passed away in 276 A.H. Ibn Abī Ya‘lā: *Ṭabaqāt al-Ḥanābilah*, vol. 1 pg. 118; *Siyar A‘lām al-Nubalā’*, vol. 25 pg. 285.

4 *Al-Ijābah li Īrād mā istadrakathu ‘Ā’ishah ‘alā al-Ṣaḥābah*, pg. 59.

ولم ترو امرأة ولا رجل غير أبي هريرة عن رسول الله صلى الله عليه وسلم من الأحاديث  
بقدر روايتها رضي الله عنها

No woman or man—besides Abū Hurayrah—has reported the amount of aḥādīth from the Messenger of Allah ﷺ as she رضي الله عنها has.<sup>1</sup>

She had retained the most amount of aḥādīth from all the Ṣaḥābah رضي الله عنهم. This is a well-accepted fact even by the Shī'ah. Al-Azdī—may Allah deal with him in a befitting manner—says:

حفظت أربعين ألف حديث      ومن الذكر آية تنساها

She memorised 40 000 aḥādīth,

and forgot a verse of the Qur'ān.<sup>2</sup>

Congratulations to Ḥasan Afnadī al-Bazzāz al-Mawṣilī<sup>3</sup> who aptly refuted this couplet by declaring:

خرجت نصرة لحق حثيث      باجتهاد للمؤمنين مغيث  
فبذا أرد قول جنب خبيث      حفظت أربعين ألف حديث

She left to support the rapid truth.

Through ijtihād, seeking help from the believers.

With this I refute the statement of a wretched side,

she memorised 40 000 aḥādīth.

1 *Al-Bidāyah wa al-Nihāyah*, vol. 11 pg. 338.

2 May Allah disgrace the writer for this wicked allusion. According to his warped understanding, she acted contrary to the Creator's command:

وَقَرْنَ فِي بُيُوتِكُنَّ

*And abide in your houses.* Sūrah al-Aḥzāb: 33.

3 He is Mullā Ḥasan Afandī al-Bazzāz al-Mawṣilī. The Linguist and Sūfī. He was born in Mawṣil in 1261 A.H. and passed away in Rabī' al-Awwal, 1305 A.H. He was occupied in compiling poetry. *Al-Bayṭār: Ḥilyat al-Bashar*, vol. 1 pg. 501.

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا has a distinction to the exclusion of the rest of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ in transmitting aḥādīth. Majority of her reports she heard directly from the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Other prolific narrators among the Ṣaḥābah have reported plenty of aḥādīth from one another. She, on the other hand, very seldomly reports from anyone besides the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Therefore, she is justly reckoned as one who has learnt the most aḥādīth from the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Owing to this, she is the sole narrator of innumerable aḥādīth from the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which no one besides her has narrated. The narrators among the Ṣaḥābah have partnered in narrating plenty aḥādīth, whereas you will find the *Musnad* of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا replete with aḥādīth which are not found in any other compilation. When this distinction of hers is apparent, it manifests before us the magnificence and excellence of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا in transmitting the Prophetic Sunnah and its dissemination among people. Had it not been for her, a large portion of the Sunnah of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would have been lost. Especially his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ practice in his home. The *Musnad* of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is brimming with his practices. The aḥādīth in which she describes his practices virtually overwhelm the aḥādīth in which she reports his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ statements.<sup>1</sup>

Among these is her knowledge of the Nabī’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Witr. Here we have Sa’d ibn Hishām ibn ‘Āmir approaching Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا and enquiring about the Witr of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from him. Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا tells him:

ألا أدلك على أعلم أهل الأرض بوتر رسول الله صلى الله عليه وسلم قال من قال عائشة  
فأتها فاسألها ثم ائتني فأخبرني بردها عليك

“Should I not direct you to the most knowledgeable of all the inhabitants of earth about the Witr of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”

“Who?”

“‘Ā’ishah. Go and ask her. Then return to me and tell me how she responded to you.”

The narration continues:

1 *Al-Sayyidah ‘Ā’ishah Umm al-Mu’minīn wa ‘Ālimat Nisā’ al-Islām*, pg. 187.

فانطلق إليها يقول قلت يا أم المؤمنين أنبئني عن وتر رسول الله صلى الله عليه وسلم فقالت كنا نعد له سواكه وطهوره فيبعثه الله ما شاء أن يبعثه من الليل فيتسوك ويتوضأ ويصلي تسع ركعات لا يجلس فيها إلا في الثامنة فيذكر الله ويحمده ويدعوه ثم ينهض ولا يسلم ثم يقوم فيصلّي التاسعة ثم يقعد فيذكر الله ويحمده ويدعوه ثم يسلم تسليمًا نسمعنا ثم يصلي ركعتين بعد ما يسلم وهو قاعد فتلك إحدى عشرة ركعة يا بني فلما أسن نبي الله صلى الله عليه وسلم وأخذ اللحم أوتر بسبع وصنع في الركعتين مثل صنيعه الأول فتلك تسع يا بني وكان نبي الله صلى الله عليه وسلم إذا صلى صلاة أحب أن يداوم عليها وكان إذا غلبه نوم أو وجع عن قيام الليل صلى من النهار ثنتي عشرة ركعة ولا أعلم نبي الله صلى الله عليه وسلم قرأ القرآن كله في ليلة ولا صلى ليلة إلى الصبح ولا صام شهرًا كاملاً غير رمضان

In compliance, he went to her. He reports: I said, “O Umm al-Mu’minīn, inform me about the Witr of the Messenger of Allah ﷺ.”

She explained, “We would prepare his miswāk and water [for ablution]. Allah would wake him up at whichever time at night He desired. He would then brush his teeth with the miswāk, perform wuḍū’, and pray nine rak‘āt. He would not sit except in the eighth one. He remembered Allah, praised Him, and supplicated to Him, before getting up without making salām. He would then perform the ninth [rak‘ah] standing after which he would sit in qa‘dah, remember Allah, praise Him, and supplicate to Him before making salām audibly. After making salām, he would perform two rak‘āt whilst sitting. Altogether, these are eleven rak‘āt, O my son.

After the Nabī of Allah ﷺ aged and picked up weight, he would perform seven rak‘āt of Witr and perform the last two rak‘āt as he had performed always. That makes nine, O my son.

When the Nabī of Allah ﷺ performed any ṣalāh, he loved to perpetuate it. If he was overpowered by sleep or sickness and could not stand at night in prayer, he would perform twelve rak‘āt during the day. I do not know of the Nabī of Allah ﷺ reciting the entire Qur’ān in one night, performing ṣalāh the whole night until dawn, or fasting an entire month besides Ramaḍān.”<sup>1</sup>

1 Ṣaḥīḥ Muslim, Ḥadīth: 746.

Likewise, she was the most knowledgeable of the details of the life of the Nabī ﷺ and his private affairs. She has offered great support to the Ummah in this regard. The report of Abū Qays is a stunning example of this:

أرسلني عبد الله بن عمرو إلى أم سلمة أسألها هل كان رسول الله صلى الله عليه وسلم يقبل وهو صائم فإن قالت لا فقل لها إن عائشة تخبر الناس أن رسول الله صلى الله عليه وسلم كان يقبل وهو صائم قالت لا قلت إن عائشة تخبر الناس أن رسول الله صلى الله عليه وسلم كان يقبل وهو صائم قالت لعله إياها كان لا يتمالك عنها حبا أما إياي فلا

‘Abd Allāh ibn ‘Umar sent me to Umm Salamah to ask her whether the Messenger of Allah ﷺ would kiss while fasting. “If she replies in the negative,” he said, “tell her that ‘Ā’ishah is informing people that the Messenger of Allah ﷺ would kiss while fasting.”

Accordingly, I asked her, “Would the Messenger of Allah ﷺ kiss while fasting?”

“No,” she replied.

I said, “‘Ā’ishah is telling people that the Messenger of Allah ﷺ would kiss while fasting.”

She explained, “Probably he could not control his love from her specifically. As for me, he did not kiss me.”<sup>1</sup>

سئلت كيف كان يصنع النبي صلى الله عليه وسلم في الجنابة أكان يغتسل قبل أن ينام أم ينام قبل أن يغتسل فقالت كل ذلك قد كان يفعل ربما اغتسل فنام وربما توضأ فنام

She was asked: “How would the Nabī ﷺ act when in *janābah* (major impurity)? Would he perform ghusl before sleeping or sleep and perform ghusl later?”

She replied, “He would practice both. Sometimes, he bathed before sleeping while at times he simply made wuḍū’ and then slept.”<sup>2</sup>

1 *Musnad Ahmad*, vol. 44 pg. 298, Ḥadīth: 26691; al-Taḥāwī: *Sharḥ Ma‘ānī al-Āthār*, vol. 2 pg. 93, Ḥadīth: 3395. Its origin without the incident appears in *Ṣaḥīḥ Muslim*, Ḥadīth: 1106.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 307.

She says:

أشهد على رسول الله صلى الله عليه وسلم إن كان ليصبح جنبا من جماع غير احتلام  
ثم يصومه

I testify that the Messenger of Allah ﷺ would sometimes enter morning in a state of ritual impurity from intercourse, not a wet dream, and fast the day.

Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا has a similar report.<sup>1</sup>

Similarly, the manner of his ﷺ ghusl.<sup>2</sup> Her focus on the details of this led her to describe the utensil from which the Nabī ﷺ would perform ghusl. She رَضِيَ اللهُ عَنْهَا reports:

أن رسول الله صلى الله عليه وسلم كان يغتسل من إناء هو الفرق من الجنابة

The Messenger of Allah ﷺ would take a ghusl from janābah from a vessel—which is *al-faraq*.

Sufyān explains:

والفرق ثلاثة أصع

*Al-faraq* is three *ṣā'*.<sup>3</sup>

She also reports that she and the Nabī ﷺ would take a ghusl from one vessel which could fit three *mudds* or close to this amount.<sup>4</sup> There are plenty other examples.

She is characterised by precision in transmitting aḥādīth, remembering his exact words so that the meaning is not affected.

فعن عمرة بنت عبد الرحمن أنها سمعت عائشة وذكر لها أن عبد الله بن عمر يقول إن الميت ليعذب ببكاء الحي فقالت عائشة يغفر الله لأبي عبد الرحمن أما إنه لم يكذب

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1931; *Ṣaḥīḥ Muslim*, Ḥadīth: 1109.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 272, 248; *Ṣaḥīḥ Muslim*, Ḥadīth: 316.

3 *Ṣaḥīḥ Muslim*, Ḥadīth: 319.

4 *Ṣaḥīḥ Muslim*, Ḥadīth: 321.

ولكنه نسي أو أخطأ إنما مر رسول الله صلى الله عليه وسلم على يهودية يبكي عليها فقال إنهم ليكون عليها وإنها لتعذب في قبرها

‘Amrah bint ‘Abd al-Raḥmān reports that ‘Ā’ishah was told that ‘Abd Allāh ibn ‘Umar says that the deceased is certainly punished by the crying of the living. ‘Ā’ishah exclaimed, “May Allah forgive Abū ‘Abd al-Raḥmān. Behold! He did not speak a lie. However, he forgot or erred. What had happened was that the Messenger of Allah ﷺ passed by a deceased Jewess who was being mourned and he commented, ‘They are crying over her while she is being subjected to punishment in her grave.’”<sup>1</sup>

When unaware of a ḥadīth, she would enquire from the one who narrates it. If he remembers it accurately, she accepted it. This methodology was adopted by the ḥadīth examiners thereafter in examining a ḥadīth and examining the narrators.

عن عروة بن الزبير قال قالت لي عائشة يا ابن أختي بلغني أن عبد الله بن عمرو ما بنا إلى الحج فالحج فالحج فإنه قد حمل عن النبي صلى الله عليه وسلم علما كثيرا قال فلقيته فسألته عن أشياء يذكرها عن رسول الله صلى الله عليه وسلم قال عروة فكان فيما ذكر أن النبي صلى الله عليه وسلم قال إن الله لا ينتزع العلم من الناس انتزاعا ولكن يقبض العلماء فيرفع العلم معهم ويبقي في الناس رءوسا جهالا يفتونهم بغير علم فيضلون ويضلون قال عروة فلما حدثت عائشة بذلك أعظمت ذلك وأنكرته قالت أحدثك أنه سمع النبي صلى الله عليه وسلم يقول هذه قال عروة حتى إذا كان قابل قالت له إن ابن عمرو قد قدم فالحج ثم فاتحه حتى تسأله عن الحديث الذي ذكره لك في العلم قال فلقيته فسألته فذكره لي نحو ما حدثني به في مرته الأولى قال عروة فلما أخبرتها بذلك قالت ما أحسبه إلا قد صدق أراه لم يزد فيه شيئا ولم ينقص

‘Ā’ishah told me, “O my nephew, I was told that ‘Abd Allāh ibn ‘Amr will pass by us on his way for Ḥajj. Meet him and discuss with him for he has learnt a great amount of knowledge from the Nabī ﷺ.”

‘Urwah continues: I met him and discussed with him few aspects which he attributed to the Messenger of Allah ﷺ. One of the things he mentioned was that the Nabī ﷺ said, “Certainly, Allah will not snatch away knowledge from people at once. Rather, He will take away the ‘Ulamā’ and knowledge will

1 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 1289; Ṣaḥīḥ Muslim, Ḥadīth: 932.



lift with them. He will leave the people with ignorant leaders who will issue rulings without knowledge. They will deviate and lead others astray.”

When I narrated this to ‘Ā’ishah, she was amazed and questioned it saying, “Did he inform you that he heard the Nabī ﷺ saying this?”

‘Urwah continues: The following year, she told me, “Indeed, Ibn ‘Amr has arrived. Go meet him and open the conversation by enquiring about the ḥadīth which he reported to you about knowledge.”

Accordingly, I met him and discussed with him. He narrated it to me as he had narrated to me the first time. ‘Urwah says: After I informed her of it, she said, “I feel he is speaking the truth. I am certain that he has not added or deleted a word.”<sup>1</sup>

Owing to the Ṣaḥābah’s ﷺ acknowledgement of her meticulousness in retaining the exact words of the aḥādīth and the Ḥuffāẓ’s recognition of the accuracy of her reports, some of them would present to her what they had memorised. Sayyidunā Abū Hurayrah ﷺ is one such example. He would come to the side of Sayyidah ‘Ā’ishah’s ﷺ room and take a seat before calling out:

اسمعي يا ربة الحجرة

Listen, O owner of the room.<sup>2</sup>

Al-Nawawī comments on his statement, O owner of the room:

يعني عائشة مراده بذلك تقوية الحديث بإقرارها ذلك وسكوتها عليه ولم تنكر عليه شيئاً من ذلك سوى الإكثار من الرواية في المجلس الواحد لخوفها أن يحصل بسببه سهو ونحوه

Referring to ‘Ā’ishah. His intent was to strengthen the ḥadīth with her acknowledgement and silence upon it. She did not disapprove of any of this except his profuse transmission of aḥādīth in one gathering, out of fear that an error might be committed.<sup>3</sup>

1 Ṣaḥīḥ Muslim, Ḥadīth: 2673.

2 Ṣaḥīḥ Muslim, Ḥadīth: 2493.

3 Sharḥ Muslim, vol. 18 pg. 129.

When the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ differed in an aspect, they would speak to her about it. It appears in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*:

قيل لابن عمر إن أبا هريرة يقول سمعت رسول الله صلى الله عليه وسلم يقول من تبع جنازة فله قيراط من الأجر فقال ابن عمر أكثر علينا أبو هريرة فبعث إلى عائشة فسألها فصدقت أبا هريرة فقال ابن عمر لقد فرطنا في قراريط كثيرة

Ibn ‘Umar was told, “Abū Hurayrah claims that he heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ promising, ‘Whoever follows a janāzah receives one qīrāt<sup>1</sup> of reward.’”

Ibn ‘Umar commented, “Abū Hurayrah has taken it too far.” He then sent someone to ‘Ā’ishah to ask her about it and she confirmed what Abū Hurayrah narrated.

Ibn ‘Umar sighed, “We have definitely missed out on plenty qīrāts.”<sup>2,3</sup>

She was also unique in the significance she attached to meaning. Undoubtedly, the excellence and lofty position of Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا is not only on account of profuse transmission. The aspect that distinguished her and the original jewel which confers superiority to her is her superbness and proficiency in understanding and comprehending coupled with her prowess in ijtihād, profundity, and deduction.

This is supplemented with yet another speciality of the narrations of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. When explaining any Islamic ruling, she would not suffice on simply mentioning the ruling. Instead, she would expound on the reasons behind the ruling and list its advantages and wisdoms to entrench that ruling in the mind of the questioner and listener who will consequently be convinced of its legitimacy. The ḥadīth of performing ghusl on the Day of Jumu‘ah is the most manifest evidence to this. Al-Bukhārī documents in his *Ṣaḥīḥ* from Sayyidunā ‘Abd Allāh ibn

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1 Majority are of the opinion that the purport of qīrāt is a quantity known to Allah. The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ likened qīrāt to Uḥūd to bring it closer to understanding. *Faṭḥ al-Bārī*, vol. 3 pg. 195.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1323, 1324; *Ṣaḥīḥ Muslim*, Ḥadīth: 945.

3 *Al-Sayyidah ‘Ā’ishah Umm al-Mu’minīn wa ‘Ālimat Nisā’ al-Islām*, pg. 191.

‘Umar, Sayyidunā Abū Sa‘īd al-Khudrī<sup>1</sup>, and Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, consecutively. Upcoming are the reports quoted verbatim so that the difference between them becomes apparent:

حديث ابن عمر رضي الله عنه سمعت رسول الله صلى الله عليه وسلم يقول من جاء منكم الجمعة فليغتسل

The ḥadīth of Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ:

I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “Whoever of you comes for Jumu‘ah should have a bath.”<sup>2</sup>

حديث أبي سعيد الخدري رضي الله عنه أن رسول الله صلى الله عليه وسلم قال غسل يوم الجمعة واجب على كل محتلم

The ḥadīth of Abū Sa‘īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ:

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated, “Ghisl on the Day of Jumu‘ah is compulsory on every mature person.”<sup>3</sup>

حديث عائشة رضي الله عنها أم المؤمنين كان الناس يتتابون يوم الجمعة من منازلهم والعوالي فيأتون في الغبار يصيبهم العرق والغبار فيخرج منهم العرق فأتى رسول الله إنسان منهم وهو عندي فقال النبي صلى الله عليه وسلم لو أنكم تطهروا ليومكم هذا

The ḥadīth of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, Umm al-Mu‘minīn:

People would come on the Day of Jumu‘ah from their respective homes and the outskirts of Madīnah. They would come, covered in dust, sweaty and dirty, with perspiration trickling out of them. A person from them approached the Messenger of Allah while he was by me. The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked, “Would you not purify yourselves thoroughly for this day of yours?”<sup>4</sup>

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1 He is Sa‘īd ibn Mālīk ibn Sinān, Abū Sa‘īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ. The eminent Ṣaḥābī, from the Companions who pledged allegiance under the Tree, a distinguished Jurist. He participated in 12 battles alongside the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He memorised plenty Ḥadīth from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He passed away in 63 A.H. or thereafter. *Al-Istī‘āb*, vol. 1 pg. 181; *al-Iṣābah*, vol. 3 pg. 78.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 894; *Ṣaḥīḥ Muslim*, Ḥadīth: 844.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 895; *Ṣaḥīḥ Muslim*, Ḥadīth: 846.

4 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 902; *Ṣaḥīḥ Muslim*, Ḥadīth: 847.

Another narration reads:

كان الناس مهنة أنفسهم وكانوا إذا راحوا إلى الجمعة راحوا في هيئتهم فقيل لهم لو  
اغتسلتم

People would carry out labour themselves<sup>1</sup>. They would come for Jumu‘ah in this state. They were told, “Would you not take a ghusl.”<sup>2,3</sup>

Added to this, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا utilised few methods to authenticate the texts of the aḥādīth presented to her. Some of them are listed hereunder:

### 1. Comparing the ḥadīth to the Glorious Qur’ān

In the issue of *ru’yah* (whether the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw Allah سُبْحَانَهُ وَتَعَالَى on the night of Mi‘rāj or not), Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا denied that the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw his Rabb. To challenge what some Ṣaḥābah had narrated, she resorted to the Glorious Qur’ān which confirms that seeing Allah in the world is impossible with the eye. Allah سُبْحَانَهُ وَتَعَالَى declares:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

*Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted.*<sup>4</sup>

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا  
فِيُوحِي بِلَاذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيُّ حَكِيمٌ

*And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills, He is Most High and Wise.*<sup>5,6</sup>

1 *Mahnah* – plural of *māhin*: workers for themselves. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 4 pg. 376.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 903; *Ṣaḥīḥ Muslim*, Ḥadīth: 847.

3 *Sīrat al-Sayyidah ‘Ā’ishah*, pg. 245, with variation.

4 *Sūrah al-An‘ām*: 103.

5 *Sūrah al-Shūrā*: 51.

6 *Ṣaḥīḥ Muslim*, Ḥadīth: 177.

Similarly, the narration:

إن الميت ليعذب ببكاء أهله عليه

The deceased is certainly punished by the crying of his family over him.

She understood the meaning to be that the deceased is punished for a sin he did not commit, which is contrary to Allah's *سُبْحَانَهُ وَتَعَالَى* statement:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

*And no bearer of burdens will bear the burden of another.*<sup>1</sup>

She rectified the ḥadīth and applied to a disbeliever whose family is mourning him, whereas he is being punished.<sup>2</sup>

## 2. Comparing the ḥadīth with the Sunnah

An example of this is her rejection of the report:

الماء من الماء

Liquid is from liquid [i.e. ghusl is mandatory upon one who ejaculates.]

This was due to her knowledge of the Sunnah of the Messenger of Allah *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* who declared:

إذا التقى الختانان فقد وجب الغسل

When the circumcised genitalia enter each other, ghusl is compulsory."<sup>3</sup>

## 3. Comparing the ḥadīth to analogy

An example of this is the narration of performing wuḍū' after carrying a janāzah. She had conviction that a believer is not impure—as she regarded a Muslim to be pure and believed that he does not become impure by death. As a consequence,

1 Sūrah al-Isrā': 15.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1289; *Ṣaḥīḥ Muslim*, Ḥadīth: 932.

3 *Al-Ma'rifah wa al-Tārīkh*, vol. 2 pg. 374.

his janāzah is pure which follows that wuḍū' not does become compulsory after carrying a janāzah.<sup>1</sup> Added to this, she relied on intellect and said:

أو نجس موتى المسلمين وما على رجل لو حمل عودا

Do the dead make the Muslims impure? What compulsion is there on a man upon carrying wood?<sup>2</sup>

She made an analogy of carrying the janāzah of a Muslim to carrying wood, which does not necessitate wuḍū' on its carrier. Sayyidunā Ibn 'Abbās رضي الله عنه applied the same analogy.<sup>3</sup>

#### 4. Comparing the ḥadīth to what the Ṣaḥābah say

The Ṣaḥābah رضي الله عنهم would only voice what came from the Messenger of Allah صلى الله عليه وسلم. The meaning of them expressing something contrary to a ḥadīth, is that it did not come from the Nabī صلى الله عليه وسلم in the first place or it was abrogated. This assessment will be applied by one who has conviction that such a matter would not be hidden from him, had the Messenger of Allah صلى الله عليه وسلم practiced it—especially the Ummahāt al-Mu'minīn رضي الله عنهن, and particularly in respect of personal aspects of the Nabī صلى الله عليه وسلم and private affairs between spouses.<sup>4</sup>

### d. Her Knowledge of Fiqh and Fatwā

Sayyidah 'Ā'ishah رضي الله عنها is justly reckoned as the most knowledgeable and greatest female jurist of the Ummah. In fact, one of the best jurists and most knowledgeable among the Ṣaḥābah رضي الله عنهم. 'Aṭā' رحمه الله states:

كانت عائشة أفقه الناس وأعلم الناس وأحسن الناس رأيا في العامة

'Ā'ishah was the most understanding of all people, the most knowledgeable of all, and possessed the soundest opinion in general aspects.<sup>5</sup>

1 Al-Sayyidah 'Ā'ishah wa Tawthīqūhā li al-Sunnah, pg. 116.

2 Sunan al-Bayhaqī, vol. 1 pg. 307, Ḥadīth: 1527, likewise.

3 Al-Sayyidah 'Ā'ishah wa Tawthīqūhā li al-Sunnah, pg. 80.

4 Al-Sayyidah 'Ā'ishah wa Tawthīqūhā li al-Sunnah, pg. 81.

5 Al-Lālkāṭī: Sharḥ Uṣūl I'tiqād Ahl al-Sunnah, vol. 8 pg. 1521, Ḥadīth: 2762; al-Mustadrak, vol. 4 pg. 15, Ḥadīth: 6748. Al-Dhahabī does not comment on it in al-Talkhīṣ.

Shaykh Abū Ishāq al-Shīrāzī<sup>1</sup> records her in his *Ṭabaqāt* in the list of the Fuqahā' among the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ.<sup>2</sup> Ibn Ḥazm lists the names of the Ṣaḥābah from whom rulings in Islamic law are reported—in particular those from whom an abundance are reported. He places Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا ahead of all the Ṣaḥābah.<sup>3</sup>

Al-Dhahabī declares:

أم المؤمنين زوجة النبي صلى الله عليه وسلم أفضه نساء الأمة على الإطلاق

Umm al-Mu'minīn, the wife of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, is the best female jurist of the Ummah unrestrictedly.<sup>4</sup>

What emphasises her knowledge of fatwā and fiqh is that when senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ were faced with tricky issues in Dīn, they would consult her and find the relevant knowledge by her.

Sayyidunā Abū Mūsā al-Ash'arī رَضِيَ اللهُ عَنْهُ states:

ما أشكل علينا أصحاب رسول الله صلى الله عليه وسلم حديث قط فسألنا عائشة إلا وجدنا عندها منه علما

No ḥadīth was ever challenging for us—the Companions of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ—and we asked 'Ā'ishah, except that we found knowledge of it by her.<sup>5</sup>

1 He is Ibrāhīm ibn 'Alī ibn Yūsuf, Abū Ishāq al-Shīrāzī al-Shāfi'ī. He was born in 393 A.H. He was the Shaykh of Islam in knowledge, practice, piety, and asceticism. He is famous with his forceful proofs in debates. Wazīr Niẓām al-Malik built for him al-Madrasah al-Niẓāmiyyah. *Al-Tanbīh* and *al-Lam'* are some of his books. He passed away in 476 A.H. *Siyar A'lām al-Nubalā'*, vol. 18 pg. 452; *Ṭabaqāt al-Shāfi'iyyah*, vol. 4 pg. 215.

2 Abū Ishāq al-Shīrāzī: *Ṭabaqāt al-Fuqahā'*, pg. 47; *al-Ijābah li Īrād mā istadrakathu 'Ā'ishah 'alā al-Ṣaḥābah*, pg. 59.

3 *Jawāmi' al-Sīrah*, pg. 319; *al-Ijābah li Īrād mā istadrakathu 'Ā'ishah 'alā al-Ṣaḥābah*, pg. 59.

4 *Siyar A'lām al-Nubalā'*, vol. 2 pg. 135.

5 *Jāmi' al-Tirmidhī*, Ḥadīth: 3883. Al-Tirmidhī labels it ḥasan ṣaḥīḥ. Al-Dhahabī labels it ḥasan gharīb in *Siyar A'lām al-Nubalā'*, vol. 2 pg. 179. Al-Albānī on the other hand classified it ṣaḥīḥ in *Ṣaḥīḥ Sunan al-Tirmidhī*.

عن عبد الرحمن بن القاسم عن أبيه قال كانت عائشة قد استقلت بالفتوى في خلافة أبي بكر وعمر وعثمان وهلم جرا إلى أن ماتت يرحمها الله وكنت ملازما لها مع برها بي

‘Abd al-Raḥmān ibn al-Qāsīm reports from his father:

‘Ā’ishah had assumed the task of issuing rulings in the khilāfah of Abū Bakr, ‘Umar, ‘Uthmān, and this continued until she passed away, may Allah have mercy upon her. I would remain at her service, not forgetting the kindness she displayed towards me.<sup>1</sup>

Maḥmūd ibn Labīd says:

كانت عائشة تفتي في عهد عمر وعثمان إلى أن ماتت يرحمها الله وكان الأكابر من أصحاب رسول الله صلى الله عليه وسلم عمر وعثمان بعده يرسلان إليها فيسألانها عن السنن

‘Ā’ishah would pass verdicts in the era of ‘Umar and ‘Uthmān until she left this world, may Allah have mercy upon her. The senior Companions of the Messenger of Allah ﷺ, including ‘Umar and ‘Uthmān, would send messengers to her to ask her about the Sunnah.<sup>2</sup>

Masrūq رَحِمَهُ اللهُ says:

لقد رأيت الأكابر من أصحاب رسول الله صلى الله عليه وسلم يسألونها عن الفرائض

I definitely saw the senior Companions of the Messenger of Allah ﷺ asking her about laws of inheritance.<sup>3</sup>

Ibn al-Qayyim declares:

والذين حفظت عنهم الفتوى من أصحاب رسول الله صلى الله عليه وسلم مائة ونيّف وثلاثون نفسا ما بين رجل وامرأة وكان المكثرون منهم سبعة عمر بن الخطاب وعلي بن

1 *Al-Ṭabaqāt al-Kubrā*, vol. 2 pg. 375; Ibn ‘Asākir: *Tārīkh Dimashq*, vol. 49 pg. 165.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 2 pg. 375.

3 *Sunan Sa’īd ibn Maṣnūr*, Ḥadīth: 287; *Muṣannaf Ibn Abī Shaybah*, Ḥadīth: 31037; *Sunan al-Dārimī*, vol. 2 pg. 442, Ḥadīth: 2859; *al-Mu’jam al-Kabīr*, vol. 23 pg. 181, Ḥadīth: 19245; *al-Mustadrak*, vol. 4 pg. 12. Al-Haythamī in *Majma’ al-Zawā’id*, vol. 9 pg. 245 and al-Shawkānī in *Durr al-Saḥābah*, Ḥadīth: 254 labelled the isnād ḥasan.



أبي طالب وعبد الله بن مسعود وعائشة أم المؤمنين وزيد بن ثابت وعبد الله بن عباس  
وعبد الله بن عمر قال أبو محمد ابن حزم ويمكن أن يجمع من فتوى كل واحد منهم  
سفر ضخمة

Those Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ from whom fatwā was learnt are a hundred and thirty odd individuals, both male and female. The prolific among them are seven: ‘Umar ibn al-Khaṭṭāb, ‘Alī ibn Abī Ṭālib, ‘Abd Allāh ibn Mas‘ūd, ‘Ā’ishah Umm al-Mu‘minīn, Zayd ibn Thābit, ‘Abd Allāh ibn ‘Abbās, and ‘Abd Allāh ibn ‘Umar. Abū Muḥammad Ibn Ḥazm says, “It is possible to gather the fatāwā of each of them in a voluminous book.”<sup>1</sup>

Al-Sakhāwī<sup>2</sup> states:

والمكثرون منهم إفتاء سبعة عمر وعلي وابن مسعود وابن عمر وابن عباس وزيد بن  
ثابت وعائشة قال ابن حزم يمكن أن يجمع من فتيا كل واحد من هؤلاء مجلد ضخمة

The prolific among them in issuing verdicts are seven: ‘Umar, ‘Alī, Ibn Mas‘ūd, Ibn ‘Umar, Ibn ‘Abbās, Zayd ibn Thābit, and ‘Ā’ishah. Ibn Ḥazm says, “It is possible to compile a voluminous book of the verdicts of each of these.”<sup>3</sup>

Al-Suyūṭī reports:

استقلت بالفتوى زمن أبي بكر وعمر وهلم جرا

She issued verdicts in the era of Abū Bakr, ‘Umar, and continuously thereafter.<sup>4</sup>

She would not feel reservation in answering the enquirers about any aspect of Dīn, even personal matters. In fact, she would encourage those who were shy to ask about private affairs. This is in compliance with Allah’s سُبْحَانَكَ وَتَعَالَى words:

1 Ibn al-Qayyim al-Jawziyyah: *I’lām al-Muwaqqi’in ‘an Rabb al-‘Ālamīn*, vol. 1 pg. 10.

2 He is Muḥammad ibn ‘Abd al-Raḥmān ibn Muḥammad, Abū al-Khayr al-Sakhāwī al-Shāfiī. Born in 831 A.H., he excelled in fiqh, Arabic, and Qirā’āt. He then focused on ḥadīth and gathered so many narrations, by listening and reading, that are beyond description. *Faṭḥ al-Mughīth* is authored by him. He passed away in 902 A.H. *Shadharāt al-Dhahab*, vol. 8 pg. 14; al-Shawkānī: *al-Badr al-Ṭāli’*, pg. 2 pg. 184.

3 Al-Sakhāwī: *Faṭḥ al-Mughīth Sharḥ Alfīyat al-Ḥadīth*, vol. 3 pg. 117.

4 Al-Suyūṭī: *Is‘āf al-Mubaṭṭa’ bi Rijāl al-Muwaṭṭa’*, pg. 35.

وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ

*Allah is not shy of the truth.*<sup>1</sup>

She would comfort them and tell them:

أنا أمك فلا تستحي أن تسألني عما كنت سائلا عنه أمك

I am your mother. Do not feel shy to ask me about a thing you would ask your mother about.<sup>2,3</sup>

Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا did not just transmit aḥādīth, fiqh, and fatwā. Rather, she possessed a proficiency in fiqh and was able to deduce Shar‘ī laws from the Qur’ān and Sunnah.

A beautiful example of this is the following incident:

أن سعد بن هشام دخل عليها فقال إني أريد أن أسألك عن التبتل فما ترين فيه قالت فلا تفعل أما سمعت الله عز وجل يقول وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُم أَزْوَاجًا وَذُرِّيَّةً فَلَا تَتَّبِل

Sa’d ibn Hishām approached her and submitted, “I intend to ask you about celibacy<sup>4</sup>. What is your opinion of it?”

She said, “Do not observe it. Have you not heard Allah—the Mighty and Majestic—declaring: *And We have already sent messengers before you and assigned to them wives and descendants.*<sup>5</sup> Hence, do not be celibate.”<sup>6</sup>

1 Sūrah al-Aḥzāb: 53.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 349.

3 *Sīrat al-Sayyidah ‘Ā’ishah*, pg. 330.

4 *Al-tabattul: celibacy and avoiding marriage. Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 1 pg. 94.

5 Sūrah al-Ra’d: 38.

6 *Jāmi‘ al-Tirmidhī*, after Ḥadīth: 1082; *Sunan al-Nasa’ī*, vol. 6 pg. 60; *Musnad Aḥmad*, vol. 6 pg. 97, Ḥadīth: 24702. Al-Albānī comments in *Ṣaḥīḥ Sunan al-Nasa’ī*, “It is ṣaḥīḥ if Ḥasan heard it directly from Sa’d.” Shu‘ayb al-Arnā’ūṭ classified the isnād ṣaḥīḥ in *Tahqīq Musnad Aḥmad*.

Umm al-Mu'minīn Sayyidah Ṣafīyyah bint Ḥuyayy's رَضِيَ اللهُ عَنْهَا menstrual cycle began on the Night of Departure. She mentioned this to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who said, "Has she restrained us?" He was told:

إنها أفاضت فقال فلا إذا

"She performed Ṭawāf [al-Ziyārah]."

He commented, "Then she has not."<sup>1</sup>

Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا deduced from her that Ṭawāf al-Wadā' is not compulsory on those who have valid excuses. All the women who performed Ḥajj with her would practice on this ruling. 'Amrah bint 'Abd al-Raḥmān reports:

إن أم المؤمنين رضي الله عنها إذا حجت ومعها نساء تخاف أن يحضن قدمتهن يوم النحر فأفضن فإن حضن بعد ذلك لم تنتظرهن فتنفر بهن وهن حيض إذا كن قد أفضن

Certainly, when Umm al-Mu'minīn رَضِيَ اللهُ عَنْهَا performed Ḥajj with women who feared that their menstrual cycles would begin, she would allow them to go ahead on the Day of Sacrifice to perform Ṭawāf [al-Ziyārah]. If their menstrual cycle began thereafter, she would not let them wait but would return with them while they were menstruating. This is in the instance they had performed Ṭawāf al-Ziyārah.<sup>2,3</sup>

Hereunder is a list of her Fiqhī views<sup>4</sup>:

- The leftover water of a cat is pure.
- Wuḍū' is mustaḥab after indecent speech.
- Wuḍū' does not break by touching or kissing a woman.

1 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 1757; Ṣaḥīḥ Muslim, Ḥadīth: 1211.

2 Muwaṭṭa' Mālik, vol. 3 pg. 605; al-Bayhaqī: Ma'rifat al-Sunan wa al-Āthār, vol. 7 pg. 353, Ḥadīth: 3191.

3 Sīrat al-Sayyidah 'Ā'ishah Umm al-Mu'minīn, pg. 271.

4 Al-Sayyidah 'Ā'ishah Umm al-Mu'minīn wa 'Ālimat Nisā' al-Islām, pg. 197; Jawharah bint Ṣāliḥ al-Ṭarīfī: Sīrat Umm al-Mu'minīn 'Ā'ishah wa Juhūdūhā fī al-Da'wah wa al-Iḥtisāb, pg. 178 – 222; Mawsū'ah Fiqh 'Ā'ishah Umm al-Mu'minīn.

- Ghusl is *wājib* (compulsory) upon males and females after their circumcised genitalia meet, even without ejaculation.
- A pregnant woman does not menstruate.
- If someone wakes up from a dream and finds wetness but does not remember having a wet dream, ghusl is mandatory upon him.
- Yellowness in the time of menstruating is regarded as menstrual blood.
- The *mustahāḍah* [a woman suffering from an irregular bleeding pattern] will wait on the days of her menstrual cycle and then make one ghusl followed by a wuḍū' for every ṣalāh.
- The stain of the blood of ḥayḍ will not negatively affect a garment after it was scratched off and washed.
- A husband is allowed to enjoy his menstruating wife on condition she wears a lower garment.
- The garment in which a man in major impurity perspires is pure.
- Sleeping before Ṣalāt al-‘Ishā’ and chatting thereafter are undesirable.
- One performing ṣalāh is prohibited from placing his hand on his hips.
- A slave is permitted to lead the ṣalāh.
- There is no problem in reading full ṣalāh while on a journey.
- Shortening the two Sunnah rak‘āt of Fajr is *mustahab*.
- A woman will call out the adhān and iqāmah for herself when she intends to perform ṣalāh.
- The ṣalāh of a mature girl without a scarf is invalid.
- Ghusl on Friday is not *wājib* (compulsory).
- Sajdat al-Tilāwah is not *wājib* (compulsory).
- It is *makrūh* to transport the deceased to be buried in an area away from where he passed away.
- Ṣalāt al-Janāzah in the Masjid is permissible.

- Zakāh will be paid from the orphans wealth and it might be used for business.
- Zakāh is not wājib on the jewellery of a woman.
- There is no Zakāh on debts.
- She would fast while travelling.
- The fasting person's fast does not break by kissing his wife provided that none of her saliva enters his stomach.
- The fasting person is allowed to fondle his wife when he trusts that he will not ejaculate or have intercourse.
- The mu'takif cannot visit the sick.
- Charity to the poor is superior to sending sacrificial animals to Masjid al-Ḥarām.
- She would not disclose her face while in the state of iḥrām. She would perform ṭawāf with the veil on.
- She would join the ṭawāfs and perform two rak'āt thereafter for all seven circuits.
- She never mingled with men while making ṭawāf.
- Men should initiate the marriage contract.
- She translates *aqrā'* as clean periods.
- Ṭalāq does not take place after the expiry of four months for a woman whose husband made *ilā'*<sup>1</sup> from her.
- A husband giving his wife the choice is not considered a ṭalāq.
- The divorced woman is entitled to allowance and accommodation.
- A divorced woman is prohibited from leaving her house until the expiry of her 'iddah.
- A widow is allowed to leave her home during her 'iddah. Probably, this is in case of necessity.

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1 *ilā'* is when a man vows not to cohabit with his wife for a period of time.

- Mut'ah marriage is forbidden.
- A transaction with a condition is makrūh.
- The seller is prevented from buying the item being sold to the buyer before taking possession of the payment for less than the cost.

She has some Fiqhī views only observed by her like the permissibility of wearing short trousers for a muḥrim, the permissibility of the imāmah of an illegitimate child, the permissibility of a woman journeying without a maḥram when fitnah is not feared, the undesirability of travelling in Ramaḍān, and breastfeeding establishing foster ties in both minors and aged individuals.<sup>1</sup>

She had a grasp over the secrets of the Sharī'ah, the wisdoms, and the exigencies upon which Sharī' laws are based. She would not stop at the apparent texts. One example of this is that women would join the men in ṣalāh in the Masājid during the lifetime of the Nabī ﷺ without any hesitation. Yes, their rows would be formed behind the rows of the children. The Nabī ﷺ had bequeathed that women should not be prevented from the Masājid. After the termination of the blessed Prophetic era, after wealth and booty increased and mixing with the non-believers took place, Umm al-Mu'minīn Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا witnessed the attitude and behaviour. She asserted:

لو أدرك رسول الله صلى الله عليه وسلم ما أحدث النساء لمنعهن كما منعت نساء بني إسرائيل

Had the Messenger of Allah ﷺ witnessed the behaviour of women [currently], he would have prevented them just as the women of Banū Isrā'īl were prevented.<sup>2</sup>

This is one incident. Nonetheless, it indicates that the esteemed Sharī' laws in the sight of Umm al-Mu'minīn رَضِيَ اللهُ عَنْهَا are based on wisdoms and reasons. When these reasons and wisdoms change, the ruling changes. Al-Muḥaṣṣab is the name of a valley by Makkah al-Mukarramah. The Nabī ﷺ alighted there during the Days

1 Mawsū'ah Fiqh 'Ā'ishah Umm al-Mu'minīn, pg. 534.

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 869; Ṣaḥīḥ Muslim, Ḥadīth: 445.

of Ḥajj. The Rightly Guided Khulafā' followed him and alighted there. Sayyidunā Ibn 'Umar رضي الله عنهما viewed alighting at the valley of al-Muḥaṣṣab as one of the Sunnah practices of Ḥajj. On the other hand, Sayyidah 'Ā'ishah رضي الله عنها would neither regard it as Sunnah, nor would she alight there. The reason she offered was:

إنما نزل رسول الله صلى الله عليه وسلم لأنه كان منزلاً أسمح لخروجه

The Messenger of Allah صلى الله عليه وسلم would only alight there for it was a station which facilitated his departure.<sup>1</sup>

The Nabī صلى الله عليه وسلم had performed Ṭawāf of the House mounted [on a camel] during Ḥajjat al-Wadā'. Some people understood that Ṭawāf of the Ka'bah whilst mounted is Sunnah. And this is the view of some of the Mujtahidīn. However, the matter is not as they supposed for the Nabī صلى الله عليه وسلم performing ṭawāf mounted was due to an exigency, a wisdom, or a reason. Sayyidah 'Ā'ishah رضي الله عنها explains:

طاف النبي صلى الله عليه وسلم في حجة الوداع حول الكعبة على بعيره يستلم الركن كراهية أن يضرب عنه الناس

The Nabī صلى الله عليه وسلم performed ṭawāf around the Ka'bah on his camel during Ḥajjat al-Wadā' and made istilām of the *rukṅ* (The Black Stone), disliking that people will crowd him.<sup>2,3</sup>

There are other examples as well.

### e. Her Knowledge of History

Sayyidah 'Ā'ishah رضي الله عنها had her finger wrapped around history, the significant events of the Arabs, and the biography of the Messenger of Allah صلى الله عليه وسلم. She lived in the time of all four Khulafā' and a major portion of the reign of Sayyidunā Mu'āwiyah رضي الله عنه. Hishām ibn 'Urwah<sup>4</sup> announces:

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1765; *Ṣaḥīḥ Muslim*, Ḥadīth: 1311.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 1274.

3 *Sīrat al-Sayyidah 'Ā'ishah Umm al-Mu'minīn*, pg. 287, with variation.

4 He is Hishām ibn 'Urwah ibn al-Zubayr, Abū al-Mundhir al-Qurashī al-Asadī. The Imām, the Authority, the Shaykh of Islam. He was born in 61 A.H. and grew up to become one of the Ḥuffāz of ḥadīth. He was reliable, trustworthy, and precise. He passed away in 145 or 146 A.H. *Siyar A'lām al-Nubalā'*, vol. 6 pg. 34; *Tahdhīb al-Tahdhīb*, vol. 11 pg. 48.

ما رأيت أحدا من الناس أعلم ... بحديث العرب ولا النسب من عائشة

I have not seen anyone more knowledgeable about the history of the Arabs and lineage than 'Ā'ishah.<sup>1</sup>

Many reports are narrated from Sayyidah 'Ā'ishah (رَضِيَ اللهُ عَنْهَا) which describe the conditions of the people during the Period of Ignorance—their habits, their public news, their rituals and customs, the manner of divorce, matters pertaining to marriages, worship, war, etc. To cite an example, the different types of marriages prevalent among to the Arabs appears in this narration:

عن عروة بن الزبير أن عائشة زوج النبي صلى الله عليه وسلم أخبرته أن النكاح في الجاهلية كان على أربعة أنحاء فنكاح منها نكاح الناس اليوم يخطب الرجل إلى الرجل وليته أو ابنته فيصدقها ثم ينكحها ونكاح آخر كان الرجل يقول لامرأته إذا طهرت من طمثها أرسلني إلى فلان فاستبضعي منه ويعتزلها زوجها ولا يمسه أبدا حتى يتبين حملها من ذلك الرجل الذي تستبضع منه فإذا تبين حملها أصابها زوجها إذا أحب وإنما يفعل ذلك رغبة في نجابة الولد فكان هذا النكاح نكاح الاستبضاع ونكاح آخر يجتمع الرهط ما دون العشرة فيدخلون على المرأة كلهم يصيبها فإذا حملت ووضعت ومر عليها ليالي بعد أن تضع حملها أرسلت إليهم فلم يستطع رجل منهم أن يمتنع حتى يجتمعوا عندها تقول لهم قد عرفتم الذي كان من أمركم وقد ولدت فهو ابنك يا فلان تسمي من أحببت باسمه فيلحق به ولدها لا يستطيع أن يمتنع به الرجل ونكاح الرابع يجتمع الناس الكثير فيدخلون على المرأة لا تمتنع ممن جاءها وهن البغايا كن ينصبن على أبوابهن رايات تكون علما فمن أرادهن دخل عليهن فإذا حملت إحداهن ووضعت حملها جمعوا لها ودعوا لهم القافة ثم ألحقوا ولدها بالذي يرون فالتا ط به ودعي ابنه لا يمتنع من ذلك فلما بعث محمد صلى الله عليه وسلم بالحق هدم نكاح الجاهلية كله إلا نكاح الناس اليوم

'Urwah ibn al-Zubayr reports that 'Ā'ishah, the wife of the Nabī ﷺ, informed him that marriage in Jāhiliyyah was of four types. One marriage was the marriage of people nowadays. A man proposes to another man for his relative or daughter who takes permission from her and then marries her off.

1 *Hilyat al-Awliyā'*, vol. 2 pg. 49.



The second type: A man says to his wife after she attains purity from her menses, “Go to so and so and get a child from him<sup>1</sup>.” The husband would separate from her and not touch her until her pregnancy became clear from that man from whom she sought a baby, after which he [the husband] would have relations with her whenever he wished. They would only do this desiring a noble child. This marriage was the marriage of *al-istibḍāʿ*.

The third type was when a group of less than ten have intercourse with a woman. After falling pregnant, delivering the child, and waiting for a few nights thereafter, she would call for them. No man from them would dare to refuse. After they gathered by her, she would tell them, “You are well aware of what you did and I have delivered a baby. It is your son, O so and so, naming the person she wished.” The child would be attributed to him and the man would not be able to refuse.

The fourth type of marriage was when many men would have intercourse with a woman without her preventing anyone who came to her. These were the prostitutes. They would erect flags by their doors as signs. Whoever desired them would enter upon them. When any of them fell pregnant and gave birth, they [the men who had intercourse with her] would all gather and the *qāfah*<sup>2</sup> would be invited. The *qāfah* would attribute her child to the one they deemed the father and the child would be called his son<sup>3</sup>, and he would not be able to refuse.

After Muḥammad ﷺ was sent with the truth, all forms of marriage of Ignorance were terminated besides the marriage of people currently.<sup>4</sup>

Here is her report concerning Ḥajj during the Jāhiliyyah Period:

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1 *Al-istibḍāʿ*: refers to a woman desiring intercourse from a man in order to get a child from him, that is all. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 1 pg. 133.

2 *Al-qāfah* – plural of *qāʿif*: one who scrutinises and identifies features and recognises the resemblance of a man with his brother and father. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 4 pg. 121.

3 *Iltāṭa*: call him his son. The children of Ignorance would be attributed to those who claimed them. *Fath al-Bārī*, vol. 1 pg. 184.

4 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5127.

كانت قريش ومن دان دينها يقفون بالمزدلفة وكانوا يسمون الحمس وكان سائر العرب يقفون بعرفات فلما جاء الإسلام أمر الله نبيه صلى الله عليه وسلم أن يأتي عرفات ثم يقف بها ثم يفيض منها فذلك قوله تعالى **ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ**

The Quraysh and those who adhered to their religion would make wuqūf at Muzdalifah which they called *al-Hums*. The rest of the Arabs would make wuqūf at ‘Arafāt. After Islam was established, Allah commanded His Nabī ﷺ to travel to ‘Arafāt and make wuqūf there before departing from there. These are Allah’s **سُبْحَانَكَ وَتَعَالَى** words: *Then depart from the place from where [all] the people depart.*<sup>1,2</sup>

The War of Bu‘āth between the Anṣār is another glaring example. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا reports:

كان يوم بعثت يوما قدمه الله لرسوله صلى الله عليه وسلم فقدم رسول الله صلى الله عليه وسلم وقد افترق ملؤهم وقتلت سرواتهم وجرحوا قدمه الله لرسوله صلى الله عليه وسلم في دخولهم في الإسلام

The Day of Bu‘āth was an event that Allah advanced for His Messenger ﷺ. The Messenger of Allah ﷺ arrived after their notables were divided, their chiefs<sup>3</sup> were slain, and they were injured. Allah advanced it for His Messenger ﷺ for their entry into Islam.<sup>4</sup>

Thanks to her enthusiasm to learn and her courage to ask the Nabī ﷺ about aspects unknown to her, she reports to us some details of the Ka’bah and its construction which she gathered from her conversation with the Nabī ﷺ. She narrates:

سألت النبي صلى الله عليه وسلم عن الجدر أمن البيت هو قال نعم قلت فما لهم لم يدخلوه في البيت قال إن قومك قصرت بهم النفقة قلت فما شأن بابه مرتفعا قال فعل ذلك قومك ليدخلوا من شأؤوا ويمنعوا من شأؤوا ولولا أن قومك حديث عهدهم بالجاهلية فأخاف أن تنكر قلوبهم أن أدخل الجدر في البيت وأن ألصق بابه بالأرض

1 Sūrah al-Baqarah: 199.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4520; *Ṣaḥīḥ Muslim*, Ḥadīth: 1219.

3 *Sarawāt*: chiefs, nobles. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 2 pg. 363.

4 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3846.

I asked the Nabī ﷺ whether the Ḥijr<sup>1</sup> was part of the House.

He replied, “Yes.”

“Why did they not just included it in the House then?”

“Your people were short of funds,” he explained.

“What is with its door being raised?”

“Your people did this so only those could enter whom they allowed and they could prevent whom they wish. Had it not been for your people’s recent Jāhiliyyah and for the fear that their hearts will turn sour, I would have included the Ḥaṭīm in the House and brought the door close to the ground.”<sup>2</sup>

Other examples are plentiful.

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا had shed light on and disclosed many aspects of the life and biography of the Nabī ﷺ from the inception of revelation until his demise<sup>3</sup>, including all the events between; the most significant of which are the Hijrah, the Slander Incident, and the Battles. She relates to us the events leading to the Battle of Badr, the Battle of Uḥud, the Battle of Khandaq, some information about the Battle of Banū Qurayzah, the manner of Ṣalāt al-Khawf during the Battle of Dhāt al-Riqā‘, the women’s Bay‘ah in the Conquest of Makkah, and the most noteworthy events of Ḥajjat al-Wadā‘. She also reports her experiences and the events she witnessed during the era of the four Khulafā’ and the reign of Sayyidunā Mu‘āwiyah رَضِيَ اللهُ عَنْهُ.

Allow us to narrate her ḥadīth on the inception of revelation upon the Nabī ﷺ:

كان أول ما بدئ به رسول الله صلى الله عليه وسلم الرؤيا الصادقة في النوم فكان لا يرى رؤيا إلا جاءت مثل فلق الصبح ثم حُبب إليه الخلاء فكان يلحق بغار حراء فيتحنث فيه قال والتحنث التعبد الليالي ذوات العدد قبل أن يرجع إلى أهله ويتزود لذلك ثم يرجع

1 Al-jadr: al-Ḥijr. *Sharḥ Muslim*, vol. 9 pg. 96.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1584; *Ṣaḥīḥ Muslim*, Ḥadīth: 1333.

3 Have a look at her report of the final moments of the Nabī’s ﷺ life.

إلى خديجة فيتزود بمثلها حتى فجئه الحق وهو في غار حراء فجاءه الملك فقال اقرأ فقال رسول الله صلى الله عليه وسلم ما أنا بقارئ قال فأخذني فغطني حتى بلغ مني الجهد ثم أرسلني فقال اقرأ قلت ما أنا بقارئ فأخذني فغطني الثانية حتى بلغ مني الجهد ثم أرسلني فقال اقرأ قلت ما أنا بقارئ فأخذني فغطني الثالثة حتى بلغ مني الجهد ثم أرسلني فقال اقرأ باسم ربك الذي خلق خلق الإنسان من علق اقرأ وربك الأكرم الذي علم بالقلم الآيات إلى قوله علم الإنسان ما لم يعلم فرجع بها رسول الله صلى الله عليه وسلم ترجف بوادره حتى دخل على خديجة فقال زملوني زملوني فزملوه حتى ذهب عنه الروع قال لخديجة أي خديجة مالي لقد خشيت على نفسي فأخبرها الخبر قالت خديجة كلا أبشر فوالله لا يخزيك الله أبدا فوالله إنك لتصل الرحم وتصدق الحديث وتحمل الكل وتكسب المعدوم وتقري الضيف وتعين على نوائب الحق فانطلقت به خديجة حتى أتت به ورقة بن نوفل وهو ابن عم خديجة أخي أبيها وكان امرأ تنصر في الجاهلية وكان يكتب الكتاب العربي ويكتب من الإنجيل بالعربية ما شاء الله أن يكتب وكان شيخا كبيرا قد عمي فقالت خديجة يا ابن عم اسمع من ابن أخيك قال ورقة يا ابن أخي ماذا ترى فأخبره النبي صلى الله عليه وسلم خبر ما رأى فقال ورقة هذا الناموس الذي أنزل على موسى ليتني فيها جذعا ليتني أكون حيا ذكر حرفا قال رسول الله صلى الله عليه وسلم أو مخرجي هم قال ورقة نعم لم يأت رجل بما جئت به إلا أودي وإن يدركني يومك حيا أنصرك نصرا مؤزرا ثم لم ينشب ورقة أن توفي وفتر الوحي فترة حتى حزن رسول الله صلى الله عليه وسلم

The first stage of revelation upon the Messenger of Allah ﷺ was true dreams. Whatever he dreamt about would become manifest like the break of dawn. Thereafter, seclusion was made beloved to him. He would seclude himself in the cave of Ḥirā' where he would worship for a number of nights before returning to his family. He would take provisions for his stay, then return to Khadījah and take more provisions for about the same period. Until one day, the truth came to him unexpectedly while in the cave of Ḥirā'; an angel came to him and commanded, "Recite!"

The Messenger of Allah ﷺ surrendered, "I am unable to read."

He ﷺ narrates: He [the angel] caught hold of me and squeezed me until it became unbearable. He then released me and instructed, "Recite!"

I surrendered, "I am unable to read."

He grabbed me and squeezed me for the second time until it became unbearable, before releasing me and instructing, “Recite!”

I surrendered, “I am unable to read.”

He caught hold of me and squeezed me for the third time until it became unbearable for me before releasing me. He then recited: *Recite in the name of your Lord who created. Created man from a clinging substance. Recite and your Lord is the most Generous. Who taught by the pen – taught man that which he knew not.*<sup>1</sup>

The Messenger of Allah ﷺ returned with his heart pounding. He entered upon Khadījah and submitted, “Wrap me up. Wrap me up.” They wrapped him up until finally his fear subsided.

He told Khadījah, “O Khadījah, what is wrong with me? I certainly feared for my life,” and narrated the entire incident to her.

Khadījah announced, “Never! Be glad. By Allah, Allah will never ever forsake you. By Allah, you certainly maintain family ties, speak the truth, support the poor, assist the needy, entertain the guest, and support every noble course.”

Khadījah took him to Waraqah ibn Nawfal—the son of Khadījah’s uncle, her father’s brother. He was a Christian in the era of ignorance. He would write the Arabic language. He would translate the Injīl into Arabic as much as Allah willed him to. He was a very old man who had turned blind.

Khadījah submitted, “O son of my uncle, listen to your nephew.”

Waraqah asked him, “O son of my brother! What have you seen?”

The Nabī ﷺ related to him what he saw.

Waraqah said, “This is the same angel who was sent to Mūsā. If only I was young and energetic<sup>2</sup>. If only I was alive ...” and mentioned something.

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1 Sūrah al-‘Alaq: 1–5.

2 *Al-jadha’*: the son of a noble when he attains strength. The meaning is: if only I was spared till the time they exile you and I was young, so that I may support you immensely with the strength of youth. Ibn al-Jawzī: *Kashf al-Mushkil*, vol. 4 pg. 276.

The Messenger of Allah ﷺ asked astonishingly, “Will they exile me?”

“Yes,” he replied. “No man has brought what you have, except that he was harmed. If I live till that day, I will lend you unshakable support.”

It was not long thereafter that Waraqah passed away. Revelation stopped for a while and the Messenger of Allah ﷺ was grief stricken due to this.<sup>1</sup>

She must have learnt majority of the incidents and events of the period of ignorance from her father, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ, who was one of the most acquainted of all with the episodes and genealogy of the Arabs. ‘Urwah would tell her:

لا أعجب من فقهك أقول زوجة نبي الله وابنة أبي بكر ولا أعجب من علمك بالشعر  
وأيام الناس أقول ابنة أبي بكر وكان أعلم الناس ولكن أعجب من علمك بالطب

I am not surprised at your judicial prowess. I think to myself, “The wife of the Nabī of Allah and the daughter of Abū Bakr.” I am not surprised at your knowledge of poetry and history. I say, “The daughter of Abū Bakr,” and he was the most knowledgeable of people. What surprises me is your knowledge of medicine.<sup>2</sup>

## f. Her Knowledge of Language, Poetry, and Rhetoric

Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was on a lofty pedestal of rhetoric and eloquence and had plenty knowledge of poetry. Mūsā ibn Ṭalḥah<sup>3</sup> says:

ما رأيت أحدا أفصح من عائشة

I have not seen anyone more articulate than ‘Ā’ishah.<sup>4</sup>

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4953; *Ṣaḥīḥ Muslim*, Ḥadīth: 160.

2 *Siyar A’lām al-Nubalā’*, vol. 2 pg. 183.

3 He is Mūsā ibn Ṭalḥah ibn ‘Ubayd Allāh, Abū ‘Īsā al-Qurashī. The Imām, the leader. He was termed *al-Mahdī* (the Saviour). He was among the eloquent and articulate yet would remain silent for lengthy periods and was deeply saddened and grieved. It is said that he witnessed the Battle of Jamal with his father and ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. He passed away in 103 A.H. *Siyar A’lām al-Nubalā’*, vol. 4 pg. 364; *Tahdhīb al-Tahdhīb*, vol. 5 pg. 567.

4 *Jāmi’ al-Tirmidhī*, Ḥadīth: 3884; *Faḍā’il al-Ṣaḥābah*, vol. 2 pg. 876, Ḥadīth: 1646; *al-Mu’jam al-Kabīr*, vol. 23 pg. 182, Ḥadīth: 19246; *al-Mustadrak*, vol. 4 pg. 12. Al-Tirmidhī labels it ḥasan ṣaḥīḥ gharīb. Al-Haythamī remarks in *Majma’ al-Zawā’id*, vol. 9 pg. 246, “The narrators are the narrators of *Ṣaḥīḥ al-Bukhārī*.” Al-Albānī classified it ṣaḥīḥ in *Ṣaḥīḥ Sunan al-Tirmidhī*.

Sayyidunā Mu'āwiyah رَضِيَ اللهُ عَنْهُ submits:

ما رأيت خطيبا قط أبلغ ولا أفصح من عائشة

I have never ever seen a lecturer more articulate and eloquent than 'Ā'ishah.<sup>1</sup>

Her expressiveness and rhetoric become apparent when her feelings and emotions are awoken; her speech ascends and becomes magnificent, as if it is emanating from her core refinement and her vast knowledge. At the demise of her father, she lamented in elegiac poetry unveiling her lofty rhetoric.<sup>2</sup> She رَضِيَ اللهُ عَنْهَا said:

رحمك الله يا أبة لقد قمت بالدين حين وهي شعبه وتفاقم صدعه ورحبت جوانبه  
وبغضت ما أصغوا إليه وشمرت فيما ونوا عنه واستخففت من دنيائك ما استوطنوا  
وصغرت منها ما عظموا ولم تهضم دينك ولم تنس غدك ففاز عند المساهمة قدحك  
وخف مما استوزوا ظهرك حتى قررت الرؤوس على كواهلها وحقنت الدماء في أهبها  
يعني في الأجساد فنضر الله وجهك يا أبة فلقد كنت للعالميا مذلا بإدبارك عنها وللآخرة  
معزا بإقبالك عليها ولكأن أجل الرزايا بعد رسول الله صلى الله عليه وسلم رزؤك وأكبر  
المصائب فقدك فعليك سلام الله ورحمته غير قالية لحياتك ولا زارية على القضاء فيك

Allah have mercy upon you, O beloved father! You established Dīn when its branches grew weak, its cracks reached alarming proportions, and its sides became spacious; and you disliked what they inclined to. You were entrenched in it while they moved away from it. You took a paltry amount of the world which they chose for permanent settlement and you regarded as trivial what they glorified. You did not treat your Dīn with injustice and you never forgot your tomorrow. Your arrow was, thus, successful in battle. The burden they placed on your back became light until you awarded contentment to heads from their burdens and you spared blood in their bodies. May Allah, thus, brighten your face, O beloved father.

You humiliated the world by turning away from it and conferred honour to the Hereafter by aspiring for it. As if the greatest of calamities after the Messenger

1 *Al-Mu'jam al-Kabīr*, vol. 23 pg. 183, Ḥadīth: 19252. Al-Haythamī comments in *Majma' al-Zawā'id*, vol. 9 pg. 246, "The narrators are the narrators of *Ṣaḥīḥ al-Bukhārī*."

2 'Abd al-Mun'im al-Ḥafnī: *Mawsū'at Umm al-Mu'minīn 'Ā'ishah*, pg. 20, 21, with slight variation.

of Allah ﷺ is your calamity<sup>1</sup> and the greatest catastrophe is your loss. May the peace and mercy of Allah be upon you, without me detesting your life nor finding fault with the decision about you.<sup>2</sup>

Muḥammad ibn Sīrīn<sup>3</sup>—from al-Aḥnaf ibn Qays who relates:

سمعت خطبة أبي بكر الصديق وعمر بن الخطاب وعثمان بن عفان وعلي بن أبي طالب رضي الله عنهم والخلفاء هلم جرا إلى يومي هذا فما سمعت الكلام من فم مخلوق أفخم ولا أحسن منه من في عائشة رضي الله عنها

I heard the sermons of Abū Bakr al-Ṣiddīq, ‘Umar ibn al-Khaṭṭāb, ‘Uthmān ibn ‘Affān, ‘Alī ibn Abī Ṭālib رضي الله عنه, and the Khulafā’ thereafter up to this day. However, I have not heard a speech from the mouth of any creation more magnificent and beautiful than from ‘Ā’ishah’s رضي الله عنها mouth.<sup>4</sup>

Therefore, it comes with no surprise that she narrates a ḥadīth like the ḥadīth of Umm Zar‘, which contains various aspects, verities of eloquence, and admirable speech, including refined words, profound meanings, appropriate rhythm, and systematic well-coordinated prose. The Messenger of Allah ﷺ sat listening to her. Sayyidah ‘Ā’ishah رضي الله عنها reports:

جلس إحدى عشرة امرأة فتعاهدن وتعاقدن أن لا يكتمن من أخبار أزواجهن شيئا قالت الأولى زوجي لحم جمل غث على رأس جبل لا سهل فيرتقى ولا سمين فينتقل قالت الثانية زوجي لا أبت خبره إنني أخاف أن لا أذره إن أذكره أذكر عجره وبجره قالت الثالثة زوجي العشيق إن أنطق أطلق وإن أسكت أعلق قالت الرابعة زوجي كليل

1 *Al-raz’*: calamity. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 2 pg. 218.

2 Abū Bakr al-Dīnawārī: *al-Mujālasah wa Jawāhir al-‘Ilm*, vol. 6 pg. 94; *Tārīkh Dimashq*, vol. 30 pg. 443; Muḥibb al-Dīn al-Ṭabarī: *al-Riyāḍ al-Naḍīrah fī Manāqib al-‘Asharah*, vol. 1 pg. 265.

3 He is Muḥammad ibn Sīrīn, Abū Bakr al-Baṣrī. The freed slave of Anas ibn Mālik رضي الله عنه. The spiritual Imām. He was a Jurist, an Imām, rich in knowledge, reliable, credible, most knowledgeable in interpretation of dreams, and a leader in piety. He passed away in 110 A.H. *Siyar A’lām al-Nubalā’*, vol. 4 pg. 606; *Tahdhīb al-Tahdhīb*, vol. 5 pg. 139.

4 *Al-Mustadrak*, vol. 4 pg. 12; *Sharḥ I’tiqād Ahl al-Sunnah*, vol. 8 pg. 1522, Ḥadīth: 2767. The isnād of the narration contains Aḥmad ibn Sulaymān al-Faqīh and ‘Alī ibn ‘Āṣim. They are truthful. The latter, nonetheless, has been classified ḍā’if by some. *Mīzān al-I’tidāl*, vol. 1 pg. 101; al-Dhahabī: *al-Kāshif*, vol. 2 pg. 42; Ibn Ḥajar: *Taqrīb al-Tahdhīb*, pg. 403.



تهامة لا حر ولا قر ولا مخافة ولا سامة قالت الخامسة زوجي إن دخل فهد وإن خرج أسد ولا يسأل عما عهد قالت السادسة زوجي إن أكل لف وإن شرب اشتف وإن اضطجع التف ولا يولج الكف ليعلم البث قالت السابعة زوجي غيايا أو عيايا طباقاء كل داء له داء شجك أو فلك أو جمع كلا لك قالت الثامنة زوجي المس مس أرنب والريح ريح زرنب قالت التاسعة زوجي رفيع العماد طويل النجاد عظيم الرماد قريب البيت من الناد قالت العاشرة زوجي مالك وما مالك مالك خير من ذلك له إبل كثيرات المبارك قليلات المسارح وإذا سمعن صوت المزهري أيقن أنهن هوالك قالت الحادية عشرة زوجي أبو زرع فما أبو زرع أناس من حلي أذني وملاً من شحم عضدي وبجحني فبجحت إلي نفسي وجدني في أهل غنيمة بشق فجعلني في أهل سهيل وأطيط ودائس ومنق فعنده أقول فلا أقبح وأرقد فأتصبح وأشرب فأتقنح أم أبي زرع فما أم أبي زرع عكومها رداح وبيتها فساح ابن أبي زرع فما ابن أبي زرع مضجعه كمسل شطبة ويشبعه ذراع الجفرة بنت أبي زرع فما بنت أبي زرع طوع أبيها وطوع أمها وملء كسائها وغيظ جارتها جارية أبي زرع فما جارية أبي زرع لا تبث حديثنا تبثها ولا تنقث ميرتنا تنقيثها ولا تملأ بيتنا تعشيشا قالت خرج أبو زرع والأوطاب تمحض فلقي امرأة معها ولدان لها كالفهدين يلعبان من تحت خصرها برمانتين فطلقني ونكحها فنكحت بعده رجلا سريا ركب شربا وأخذ خطيا وأراح علي نعماً ثريا وأعطاني من كل رائحة زوجا وقال كلي أم زرع وميري أهلك قالت فلو جمعت كل شيء أعطانيه ما بلغ أصغر آنية أبي زرع قالت عاتشة قال رسول الله صلى الله عليه وسلم كنت لك كأبي زرع لأم زرع

Eleven women sat (at a place) and promised and contracted that they would not conceal anything of their husbands.

The first one said, “My husband is like the meat of a weak<sup>1</sup> camel which is kept on the top of a mountain, neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it<sup>2,3</sup>”

1 *Ghathth*: weak.

2 *Fayuntaqal*: She means that due to the leanness of this meat, people do not take it to their homes. They discard it out of aversion for it.

3 She describes her husband as being lacking in goodness and his detachment from goodness with scarcity, like a despised thing on the top of a mountain, difficult to climb, which cannot be obtained except through exertion.

The second one said, “I shall not broadcast<sup>1</sup> my husband’s news, for I fear that I may not spare him<sup>2</sup>. If I describe him, I will mention all his external imperfections<sup>3</sup> and internal deficiencies<sup>4</sup>.”<sup>5</sup>

The third one said, “My husband is too tall<sup>6</sup> and foolish. If I describe him (and he hears of that) I will be divorced, and if I keep quiet, I will be kept hanging (neither divorcing me nor treating me as a wife).”<sup>7</sup>

The fourth one said, “My husband is (moderate in temper) like the night of Tihāmah<sup>8</sup>: neither hot nor cold. I am neither afraid<sup>9</sup> of him, nor discontented<sup>10</sup> with him.”<sup>11</sup>

The fifth one said, “My husband, when entering (the house) is a leopard<sup>12</sup> (he sleeps a lot), and when going out, is a lion (he boasts a lot). He does not ask about whatever he left [by me].”<sup>13</sup>

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1 *Abuththu – bathathtu al-khabar abuththuhu*: to broadcast and make public.

2 *Lā atharahū*: I will not spare him.

3 *Al-‘ujar*: the veins knotted together in the body to the extent that they are seen externally. [Referring to his external imperfections.]

4 *Al-bujar*: same except that it is specifically with the stomach. [Referring to his internal defects.]

5 She means: I will not get involved in speaking of him for if I do, I fear that I will humiliate him and enumerate all of his defects. *Al-‘ujar* and *al-bujar* refer to his external and internal defects.

6 *Al-‘ashannaq*: very tall. It is said: ugly.

7 She means: due to his ill manners, if I do speak of them, he will divorce me and if I keep silent, he will leave me hanging, neither a widow nor one with a proper husband, totally miserable. On the tall meaning, generally it is a sign of stupidity. What she mentions is the action of foolish people and those who have no [mental] stability.

8 *Ka layl Tihāmah*: pleasant, moderate. She likens him to it due to its freedom from harm and undesirability as heat and cold are harmful.

9 *Lā makhāfah*: he does not possess qualities to be afraid of him.

10 *Lā sa’āmah*: he does not detest me making my companionship boring.

11 She describes him as moderate and balanced in character.

12 *Fahida*: She describes him with plenty sleep as leopards sleep a lot.

13 She means that he does not worry about his wealth that has been spent and is not concerned about the flaws of the house, for he is asleep and does not investigate anything. This is what is meant by he does not ask about whatever he left by her.

The sixth one said, “When my husband eats, he eats too much<sup>1</sup> (leaving the dishes empty); when he drinks, he leaves nothing<sup>2</sup>; when he sleeps, he rolls himself<sup>3</sup> (alone in our blankets); and he does not insert his palm to inquire about my feelings<sup>4</sup>.”

The seventh one said, “My husband is impotent or powerless<sup>5</sup> and foolish. All defects are present in him.<sup>6</sup> He may injure your head or break your bone or do both<sup>7</sup>.”

The eighth one said, “My husband is soft to touch like a rabbit and smells like a *zarnab*<sup>8</sup> (a kind of good smelling grass).”<sup>9</sup>

The ninth one said, “My husband has tall pillars (i.e. he is of noble descent) and wears a long strap for carrying his sword (i.e. he is tall in stature). His

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1 *Laffa*: abundance in eating with insanity so that nothing remains.

2 *Ishtaffa*: drinking everything in the vessel.

3 *Iltaffa*: covering oneself and not leaving any area open.

4 He does not insert his palm to investigate my severe illness. Originally, *al-baththa* means severe grief. She means that he shows no compassion to her. When he sees her ailing, he does not insert his hand into her garment to feel her, to understand how ill she is—which is the case of distant people—not spouses. It is said that she means that he does not inspect about her private affairs and those things she keeps secret from him. He does not act like those who poke around their noses into everything to inspect. In this case, she is describing him with kindness and disregard and not delving into things she intends keeping secret from him.

5 It is reported with an *‘ayn* and *ghayn*. With an *‘ayn*; *‘ayyā’*: impotent, one who cannot have sexual relations with women due to impotency. With a *ghayn*, *ghayyā’* – which is unlikely, the meaning is far-fetched, distant unless it comes from *al-ghiyābah*: darkness; meaning incapable of doing anything as if he is in darkness, unable to see a path to tread.

6 *Kullu dā’in lahū dā’un*: it is possible that *lahū dā’un* is the predicate of *kullu*, meaning that every ailment known in people is present in him. Another probability is that *lahū* is the adjective of *dā’un* which is the predicate of *kullu* i.e. every disease in her husband is the limit; as is said: Indeed, Zayd is the man and this horse is a real horse.

7 *Shajjaki* – *al-shajj*: injury to the head by cracking it. *Fallaki* – *al-fall*: to break. She means that he beats her mercilessly. Whenever he beats her, he injures her head or breaks her bone or wounds her head and breaks her bone, and this is intended by *aw jama’a kullan laki* i.e. both head injury and broken bone.

8 *Zarnab*: good smelling grass. It is said that it refers to a well-known type of perfume.

9 She means that he has a soft nature and is easy-going just like a rabbit in its soft touch, and in the pleasantness of his perspiration and the smell of his clothes, like a *zarnab*. In short, she means that he has a soft temperament and a pleasant body smell.

ashes are abundant (i.e. he is generous to his guests) and his house is near to the people.”<sup>1</sup>

The tenth one said, “My husband is Mālik. And what is Mālik?<sup>2</sup> Mālik is greater than whatever I say about him. Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures.<sup>3</sup> When the camels hear the sound of the flute<sup>4</sup> they realize that they are going to be slaughtered<sup>5</sup> [for the guests].”

The eleventh one said, “My husband is Abū Zar‘. What is Abū Zar‘ (i.e., what should I say about him)? He has drooped my ears with jewellery<sup>6</sup> and filled my arms with fat<sup>7</sup>. He has pleased me, and I have become so happy that I feel proud of myself.<sup>8</sup> He found me with my family who owned few sheep and lived

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1 *Rafī al-‘imād, ṭawīl al-najād, azīm al-ramād*: she alluded to his lofty family lineage with the tallness of his pillars. She alluded to his long stature with the length of his sword belt, because when it is long, it shows the length of his stature. She alluded to his abundance of meals for guests with the abundance of his ashes, for one who feeds food in great abundance burns more fire, and more fire means more ashes. *Al-nādī*: the assembly area of the people. He brought his house close to the meeting area to notify people of his residence so that they may turn to him and proceed to him.

2 *Wa mā Mālik*: What is Mālik? This is to magnify his affair and personality. He is better than the praises articulated about him.

3 *Kathīrāt al-mubārik*: he has many camels that kneel in his courtyard, ready for the arrival of guests. No sooner a guest arrives, they are not absent, but close to him. That is why she says *qalīlāt al-masāriḥ*: he does not send them to graze during the day except a little so that he may present their milk and meat quickly to the guests who arrive.

4 *Al-mizhar*: it is a flute used for singing.

5 *Ayqanna annahunna hawālik*: she means that her husband’s habit is to feed guests, slaughter animals for them, give them to drink, and bring musical instruments to honour them. His camels have realised that at the sound of the musical instruments, he slaughters them for his guests. Hence, whenever they hear the musical instruments, they are convinced of destruction i.e. slaughter.

6 *Anāsa min ḥuliyy udhunayy - al-naws*: the movement of something hanging (dangle). She means that the jewellery (earrings and pendants) he gave me have drooped my ears.

7 *Mala’a min shaḥm ‘aḍudayy*: he fattened me with his kindness and care. She specified the arms because when they get fat, the entire body gets fat.

8 *Bajjaḥanī fabajīḥat ilayya nafsī - bajjaḥa bi al-shay’*: when one is happy with something. She means that he pleased me and made me happy with his continuous favours towards me until happiness filled me with joy. It highlights his position by me. Or my soul became happy and displayed its happiness.

in poverty<sup>1</sup> and brought me to a [respected] family owning horses and camels, and threshing (grain) and [slaves] purifying grain<sup>2</sup>. Whenever I speak in his presence, I am not rebuked.<sup>3</sup> When I sleep, I sleep till late in the morning.<sup>4</sup> And when I drink, I drink to my fill.<sup>5</sup> The mother of Abū Zar<sup>6</sup>. And what may one say in praise of the mother of Abū Zar<sup>6</sup>? Her saddle bags are always full of provision<sup>6</sup> and her house is spacious<sup>7</sup>. As for the son of Abū Zar<sup>6</sup>, what may one say of the son of Abū Zar<sup>6</sup>? His bed is as narrow as an unsheathed sword<sup>8</sup> and an arm of a kid (of four months) satisfies his hunger<sup>9</sup>. As for the daughter of Abū Zar<sup>6</sup>, what about the daughter of Abū Zar<sup>6</sup>? She is obedient to her father and dutiful to her mother. She has a fat well-built body<sup>10</sup> and that arouses the jealousy of her husband's other wife<sup>11</sup>. As for the slave girl of Abū Zar<sup>6</sup>, what may one say of the slave-girl of Abū Zar<sup>6</sup>? She does not disclose our secrets<sup>12</sup>

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1 *Ghunaymah bi shiqq* – the muḥaddithīn recite a kasrah on the shīn: difficulty. With a faṭḥah: the name of an area. She means that he found her with her family who lived in a difficult area or they owned few sheep and lived in destitution and difficulty.

2 *Ṣahīl wa aṭīṭ wa dā'is wa munaqq* – *al-ṣahīl*: the neighing of a horse. *Al-aṭīṭ*: the grunting of a camel. *Al-dā'is*: threshing grain to remove it from its ears. *Al-munaqqī* – with a faṭḥah on the nūn: one who purifies grain and takes care of its cleansing. She means that he transported her to a family, owners of horses, camels, plantations, and servants.

3 *Aqūl fa lā uqabbah*: I am not told may Allah disgrace you. My speech is accepted.

4 *Arqud fa atasabbah*: she sleeps properly by him. He does not force her to wake up early and sleep less to serve and work. It is from *ṣubḥah*: sleep in the first part of the day.

5 *Ashrab fa atanaqqah* – *al-tanaqqūh*: drinking more than one's fill. It is said: *qanaḥtu min al-sharb aqnaḥu qunūḥan*: when I force myself to drink.

6 *'Ukūmuhā radāḥ* – *al-'ukūm* plural of *'ikm*: a sack which has provisions. *Al-radāḥ*: big and heavy.

7 *Baytuhā fasāḥ* – from *al-fasīḥ*: spacious. Similarly whoever narrated it as *fayāḥ*: spacious.

8 *Ka masall shaṭb* – *al-shaṭbah*: sword and it is said: ringworm. *Al-masall*: the *maṣḍar mīmī* (root word beginning with mīm) in the meaning of *al-sall*, substitute for *al-maslūl*: unsheathed. The meaning is: like an unsheathed sword. She means unsheathed from its covering and sheathe. She describes him with thinness and little flesh.

9 *Dhirā' al-jafrah* – *al-jafrah*: female lamb: it is said: kid goat when it reaches four months and is weaned off milk. She describes him with mild eating.

10 *Mil' kisā'ihā*: she is fat so she fills her garment.

11 *Ghayz jāratihā* – *al-jārah*: cowife. Due to her splendour, she angers her cowives who are jealous of her.

12 *La tabuththu ḥadīthanā tabthīthan* – this narration comes with a bā' from *al-bath*: disclose and reveal speech. When narrated with a nūn, from *al-nath*, it comes in the same meaning. She describes her of not disclosing their secrets.

and does not waste our provisions<sup>1</sup> and does not leave the rubbish scattered everywhere in our house<sup>2</sup>.”

The eleventh lady added, “One day it so happened that Abū Zar‘ went out at the time when the milk was being milked from the animals<sup>3</sup>, and he saw a woman who had two sons like two leopards playing from under her hip with two pomegranates<sup>4</sup>. He divorced me and married her. Thereafter I married a noble man<sup>5</sup> who used to ride a fast tireless horse<sup>6</sup> and keep a spear<sup>7</sup> in his hand. He gave me plenty camels<sup>8</sup> coupled with a pair of every kind of wealth<sup>9</sup> and said, ‘Eat (of this), O Umm Zar‘, and give provision to your relatives.’”

She added, “Yet, if I gather everything which he gave me, it will not fill the smallest container of Abū Zar‘’s.”<sup>10</sup>

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1 *Tunaqqithu mīratanā tanqīthan - al-mīrah*: the food and other items the Bedouin moves to and from the cities. *Al-naqth* and *al-naql* have the same meaning: to move. *Al-tanqīth* is the root word of *naqqatha* and has been given a *tashdīd* to show abundance. It refers to hastening something. She means that she is trustworthy with protecting our food. She does not take it and transport it elsewhere.

2 *La tamla‘u baytanā ta‘shīshan - al-ta‘shīsh*: from the nest of a bird i.e. she does not conceal anything in our house. The concealed items have been likened to the nest of a bird. It is said that she cleans and sweeps the house and does not leave it like the nest of a bird in the sense of uncleanliness.

3 *Al-awṭāb tumḥaḍ - al-awṭāb*, plural of *waṭab*: milk skin. *Makhḍ*: extricating cream from the milk by mixing it.

4 *Rummānatayn*: she means that one of them was throwing the pomegranate to his brother and the other was throwing it to him under her rear.

5 *Sariyyan*: one who possesses nobility and grandeur. It is said *al-sarw*: generosity in manliness.

6 *Shariyyan*: a fast horse, who is tireless in its run i.e. it enters its energetic realm and perseveres. It is said that it refers to high bred stallions.

7 *Akhadha khaṭṭiyyan - al-khaṭṭī*: one of the names of a spear. It is called this because it comes from *al-Khaṭ* which borders Bahrain and Oman so it is attributed to it.

8 *Na‘aman thariyyan - al-na‘am*: camels. *Al-tharī*: plenty. It is said: *athrā banū fulān* when they have an abundance of wealth.

9 *Rā‘iḥah*: various types of wealth from which comfort is experienced. Meaning: he gave me a multiplied share from every type of wealth.

10 The explanation of this ḥadīth was extracted from Ibn al-Athīr: *Jāmi‘ al-Uṣūl*, vol. 6 pg. 507, with adaptation.

‘Ā’ishah then said: Allah’s Messenger ﷺ said to me, “I am to you as Abū Zar’ was to his wife Umm Zar’.”<sup>1</sup>

No one disputes over Sayyidah ‘Ā’ishah’s ﷺ eloquence and articulacy. She memorised and transmitted poetry. The Messenger of Allah ﷺ would enjoy listening to her reciting it and would request her to recite more. Her proficiency in poetry was inherited from her father who memorised poetry and set aright the rhythms and her brother Sayyidunā ‘Abd Allāh ﷺ who arranged it. She would advise people to teach poetry to their children so that their tongues becomes sweet. Whenever something momentous happened to her, she would burst out with poetry.<sup>2</sup>

عن أبي الزناد قال ما رأيت أحدا أروى لشعر من عروة فقيل له ما أرواك يا أبا عبد الله قال  
وما روايتي من رواية عائشة ما كان ينزل بها شيء إلا أنشدت فيه شعرا

Abū al-Zinād<sup>3</sup> admits: I have never seen anyone more luxuriant in poetry than ‘Urwah. He was told: “How magnificent you are, O Abū ‘Abd Allāh.”

He commented, “I only transmit the narratives of ‘Ā’ishah! Whenever something would descend upon her she would erupt with poetry.”<sup>4</sup>

وعن عروة بن الزبير قال كانت عائشة أروى الناس شعرا وكانت تنشد قول لبيد ذهب  
الذين يعاش في أكنافهم وبقيت في خلف كجلد الأجر ثم تقول كيف بليد لو أدرك  
من نحن بين ظهرائيه

‘Urwah ibn al-Zubayr reports: ‘Ā’ishah was the most luxuriant in poetry. She would quote the couplet of Labīd:

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1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5189; *Ṣaḥīḥ Muslim*, Ḥadīth: 2448. Study the book of Qadi ‘Iyāḍ: *Baghyat al-Rā’id limā taḍammanahū Ḥadīth Umm Zar’ min al-Fawā’id* to comprehend the various forms of rhetoric in this ḥadīth.

2 *Mawsū‘at Umm al-Mu’minīn ‘Ā’ishah*, pg. 20, 21, with variation.

3 He is ‘Abd Allāh ibn Dhakwān, Abū ‘Abd al-Raḥmān al-Qurashī al-Madanī. The Imām, the Jurist, the Ḥāfiẓ, the Muftī, Amīr al-Mu’minīn in ḥadīth, the Jurist of the people of Madīnah. He was eloquent and had a master grasp over the Arabic language. He is a great author and a master of accounting. He served as a scribe for Khālīd ibn ‘Abd al-Malik in Madīnah and passed away in 130 A.H. *Tahdhīb al-Tahdhīb*, vol. 1 pg. 134; *Siyar A’lām al-Nubalā’*, vol. 5 pg. 445.

4 *Tārīkh Dimashq*, vol. 40 pg. 259; *al-Istī‘āb fī Ma’rifat al-Aṣḥāb*, vol. 4 pg. 1883; *al-Iṣābah*, vol. 8 pg. 233.

Those under whose shadow and protection life is lived have departed.

And I remain behind among the successors like the skin of one afflicted by mange.

She would then comment, “What would be Labīd’s condition if he saw those we live amidst?”<sup>1</sup>

وعن الشعبي أن عائشة قالت رويت للبيد نحوا من ألف بيت

Al-Sha‘bī reports that ‘Ā’ishah said, “I transmitted approximately a thousand couplets of Labīd.”<sup>2</sup>

Abū ‘Alī al-Ḥasan ibn Rashīq al-Qayrawānī<sup>3</sup> says:

إن عائشة رضي الله عنها كانت كثيرة الرواية للشعر يقال إنها كانت تروي جميع شعر  
البيد

Certainly, ‘Ā’ishah رضي الله عنها would transmit poetry in great abundance. It is said that she transmitted all the poetry of Labīd.<sup>4</sup>

One of her reports on poetry or quoting it as an example is the following:

أن أبا بكر رضي الله عنه تزوج امرأة من كلب يقال لها أم بكر فلما هاجر أبو بكر طلقها  
فتزوجها ابن عمها هذا الشاعر الذي قال هذه القصيدة رثى كفار قريش

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1 *Al-Jāmi‘*, vol. 11 pg. 246; *al-Tārīkh al-Awsat*, vol. 1 pg. 56; Abū Dāwūd: *al-Zuhd*, Ḥadīth: 316; *Muṣannaf ‘Abd al-Razzāq*, vol. 11 pg. 246; *Muṣannaf Ibn Abī Shaybah*, vol. 8 pg. 514; al-Haythamī: *Baghyat al-Bāḥith ‘an Zawā’id Musnad al-Ḥārith* from Ḥārith ibn Abī Usāmah; *al-Mujālasah wa Jawāhir al-‘Ilm*, vol. 8 pg. 143, Ḥadīth: 3453; *Mu‘jam al-Shuyūkh*, pg. 103; *Ma‘rifat al-Ṣaḥābah*, vol. 5 pg. 2422, Ḥadīth: 5924. Al-Dhahabī remarks in *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 187, “We heard it *musalsal* (uninterrupted) with this statement with a similar isnād.” Al-Būṣhūrī said in *Ithāf al-Khiyarah al-Maharah*, vol. 6 pg. 145, “The narrators of the isnād are reliable.”

2 *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 197.

3 He is Ḥasan ibn Rashīq, Abū ‘Alī al-Qayrawānī. The ‘Allāmah, the Eloquent, the Poet. He was born in 390 A.H. and passed away in 463 A.H. *Al-Umdah fī Ṣanā‘at al-Shi‘r wa Naqdihi* and *Tārīkh al-Qayrawān* are his works. *Siyar A‘lām al-Nubalā’*, vol. 18 pg. 324; *Shadharāt al-Dhahab*, vol. 3 pg. 298.

4 *Al-Umdah*, vol. 1 pg. 30.



من الشيزى تزين بالسنام  
من القينات والشرب الكرام  
وهل لي بعد قومي من سلام  
وكيف حياة أصدقاء وهام

وماذا بالقلب قلب بدر  
وماذا بالقلب قلب بدر  
تحيي بالسلامة أم بكر  
يحدثنا الرسول بأن سنحيا

Abū Bakr رَضِيَ اللَّهُ عَنْهُ married a woman from the Kalb tribe, called Umm Bakr. When Abū Bakr emigrated, he divorced her after which her cousin married her, the poet who said the following poem lamenting the infidels of Quraysh:

What is there kept in the well, the well<sup>1</sup> of Badr?

The owners of ebony trays<sup>2</sup> of roasted camel humps<sup>3</sup>?

What is there kept in the well, the well of Badr?

The owners of lady singers<sup>4</sup> and friends of the honourable companions who used to drink (wine) together.<sup>5</sup>

Umm Bakr greets us with the greeting of peace.

But can I find peace after my people have gone?

The Messenger tells us that we shall live again.

But what sort of life will owls and skulls<sup>6</sup> live?<sup>7</sup>

She reports that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded:

1 *Al-qalīb*: a well which is not closed. *Faṭḥ al-Bārī*, vol. 7 pg. 258.

2 *Al-shīzā*: a tree called ebony or sesame. *Lisān al-‘Arab*, vol. 5 pg. 363.

3 *Al-sanām*: one of the camel’s humps. *Al-Ṣiḥāḥ*, vol. 5 pg. 1954.

4 *Al-qaynāt* – plural of *qaynah*: singing girl. It is also used to refer to a normal slave girl. *Faṭḥ al-Bārī*, vol. 7 pg. 258.

5 *Al-sharb* with a *fatḥah* on a *shīn* and *sukūn* on the *rā’* – plural of *shārib*: drinker. *Faṭḥ al-Bārī*, vol. 7 pg. 258.

6 *Aṣḍā’* – plural of *sady*: male owl. *Hām* – plural of *hāmah*: owl. Hence, an explanatory apposition. It is said that *al-sady*: a bird that flies at night while *al-hāmah*: skull. It is from where the owl emerges according to their belief. The poet intends to deny resurrection by this sentence. As if he says: when a human becomes like this bird, how can he become human again. *Faṭḥ al-Bārī*, vol. 7 pg. 259.

7 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3921.

اهجوا قريشا فإنه أشد عليها من رشق بالنبل فأرسل إلى ابن رواحة فقال اهجهم فهجاهم فلم يرض فأرسل إلى كعب بن مالك ثم أرسل إلى حسان بن ثابت فلما دخل عليه قال حسان قد آن لكم أن ترسلوا إلى هذا الأسد الضارب بذنبه ثم أدلع لسانه فجعل يحركه فقال والذي بعثك بالحق لأفرينهم بلساني فري الأديم فقال رسول الله صلى الله عليه وسلم لا تعجل فإن أبا بكر أعلم قريش بأنسائها وإن لي فيها نسبا حتى يلخص لك نسبي فأتاه حسان ثم رجع فقال يا رسول الله قد خلص لي نسبك والذي بعثك بالحق لأسلنك منهم كما تسل الشعرة من العجين قالت عائشة فسمعت رسول الله صلى الله عليه وسلم يقول لحسان إن روح القدس لا يزال يؤيدك ما نافحت عن الله ورسوله وقالت سمعت رسول الله صلى الله عليه وسلم يقول هجاهم حسان فشفى واشتفى قال حسان

هجوت محمدا فأجبت عنه  
هجوت مباركا برا حنيفا  
فإن أبي ووالده وعرضي  
ثكلت بنيتي إن لم تروها  
بيارين الأعنة مصعدات  
تظل جياتنا متمطرات  
فإن أعرضتمو عنا اعتمرونا  
وإلا فاصبروا لضراب يوم  
وقال الله قد أرسلت عبدا  
وقال الله قد يسرت جندا  
لنا في كل يوم من معد  
فمن يهجو رسول الله منكم  
وجبريل رسول الله فينا

وعند الله في ذاك الجزاء  
رسول الله شيمته الوفاء  
لعرض محمد منكم وقاء  
تشير النقع من كنفى كداء  
على أكتافها الأسل الظماء  
تلطمهن بالخمير النساء  
وكان الفتح وانكشف الغطاء  
يعز الله فيه من يشاء  
يقول الحق ليس به خفاء  
هم الأنصار عرضتها اللقاء  
سباب أو قتال أو هجاء  
ويمدحه وينصره سواء  
وروح القدس ليس له كفاء

وكان حسان بن ثابت يدخل عليها ينشدها من الشعر

“Ridicule the Quraysh for indeed it is more severe upon them than shooting arrows.”

He called Ibn Rawāḥah and commanded, “Ridicule them,” to which he complied but he (the Messenger of Allah ﷺ) was not pleased.”

He then called Ka'b ibn Mālik and thereafter Ḥassān ibn Thābit. When he entered into the Messenger of Allah's ﷺ presence, Ḥassān said, “The time

has certainly come for you to call this lion which assaults with its tail<sup>1</sup>.” He then stuck out his tongue<sup>2</sup> and began shaking it and then proclaimed, “By the being who sent you with the truth, I will most certainly shatter their honour with my tongue like how leather is ripped apart<sup>3</sup>.”

The Messenger of Allah ﷺ said, “Do not be hasty. Abū Bakr is indeed the most knowledgeable of the lineages of the Quraysh and I have a lineage therein, so let him first explain to you my family ancestry in detail.”

Ḥassān approached him after which he returned and said, “O Messenger of Allah! He has explained your ancestry to me in detail. By the Being Who sent you with the truth, I will extricate you from them just how a strand of hair is taken out from flour.”

‘Ā’ishah continues, “I heard the Messenger of Allah ﷺ informing Ḥassān, ‘Certainly, Rūḥ al-Quds (Jibrīl عَلَيْهِ السَّلَام) continues supporting you as long as you defend Allah and His Messenger.’”

She says, “I heard the Messenger of Allah ﷺ affirming, ‘Ḥassān ridiculed them thereby healing and comforting the hearts of the Muslims.’”

Ḥassān said:

You derided Muḥammad and I answered on his behalf.

And this will secure great reward by Allah.

You ridiculed the blessed, pious, and orthodox.

The Messenger of Allah whose characteristic is loyalty.

Undoubtedly, my father, his father, and my honour,

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1 *Bi dhanabihi*: The ‘Ulamā’ explain: his tail here refers to his tongue. He likened himself to a lion in taking revenge and displaying violence when it is angry. At this point, it wags its tail thereby hitting its flanks as Ḥassān did with his tongue when he let it hang out and began shaking it. He likened himself to a lion and his tongue to its tail. *Sharḥ Muslim*, vol. 16 pg. 49.

2 *Adla’a lisānahū*: stuck out his tongue. *Lisān al-‘Arab*, vol. 8 pg. 90.

3 *Al-adīm*: hide of any animal. It is said that it refers to red or tanned hide. *Lisān al-‘Arab*, vol. 12 pg. 8. *Afrā al-adīm*: tear it apart to destroy it. The meaning is: I will shatter their honour like how leather is torn apart. *Mukhtār al-Ṣiḥāḥ*, pg. 503; *Sharḥ Muslim*, vol. 16 pg. 49.

are a shield protecting the honour of Muḥammad from you.  
 May my daughter be bereaved if you do not see her,  
 lifting up dust and scattering it on the flanks of Kadā'.  
 Resembling bridles while approaching  
 carrying thirsty spears on their shoulders.  
 Our steeds begin racing one another  
 And women wipe them with their veils.  
 If you turn away from us, we will perform 'Umrah.  
 The Conquest will occur and the covering will be removed.  
 Otherwise, await the epic battle of a glorious day,  
 wherein Allah سُبْحَانَكَ وَبِحَمْدِكَ will grant honour to whomsoever He wishes.  
 Allah has declared: "I have sent a servant,  
 who speaks the truth in which there is no ambiguity."  
 And Allah has announced: "I have mobilized an army.  
 They are the Anṣār whose objective is an encounter [on the battlefield]."  
 Each day, each one of us is ready,  
 to swear, ridicule, and fight.  
 Thus, whoever ridicules the Messenger of Allah from you  
 and praises him and helps him: it is equal.  
 Jibrīl is the messenger of Allah among us.  
 And Rūḥ al-Quds for whom there is no comparable.

Hassān ibn Thābit would go to her and recite some poetry.<sup>1</sup>

Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا would not accept every type of poetry. She only accepted good poetry and rejected all other types. She set the rule for its acceptance saying:

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1 *Ṣaḥīḥ Muslim*, Ḥadīth: 2490; *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4146; *Ṣaḥīḥ Muslim*, Ḥadīth: 2488.

الشعر منه حسن ومنه قبيح خذ بالحسن ودع القبيح ولقد رويت من شعر كعب بن مالك أشعارا منها القصيدة فيها أربعون بيتا ودون ذلك

Poetry: some of it is good and some of it is evil. Take the good and discard the bad. I have narrated some couplets of the poetry of Ka'b ibn Mālik of which one *qaṣīdah* (kasida) consists of forty couplets and less.<sup>1</sup>

Owing to her strict concern for refinement of language and power of speech, and since she—as was the trend of the people of her era—considered faulty language on the tongue of the speaker a defect which negatively impacts dignity and blemishes awe, it is well-known that she would get extremely upset when hearing a person err in speech. She would not hold back from scolding him and would not hesitate to rebuke him. She would be extremely offended by ungrammatical speech and could not tolerate it nor accept its unpleasant taste. This stance only discloses her elevated position in eloquence and a remarkable position above the throne of literature and expressiveness. Ibn Abī 'Atīq declared:

تحدثت أنا والقاسم عند عائشة رضي الله عنها حديثا وكان القاسم رجلا لحانة وكان  
لأم ولد فقال له عائشة ما لك لا تحدث كما يتحدث ابن أخي هذا أما إني قد علمت من  
أين أتيت هذا أدبته أمه وأنت أدبتك أمك قال فغضب القاسم وأضب عليها فلما رأى  
مائدة عائشة قد أتى بها قام قالت أين قال أصلي قالت اجلس قال إني أصلي قالت اجلس  
غدر إني سمعت رسول الله صلى الله عليه وسلم يقول لا صلاة بحضرة الطعام ولا هو  
يدافعه الأخبثان

Qāsim and I had a chat by 'Ā'ishah رضي الله عنها. Qāsim spoke ungrammatical Arabic and was the son of an Umm Walad. 'Ā'ishah said to him, “What is wrong with you that you do not speak like how this nephew of mine speaks? Behold, I know exactly where you come from. This man has been nurtured by his mother and you have been nurtured by your mother.” At this, Qāsim became infuriated and harboured feelings of hatred against her.<sup>2</sup> When he saw 'Ā'ishah's tablecloth (laden with food) being brought, he stood up.

“Where you off to,” she asked.

1 *Al-Adab al-Mufrad*, Ḥadīth: 866. Ibn Ḥajar classified the isnād ḥasan in *Faṭḥ al-Bārī*, vol. 10 pg. 555, while al-Albānī classified it ṣaḥīḥ in *Ṣaḥīḥ al-Adab al-Mufrad*, Ḥadīth: 665.

2 *Aḍabba 'alayhā*: harboured feelings of hatred. *Sharḥ Muslim*, vol. 5 pg. 47.

“I am performing ṣalāh,” he answered.

She told him, “Sit down.”

He said, “Indeed, I am performing ṣalāh.”

She said, “Sit, O treacherous<sup>1</sup>! I have indeed heard the Messenger of Allah ﷺ saying, ‘There is no ṣalāh in the presence of food nor does it eliminate the call of nature.’”<sup>2,3</sup>

## g. Her Knowledge of Medicine and Treatment

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was not just proficient in Dīnī sciences. She had an extensive grasp over other sciences. One of these sciences is medicine. ‘Urwah ibn al-Zubayr would be flabbergasted by Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا expertise in these sciences. Hishām ibn ‘Urwah رَضِيَ اللهُ عَنْهُ reports:

كان عروة يقول لعائشة يا أمتاه لا أعجب من فهمك أقول زوجة رسول الله صلى الله عليه وسلم وبنت أبي بكر ولا أعجب من علمك بالشعر وأيام الناس أقول ابنة أبي بكر وكان أعلم الناس أو من أعلم الناس ولكن أعجب من علمك بالطب كيف هو ومن أين هو قال فضربت على منكبه وقالت أي عربة إن رسول الله صلى الله عليه وسلم كان يسقم عند آخر عمره أو في آخر عمره فكانت تقدم عليه وفود العرب من كل وجه فتنعت له الأنعام وكنت أعالجها له فمن ثم

‘Urwah would tell ‘Ā’ishah, “O beloved mother. I am not amazed at your understanding, thinking to myself, ‘The wife of the Nabī of Allah and the daughter of Abū Bakr.’ I am not surprised at your knowledge of poetry and history, with the thought, [‘you are] the daughter of Abū Bakr,’ and he was the most knowledgeable person or from the most knowledgeable of people. What surprises me is your knowledge of medicine. How is that? Where is it from?”

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1 *Ghudar*: O treacherous one. The linguists explain: Treachery is the discarding of loyalty. One who commits treachery is called *ghādir* and *ghudar*. Mostly, it is used to address a person with a curse. She only called him *ghudar* because he was commanded to honour her since she is the Mother of the Believers, his paternal aunt, elder than him, and she was only advising and nurturing him. It was binding upon him to tolerate her and not get upset with her. *Sharḥ Muslim*, vol. 5 pg. 47.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 560.

3 Fahd al-‘Arrābī al-Ḥārithī: *Qāl Ibn ‘Abbās Ḥaddathatnā ‘Ā’ishah*, pg. 267.

She patted him on his shoulder and explained, “O ‘Urayyah<sup>1</sup>! The Messenger of Allah ﷺ would fall ill towards the end of his life. Arab delegations from every area would come to him and prescribe for him various treatments<sup>2</sup> which I would administer<sup>3</sup> to him. That is how I learnt.”<sup>4,5</sup>

This shows that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا did not rely in her study of medicine on the education from a doctor or the training of someone experienced. Rather, she relied on her intelligence and the strength of her observation.<sup>6</sup>

‘Urwah would say:

ما رأيت أحدا أعلم بفقهِه ولا طب ولا شعر من عائشة

I have not seen anyone more knowledgeable in jurisprudence, medicine, and poetry than ‘Ā’ishah.<sup>7</sup>

## Her Rectification of few Ṣaḥābah

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا rectified the senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ in a number of rulings. Authors have compiled a few books on the rectifications of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. Abū Manṣūr ‘Abd al-Muḥsin ibn Muḥammad ibn ‘Alī al-Baghdādī<sup>8</sup> (411 – 489 A.H.) listed 15 aḥādīth. Badr al-Dīn al-Zarkashī (745 – 794 A.H.) listed 47 aḥādīth in *al-Ijābah li*

1 ‘Urayyah – with a ḍammah on the ‘ayn, faṭḥah on the rā’, followed by a yā’ with a tashdīd: the diminutive of ‘Urwah. *Mashāriq al-Anwār*, vol. 2 pg. 111.

2 *Al-an‘āt* – plural of *na‘t*: meaning prescribed i.e. prescribed medicines/remedies. Khalīl ibn Aḥmad: *Kitāb al-‘Ayn*, vol. 2 pg. 72; *al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 5 pg. 79.

3 *U‘ālijuhā*: administer these medicines/treatments. *Tāj al-‘Urūs*, vol. 6 pg. 109.

4 *Fa min thamma*: in this manner I learnt medicine.

5 *Musnad Aḥmad*, vol. 6 pg. 67, Ḥadīth: 24425; *al-Mu‘jam al-Kabīr*, vol. 23 pg. 182, Ḥadīth: 295; *al-Mustadrak*, vol. 4 pg. 218; *Ḥilyat al-Awliyā’*, vol. 2 pg. 50. Al-Ḥākīm comments, “Ṣaḥīḥ al-isnād but they (al-Bukhārī and Muslim) have not documented it.”

6 *Al-Sayyidah ‘Ā’ishah Umm al-Mu‘minīn wa ‘Ālimat Nisā’ al-Islām*, pg. 202.

7 *Muṣannaf Ibn Abī Shaybah*, vol. 8 pg. 517; *al-Mu‘jam al-Kabīr*, vol. 23 pg. 182, Ḥadīth: 294; *Sharḥ Uṣūl I‘tiqād Ahl al-Sunnah*, vol. 8 pg. 1520, Ḥadīth: 2759.

8 He is ‘Abd al-Muḥsin ibn Muḥammad ibn ‘Alī, Abū Manṣūr al-Baghdādī. The Jurist, the Mālikī, the wayfaring Muḥaddith. He was a man of culture and refinement, sublime, intelligent, and reliable. He was born in 421 A.H. and passed away in 489 A.H. *Siyar A‘lām al-Nubalā’*, vol. 19 pg. 152; *Tārīkh al-Islām*, vol. 33 pg. 301.

*Īrād mā istadrakathu ‘Ā’ishah ‘alā al-Ṣaḥābah*. Al-Suyūṭī condensed it and made few additions, titling it *‘Ayn al-Iṣābah fī mā istadrakathu ‘Ā’ishah ‘alā al-Ṣaḥābah*.

Majority of her corrections were targeted at four senior Companions viz. Sayyidunā ‘Umar ibn al-Khaṭṭāb, Sayyidunā ‘Abd Allāh ibn ‘Umar, Sayyidunā Abū Hurayrah, and Sayyidunā ‘Abd Allāh ibn ‘Abbās رضي الله عنه.

She is correct in some of her corrections and has erred in others. Here is a list of her rectifications of these distinguished Companions:

» She corrected Sayyidunā ‘Umar رضي الله عنه concerning:

- The family mourning over the deceased.
- Ghusl after intercourse.
- The permissibility of giving charity to the wife.
- The permissibility of applying perfume after shaving for the Ḥājī.
- Applying perfume for the muḥrim.
- Those who are allowed to enter a female’s grave.
- The two rak‘āt after ‘Aṣr.
- Males and females entering a spa.<sup>1</sup>

» She corrected Sayyidunā Ibn ‘Umar رضي الله عنهما concerning:

- The deceased being punished because of his family crying over him.
- Applying perfume for the muḥrim.
- The ‘Umrah of the Messenger صلى الله عليه وسلم in Rajab.
- The reward of one who follows a janāzah.
- Cutting the leather socks for women.
- Wuḍū’ after kissing.
- His statement regarding sudden death.
- The sequence of the Adhān of Bilāl and Ibn Umm Maktūm رضي الله عنهما.

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1 *Al-Iṣābah li Īrād mā istadrakathu ‘Ā’ishah ‘alā al-Ṣaḥābah*, pg. 76 – 84.



- His statement: a month is twenty-nine days.
  - His report of the incident of those thrown into the deserted well and them hearing the speech of the Nabī ﷺ.<sup>1</sup>
- » She corrected Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ concerning:
- Fasting of one in major impurity.
  - Evil omen in three things.
  - A woman being punished due to a cat.
  - The illegitimate child.
  - The one who does not perform Witr has no ṣalāh.
  - Speaking quickly.
  - The one who despises meeting Allah.
  - A woman breaking her ṣalāh.
  - Walking with one shoe.<sup>2</sup>
- » She corrected Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ concerning:
- Him prohibiting the one who sent sacrificial animals from those things forbidden upon the Ḥājī.
  - Coming out of iḥrām being a condition before ṭawāf.
  - Praying while lying down.
  - The two rak‘āt after ‘Aṣr.
  - The shroud of the Messenger of Allah ﷺ.
  - The Witr of the Messenger of Allah ﷺ.<sup>3</sup>

1 Al-Ijābah li Īrād mā istadrakathu ‘Ā’ishah ‘alā al-Ṣaḥābah, pg. 102 – 110.

2 Al-Ijābah li Īrād mā istadrakathu ‘Ā’ishah ‘alā al-Ṣaḥābah, pg. 112 – 126.

3 Al-Ijābah li Īrād mā istadrakathu ‘Ā’ishah ‘alā al-Ṣaḥābah, pg. 87 – 101; Al-Sayyidah ‘Ā’ishah wa Tawthīquhā li al-Sunnah, pg. 85.

## The Principles upon which her Corrections are Founded

The object here is not to prove Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا correct in all her views or to give preference to her over those she corrected. This is not the place for that. Moreover, we do not claim infallibility for anyone besides the Ambiyā’ عَلَيْهِ السَّلَامُ. The object here is simply to understand her fiqh.

1. Authenticating aḥādīth from the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the principles upon which her corrections were based. Among them are:

She felt that she remembered the words of the ḥadīth of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ; hence, she corrected someone else. For example, her correction of Sayyidunā Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا for his report from the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

الشهر تسع وعشرون

The month is twenty-nine days.

They mentioned this to Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا who remarked:

يرحم الله أبا عبد الرحمن وهل هجر رسول الله صلى الله عليه وسلم نساء شهرًا فنزل تسع وعشرين فقليل له فقال إن الشهر قد يكون تسعًا وعشرين

May Allah have mercy upon Abū ‘Abd al-Raḥmān. Did the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ not stay away from his wives for a month before coming down after twenty-nine days? When he was asked about this he explained, “A month is sometimes twenty-nine days.”<sup>1</sup>

Another example is the issue of the deceased being punished by the wailing of the family over him:

فعن عبد الله بن عبيد الله بن أبي مليكة قال توفيت ابنة لعثمان رضي الله عنه بمكة وجئنا لنشهدها وحضرها ابن عمر وابن عباس رضي الله عنهم وإني لجالس بينهما أو قال جلست إلى أحدهما ثم جاء الآخر فجلس إلى جنبي فقال عبد الله بن عمر رضي

1 *Musnad Aḥmad*, Ḥadīth: 5182. Aḥmad Shākir classified the isnād ṣaḥīḥ in *Taḥqīq Musnad Aḥmad*, vol. 7 pg. 142 and so did al-Albānī in *al-Silsilah al-Ṣaḥīḥah*, vol. 7 pg. 1456.

الله عنهما لعمر وبن عثمان ألا تنهى عن البكاء فإن رسول الله صلى الله عليه وسلم قال إن الميت ليعذب ببكاء أهله عليه فقال ابن عباس رضي الله عنهما قد كان عمر رضي الله عنه يقول بعض ذلك ثم حدث قال صدرت مع عمر رضي الله عنه من مكة حتى إذا كنا بالبيداء إذا هو بركب تحت ظل سمرة فقال اذهب فانظر من هؤلاء الركب قال فنظرت فإذا صهيب فأخبرته فقال ادعه لي فرجعت إلى صهيب فقلت ارتحل فالحق أمير المؤمنين فلما أصيب عمر دخل صهيب يبكي يقول وأخاه واصحابه فقال عمر رضي الله عنه يا صهيب أتبكي علي وقد قال رسول الله صلى الله عليه وسلم إن الميت يعذب ببعض بكاء أهله عليه قال ابن عباس رضي الله عنهما فلما مات عمر رضي الله عنه ذكرت ذلك لعائشة رضي الله عنها فقالت رحم الله عمر والله ما حدث رسول الله صلى الله عليه وسلم إن الله ليعذب المؤمن ببكاء أهله عليه ولكن رسول الله صلى الله عليه وآزره ووزر أخرى قال ابن عباس رضي الله عنهما عند ذلك والله هو أضحك وأبكى قال ابن أبي مليكة والله ما قال ابن عمر رضي الله عنهما شيئاً

A son of ‘Uthmān رضي الله عنه passed away in Makkah. We, as well as Ibn ‘Umar and Ibn ‘Abbās رضي الله عنهم, attended the funeral. I was sitting between them—or he said: I sat next to one of them and the other came and sat by my side.

‘Abd Allāh ibn ‘Umar رضي الله عنهما said to ‘Amr ibn ‘Uthmān, “Will you not prohibit crying for indeed the Messenger of Allah صلى الله عليه وسلم declared, ‘Certainly, the deceased is punished due to the crying of his family over him.’”

Ibn ‘Abbās رضي الله عنه said, “‘Umar رضي الله عنه would make a similar statement. He then narrated: I returned with ‘Umar رضي الله عنه from Makkah. When we were at Baydā’, we spotted a caravan under the shade of a lotus tree<sup>1</sup>. ‘Umar told me, ‘Go and see who this group are?’ I went to check and found Ṣuḥayb. I informed ‘Umar of this who told me to call him. I returned to Ṣuḥayb and said, ‘Mount and join up with Amīr al-Mu’minīn.’ After ‘Umar was injured, Ṣuḥayb entered and cried, lamenting, ‘O my brother! O my companion!’ ‘Umar رضي الله عنه said, ‘O Ṣuḥayb, are you crying over me whereas the Messenger of Allah صلى الله عليه وسلم said: Indeed, the deceased is punished by some of the crying of his family over him.’ Ibn ‘Abbās رضي الله عنه continues: After ‘Umar رضي الله عنه passed away, I mentioned this to ‘Ā’ishah رضي الله عنها who remarked, ‘May Allah shower mercy upon ‘Umar. By Allah, the Messenger of Allah صلى الله عليه وسلم never said: Indeed, Allah will punish a believer by the crying

1 Al-samurah: tree. Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar, vol. 2 pg. 399.

of his family over him. Instead, the Messenger of Allah ﷺ said: Certainly, Allah will increase the punishment of a disbeliever by the crying of his family over him.' She then said, 'The Qur'ān is sufficient for you [as proof]: And no bearer of burdens will bear the burden of another.'<sup>1</sup>

At this, Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا exclaimed, "Allah is the one who makes [one] laugh and weep."

Ibn Abī Mulaykah observes, "By Allah, Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا never uttered a word."<sup>2</sup>

## 2. Citing the Qur'ān as evidence emphasising her correction:

Have a look at the previous ḥadīth. Coupled with her belief that she had correctly memorised the ḥadīth of the Nabī ﷺ, she emphasised her narration with Allah's سُبْحَانَهُ وَتَعَالَى words:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

*And no bearer of burdens will bear the burden of another.*<sup>3</sup>

## 3. Ijtihād in the fiqh and understanding of Ḥadīth:

One example of this is the narration of 'Alqamah:

كنا عند عائشة فدخل أبو هريرة فقالت أنت الذي تحدث أن امرأة عذبت في هرة لها ربطتها فلم تطعمها ولم تسقها فقال سمعته منه يعني النبي صلى الله عليه وسلم قال عبد الله كذا قال أبي فقالت هل تدري ما كانت المرأة إن المرأة مع ما فعلت كانت كافرة وإن المؤمن أكرم على الله عز وجل من أن يعذبه في هرة فإذا حدثت عن رسول الله صلى الله عليه وسلم فانظر كيف تحدث

We were by 'Ā'ishah when Abū Hurayrah entered. She confronted him, "Are you the one who narrates that a woman was punished due to her cat which she tied up and did not feed and give water to?"

1 Sūrah al-Isrā': 15.

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 1287, 1288; Ṣaḥīḥ Muslim, Ḥadīth: 927, 929.

3 Sūrah al-Isrā': 15.

He said, “I heard it from him, i.e. the Nabī ﷺ.” ‘Abd Allāh said: This is what my father said.

She said, “Do you know what the woman was? The woman, coupled with her evil action, was a disbeliever. Undoubtedly, a believer is more honoured in the sight of Allah—the Mighty and Majestic—than him being punished because of a cat. When you narrate from the Messenger of Allah ﷺ, then check properly how you are narrating.”<sup>1</sup>

#### 4. Personal Awareness

It is a well-known fact that the wife is the most acquainted with the statements and actions of her husband. She is likewise most cognisant and informed of the laws specific to women. One example of this is that Sayyidunā ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ<sup>2</sup> رَضِيَ اللهُ عَنْهُمَا would issue a verdict that when women take a ghusl, they should open their hair. This verdict reached the ears of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا who remarked:

يا عجباً لابن عمرو هذا يأمر النساء إذا اغتسلن أن ينقضن رؤوسهن أفلا يأمرهن أن  
يحلقن رؤوسهن لقد كنت أغتسل أنا ورسول الله صلى الله عليه وسلم من إناء واحد  
ولا أزيد على أن أفرغ على رأسي ثلاث إ فراغات

How astonishing is this Ibn ‘Amr! He commands women to open their plaits when having a ghusl. Why does he not command them to shave their heads? The Messenger of Allah ﷺ and I would have a ghusl from one container. I would not do more than simply pour water over my head thrice.<sup>3</sup>

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1 *Musnad Ahmad*, vol. 2 pg. 519, Ḥadīth: 10738; *Musnad Abī Dāwūd al-Ṭayālīsī*, vol. 3 pg. 66, Ḥadīth: 1503. Al-Haythamī said in *Majma‘ al-Zawā’id*, vol. 1 pg. 121, “His narrators are the narrators of *Ṣaḥīḥ al-Bukhārī*.”

2 He is ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ, Abū Muḥammad al-Qurashī al-Sahmī رَضِيَ اللهُ عَنْهُمَا. The eminent Ṣaḥābī, the Imām, the ocean, the worshipper. He embraced Islam before his father. The Nabī ﷺ allowed him to write down aḥādīth. He witnessed Ṣiffīn alongside Mu‘āwiyah رَضِيَ اللهُ عَنْهُ but did not participate in the fighting. He passed away in 65 A.H. or thereafter. *Al-Istī‘āb*, vol. 1 pg. 292; *al-Iṣābah*, vol. 4 pg. 192.

3 *Ṣaḥīḥ Muslim*, Ḥadīth: 331.

## 5. Strong Memory and Exceptional Retention

One example of this is that after Sayyidunā Sa‘d ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ passed away, Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا requested that his janāzah be brought to the Masjid where Ṣalāt al-Janāzah may be performed upon him. The people disallowed this upon which she exclaimed:

ما أسرع ما نسي الناس ما صلى رسول الله صلى الله عليه وسلم على سهيل ابن البيضاء  
إلا في المسجد

How quickly people forget! The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not perform the Ṣalāt al-Janāzah upon Suhayl ibn al-Bayḍā’ except in the Masjid.<sup>1</sup>

It is possible to attribute these corrections to one of the upcoming reasons:

1. An error on the part of selected narrators among the Ṣaḥābah.
2. A few Ṣaḥābah forgetting.
3. Misunderstanding of certain aḥādīth.
4. Not comprehending the reason for the ḥadīth.
5. Not knowing that the ḥadīth is abrogated.
6. The Ṣaḥābī not being aware of the ḥadīth.

At the end, it is imperative to emphasise yet again that there is an angle of jurisprudic judgement to the corrections of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا which could be right or could be wrong. Whichever the case, Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا founded academic principles upon which the ‘Ulamā’ treaded thereafter, the rules of the science of ‘*ilal*’ was established, and the rules of *al-jarḥ and al-ta’dīl* (crediting or discrediting a narrator) were formed.<sup>2</sup>

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1 *Ṣaḥīḥ Muslim*, Ḥadīth: 973. For further information study: *Sīrat al-Sayyidah ‘Ā’ishah*, pg. 250.

2 *Al-Sayyidah ‘Ā’ishah wa Tawthīqahā li al-Sunnah*, pg. 84.

# ‘Ā’ishah’s Influence in Inviting towards Allah and her Methodologies

## Her Influence in Inviting towards Allah

### 1. Her Influence in Da’wah during the Madanī Period

The life of Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا in the Madanī Period was characterised with learning and memorising the pristine Sunnah, both verbal and practical forms of his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ extraordinary life, in compliance with Allah’s سُبْحَانَهُ وَتَعَالَى command:

وَأذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ

*And remember what is recited in your houses of the verses of Allah and wisdom.*<sup>1</sup>

This important mission presented itself in the following manner:

1. Her memorisation and interest in the verbal and practical Sunnah of the Messenger of Allah’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ life, particularly his private life with his wives.
2. Dissemination of Sharī knowledge—everything she learnt from him. In this way, becoming the best conveyer of this enormous prophetic legacy to the Ummah.
3. She was the best medium between him and the believing women who asked questions about their Dīn, especially to elucidate on some detailed Islamic law specific to women.

An example of this:

أن امرأة سألت النبي صلى الله عليه وسلم عن غسلها من المحيض فأمرها كيف تغتسل قال خذي فرصة من مسك فتطهري بها قالت كيف أتطهر قال تطهري بها قالت كيف قال سبحان الله تطهري فاجتذتها إلي فقلت تتبعني بها أثر الدم

A woman asked the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about cleaning herself after menstruation. He explained to her how to clean herself saying, “Take a piece of wool<sup>2</sup> dipped in musk and purify yourself with it.”

1 Sūrah al-Aḥzāb: 34.

2 *Al-firṣah*: piece of wool, cotton, or rag. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 3 pg. 431.

“How should I purify myself,” she asked.

“Purify yourself with it.”

“How?”

“Glorified be Allah. Purify yourself with it.”

I pulled her to me and explained, “Wipe the traces of blood with it.”<sup>1</sup>

4. She was an excellent leader and an exemplary model for Muslim women in avenues of goodness and inviting towards Allah.
5. The revelation of some Qur’ānic verses and Islamic laws concerning her. The effect and advantage of this to the Ummah cannot be concealed. For example, the revelation of the Verse of Tayammum, behind which Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was the reason.
6. The manifestation of her excellence and Allah’s selection of her, when she chose Allah, His Messenger, and the Abode of the Hereafter over the world and its fleeting benefits. The mark of this is apparent in supporting, aiding, and remaining steadfast with him صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on the highway of īmān and virtuous deeds.<sup>2</sup>

## **2. Her Influence in Da’wah during the Era of the Rightly Guided Khulafā’**

This historic period of Da’wah is from the most significant periods after the era of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for it was the chain to join his generation with the consequent generations. The influence of Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا in Da’wah during this period became apparent in the following ways:

1. Her aspiration to disseminate knowledge among the Muslims. The Muslims have acquired plenty teachings of Dīn from her, particularly those Sunnah practices of their Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which only those family members living in his home would be acquainted with.

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1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 314; *Ṣaḥīḥ Muslim*, Ḥadīth: 332.

2 Khālīd al-‘Ilmī: *al-Sayyidah ‘Ā’ishah bint Abī Bakr Raḍiyallāhu ‘anhā*, pg. 13 with slight variation.



2. She was an authority in expressing her opinion and lending advice to the Rightly Guided Khulafā' and majority of the senior Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.
3. She was a specialist in majority of Fiqhī rulings which were obscure to many 'Ulamā' among the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.
4. She was an expert in Tafsīr of the Glorious Qur'ān for everyone who asked her, from the senior Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ to others.
5. She clarified many aspects of authentic accurate 'aqīdah. She was the best commentator and elucidator on these aspects.
6. She observed the most wonderful model of asceticism, benefitting very little from the world, and not inclining towards it. She was the best leader in this regard.<sup>1</sup>

### 3. Her Influence in Da'wah from the First Generation to the Umawī Reign

Allah سُبْحَانَهُ وَتَعَالَى prolonged the life of Umm al-Mu'minīn Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا. She lived up to the first leg of the Umawī reign. As she was recognised from long before to possess pleasant behaviour and enjoy a lofty status among the believers, she emerged as an authority for many 'Ulamā', scholars, and leaders of the Ummah. We will condense her influence during this reign in the following lines:

1. Her advice and guidance to everyone who visited her or enquired her opinion and consultation, from the general masses to the elite, the 'Ulamā' and leaders.
2. Her splendid effort to acquire more taqwā and virtuous deeds, in preparation for the hereafter.
3. Her spending generously of whatever was in her possession in addition to the stipends allocated to her in avenues of virtue. She would obtain the stipends out of kindness shown to her, maintaining ties with her, and protecting the right of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in respect of her.

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1 Al-Sayyidah 'Ā'ishah bint Abī Bakr Raḍiyallāhu 'anhā, pg. 14, with slight variation.

4. Her correction of some statements and verdicts which occurred in her time and reached her, elucidating on them, and supporting them with knowledge, without any flattery or fear.
5. Her imminence, the strength of her proofs, and her beautiful substantiation with the aḥādīth of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, together with her clarification of some obscure fiqhī rulings and explaining it thoroughly to the questioner.
6. Leaving the greatest effect on the Ummah. This became apparent during her final days before departure towards the hereafter. The whole of Madīnah's anxiety at bidding her farewell and their fervour to attend her janāzah before she joined up with the Highest Companion, and her bequest to the ummah to follow the Sunnah.<sup>1</sup>

## Her Methodologies in Inviting towards Allah

### 1. Wisdom

The Da'wah of Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا was marked with wisdom, in compliance with Allah—the Mighty and Majestic—command:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ

*Invite to the way of your Lord with wisdom.*<sup>2</sup>

She learnt this practically from the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. She reports that the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told her:

يا عائشة لولا أن قومك حديث عهد بجاهلية لأمرت بالبيت فهدم فأدخلت فيه ما أخرج منه وألزقته بالأرض وجعلت له بابين بابا شرقيا وبابا غربيا وفي رواية فأخاف أن تنكر قلوبهم

O 'Ā'ishah, had it not been for your people's recent conversion from Jāhiliyyah, I would have ordered that the Ka'bah be demolished. I would have added what

<sup>1</sup> Al-Sayyidah 'Ā'ishah bint Abī Bakr Radiyallāhu 'anhā, pg. 17.

<sup>2</sup> Sūrah al-Naḥl: 125.

was taken out, attached the door to the earth, and placed two doors—an eastern door and western door.

In one narration: I feared that their hearts would reject.

The Nabī ﷺ refrained from demolishing the Ka‘bah so that some people do not fall prey to something more catastrophic: denial and disbelief.

One form of Sayyidah ‘Ā’ishah’s رَضِيَ اللهُ عَنْهَا wisdom was her enquiry and research of matters. A Jewess came to her to ask for something to eat. The Jewess said:

أطعموني أعاذكم الله من فتنة الدجال ومن فتنة عذاب القبر فما زالت عائشة تحبسها حتى جاء رسول الله صلى الله عليه وسلم فسألته فقام رسول الله صلى الله عليه وسلم فرفع يديه مدا يستعيز بالله من فتنة الدجال ومن فتنة عذاب القبر

“Feed me, may Allah protect you from the fitnah of Dajjāl and the fitnah of the punishment of the grave.”

This stuck in ‘Ā’ishah’s mind. As soon as the Messenger of Allah ﷺ arrived, she asked him about it. The Messenger of Allah ﷺ lifted his hands high and supplicated for protection from the fitnah of Dajjāl and the fitnah of the punishment of the grave.<sup>1</sup>

The Ummah benefitted tremendously from the wisdom of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا in Da‘wah and learnt from the composure of her intelligence in many stances.<sup>2</sup>

## 2. Good Instruction

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا followed the path of good instruction in inviting towards Allah ﷻ, utilising encouragement at times and caution at times. Here is an example of her warning the believing women to veil themselves, using the method of caution and warning them of Allah’s punishment and wrath. She tells them:

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1 *Musnad Ahmad*, vol. 6 pg. 139, Ḥadīth: 25133; *Sharḥ Mushkil al-Āthār*, vol. 13 pg. 197. Ibn Jarīr in *Musnad ‘Umar*, vol. 2 pg. 592; al-Mundhirī in *al-Tarḥīb wa al-Tarḥīb*, vol. 4 pg. 278; and al-Wādīī in *al-Ṣaḥīḥ al-Musnad*, Ḥadīth: 1558 authenticated the isnād.

2 *Al-Sayyidah ‘Ā’ishah bint Abī Bakr Raḍiyallāhu ‘anhā*, pg. 137.

سمعت رسول الله صلى الله عليه وسلم يقول ما من امرأة تضع ثيابها في غير بيت زوجها إلا هتكت الست بينها وبين ربها

I heard the Messenger of Allah ﷺ saying, “No woman takes off her clothes in a house other than her husband’s except that she tears the veil between her and her Rabb.”<sup>1</sup>

She counsels Abū Salamah ibn ‘Abd al-Raḥmān ibn ‘Awf who had a dispute with some people:

يا أبا سلمة اجتنب الأرض فإن النبي صلى الله عليه وسلم يقول من ظلم قيد شبر من أرض طوقه من سبع أرضين

O Abū Salamah, discard the land for I have heard the Nabī ﷺ declaring, “Whoever usurps a piece of land amounting to a handspan, [his neck] will be girdled with it with seven earths.”<sup>2</sup>

She turns the attention to take care of the Book of Allah, to perfect its recitation, and to recite it in great abundance by quoting the ḥadīth of the Messenger of Allah ﷺ:

مثل الذي يقرأ القرآن وهو حافظ له مع السفرة الكرام ومثل الذي يقرأ القرآن وهو يتعاهده وهو عليه شديد فله أجران

The example of one who recites the Qur’ān and masters it by heart will be with the eminent scribes. And the example of one who recites the Qur’ān and exerts himself, despite it being difficult for him, will receive double reward.

The narration of Muslim reads:

الماهر بالقرآن مع السفرة الكرام والبررة والذي يقرأ القرآن ويتتعتع فيه وهو عليه شاق له أجران

1 *Jāmi‘ al-Tirmidhī*, Ḥadīth: 2803; *Sunan Ibn Mājah*, Ḥadīth: 3036. Al-Tirmidhī labels it ḥasan. Al-Shawkānī says in *Nayl al-Awṭār*, vol. 1 pg. 320, “His narrators are the narrators of *Ṣaḥīḥ al-Bukhārī*.” Al-Albānī labels it ṣaḥīḥ in *Ṣaḥīḥ Sunan al-Tirmidhī*, Ḥadīth: 2803.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2253; *Ṣaḥīḥ Muslim*, Ḥadīth: 1612.

One proficient in the Qur’ān will be with the scribes—noble and righteous—whereas one who recites the Qur’ān and falters in it and finds it difficult, will obtain double reward.<sup>1</sup>

She proffers good instruction for everyone who gains authority over the affairs of the Muslims and enlightens them on the magnitude of responsibility.

فَعَنْ عَبْدِ الرَّحْمَنِ بْنِ شُمَّاسَةَ قَالَ أَتَيْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَسْأَلُهَا عَنْ شَيْءٍ فَقَالَتْ مِمَّنْ أَنْتَ فَقُلْتَ رَجُلٌ مِنْ أَهْلِ مِصْرَ فَقَالَتْ كَيْفَ كَانَ صَاحِبُكُمْ لَكُمْ فِي غَزَاتِكُمْ فَقَالَ مَا نَقَمْنَا مِنْهُ شَيْئًا إِنْ كَانَ لِيَمُوتَ لِلرَّجُلِ مِنْهُ الْبَعِيرُ فَيُعْطِيهِ الْبَعِيرُ وَالْعَبْدُ فَيُعْطِيهِ الْعَبْدُ وَيَحْتَاجُ إِلَى النِّفْقَةِ فَيُعْطِيهِ النِّفْقَةَ فَقَالَتْ أَمَا إِنَّهُ لَا يَمْنَعُنِي الَّذِي فَعَلَ فِي مُحَمَّدِ بْنِ أَبِي بَكْرٍ أَخِي أَنْ أَخْبِرُكَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي بَيْتِي هَذَا اللَّهُمَّ مَنْ وَلِيَ مِنْ أُمَّرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ فَاشْتَقَّ عَلَيْهِ وَمَنْ وَلِيَ مِنْ أُمَّرِ أُمَّتِي شَيْئًا فَفَرَّقَ بِهِمْ فَارْفَقَ بِهِ

‘Abd al-Raḥmān ibn Shumāsah reports:

I came to ‘Ā’ishah to enquire about something from her. She investigated, “Where are you from?”

I replied, “From the people of Egypt.”

She probed, “How did your leader treat you in this war?”

I replied, “We did not disapprove any action of his. If any of our men’s camel died, he would give him a camel. If a slave died, he would give him a slave. If anyone needed money, he would give him the same.”

She said, “Harken! His treatment of Muḥammad ibn Abī Bakr, my brother, will not prevent me from informing you of what I heard from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which he pronounced in this house of mine, ‘O Allah, whoever gains authority of any portion of my Ummah and is harsh towards them, then display harshness towards him. And if anyone gains authority of any portion of my Ummah and treats them compassionately, then treat him with compassion.’”<sup>2</sup>

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4937; *Ṣaḥīḥ Muslim*, Ḥadīth: 798.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 1828.

Examples of this are plenty.

Her era was manifest with Da‘wah towards Allah with good instruction. What made her worthy of this is what she memorised from the Messenger of Allah ﷺ coupled with her expressiveness in speech, eloquence in communication, and potency of lecturing which are—together with good instruction—considered the most recognised methodologies of Da‘wah to Allah. Al-Aḥnaf ibn Qays says:

سمعت خطبة أبي بكر الصديق وعمر بن الخطاب وعثمان بن عفان وعلي بن أبي طالب  
رضي الله عنهم والخلفاء هلم جرا إلى يومي هذا فما سمعت الكلام من فم مخلوق  
أفخم ولا أحسن منه من في عائشة

I heard the sermons of Abū Bakr al-Ṣiddīq, ‘Umar ibn al-Khaṭṭāb, ‘Uthmān ibn ‘Affān, ‘Alī ibn Abī Ṭālib رضي الله عنه, and the Khulafā’ thereafter until this day. However, I have not heard a speech from the mouth of any creation more magnificent and beautiful than from the mouth of ‘Ā’ishah.<sup>1</sup>

Mūsā ibn Ṭalḥah says:

ما رأيت أحدا أفصح من عائشة

I have not seen anyone more articulate than ‘Ā’ishah.<sup>2</sup>

Mu‘āwiyah asked Ziyād<sup>3</sup>:

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1 *Al-Mustadrak*, vol. 4 pg. 12; *Sharḥ I’tiqād Ahl al-Sunnah*, vol. 8 pg. 1522, Ḥadīth: 2767. The isnād of the narration contains Aḥmad ibn Sulaymān al-Faqīh and ‘Alī ibn ‘Āṣim. They are truthful. The latter has been classified ḍa‘īf by some. *Mīzān al-I’tidāl*, vol. 1 pg. 101; *al-Kāshif*, vol. 2 pg. 42; *Taqrīb al-Tahdhīb*, pg. 403.

2 *Jāmi‘ al-Tirmidhī*, Ḥadīth: 3884; *Faḍā’il al-Ṣaḥābah*, vol. 2 pg. 876, Ḥadīth: 1646; *al-Mu’jam al-Kabīr*, vol. 23 pg. 182, Ḥadīth: 19246; *al-Mustadrak*, vol. 4 pg. 12. Al-Tirmidhī labels it ḥasan ṣaḥīḥ gharīb. Al-Haythamī remarks in *Majma‘ al-Zawā’id*, vol. 9 pg. 246, “The narrators are the narrators of ṣaḥīḥ *al-Bukhārī*.” Al-Albānī classified it ṣaḥīḥ in *Ṣaḥīḥ Sunan al-Tirmidhī*.

3 He is Ziyād ibn ‘Ubayd, Abū al-Mughīrah al-Thaqafī. He was born in the year of hijrah and embraced Islam in the reign of al-Ṣiddīq رضي الله عنه. He is proverbial in nobility and sovereignty. He was a scribe for Abū Mūsā al-Ash‘arī رضي الله عنه during his rule over Baṣrah. He is the first to join the two Iraqs (Kūfah and Baṣrah) and died in 106 A.H.—there are other views as well. *Siyar A’lām al-Nubalā’*, vol. 3 pg. 494; *Wafīyyāt al-A’yān*, vol. 6 pg. 313.

أي الناس أبلغ قال أنت يا أمير المؤمنين قال أعزم عليك قال إذا عزمت علي فعائشة فقال معاوية ما فتحت بابا قط تريد أن تغلقه إلا أغلقته ولا أغلقت بابا قط تريد أن تفتحه إلا فتحتة

“Who is the most profound and eloquent?”

“You are, O Amīr al-Mu’minīn,” he answered.

“I take an oath over you.”

“Now that you have sworn on oath, then ‘Ā’ishah.”

Mu’āwiyah observed, “She never ever opened a door which she intended to close, except that she closed did. Nor did she ever close a door which she intended to open except that she opened it.”<sup>1</sup>

She gave preference to the methodology of good instruction in Da‘wah towards Allah from the prophetic aḥādīth which contain warning, cautioning, and reminding of the horrors of the Day of Qiyāmah, as well as advocating asceticism in the world, benefitting little from its provisions, etc.<sup>2</sup>

She would advise and guide the callers towards Allah. One example of this is when ‘Ubayd ibn ‘Umayr came to her.

سألت من هذا فقال أنا عبيد بن عمير قالت عمير بن قتادة قال نعم يا أمتاه قالت أما بلغني أنك تجلس ويجلس إليك قال بلى يا أم المؤمنين قالت فيأياك وتقنيط الناس وإهلاكهم

She asked, “Who is this?”

He said, “I am ‘Ubayd ibn ‘Umayr.”

“‘Umayr ibn Qatādah?”

“Yes, O my beloved mother.”

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1 *Tārīkh Dimashq*, vol. 19 pg. 196.

2 *Al-Sayyidah ‘Ā’ishah bint Abī Bakr Raḍiyallāhu ‘anhā*, pg. 146.

“Harken, it has reached me that you sit and people sit by you.”

“Yes, O Mother of the Believers.”

“Beware of creating despondency in people and destroying them thereby.”<sup>1</sup>

### 3. Good Leadership

The life of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا is proverbial in *īmān*, virtuous deeds, and excellent character like preferring others [over oneself], sacrifice, patience, asceticism, etc. which elevated her to be a leader of the Muslims who emulate and follow her way. The greatest lessons of patience, reliance upon Allah, bearing hardships, and having good thoughts about Allah; a Muslim will find in her behaviour in the Slander Incident. The magnitude of the calamity and the severity of the mishap is evident. She acknowledged:

والله ما أعلم أهل بيت دخل عليهم ما دخل على آل أبي بكر في تلك الأيام

By Allah, I do not know of any household who were afflicted like the household of Abū Bakr during those days.<sup>2</sup>

Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا became a role model for the Muslims in asceticism and bearing the hardships<sup>3</sup> of a constrained life. She says:

إن كنا آل محمد صلى الله عليه وسلم لنمكث شهرا ما نستوقد نارا إن هو إلا التمر والماء

We—the household of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—would survive for a month without lighting fire [for cooking]. It was only dates and water.<sup>4</sup>

توفي رسول الله صلى الله عليه وسلم وما في بيتي شيء يأكله ذو كبد إلا شطر شعير في  
رف لي فأكلت منه حتى طال علي فكلته ففني

1 *Muṣannaf ‘Abd al-Razzāq*, vol. 3 pg. 219.

2 *Tārīkh Ibn Shabbah*, vol. 1 pg. 328; *Tārīkh al-Ṭabarī*, vol. 2 pg. 112. Al-Albānī classified it *ṣaḥīḥ* in *Fiqh al-Sīrah*, Ḥadīth: 288.

3 *Shazf al-‘aysh*: the hardship and poverty of living. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 2 pg. 476.

4 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6458; *Ṣaḥīḥ Muslim*, Ḥadīth: 2972.



When the Messenger of Allah ﷺ passed away, there was nothing in my home which a living being could survive on besides some barley kept in my shelf from which I ate for a long period. After measuring it, it came to an end.<sup>1</sup>

Sayyidah ‘Ā’ishah’s رَضِيَ اللهُ عَنْهَا marital life with the Messenger of Allah ﷺ is the perfect model for Muslim women to live blissful marital lives<sup>2</sup> in addition to serving their husbands. Her statement in this regard points this out:

كان يكون علي الصوم من رمضان فما أستطيع أن أقضيه إلا في شعبان الشغل من رسول  
الله صلى الله عليه وسلم أو برسول الله صلى الله عليه وسلم

Fasts from Ramaḍān would be mandatory upon me. I would not be able to complete them except in Sha‘bān due to my preoccupation in serving the Messenger of Allah ﷺ.<sup>3</sup>

She turned the Ummah’s attention to emulate the Messenger of Allah ﷺ in all his affairs. Just to mention an example, she directs the believers to emulate the Nabī ﷺ in beginning with the right saying:

كان النبي صلى الله عليه وسلم يعجبه التيمن في تنعله وترجله وطهوره وفي شأنه  
كله

It would bring great joy to the Nabī ﷺ to begin with the right when wearing shoes, combing the hair, cleansing himself, and in all other affairs.<sup>4</sup>

She steered the Muslims to the correct etiquette of conversation and speech, not to speak quickly and hastily:

ما كان رسول الله صلى الله عليه وسلم يسرد الكلام كسر دكمه ولكنه كان يتكلم بكلام  
بين فصل يحفظه من جلس إليه

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3097; *Ṣaḥīḥ Muslim*, Ḥadīth: 2973.

2 *Taba‘ul al-mar‘ah*: blissful marital life. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 1 pg. 141.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1950; *Ṣaḥīḥ Muslim*, Ḥadīth: 1146.

4 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 168; *Ṣaḥīḥ Muslim*, Ḥadīth: 268.

The Messenger of Allah ﷺ would not speak hastily like you. Instead, he would speak with clarity and pauses, facilitating its memorisation by those who sat by him.<sup>1</sup>

There are other aḥādīth as well.<sup>2</sup>

### Some of her Finest Statements

Some of her fine statements and pearls of wisdom are listed hereunder:<sup>3</sup>

1. لا تطلبوا ما عند الله من عند غير الله بما يسخط الله

Do not seek what is by Allah from others besides Allah with what angers Allah.<sup>4</sup>

2. كل شرف دونه لؤم فاللؤم أولى به وكل لؤم دونه شرف فالشرف أولى به

Every honour which is followed by depravity, depravity is more befitting for it. And every depravity which is followed by honour, then honour is more befitting for it.<sup>5</sup>

3. إن لله خلقا قلبوهم كقلوب الطير كلما خفت الريح خفت معها فأف للجبنة فأف للجبنة

Some of the creation of Allah is such that their hearts are like the hearts of birds, whenever the winds blow their hearts start to tremor. So, woe be to the cowards, woe be to the cowards.<sup>6</sup>

4. من أسخط الناس برضى الله كفاه الناس ومن أرضى الناس بسخط الله وكله الله إلى الناس

1 *Jāmi' al-Tirmidhī*, Ḥadīth: 3639. Al-Tirmidhī labelled it ḥasan. Al-Baghawī classified it ṣaḥīḥ in *Sharḥ al-Sunnah*, vol. 7 pg. 46 while al-Albānī classified it ḥasan in *Ṣaḥīḥ Sunan al-Tirmidhī*, Ḥadīth: 3639.

2 *Al-Sayyidah 'Ā'ishah bint Abī Bakr Raḍiyallāhu 'anhā*, pg. 157.

3 For further details: *'Alī ibn Nāyif al-Shuḥūd: Mashāhīr al-Nisā' al-Muslimāt*, pg. 56.

4 *Al-Mujālasah wa Jawāhir al-'Ilm*, vol. 5 pg. 22.

5 *Al-Jāhīz: al-Bayān wa al-Tabyīn*, vol. 2 pg. 67; al-Mubrad: *al-Fāḍil*, pg. 7.

6 *Al-Nuwayrī: Nihāyat al-Arab*, vol. 3 pg. 318.

Whoever displeases people with the pleasure of Allah, He will suffice him against them. On the other hand, whoever pleases people with what displeases Allah is handed over to the people by Allah.<sup>1</sup>

5. أقلوا الذنوب فإنكم لن تلقوا الله عز وجل بشيء أفضل من قلة الذنوب

Sin less, for you will not meet Allah—the Mighty and Majestic—with anything superior to scarcity of sins.<sup>2</sup>

6. إنكم تغفلون أفضل العبادة التواضع

You are indeed negligent of the most superior form of worship: humility.<sup>3</sup>

7. إن العبد إذا عمل بمعصية الله عاد حامده من الناس ذاما

When a servant disobeys Allah, the one who would praise him begins to condemn him.<sup>4</sup>

8. أفضل النساء التي لا تعرف عيب المقال ولا تهتدي لمكر الرجال فارغة القلب إلا من الزينة لبعْلِها والإبقاء في الصيانة على أهلها

The most superior woman is the one who is not aware of the defects of speech, nor cognisant of the schemes of men. Her heart is devoid of everything besides beautification for her husband and maintaining the preservation of her family.

9. التمسوا الرزق في خبايا الأرض

Search for sustenance in natural resources.<sup>5</sup>

10. رأَت رجلا متماوتا فقالت ما هذا فقيل لها زاهد قالت كان عمر بن الخطاب زاهدا ولكنه كان إذا قال أسمع وإذا مشى أسرع وإذا ضرب في ذات الله أوجع

1 Aḥmad: *al-Zuhd*, Ḥadīth: 164.

2 *Al-Zuhd*, Ḥadīth: 165.

3 *Al-Zuhd*, Ḥadīth: 164.

4 *Al-Zuhd*, Ḥadīth: 165.

5 *Musnad Abī Ya'la*, vol. 7 pg. 347, Ḥadīth: 4384; *al-Mu'jam al-Kabīr*, vol. 1 pg. 274, Ḥadīth: 895; *Shu'ab al-Īmān*, vol. 2 pg. 87, Ḥadīth: 1233.

She saw a man feigning weakness and asked, “What is this?”

“An ascetic,” she was told.

She affirmed, “Umar ibn al-Khaṭṭāb was an ascetic. Yet when he spoke, he conveyed his message; when he walked, he hastened; and when he hit in the path of Allah, he delivered pain.”<sup>1</sup>

11. علموا أولادكم الشعر تعذب ألسنتهم

Teach your children poetry, their tongues will become sweet.<sup>2</sup>

12. لله در التقوى ما تركت لذي غيظ شفاء

Congratulations to Taqwā! It never left a cure for the infuriated one.<sup>3</sup>

13. لا سهر إلا لثلاثة مصلى أو عروس أو مسافر

Staying awake is observed for only three reasons: performing ṣalāh, intimacy with the spouse, or travel.<sup>4</sup>

14. إنكم لن تلقوا الله بشيء خير لكم من قلة الذنوب فمن سره أن يسبق الدائب المجتهد  
فليكف نفسه عن كثرة الذنوب

You will not meet Allah with anything better for you than lack of sins. Whoever is pleased to surpass the devoted hard worker, should prevent himself from plenty sins.<sup>5</sup>

15. وقيل لها إن قوما يشتمون أصحاب محمد صلى الله عليه وسلم فقالت قطع الله عنهم  
العمل فأحب الله ألا يقطع عنهم الأجر

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1 Manṣūr al-Ābī: *Nathr al-Durr*, vol. 4 pg. 14.

2 Ibn ‘Abd Rabbihī: *al-‘Aqd al-Farīd*, vol. 6 pg. 9.

3 *Nathr al-Durr*, vol. 4 pg. 15; *Tafsīr al-Khāzin*, vol. 1 pg. 298; Ibn Ḥamdūn: *al-Tadhkirah al-Ḥamdūniyyah*, vol. 1 pg. 145.

4 Ibn Qutaybah: *‘Uyūn al-Akhhbār*, vol. 1 pg. 226.

5 Abū Dāwūd: *al-Zuhd*, Ḥadīth: 326.

She was told that few people are reviling the Companions of Muḥammad صلى الله عليه وسلم, upon which she remarked, “Allah terminated their actions, yet desired to perpetuate their reward.”<sup>1</sup>

16. وقالت أيضا أمروا أن يستغفروا لأصحاب النبي صلى الله عليه وسلم فسبوهم

She also declared, “They were commanded to seek forgiveness for the Companions of the Nabī صلى الله عليه وسلم but instead vilified them.”<sup>2</sup>

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1 Nathr al-Durr, vol. 4 pg. 14.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 3022.



## Chapter 3

### The Excellences of ‘Ā’ishah

- Virtues shared by her and the Ummahāt al-Mu’minīn
- Virtues specifically about ‘Ā’ishah
- Praises of the Ṣaḥābah and ‘Ulamā’ for ‘Ā’ishah

*Undoubtedly, she is the wife of your Nabī ﷺ in the world and the Hereafter.*

-‘Alī ibn Abī Ṭālib

### Comparing her with the Nobles of the Household of Nubuwwah and her Father

- Introduction
- Comparing ‘Ā’ishah and Khadījah
- Comparing ‘Ā’ishah and Fāṭimah
- Comparing ‘Ā’ishah and her father

*The superiority of ‘Ā’ishah over women is like the superiority of tharīd over other foods.*

-Authentic ḥadīth







## The Excellences of ‘Ā’ishah

### Virtues shared by her and the Ummahāt al-Mu’minīn

The Ummahāt al-Mu’minīn have certainly obtained distinction, esteem, and exaltation by virtue of them being the spouses of the Seal of Prophets ﷺ. They are from his household (Ahl al-Bayt) without any doubt. They are pure and purified, chaste and pleasant, innocent and exonerated from every evil which could blemish their honour or reputation. *Chaste women are for chaste men and pure men and for pure women.* May Allah be pleased with all of them and keep them happy.

Since Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا is one of the Ummahāt al-Mu’minīn, she shares in the virtues jointly enjoyed by them. Several virtues of the other Ummahāt al-Mu’minīn are listed hereunder:

1. They are the most exalted women of the entire universe, unrestrictedly, in esteem, virtue, and noble rank as affirmed by Allah ﷻ:

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ

*O wives of the Prophet, you are not like anyone among women.*<sup>1</sup>

Allah ﷻ determined their superiority over other women, unrestrictedly. Sufficient honour for them is their superiority being declared by Allah—the Mighty and Majestic.

2. They are the spouses of the cream of humankind, the leader of the children of Ādam, Muḥammad ﷺ. Are there any women more esteemed than the wives the Messenger of Allah ﷺ selected? In fact, selected by Allah—the Mighty and Majestic? Allah ﷻ commanded His Nabī ﷺ:

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ  
إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَّقِيبًا

1 Sūrah al-Aḥzāb: 32.

Not lawful to you, [O Muḥammad], are [any additional] women after [this], nor [is it] for you to exchange them for [other] wives, even if their beauty were to please you, except what your right hand possesses. And ever is Allah, over all things, an Observer.<sup>1</sup>

3. They are the Mothers of the believers by the categorical declaration of the Qur'ān. Allah سُبْحَانَهُ وَتَعَالَى declares:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

*The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers.<sup>2</sup>*

Allah سُبْحَانَهُ وَتَعَالَى placed them on the pedestal of Mothers of the Believers, making them mothers in esteem, veneration, kindness, and reverence. In fact, Allah سُبْحَانَهُ وَتَعَالَى prohibited the believers from marrying them just as a child is prohibited from marrying his biological mother, yet this is permitted with other women. Allah states:

وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ  
ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا

*And it is not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity.<sup>3</sup>*

4. They are the wives of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the world and the Hereafter. Many texts indicate to this, some of which are upcoming:

The ḥadīth of 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا:

قلت يا رسول الله من أزواجك في الجنة قال أما إنك منهن قالت فخير لي أن ذاك أنه  
لم يتزوج بكرا غيري

1 Sūrah al-Aḥzāb: 52.

2 Sūrah al-Aḥzāb: 6.

3 Sūrah al-Aḥzāb: 53.

I enquired, “O Messenger of Allah, which of your wives will be [with you] in Jannah.”

He answered, “Behold, you are one of them.”

She says, “I thought that this is because he never married a virgin besides me.”<sup>1</sup>

His words: *Behold, you are one of them* indicates that the other wives besides her will be in Jannah as well.

The ḥadīth of Sayyidunā ‘Ammār ibn Yāsir رَضِيَ اللَّهُ عَنْهُ<sup>2</sup>:

لما طلق رسول الله صلى الله عليه وسلم حفصة أتاه جبريل فقال راجع حفصة فإنها صوامه قوامه وإنها زوجتك في الجنة

After the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ divorced Ḥafṣah, Jibrīl عَلَيْهِ السَّلَام approached him and said, “Take Ḥafṣah back for she fasts excessively and stands in ṣalāh habitually and she is your wife in Jannah.”<sup>3</sup>

The statement of Sayyidunā ‘Ammār ibn Yāsir رَضِيَ اللَّهُ عَنْهُ about Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا:

إنها زوجته في الدنيا والآخرة ولكن الله ابتلاكم لتتبعوه أو إياها

She is his wife in the world and the Hereafter. However, Allah has tested you whether you will follow him or her.<sup>4</sup>

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1 *Ṣaḥīḥ Ibn Ḥibbān*, vol. 16 pg. 8, Ḥadīth: 7096; *al-Mu’jam al-Kabīr*, vol. 23 pg. 39, Ḥadīth: 19053; *al-Mustadrak*, vol. 4 pg. 14. Al-Ḥākim says, “The isnād is ṣaḥīḥ but al-Bukhārī and Muslim have not documented it.” Al-Albānī comments in *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, vol. 3 pg. 133, “It meets the standards of Muslim.”

2 He is ‘Ammār ibn Yāsir ibn ‘Āmir, Abū al-Yaqzān al-‘Ansī رَضِيَ اللَّهُ عَنْهُ. The freed slave of the Banū Makhzūm. The eminent Ṣaḥābī, from the first forerunners. He was persecuted in the path of Allah, participated in both emigrations, performed ṣalāh towards both qiblahs, and participated in all the battles including Badr. He displayed great bravery in the Battle of Badr. He also participated in Yamāmah and showed much heroism. He passed away in 37 A.H. *Al-Istī‘āb*, vol. 1 pg. 351; *al-Iṣābah*, vol. 4 pg. 575.

3 *Musnad al-Bazzār*, vol. 4 pg. 237, Ḥadīth: 1401; *al-Mu’jam al-Kabīr*, vol. 23 pg. 188, Ḥadīth: 306; *Ḥilyat al-Awliyā’*, vol. 2 pg. 50. Al-Haythamī comments in *Majma’ al-Zawā’id*, vol. 9 pg. 247, “Al-Bazzār and al-Ṭabarānī documented it. Ḥasan ibn Abī Ja’far appears in both isnāds and is ḍa’if.” Al-Albānī classified it ḥasan in *Ṣaḥīḥ al-Jāmi’*, Ḥadīth: 4351.

4 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3772.

He said this after Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا departed to seek vengeance for the murder of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ. She left with Sayyidunā Ṭalḥah and others رَضِيَ اللهُ عَنْهُمْ. Sayyidunā ‘Ammār رَضِيَ اللهُ عَنْهُ affirmation of her entry into Jannah can only be through *tawqīf* (on the strength of hearing it from the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Hearing a man passing nasty remarks about her, Sayyidunā ‘Ammār رَضِيَ اللهُ عَنْهُ scolded:

ما تريد من حبيبة رسول الله صلى الله عليه وسلم ما تريد من أم المؤمنين فأنا أشهد أنها  
زوجته في الجنة

What do you want with the Beloved of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ? What do you want from Umm al-Mu’minīn? I bear testimony that she is his wife in Jannah.”

He made this statement in the presence of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ who remained silent and listened on.<sup>1</sup>

5. They chose Allah, His Messenger, and the Abode of the Hereafter over the worldly life and its adornments after the revelation of the Verses of Takhyīr which are:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ إِن كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتَّعَنَّكُمْ  
وَأُسْرُحُكُمْ سَرَاحًا جَمِيلًا وَإِن كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ  
أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُم مِّنْكُمْ أَجْرًا عَظِيمًا

*O Prophet, say to your wives, “If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release. But if you should desire Allah and His Messenger and the home of the Hereafter – then indeed, Allah has prepared for the doers of good among you a great reward.”*<sup>2</sup>

1 Faḍā’il al-Ṣaḥābah, vol. 2 pg. 868.

2 Sūrah al-Aḥzāb: 28 – 29.

They chose Allah *سُبْحَانَهُ وَتَعَالَى*, His Messenger *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*, and the Abode of the Hereafter and discarded the world, its adornments, and accessories. This selection was truthful and sincere with proof that there was nothing that attracted them to remain with the Nabī *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* and keep them steadfast to endure the ruggedness of life with him besides sincere *īmān* and *taqwā*. Since this selection was based upon *taqwā*, it won the acceptance of Allah—the Mighty and Majestic—Who honoured them due to it. This honour was in two ways:

- Prohibiting the Messenger of Allah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* from marrying others besides them.
- Prohibiting the Messenger of Allah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* from divorcing any one of them and marrying another in her place. This is so that they remain his perpetual wives, not just in the world, but in the Hereafter as well. Therefore, the believers were prohibited from marrying them after his demise.<sup>1</sup>

6. Purifying them from impurity: shirk, *shayṭān*, immoral actions, and wicked character. Allah *سُبْحَانَهُ وَتَعَالَى* declares:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

*Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.*<sup>2</sup>

7. This is based on the fact—in front of which every other opinion is worthless—that they are from the Ahl al-Bayt.

Multiplied reward for them for their obedience and virtuous deeds as appears in Allah's *سُبْحَانَهُ وَتَعَالَى* statement:

وَمَنْ يَقْنُتْ مِنْكُمْ لِلَّهِ وَرَسُولِهِ وَتَعَمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا

1 *Shudhā al-Yāsīmīn fī Faḍā'il Ummahāt al-Mu'minīn*, pg. 17.

2 *Sūrah al-Aḥzāb*: 33.

And whoever of you devotedly obeys Allah and His Messenger and does righteousness  
- We will give her her reward twice; and We have prepared for her a noble provision.<sup>1</sup>

8. Allah conferred the distinction to them of the Qur’ān and wisdom being recited in their homes which indicates their lofty rank and position. Allah *سُبْحَانَهُ وَتَعَالَى* declares:

وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is ever Subtle and Acquainted [with all things].<sup>2</sup>

In short: these are few condensed points on the virtues of the Ummahāt al-Mu’minīn *رَضِيَ اللَّهُ عَنْهُنَّ*, among whom is Sayyidah ‘Ā’ishah *رَضِيَ اللَّهُ عَنْهَا*. Our intention was to simply allude to their great virtue as well as hers and their lofty position as well as hers. Otherwise, the discussion could have been more detailed, but the circumstance does not allow for it. An allusion is sufficient for the intelligent and a glad tiding is sufficient for the free man.

### Virtues specifically about ‘Ā’ishah

The proofs and evidences highlighting the excellence and virtues of Umm al-Mu’minīn Sayyidah ‘Ā’ishah *رَضِيَ اللَّهُ عَنْهَا* are numerous. Ḥāfiẓ Abū al-Ḥajjāj al-Mizzī has gone to the extent of declaring:

مناقبها وفضائلها كثيرة جدا

Her merits and virtues are extremely plenty.<sup>3</sup>

1 Sūrah al-Aḥzāb: 31.

2 Sūrah al-Aḥzāb: 34.

3 Al-Mizzī: *Tahdhīb al-Kamāl*, vol. 35 pg. 235; from the *Amālī* of Ḥāfiẓ Ibn ‘Asākir: *Faḍl Umm al-Mu’minīn ‘Ā’ishah*, and it is published. Muḥibb al-Dīn al-Ṭabarī authored *al-Simṭ al-Thamīn fī Manāqib Ummahāt al-Mu’minīn*. It is amazing that al-Ḥāj Khalīfah mentioned it in *Kashf al-Zunūn*, vol. 2 pg. 1843 with the name: *Manāqib Haḍrat Umm al-Mu’min ‘Ā’ishah* and then said, “And it is *al-Simṭ al-Thamīn*.” Probably this is because al-Ṭabarī—may Allah have mercy upon him—went on listing her virtues due to their abundance and recorded them in approximately 74 pages, contrary to the others—may Allah be pleased with them all.

Al-Ājurri<sup>1</sup> رَحِمَهُ اللهُ said:

أعلموا رحمتنا الله وإياكم أن عائشة رضي الله عنها وجميع أزواج رسول الله صلى الله عليه وسلم أمهات المؤمنين فضلهن الله عز وجل برسوله صلى الله عليه وسلم أولهن خديجة رضي الله عنها... وبعدها عائشة رضي الله عنها شرفها عظيم وخطرها جليل فإن قال قائل فلم صار الشيوخ يذكرون فضائل عائشة دون سائر أزواج النبي صلى الله عليه وسلم ممن كان بعدها أعني بعد خديجة وبعدها عائشة رضي الله عنهما قيل له لما أن حسدها قوم من المنافقين على عهد رسول الله صلى الله عليه وسلم فرموها بما قد برأها الله تعالى منه و أنزل فيه القرآن و أكذب فيه من رماها بباطله فسر الله الكريم به رسوله صلى الله عليه وسلم و أقر به أعين المؤمنين و أسخن به أعين المنافقين عند ذلك عني العلماء بذكر فضائلها رضي الله عنها زوجة النبي صلى الله عليه وسلم في الدنيا و الآخرة

Realise—may Allah have mercy upon us and you—that ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and all of the wives of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are Mothers of the Believers. Allah—the Mighty and Majestic—conferred virtue upon them by virtue of His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The first of them is Khadījah رَضِيَ اللهُ عَنْهَا. After her comes ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. Her honour is grand and her significance is remarkable.

If someone objects: “Why have the scholars enumerated the virtues of ‘Ā’ishah, not the other wives of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who were after her, i.e. after Khadījah and after ‘Ā’ishah رَضِيَ اللهُ عَنْهَا,”

He will be told: “When a group of hypocrites harboured jealousy for her during the lifetime of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and slandered her, Allah ﷻ declared her innocence and revealed [verses of] the Qur’ān in this regard and labelled the one who slandered her a liar. In this manner, Allah the Benevolent brought solace and joy to [the heart of] His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, comforted the eyes of the believers, and burnt the eyes of the hypocrites. Considering this, the scholars have given special attention to enumerating her virtues رَضِيَ اللهُ عَنْهَا, the consort of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in this world and the Hereafter.”<sup>2</sup>

1 He is Muḥammad ibn al-Ḥusayn ibn ‘Abd Allāh, Abū Bakr al-Ājurri al-Baghdādī. The Imām, the Muḥaddith, the Leader, the Shāfi‘ī Jurist, the Shaykh of the Sacred Ḥaram. He was a scholar, involved and committed, filled with goodness, a worshipper, and a strong adherent of the Sunnah. *Al-Sharīh fī al-Sunnah* and *al-Arba‘īn* are his books. He passed away in 360 A.H. *Siyar A‘lām al-Nubalā’*, vol. 16 pg. 133; *Wafīyyāt al-A‘yān*, vol. 4 pg. 292.

2 *Al-Sharīh*, vol. 5 pg. 2394.

There are verses of the Glorious Qur’ān revealed specifically about her and there are a considerable number of authentic aḥādīth from the Messenger of Allah ﷺ on her excellence.

From the verses revealed about her in the esteemed Book of Allah:

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ  
وَلَهُمْ عَذَابٌ عَظِيمٌ

*Indeed, those who [falsely] accuse chaste, unaware, and believing women are cursed in this world and the Hereafter; and they will have a great punishment.*<sup>1</sup>

Ibn ‘Abbās, al-Ḍaḥḥāk<sup>2</sup>, and ‘Abd al-Raḥmān ibn Zayd ibn Aslam<sup>3</sup> confirmed:

نزلت في عائشة خاصة

It was revealed specifically about ‘Ā’ishah.<sup>4</sup>

This verse is encompassed in seventeen verses<sup>5</sup> revealed about her رَضِيَ اللَّهُ عَنْهَا. They are from Allah’s ﷻ statement:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ

*Indeed, those who came with falsehood are a group among you.*<sup>6</sup>

1 Sūrah al-Nūr: 23.

2 He is al-Ḍaḥḥāk ibn Muzāḥim al-Hilālī, Abū al-Qāsim al-Khurāsānī. The author of the *Tafsīr*. He was one of the vessels of knowledge and has extensive knowledge of tafsīr and stories. He is truthful. He has narrated from more than one Ṣaḥābī. It is said that his hearing from none of them is established. He passed away in 102 A.H or thereafter. *Siyar A’lām al-Nubalā’*, vol. 4 pg. 598; *Tahdhīb al-Tahdhīb*, vol. 2 pg. 572.

3 He is ‘Abd al-Raḥmān ibn Zayd ibn Aslam, al-Qurashī al-‘Adawī, their freed slave. He was proficient in Qur’ān and tafsīr. He compiled a tafsīr in one volume and a book on abrogating and abrogated verses. He passed away in 182 A.H. *Siyar A’lām al-Nubalā’*, vol. 8 pg. 349; *Tahdhīb al-Tahdhīb*, vol. 3 pg. 363.

4 *Tafsīr Ibn Abī Ḥātim*, vol. 8 pg. 2556; *al-Mustadrak*, vol. 4 pg. 11; *Tafsīr Ibn Jarīr*, vol. 17 pg. 229; *al-Suyūfī: al-Durr al-Manthūr*, vol. 6 pg. 164.

5 This is the preference of Ḥāfiẓ Ibn Ḥajar. Other weaker views are: 10, 16, or 18 verses. *Fath al-Bārī*, vol. 8 pg. 477.

6 Sūrah al-Nūr: 11.



Up until His declaration:

أُولَئِكَ مَبْرُؤُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

*Those [good people] are declared innocent of what the slanderers say. For them is forgiveness and noble provision.*<sup>1</sup>

These verses are called *Āyāt al-Barā'ah* (the Verses of Exoneration).<sup>2</sup>

Undoubtedly, the revelation of the Qur'ān to exonerate her is the greatest evidence of her excellence, admiration, and chastity. It was sufficient for Allah سُبْحَانَهُ وَتَعَالَى to announce her innocence on the tongue of His Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Yet, Allah—the Mighty and Majestic—chose it as Qur'ān to be recited till the Day of Qiyāmah. Allah سُبْحَانَهُ وَتَعَالَى testified to her being among the pure and chaste women and He promised her forgiveness and a noble provision. Allah سُبْحَانَهُ وَتَعَالَى declares:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ  
أَمْرٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

*Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof - for him is the great punishment.*<sup>3</sup>

Up until His declaration:

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ  
أُولَئِكَ مَبْرُؤُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

1 Sūrah al-Nūr: 26.

2 Al-Zarqānī: *Manāhil al-'Irfān*, vol. 2 pg. 396; Ismā'īl ibn al-Zayn al-Makkī: *al-Qawl al-Munīr fī Uṣūl al-Tafsīr*, pg. 36.

3 Sūrah al-Nūr: 11.

Evil women are for evil men, and evil men are for evil women. And good women are for good men, and good men are for good women. Those [good people] are declared innocent of what the slanderers say. For them is forgiveness and noble provision.<sup>1</sup>

Allah سُبْحَانَهُ وَتَعَالَى declares:

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ

And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so].<sup>2</sup>

Ibn Abī Mulaykah affirms:

نزلت هذه الآية في عائشة

This verse was revealed concerning ‘Ā’ishah.

Meaning that the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would love her more than the others.<sup>3</sup>

The Verse of Tayammum was revealed because of her. There is an incident that took place involving Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا which goes as follows:

أنها كانت في سفر مع رسول الله صلى الله عليه وسلم ففقدت قلادتها فأمر النبي صلى الله عليه وسلم بالزول ولم يكن معهم ماء فنزلت آية التيمم فلم تجدوا ماءً فتيمموا صعيداً طيباً

She was on a journey with the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Her necklace got lost and the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed to alight. They had no water. Upon this the Verse of Tayammum was revealed: And you do not find water, then seek clean earth.<sup>4,5</sup>

1 Sūrah al-Nūr: 26.

2 Sūrah al-Nisā’: 26.

3 Muṣannaḥ Ibn Abī Shaybah, vol. 4 pg. 223; Tafsīr Ibn Jarīr, vol. 7 pg. 570; Tafsīr Ibn Kathīr, vol. 2 pg. 430.

4 Sūrah al-Mā’idah: 6.

5 The original incident appears in Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3672; Ṣaḥīḥ Muslim, Ḥadīth: 842. The exact wording of the ḥadīth will appear shortly.

This verse was revealed about her. Hence, Muqātil says in his *Tafsīr*:

وقد نزلت آية التيمم في أمر عائشة رضي الله عنها

The Verse of Tayammum was revealed in the matter of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.<sup>1</sup>

Ḥāfiẓ quotes his statement in *al-‘Ujāb*.<sup>2</sup>

فيه دليل على فضل عائشة

It contains proof for ‘Ā’ishah’s virtue.<sup>3</sup>

And her blessings owing to which Sayyidunā Usayd ibn Ḥuḍayr رَضِيَ اللهُ عَنْهُ said:

ما هي بأول بركتكم يا آل أبي بكر

This is not your first blessing, O family of Abū Bakr.<sup>4</sup>

Ibn Abī Mulaykah exclaimed:

إنها كانت مباركة

Certainly, she was blessed.<sup>5</sup>

Similar statements have been recorded from Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا and Sayyidunā ‘Ammār ibn Yāsir رَضِيَ اللهُ عَنْهُمَا.<sup>6</sup>

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا has exclusively obtained innumerable virtues and merits which the books of Sunnah document. Some of them are listed hereunder:

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1 *Tafsīr Muqātil ibn Sulaymān*, vol. 1 pg. 375. Have a look at Ibn Taymiyyah’s comments in *Majmū‘ al-Fatāwā*, vol. 6 pg. 389 when he speaks about what Muqātil records in his *Tafsīr*.

2 Ibn Ḥajar: *al-‘Ujāb fī Bayān al-Asbāb*, vol. 2 pg. 881.

3 *Fath al-Bārī*, vol. 1 pg. 343.

4 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 334; *Ṣaḥīḥ Muslim*, Ḥadīth: 367.

5 *Tafsīr Ibn Jarīr*, vol. 7 pg. 79.

6 *Sunan Ibn Mājah*, Ḥadīth: 565; *Faḍā’il al-Ṣaḥābah*, vol. 2 pg. 874.

1. She is among the most superior women.

The ḥadīth of Anas ibn Mālik رضي الله عنه:

قال سمعت رسول الله صلى الله عليه وسلم يقول فضل عائشة على النساء كفضل الثريد على سائر الطعام

I heard the Messenger of Allah صلى الله عليه وسلم stating, “The superiority of ‘Ā’ishah over other women is as the superiority of tharīd<sup>1</sup> over other foods.”<sup>2</sup>

The ḥadīth of Sayyidunā Abū Mūsā al-Ash‘arī رضي الله عنه:

قال رسول الله صلى الله عليه وسلم كمل من الرجال كثير ولم يكمل من النساء إلا آسية امرأة فرعون ومريم بنت عمران وإن فضل عائشة على النساء كفضل الثريد على سائر الطعام

The Messenger of Allah صلى الله عليه وسلم stated: “Many men reached perfection. Among women, it was only Āsiyah—Fir‘awn’s wife—and Maryam bint ‘Imrān who reached perfection. Certainly, the superiority of ‘Ā’ishah over other women is like the superiority of tharīd over other foods.”<sup>3</sup>

2. She was the most beloved person to the Nabī صلى الله عليه وسلم.

A clear indication to this is the ḥadīth of Sayyidunā ‘Amr ibn al-‘Āṣ رضي الله عنه who asked the Nabī صلى الله عليه وسلم:

أي الناس أحب إليك قال عائشة قال من الرجال قال أبوها

Who is the most beloved person to you?

“‘Ā’ishah,” he replied.

“From the men?”

“Her father,” was his reply.<sup>4</sup>

1 *Al-tharīd*: breaking bread and soaking it in curry. *Jamharat al-Lughah*, vol. 1 pg. 419; *al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 1 pg. 209; *Lisān al-‘Arab*, vol. 3 pg. 102.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3370; *Ṣaḥīḥ Muslim*, Ḥadīth: 2446.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3411; *Ṣaḥīḥ Muslim*, Ḥadīth: 2431.

4 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3462; *Ṣaḥīḥ Muslim*, Ḥadīth: 2384.

Ḥāfiẓ al-Dhahabī comments:

وهذا خبر ثابت على رغم أنوف الروافض وما كان عليه السلام ليحب إلا طيبا

This ḥadīth is established to the utter dismay of the Rawāfiḍ. It was only proper for him ﷺ to love someone pure and chaste.<sup>1</sup>

The categoric texts which indicate the intense love the Nabī ﷺ possessed for Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا are numerous, some of which have passed earlier.

The Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ were familiar with the Nabī’s ﷺ intense love for Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. The following are substantiations to this:

عن عائشة رضي الله عنها أن الناس كانوا يتحرون بهداياهم يوم عائشة يبتغون بذلك  
مرضاة رسول الله صلى الله عليه وسلم

‘Ā’ishah رَضِيَ اللهُ عَنْهَا reports, “The people would wait for ‘Ā’ishah’s day to present their gifts, seeking thereby the pleasure of the Messenger of Allah ﷺ.”<sup>2</sup>

Sayyidah Sawdah bint Zam‘ah رَضِيَ اللهُ عَنْهَا, after aging<sup>3</sup>, gifted her day to Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, seeking by this the pleasure of the Messenger of Allah ﷺ.<sup>4</sup>

Al-‘Aynī<sup>5</sup> explains:

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1 *Siyar A’lām al-Nubalā’*, vol. 2 pg. 142. The sentence: It was only proper for him ﷺ to love someone pure and chaste is extracted from Ibn ‘Abbās’s statement to ‘Ā’ishah رَضِيَ اللهُ عَنْهَا:

كنت أحب نساء رسول الله صلى الله عليه وسلم إليه ولم يكن يجب إلا طيبا

You were the most beloved wife to the Messenger of Allah ﷺ and he would only love someone pure and faithful. [*Musnad Aḥmad*, vol. 1 pg. 220.]

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2581; *Ṣaḥīḥ Muslim*, Ḥadīth: 2441.

3 *Asannat*: aged. *Gharīb al-Ḥadīth*, vol. 2 pg. 306.

4 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2593; *Ṣaḥīḥ Muslim*, Ḥadīth: 1463.

5 He is Maḥmūd ibn Aḥmad ibn Mūsā, Abū Muḥammad al-‘Aynī, Badr al-Dīn al-Ḥanafī. The Ḥāfiẓ, the Muḥaddith, the Chief Justice. He was born in 762 A.H. and passed away in 855 A.H. He was an Imām, ‘Ālim, and ‘Allāmah. In Cairo, he was authorised with solving arithmetical problems, issuing verdicts in the Ḥanafī school of thought, and supervising the prisons. ‘*Umdat al-Qārī* and *Farā’id al-Qalā’id* are some of his books. Al-Suyūṭī: *Nazm al-‘Uqyān*, pg. 174; *al-A’lām*, vol. 7 pg. 163.

عرفت من حب رسول الله عائشة ومنزلتها منه فوهبت يومها من رسول الله لعائشة

She recognised the Messenger of Allah's love for 'Ā'ishah and her position in his eyes and therefore gifted her day with the Messenger of Allah to 'Ā'ishah.<sup>1</sup>

3. Her father was the most beloved of the men to the Nabī ﷺ and the most honoured in his sight.

The ḥadīth of Sayyidunā 'Amr ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ quoted above is evidence to this. Her father was also the most superior individual after the Messenger of Allah ﷺ.

فعن ابن عمر رضي الله عنهما قال كنا نخير بين الناس في زمن النبي صلى الله عليه وسلم فنخير أبا بكر ثم عمر بن الخطاب ثم عثمان بن عفان رضي الله عنهم

Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا reports:

We would give positions to the people during the lifetime of the Nabī ﷺ. We would place Abū Bakr first, 'Umar ibn al-Khaṭṭāb second, and 'Uthmān ibn 'Affān رَضِيَ اللهُ عَنْهُ third.<sup>2</sup>

Another narration reads:

كنا نقول ورسول الله صلى الله عليه وسلم حي أفضل أمة النبي صلى الله عليه وسلم بعده أبو بكر ثم عمر ثم عثمان رضي الله عنهم أجمعين

We would announce—while the Messenger of Allah ﷺ was alive: The most superior individual of the Ummah of the Nabī ﷺ is Abū Bakr, followed by 'Umar, followed by 'Uthmān. May Allah be pleased with them all.<sup>3</sup>

The Ṣaḥābah رَضِيَ اللهُ عَنْهُم and all those who have come after them from the Ahl al-Sunnah wa al-Jamā'ah are unanimous that the most superior of the Ṣaḥābah and people after the Nabī ﷺ is Abū Bakr رَضِيَ اللهُ عَنْهُ.<sup>4</sup>

<sup>1</sup> 'Umdat al-Qārī, vol. 12 pg. 296.

<sup>2</sup> Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3655.

<sup>3</sup> Sunan Abī Dāwūd, Ḥadīth: 3628. Abū Dāwūd does not comment on it. Al-Albānī labels it ṣaḥīḥ in Ṣaḥīḥ Sunan Abī Dāwūd.

<sup>4</sup> Al-Safārīnī: Lawāmi' al-Anwār al-Bahiyyah, vol. 2 pg. 312; al-Ghaznawī: Uṣūl al-Dīn, pg. 287; al-Farq Bayn al-Farq, pg. 359; Tārīkh al-Khulafā', pg. 38.

Al-Shāfi'ī<sup>1</sup> رَحْمَةُ اللَّهِ pronounces:

أجمع الصحابة وأتباعهم على أفضلية أبي بكر ثم عمر

The Ṣaḥābah and their followers have agreed unanimously on the superiority of Abū Bakr followed by 'Umar.<sup>2</sup>

He then records consensus on the fact that the greatest after the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ from a number of distinguished scholars including Imām al-Shāfi'ī<sup>3</sup>, Abū Ṭālib al-'Ushārī<sup>4, 5</sup>, al-Nawawī<sup>6</sup>, Ibn Taymiyyah<sup>7, 8</sup>, al-Bayhaqī<sup>9, 10</sup>, and Ibn Ḥajar<sup>11</sup> رَحْمَةُ اللَّهِ.

#### 4. The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married no virgin besides her.

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1 He is Muḥammad ibn Idrīs ibn al-'Abbās, Abū 'Abd Allāh al-Shāfi'ī. The Imām, the 'Ālim of the era, the Ḥadīth Assistant, the Jurist of the religion. He was born in 150 A.H and rose to become one of the four A'immah. His excellences are numerous, his achievements are plentiful, and he is unmatched. *Al-Risālah* and *al-Umm* are his books. He passed away in 204 A.H. Al-Bayhaqī: *Manāqib al-Shāfi'ī; Siyar A'lām al-Nubalā'*, vol. 10 pg. 5.

2 *Al-I'tiqād*, pg. 369.

3 *Al-I'tiqād*, pg. 369.

4 *Faḍā'il Abī Bakr al-Ṣiddīq*, pg. 36.

5 He is Muḥammad ibn 'Alī ibn al-Faṭḥ, Abū Ṭālib al-'Ushārī. He was a Jurist, 'Ālim, Ascetic, Excellent, and a prolific narrator. However, they reported to him many things which he narrated with a clean heart, of which is the fabricated ḥadīth on the virtue of the Night of 'Āshūrā'. He passed away in 451 A.H. *Mīzān al-I'tidāl*, vol. 3 pg. 656; *Siyar A'lām al-Nubalā'*, vol. 18 pg. 48.

6 *Sharḥ Muslim*, vol. 15 pg. 148.

7 *Minhāj al-Sunnah al-Nabawiyyah*, vol. 8 pg. 225.

8 He is Aḥmad ibn 'Abd al-Ḥalīm ibn 'Abd al-Salām, Abū al-'Abbās al-Ḥarrānī al-Ḥanbalī. He was born in 661 A.H. The Imām, 'Allāmah, Ḥāfiẓ, Ḥadīth Examiner, Jurist, Mujtahid, Shaykh al-Islām, Ascetic, the unparalleled. Among his books is *al-Ṣarīm al-Maslūl* and *Minhāj al-Sunnah al-Nabawiyyah*. He passed away in 728 A.H. *Shadharāt al-Dhahab*, vol. 6 pg. 79; Mar'ī al-Karmī: *al-Kawākib al-Durriyyah fī Manāqib Ibn Taymiyyah*.

9 *Al-I'tiqād*, pg. 369.

10 He is Aḥmad ibn al-Ḥusayn ibn 'Alī, Abū Bakr al-Bayhaqī. The Imām, Ḥāfiẓ, Jurist, Shaykh of Khurāsān. Born in 384 A.H. He was unmatched by his contemporaries in all sciences. He wrote books unprecedented. *Al-Sunan al-Kubrā* and *Shu'ab al-Īmān* are some of his books. He passed away in 458 A.H. *Siyar A'lām al-Nubalā'*, vol. 35 pg. 145; *Wafīyyāt al-A'yān*, vol. 1 pg. 75.

11 *Faṭḥ al-Bārī*, vol. 7 pg. 17.

She reports:

قلت يا رسول الله أرأيت لو نزلت واديا وفيه شجرة قد أكل منها ووجدت شجرة لم يؤكل منها في أيها كنت ترتع بعيرك قال في الذي لم يرتع منها تعني أن رسول الله صلى الله عليه وسلم لم يتزوج بكرا غيرها

I asked, “O Messenger of Allah, suppose you landed in a valley which had a tree which was eaten from and you found a tree from which nothing was eaten, of which tree would you allow your camel to graze<sup>1</sup>?”

He answered, “From the one from which nothing has been eaten.”

She means that the Messenger of Allah ﷺ never married a virgin besides her.<sup>2</sup>

In a lengthy narration she asserts:

أعطيت تسعا ما أعطيتها امرأة إلا مريم بنت عمران ... ولقد تزوجني بكرا وما تزوج بكرا غيري

I have indeed been favoured with nine specialities which no woman besides Maryam bint ‘Imrān has been favoured with. He married me a virgin and married no virgin besides me...<sup>3</sup>

Another narration reads:

في سبع خصال ليست في أحد من أزواج النبي صلى الله عليه وسلم تزوجني النبي صلى الله عليه وسلم بكرا ولم يتزوج أحدا من نسائه بكرا غيري

I enjoy seven characteristics which none of the wives of the Nabī ﷺ enjoy. The Nabī ﷺ married me a virgin and never married any of his wives as a virgin besides me...<sup>4</sup>

1 *Turti’u ba’iraka*: when he allows his camel to graze where he wishes. *Fatḥ al-Bārī*, vol. 9 pg. 121.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5077.

3 *Musnad Abī Ya’lā*, vol. 8 pg. 90, Ḥadīth: 4626.

4 *Musnad Abī Ḥanīfah*, pg. 116; Abū Yūsuf: *al-Āthār*, Ḥadīth: 932.



‘Abd al-‘Azīz al-Limṭī رَحِمَهُ اللهُ writes in *Qurrat al-Abṣār*:

بكرًا سواها فلها الفخار  
من العلوم الجمّة الغزيرة

ولم يكن تزوج المختار  
وكم حوت في مدة يسيرة

The Chosen did not marry a virgin besides her. Therefore, she possesses glory.

In a short period, she obtained a splendid amount of knowledge.

#### 5. Her blessings and goodness which encompass the Ummah.

Among her blessings is the revelation of the Verse of Tayammum which came as a mercy and concession for the believers. She reports:

أنها استعارت من أسماء قلادة فهلكت فأرسل رسول الله صلى الله عليه وسلم ناسا من أصحابه في طلبها فأدركتهم الصلاة فصلوا بغير وضوء فلما أتوا النبي صلى الله عليه وسلم شكوا ذلك إليه فنزلت آية التيمم فقال أسيد بن حضير جزاك الله خيرا فوالله ما نزل بك أمر قط إلا جعل الله لك منه مخرجا وجعل للمسلمين فيه بركة

She borrowed a necklace<sup>2</sup> from Asmā’ which got lost<sup>3</sup>. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent some of his Companions in search for it. The time of ṣalāh set in and they performed ṣalāh without wuḍū’. When they returned to the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, they complained of this to him. Upon this, the Verse of Tayammum was revealed. Usayd ibn Ḥuḍayr commented, “May Allah reward you abundantly. By Allah, no calamity ever befell you except that Allah opened an exit for you and converted it into blessings for the Muslims.”<sup>4</sup>

#### 6. The angel came with her image to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on a piece of silk and her marriage to him was destined by Allah سُبحانه وتعالى.

1 He is ‘Abd al-‘Azīz ibn ‘Abd al-‘Azīz al-Limṭī al-Muknāsī al-Maymūnī al-Mālikī. He was a Jurist and Syntax Master. *Qurrat al-Abṣār fī Sīrat al-Mushaffa’ al-Mukhtār* is his book. He passed away in 880 A.H. *Al-A’lām*, vol. 4 pg. 21; *Kaḥḥālāh: Mu’jam al-Mu’allifīn*, vol. 5 pg. 250.

2 *Qilādah*: jewellery worn on the neck (necklace). *Lisān al-‘Arab*, vol. 3 pg. 366; *al-Mu’jam al-Wasīṭ*, vol. 2 pg. 754.

3 *Halakat*: got lost. Ibn al-Jawzī: *Kashf al-Mushkil min Ḥadīth al-Ṣaḥīḥayn*, vol. 4 pg. 251.

4 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3773; *Ṣaḥīḥ Muslim*, Ḥadīth: 367.

She reports, yet again, that the Messenger of Allah ﷺ said:

رَأَيْتِكَ فِي الْمَنَامِ يَجِيءُ بِكَ الْمَلِكُ فِي سُرْقَةٍ مِنْ حَرِيرٍ فَقَالَ لِي هَذِهِ امْرَأَتُكَ فَكَشَفَ عَنْ  
وَجْهِكَ الثَّوْبَ فَإِذَا أَنْتَ هِيَ فَقُلْتُ إِنَّ يَكُ هَذَا مِنْ عِنْدِ اللَّهِ يَمْضِيهِ

I saw you in a dream. The angels came to me with your image on a piece of fine silk telling me, “This is your wife.” He removes the cloth from your face and I find you. I commented, “If this is from Allah, He will conclude it.”<sup>1</sup>

Another narration has the wording:

أَنَّ جِبْرِيْلَ جَاءَ بِصُورَتِهَا فِي خِرْقَةٍ حَرِيرٍ خَضْرَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ هَذِهِ  
زَوْجَتُكَ فِي الدُّنْيَا وَالْآخِرَةِ

Jibrīl came with her image on a piece of green silk to the Nabī ﷺ and confirmed, “This is your wife in the world and the Hereafter.”<sup>2</sup>

7. The Messenger of Allah’s ﷺ desire to be nursed in her home together with his demise in her home, on her day, laying on her chest, after his saliva had mixed with hers in the last moment of his worldly life, and his burial in her home.

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1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5125. Al-Zarkashī quotes from Ibn al-Jawzī in the book *Futūḥ al-Futūḥ*:

افتخرت زينب على نساء النبي فقالت كلكن زوجها أبوها وأنا زوجني ربي تشير إلى قوله زَوْجَنَا كَهَا وأنا أتوب فقال يا زينب صدقت ولقد شاركتك عائشة في أن الله بعث صورتها في سرقة من حرير مع جبريل فجلاها فقال هذه زوجتك فهذا تزويج مطوي في سر القدر ظهر أثره يوم عقد العقد غير أن عائشة كانت من اختيار الله لرسوله وكنيت يا زينب من اختيار الرسول لنفسه

Zaynab boasts over the other women of the Nabī, “All of you were married off by your fathers whereas my Rabb got me married,” indicating to His statement: We married her to you and I repent. He said, “O Zaynab, you have spoken the truth. ‘Ā’ishah shares with you in that Allah sent her image on a piece of silk with Jibrīl who disclosed her face and said, ‘This is your wife.’ This marriage was decided in the secret of fate and its effect became apparent the day the contract was finalised. The only difference is that ‘Ā’ishah was from Allah’s selection for His Messenger while you, O Zaynab, were the Messenger’s selection for himself.” *Al-Ijābah li Īrād mā istadrakathu ‘Ā’ishah ‘alā al-Ṣaḥābah*, pg. 70.

2 *Jāmi‘ al-Tirmidhī*, Ḥadīth: 3880; *Musnad al-Bazzār*, vol. 18 pg. 220, Ḥadīth: 226; *Ṣaḥīḥ Ibn Ḥibbān*, vol. 16 pg. 6, Ḥadīth: 7094. Al-Tirmidhī labels it ḥasan gharīb. Al-Albānī classified it ṣaḥīḥ in *Ṣaḥīḥ Sunan al-Tirmidhī*, Ḥadīth: 3880.

She reports:

أن رسول الله صلى الله عليه وسلم كان يسأل في مرضه الذي مات فيه يقول أين أنا غدا أين أنا غدا يريد يوم عائشة فأذن له أزواجه يكون حيث شاء فكان في بيت عائشة حتى مات عندها قالت عائشة فمات في اليوم الذي كان يدور علي فيه في بيتي فقبضه الله وإن رأسه لبين نحري وسحري وخالط ريقه ريقني ثم قالت دخل عبد الرحمن بن أبي بكر ومعه سواك يستن به فنظر إليه رسول الله صلى الله عليه وسلم فقلت له أعطني هذا السواك يا عبد الرحمن فأعطانيه فقبضته ثم مضغته فأعطيته رسول الله صلى الله عليه وسلم فاستن به وهو مستند إلى صدري

The Messenger of Allah ﷺ would ask in his fatal illness, “Where am I tomorrow? Where will I be tomorrow?” anticipating the day of ‘Ā’ishah. His wives, thus, permitted him to be where he desires. He thereafter remained in ‘Ā’ishah’s home until he passed away by her.

‘Ā’ishah continues: He passed away on the day he would be at my place, in my home, and Allah took away his soul while his head lay on my chest after his saliva mixed with mine.

She goes on to explain: ‘Abd al-Raḥmān ibn Abī Bakr entered with a miswāk with which he was brushing his teeth. The Messenger of Allah ﷺ glanced at it. I said to him, “Give me the miswāk, O ‘Abd al-Raḥmān.” He gave it to me. I chewed it and softened it before handing it over to the Messenger of Allah ﷺ who brushed his teeth with it while resting on my chest.<sup>1</sup>

Our mother lived the most pleasant and loving marital life with the Nabī ﷺ, with consideration, fondness, care, obedience, and love. When sickness afflicted the body of the Nabī ﷺ, notifying him of his departure, he focused his attention to the shade in which he would find comfort and refuge: our mother al-Ṣiddīqah. He would ask repeatedly, “Where am I today? Where will I be tomorrow?” yearning for the day of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. When it was her day, his soul would be at rest, his body would feel comforted, and his mind would be at ease. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا informs us of this saying:

1 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 4450; Ṣaḥīḥ Muslim, Ḥadīth: 2443.

فلما كان يومي سكن

When it was my day, he felt at ease.<sup>1</sup>

It has been established previously that the Ummahāt al-Mu'minīn رَضِيَ اللهُ عَنْهُنَّ are on a unique system of taqwā, asceticism, lofty ranking, dignity, and being the best spouses towards the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Despite this, his question continues day after day, “where will I be today,” longing for and anticipating our mother 'Ā'ishah's رَضِيَ اللهُ عَنْهَا day. This proves that she was a unique woman. Jannah has many stages and ranks. She—her whole self—was Jannah.

During that period, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ to lead people in ṣalāh.<sup>2</sup> This is yet another great privilege of this blessed home which an intelligent scholar, Abū al-Wafā' ibn 'Aqīl<sup>3</sup>, has pointed out.<sup>4</sup>

انظر كيف اختار لمرضه بيت البنت واختار لموضعه من الصلاة الأب فما هذه الغفلة  
المستحوذة على قلوب الرافضة عن هذا الفضل والمنزلة التي لا تكاد تخفى عن البهيم  
فضلا عن الناطق

Observe how he selects the house of the daughter for his nursing and the father for his spot in ṣalāh. What type of negligence has overwhelmed and seized the hearts of the Rawāfiḍ from recognising this excellence and rank, which cannot be hidden from the beasts, forget humans.<sup>5</sup>

8. Revelation would not descend upon the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ while he was under the sheet of any of his wives besides her.

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1389; *Ṣaḥīḥ Muslim*, Ḥadīth: 2443.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 664; *Ṣaḥīḥ Muslim*, Ḥadīth: 418.

3 Ibn Taymiyyah praised him thus, “He was from the intelligent individuals of the world.” *Dar' Ta'āruḍ al-'Aql ma'a al-Naql*, vol. 8 pg. 60.

4 He is 'Alī ibn 'Aqīl ibn Muḥammad, Abū al-Wafā' al-Baghdādī. The 'Allāmah, the Baḥr, the Shaykh of the Ḥanābilah, the Teacher of Qirā'ah, the Jurist, the Uṣūlī, one of the distinguished A'imma. He was born in 431 A.H and passed away in 513 A.H. He authored *Kitāb al-Funūn*—which consists of over 400 volumes—and *al-Fuṣūl*. Ibn Rajab: *Ṭabaqāt al-Ḥanābilah*, vol. 1 pg. 316; *Siyar A'lām al-Nubalā'*, vol. 19 pg. 443.

5 *Al-Ijābah li Īrād mā istadrakathu 'Ā'ishah 'alā al-Ṣaḥābah*, pg. 54.

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself confirms:

لا تؤذوني في عائشة فإنه والله ما نزل علي الوحي وأنا في لحاف امرأة منكن غيرها

Do not harm me with regards to ‘Ā’ishah for, by Allah, revelation does not descend upon me while I am under the sheet of any woman from you besides her.<sup>1</sup>

Another narration:

فإن الوحي لم يأتيني وأنا في ثوب امرأة إلا عائشة

For certainly, revelation does not come to me while I am under the sheet of a woman besides ‘Ā’ishah.<sup>2</sup>

Ḥāfiẓ Ibn Hajar comments:

وفي هذا الحديث منقبة عظيمة لعائشة

This ḥadīth contains a magnificent merit of ‘Ā’ishah’s.<sup>3</sup>

9. Sayyidunā Jibrīl عَلَيْهِ السَّلَام conveyed salām with the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for her.

She reports:

قال رسول الله صلى الله عليه وسلم يوماً يا عائش هذا جبريل يقرئك السلام قلت و عليه السلام ورحمة الله وبركاته ترى ما لا أرى تريد رسول الله صلى الله عليه وسلم

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “O ‘Ā’ish<sup>4</sup>! Here is Jibrīl conveying salām to you.”

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3775; *Ṣaḥīḥ Muslim*, Ḥadīth: 2441.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2581; *Ṣaḥīḥ Muslim*, Ḥadīth: 2441.

3 *Faṭḥ al-Bārī*, vol. 7 pg. 108. Al-Sindī comments:

وفي الحديث أن محبته صلى الله عليه وسلم تابعة لعظم منزلتها عند الله تعالى

The ḥadīth states that his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ love was subject to her lofty rank in the sight of Allah *سُبْحَانَهُ وَتَعَالَى*. *Ḥāshiyat al-Sindī ‘alā al-Nasa’ī*, vol. 7 pg. 68.

4 ‘Ā’ish: addressed with apocopation. Both *fathāh* and *ḍammah* are permitted on the *shīn*. *Faṭḥ al-Bārī*, vol. 7 pg. 107.

“May salām, the mercy of Allah, and His blessings be upon him. You—the Messenger of Allah ﷺ—can see what I cannot.”<sup>1</sup>

Al-Nawawī remarks:

فيه فضيلة ظاهرة لعائشة

This ḥadīth contains a manifest virtue of ‘Ā’ishah’s.<sup>2</sup>

10. The Nabī ﷺ commenced from her, presenting to her the choice, after the revelation of the Verses of Takhyīr i.e. Allah’s سُبحانه وتعالى statement:

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُمْ تُرِيدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعَنَّ  
وَأَسْرَحُكُنَّ سَرَاحًا جَمِيلًا وَإِنْ كُنْتُمْ تُرِيدْنَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ  
أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا

O Prophet, say to your wives, “If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release. But if you should desire Allah and His Messenger and the home of the Hereafter – then indeed, Allah has prepared for the doers of good among you a great reward.”<sup>3</sup>

Add to this her conformity with her parents. She chose the Messenger of Allah ﷺ before consulting them. The remaining Mothers of the Believers رَضِيَ اللَّهُ عَنْهُنَّ followed suit. Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا reports:

لما أمر رسول الله صلى الله عليه وسلم بتخيير أزواجه بدأ بي فقال إني ذاكرك أمرا فلا  
عليك أن لا تعجلي حتى تستأمرني أبويك قالت قد علم أن أبوي لم يكونا ليأمراني بفراقه  
قالت ثم قال إن الله عز وجل قال يا أيها النبي قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُمْ تُرِيدْنَ الْحَيَاةَ الدُّنْيَا  
وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعَنَّ وَأَسْرَحُكُنَّ سَرَاحًا جَمِيلًا وَإِنْ كُنْتُمْ تُرِيدْنَ اللَّهَ وَرَسُولَهُ وَالذَّارَ  
الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا قالت فقلت أفي هذا أستأمر أبوي

1 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3768; Ṣaḥīḥ Muslim, Ḥadīth: 2447.

2 Sharḥ Muslim, vol. 15 pg. 211.

3 Sūrah al-Aḥzāb: 28 – 29.

فإني أريد الله ورسوله والدار الآخرة قالت ثم فعل أزواج رسول الله صلى الله عليه وسلم ما فعلت

When the Messenger of Allah ﷺ was commanded to give his wives the option [between the world and the Hereafter], he commenced from me. He said, “I am going to tell you something. There is no harm upon you if you do not rush before you consult your parents.”

She says, “He was fully aware that my parents will never command me to separate from him.”

He then announced: “Indeed, Allah—the Mighty and Majestic—states: *O Prophet, say to your wives, ‘If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release. But if you should desire Allah and His Messenger and the home of the Hereafter – then indeed, Allah has prepared for the doers of good among you a great reward.’*”

I said, “Should I consult my parents in this? Most certainly, I want Allah, His Messenger, and the Abode of the Hereafter.”

The wives of the Messenger of Allah ﷺ followed suit.<sup>2,3</sup>

Ḥāfiẓ Ibn Hajar comments:

وفيه منقبة عظيمة لعائشة وبيان كمال عقلها وصحة رأيها مع صغر سنها

This ḥadīth contains a magnificent merit of ‘Ā’ishah’s. It depicts her perfect intelligence and sound opinion despite her young age.<sup>4</sup>

11. She enjoyed two days and nights in the distribution, to the exclusion of all the other Ummahāt al-Mu’minīn.

1 Sūrah al-Aḥzāb: 28 – 29.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4786; *Ṣaḥīḥ Muslim*, Ḥadīth: 1475.

3 *Shudhā al-Yāsīmīn fī Faḍā’il Ummahāt al-Mu’minīn*, pg. 31; Ṣāliḥ ibn Muḥammad al-‘Aṭā: *Ḥabībat al-Ḥabīb Umm al-Mu’minīn ‘Ā’ishah*, pg. 19.

4 *Fatḥ al-Bārī*, vol. 8 pg. 522.

This came after Sayyidah Sawdah رَضِيَ اللهُ عَنْهَا gifted her day and night to her.

أن سودة بنت زمعة وهبت يومها لعائشة وكان النبي صلى الله عليه وسلم يقسم لعائشة  
بيومها ويوم سودة

Sawdah bint Zam‘ah gifted her day to ‘Ā’ishah. The Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would, thus, allocate for ‘Ā’ishah her day as well as Sawdah’s day.<sup>1</sup>

12. She was from the most knowledgeable and understanding women of this Ummah.

No woman has transmitted more aḥādīth from the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ than her. Al-Zuhrī رَحِمَهُ اللهُ says:

لو جمع علم عائشة إلى علم جميع النساء لكان علم عائشة أفضل

If ‘Ā’ishah’s knowledge is compared to the knowledge of all women, ‘Ā’ishah’s knowledge will be superior.

Another narration contains the wording:

لو جمع علم نساء هذه الأمة فيهن أزواج النبي صلى الله عليه وسلم كان علم عائشة أكثر  
من علمهن

If the knowledge of the women of this Ummah—including the wives of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ—was collected, ‘Ā’ishah’s knowledge would be greater than theirs.<sup>2</sup>

Maḥmūd ibn Labīd affirms:

كان أزواج النبي صلى الله عليه وسلم يحفظن من حديث النبي صلى الله عليه وسلم كثيرا ولا مثلا لعائشة وأم سلمة وكانت عائشة تفتي في عهد عمر وعثمان إلى أن ماتت  
يرحمها الله وكان الأكابر من أصحاب رسول الله صلى الله عليه وسلم وعمر وعثمان  
بعده يرسلان إليها فيسألانها عن السنن

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5212; *Ṣaḥīḥ Muslim*, Ḥadīth: 1463.

2 *Al-Sunnah*, Ḥadīth: 753; *al-Mu‘jam al-Kabīr*, Ḥadīth: 299; *al-Mustadrak*, vol. 4 pg. 12, Ḥadīth: 6734.



The wives of the Nabī ﷺ had memorised plenty aḥādīth of the Nabī ﷺ. There was no match to ‘Ā’ishah and Umm Salamah, however. ‘Ā’ishah would pass verdicts in the era of ‘Umar and ‘Uthmān and this continued until she left this world, may Allah have mercy upon her. The senior Companions of the Messenger of Allah ﷺ, including ‘Umar and ‘Uthmān, would send messengers to her to ask her about the Sunan.<sup>1</sup>

13. The Nabī ﷺ supplicated in favour of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا for the forgiveness of her former and future sins.

She herself is the reporter:

لما رأيت من النبي صلى الله عليه وسلم طيب نفس قلت يا رسول الله ادع الله لي فقال اللهم اغفر لعائشة ما تقدم من ذنبها وما تأخر ما أسرت وما أعلنت فضحكت عائشة حتى سقط رأسها في حجرها من الضحك قال لها رسول الله صلى الله عليه وسلم أيسرك دعائي فقالت وما لي لا يسرنى دعاؤك فقال صلى الله عليه وسلم والله إنها لدعائي لأمتي في كل صلاة

I once noticed that the Nabī ﷺ was in very happy mood, so I submitted, “O Messenger of Allah, supplicate to Allah in my favour.”

He supplicated, “O Allah, forgive ‘Ā’ishah for her former sins and future ones and those she did secretly and those she committed openly.” Hearing this, ‘Ā’ishah laughed and her head fell into her lap out of extreme laughter.

The Messenger of Allah ﷺ enquired from her, “Does my supplication please you?”

“Why should it not please me?!”

He ﷺ remarked, “By Allah, this is my supplication for my Ummah in every ṣalāh.”<sup>2</sup>

1 Al-Ṭabaqāt al-Kubrā, vol. 2 pg. 375.

2 Musnad al-Bazzār; Majma‘ al-Zawā’id, vol. 9 pg. 246; Ṣaḥīḥ Ibn Ḥibbān, vol. 16 pg. 47, Ḥadīth: 7111. Al-Haythamī comments, “The narrators are the narrators of Ṣaḥīḥ al-Bukhārī besides Aḥmad ibn Maṣṣūr al-Rimādī who is reliable.” Al-Albānī labels the isnād ḥasan in Silsilat al-Aḥādīth al-Ṣaḥīḥah, vol. 5 pg. 324 and al-Arnā’ūṭ concurs in Ṣaḥīḥ Ibn Ḥibbān, vol. 16 pg. 47, Ḥadīth: 7111.

14. The Messenger of Allah ﷺ testified in her favour that he only finds goodness in her.

This is a sufficient testimony. In the Slander Incident, the Messenger of Allah ﷺ announced during his public address:

والله ما علمت على أهلي إلا خيرا

By Allah, I know nothing but good of my family.<sup>1</sup>

Another narration reads:

أن رسول الله صلى الله عليه وسلم خطب الناس فحمد الله وأثنى عليه وقال ما تشيرون علي في قوم يسبون أهلي ما علمت عليهم من سوء قط

The Messenger of Allah ﷺ addressed the people. After praising and glorifying Allah, he announced, “What indication do you give me concerning those people who slander my family. I have not discovered any evil in them ever.”<sup>2</sup>

15. Her love is incumbent on every single individual.

*Ṣaḥīḥ al-Bukhārī* contains the narration:

لما جاءت فاطمة رضي الله عنها إلى النبي صلى الله عليه وسلم قال لها ألسنت تحبين ما أحب قالت بلى قال فأحبي هذه

When Fāṭimah رضي الله عنها approached the Nabī صلى الله عليه وسلم, he told her, “Do you not love what I love?”

“Definitely,” she replied.

“Then love her [i.e. ‘Ā’ishah],” he instructed.<sup>3</sup>

This clearly shows compulsion.<sup>4</sup>

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2661; *Ṣaḥīḥ Muslim*, Ḥadīth: 2770.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 7370; *Ṣaḥīḥ Muslim*, Ḥadīth: 2581. The wording is al-Bukhārī’s.

3 *Ṣaḥīḥ Muslim*, Ḥadīth: 2442. The origin appears in *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2581.

4 *Al-Ijābah li Īrād mā istadrakathu ‘Ā’ishah ‘alā al-Ṣaḥābah*, pg. 52.

16. Her home was the closest home of all the wives of the Nabī ﷺ to the Masjid.

Ibn al-Qayyim explains:

ثم بنى مسجده موضع المربرد بيده هو وأصحابه بالجريد واللين ثم بنى مسكنه ومساكن أزواجه إلى جنبه وأقربها إليه مسكن عائشة

He then built his Masjid where the *mirbad* (land used for drying dates) was situated, with his own hands and with the help of his Companions using palm branches stripped of their leaves and unburnt bricks. He then built his apartment and the apartments of his wives adjacent to it. The closest of them to the Masjid was ‘Ā’ishah’s apartment.<sup>1</sup>

Due to her house being attached to the Masjid, she was able to comb the Nabī’s ﷺ hair while he was observing i‘tikāf in the Masjid.<sup>2</sup>

17. The Nabī ﷺ did not marry anyone besides her whose parents are muhājirs.<sup>3</sup>

As a matter of fact, her entire family were Ṣaḥābah. Her father, mother, paternal grandfather Abū Quḥāfah, paternal grandmother Umm al-Khayr Salmā bint Ṣakhr, as well as her siblings were all Ṣaḥābah ﷺ.<sup>4</sup>

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1 *Zād al-Ma‘ād*, vol. 1 pg. 102.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5925; *Ṣaḥīḥ Muslim*, Ḥadīth: 297.

3 *Al-Ijābah li Īrād mā istadrakathu ‘Ā’ishah ‘alā al-Ṣaḥābah*, pg. 59.

4 Muḥammad al-Ḥāwarī: *Umm al-Mu‘minīn ‘Ā’ishah Raḍiyallāhu ‘anhā*, pg. 159.

## Praise of the Ṣaḥābah and ‘Ulamā’ for ‘Ā’ishah

### Praise of the Ṣaḥābah for ‘Ā’ishah

#### 1. ‘Umar ibn al-Khaṭṭāb

Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ stipulated 10 000 [silver coins] for the Ummahāt al-Mu’minīn and supplemented Sayyidunā ‘Ā’ishah رَضِيَ اللهُ عَنْهَا with 2 000, commenting:

إنها حبيبة رسول الله صلى الله عليه وسلم

She is certainly the beloved of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.<sup>1</sup>

#### 2. ‘Alī ibn Abī Ṭālib

Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ declared:

لو كانت امرأة تكون خليفة لكانت عائشة

Had any woman been worthy to serve as khalīfah, it would be ‘Ā’ishah.<sup>2</sup>

He also stated:

إنها لزوجة نبيكم صلى الله عليه وسلم في الدنيا والآخرة

Indeed, she is the wife of your Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the world and the Hereafter.<sup>3</sup>

#### 3. Umm Salamah

لما سمعت أم سلمة رضي الله عنها الصرخة على عائشة أرسلت جاريتها انظري ماذا صنعت فجاءت فقالت قد قضت فقالت يرحمها الله والذي نفسي بيده لقد كانت أحب الناس كلهم إلى رسول الله صلى الله عليه وسلم إلا أبوها

1 *Al-Amālī*, Ḥadīth: 242; *I’tilāl al-Qulūb*, Ḥadīth: 25; *al-Mustadrak*, vol. 4 pg. 9. Al-Ḥākim comments, “It is ṣaḥīḥ according to the standards of al-Bukhārī and Muslim but they have not documented it due to the irsāl of Muṭarrif ibn Ṭurayf.”

2 *Qiwām al-Sunnah: al-Maḥajjah*, vol. 2 pg. 401.

3 Sayf ibn ‘Umar: *al-Fitnah wa Waq‘at al-Jamal*, pg. 183; *Tārīkh al-Ṭabarī*, vol. 4 pg. 544; *al-Muntaẓam fī Tārīkh al-Mulūk wa al-Umam*, vol. 5 pg. 94; *al-Kāmil*, vol. 2 pg. 614; *al-Bidāyah wa al-Nihāyah*, vol. 10 pg. 472; *Nihāyat al-Arab*, vol. 20 pg. 50.

When Umm Salamah رَضِيَ اللَّهُ عَنْهَا heard the call for help over ‘Ā’ishah, she sent her slave girl saying, “See what has happened to her!” She returned and informed her that ‘Ā’ishah has passed on<sup>1</sup> hearing which Umm Salamah remarked, “May Allah have mercy on her. By the Being in whose Hand is my life, she was the most beloved of all people to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ besides her father.”<sup>2</sup>

Another narration reads:

أذهب عنك يا عائشة فما كان على ظهر الأرض نسمة أحب إلى رسول الله صلى الله عليه وسلم منك ثم قالت أستغفر الله غير أبيها

May He remove from you [difficulty], O ‘Ā’ishah! There was no soul on the face of the earth more beloved to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ than you. She continued: I seek Allah’s forgiveness, besides her father.<sup>3</sup>

Ziyād sent wealth to the wives of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and favoured Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا above the others. The messenger began apologising to Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا for this, upon which she acknowledged:

لقد كان يفضلها من كان أعظم علينا تفضيلا من زياد رسول الله صلى الله عليه وسلم

Someone more respected in our eyes than Ziyād, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, would favour her considerably.<sup>4</sup>

#### 4. Ibn ‘Abbās

When Sayyidunā Ibn ‘Abbās رَضِيَ اللَّهُ عَنْمَا entered her presence during her fatal illness, he told her:

1 *Qaḍat*: she completed her time. The word *qaḍā* has many meanings in language, which boil down to the termination of, completion of, or separation from a thing. Al-Zujāj: *Ma‘ānī al-Qur’ān wa l-rābuhū*, vol. 4 pg. 222; *Tafsīr al-Rāghib al-Aṣḥānī*, vol. 1 pg. 302; *Mashāriq al-Anwār*, vol. 2 pg. 189; *Lisān al-‘Arab*, vol. 7 pg. 223.

2 *Musnad Abī Dāwūd al-Ṭayālīsī*, vol. 3 pg. 185, Ḥadīth: 1718; *Ḥilyat al-Awliyā’*, vol. 2 pg. 44. The isnād has been declared ṣaḥīḥ by al-Būṣīrī in *Ithāf al-Khiyarah al-Maharah*, vol. 7 pg. 248.

3 *Al-Sunnah*, Ḥadīth: 1234.

4 *Al-Mu‘jam al-Awsaṭ*, vol. 3 pg. 114, Ḥadīth: 2651. Al-Haythamī classified the isnād ḥasan in *Majma‘ al-Zawā‘id*, vol. 9 pg. 245.

كنت أحب نساء رسول الله صلى الله عليه وسلم إليه ولم يكن يحب إلا طيبا

You were the most beloved wife to the Messenger of Allah ﷺ and he would only love someone pure and faithful.<sup>1</sup>

He comforted her with the words:

زوجة رسول الله صلى الله عليه وآله وسلم ولم يتزوج بكرا غيرك ونزل عذرك من السماء

[You are] the wife of the Messenger of Allah ﷺ, he never married a virgin besides you, and your innocence was revealed from the sky.<sup>2</sup>

Another narration has the wording:

يا أم المؤمنين تقدمين على فرط صدق على رسول الله صلى الله عليه وسلم وعلى أبي بكر

O Mother of the Believers, you are approaching a truthful predecessors<sup>3</sup>, the Messenger of Allah ﷺ and Abū Bakr.<sup>4</sup>

During his dialogue and debate with the Khawārij, he explained:

وأما قولكم قاتل فلم يسب ولم يغنم أتسبون أمكم عائشة ثم تستحلون منها ما يستحل من غيرها فلئن فعلتم لقد كفرتم وهي أمكم ولئن قلتم ليست بأمننا لقد كفرتم فإن الله

1 *Musnad Aḥmad*, vol. 1 pg. 276, Ḥadīth: 2496; *Musnad Abī Ya'ālā*, vol. 5 pg. 57, Ḥadīth: 2648; *Ṣaḥīḥ Ibn Ḥibbān*, vol. 16 pg. 41, Ḥadīth: 7108; *al-Mu'jam al-Kabīr*, vol. 10 pg. 321, Ḥadīth: 10783. Aḥmad Shākir labelled the isnād ṣaḥīḥ in *Taḥqīq Musnad Aḥmad*, vol. 4 pg. 169. Al-Albānī labelled it ṣaḥīḥ li ghayriḥ in *Ṣaḥīḥ Mawāriḍ al-Zam'ān*, Ḥadīth: 1893.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4753.

3 Al-faraṭ: one who goes ahead of those coming and prepares for them what they are in need of. Here it comes in the meaning of forerunner in reward and intercession. *Muqaddamat Faṭḥ al-Bārī*, pg. 166.

4 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3771. Al-'Aynī clarifies:

مطابقتها للترجمة من حيث إن ابن عباس قطع لعائشة بدخول الجنة إذ لا يقال ذلك إلا بتوقيف وهذه فضيلة عظيمة

The conformity of the ḥadīth with the heading is from the angle that Ibn 'Abbās emphatically affirmed entry into Jannah for 'Ā'ishah. This cannot be said without hearing it directly from the Messenger of Allah ﷺ. And this is a magnificent virtue. *'Umdat al-Qārī*, vol. 16 pg. 251.

يقول النَّبِيُّ أُولَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ فَأَنْتُمْ تَدُورُونَ بَيْنَ ضَلَالتَيْنِ  
أَيُّهُمَا صَرْتُمْ إِلَيْهَا صَرْتُمْ إِلَىٰ ضَلَالةٍ فَانظُرْ بَعْضَهُمْ إِلَىٰ بَعْضٍ قُلْتَ أَخْرَجْتَ مِنْ هَذِهِ قَالُوا  
نعم

“With regards to your issue that he [‘Alī] fought but neither took prisoners nor spoils of war. Will you enslave your mother ‘Ā’ishah and then regard her as permissible as you regard others besides her? If you do this then you have definitely committed disbelief as she is your mother. Alternatively, if you declare that she is not your mother, then you have fallen into disbelief for certainly Allah declares: *The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers.*<sup>1</sup> You therefore oscillate between two deviances, whichever of them you opt for, you fall into deviation.”

Hearing this, they simply looked at one another [dumbfounded].

I asked, “Have I clarified this point?”

“Yes,” they replied.<sup>2</sup>

## 5. Usayd ibn Ḥuḍayr

Sayyidunā Usayd ibn Ḥuḍayr رَضِيَ اللهُ عَنْهُ addressed Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا:

جزاك الله خيرا فوالله ما نزل بك أمر قط إلا جعل الله لك منه مخرجا وجعل للمسلمين  
فيه بركة

May Allah reward you abundantly. By Allah, no calamity ever befell you except that Allah opened an exit for you and converted it into blessings for the Muslims.”<sup>3</sup>

1 Sūrah al-Aḥzāb: 6.

2 *Sunan al-Nasa’ī*, vol. 5 pg. 165, Ḥadīth: 8575; *al-Mu’jam al-Kabīr*, vol. 10 pg. 257, Ḥadīth: 10598; *al-Mustadrak*, vol. 2 pg. 164; *Sunan al-Bayhaqī*, vol. 8 pg. 179, Ḥadīth: 17186. Ibn Taymiyyah authenticates the isnād in *Minhāj al-Sunnah al-Nabawiyyah*, vol. 8 pg. 530. Al-Haythamī comments in *Majma’ al-Zawā’id*, vol. 6 pg. 242, “His narrators are the narrators of *Ṣaḥīḥ al-Bukhārī*.” Al-Wādī’ labels it ḥasan in *al-Ṣaḥīḥ al-Musnad*, Ḥadīth: 711.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3773; *Ṣaḥīḥ Muslim*, Ḥadīth: 367.

Another narration has the wording:

ما هي بأول بركتكم يا آل أبي بكر

This is not your first blessing, O family of Abū Bakr.<sup>1</sup>

## 6. ‘Ammār ibn Yāsir

Sayyidunā ‘Ammār ibn Yāsir رَضِيَ اللَّهُ عَنْهُ shouted:

ما تريد من حبيبة رسول الله صلى الله عليه وسلم ما تريد من أم المؤمنين فأنا أشهد أنها  
زوجته في الجنة

What do you want with the Beloved of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? What do you want from Umm al-Mu’minīn? I bear testimony that she is his wife in Jannah.”

He made this statement in the presence of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ who remained silent and listened on.<sup>2</sup>

He also affirmed:

إنها زوجته في الدنيا والآخرة

She is his wife in the world and the Hereafter.<sup>3</sup>

A man insulted Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا in the presence of Sayyidunā ‘Ammār ibn Yāsir رَضِيَ اللَّهُ عَنْهُ. He yelled:

اغرب مقبوحا منبوحا أتؤذي حبيبة رسول الله صلى الله عليه وسلم

Get lost, disgraced and humiliated. Are you harming the beloved of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?<sup>4</sup>

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 334; *Ṣaḥīḥ Muslim*, Ḥadīth: 367.

2 *Faḍā’il al-Ṣaḥābah*, vol. 2 pg. 868.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3772.

4 *Jāmi’ al-Tirmidhī*, Ḥadīth: 3888.



## 7. Ḥassān ibn Thābit

Sayyidunā Ḥassān ibn Thābit رَضِيَ اللَّهُ عَنْهُ praises Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا in his poem:

حصان رزان ما تزن بريبة      وتصبح غرثى من لحوم الغوافل

Chaste<sup>1</sup>, composed<sup>2</sup>, unblemished<sup>3</sup> with suspicion.

You wake up hungry<sup>4</sup> from the flesh of the unaware.

Until he says:

مهذبة قد طيب الله خيمها      وطهرها من كل سوء وباطل

Cultured, Allah has perfumed her pavilions,

and purified it from every evil and falsehood.<sup>5</sup>

## 8. ‘Abd Allāh ibn al-Zubayr

When Sayyidunā Ibn al-Zubayr رَضِيَ اللَّهُ عَنْهُ would report from Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, he would announce:

والله لا تكذب عائشة على رسول الله صلى الله عليه وسلم أبدا

By Allah, ‘Ā’ishah never ever falsely attributed anything to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.<sup>6</sup>

## 9. Abū Ayyūb al-Anṣārī<sup>7</sup>

Sayyidah Umm Ayyūb told her husband Sayyidunā Abū Ayyūb رَضِيَ اللَّهُ عَنْهُ:

1 Ḥaṣān: chaste. *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 1 pg. 397.

2 Razān: woman of endurance, dignity, and chastity. *Lisān al-‘Arab*, vol. 13 pg. 179.

3 Mā tuzannu: you are not accused. *Lisān al-‘Arab*, vol. 13 pg. 200.

4 Gharthā: hungry. *Mukhtār al-Ṣiḥāh*, pg. 471.

5 Dīwān Ḥassān ibn Thābit, pg. 190.

6 *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 69.

7 He is Khālid ibn Zayd ibn Kulayb, Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ. The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ chose to stay at his place from all the Banū al-Najjār. He was present at al-‘Aqabah and Badr and all the other battles. ‘Alī رَضِيَ اللَّهُ عَنْهُ appointed him as governor over Baṣrah. He witnessed alongside him the Battle against the Khawārij and waged war against Constantinople alongside Yazīd. He passed away in 50 A.H or thereafter. *Siyar A’lām al-Nubalā’*, vol. 2 pg. 402; *al-Iṣābah*, vol. 2 pg. 234.

يا أبا أيوب أما تسمع ما يقوله الناس في عائشة رضي الله عنها قال نعم وذلك الكذب  
أكنت فاعلة ذلك يا أم أيوب قالت لا والله ما كنت لأفعله قال فعائشة والله خير منك

“O Abū Ayyūb, have you not heard what people are accusing ‘Ā’ishah رَضِيَ اللهُ عَنْهَا of?”

“Yes, but it is a blatant lie,” he confirmed. “Would you commit the shameless act, O Umm Ayyūb?”

“Never, by Allah, I would never.”

“‘Ā’ishah is far superior to you, by Allah,” he proclaimed.<sup>1</sup>

### Praise of the ‘Ulamā’ for ‘Ā’ishah

None from the Ahl al-Sunnah disagree in praising Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and recognising her virtue. Nonetheless, we desire to list some of their declarations, notwithstanding the diverse *madhāhib* (schools of thought), *masālik* (policies), and *manāhij* (methodologies); from the early scholars, latter scholars, and contemporary scholars. Some are adherents of the various *fiqhī* schools of thought, others are masters in ‘*aqīdah*, other are mystics, etc. This is to emphasise the anomaly, deviation, and irregularity of those who oppose them. Hereunder, their declarations are listed:

#### 1. ‘Ubayd ibn ‘Umayr (d. 68 A.H)

قدم رجل فسأل عبید بن عمیر کیف كان وجد الناس علی عائشة فقال كان فيهم وكان ثم  
قال أما إنه لا يحزن عليها إلا من كانت أمه

A person arrived and enquired from ‘Ubayd ibn ‘Umayr, “How were people’s emotions at ‘Ā’ishah’s demise?”

He replied, “They were extremely grief stricken.”

He then declared, “Harken, only the person whose mother she was will grieve over her.”<sup>2</sup>

1 *Tafsīr Ibn Abī Ḥātim*, vol. 8 pg. 2546; *Tārīkh Dimashq*, vol. 16 pg. 48.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 78.

## 2. ʿĪsā ibn Ṭalḥah<sup>1</sup> (d. 100 A.H)

ʿĪsā ibn Ṭalḥah رَحِمَهُ اللهُ asserted:

عائشة زوج النبي صلى الله عليه وسلم في الجنة

ʿĀʾishah will be the wife of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in Jannah.<sup>2</sup>

## 3. Al-Shaʿbī (d. 103 A.H)

قال رجل للشعبي كل أمهات المؤمنين أحب إلي من عائشة فقال له الشعبي أما أنت فقد خالفت رسول الله صلى الله عليه وسلم هي كانت أحبهن إليه

A person told al-Shaʿbī, “All the Ummahāt al-Muʾminīn are more beloved to me than ʿĀʾishah.”

Al-Shaʿbī reprimanded him, “You have opposed the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as she was the most beloved to him from them all.”<sup>3</sup>

## 4. Abū Bakr al-Khallāl<sup>4</sup> (d. 311 A.H)

Abū Bakr al-Khallāl رَحِمَهُ اللهُ remarked:

صدقت أم المؤمنين رضوان الله عليها المبرأة من عند الله عز وجل

Umm al-Muʾminīn spoke the truth—may Allah’s pleasure be upon her—the exonerated from the side of Allah—the Mighty and Majestic.<sup>5</sup>

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1 He is ʿĪsā ibn Ṭalḥah ibn ʿUbayd Allāh, Abū Muḥammad al-Madanī. He was from the tolerant esteemed reliable scholars. He visited Muʿāwiyah رَحِمَهُ اللهُ. He passed away in 100 A.H. *Siyar Aʿlām al-Nubalāʾ*, vol. 4 pg. 367; *Shadharāt al-Dhahab*, vol. 1 pg. 113.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 8 pg. 79.

3 *Al-Muʿjam al-Kabīr*, vol. 23 pg. 182.

4 He is Aḥmad ibn Muḥammad ibn Hārūn, Abū Bakr al-Khallāl al-Ḥanbalī. The Imām, the ʿAllāmah, the Ḥāfiẓ, the Jurist, the Shaykh and ʿĀlim of the Ḥanābilah. He spent his life in compiling the madhhab of Imām Aḥmad. He authored *al-ʿIlal* and *al-Jāmiʿ li ʿUlūm al-Imām Aḥmad*. It is said that no book like it was authored in any madhhab. He passed away in 311 A.H. *Ṭabaqāt al-Ḥanābilah*, vol. 2 pg. 11; *Siyar Aʿlām al-Nubalāʾ*, vol. 14 pg. 297.

5 *Al-Sunnah*, vol. 2 pg. 340.

## 5. Al-Ājurri (d. 360 A.H)

Al-Ājurri رَحِمَهُ اللهُ wrote:

أعلموا رحمنا الله وإياكم أن عائشة رضي الله عنها وجميع أزواج رسول الله صلى الله عليه وسلم أمهات المؤمنين فضلهن الله عز وجل برسوله صلى الله عليه وسلم أولهن خديجة رضي الله عنها... وبعدها عائشة رضي الله عنها شرفها عظيم وخطرها جليل... زوجة النبي صلى الله عليه وسلم في الدنيا والآخرة

Realise—may Allah have mercy upon us and you—that ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and all of the wives of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are Mothers of the Believers. Allah—the Mighty and Majestic—conferred virtue upon them by virtue of His Messenger رَضِيَ اللهُ عَنْهُ. The first of them is Khadijah رَضِيَ اللهُ عَنْهَا. After her comes ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. Her honour is grand and her significance is remarkable. She is the consort of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in this world and the Hereafter.<sup>1</sup>

He also wrote:

لقد خاب وخسر من أصبح وأمسى وفي قلبه بغض لعائشة رضي الله عنها أو لأحد من أصحاب رسول الله صلى الله عليه وسلم أو لأحد من أهل بيت رسول الله صلى الله عليه وسلم عليه وسلم فرضي الله عنهم أجمعين ونفعا بحبهم

Unsuccessful and deprived is the one who passes his days harbouring enmity for ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, or any of the Companions of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, or any of his household members. May Allah be pleased with them all and make their love advantageous for us.<sup>2</sup>

## 6. Ibn Shāhīn (d. 385 A.H)

Ibn Shāhīn رَحِمَهُ اللهُ stated:

ولعائشة من الفضائل ما يكثر ذكرها ما لم يشاركها في ذلك أحد فيه فنزل القرآن ببراءتها ست عشرة آية متواليه ومنه تواتر مزاح النبي صلى الله عليه وسلم معها بأشياء كثيرة ومنه تدللها عليه بكلام لم يفصح به أحد لرسول الله ومنه أنه أجمع أكثر أصحاب رسول الله

1 *Al-Sharīah*, vol. 5 pg. 2394.

2 *Al-Sharīah*, vol. 5 pg. 2428.

صلى الله عليه وسلم أنها كانت من أحب الخلق إلى رسول الله صلى الله عليه وسلم كما روته أم سلمة وعمار وغيرهما ومنه قول النبي صلى الله عليه وسلم فضل عائشة على النساء كفضل الثريد على سائر الطعام ومنه سباق النبي صلى الله عليه وسلم لها ومنه أنها سمعته يقول في يوم من الأيام فقدتها فقال واعروساه فجمعها الله عز وجل عليه وغير ذلك

‘Ā’ishah has plenty virtues—listing them all is a lengthy task—in which no one partners her. The Qur’ān, sixteen verses in concession, were revealed to exonerate her. One virtue is the frequency of the Nabī’s ﷺ humour with her in many aspects. Another is her flirtatious dialogue with the Messenger of Allah ﷺ, and no one ever spoke to him in this manner. Another virtue is that majority of the Ṣaḥābah of the Messenger of Allah ﷺ have unanimously agreed that she was one of the most beloved of creation to the Messenger of Allah ﷺ, as reported by Umm Salamah, ‘Ammār’, and others. Another merit is the Nabī’s ﷺ statement, “The virtue of ‘Ā’ishah over other women is like the virtue of tharīd over other foods.” Another is the Nabī ﷺ racing with her. Another virtue is that she heard him saying one day when he was missing her, “O my bride,” hence Allah—the Mighty and Majestic—joined her with him. And the list goes on.<sup>1</sup>

## 7. Abū Nu‘aym<sup>2</sup> (d. 430 A.H)

Abū Nu‘aym رَحِمَهُ اللهُ said:

كانت للدنيا قالية وعن سرورها لاهية وعلى فقد أليفتها باكية

She detested the world, was oblivious of its pleasure, and cried over the loss of her intimate friend.<sup>3</sup>

He says at another place:

1 Ibn Shāhīn: *Sharḥ Madhāhib Ahl al-Sunnah*, pg. 303.

2 He is Aḥmad ibn ‘Abd Allāh ibn Aḥmad, Abū Nu‘aym al-Aṣḥabānī. The Ḥāfiẓ, the Muḥaddith of the era. He was born in 336 A.H. He was a Ḥāfiẓ and is the sole narrator of many lofty chains. The Ḥuffāz travelled to meet him. Among his books is *Ḥilyat al-Awliyā’* and *Ma’rifat al-Ṣaḥābah*. He passed away in 430 A.H. *Siyyar A’lām al-Nubalā’*, vol. 17 pg. 453; *Wafiyāt al-A’yān*, vol. 7 pg. 372.

3 *Ḥilyat al-Awliyā’ wa Ṭabaqāt al-Aṣḥiyā’*, vol. 2 pg. 44.

ولعائشة من الفضائل التي لم يشركها فيها أحد ما يكثُر ويطول منه تنزيل القرآن ببراءتها ست عشرة آية متوالية ومنها تواتر مزاح النبي صلى الله عليه وسلم معها بأشياء كثيرة ومنها تدللها بكلام لم يفصح به أحد لرسول الله صلى الله عليه وسلم ومنه أجمع أكثر أصحاب رسول الله صلى الله عليه وسلم أنها كانت من أحب الخلق إلى رسول الله صلى الله عليه وسلم كما روته أم سلمة وعمار بن ياسر وغيرهما ومنه سباق النبي صلى الله عليه وسلم لها ومنه أنه سمع في يوم من الأيام فقدها فقال واعروساه فجمعها الله عليه في غير ذلك من مناقبها

‘Ā’ishah has plenty virtues in which no one partners her, which are innumerable and numerous. One is the Qur’ān, sixteen verses in concession, revealed to exonerate her. Another is the constancy of the Nabī’s ﷺ humour with her in many aspects. Another is her coquettish behaviour with the Messenger of Allah ﷺ with such speech no one ever spoke to the Messenger of Allah. Another virtue is that majority of the Ṣaḥābah of the Messenger of Allah ﷺ have unanimously agreed that she was among the most beloved creation to the Messenger of Allah ﷺ, as reported by Umm Salamah, ‘Ammār’ ibn Yāsir, and others. Another virtue is the Nabī’s ﷺ racing with her. Another virtue is that he was heard exclaiming one day when missing her, “O my bride,” hence Allah—the Mighty and Majestic—joined her with him. And the list goes on.<sup>1</sup>

## 8. Ibn Baṭṭāl (d. 449 A.H)

Ibn Baṭṭāl comments on the Messenger of Allah ﷺ statement, “She is certainly the daughter of Abū Bakr”:

ففي هذا إشارة إلى التفضيل بالشرف والفهم

This contains indication to her virtue in eminence and understanding.<sup>2</sup>

## 9. Ibn Ḥazm (d. 456 A.H)

Ibn Ḥazm رَحِمَهُ اللهُ explains:

1 Abū Nu‘aym: *Faḍā’il al-Khulafā’*, pg. 133.

2 Ibn Baṭṭāl: *Sharḥ Ṣaḥīḥ al-Bukhārī*, vol. 7 pg. 94.

فصح أن كلامه عليه السلام في أحب الناس إليه وحي أوحاه الله تعالى إليه ليكون كذلك ويخبر بذلك لا عن هوى له ومن ظن ذلك فقد كذب الله تعالى لكن لاستحقاقها لذلك الفضل في الدين والتقديم فيه على جميع الناس والموجب لأن يحبها رسول الله صلى الله عليه وسلم أكثر من محبته لجميع الناس فقد فضلها رسول الله صلى الله عليه وسلم على أبيها وعلى عمرو وعلى علي وعلى فاطمة تفضيلا ظاهرا بلا شك

It is authentically established that his—upon him be peace—statement regarding the most beloved person to him is revelation revealed upon him by Allah ﷻ for it to be such. He informs of this, not out of his own desire. Whoever supposes this has indeed belied Allah ﷻ. More accurately, it is due to her being worthy of this superiority in Dīn and enjoying preference over all people which necessitates that the Messenger of Allah ﷺ loves her more than he loves all people. The Messenger of Allah ﷺ has indeed awarded her superiority over her father, over ‘Amr, over ‘Alī, and over Fāṭimah, clearly without any doubt.<sup>1</sup>

## 10. Al-Bayhaqī (d. 458 A.H)

Al-Bayhaqī رَحِمَهُ اللهُ writes:

وأنزل في براءة عائشة بنت الصديق مما رميت به في قوله إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ إِلَى آخِرِ الْآيَاتِ فَهِيَ تَتْلَى فِي مَسَاجِدِ الْمُسْلِمِينَ وَفِي صَلَوَاتِهِمْ وَفِي مَحَارِبِهِمْ وَتَكْتُبُ فِي مَصَاحِفِهِمْ وَأَلْوَا حِهِمْ إِلَى يَوْمِ الدِّينِ وَفِيهَا بَيَانُ عَفْتِهَا وَحِصَانَتِهَا وَطَهَارَتِهَا وَكِبِيرِ إِثْمٍ مِنْ رَمَاهَا وَعَظِيمِ عَذَابِهِ وَلَعْنِهِ فِي الدُّنْيَا وَالْآخِرَةِ وَكَفَى لَهَا بِذَلِكَ شَرَفًا وَلَمَنْ وَقَعَ فِيهَا عَذَابًا مَّعْدَا وَلَعْنَا مُتَتَابِعًا عَاجِلًا وَأَجَلًا

To exonerate ‘Ā’ishah bint al-Ṣiddīq from the slander aimed at her, her innocence was revealed in His statement: Indeed, those who came with falsehood are a group among you<sup>2</sup> till the end of the verses. These will be recited in the Masājid of the Muslims, their ṣalāhs, and their miḥrābs and written in their muṣḥafs and tablets until the Day of Resurrection. It highlights her chastity, loyalty, purity, as well as the enormity of the sin of one who slanders her, his enormous

1 Al-Faṣl fī al-Milal wa al-Ahwā’ wa al-Niḥal, vol. 4 pg. 95. Study the discussion on superiority which will appear shortly.

2 Sūrah al-Nūr: 11.

punishment, and him being accursed in the world and the Hereafter—and this is sufficient nobility for her. Finally, for the one who slanders her, a punishment with continuous curse, instant and delayed, will be his recompense.<sup>1</sup>

### 11. Abū al-Qāsim Ismā‘īl al-Aṣbahānī<sup>2</sup> (d. 535 A.H)

Abū al-Qāsim Ismā‘īl al-Aṣbahānī رَحْمَةُ اللَّهِ declares:

وَأَنْ عَائِشَةَ الصَّدِيقَةِ بِنْتِ الصَّدِيقِ حَبِيبَةِ اللَّهِ مَبْرُوءَةٌ مِنْ كُلِّ دَنْسٍ طَاهِرَةٌ مِنْ كُلِّ رِيْبَةٍ  
فَرْضِي اللَّهُ عَنْهَا وَعَنْ جَمِيعِ أَزْوَاجِ رَسُولِ اللَّهِ

‘Ā’ishah—al-Ṣiddīqah bint al-Ṣiddīqah, the Beloved of Allah’s beloved—is exonerated from every filth and pure from every doubt. May Allah be pleased with her and all the wives of the Messenger of Allah.<sup>3</sup>

### 12. Al-Zamakhsharī (d. 538 A.H)

Al-Zamakhsharī رَحْمَةُ اللَّهِ points out:

وَلَوْ فَلَيْتَ الْقُرْآنَ وَفَتَشْتَ عَمَّا أَوْعَدَ اللَّهُ بِهِ الْعَصَاةَ لَمْ تَرَ اللَّهَ عَزَّ وَجَلَّ قَدْ غَلِظَ فِي شَيْءٍ  
تَغْلِيظَهُ فِي إِفْكِ عَائِشَةَ

If you search the Qur’ān and examine the warnings Allah sounded for the disobedient, you will not see Allah—the Mighty and Majestic—exhibiting the amount of sternness in anything the way He displayed in the slander against ‘Ā’ishah.<sup>4</sup>

### 13. Al-Rāzī (d. 606 A.H)

Al-Rāzī رَحْمَةُ اللَّهِ concludes:

1 Al-‘Itiqād, pg. 325.

2 He is Ismā‘īl ibn Muḥammad ibn al-Faḍl, Abū al-Qāsim al-Aṣbahānī. The Great Ḥāfiẓ, the Shaykh of Islam. Born in 457 A.H, he rose to become the Imām of the scholars of his time. He was given the title *Qiwām al-Sunnah*. He dictated and authored, declared [narrators] reliable and unreliable, and was one of the masters of Arabic. *Al-Targhīb wa al-Tarhīb* is one of his masterpieces. He passed away in 535 A.H. *Siyar A‘lām al-Nubalā’*, vol. 20 pg. 80; *Shadharāt al-Dhahab*, vol. 4 pg. 104.

3 *Qiwām al-Sunnah: al-Ḥujjah fī Bayān al-Maḥajjah*, vol. 1 pg. 248.

4 *Al-Ijābah li Īrād mā istadrakathu ‘Ā’ishah ‘alā al-Ṣaḥābah*, pg. 59, 60.



فيعلم بذلك أن أزواج الرسول عليه الصلاة والسلام هن معه في الجنة وقد وردت الأخبار بذلك ويحتمل أن يكون المراد بشرط اجتناب الكبائر والتوبة والأول أولى لأننا إنما نحتاج إلى الشرط إذا لم يمكن حمل الآية عليه أما إذا أمكن فلا وجه لطلب الشرط وهذا يدل على أن عائشة رضي الله عنها تصير إلى الجنة

It is comprehended from this that the wives of the Messenger—may salutations and peace be upon him—will be with him in Jannah. Many traditions have asserted this. It is probable that the purport is with the condition of avoiding major sins and repentance. The first is, nevertheless, more worthy of acceptance since we are only in need of a condition when application of the verse is not possible. On the other hand, when application of the verse is possible, then there is no reason to search for a condition. This denotes that ‘Ā’ishah رَضِيَ اللهُ عَنْهَا will go to Jannah.<sup>1</sup>

#### 14. Ibn Qudāmah<sup>2</sup> (d. 620 A.H)

Ibn Qudāmah رَحِمَهُ اللهُ guides:

ومن السنة الترضي عن أزواج رسول الله صلى الله عليه وسلم أمهات المؤمنين المطهرات المبرآت من كل سوء أفضلهن خديجة بنت خويلد وعائشة بنت الصديق التي برأها الله في كتابه زوج النبي صلى الله عليه وسلم في الدنيا والآخرة فمن قذفها بما برأها الله منه فقد كفر بالله العظيم

From the Sunnah is to be pleased with the wives of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the Ummahāt al-Mu’minīn, the pure and exonerated from every evil. The most superior of them is Khadījah bint Khuwaylid and ‘Ā’ishah bint al-Şiddīq whose innocence was declared by Allah in His Book. She is the wife of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the world and the Hereafter. Therefore, whoever slanders her with that which Allah has exonerated her from has indeed disbelieved in Allah, the Great.<sup>3</sup>

1 Al-Rāzī: *Mafātih al-Ghayb*, vol. 23 pg. 355.

2 He is ‘Abd Allāh ibn Aḥmad ibn Qudāmah, Abū Muḥammad al-Maqdisī. The Shaykh of Islam, the Jurist, the Ascetic. He was born in 541 A.H. He was one of the Imāms of the Ḥanābilah at Jāmi’ Dimashq. He was reliable, an authority, pious, a worshipper, and upon the established principle of the Salaf. He authored *al-Mughnī* and *al-Kāfi*. He passed away in 620 A.H. Ibn Rajab: *Dhayl Ṭabaqāt al-Ḥanābilah*, vol. 3 pg. 281; *Siyar A’lām al-Nubalā’*, vol. 22 pg. 166.

3 Ibn Qudāmah al-Maqdisī: *Lam’at al-I’tiqād*, pg. 40.

## 15. Ibn ‘Asākir<sup>1</sup> (d. 620 A.H)

Ibn ‘Asākir رَحِمَهُ اللهُ deduces:

وفي اختيارهن النبي صلى الله عليه وسلم مع ضيقة العيش دليل فضلهن وتوفيقهن  
وتقديم عائشة دليل على محبته لها أشد من غيرها

Them choosing the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ despite the ruggedness of life is proof for their virtue and their good fortune. Beginning with ‘Ā’ishah is proof for his love for her, more intense than the others.<sup>2</sup>

## 16. Ibn al-Athīr (d. 630 A.H)

Ibn al-Athīr رَحِمَهُ اللهُ said:

ولو لم يكن لعائشة من الفضائل إلا قصة الإفك لكفى بها فضلا وعلو مجد فإنها نزل فيها  
من القرآن ما يتلى إلى يوم القيامة

Had there been no other virtue to ‘Ā’ishah’s name besides the Slander Incident, it was sufficient for her eminence and great magnificence for certainly a portion of the Qur’ān was revealed about her which will be recited till the Day of Qiyāmah.<sup>3</sup>

## 17. Al-Āmudī<sup>4</sup> (d. 631 A.H)

Al-Āmudī رَحِمَهُ اللهُ confirms:

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1 He is ‘Abd al-Raḥmān ibn Muḥammad ibn al-Ḥasan, Abū Maṣṣūr al-Dimashqī. The Great Imām, the Shaykh of the Shawāfi’. He was born in 550 A.H. He was an Imām, a worshipper, and pious. He taught in al-Jārūkhiyyah, then al-Ṣalāḥiyyah, and was the first to teach in al-‘Athrāwiyyah. Kitāb al-Arba‘īn is authored by him. He died in 620 A.H. *Siyar A‘lām al-Nubalā’*, vol. 22 pg. 187; *Ṭabaqāt al-Shāfi‘iyyah al-Kubrā*, vol. 8 pg. 175.

2 *Al-Arba‘īn fī Manāqib Ummahāt al-Mu‘minīn Raḥmat Allah ‘alayhinna Ajma‘īn*, pg. 90.

3 *Usd al-Ghābah*, vol. 7 pg. 186.

4 He is ‘Alī ibn Muḥammad ibn Sālim, al-Āmudī al-Shāfi‘ī. The Uṣūlī and Mutakallim (Master in ‘aqīdah). He was born in 551 A.H. He mastered the sciences of logic and ‘aqīdah and rose to become the Shaykh of the Mutakallimīn of his era. The King al-Mu‘azzam ibn al-‘Ādil handed over to him the teaching of al-‘Azīziyyah. Al-Iḥkām fī Uṣūl al-Aḥkām is his book. He died in 631 A.H. *Ṭabaqāt al-Shāfi‘iyyah*, vol. 8 pg. 306; *Siyar A‘lām al-Nubalā’*, vol. 22 pg. 364.

## ذهب أهل السنة وأصحاب الحديث إلى أن عائشة أفضل نساء العالمين

The Ahl al-Sunnah and the Masters of Ḥadīth are of the opinion that ‘Ā’ishah is the most superior female in the universe.<sup>1</sup>

### 18. Al-Qurṭubī (d. 671 A.H)

Al-Qurṭubī رَحِمَهُ اللهُ reports:

قال بعض أهل التحقيق إن يوسف عليه السلام لما رمي بالفاحشة برأه الله على لسان صبي في المهد وإن مريم لما رميت بالفاحشة برأها الله على لسان ابنها عيسى صلوات الله عليه وإن عائشة لما رميت بالفاحشة برأها الله تعالى بالقرآن فما رضي لها ببراءة صبي ولا نبي حتى برأها الله بكلامه من القذف والبهتان

A researcher has observed: When Yūsuf عَلَيْهِ السَّلَام was accused of fornication, Allah exonerated him on the tongue of a child in the cradle. When Maryam was accused of fornication, Allah exonerated her on the tongue of her son, Ṭsā, may Allah’s salutations be upon him. When ‘Ā’ishah was accused of adultery, Allah رَضِيَ اللهُ عَنْهَا exonerated her with the Qur’ān. He was not pleased with the exoneration of a child or a Nabī. Allah declared her innocence with His Speech from slander and defamation.<sup>2</sup>

### 19. Al-Nawawī (d. 676 A.H)

Al-Nawawī رَحِمَهُ اللهُ states:

وفيه فضيلة عائشة ورجحانها على جميع أزواجه الموجودات ذلك الوقت وكن تسعا إحداهن عائشة رضي الله عنها وهذا لا خلاف فيه بين العلماء وإنما اختلفوا في عائشة وخديجة رضي الله عنهما

This contains a great virtue of ‘Ā’ishah and her preference over all his wives that were alive at the time, all in all nine in number, one of them being ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. There is no dispute in this among the ‘Ulamā’. They only differ regarding ‘Ā’ishah and Khadijah رَضِيَ اللهُ عَنْهَا.<sup>3</sup>

1 Al-Āmudī: *Abkār al-Afkār fī Uṣūl al-Dīn*, vol. 5 pg. 291.

2 *Tafsīr al-Qurṭubī*, vol. 12 pg. 212.

3 *Sharḥ Muslim*, vol. 4 pg. 139.

He also said:

روى عنها خلق كثير من الصحابة والتابعين وفضائلها ومناقبها مشهورة معروفة

A great amount of Ṣaḥābah and Tābi‘īn transmitted from her. Her virtues and merits are famous and well-known.<sup>1</sup>

He comments on the ḥadīth: “Who is the most beloved person to you?” He replied, “‘Ā’ishah.”

هذا تصريح بعظيم فضائل أبي بكر وعمر وعائشة رضي الله عنهم

This is a declaration of the great virtues of Abū Bakr, ‘Umar, and ‘Ā’ishah رَضِيَ اللهُ عَنْهُم.<sup>2</sup>

## 20. Ibn Taymiyyah (d. 728 A.H)

Ibn Taymiyyah رَحِمَهُ اللهُ explains:

أهل السنة عندهم أن أهل بدر كلهم في الجنة وكذلك أمهات المؤمنين عائشة وغيرها

The Ahl al-Sunnah hold the belief that all the participants of Badr are in Jannah. Likewise, the Ummahāt al-Mu‘minīn: ‘Ā’ishah and others.<sup>3</sup>

## 21. Ibn Sayyid al-Nās<sup>4</sup> (d. 734 A.H)

Ibn Sayyid al-Nās رَحِمَهُ اللهُ declares:

وكانت فضائلها جمة ومناقبها كثيرة

Her virtues are numerous and her merits are abundant.<sup>5</sup>

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1 Al-Nawawī: *Tahdhīb al-Asmā’ wa al-Lughāt*, vol. 1 pg. 943.

2 Sharḥ Muslim, vol. 15 pg. 153.

3 *Minhāj al-Sunnah al-Nabawiyah*, vol. 4 pg. 309, 310.

4 He is Muḥammad ibn Muḥammad ibn Muḥammad, Abū al-Fatḥ al-Miṣrī al-Shāfi‘ī. The Imām, the ‘Allāmah, the Ḥāfiẓ, the Linguist. He was born in 671 A.H. He excelled in various sciences including ḥadīth, fiqh, and history. He was an Atharī in belief. He became the ḥadīth teacher at Jāmi‘ al-Ṣāliḥ. Among his books is ‘*Uyūn al-Athar*. He passed away in 734 A.H. *Dhayl Tadhkirat al-Ḥuffāz*, pg. 9; *Shadharāt al-Dhahab*, vol. 6 pg. 108.

5 Ibn Sayyid al-Nās: ‘*Uyūn al-Athar*, vol. 2 pg. 368.

## 22. Ibn Juzayy (d. 741 A.H)

Ibn Juzayy رَحِمَهُ اللهُ points out:

برأ عائشة من الإفك بإنزال القرآن في شأنها ولقد تضمنت هذه الآيات الغاية القصوى في الاعتناء بها والكرامة لها والتشديد على من قذفها

He exonerated ‘Ā’ishah from the slander by revealing the Qur’ān in her regard. These verses contain the maximum limit of consideration for her, honouring her, and sternness against those who slander her.<sup>1</sup>

## 23. Al-Dhahabī (d. 748 A.H)

Al-Dhahabī رَحِمَهُ اللهُ asserts:

فما تزوج بكرا سواها وأحبها حبا شديدا كان يتظاهر به ... وما كان عليه السلام ليحب إلا طيبا ... وحبه عليه السلام لعائشة كان أمرا مستفيضا

He did not marry a virgin besides her. He loved her intensely and would display his love for her. He عَلَيْهِ السَّلَام would only marry someone pure and chaste. His عَلَيْهِ السَّلَام love for ‘Ā’ishah is an elaborate issue.<sup>2</sup>

He observes:

وهذا الجواب منه دال على أن فضل عائشة على سائر أمهات المؤمنين بأمر إلهي وراء حبه لها وأن ذلك الأمر من أسباب حبه لها

This response of his is indication that the virtue of ‘Ā’ishah over the other Ummahāt al-Mu’minīn is a divine decree, beyond his love for her. And this is one of the reasons for his intense love for her.<sup>3</sup>

He determines:

ولم يتزوج النبي بكرا غيرها ولا أحب امرأة حبيها ... ونشهد أنها زوجة نبينا محمد صلى الله عليه وسلم في الدنيا والآخرة فهل فوق ذلك مفخر

1 Ibn Juzayy: *al-Tashīl li ‘Ulūm al-Tanzīl*, vol. 2 pg. 62.

2 *Siyar A’lām al-Nubalā’*, vol. 2 pg. 142.

3 *Siyar A’lām al-Nubalā’*, vol. 2 pg. 143.

The Nabī did not marry a virgin besides her and did not love any woman the way he loved her. We testify that she is the wife of our Nabī Muḥammad ﷺ in the world and the Hereafter. Now is there any glorious trait beyond this?<sup>1</sup>

## 24. Ibn al-Qayyim (d. 751 A.H)

Ibn al-Qayyim رَحِمَهُ اللهُ says:

ومن خصائصها أن الله سبحانه برأها مما رماها به أهل الإفك وأنزل في عذرها وبراءتها وحيًا يتلى في محاريب المسلمين وصلواتهم إلى يوم القيامة وشهد لها بأنها من الطيبات ووعداها المغفرة والرزق الكريم

Among her specialities is that Allah, glorified be He, exonerated her from what the slanderers accused her of and revealed in her innocence and blamelessness revelation (Qur’ān) which will be recited in the maḥārīb of the Muslims and their ṣalāhs until the Day of Qiyāmah. He testified that she is among the pure and chaste and promised her forgiveness and a noble provision.<sup>2</sup>

## 25. Al-Subkī<sup>3</sup> (d. 756 A.H)

Al-Subkī رَحِمَهُ اللهُ clarifies:

ولا يرد على هذا أن عمر رضي الله عنه كان يفضل عائشة في العطاء لأنه فعل رضي الله عنه ما يجب عليه من تعظيم من يحبه النبي صلى الله عليه وسلم وهي تفعل ما يليق بها فلم تكن تدخر شيئًا رضي الله عنها وعن أبيها

An objection cannot be raised that ‘Umar رَضِيَ اللهُ عَنْهُ would give preference to ‘Ā’ishah in stipends since he رَضِيَ اللهُ عَنْهُ did what was binding upon him, i.e. honouring the one the Nabī ﷺ loved, whereas she did what was becoming of her so she would not store anything. May Allah be pleased with her and her father.<sup>4</sup>

1 *Siyar A’lām al-Nubalā’*, vol. 2 pg. 140.

2 Ibn al-Qayyim: *Jalā’ al-Afhām*, pg. 238.

3 He is ‘Alī ibn ‘Abd al-Kāfi ibn ‘Alī, Abū al-Ḥasan al-Subkī al-Shāfi‘ī. The Ḥāfiẓ, ‘Allāmah, Jurist, Muḥaddith, Uṣūlī. He was born in 683 A.H. He was a researcher to the finest detail. He served as judge in Shām and taught at the Ḥadīth faculty in al-Ashrafiyyah and elsewhere. *Al-Durr al-Nazīm* is his book. He passed away in 756 A.H. *Dhayl Tadhkirat al-Ḥuffāz*, pg. 25; *Shadharāt al-Dhahab*, vol. 6 pg. 179.

4 *Fatāwā al-Subkī*, vol. 2 pg. 276.

## 26. Al-Yāfi'ī (d. 768 A.H)

Al-Yāfi'ī رَحِمَهُ اللهُ compliments her:

أم المؤمنين الصديقة ابنة الصديق الفقيهة المحدثة الفصيحة ذات التحقيق ومن مناقبها نزول القرآن الكريم في براءتها ونزول جبرائيل عليه السلام على رسول الله صلى الله عليه وآله وسلم وهو في لحافها وكونها أحب الناس إلى رسول الله صلى الله عليه وآله وسلم كما ورد في الحديث الصحيح ... ولم يتزوج النبي صلى الله عليه وآله وسلم بكرا غيرها وفيها آيات الكتاب المبين تتلى إلى يوم الدين ... ذات المحاسن الحميدة والمناقب العديدة عائشة بنت أبي بكر رضي الله عنهما

Umm al-Mu'minīn al-Ṣiddīqah bint al-Ṣiddīq, the Jurist, the Muḥaddithah, the Eloquent, the Researcher. Among her virtues is the revelation of the glorious Qur'ān highlighting her innocence, the descending of Jibrīl عَلَيْهِ السَّلَام upon the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ while he was under her sheet, her being the most beloved person to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as appears in an authentic ḥadīth, and the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ not marrying a virgin besides her. Concerning her the verses of the Clear Book will be recited till the Day of Retribution. She is the possessor of praiseworthy attributes and numerous merits. She is 'Ā'ishah bint Abī Bakr رَضِيَ اللهُ عَنْهَا.<sup>2</sup>

## 27. Ibn Kathīr (d. 774 A.H)

Ibn Kathīr رَحِمَهُ اللهُ lists her virtues:

وأما عائشة فإنها كانت أحب أزواج رسول الله صلى الله عليه وسلم إليه ولم يتزوج بكرا غيرها ولا يعرف في سائر النساء في هذه الأمة بل ولا في غيرها أعلم منها ولا أفهم وقد غار الله لها حين قال لها أهل الإفك ما قالوا فأنزل براءتها من فوق سبع سماوات وقد عمرت بعد رسول الله صلى الله عليه وسلم قريبا من خمسين سنة تبلغ عنه القرآن والسنة وتفتي المسلمين وتصلح بين المختلفين وهي أشرف أمهات المؤمنين حتى

1 He is 'Abd Allāh ibn As'ad ibn 'Alī, Abū Muḥammad al-Yāfi'ī al-Shāfi'ī al-Ṣūfi al-Ash'arī. The Jurist, the Shaykh of Ḥijāz. He was born in 698 A.H. *Rawḍ al-Rayyāḥīn* and *Mir'āt al-Jinān* are his books. He passed away in 728 A.H. Ibn Qāḍī Shuhbah: *Ṭabaqāt al-Shāfi'iyyah*, vol. 4 pg. 72; *Shadharāt al-Dhahab*, vol. 6 pg. 210.

2 Al-Yāfi'ī: *Mir'āt al-Jinān wa 'Ibrat al-Yaqzān*, vol. 1 pg. 104, 105.

خديجة بنت خويلد أم البنات والبنين في قول طائفة من العلماء السابقين واللاحقين والأحسن الوقف فيهما

As for ‘Ā’ishah, she was the most beloved wife of the Messenger of Allah ﷺ to him. He never married a virgin besides her. No female more knowledgeable and understanding than her is known among all the women of this Ummah, in fact not even among the other nations. Allah displayed His possessiveness over her when the slanderers levelled nasty allegations against her and He revealed her innocence from beyond the seven skies. She lived long after the Messenger of Allah ﷺ, almost fifty years, conveying the Qur’ān and Sunnah from him and issuing verdicts to the Muslims and reconciling between two belligerent parties. She is the most eminent of the Ummahāt al-Mu’minīn even more than Khadījah bint Khuwaylid, the mother of [his] daughters and sons according to the view of a group of early and latter-day scholars. The best, nonetheless, is to observe *tawaqquf* (neutrality) in their matter.<sup>1</sup>

## 28. Abū Ḥafṣ Sirāj al-Dīn al-Nu‘mānī<sup>2</sup> (d. 775 A.H)

Abū Ḥafṣ Sirāj al-Dīn al-Nu‘mānī رَحِمَهُ اللهُ deduces:

واعلم أنه لما وصف طعن اليهود في مريم بأنه بهتان عظيم ووصف طعن المنافقين في عائشة بأنه بهتان عظيم حيث قال سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ دل ذلك على أن الروافض الذين يطعنون في عائشة بمنزلة اليهود الذين يطعنون في مريم عليها السلام

Realise that when He described the Jews’ slander against Maryam as a great slander and the hypocrites’ accusation against ‘Ā’ishah a great slander when he said: *Exalted are you, [O Allah]; this is a great slander.*<sup>3</sup> This indicates that the Rawāfiḍ who slander ‘Ā’ishah are like the Jews who slander Maryam عَلَيْهِ السَّلَامُ.<sup>4</sup>

1 *Al-Bidāyah wa al-Nihāyah*, vol. 2 pg. 431.

2 He is ‘Umar ibn ‘Alī ibn ‘Ādil, Abū Ḥafṣ al-Nu‘mānī al-Dimashqī al-Ḥanbalī. The Mufasssir. *Al-Lubāb fī ‘Ulūm al-Kitāb* is written by him. He died after 770 A.H. *Al-A’lām*, vol. 5 pg. 58; *Mu’jam al-Mu’allifīn*, vol. 7 pg. 300.

3 Sūrah al-Nūr: 16.

4 Abū Ḥafṣ Sirāj al-Dīn: *al-Lubāb fī ‘Ulūm al-Kitāb*, vol. 7 pg. 111.



## 29. Al-‘Irāqī<sup>1</sup> (d. 806 A.H)

Al-‘Irāqī رَحِمَهُ اللهُ introduces her as:

عائشة بنت أبي بكر الصديق أم المؤمنين الصديقة المبرأة من كل عيب حبيبة رسول الله  
صلى الله عليه وسلم الفقيهة الربانية وكنيتها أم عبد الله

‘Ā’ishah bint Abī Bakr al-Ṣiddīq, Umm al-Mu’minīn, al-Ṣiddīqah, the Exonerated from every flaw, the Beloved of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the Jurist, the devout worshipper. Her agnomen is Umm ‘Abd Allāh.<sup>2</sup>

## 30. Ibn Ḥajar (d. 852 A.H)

Ibn Ḥajar رَحِمَهُ اللهُ says:

عائشة بنت أبي بكر الصديق أم المؤمنين الحميراء أفضله النساء مطلقا وأفضل أزواج النبي  
صلى الله عليه وسلم إلا خديجة ففيهما خلاف شهير

‘Ā’ishah bint Abī Bakr al-Ṣiddīq, Umm al-Mu’minīn, (al-Ḥumayrā’). The greatest female jurist unrestrictedly and the most virtuous wife of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ besides Khadījah. There is a famous difference of opinion regarding them.<sup>3</sup>

He affirms:

ومناقبها وفضائلها كثيرة جدا

Her merits and excellences are in great abundance.<sup>4</sup>

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1 He is ‘Abd al-Raḥīm ibn al-Ḥusayn ibn ‘Abd al-Raḥmān, Abū al-Faḍl al-Miṣrī al-Shāfi‘ī. The Authority, the Ḥāfiẓ of Islam. He was born in 725 A.H. He practiced ijtihād, recited Qur’ān, and listened to aḥādīth until he became the Ḥāfiẓ of the era. He taught at al-Madrasah al-Kāmiliyyah wa al-Fāḍiliyyah. He wrote *al-Mughnī‘an Ḥaml al-Asfār* and passed away in 806 A.H. Ibn Ḥajar: *Inbā’ al-Ghamar*, vol. 2 pg. 275; *Dhayl Tadhkirat al-Ḥuffāz*, pg. 5.

2 Al-‘Irāqī: *Ṭarḥ al-Tathrīb fī Sharḥ al-Taqrīb*, vol. 1 pg. 147.

3 *Taqrīb al-Tahdhīb*, pg. 750.

4 *Taqrīb al-Tahdhīb*, pg. 750.

### 31. Badr al-Dīn al-‘Aynī (d. 855 A.H)

Badr al-Dīn al-‘Aynī رَحِمَهُ اللهُ commented on the ḥadīth, “The people would wait for the day of ‘Ā’ishah to present their gifts”:

وفيه الدلالة على فضل عائشة رضي الله تعالى عنها

This is evidence for the superiority of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا<sup>1</sup>.

### 32. Al-Biqā’ī<sup>2</sup> (d. 885 A.H)

Al-Biqā’ī رَحِمَهُ اللهُ asserts:

كما هدى الله من هدى من المؤمنين لتبرئة عائشة رضي الله عنها قبل إنزال براءتها بكون  
الله اختارها لنبيه صلى الله عليه وسلم ولا يختار له إلا طيبا طاهرا

As Allah guided some believers to exonerate ‘Ā’ishah رَضِيَ اللهُ عَنْهَا before revealing her innocence, on the basis of Allah selecting her for His Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ—and He would only select one chaste and pure for him.<sup>3</sup>

### 33. Al-Suyūṭī (d. 911 A.H)

Al-Suyūṭī رَحِمَهُ اللهُ elucidated on the ḥadīth, “The superiority of ‘Ā’ishah over women is as the superiority of tharīd...”:

نعتقد أن أفضل النساء مريم وفاطمة وأفضل أمهات المؤمنين خديجة وعائشة

We believe firmly that the most superior women are: Maryam and Fāṭimah and the most superior of the Ummahāt al-Mu’minīn are: Khadījah and ‘Ā’ishah.<sup>4</sup>

1 ‘Umdat al-Qārī Sharḥ Ṣaḥīḥ al-Bukhārī, vol. 13 pg. 133.

2 He is Ibrāhīm ibn ‘Umar ibn Ḥasan, Abū al-Ḥasan al-Biqā’ī al-Shāfi’ī. The Muḥaddith, Mufasssir, Imām, ‘Allāmah. He was born in 809 A.H. He excelled, was marked with distinction, debated, and critiqued even his Shuyūkh. Among his works is *al-Munāsabāt al-Qur’āniyyah* and *‘Unwān al-Zamān*. He passed away in 885 A.H. *Shadharāt al-Dhahab*, vol. 7 pg. 338; *al-Badr al-Ṭālī’*, vol. 1 pg. 210.

3 Al-Biqā’ī: *Naẓm al-Durar fī Tanāsib al-Āyāt wa al-Suwar*, vol. 13 pg. 276.

4 Al-Mullā al-Qārī: *Mirqāt al-Mafātīḥ Sharḥ Mishkāt al-Maṣābiḥ*, vol. 9 pg. 3994.

### 34. Şafiiy al-Dīn al-Khazrajī<sup>1</sup> (d. after 923 A.H)

Şafiiy al-Dīn al-Khazrajī رَحِمَهُ اللهُ introduces her as:

عائشة بنت أبي بكر الصديق رضي الله عنهما التيمية أم عبد الله الفقيهة أم المؤمنين  
الربانية حبيبة النبي

‘Ā’ishah bint Abī Bakr al-Şiddīq رَحِمَهُ اللهُ تَعَالَى, al-Taymiyyah, Umm ‘Abd Allāh. The Jurist, the Mother of the Believers, the devout worshipper, the Beloved of the Nabī.<sup>2</sup>

### 35. Al-Mullā ‘Alī Qārī<sup>3</sup> (d. 1014 A.H)

Al-Mullā ‘Alī Qārī رَحِمَهُ اللهُ expounds on the ḥadīth, “The superiority of ‘Ā’ishah over women”:

والأظهر أنها أفضل من جميع النساء كما هو ظاهر الإطلاق من حيث الجامعة  
للكمالات العلمية والعملية المعبر عنهما في التشبيه بالثريد فإنما يضرب المثل  
بالثريد لأنه أفضل طعام العرب وأنه مركب من الخبز واللحم والمرقة ولا نظير لها في  
الأغذية ثم إنه جامع بين الغذاء اللذة والقوة وسهولة تناول وقلة المؤنة في المضغ  
وسرعة المرور في الحلقوم و المريء فضرب رسول الله صلى الله عليه وسلم لها  
المثل به ليعلم أنها أعطيت مع حسن الخلق وحسن الخلق وحسن الحديث وحلاوة  
المنطق وفصاحة اللهجة وجودة القريحة ورزانة الرأي و رصانة العقل التحبب إلى  
البعل فهي تصلح للتبعل والتحدث والاستئناس بها والإصغاء إليها وإلى غير ذلك من  
المعاني التي اجتمعت فيها وحسبك من تلك المعاني أنها عقلت من رسول الله صلى  
الله عليه وسلم ما لم تعقل غيرها من النساء وروت عنه ما لم يرو مثلها من الرجال  
والله أعلم بالحال

1 He is Aḥmad ibn ‘Abd Allāh ibn Abī al-Khayr, Şafiiy al-Dīn al-Khazrajī. He was born in 900 A.H. *Khulāṣat Tahdhīb al-Kamāl fī Asmā’ al-Rijāl* is written by him. He passed away after the year 923 A.H. *Al-A’lām*, vol. 1 pg. 160.

2 Şafiiy al-Dīn al-Khazrajī: *Khulāṣat Tahdhīb al-Kamāl*, pg. pg. 493.

3 He is ‘Alī ibn Sulṭān Muḥammad, Nūr al-Dīn al-Mullā al-Harawī al-Qārī al-Ḥanafī. The Jurist. He was among the leaders of knowledge during his era. He is distinguished with research and examination. He has authored *Sharḥ Mishkāt al-Maṣābiḥ* and *al-Asrār al-Marfū’ah fī al-Akhbār al-Mawḍū’ah*. He passed away in 1014 A.H. *Al-A’lām*, vol. 5 pg. 12; *Mu’jam al-Mu’allifīn*, vol. 7 pg. 100.

It is obvious that she is superior to all women as the apparent text suggests, from the angle of encompassing excellences of knowledge and practice, referred to by assimilating them with *tharīd*. He presented a simile with *tharīd* for it is the most superior food of the Arabs. It consists of bread, meat, and gravy. It has no parallel among foodstuffs. Moreover, it encompasses nourishment, tastiness, strength, ease to swallow, little effort in chewing, and quick movement in the throat and gullet. The Messenger of Allah ﷺ likened her to it so that it be realised that she was given a beautiful appearance, excellent character, splendid communication, sweet speech, eloquent tone, magnificent disposition, strong opinion, and sound intelligence, together with being beloved to the husband and being suitable for marriage, having conversations with, finding comfort and solace in, and inclination towards, as well as other meanings and qualities combined in her. Sufficient above all these qualities is that she learnt from the Messenger of Allah ﷺ which other women did not and narrated from him the like of which men did not narrate from him. And Allah knows the condition the best!<sup>1</sup>

### 36. *Ismā'īl Ḥaqqī al-Ṣūfī*<sup>2</sup> (d. 1127 A.H)

*Ismā'īl Ḥaqqī al-Ṣūfī* رَحِمَهُ اللهُ explains:

إن الله تعالى لا يجري على خواص عباده إلا ما يكون سببا لحقيقة اللطف وإن كان في صورة القهر تأديبا وتهذيبا وموجبا لرفعة درجاتهم وزيادة في قرابتهم وإن قصة الإفك وإن كانت في صورة القهر كانت في حق النبي عليه السلام وفي حق عائشة وأبيها وجميع الصحابة ابتلاء وامتحانا لهم وتربية وتهذيبا فإن البلاء للأولياء كالذهب للذهب كما قال عليه السلام إن أشد الناس بلاء الأنبياء ثم الأولياء ثم الأمثل فالأمثل وقال عليه السلام يتلى الرجل على قدر دينه فإن الله غير على قلوب خواص عباده المحبوبين

Certainly, Allah ﷻ does not enforce upon His special bondsmen except what is a steppingstone to the reality of benevolence—even though it appears in the form of wrath—to nurture them, refine them, raise their stages, and increase

1 *Mirqāt al-Mafātīḥ Sharḥ Mishkāt al-Maṣābīḥ*, vol. 9 pg. 3993.

2 He is *Ismā'īl Ḥaqqī ibn Muṣṭafā*, Abū al-Fidā' al-Istānabūlī al-Ḥanafī al-Ṣūfī al-Khalwatī. The Mufasssir. He was born in 1063 A.H. He is educated in a number of sciences. He wrote *Rūḥ al-Bayān fī Tafsīr al-Qur'ān* and *al-Risālah al-Khalīliyyah*. He passed away in 1127 A.H. *Al-A'lām*, vol. 1 pg. 313; *Mu'jam al-Mu'allifīn*, vol. 2 pg. 266.

their proximity. The Slander Incident—although in the form of wrath—was in relation to the Nabī ﷺ, ‘Ā’ishah, her parents, and all the Ṣaḥābah a test and examination for them; to train and refine them. Trials for the pious servants of Allah are like the flame for gold as he ﷺ affirmed, “Indeed, the most severely tested are the Ambiyā’, then the Awliyā’, then those who are closest to them, and then those closest to them.” He ﷺ also said, “A man is tested according to the extent of his Dīn.” Undoubtedly, Allah is extremely possessive over the hearts of His special beloved bondsmen.<sup>1</sup>

### 37. Al-Sindī<sup>2</sup> (d. 1138 A.H)

Al-Sindī رَحِمَهُ اللهُ comments on the ḥadīth, “By Allah, revelation did not descend upon me...”:

وكفى بهذا شرفا وفخرا وفي الحديث أن محبته صلى الله عليه وسلم تابعة لعظم منزلتها  
عند الله تعالى

This is sufficient honour and pride. The ḥadīth states that his ﷺ love was subject to her lofty rank in the sight of Allah سُبْحَانَهُ وَتَعَالَى.<sup>3</sup>

He elucidates on the ḥadīth, “The superiority of ‘Ā’ishah over other women is like the superiority of tharīd ...”:

فضل عائشة بوجوده لحسن الخلق وفصاحة اللسان ورزانة الرأي ولهذا ذكر فضل عائشة  
بكلام مستقل ولم يعطف عائشة على السابقتين

The superiority of ‘Ā’ishah is owing to his existence; her excellent character, eloquent tongue, and sound opinion. Following this, he mentioned the virtue of ‘Ā’ishah in a separate sentence and did not join ‘Ā’ishah with the previous two.<sup>4</sup>

1 Ismā’īl Ḥaqqī: *Rūḥ al-Bayān*, vol. 6 pg. 129.

2 He is Muḥammad ibn ‘Abd al-Hādī, Abū al-Ḥasan al-Sindī al-Ḥanafī. The Ḥāfiẓ, Mufasssīr, Jurist. He was a Shaykh, proficient, a researcher in Syntax, meanings, and principles. He has written famous commentaries on the six canonical books [of ḥadīth]. Majority feel that he passed away in 1138 A.H while others say before or after that. *Al-A’lām*, vol. 6 pg. 253; *Mu’jam al-Mu’allifīn*, vol. 10 pg. 262.

3 *Ḥāshiyat al-Sindī ‘alā al-Nasa’ī*, vol. 7 pg. 68.

4 *Ḥāshiyat al-Sindī ‘alā Sunan Ibn Mājah*, vol. 2 pg. 306.

### 38. Al-Maḏharī al-Ṣūfī<sup>1</sup> (d. 1225 A.H)

Al-Maḏharī al-Ṣūfī رَحْمَةُ اللَّهِ instructs:

إن عائشة كانت تستحق الثناء والدعاء لما كانت عليه من الحصانة والشرف ولما كانت بنتا للصديق زوجا للرسول صلى الله عليه وسلم أما للمؤمنين واجبة الإكرام والاحترام فمن رماها بسوء قلب الأمر عن وجهه غاية القلب

Certainly, ‘Ā’ishah is deserving of praise and supplication owing to her chastity and dignity. Since she is the daughter of al-Ṣiddīq, the wife of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and the Mother of the Believers, her honour and veneration is compulsory. So, whoever accuses her of any evil, it is turned completely and directed towards him.<sup>2</sup>

### 39. Muḥammad Ṣiddīq Khān al-Qanūjī<sup>3</sup> (d. 1307 A.H)

Muḥammad Ṣiddīq Khān al-Qanūjī رَحْمَةُ اللَّهِ states:

وكان رسول الله صلى الله عليه وسلم طيبا فكان أولى أن تكون له الطيبة وكانت عائشة الطيبة وكانت أولى بأن يكون لها الطيب

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was chaste. Accordingly, he was deserving of a chaste woman. ‘Ā’ishah was chaste. Accordingly, it was appropriate for her to have a chaste husband.<sup>4</sup>

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1 He is al-Qāḏī Thanā’ Allah al-Hindī al-Fānī, Fatā al-Naqshbandī al-Ḥanafī al-‘Uthmānī al-Maḏharī. The Scholar and Muḥaddith. He travelled to Delhi and remained in the company of Shāh Walī Allah al-Dihlawī studying ḥadīth under him. He has written *Tafsīr al-Maḏharī* and *Mā Lā Budda minhu* in the Ḥanafī Fiqh. He passed away in 1225 A.H. ‘Abd al-Ḥayy al-Ḥasanī: *al-I’lām bi man fī Tārīkh al-Hind min al-A’lām*, vol. 7 pg. 942.

2 Muḥammad Thanā’ Allah al-Maḏharī: *Tafsīr al-Maḏharī*, vol. 6 pg. 473.

3 He is Muḥammad Ṣiddīq Khān ibn Ḥasan ibn ‘Alī, Abū al-Ṭayyib al-Bukhārī al-Qanūjī al-Hindī. The Muḥaddith, leader of the Bhopal Kingdom. He was born in 1248 A.H. He is from the *mujaddidīn* (revivers). He settled in Bhopal, was appointed as cabinet minister, and acted as a deputy. He married the queen of the area. He has authored *Abjad al-‘Ulūm* and passed away in 1307 A.H. *Al-A’lām*, vol. 6 pg. 167; Ismā’īl Bāshā: *Hadyat al-‘Ārifīn*, vol. 6 pg. 388.

4 Al-Qanūjī: *Fath al-Bayān fī Maqāṣid al-Qur’ān*, vol. 9 pg. 195.

#### 40. ‘Abd al-Raḥmān al-Sa’dī (d. 1376 A.H)

‘Abd al-Raḥmān al-Sa’dī رَحِمَهُ اللهُ writes in his *Tafsīr*:

فالقدح في عائشة رضي الله عنها بهذا الأمر قدح في النبي صلى الله عليه وسلم وهو المقصود بهذا الإفك من قصد المنافقين فمجرد كونها زوجة للرسول صلى الله عليه وسلم يعلم أنها لا تكون إلا طيبة طاهرة من هذا الأمر القبيح فكيف وهي هي صديقة النساء وأفضلهن وأعلمهن وأطيبهن حبيبة رسول رب العالمين

Slandering ‘Ā’ishah رَضِيَ اللهُ عَنْهَا of adultery is defamation of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who is the hypocrites’ ultimate object by this slander. Simply being the wife of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ affirms that she can only be pure and chaste from this loathsome action. What must be the case when she is who she is? The Ṣiddīqah of all women, the most superior of them, the most knowledgeable of them, the purest of them, and the beloved of the Messenger of the Lord of the universe.<sup>1</sup>

#### 41. Sayyid Quṭb<sup>2</sup> (d. 1385 A.H)

Sayyid Quṭb رَحِمَهُ اللهُ declares:

فها هي ذي عائشة الطيبة الطاهرة ها هي ذي في براءتها ووضاءة ضميرها ونظافة تصوراتها ها هي ذي ترمى في أعز ما تعتز به ترمى في شرفها وهي ابنة الصديق الناشئة في العرش الطاهر الرفيع وترمى في أمانتها وهي زوج محمد بن عبد الله من ذروة بني هاشم وترمى في وفائها وهي الحبيبة المدللة القريبة من ذلك القلب الكبير ... ثم ترمى في إيمانها وهي المسلمة الناشئة في حجر الإسلام من أول يوم فتفتحت عينها فيه على الحياة وهي زوج رسول الله صلى الله عليه وسلم

She is the one: ‘Ā’ishah, the chaste and pure. She is unique in her innocence, wholesome internal, and pure ideas. She is the unique one: slandered in the most precious affair, slandered in her honour. She is the daughter of al-Ṣiddīq,

1 *Taysīr al-Karīm al-Raḥmān fī Tafsīr Kalām al-Mannān*, pg. 352.

2 He is Sayyid Quṭb ibn Ibrāhīm. The Egyptian Islamic thinker. He was born in 1324 A.H. A Linguist, and deep thinker. He was imprisoned and executed in the reign of Jamāl ‘Abd al-Nāṣir. *Ma’ālim fī al-Ṭarīq* and *Fī Zilāl al-Qur’ān* are his works. He passed away in 1387 A.H. ‘Abd Allāh ‘Azzām: *‘Imlāq al-Fikr al-Islāmī; al-A’lām*, vol. 3 pg. 148.

nurtured in a lofty pure nest. She is slandered in her trust whereas she is the wife of Muḥammad ibn ‘Abd Allāh—from the summit of the Banū Hāshim. She is slandered in her loyalty while she is the beloved, the pampered, the close one to that great heart. Then she is slandered in her faith whereas she is the Muslimah, nurtured in the lap of Islam from the very first day her eyes opened to life and she is the spouse of the Messenger of Allah ﷺ.<sup>1</sup>

#### 42. Muḥammad al-Ṭāhir ibn ‘Āshūr<sup>2</sup> (d. 1393 A.H)

Muḥammad al-Ṭāhir ibn ‘Āshūr رَحِمَهُ اللهُ writes:

الله برأها بنصوص لا تقبل التأويل وتواتر أنها نزلت في شأن عائشة

Allah exonerated her with emphatic texts which cannot be interpreted [in any other way]. It is unanimously agreed that they were revealed in favour of ‘Ā’ishah.<sup>3</sup>

#### 43. Ibn ‘Uthaymīn<sup>4</sup> (d. 1421 A.H)

Ibn ‘Uthaymīn explains:

ومزية عائشة حسن عشرتها مع النبي صلى الله عليه وسلم في آخر أمره وأن الله برأها في كتابه مما رماها به أهل الإفك وأنزل فيها آيات تتلى إلى يوم القيامة وأنها حفظت من هدي النبي صلى الله عليه وسلم وسنته ما لم تحفظه امرأة سواها وأنها نشرت العلم الكثير بين الأمة وأن النبي صلى الله عليه وسلم لم يتزوج بكرا سواها فكانت تربيتها الزوجية على يده

1 Sayyid Quṭb: *Fi Zilāl al-Qur’ān*, vol. 4 pg. 2498.

2 He is Muḥammad ibn Muḥammad ibn ‘Āshūr, Abū ‘Abd Allāh al-Tūnisī. He was born in 1296 A.H. He was the head of the Mālīkī muftis in Tunisia and the Shaykh of Jāmi‘ al-Zaytūnah. He was one of the members of al-Mujma‘īn al-‘Arabīyyīn in Damascus and Cairo. He authored *al-Taḥrīr wa al-Tanwīr*. He passed away in 1393 A.H. *Al-A‘lām*, vol. 6 pg. 174; *Hadyat al-‘Ārifīn*, vol. 6 pg. 178.

3 Ibn ‘Āshūr: *al-Taḥrīr wa al-Tanwīr*, vol. 18 pg. 183.

4 He is Muḥammad ibn Ṣāliḥ ibn Muḥammad al-‘Uthaymīn, Abū ‘Abd Allāh al-Tamīmī al-Ḥanbalī. The ‘Ālim, Jurist, and Uṣūlī. He was born in 1347 A.H. He was a Shaykh in tafsīr, ‘aqīdah, fiqh, and all Sharṭ sciences, coupled with asceticism, humility, and piety. He was a member of the Foundation of Senior ‘Ulamā’ of the Saudi Kingdom. He authored *al-Sharḥ al-Mumtī’* and *al-Qawl al-Mufīd ‘alā Kitāb al-Tawḥīd*. He passed away in 1421 A.H. ‘Iṣām al-Mirrī: *al-Durr al-Thamīn fī Tarjamat Ibn ‘Uthaymīn*.



The speciality of ‘Ā’ishah lies in her blissful marital life with the Nabī ﷺ towards the ending of his life, Allah exonerating her in His book from the slander of the slanderers, revealing verses about her that will be recited till the Day of Qiyāmah, her memorising the practices and habits of the Nabī ﷺ which no other woman has memorised, her disseminating an abundance of knowledge in the Ummah, and the Nabī ﷺ not marrying a virgin besides her. Her marital nurturing was at his hands.<sup>1</sup>

Commenting on the ḥadīth, “The superiority of ‘Ā’ishah over other women is like the superiority of tharīd,” he concludes:

وهذا يدل على أنها أفضل النساء مطلقا

This indicates that she is the most superior of all women, unrestrictedly.<sup>2</sup>

He also points out:

أما كونها صديقة فلكمال تصديقها لرسول الله صلى الله عليه وسلم وكمال صدقها في معاملته وصبرها على ما حصل من الأذى في قصة الإفك ويدل على صدقها وصدق إيمانها بالله أنه لما نزلت براءتها قالت إني لا أحمد غير الله وهذا يدل على كمال إيمانها وصدقها

With regards to her being Ṣiddīqah, this was owing to the perfection of her belief in the Messenger of Allah ﷺ, her perfect truthfulness in dealing with him, and her patience over the hurt in the Slander Incident. What indicates to her truthfulness and the sincerity of her faith in Allah is when her innocence was revealed, she remarked, “Certainly, I do not praise anyone besides Allah.” This reveals her perfect faith and truthfulness.<sup>3</sup>

1 *Majmū‘ Fatāwā wa Rasā’il al-‘Uthaymīn*, vol. 4 pg. 308.

2 *Majmū‘ Fatāwā wa Rasā’il al-‘Uthaymīn*, vol. 8 pg. 614.

3 *Majmū‘ Fatāwā wa Rasā’il al-‘Uthaymīn*, vol. 8 pg. 613.



# Comparing her with the Nobles of the Household of Nubuwwah and her Father

## Introduction

In this section, few viewpoints will be mentioned in the discussion on the virtue of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, viz. the issue of comparing her to Sayyidah Khadījah, comparing her to Sayyidah Fāṭimah, and comparing her to her father Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. A detailed discussion will be a lengthy issue. Hence, an indication with brevity will be observed here. Prior to that, it is proper to note the following facts:

- The most superior women of this Ummah are: Khadījah, ‘Ā’ishah, and Fāṭimah رَضِيَ اللَّهُ عَنْهُنَّ.<sup>1</sup>
- Awarding superiority without detail is not correct.<sup>2</sup>
- The discussion on superiority is complex.<sup>3</sup>

## Comparing ‘Ā’ishah and Khadījah

The ‘Ulamā’ have differed with regards to whether Sayyidah Khadījah or Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا is superior. Some prefer the former over the latter and cite the ḥadīth of Sayyidunā Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا as proof where the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declared:

أفضل نساء أهل الجنة خديجة بنت خويلد وفاطمة بنت محمد وآسية بنت مزاحم امرأة  
فرعون ومريم ابنة عمران

The most superior women of Jannah are: Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, Āsiyah bint Muzāḥim—the wife of Fir‘awn, and Maryam bint ‘Imrān.<sup>4</sup>

1 *Majmū‘ al-Fatāwā*, vol. 4 pg. 394.

2 Ibn al-Qayyim: *Badā’i‘ al-Fawā’id*, vol. 3 pg. 161.

3 *Ṭabaqāt al-Shāfi‘iyyah al-Kubrā*, vol. 10 pg. 223.

4 *Musnad Aḥmad*, vol. 1 pg. 316, Ḥadīth: 2903; *Sunan al-Nasa’ī*, vol. 5 pg. 94, Ḥadīth: 8364; *Musnad Abī Ya‘lā*, vol. 5 pg. 110, Ḥadīth: 2722; *al-Mu‘jam al-Kabīr*, vol. 11 pg. 336, Ḥadīth: 11928; *Ṣaḥīḥ Ibn Ḥibbān*, vol. 15 pg. 470, Ḥadīth: 7010; *al-Mustadrak*, vol. 2 pg. 539. Al-Ḥākim labels the isnād ṣaḥīḥ. *continued...*

This is the selection of al-Qāḍī and al-Mutawallī<sup>1</sup> of the Shawāfi<sup>2</sup>, Ḥāfiẓ al-Dhahabī has clearly stated this at one place<sup>3</sup>, Ḥāfiẓ Ibn Hajar<sup>4</sup>, and al-‘Aynī<sup>5</sup>. As a matter of fact, Ibn al-‘Arabī<sup>6</sup> openly announces that there exists no dispute in this.<sup>7</sup> However, this is incorrect as the difference of opinion still stands.

Others consider Sayyidah ‘Ā’ishah to be superior to Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا. Al-Āmudī has written in *Abkār al-Afkār* that this is the view of the Ahl al-Sunnah.<sup>8</sup> Ibn Taymiyyah writes that this is the view of many of the Ahl al-Sunnah.<sup>9</sup>

This view is supported by the ḥadīth of Sayyidunā Anas رَضِيَ اللَّهُ عَنْهَا and aḥādīth of this kind:

فضل عائشة على النساء كفضل الثريد على سائر الطعام

The superiority of ‘Ā’ishah over other women is as the superiority of tharīd over other foods.”<sup>10</sup>

*continued from page 375*

Al-Nawawī labels it ḥasan in *Tahdhīb al-Asmā’ wa al-Lughāt*, vol. 2 pg. 431. Al-Haythamī comments in *Majma’ al-Zawā’id*, vol. 9 pg. 226, “His narrators are the narrators of *Ṣaḥīḥ al-Bukhārī*.” Ibn Hajar in *Fatḥ al-Bārī*, vol. 6 pg. 543; Aḥmad Shākir in *Taḥqīq Musnad Aḥmad*, vol. 4 pg. 232; al-Albānī in *Ṣaḥīḥ al-Jāmi’*, Ḥadīth: 1135; and al-Wādi’ī in *al-Ṣaḥīḥ al-Musnad*, Ḥadīth: 590 have classified the isnād ṣaḥīḥ.

1 He is ‘Abd al-Raḥmān ibn Ma’mūn ibn ‘Alī, Abū Sa’d al-Mutawallī. The ‘Allāmah, Shaykh of the Shawāfi’. He excelled in fiqh, uṣūl, and difference of opinion. He was a compositor between knowledge, religion, excellent morals, and researched debate. He taught at al-Niẓāmiyyah. *Al-Tatimmah* and *Mukhtaṣar fī al-Farā’id* are his books. He passed away in 478 A.H. *Siyar A’lām al-Nubalā’*, vol. 18 pg. 585; *Shadharāt al-Dhahab*, vol. 3 pg. 357.

2 Ibn al-Mulqin: *Ghāyat al-Sūl fī Khaṣā’iṣ al-Rasūl*, pg. 230.

3 *Siyar A’lām al-Nubalā’*, vol. 2 pg. 140.

4 *Fatḥ al-Bārī*, vol. 7 pg. 139.

5 *Umdat al-Qārī*, vol. 15 pg. 309.

6 He is Muḥammad ibn ‘Abd Allāh ibn Muḥammad, Abū Bakr al-Ishbīlī al-Mālikī. The Imām, Ḥāfiẓ, Judge, ‘Ālim of the people of Andalus. He was born in 468 A.H. He was drowned in knowledge and was sharp witted. He assumed post as judge over Ashbīliyyah and commended and achieved excellent results. He was a man of sternness and authority. He wrote *Aḥkām al-Qur’ān* and *‘Āriḍat al-Aḥwadhī*. He passed away in 543 A.H. *Siyar A’lām al-Nubalā’*, vol. 20 pg. 197; *Shadharāt al-Dhahab*, vol. 4 pg. 140.

7 *Fatḥ al-Bārī*, vol. 7 pg. 139.

8 *Al-Ijābah li Īrād mā istadrakathu ‘Ā’ishah ‘alā al-Ṣaḥābah*, pg. 63.

9 *Minhāj al-Sunnah al-Nabawiyyah*, vol. 4 pg. 302.

10 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3370; *Ṣaḥīḥ Muslim*, Ḥadīth: 2446.

Others like al-Kiyā al-Ṭabarī<sup>1,2</sup>, al-Dhahabī—at one instance<sup>3</sup>, and Ḥāfiẓ Ibn Kathīr<sup>4</sup> opt for *tawaqquf* (neutrality).

What is apparent—and Allah is the possessor of complete knowledge—is that it is proper to examine the sources on the basis of which superiority is declared. It may be said that Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا is superior from the angle of supporting the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, having concrete conviction in him, comforting him, and mothering his children. A ḥadīth documented by Imām Aḥmad<sup>5</sup> is available which supports this approach. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is the reporter:

كان النبي صلى الله عليه وسلم إذا ذكر خديجة أثنى عليها فأحسن الثناء قالت فغرت يوما فقلت ما أكثر ما تذكرها حمراء الشدق قد أبدلك الله عز وجل بها خيرا منها قال ما أبدلني الله عز وجل خيرا منها قد آمنت بي إذ كفر بي الناس وصدقتني إذ كذبتني الناس وواستني بمالها إذ حرمني الناس ورزقني الله عز وجل ولدها إذ حرمني أولاد النساء

When the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would speak about Khadījah, he would praise her extensively. Once, I became jealous so I blurted out, “You speak of her so much [whereas she has] red gums [she was old] and Allah—the Mighty and Majestic—has given you superior to her.”

He answered, “Allah—the Mighty and Majestic—has not awarded me with someone superior to her. She believed in me when people disbelieved in me, she accepted me to be true while people belied me, and she supported me with her wealth when people deprived me of the same. Moreover, Allah—the Mighty

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1 *Al-Ijābah li Irād mā istadrakathu ‘Ā’ishah ‘alā al-Ṣaḥābah*, pg. 63.

2 He is ‘Alī ibn Muḥammad ibn ‘Alī, Abū al-Ḥasan al-Ṭabarī al-Hirāsī. The ‘Allāmah, the Shaykh of the Shawāfi’. He excelled in the madhhab, its principles, and areas of difference. He was an Imām, an observer, powerful in debate, intelligent, and eloquent. He has written many wonderful books and *Aḥkām al-Qur’ān* is one of them. He passed away in 504 A.H. *Siyar A’lām al-Nubalā’*, vol. 19 pg. 350; Ibn Qāḍī Shuhbah: *Ṭabaqāt al-Shāfi’iyyah*, vol. 1 pg. 288.

3 *Siyar A’lām al-Nubalā’*, vol. 2 pg. 140.

4 *Al-Bidāyah wa al-Nihāyah*, vol. 4 pg. 322.

5 He is Aḥmad ibn Muḥammad ibn Ḥanbal, Abū ‘Abd Allāh al-Shaybānī. The Imām in reality, the true Shaykh of Islam, from the learned men of this Ummah. He remained resolute in the trial of the creation of the Qur’ān. He was born in 164 A.H and passed away in 241 A.H. He is one of the four Imāms. He was a leader in Sunnah, piety, and asceticism. He authored *al-Musnad* and *al-Zuhd*. Ibn al-Jawzī: *Manāqib al-Imām Aḥmad*; *Siyar A’lām al-Nubalā’*, vol. 11 pg. 177.

and Majestic—has favoured me with her children and kept away from me the children of other women.”<sup>1</sup>

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, on the other hand, is superior from the angle of her knowledge and the Ummah benefitting from her.

Ibn Taymiyyah has considered this aspect when comparing them. He speaks about Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا:

لأن خديجة نفعته في أول الإسلام نفعاً لم يقم غيرها فيه مقامها فكانت خيراً له من هذا الوجه لكونها نفعته وقت الحاجة... فخديجة كان خيرها مقصوراً على نفس النبي صلى الله عليه وسلم لم تبلغ عنه شيئاً ولم تنتفع بها الأمة كما انتفعوا بعائشة ولا كان الدين قد كمل حتى تعلمه ويحصل لها من كمال الإيمان به ما حصل لمن علمه وآمن به بعد كماله... فخديجة رضي الله تعالى عنها خير من هذا الوجه

This is because Khadījah profited him in the early stage of Islam, with such benefit in which she is unparalleled. She was better for him from this angle for she benefited him at the time of need. Khadījah’s benefit is limited to the being of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. She did not transmit from him and the Ummah did not benefit from her the way they benefitted from ‘Ā’ishah. The Dīn had not yet been completed for her to teach it and to obtain the perfection of īmān obtained by those who learnt it and believed in him after it reached perfection. Khadījah رَضِيَ اللهُ عَنْهَا is, thus, superior from this angle.

He then writes on Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا:

لكن عائشة صحبتته في آخر النبوة وكمال الدين فحصل لها من العلم والإيمان ما لم يحصل لمن لم يدرك إلا أول زمن النبوة فكانت أفضل بهذه الزيادة فإن الأمة انتفعت بها أكثر مما انتفعت بغيرها وبلغت من العلم والسنة ما لم يبلغه غيرها

On the other hand, ‘Ā’ishah remained in his company at the end of Nubuwwah and the completion of Dīn; hence, she obtained such knowledge and faith not

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1 *Musnad Ahmad*, vol. 6 pg. 117, Ḥadīth: 24908; *al-Mu’jam al-Kabīr*, vol. 23 pg. 13, Ḥadīth: 18977. Ibn Kathīr comments in *al-Bidāyah wa al-Nihāyah*, vol. 3 pg. 126, “There is no problem with the isnād.” Al-Shawkānī labels the isnād ḥasan in *Durr al-Sahābah*, Ḥadīth: 249. Al-Albānī labels the detailed narration ḍa’īf in *Silsilat al-Aḥādīth al-Ḍa’īfah*, Ḥadīth: 6224.

obtained by the one who only lived in the early stages of Nubuwwah. Therefore, she is superior owing to this addition. The Ummah benefitted from her more than they benefitted from others besides her and she conveyed to the Ummah knowledge and aspects of the Sunnah which others did not convey.<sup>1</sup>

Ibn al-Qayyim has transmitted this explanation from him.<sup>2</sup> Ḥāfiẓ Ibn Kathīr has preferred each opinion in a similar manner.<sup>3</sup> Shaykh Ibn Sa‘dī believes that this is accurate research.<sup>4</sup>

## Comparing ‘Ā’ishah and Fāṭimah

The ‘Ulamā’ have differed in this regard, whether Sayyidah ‘Ā’ishah or Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا is superior. Ḥāfiẓ Ibn al-Qayyim has written some fine points in this regard, the gist of which we will quote to save time:

فإن أريد بالفضل كثرة الثواب عند الله عز وجل فذلك أمر لا يطلع عليه إلا بالنص وإن أريد بالفضل التفضيل بالعلم فلا ريب أن عائشة أعلم وأنفع للأمة وأدت إلى الأمة من العلم ما لم يؤد غيرها واحتاج إليها خاص الأمة وعامتها وإن أريد بالتفضيل شرف الأصل وجلالة النسب فلا ريب أن فاطمة أفضل فإنها بضعة من النبي صلى الله عليه وسلم وذلك اختصاص لم يشركها فيه غير أخواتها وإن أريد السيادة ففاطمة سيدة نساء الأمة

If by superiority, the abundance of reward by Allah—the Mighty and Majestic—is meant, then this is something which can only be determined by clear text.

If by superiority, superiority in knowledge is intended, then undoubtedly ‘Ā’ishah is more knowledgeable, has benefitted the Ummah more, and conveyed to the Ummah an abundance of knowledge which others besides her have not, to the extent that the elite of the Ummah and the general masses are in need of her.

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1 *Minhāj al-Sunnah al-Nabawiyah*, vol. 4 pg. 301 – 304; *Majmū‘ al-Fatāwā*, vol. 4 pg. 393.

2 *Jalā’ al-Afhām*, pg. 234, 235.

3 *Al-Bidāyah wa al-Nihāyah*, vol. 4 pg. 321.

4 Ibn Sa‘dī: *al-Tanbīhāt al-Laṭīfah fīmā ihtawat ‘alayhi al-‘Aqīdah al-Wāsiṭiyah min al-Mabāḥith al-Munīfah*, pg. 119.

If by superiority, the nobility of origin and the loftiness of ancestry is meant, then no doubt Fāṭimah is more superior as she is a piece of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This is a speciality which none besides her sisters share with her.

Finally, if leadership is meant, then Fāṭimah is the queen of the women of the Ummah.<sup>1</sup>

## Comparing ‘Ā’ishah and her Father

The ‘Ulamā’ are unanimous that Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ is superior to his daughter. Al-Dhahabī has reported some scholars preferring Sayyidah ‘Ā’ishah over Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ which he refutes.<sup>2</sup> Probably, he referred to Ibn Ḥazm as he writes at another juncture:

ومن عجيب ما ورد أن أبا محمد بن حزم مع كونه أعلم أهل زمانه ذهب إلى أن عائشة أفضل من أبيها وهذا ما خرق به الإجماع

It is absolutely shocking that Abū Muḥammad ibn Ḥazm—despite being the most knowledgeable of his era—observes that ‘Ā’ishah is superior to her father. By this, he has contradicted the Consensus.<sup>3</sup>

The object [of this discussion] is for it to become absolutely clear that the virtue of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا has been directed by the horsemen [erudite scholars], narrated by the reliable, known to the distant and near to the extent that her name appears in the list of the [three] most superior women of the Ummah. There is difference on whether she precedes her two friends in few aspects, with agreement on her precedence in respect of her knowledge and the Ummah benefitting from her and that no woman has reached that stage, neither before her nor after her. This is the special grace of Allah which He bestows upon whom He wills. And Allah is the Owner of Great Bounty.

The gist of the discussion of superiority is that the ‘Ulamā’ have agreed unanimously that Sayyidah Khadījah, Sayyidah ‘Ā’ishah, and Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهُنَّ are the

1 *Badā’i’ al-Fawā’id*, vol. 3 pg. 162.

2 *Siyar A’lām al-Nubalā’*, vol. 2 pg. 140.

3 *Tārīkh al-Islām*, vol. 4 pg. 246. Ibn Ḥazm has mentioned his view in *al-Faṣl fī al-Milal wa al-Ahwā’ wa al-Niḥal*, vol. 4 pg. 5.



greatest women of the Ummah. They have differed on which of the three are undisputedly the most superior, giving preference to some over others due to certain factors. They have consensus that Sayyidunā Abū Bakr رضي الله عنه is superior to his daughter.



## Chapter 4

- Introduction
- The harmonious relationship between Umm al-Mu'minīn 'Āishah and the Ahl al-Bayt in the books of the Ahl al-Sunnah
  - The stance of the Ahl al-Bayt from the Banū al-'Abbās concerning those who revile 'Ā'ishah
- The harmonious relationship between Umm al-Mu'minīn 'Ā'ishah and the Ahl al-Bayt in the books of the Shī'ah
- Their Imāms naming some of their daughters after 'Ā'ishah
- Sayidunā 'Alī's feelings towards her on the Day of Jamal
- Sayyidah Fāṭimah's relationship with her
- The Imāms' testimonies in 'Ā'ishah's favour





## Introduction

The era of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ was an era of truthfulness and integrity. The purest exhibition of brotherhood and love, the most magnificent anecdotes of preference and the most manifest examples of Muslim brotherhood were predominant in that era. The books of history are honoured by these incidents, boast about them, embellish and beautify themselves by recording them. Evil found no place in their time and the remnants of the era of ignorance were wiped out by Islam, to the extent that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ completed his mission of Prophethood and placed the fragments of ignorance under his feet. He tutored them and then bid them farewell. They would believe and trust one another and no one lied against his brother.

This illuminating and beautiful image remained between the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ until the mischief mongers appeared who disfigured this image with falsehood and fabrications. Those most responsible for this are the factions who deviated from guidance; the most significant of them being two:

1. Al-Nāṣibah: Those who displayed enmity towards Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and the Ahl al-Bayt. Their existence was for notorious political agendas and motives. This group has ceased to exist for a long while now and they have not raised their ugly head. And all praise belongs to Allah سُبْحَانَهُ وَتَعَالَى.<sup>1</sup>
2. Al-Rāfiḍah: Those who were extremist regarding Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and the Ahl al-Bayt and manifested their enmity towards the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. They have forged more lies than the first group. They have invented such fabrications which one feels ashamed of listening to.

Certainly, Allah سُبْحَانَهُ وَتَعَالَى expounded on the qualities of the Nabī’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ by His statement:

أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

*Forceful against the disbelievers, merciful among themselves.*<sup>2</sup>

1 Ibn Sa’ dī: *Al-Tanbihāt al-Laṭīfah fīmā Iḥtawāt ‘alayhi al-‘Aqīdah al-Wāsiṭiyyah min al-Mabāḥith al-Munīfah* pg. 121.

2 Sūrah al-Faḥ: 29

The lives of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ thorough their mutual love, brotherhood, mercy, and assistance were a true embodiment of this verse. Every belief which contests this mutual relation is falsification of the categorical declaration of the Qur’ān and rejection of the testimony of Allah سُبْحَانَہُ وَتَعَالَى.

The love the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ possessed for the household of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was incorporated in this lofty nurturing and general mutual affection was strengthened by the bequest of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in favour of the Ahl al-Bayt.

أبو بكر الصديق والد الصديقة صلى العصر ثم خرج يمشي فرأى الحسن يلعب مع الصبيان فحمله على عاتقه و قال بأبي شبيه بالنبي صلى الله عليه و سلم لا شبيه بعلي و علي يضحك

Once, Sayyidunā Abū Bakr al-Ṣiddīq, father of Sayidah ‘Ā’ishah al-Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا, performed Ṣalāt al-‘Aṣr and then left on foot. He saw Ḥasan playing with some children so he carried him on his shoulder and commented, “By my father, he resembles the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, not ‘Alī!” And ‘Alī laughed.<sup>1</sup>

He once declared:

والذي نفسي بيده لقرابة رسول الله صلى الله عليه و آله وسلم أحب إلي أن أصل من قرابتي

By the One Who has control of my life, maintaining good ties with the relatives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is more beloved to me than maintaining good ties with my own relatives.”<sup>2</sup>

And he advised:

ارقبوا محمدا صلى الله عليه و آله و سلم في اهل بيته

Honour Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by honouring his household.<sup>3</sup>

1 Ṣaḥīḥ al-Bukhārī Ḥadīth: 3542.

2 Ṣaḥīḥ al-Bukhārī Ḥadīth: 3712; Ṣaḥīḥ Muslim Ḥadīth: 1759.

3 Ṣaḥīḥ al-Bukhārī Ḥadīth: 3713.

Sayyidunā ‘Umar ibn al-Khaṭṭāb’s love for Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُمَا and his seeking counsel from him in all matters is well-known. Eventually, this strong bond was crowned by relationship through marriage, when Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ wed his daughter to Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ. Furthermore, his love and compassion for Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا, and the veneration he afforded them when granting them stipends<sup>1</sup> is famous; to the extent that al-Dāraquṭnī<sup>2</sup> authored a book which he named *Thanā’ al-Ṣaḥābah ‘alā al-Qarābah wa Thanā’ al-Qarābah ‘alā al-Ṣaḥābah*.<sup>3</sup>

Our mother Sayyidah ‘Āishah رَضِيَ اللَّهُ عَنْهَا followed this praiseworthy pattern with propulsive sincerity for Allah and in following the practice of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.<sup>4</sup>

In this section, we will mention points which illustrates the harmonious relationship between Umm al-Mu’minīn and the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ.

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1 For a detailed thesis on the harmonious relationship between the Ṣaḥābah especially the three Khulafā’ and the Ahl al-Bayt, study the book *Ḥaḡā’iq ‘an Āl al-Bayt wa al-Ṣaḥābah* of Yūnus al-Shaykh Ibrahim al-Sāmūrā’ī.

2 He is ‘Alī ibn ‘Umar ibn Aḥmad, Abū al-Ḥasan al-Dāraquṭnī. Shaykh al-Islam, al-Muqri’ al-Muḥaddith. He was an ‘ālim, ḥāfiẓ, faqīh and was righteous. He was born in the year 306 A.H. He was the only imām in the science of ḥadīth in his era. He has written outstanding books. One of his works is al-‘Ilal and al-Sunan. He passed away in 385 A.H. See *Siyar A’lām al-Nubalā’* of al-Dhahabī vol. 16 pg. 449 and *Wafiyāt al-A’yān* of Ibn Khalikān vol. 3 pg. 297.

3 Refer to *Āl Rasūlillāh* صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wa *Awliyā’uh wa Mawqif Ahl al-Sunnah wa al-Shī’ah min ‘Aqā’idihim wa Faḍā’ilihim wa Fiqhihim wa Fuḡahā’ihim* of Muḥammad ibn ‘Abd al-Raḥmān ibn Qāsim pg. 67.

4 From the discussion *Ummunā ‘Āishah Malakat al-‘Afāf* of Nabīl Zayyānī.





## The harmonious relationship between Umm al-Mu'minīn 'Āishah and the Ahl al-Bayt in the books of the Ahl al-Sunnah

### The harmonious relationship between 'Āishah and 'Alī

Sayyidah 'Āishah and Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُمَا prior to Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ demise shared cordial relations. After Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ demise, the Battle of Jamal occurred wherein Sayyidah 'Āishah and Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُمَا differed in their opinions. However, despite this their relationship was not one of enmity and estrangement.

Amīr al-Mu'minīn Sayyidunā 'Alī bin Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ came to Sayyidah 'Āishah رَضِيَ اللَّهُ عَنْهَا and after greeting her with salām said:

كيف أنت يا أمه قالت بخير فقال يغفر الله لك

“How are you, O beloved mother?”

She replied, “Good.”

He then said, “May Allah forgive you.”<sup>1</sup>

Ibn Jarīr mentions that Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ gave orders to hamstring the camel of Umm al-Mu'minīn 'Āishah رَضِيَ اللَّهُ عَنْهَا. He shouted:

اعقروا الجمل فإنه إن عقر تفرقوا

Hamstring the camel because if it is hamstrung, the people will disperse.<sup>2</sup>

Some believe that the reason for this was so that Umm al-Mu'minīn should not be struck since she remained a target for the archers.<sup>3</sup>

When Umm al-Mu'minīn 'Āishah's رَضِيَ اللَّهُ عَنْهَا camel was brought down, Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ ordered a group of men to carry the carriage from amid the slain. He also commanded Muḥammad ibn Abī Bakr and Sayyidunā 'Ammār رَضِيَ اللَّهُ عَنْهُ to pitch a tent for her and he said to her brother Muḥammad:

1 *Tārīkh al-Ṭabarī* vol. 3 pg. 55, *al-Bidāyah wa al-Nihāyah* vol. 10 pg. 468.

2 *Tārīkh al-Ṭabarī* vol. 3 pg. 47.

3 *Ibid.* vol. 4 pg. 519, *al-Bidāyah wa al-Nihāyah* vol. 10 pg. 468.

انظر هل وصل إليها شيء فقالت لا

“See if she is hurt?” to which she replied in the negative.<sup>1</sup>

In fact, when Sayyidah ‘Āishah رَضِيَ اللَّهُ عَنْهَا intended to depart from Baṣrah after the Battle of Jamal, Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ provided her with all her provisions, viz. a conveyance, food, baggage, etc., and gave permission to those of her army who were pardoned to return, except if they desired to stay with him. Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ chose 40 influential women of Baṣrah to accompany her. He also sent her brother Muḥammad ibn Abī Bakr to escort her. On the day of her departure, Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ came to see her off and halted at the door, where the people soon gathered. She left from the house seated in her carriage and bid the people farewell and supplicated for them. She explained:

يا بني لا يعتب بعضنا على بعض إنه والله ما كان بيني وبين علي في القدم إلا ما يكون  
بين المرأة وأحمائها وإنه على معتبتي لمن الأخيار

O my sons, we should not reprove each other. By Allah, what happened between ‘Alī and I is nothing more than what happens between a woman and her in-laws. Certainly, he is above my censure and among the righteous.

Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ confirmed:

صدقت والله ما كان بيني وبينها إلا ذاك وإنها لزوجة نبيكم صلى الله عليه وسلم في  
الدنيا والآخرة

She has spoken the truth, by Allah! What occurred between myself and her was nothing more than this. And indeed, she is the wife of your Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the world and the Hereafter.

Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ then proceeded with her for a few miles to see her off and bid her farewell.<sup>2</sup>

1 *Tārīkh al-Ṭabarī* vol. 3 pg. 47, *al-Bidāyah wa al-Nihāyah* vol. 10 pg. 468.

2 *Al-Fitnah wa Waq‘at al-Jamal* pg. 183; *Tārīkh al-Ṭabarī* vol. 4 pg. 544; Ibn al-Jawzī: *al-Muntaẓam fī Tārīkh al-Mulūk wa al-Umam* vol. 5 pg. 94; *al-Kāmil* vol. 2 pg. 614; *al-Bidāyah wa al-Nihāyah* vol. 10 pg. 472; *al-Nuwayrī: Nihāyat al-Arab* vol. 20 pg. 50.

This stance is the most accurate stance which depicts the cordial relationship between Sayyidunā ‘Alī and Sayyidah ‘Āishah رَضِيَ اللهُ عَنْهَا. Had Sayyidah ‘Āishah رَضِيَ اللهُ عَنْهَا harboured enmity or malice for him, she would not have made that statement and had Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ held a grudge against her, he would not have validated her statement nor would he have made that proclamation, which ought to be written in gold, nor would he have taken this gracious stance.

In addition to this, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ would punish those who ridiculed or maligned Umm al-Mu’minīn Sayyidah ‘Āishah رَضِيَ اللهُ عَنْهَا. Ibn al-Athīr<sup>1</sup> رَحِمَهُ اللهُ has mentioned:

أن رجلين وقفوا على باب الدار الذي نزلت فيه أم المؤمنين بالبصرة فقال أحدهما جزيت  
عنا أمنا عقوقا و قال الآخر يا أمنا توبي فقد أخطأت فبلغ ذلك عليا فبعث القعقاع بن  
عمر و إلى الباب فأقبل بمن كان عليه فأحالوا على رجلين من أزد الكوفة و هما عجلان  
و سعد ابنا عبد الله فضر بهما مائة سوط و أخرجهما من ثيابهما

Two men stood at the door of Umm al-Mu’minīn’s house in Baṣrah.

One of them said, “You have been recompensed on our behalf for disobedience, O our mother.”

The second said, “O our mother! Repent for indeed you have sinned.”

This information reached ‘Alī who sent Qa’qā’ ibn ‘Amr to the door and he brought whoever was present there. They assigned the two men to Azd al-Kūfah: ‘Ajlān and Sa’d, sons of ‘Abd Allah. He whipped them with a hundred lashes and stripped them of their clothes.<sup>2</sup>

What highlights the amicable bond between Sayyidunā ‘Alī and Sayyidah ‘Āishah رَضِيَ اللهُ عَنْهَا is what is reported after the martyrdom of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ that she would entreat the people to obey Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ and pledge allegiance to him.<sup>3</sup>

1 He is ‘Alī ibn Muḥammad ibn Muḥammad Abī al-Ḥasan al-Jazarī. He was born in 555 A.H. He was a shaykh, ‘allāmah, *muḥaddith* (ḥadīth expert), *adīb* (writer) and *nassābah* (genealogist). He possessed excellent traits, coupled with humility, and fine character. Among his books is *al-Kāmil* and *Usd al-Ghābah*. He passed away 630 A.H. See *Siyar A’lām al-Nubalā’* vol. 22 pg. 353.

2 *Al-Kāmil fī al-Tārīkh* vol. 2 pg. 614, *Nihāyat al-Arab of al-Nuwayrī* vol. 20 pg. 50.

3 *Fatḥ al-Bārī* vol. 13 pg. 29-48.

Some Shī'ah have acknowledged this fact.<sup>1</sup> Ibn Abī Shaybah رَحِمَهُ اللهُ reports on the authority of Sayyidunā 'Abd al-Raḥmān ibn Abzā رَحِمَهُ اللهُ who said:

انتهى عبد الله بن بديل إلى عائشة و هي في الهودج يوم الجمل فقال يا أم المؤمنين أنشدك بالله أتعلمين أني أتيتك يوم قتل عثمان فقلت إن عثمان قد قتل فما تأمريني فقلت لي الزم عليا فوالله ما غير ولا بدل

'Abd Allah bin Budayl approached 'Āishah while she was in her carriage on the Day of Jamal and submitted, "O Mother of the Believers! I implore you by Allah, do you recall that I came to you the day 'Uthmān was martyred and said, 'Indeed 'Uthmān has been killed, so what do you command me?' You then answered me, 'Cling to 'Alī for by Allah, he has neither changed nor distorted.'"<sup>2</sup>

He also records that Aḥnaf said:

قدمنا المدينة و نحن نريد الحج قال الأحنف فانطلقت فأتيت طلحة و الزبير فقلت ما تأمراني به و ترضيانه لي فإني ما أرى هذا إلا مقتولا يعني عثمان قالوا نأمرك بعلي قلت تأمراني به و ترضيانه لي قالوا نعم ثم انطلقت حاجا حتى قدمت مكة فبينما نحن بها إذ أتانا قتل عثمان و بها عائشة أم المؤمنين فلقيتها فقلت ما تأمريني به أن أبايع قالت علي قلت أتأمرين به و ترضينه قالت نعم فمررت على علي بالمدينة فبايعته

"We arrived in Madīnah en route to perform ḥajj."

Aḥnaf says, "I approached Ṭalḥah and Zubayr and submitted, 'What do you command me and with what are you pleased for me because I divine that this man i.e. 'Uthmān will be killed?'"

They said, 'We command you with 'Alī'

I confirmed, 'You command me with him and are pleased with him for me?'

They replied in the affirmative. I then continued for ḥajj until I reached Makkah. While we were there, the news of 'Uthmān's murder reached us and

1 See the book *al-Jamal* of the Shī'ī scholar al-Mufīd pg. 73 and *al-Ṣā'iqaḥ fī Nasf Abāṭil wa Iqtirā'āt al-Shī'ah* of 'Abd al-Qādir Muḥammad 'Aṭā Ṣūfī pg. 236-240.

2 *Muṣannaf Ibn Abī Shaybah* vol. 15 pg. 283. Ibn Ḥajar has categorised its isnād as jayyid in *al-Fatḥ* vol. 13 pg. 57.

‘Āishah Umm al-Mu’minīn was also present. I met her and asked, ‘Who do you instruct me to give bay‘ah to?’

She said, ‘Alī.’

I asked, ‘Do you instruct me with him and are pleased with him?’

She replied, ‘Yes.’

Accordingly, I proceeded to ‘Alī in Madīnah and pledged allegiance to him.”<sup>1</sup>

‘Umar ibn Shabbah<sup>2</sup> رَحِمَهُ اللهُ says:

أن أحدا لم ينقل أن عائشة و من معها نازعوا عليا في الخلافة و لا دعوا إلى أحد منهم ليولوه الخلافة و إنما أنكرت هي و من معها على علي من قتل قتلة عثمان و ترك الاقتصاص منهم

Not one person has recorded that ‘Ā’ishah and those with her contested ‘Alī regarding khilāfah or demanded that one of them be crowned khalīfah. Instead, she and those with her disapproved of ‘Alī’s decision in refusing to execute the murderers of ‘Uthmān and not implement the prescribed punishment.<sup>3</sup>

Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ did not intend that the murderers of ‘Uthmān رَضِيَ اللهُ عَنْهُ go unpunished indefinitely entirely but felt it best to delay its execution until calm had returned to the state.

Another aspect which depicts the amicable relationship between Sayyidah ‘Ā’ishah and Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ is that she would often refer others to Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ for matters pertaining to their religion. Shurayḥ ibn Hāni’ reports:

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1 *Muṣannaḥ Ibn Abī Shaybah* vol. 11 pg. 118; *Tārīkh al-Ṭabarī* vol. 3 pg. 34. Ibn Ḥajar categorised its isnād as ṣaḥīḥ in *Fatḥ al-Bārī* vol. 13 pg. 38.

2 He is ‘Umar ibn Shabbah ibn ‘Ubaydah Abū Zayd al-Namīrī al-Baṣrī al-Naḥwī, the Ḥāfiẓ (of ḥadīth), and author of many books. He was born in 173 A.H. He was an author, a poet, and a journalist. He was well-verse in History and the science of Qirā’āt. Some of his books are *Tārīkh al-Baṣrah* and *Akhbār al-Madīnah*. He passed away in 262 A.H. (*Siyar A’lām al-Nubalā’* vol. 12 pg. 369, *Tahdhīb al-Tahdhīb* vol. 4 pg. 289)

3 *Tārīkh al-Madīnah* of Ibn Shabbah vol. 4 pg. 1233; *Fatḥ al-Bārī* vol. 13 pg. 56.

سألت عائشة عن المسح على الخفين فقالت ائت عليا فإنه أعلم بذلك مني

I asked ‘Ā’ishah concerning maṣḥ (passing wet hands) upon *khuffayn* (leather socks).

She said, “Go to ‘Alī for he is more knowledgeable than me in this matter.”

It appears in one narration:

عليك بابن أبي طالب فسله فإنه كان يسافر مع رسول الله صلى الله عليه وسلم

Go to Ibn Abī Ṭālib and ask him since he would travel with Rasūlullāh ﷺ.<sup>1</sup>

This proves her confidence in the knowledge, honesty, and familiarity of the practices of Rasūlullāh ﷺ by Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ.

It is reported that a person once came to Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا with a query:

في كم تصلي المرأة من الثياب فقالت له سل عليا ثم ارجع إلي فأخبرني بالذي يقول لك  
قال فأتى عليا فسأله فقال في الخمار و الدرع السابع فرجع إلى عائشة فأخبرها فقالت  
صدق

He asked, “In how many pieces of clothes should a woman perform ṣalāh?”

She replied, “Ask ‘Alī, then return to me and inform me of his reply to you.”

Accordingly, the questioner approached ‘Alī and he replied, “In a *khimār* (veil covering the head and face of a woman) and a long dress.”

He then returned to ‘Ā’ishah and informed her upon which she remarked, “He has spoken the truth.”<sup>2</sup>

When news of Sayyidunā ‘Alī’s رَضِيَ اللَّهُ عَنْهُ extermination of the *Khawārij* reached her she said,

1 *Ṣaḥīḥ Muslim Ḥadīth*: 276.

2 *Muṣannaf Ibn Abī Shaybah Ḥadīth*: 6169; *Muṣannaf ‘Abd al-Razzāq* vol. 3 pg. 128. Al-Albānī categorised it as *ṣaḥīḥ* in *Tamām al-Minnah* pg. 161.

قتل علي بن أبي طالب شيطان الردهة تعني المخدج

‘Alī ibn Abī Ṭālib has killed the deformed shayṭān.<sup>1</sup>

She has also stated as reported by Masrūq رَضِيَ اللهُ عَنْهُ:

ذكر رسول الله صلى الله عليه وسلم الخوارج فقال شرار أمتي يقتلهم خيار أمتي

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spoke about the Khawārij and then declared, “They are the worst of my ummah who will be slain by the best of my ummah.”<sup>2</sup>

Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ would in turn complement Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا: her intelligence and her accurate views. He declared:

لو كانت امرأة تكون خليفة لكانت عائشة

Had a woman become a khalīfah, it would have been ‘Ā’ishah.<sup>3</sup>

## The harmonious relationship between Sayyidah ‘Āishah and Sayyidah Fāṭimah

The bond between Sayyidah ‘Ā’ishah and Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا was one of love and admiration. It is not established in any authentic ḥadīth that any of them harboured malice for the other. On the contrary, the historians and scholars of ḥadīth are unanimous that they shared the strongest bonds friendship. History bears witness to this relationship.

There are ample traditions which elucidate on the harmonious relationship between Sayyidah ‘Ā’ishah and Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا. One such tradition is reported on the authority of ‘Ā’ishah bint Ṭalḥah that Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا affirmed:

ما رأيت أحدا أشبه سمتا و دلا و هديا برسول الله صلى الله عليه وسلم في قيامها و  
قعودها من فاطمة بنت رسول الله صلى الله عليه وسلم

1 *Al-Tārīkh al-Kabīr* of Ibn Khaythamah, Ḥadīth: 892; *al-Bidāyah wa al-Nihāyah* vol. 10 pg. 629.

2 *Musnad Bazzār* as referenced in *Majma’ al-Zawā’id* vol. 6 pg. 242; *al-Mu’jam al-Awsaṭ* as referenced in *Majma’ al-Zawā’id* vol. 6 pg. 242. Ibn Ḥajar categorised the isnād as ḥasan in *Fath al-Bārī* vol. 12 pg. 298.

3 *Al-Maḥajjah* of Qiwām al-Sunnah Abū al-Qāsim Ismā’īl ibn Muḥammad al-Isfahānī vol. 2 pg. 401.

I have not seen anyone who resembled Rasūlullāh ﷺ more in conduct, mannerisms, and etiquettes—his manner of standing and sitting—than Fāṭimah, the daughter of the Messenger of Allah ﷺ.<sup>1</sup>

In this ḥadīth, Umm al-Mu'minīn Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا has attributed many praiseworthy qualities to Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا which demonstrates her standing and status in her eyes.

She has also characterised her as being truthful. It appears on the authority of Sayyidunā 'Abd Allah ibn Zubayr رَضِيَ اللهُ عَنْهُ who reports that when Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا would mention Sayyidah Fāṭimah bint al-Nabī رَضِيَ اللهُ عَنْهَا, she would say:

ما رأيت أحدا كان أصدق لهجة منها إلا أن يكون ألدِّي ولدها

I have not seen anyone with more truthful speech than her aside from when she spoke to her children.”<sup>2</sup>

'Amr ibn Dīnār reports:

ما رأيت أصدق من فاطمة غير أبيها قالت و كان بينهما شيء أي بين رسول الله صلى الله عليه وسلم و عائشة فقالت عائشة يا رسول الله سلها فإنها لا تكذب

Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا said, “I have not seen anyone more honest than Fāṭimah besides her father.”

She says, “Once there was a dispute between them (i.e. Rasūlullāh ﷺ and 'Ā'ishah رَضِيَ اللهُ عَنْهَا) so 'Ā'ishah said, ‘O Messenger of Allah, ask Fāṭimah for she never lies.’”<sup>3</sup>

1 *Sunan al-Tirmidhī* Ḥadīth: 3872; *Sunan Abī Dāwūd* Ḥadīth: 5217; *Sunan al-Kubrā* vol. 5 pg. 96 Ḥadīth: 8369; *al-Adab al-Mufrad* pg. 355; *al-Mustadrak* Ḥadīth: 4732. Al-Tirmidhī comments, “This ḥadīth is ḥasan and gharīb from this chain.” Al-Ḥākim comments, “The ḥadīth is ṣaḥīḥ according to the standards of Shaykhayn but they have not recorded it.” Al-Dhahabī comments, “In fact, it is ṣaḥīḥ.” Al-Albānī has declared it ṣaḥīḥ in *Ṣaḥīḥ Sunan al-Tirmidhī* Ḥadīth: 3872 and *Ṣaḥīḥ al-Adab al-Mufrad* pg. 355.

2 *Al-Mustadrak* vol. 3 pg. 175; *al-Istī'āb fī Ma'rifat al-Aṣḥāb* vol. 4 pg. 1896. Al-Ḥākim comments, “The ḥadīth is ṣaḥīḥ according to the standards of Muslim but they have not recorded it.”

3 *Al-Mu'jam al-Awsaṭ* vol. 3 pg. 137 Ḥadīth: 2721; *Musnad Abī Ya'lā* vol. 8 pg. 153 Ḥadīth: 4700. Al-Haythamī states in *Majma' al-Zawā'id* vol. 9 pg. 204, “Their narrators are the narrators of *al-Ṣaḥīḥ*.” Ibn Ḥajar has categorised its isnād as ṣaḥīḥ according to the standards of Shaykhayn in *al-Iṣābah* vol. 4 pg. 378.



She would also consider her as the most intelligent woman.<sup>1</sup> The narration of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا being the queen of the women of the universe affirms this. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا narrates:

أنا كنا أزواج النبي صلى الله عليه و سلم عنده جميعا لم يغادر منا واحدة فأقبلت فاطمة تمشي لا والله ما تخفى مشيتها من مشية رسول الله صلى الله عليه و سلم فلما رآها رحب قال مرحبا بابنتي ثم أجلسها عن يمينه أو عن شماله ثم سارها فبكت بكاء شديدا فلما رأى حزنها سارها الثانية إذا هي تضحك فقلت لها أنا من بين نسائه خصك رسول الله صلى الله عليه و سلم بالسر من بيننا ثم أنت تبكين فلما قام رسول الله صلى الله عليه و سلم سألتها عما سارك قالت ما كنت أفشى على رسول الله صلى الله عليه و سلم سره فلما توفي قلت لها عزمت عليك بما لي عليك من الحق لما أخبرتني قالت أما الآن فنعلم فأخبرتني قالت أما حين سارني في الأمر الأول فإنه أخبرني أن جبريل كان يعارضه بالقرآن كل سنة مرة وأنه قد عارضني به العام مرتين ولا أرى الأجل إلا قد اقترب فاتقي الله واصبري فإني نعم السلف أنا لك قالت فبكيت بكائي الذي رأيت فلما رأى جزعي سارني الثانية قال يا فاطمة ألا ترضين أن تكوني سيدة نساء المؤمنين أو سيدة نساء هذه الأمة

We, the wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, were all with him; none of us left. Just then Fāṭimah approached. By Allah, her walk precisely resembled the walk of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. When he saw her, he welcomed her saying, “Welcome to my daughter.”

He then made her sit on his right—or left—and then whispered to her something upon which she began to sob profusely. When he saw her grief, he whispered to her a second time and she began to laugh.

I said to her in front of all his wives, “Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has favoured you with a secret in front of us, and you cry?”

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stood up, I asked her, “What did Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ whisper to you?”

She replied, “It is not becoming of me to disclose Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ secret.”

1 Al-Sunan al-Kubrā vol. 7 pg. 393 Ḥadīth: 8311; Fath al-Bārī vol. 8 pg. 136

After Rasūlullāh ﷺ passed away, I said to her, “I have taken a determination upon you of the right that I have over you that you will inform me.”

She said, “Now I will inform you.”

She then explained, “When Rasūlullāh ﷺ whispered to me the first time, he told me that Jibrīl would recite the Qur’ān to him once every year but he recited it to him twice this year. He commented, ‘I divined from this my imminent demise. So fear Allah and bear patiently, for I am the best forerunner for you.’”

She continued, “I then sobbed as you witnessed. When he saw my restlessness, he whispered to me a second time and said, ‘O Fāṭimah! Are you not pleased to be the queen of the Muslim women—or the queen of the women of this ummah?’”<sup>1</sup>

In this ḥadīth, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا described Sayyidah Fāṭimah’s رَضِيَ اللهُ عَنْهَا resemblance to Nabī ﷺ, his welcoming her, his favouring her over his wives, and his declaration that Fāṭimah is the queen of the women of the worlds. If she harboured enmity for the Ahl al-Bayt—as claimed by the Rawāfiḍ—she would have concealed this. However to the contrary, she is al-Ṣiddīqah bint al-Ṣiddīq (the truthful, daughter of the truthful). This evidences her love and fairness with the family of Nabī ﷺ.

Sayyidah ‘Ā’ishah once told Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا:

ألا أبشرك إنني سمعت رسول الله صلى الله عليه وآله وسلم يقول سيدات نساء أهل الجنة أربع مريم بنت عمران و فاطمة بنت رسول الله صلى الله عليه وآله وسلم و خديجة بنت خويلد و آسية امرأة فرعون

Should I not give you glad tidings? Certainly, I heard Rasūlullāh ﷺ declaring, “The queens of the women of Jannah are four: Maryam bint ‘Imrān, Fāṭimah bint Rasūlullāh, Khadījah bint Khuwaylid, and Āsiyah—the wife of Fir‘awn.”<sup>2</sup>

1 *Ṣaḥīḥ al-Bukhārī* vol. 7 pg. 362; *Ṣaḥīḥ Muslim Ḥadīth*: 2450

2 *Faḍā’il al-Ṣaḥābah* vol. 2 pg. 720 Ḥadīth: 1336; *al-Mustadrak* vol. 3 pg. 205. Al-Ḥākim has categorised its isnād as ṣaḥīḥ according to the standards of Shaykhayn. Al-Albānī declared it ṣaḥīḥ in *Ṣaḥīḥ al-Jamī* Ḥadīth: 3676.

Had there been the slightest of reservations for each other, she would not have given her this glad tiding.

This love was entrenched in their hearts and became apparent by its signs and evidences and was manifest from their actions and statements. After Rasūlullāh ﷺ whispered his secret to his beloved daughter Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا, she disclosed her secret after his demise to none other than al-Ṣiddīqah رَضِيَ اللهُ عَنْهَا as mentioned in the above ḥadīth. A confidant can be none but one close to the heart and beloved to the soul. This is the special connection between Sayyidah Fāṭimah and our mother, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. It should be noted that the incident happened during the final days of Rasūlullāh’s ﷺ earthly life and Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا beseeched Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا to disclose the secret after Rasūlullāh’s ﷺ demise, i.e. during the period regarding which the Rawāfiḍ alledge that the flame of hostility, disunity, and division was ignited.

Furthermore, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا reports that Nabī ﷺ declared:

و ايم الله لو أن فاطمة ابنة محمد سرقت لقطعتم يدها

By the oath of Allah, if Fāṭimah the daughter of Muḥammad had stolen, I would have cut her hand off!<sup>1</sup>

There is indication here to her lofty rank in his sight as noted by Ḥāfiẓ Ibn Ḥajar رَضِيَ اللهُ عَنْهُ:

و إنما خص صلى الله عليه وسلم فاطمة ابنته بالذكر لأنها أعز أهله عنده و لأنه لم يبق من بناته حينئذ غيرها

Rasūlullāh ﷺ mentioned his daughter Fāṭimah specifically since she was the most honoured of his family in his sight and since none of his other daughters were alive when he made this statement.<sup>2</sup>

When Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا would come to Nabī ﷺ for any need and not find him, she would inform Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا about it. Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ relates:

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3475, *Ṣaḥīḥ Muslim* Ḥadīth: 1688.

2 *Fatḥ al-Bārī* vol. 12 pg. 95.

أن فاطمة رضي الله عنها أتت النبي صلى الله عليه و سلم تشكو إليه ما تلقى في يدها من الرحي و بلغها أنه جاءه رقيق فلم تصادفه فذكرت ذلك لعائشة فلما جاء أخبرته عائشة  
الحديث

Fāṭimah came to Nabī ﷺ to complain about the injuries she was sustaining on her hands due to [grinding] the grindmill as she heard that some slaves had come to him. However, she did not meet him. Thus, she mentioned this to ‘Ā’ishah. When he returned, ‘Ā’ishah conveyed her message to him...<sup>1</sup>

This shows Sayyidah Fāṭimah’s ﷺ confidence in Sayyidah ‘Ā’ishah ﷺ and it also depicts the latter’s concern to convey the message of the former.

Another incident is when the Ummahāt al-Mu’minīn sent Sayyidah Fāṭimah ﷺ to Nabī ﷺ to request him:

إن نساءك ينشدنك الله العدل في بنت أبي بكر فكلتمه فقال يا بنية ألا تحبين ما أحب  
قالت بلى فرجعت إليهن فأخبرتهن فقلن ارجعي إليه فأبت أن ترجع

“Your wives are entreating you to show fairness with regards to the daughter of Abū Bakr for Allah’s sake.”

She spoke to him to which he noted, “O beloved daughter! Do you not love what I love?”

“Definitely,” she replied.

She thus returned to them and informed them.

They said, “Go back to him.”

However, she refused to return.<sup>2</sup>

This is emphatic evidence of Sayyidah Fāṭimah’s love for Sayyidah ‘Ā’ishah ﷺ.

The narration of Muslim documents that Rasūlullāh ﷺ said:

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 5361; *Ṣaḥīḥ Muslim* Ḥadīth: 2727.

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 2581; *Ṣaḥīḥ Muslim* Ḥadīth: 2441.

يا بنية ألا تحبين ما أحب قالت بلى قال فأحبي هذه

“O beloved daughter! Do you not love what I love?”

“Indeed,” she replied.

“So love her,” he instructed.<sup>1</sup>

This is Rasūlullāh’s ﷺ command to her. And she would never violate his command, may Allah be pleased with her.

### The harmonious relationship between ‘Aishah and the progeny of ‘Alī and the rest of the Ahl al-Bayt

The relationship between Sayyidah ‘Aishah رَضِيَ اللهُ عَنْهَا and the progeny of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ as well as the rest of the Ahl al-Bayt is an amicable one, strengthened by kindness and loyalty. In fact, Sayyidah ‘A’ishah رَضِيَ اللهُ عَنْهَا narrates several aḥādīth which mention their virtues and merits. Among these is ḥadīth *al-kisā’* (the ḥadīth of the cloak) wherein she relates:

خرج النبي صلى الله عليه وآله وسلم غداة و عليه مرط مرحل من شعر اسود فجاء الحسن بن علي فأدخله ثم جاء الحسين فدخل معه ثم جاءت فاطمة فأدخلها ثم جاء علي فأدخله ثم قال إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Rasūlullāh ﷺ left in the morning wearing a cloak with pictures of camel saddlebags made from black (camel’s) hair. Ḥasan ibn ‘Alī came and Rasūlullāh ﷺ wrapped him under it, followed by Ḥusayn who entered with him. Then Fāṭimah came and he took her under it, then ‘Alī came and he also took him under it. He thereafter recited:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

*Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s] household, and to purify you with [extensive] purification.*<sup>2,3</sup>

1 Ṣaḥīḥ Muslim Ḥadīth: 2442; Ṣaḥīḥ al-Bukhārī Ḥadīth: 2581.

2 Sūrah al-Aḥzāb: 33

3 Ṣaḥīḥ Muslim Ḥadīth: 2424.

This ḥadīth proves that Sayyidunā ‘Alī, Fāṭimah, and their sons ﷺ are most deserving of being included in the Ahl al-Bayt than others.<sup>1</sup> And this is Sayyidah ‘Ā’ishah’s ﷺ narration which is clear evidence to her recognition of their position, and her honesty in narrations.

Similar is her narration of Rasūlullāh ﷺ embracing Sayyidunā Ḥasan ﷺ and declaring his love for him. Accordingly she recalls that Nabī ﷺ would embrace him and declare”

اللهم إن هذا ابني فأحبه و أحب من يحبه

O Allah, indeed this is my son so love him and love the one who loves him.<sup>2</sup>

After Sayyidunā Ḥasan ﷺ passed away, Sayyidunā Ḥusayn ﷺ came to Sayyidah ‘Ā’ishah ﷺ and sought her permission for him to be buried in her room alongside his grandfather. She replied:

نعم و كرامة فبلغ ذلك مروان فقال مروان كذب و كذبت و الله لا يدفن هناك أبدا

“Yes and it will be an honour.”

However, this reached Marwān who said, “He is mistaken and so is she. By Allah, he will never be buried there.”<sup>3</sup>

There are many points deduced from this tradition:

- Her love for Sayyidunā Ḥasan and Sayyidunā Ḥusayn ﷺ,
- The pleasant relationship between them.

This is proven from her granting permission so that Sayyidunā Ḥasan ﷺ could be buried with his grandfather.

1 *Majmū‘ al-Fatāwā* of Ibn Taymiyyah vol. 22 pg. 361.

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 5884; *Ṣaḥīḥ Muslim* Ḥadīth: 2421 on the authority of Sayyidunā Abū Hurayrah ﷺ.

3 *Tārīkh al-Madīnah* vol. 1 pg. 110; *al-Istī‘āb fī Ma‘rifat al-Aṣḥāb* vol. 1 pg. 376; *Siyar A‘lām al-Nubalā’* vol. 3 pg. 277.

Worthy of note is that Sayyidunā Zayn al-‘Ābidīn ‘Alī ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib<sup>1</sup> was a student of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and narrates several aḥādīth from her; some of which appear in *Ṣaḥīḥ Muslim*.<sup>2</sup>

ولم تسجل لنا كتب الأحاديث واقعة صحيحة تدل على أن عائشة رضي الله عنها تحمل شيئاً من الكراهية أو البغض في قلبها تجاه أحد من آل البيت بل أجمع أصحاب السير على أن الصلة بين عائشة رضي الله عنها وآل البيت كانت على أكمل ما ترضاه السجية الإنسانية

The books of aḥādīth have not authentically documented even one incident which indicates that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا harboured any aversion or enmity in her heart for any of the Ahl al-Bayt. Instead, the historians are unanimous that she had the most perfect relationship with the Ahl al-Bayt as desired by man’s natural disposition.<sup>3</sup>

The evidences for this harmonious connection between Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and the Ahl al-Bayt are numerous, scattered all over the books of ḥadīth and history, to the extent that the books of the Shī‘ah as well document these incidents; as will be discussed shortly.

The loving bond between Sayyidah ‘Ā’ishah and Sayyidunā ‘Alī and his progeny رَضِيَ اللهُ عَنْهُمْ has been established by confirmed authentic narrations. Even if these had not been available, then too Sayyidah ‘Ā’ishah’s رَضِيَ اللهُ عَنْهَا devoutness, fear for Allah سُبْحَانَهُ وَتَعَالَى, recognition of rights and entitlements, treatment of people according to their status, realisation of the virtue of the virtuous, and loving those whom Allah سُبْحَانَهُ وَتَعَالَى and His Rasūl صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ loved; is sufficient proof and substantiation for those who are searching for the truth. Had the Rāfiḍah not denied this, there would be no real need to substantiate such obvious realities.

1 He is ‘Alī ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib Abū al-Ḥusayn al-Qurashī al-Hāshimī Zayn al-‘Ābidīn. A man of deep knowledge, nobility, and piety. Reliable and trustworthy. A narrator of plenty aḥādīth; prominent, influential and righteous. He was with his father when the tragedy at Karbalā’ occurred. However, he was indisposed so he did not participate in the battle. He passed away in 93 A.H. (*Siyar A’lām al-Nubalā’* vol. 4 pg. 386; *Tahdhīb al-Tahdhīb* vol. 4 pg. 192)

2 *Siyar A’lām al-Nubalā’* vol. 4 pg. 386.

3 *Sīrat al-Sayyidah ‘Ā’ishah* of al-Nadwī pg. 122.

## The stance of the Ahl al-Bayt from the Banū al-‘Abbās concerning those who revile ‘Ā’ishah

1. Al-Amīr Mūsā ibn ‘Īsā ibn Mūsā al-‘Abbāsī<sup>1</sup> (d. 183 A.H)

Qāḍī ‘Iyāḍ<sup>2</sup> says:

و شتم رجل عائشة بالكوفة فقدم إلى موسى بن عيسى العباسي فقال من أحضر هذا فقال  
ابن أبي ليلى أنا فجلد ثمانين و حلق رأسه و أسلمه للحجامين

A man ridiculed ‘Ā’ishah in Kūfah and was thus brought to Mūsā ibn ‘Īsā al-‘Abbāsī who inquired, “Who brought him.”

“I,” replied Ibn Abī Laylā.

He was whipped with 80 lashes, his head was shaved, and was handed over to the cuppers.<sup>3</sup>

2. Khalīfah al-Mutawakkil ‘Alā Allāh<sup>4</sup> (d. 247 A.H)

Khalīfah al-Mutawakkil ‘Alā Allāh<sup>4</sup> commanded the lashing of one of the reputable men of Baghdād named ‘Īsā ibn Ja‘far ibn Muḥammad ibn ‘Āṣim. Accordingly, he was lashed severely. It is reported that he was whipped a 1000 lashes until he died. This came after 17 men testified against him in the

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1 Mūsā ibn ‘Īsā ibn Mūsā al-‘Abbāsī al-Hāshimī. He was appointed as governor of the Ḥaramayn by al-Manṣūr and al-Mahdī for a long period. Thereafter, he was appointed over Yemen by al-Mahdī and over Egypt by al-Rashīd. He passed away in 183 A.H. (*al-Nujūm al-Zāhirah of Taghrī Bardī* vol. 2 pg. 78, *al-A‘lām* of Zarkalī vol. 7 pg. 326)

2 *Al-Shafā bi Ta‘rif Ḥuqūq al-Muṣṭafā* of Qāḍī ‘Iyāḍ vol. 2 pg. 309.

3 *Ta‘āmul Āl al-Bayt min al-‘Aṣabah al-Aḥbāb ma‘a al-Sābb li al-Zawjāt wa al-Aṣḥāb* of ‘Abd Allāh al-‘Abbās with slight editions on the Internet.

4 Ja‘far ibn Muḥammad ibn Hārūn Abū al-Faḍl al-Khalīfah al-‘Abbāsī. He was born in 205 A.H and appointed as khalīfah in 232 A.H. He was loved by his subjects. He exhibited the Sunnah and propagated it in his gatherings. He also wrote to the provinces to increase the level of sacrifice and warned against saying that the Qur’ān is created. He spread the Sunnah and supported those devoted to it. He was finally martyred in 247 A.H. (*Siyar A‘lām al-Nubalā’* vol. 12 pg. 30, *al-Bidāyah wa al-Nihāyah* vol. 10 pg. 349)



presence of Qāḍī al-Sharqīyah Abū Ḥassān al-Ziyādī that he reviled Abū Bakr, ‘Umar, ‘Ā’ishah, and Ḥafṣah رضي الله عنهم.<sup>1</sup>

### 3. Khalīfah al-Muqtadir bi Allāh (d. 323 A.H)

Information reached him that a group of Rawāfiḍ had gathered in Masjid Burāthā and were insulting the Ṣaḥābah. They did not perform Ṣalāt al-Jumu‘ah and were corresponding with the Qarāmiṭah.<sup>2</sup> He ordered that they be besieged. He sought a ruling from the scholars regarding the Masjid, and they ruled that it is Masjid Ḍirār. Consequently, those who were apprehended were lashed severely, supplicated against, and the Masjid was demolished.<sup>3</sup>

### 4. Khalīfah al-Qādir bi Allāh<sup>4</sup> (d. 422 A.H)

He mentioned amongst his beliefs, as mentioned in *al-Muntaẓam* of Ibn al-Jawzī (vol. 4 pg. 384):

و من سب سيدتنا عائشة فلا حظ له في الإسلام

Whoever disparages Sayyidah ‘Ā’ishah رضي الله عنها has no share in Islam.

### 5. Khalīfah al-Mustaḍī’ bi Amr Allāh (d. 575 A.H)

A crowd gather around a poet who would sing for the Rawāfiḍ. His name was Ibn Qarāyā. He would remain at the market places and sing poetry which included abuse and slander of the Ṣaḥābah, coupled with disparagement of those who

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1 *Al-Bidāyah wa al-Nihāyah* vol. 14 pg. 375.

2 *Al-Qarāmiṭah*: An underground movement portrayed as votaries of the Ahl al-Bayt but in reality were nothing more than heresy and libertinism. (*al-Mawsū‘ah al-Maysarah fī al-Adyān wa al-Madhāhib wa al-Aḥzāb al-Mu‘āṣarah* pg. 392)

3 *Al-Bidāyah wa al-Nihāyah* vol. 15 pg. 18

4 Aḥmad ibn Ishāq ibn Ja‘far Abū al-‘Abbās al-Baghdādī al-Khalīfah al-‘Abbāsī. He was born in 336 A.H. He was religious, an ‘ālim, a devout worshipper, liberal in giving charity, combined with an understanding of dīn and was among the eminent khulafā’. Ibn al-Ṣalāḥ has counted him among the Shawāfi‘. He wrote a book on ‘Aqā’id wherein he mentioned the merit of the Ṣaḥābah and the disbelief of one who believes that the Qur’ān was created. He passed away in 422 A.H. (*Siyar A‘lām al-Nubalā’* vol. 15 pg. 128, *al-Bidāyah wa al-Nihāyah* vol. 11 pg. 353)

love them. A audience was arranged for him on the instructions of the Khalīfah. It turned out that he was a wretched Rāfiḍī who invited towards his cult. The Fuqahā' passed judgement that his tongue and hands be severed and this was carried out. The masses then grabbed him and hurled bricks at him, which led to him throwing himself into the Tigris. They pulled him out of it and killed him.<sup>1</sup>

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<sup>1</sup> *Al-Bidāyah wa al-Nihāyah* vol. 16 pg. 531

## The harmonious relationship between Umm al-Mu'minīn 'Ā'ishah and the Ahl al-Bayt in the books of the Shī'ah

نَسَبُ أَضْيَاءِ عَمُودِهِ فِي رَفْعَةٍ  
كَالصَّبْحِ فِيهِ تَرْفَعُ وَضِيَاءُ  
وَشَمَائِلُ شَهِدَ الْعَدُوُّ بِفَضْلِهَا  
وَالْفَضْلُ مَا شَهِدَتْ بِهِ الْأَعْدَاءُ

*A noble lineage which illuminated its pillars of loftiness,  
Like daybreak with its greatness and brightness.  
Coupled with excellent qualities which the enemy have acknowledged,  
And real virtue is what the enemy attests to.*

Now that the reality has been firmly established before you, O fortunate reader, concerning the true relationship between Umm al-Mu'minīn Sayyidah 'Ā'ishah and Sayyidunā 'Alī and the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ; we now present to you those narrations which the Shī'ah themselves have recorded in their books regarding the same.

The idea is to convict the opponent from the sources he hastens to. The object is not to accept the details which have been mentioned in the various narrations because some of them are replete with lies and forgery. Nevertheless, the purpose is to furnish for them proofs from their own sources of the love Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا cherished for the Ahl al-Bayt so that they are compelled to accept the narrations that appear in their books.<sup>1</sup>

We generally relied upon what Ibn Abī al-Ḥadīd<sup>2</sup> has written. He reviles the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and slanders them with false accusations in his commentary of *Nahj al-Balāghah*. He is among the protagonists of I'tizāl and Rifḍ, and a conspirator against Islam. Moreover, his relationship with the wretched Ibn al-

1 One of the contemporary books which is replete with this is the book *al-Tarāḥum Bayn Āl al-Bayt wa al-Ṣaḥābah* of Ṣāliḥ al-Durwaysh. A very beneficial book on the subject.

2 'Abd al-Ḥamīd ibn Hibat Allāh ibn Abī al-Ḥadīd, Abū Ḥāmid 'Izz al-Dīn al-Madā'inī. An extremist Shī'ī. He was born in 586 A.H. He enjoyed the good graces of al-Wazīr Ibn al-'Alqamī due to their compatibility, closeness, and sharing shī'ī ideologies. Among his works is *al-Falak al-Dā'ir 'Alā al-Mathal al-Sā'ir* and *Sharḥ Nahj al-Balāghah*. He died in 655 A.H. (*Tārīkh al-Islām* of al-Dhahabī vol. 11 pg. 118, *al-Bidāyah wa al-Nihāyah* vol. 13 pg. 199)

‘Alqamī is well known.<sup>1</sup> Nonetheless, taking into consideration the extremist Shī‘ah, he is considered among the distinguished scholars of the Shī‘ah, Mu‘tazilah, and Mutafalsifah.<sup>2</sup> The amazing thing is that while furnishing proofs for the Rawāfiḍ, he speaks about Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا in glowing terms at many places and testifies to her entry into Jannah. We shall list some of these places for the reader. Some of his statements include obvious untruths which we will point out if need be. We have chosen him since he is considered a haven [of knowledge] by them and the Shī‘ah rely on him regarding narrations concerning Sayyidunā Abū Hurayrah and Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.

### **Their testimony that Sayyidunā ‘Alī ibn Abī Ṭālib protected Sayyidah ‘Ā’ishah, honoured her and exalted her status.**

Ibn Abī al-Ḥadīd says:

على أن أمير المؤمنين عليه السلام أكرمها و صانها و عظم من شأنها و من أحب أن يقف  
على ما فعله فليطالع كتب السيرة

Certainly, Amīr al-Mu‘minīn honoured her, protected her, and exalted her status. Those who wish to know the details of what he did should study the books of Sīrah.<sup>3</sup>

He says:

و قد علمتم ما كان من عائشة في أمره فلما ظفر بها أكرمها و بعث معها إلى المدينة  
عشرين امرأة من نساء عبد القيس عممهن بالعمائم و قلدهن بالسيوف

You are well aware of ‘Ā’ishah’s interference in his matter. Notwithstanding this, when he gained victory over her, he venerated her and sent 20 women of ‘Abd al-Qays with her to Madīnah. He attired them with turbans and adorned them with swords.<sup>4</sup>

1 *Al-Anwār al-Kāshifah li mā fī Kitāb Aḍwā’ ‘Alā al-Sunnah min al-Zalal wa al-Taḍlīl wa al-Mujāzafah* of al-Mu‘allimī pg. 152.

2 *Dar’ Ta‘ārūḍ al-‘Aql ma‘a al-Naql* of Ibn Taymiyyah vol. 1 pg. 161.

3 *Sharḥ Nahj al-Balāghah* vol. 17 pg. 254.

4 *Ibid.* vol. 1 pg. 23.

## Their testimony that Sayyidah ‘Ā’ishah narrates virtues of ‘Alī, Fāṭimah, and the Ahl al-Bayt

Ibn Abī al-Ḥadīd affirms:

و أما مسروق فلم يمت حتى كان لا يصلي لله تعالى صلاة إلا صلى بعدها على علي بن أبي طالب عليه السلام لحديث سمعه من عائشة في فضله

Death did not come to Masrūq until he would send salutations upon ‘Alī ibn Abī Ṭālib after every ṣalāh he performed for the sake of Allah ﷺ owing to the ḥadīth containing its virtue which he heard from ‘Ā’ishah.<sup>1</sup>

Masrūq ibn al-Ajda رحمته الله is a prominent Tābī’ī. He is one of the most educated regarding Sayyidunā ‘Alī’s رحمته الله merits. Additionally, he is among his students as appears in his biography.<sup>2</sup> However, it is not established in the books of the Ahl al-Sunnah that he would send such salutations upon Sayyidunā ‘Alī رحمته الله.

Ibn Abī al-Ḥadīd is not the only one who reports Sayyidah ‘Ā’ishah’s رحمته الله praise for the Ahl al-Bayt. Rather, their later scholars who fabricated numerous lies against her have reported her praise for Sayyidah Fāṭimah رحمته الله. I present to you the statement of one of them:

عائشة تثني على فاطمة و تقول ما رأيت أحدا أصدق منها إلا أباه  
و عن عائشة قالت ما رأيت رجلا كان أحب إلى رسول الله منه و ما رأيت امرأة كانت  
أحب إلى رسول الله من امرأته تعني عليا و فاطمة رضي الله عنهما

‘Ā’ishah praised Fāṭimah with the words, “I have not seen anyone more truthful than her except her father.”

‘Ā’ishah reports, “I have not seen a man more beloved to Rasūlullāh صلى الله عليه وسلم than him nor have I seen a woman more beloved in his sight than his wife—referring to ‘Alī and Fāṭimah.”<sup>3</sup>

1 *Sharḥ Nahj al-Balāghah* vol. 4 pg. 87.

2 *Tahdhīb al-Tahdhīb* vol. 4 pg. 59.

3 *Amālī al-Ṭūsī* pg. 249; 440, *Biḥār al-Anwār* vol. 37 pg. 40.

وقالت و قد سئلت من كان أحب الناس إلى رسول الله قالت فاطمة فقلت إنما سألتك عن الرجال قالت زوجها و الله إنه كان صواما قواما و لقد سالت نفس رسول الله في يده فردها إلى فيه

Once she was asked, “Who is the most beloved person to Rasūlullāh ﷺ?”

She replied, “Fāṭimah.”

I asked, “I am asking you about the men?”

She replied, “Her husband. By Allah! He would fast excessively and perform ṣalāh excessively at night. Indeed, the soul of Rasūlullāh ﷺ flowed in his hand and he returned it to his mouth.”<sup>1</sup>

It is reported that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا mentioned Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا in these glowing terms:

ما رأيت أحدا أصدق منها إلا أباه

I have not seen anyone more honest than her except for her father.<sup>2</sup>

It is reported that she said:

كنت عند رسول الله صلى الله عليه وسلم فأقبل علي بن أبي طالب فقال هذا سيد العرب

I was by Rasūlullāh ﷺ when ‘Alī bin Abī Ṭālib arrived, upon which Rasūlullāh ﷺ commented, “This is the leader of the Arabs.”<sup>3</sup>

She narrates that Rasūlullāh ﷺ stated:

ذكر علي عبادة

Speaking of ‘Alī is worship.<sup>4</sup>

1 *Kashf al-Ghummah* of al-Irbilī vol. 1 pg. 244; *Biḥār al-Anwār* vol. 32 pg. 272, vol. 38 pg. 313, vol. 40 pg. 152, and vol. 43 pg. 53.

2 *Kashf al-Ghummah* vol. 2 pg. 100.

3 *Biḥār al-Anwār* vol. 38 pg. 93, 150.

4 *Ibid.* vol. 38 pg. 199, 200.

She also reports:

زينوا مجالسكم بذكر علي

Beautify your gatherings with ‘Alī’s mention.<sup>1</sup>

It is reported that she remarked after Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ was mentioned in her presence:

كان من أكرم رجالنا على رسول الله صلى الله عليه و سلم

He was one of our most privileged men in Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sight.<sup>2</sup>

She was asked regarding him, to which she replied:

ذاك خير البشر و لا يشك فيه إلا كافر

He is the most superior man. No one doubts this except a disbeliever.<sup>3</sup>

Another narration has the words:

ذاك من خير البرية و لا يشك فيه إلا كافر

He is one of the greatest creations. None but a disbeliever will doubt this.<sup>4</sup>

She advised her brother Muḥammad ibn Abī Bakr:

الزم علي بن أبي طالب فإنني سمعت رسول الله يقول الحق مع علي و علي مع الحق لا  
يفترقان حتى يردا علي الحوض

Cling to ‘Alī ibn Abī Ṭālib for I have indeed heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying,  
“The truth is with ‘Alī and ‘Alī is with the truth. They will not separate until  
they meet me at the pond.”<sup>5</sup>

1 Ibid. vol. 38 pg. 201.

2 *Kashf al-Ghummah* vol. 1 pg. 376, *Biḥār al-Anwār* vol. 40 pg. 51.

3 *Biḥār al-Anwār* vol. 26 pg. 306 and vol. 38 pg. 5.

4 Ibid. vol. 38 pg. 13.

5 Ibid. vol. 38 pg. 28, 33, 38, 39.

When news of Sayyidunā ‘Alī’s رَضِيَ اللهُ عَنْهُ extermination of the Khawārij reached her, she said that she heard Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying:

يقتلهم خير أمتي بعدي

The best of my ummah after me will kill them.

Another narration has the wording:

هم شر الخلق و الخليفة يقتلهم خير الخلق و الخليفة و أعظمهم عند الله تعالى يوم  
القيامة وسيلة

They are the worst of mankind and creation who will be slain by the best of mankind and creation and the greatest medium in the sight of Allah سُبحانه وتعالى.

Another narration contains the words:

اللهم إنهم شرار أمتي يقتلهم خيار أمتي و ما كان بيني و بينه إلا ما يكون بين المرأة و  
أحمائها

[Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:] “O Allah! Certainly, they are the worst of my ummah who will be killed by the best of my ummah.” [She then said:] “Whatever transpired between me and him was nothing more than what happens between a woman and her in-laws.”<sup>1</sup>

They narrated from Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا:

أن رسول الله صلى الله عليه وسلم أجلس حسينا على فخذه فجاء جبريل إليه فقال هذا  
ابنك قال نعم قال أما إن أمتك ستقتله بعدك فدمعت عينا رسول الله صلى الله عليه وسلم  
سلم فقال جبريل إن شئت أريتك الأرض التي يقتل فيها قال نعم فأراه جبريل ترابا من  
تراب الطف

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ seated Ḥusayn upon his lap. Just then Jibrīl entered his presence and asked, “Is this your son?”

He replied in the affirmative.

1 Ibid. vol. 33 pg. 332, 333, 340, *Kashf al-Ghummah* vol. 1 pg. 158.



Jibrīl said, “Behold! Indeed your ummah will soon kill him after your demise.”

Hearing this, Rasūlullāh’s ﷺ eyes began to flow with tears.

Jibrīl submitted, “If you wish, I will show you the land where he will be martyred.”

“Yes,” he replied.

Accordingly, Jibrīl showed him some sand from al-Ṭaff<sup>1,2</sup>

This narration has no isnād. Nonetheless, it is great evidence for them as long as it contains some merit of Sayyidunā Ḥusayn ﷺ. While at the same time, the one who narrates this grand evidence is the worst creation of Allah in their eyes. How astonishing!

We do not rely on the isnāds of the afore-mentioned narrations since they have been criticised extensively. Nevertheless, we deduce from the Shīī scholars’ documentation of them, their tacit approval of the pleasant and amicable relationship between Sayyidunā ‘Ā’ishah and Sayyidunā ‘Alī and Sayyidah Fāṭimah, ﷺ and her wonderful testimony in their favour.

### ‘Ā’ishah’s approval of Ḥasan’s burial in her home and this being among her merits

Ibn Abī al-Ḥadīd says:

وقد روي عنها أنه لما طلب منها الدفن قالت نعم فهذه الحال و القصة منقبة من مناقب عائشة

It is reported about her that when he sought permission from her to bury, she allowed it. This approval and incident is one of the merits of ‘Ā’ishah.<sup>3</sup>

1 Al-Ṭaff: A land on the outskirts of Kūfah along the desert road where the martyrdom of Sayyidunā Ḥusayn ibn ‘Alī ﷺ occurred. (*Mu’jam al-Buldān* of Yāqūt al-Ḥamwī vol. 4 pg. 36).

2 Al-Sayyid Murtaḍā al-‘Askarī: *Ma’ālim al-Madrasatayn* vol. 3 pg. 40-42. When Sayyidunā Ḥusayn ﷺ knew the place of his murder, why did he go there? Is suicide permissible in his or their fiqh?

3 *Sharḥ Nahj al-Balāghah* vol. 16 pg. 51.

## Their testimony to her Tawbah and entry into Jannah

Ibn Abī al-Ḥadīd states:

و أما أم المؤمنين عائشة فقد صحت توبتها و الأخبار الواردة في توبتها أكثر من الأخبار  
الواردة في توبة طلحة و الزبير

With regards to Umm al-Mu'minīn 'Ā'ishah, [the incident of] her tawbah is indeed authentic. The traditions relating to her tawbah are more abundant than the traditions relating to the tawbah of Ṭalḥah and Zubayr.<sup>1</sup>

He also says:

و هذا الفصل كله رمز إلى عائشة و لا يختلف أصحابنا في أنها أخطأت فيما فعلت ثم  
تابت و ماتت تائبة و أنها من أهل الجنة

This entire chapter is dedicated to 'Ā'ishah. However, our scholars are unanimous that she erred in the manner she acted but then followed it up with tawbah and passed away repentful. And she is among the inhabitants of Jannah.<sup>2</sup>

## Their Imāms naming some of their daughters after 'Ā'ishah

1. Imām Ja'far al-Ṣādiq, considered the sixth Imām by the Shī'ah, named one of his daughters after Sayyidah 'Ā'ishah al-Ṣiddīqah رَضِيَ اللهُ عَنْهَا.<sup>3</sup>
2. Imām Mūsā ibn Ja'far al-Ṣādiq, commonly known as al-Kāzīm (d. 173 A.H), considered the seventh Imām by the Shī'ah, named one of his daughters after Sayyidah 'Ā'ishah al-Ṣiddīqah رَضِيَ اللهُ عَنْهَا.<sup>4</sup>

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1 Ibid. vol. 17 pg. 254.

2 Ibid. vol. 6 pg. 214.

3 *A'lam al-Nisā'* pg. 132, *Lawāqih al-Anwār fī Ṭabaqāt al-Akhyār, Nūr al-Abṣār fī Manāqib Āl al-Bayt al-Mukhtār.*

4 *Al-Irshād* of al-Mufīd vol. 2 pg. 302, *al-Fuṣūl al-Muhimmah* of 'Abd al-Ḥusayn al-Mūsawī pg. 242, *Kashf al-Ghummah* vol. 3 pg. 244.

3. Similarly, the son of Mūsā al-Kāẓim—Ja‘far ibn Mūsā al-Kāẓim ibn Ja‘far al-Şādiq—also named his daughter ‘Ā’ishah.<sup>1</sup> Al-‘Umrī<sup>2</sup> states in *al-Majdī*:

ولد جعفر بن موسى الكاظم بن جعفر الصادق يقال له الخواري و هو لأم ولد ثمانى  
نسوة و هي حسنة و عباسة و عائشة و فاطمة الكبرى و فاطمة أي الصغرى و أسماء و  
زينب و أم جعفر

Ja‘far ibn Mūsā al-Kāẓim ibn Ja‘far al-Şādiq—known as al-Khawārī and who is the son of Mūsā’s Umm Walad—had 8 daughters: Ḥasanah, ‘Abbāsah, ‘Ā’ishah, Fāṭimah al-Kubrā, Fāṭimah al-Şuġhrā, Asmā’, Zaynab, and Umm Ja‘far.<sup>3</sup>

4. Imām ‘Alī al-Riḍā ibn Mūsā al-Kāẓim, regarded as the eighth infallible Imām by the Shī‘ah, he too continued the tradition of his fathers before him and named his daughter ‘Ā’ishah.<sup>4</sup>

5. Imām ‘Alī al-Hādī also named his daughter ‘Ā’ishah after Umm al-Mu‘minin Sayyidah Siddiqah رَضِيَ اللهُ عَنْهَا.<sup>5</sup> It should be borne in mind that ‘Alī al-Hādī is considered to be the tenth Imam by the Shī‘ah Ithnā ‘Ashariyyah.

Had Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا harboured animosity, hatred, and enmity for the Ahl al-Bayt, and they in return for her then these pious luminaries would not have named their daughters after her.

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1 *Umdat al-Talib* pg. 63.

2 Abū al-Ḥasan ‘Alī ibn Muḥammad ibn ‘Alī al-‘Umrī. A celebrated genealogist of the fifth generation. Some of his well-known books are *al-Majdī fī Ansāb al-Ṭālibīn* and *al-Mushajjarāt*. (*Mu‘jam al-Mu‘allifīn* of Riḍā Kaḥḥālāh vol. 7 pg. 221, introduction to the book *al-Majdī Fī Ansāb al-Ṭālibīn*)

3 *Al-Majdī fī Ansāb al-Ṭālibīn* pg. 301.

4 *Umdat al-Talib* pg. 128, *Kash al-Ghumma* vol. 2 pg. 267, *Biḥār al-Anwār* vol. 49 pg. 221.

5 *Kitab al-Irshad* pg. 334, *Rawd al-Mi‘tar* pg. 306.

## Sayidunā ‘Alī’s feelings towards her on the Day of Jamal

Abū Ja‘far ibn Bābuwayh<sup>1</sup> referred to as al-Ṣadūq by the Shī‘ah narrates from Ja‘far al-Ṣādiq ibn Muḥammad—from his father, Muḥammad al-Bāqir:

قال مروان بن الحكم لما هزمنا علي بالبصرة رد على الناس أموالهم من أقام بينة أعطاه و  
من لم يقم بينة حلفه قال فقال له قائل يا أمير المؤمنين أقسم الفيء بيننا و السبي قال فلما  
أكثروا عليه قال أيكم يأخذ أم المؤمنين في سهمه فكفوا

Marwān ibn al-Ḥakam reports, “When ‘Alī defeated us at Baṣrah, he returned the people’s belongings to them. Whoever furnished proof, he gave him his wealth and whoever could not was made to take an oath.

A person said to him, ‘O Amīr al-Mu‘minīn! Divide the spoils and captives between us.’ [However, he ignored him.]

But when they persisted, he said, ‘Which of you would take Umm al-Mu‘minīn in his share?’

They thus desisted from their claim.”<sup>2</sup>

## Sayyidah Fāṭimah’s relationship with her

When Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا would prepare food, she would serve some to our mother Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا as al-Ḥimyarī has documented with his chain of narration.<sup>3</sup>

Al-Majlisī<sup>4</sup> quotes from Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ in *Bihār al-Anwār*:

1 Muḥammad ibn ‘Alī ibn al-Ḥusayn Abū Ja‘far al-Qummī titled as al-Ṣadūq. Leader of the Imāmiyyah. He was born in 306 A.H. He is the author of books frequently read and studied by the Rawāfiq. His memory is proverbial. Some of his works are Da‘ā’im al-Islām and Dīn al-Imāmiyyah. He died in 381 A.H. (*Siyar A’lām al-Nubalā’* vol. 16 pg. 303, *al-A’lām* vol. 6 pg. 274)

2 *‘Ilal al-Sharā’i’* vol. 2 pg. 603.

3 *Qurb al-Isnād* of al-Ḥimyarī pg. 137.

4 Muḥammad Bāqir ibn Muḥammad Taqī ibn Maqṣūd ‘Alī al-Aṣfahānī al-Majlisī. A scholar of the Imāmiyyah and part of the Ithnā ‘Ashariyyah. He was appointed chief Qāḍī in Iṣfahān. He was born in 1037 A.H. Among his books is *Bihār al-Anwār* and *Jawāmi‘ al-‘Ulūm*. He died in 1111 A.H. (*al-A’lām* vol. 6 pg. 48)

دخلت السوق فابتعت لحما بدرهم و ذرة بدرهم فأتيت بهما فاطمة حتى إذا فرغت من الخبز و الطبخ قالت لو أتيت أبي فدعوته فخرجت و هو مضطجع يقول أعوذ بالله من الجوع ضجيعا فقلت يا رسول الله عندنا طعام فاتكأ علي و مضينا نحو فاطمة فلما دخلنا قال هلمي من طعامنا ثم قال اغرفي لعائشة فغرفت

I entered the market place and purchased some meat for one dirham and some maize for one dirham and brought them to Fāṭimah.

When she finished baking and cooking, she suggested, “If you would go to my father and invite him.”

Accordingly, I went and [found him] lying down and praying, “I seek protection in Allah from hunger as a companion.”

I submitted, “O Messenger of Allah! We have some food.”

He thus leaned upon me and we proceeded towards Fāṭimah.

As we entered, he said, “Bring some of our food.”

He then instructed, “Scoop out some for ‘Ā’ishah.”

And she complied.<sup>1</sup>

Likewise Ibn Rustum al-Ṭabarī<sup>2</sup> has mentioned in *Dalā’il al-Imāmah* that Fāṭimah رَضِيَ اللَّهُ عَنْهَا passed away in the condition that she was pleased with ‘Ā’ishah and also made a bequest of 12 *ūqiyah* [silver] for her. The narration reads:

ان فاطمة عليها السلام اوصت لاوزاج النبي صلى الله عليه و سلم لكل واحدة منهن اثنا عشرة اوقية و لנסاء بني هاشم مثل ذلك و اوصت لامامة بنت ابي العاص بشيء

1 *Biḥār al-Anwār* vol. 17 pg. 231.

2 Muḥammad ibn Jarīr ibn Rustum Abū Ja’far al-Ṭabarī. A rāfiḍī and imāmī. He is sometimes confused with Muḥammad ibn Jarīr ibn Yazīd al-Ṭabarī the Mufassir and Imām of the Ahl al-Sunnah. Among his books is *al-Mustarshad fī al-Imāmah* and *al-Ruwāt ‘an Ahl al-Bayt*. (*Siyar A’lām al-Nubalā’* vol. 14 pg. 282, appendix of *Mizān al-Itidāl* of al-‘Irāqī pg. 178)

Verily Fatimah bequeathed for each of the wives of the Prophet ﷺ 12 *ūqiyah* (of silver), and for the women of the Banū Hāshim the same, and she also made a bequest for something to be given to Umāmah bint Abī al-‘Āṣ.<sup>1</sup>

### The Imāms’ testimonies in ‘Ā’ishah’s favour

Al-Kulaynī<sup>2</sup> reports in *al-Kāfī* from Ḥumayd ibn Ziyād—from Ibn Simā‘ah—from Muḥammad ibn Ziyād and Ibn Ribāṭ—from Abū Ayyūb al-Khazzār—from Muḥammad ibn Muslim, who said:

قلت لأبي عبد الله عليه السلام إني سمعت أباك يقول إن رسول الله صلى الله عليه وآله  
خير نساءه فاخترن الله ورسوله فلم يمسهن على طلاق ولو اخترن أنفسهن لبن فقال  
إن هذا حديث كان يرويه أبي عن عائشة وما للناس وللخير إنما هذا شيء خص الله عز  
وجل به رسوله صلى الله عليه وآله

I asked Abū ‘Abd Allah al-Ṣādiq, “I heard your father saying, ‘Verily, Rasūlullāh ﷺ gave his wives a choice and they all chose Allah and His Messenger. Hence, he did not remain divorced to them. Had they chosen themselves, they would have been separated [from him].’”

He commented, “Indeed this is a narration which my father would report from ‘Ā’ishah. What knowledge do people have concerning *khiyār* (choice)? This was something Allah the Mighty and Exalted exclusively bestowed upon His Messenger ﷺ.”<sup>3</sup>

Al-Majlisī comments: “Authenticated.”

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1 *Dalā’il al-Imāmah* pg. 260. There was an error in the manner in which this narration was cited from *Dalā’il al-Imāmah* in the original Arabic, which was subsequently translated as it appeared. This has been rectified, and the above quotation is as it appears in the original work of *Dalā’il al-Imāmah*.

2 Muḥammad ibn Ya‘qūb Abū Ja‘far al-Rāzī al-Kulaynī; Shaykh of the Shī‘ah and scholar of the Imāmiyyah. He is among their *fuqahā’* (jurists) and authors. Among his works is *al-Kāfī fī ‘Ilm al-Dīn* and *al-Radd ‘Alā al-Qaramitah*. He died in 328 A.H (*Siyar A‘lām al-Nubalā’* vol. 15 pg. 280 and *al-A‘lām* vol. 7 pg. 145)

3 *Al-Kāfī* vol. 6 pg. 137, *Bihār al-Anwār* vol. 22 pg. 212.

This narration from Ja'far al-Ṣādiq<sup>1</sup> from his father confirms that he would narrate from Umm al-Mu'minīn 'Ā'ishah رَضِيَ اللهُ عَنْهَا and that she is one of the wives of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who chose Allah and His Messenger.

و عن أبي جعفر محمد بن علي الباقر أن سائلا سأله عن عائشة و عن مسيرها في تلك الحرب الجمل فقال استغفر الله لها أما علمت ما كانت تقول يا ليتني كنت شجرة يا ليتني كنت حجرا يا ليتني كنت مدرة قلت و ما ذاك منها قال توبة

It is reported about Abū Ja'far Muḥammad al-Bāqir<sup>2</sup> that a person asked him concerning 'Ā'ishah and her journey to the Battle of Jamal to which he replied, "Seek Allah's forgiveness on her behalf. Do you not know that she would lament, 'If only I was a tree! If only I was a rock! If only I was a clod of earth!'"

The questioner enquired, "What did this serve as in her favour?"

"Repentance," he explained.<sup>3</sup>

This is sufficient evidence of the harmonious relationship between Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا and Sayyidunā 'Alī and the Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ. It is manifest and substantiated not only from Sunnī sources but from Shī'ī sources as well. No one is capable of denying it except through sophistry and obstinacy. And true guidance comes only from Allah سُبْحَانَهُ وَتَعَالَى.

1 Ja'far ibn Muḥammad ibn 'Alī ibn al-Ḥusayn ibn 'Alī ibn Abī Ṭālib, Abū 'Abd Allah al-Hāshimī, al-Ṣādiq. He was born in 80 A.H. He is a Shaykh of the Banū Hāshim and one of the renowned 'Ulamā' of Madīnah. He is a descendant of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ from his mother's side. He would be infuriated by the Rawāfiḍ and hated them. He was courageous and determined to speak the truth openly. He passed away in 148 A.H. (*Siyar A'lām al-Nubalā'* vol. 6 pg. 255, *al-Mūjiz al-Fāriq min Ma'ālim Tarjamat al-Imām Ja'far al-Ṣādiq* of 'Alī al-Shibl)

2 Muḥammad ibn 'Alī ibn al-Ḥusayn ibn 'Alī ibn Abī Ṭālib, Abū Ja'far al-Hāshimī, al-Bāqir. A credible Imām. He was born in 56 A.H. He was learned, a faqīh, and one of the distinguished 'Ulamā'. He passed away in 117 A.H. (*Siyar A'lām al-Nubalā'* vol. 4 pg. 401, *Tahdhīb al-Tahdhīb* vol. 5 pg. 225)

3 *Al-Ṭabaqāt al-Kubrā* vol. 8 pg. 74.





## Chapter 5

### Baseless Fabrications against Sayyidah ‘Ā’ishah

- Introduction
- Accusations against Sayyidah ‘Ā’ishah with regards to Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
- Accusations against Sayyidah ‘Ā’ishah with regards to the Ahl al-Bayt
- Various Other Accusations
- Commonly raised misconceptions about Sayyidah ‘Ā’ishah
  - Misconceptions about Sayyidah ‘Ā’ishah linked to Rasūlullāh
  - Misconceptions about Sayyidah ‘Ā’ishah concerning the Ahl al-Bayt
  - The Incident of Jamal and the Misconceptions of the Rawāfiḍ
- A comprehensive analysis of the Ifk (Slander) Incident





# Baseless Fabrications against Sayyidah ‘Ā’ishah

## Introduction

A group of unscrupulous individuals have committed themselves to fabricating terrible accusations against the Ṣaḥābah of Rasūlullāh ﷺ. These unsavoury characters have contaminated the books of history with lies and forgeries. Thus, the picture of that beautiful era has been disfigured by the writings of the sinful hands of these liars and the fabrications they forged.

These fabricators reared their heads in the era of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and spread false reports throughout the land until it finally led to civil strife. Those who cast accusations against the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ of Rasūlullāh ﷺ rely on this vile and horrid Saba’ī legacy which the impostors and fabricators have left behind.

Shaykh al-‘Allāmah Muḥibb al-Dīn al-Khaṭīb has mentioned:

O Muslims of this era and every era! Indeed, the criminal hands which have forged false reports on the tongues of ‘Ā’ishah, ‘Alī, Ṭalḥah, and Zubayr رَضِيَ اللَّهُ عَنْهُمْ are the same hands responsible for all this turmoil. They have engineered every fitnah from the first to the last. It is these same criminals who forged the message which was presumed to be that of Amīr al-Mu’minīn ‘Uthmān to his governor in Egypt at such a time that it is known that he had no governor in Egypt to begin with. This letter was forged in the name of ‘Uthmān with the same pen which forged other messages in the name of ‘Alī. All of this with the sole purpose so that the rebels can return back to Madīnah after they had been satisfied with the correctness of their Khalīfah’s stance. And whatever has been circulated about him are all lies. He would act in every matter according to what he felt was true and sound. It was not only the son-in-law of Rasūlullāh ﷺ—the one who was given glad tidings of martyrdom and Jannah—who was the victim of this wicked Saba’ī conspiracy. In fact, Islam itself was the victim prior to this. The eras of Islam which were pure and unsullied have been adulterated and obscured by this wicked Jew and those who are obedient to him by the reigns of desires and passions.<sup>1</sup>

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1 His commentary on *al-‘Awāṣim min al-Qawāṣim* pg. 108.

The reader of history needs to be cognisant of these realities in order for the innocence of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ to become apparent to him, and he may become aware of the lies which the Saba'iyyah and their grandchildren have inserted. Their only objective is to distort the face of that noble and pure era. Nonetheless, Allah سُبْحَانَهُ وَتَعَالَى has appointed soldiers who will expose these fabrications and lies, and uncover the pure truth so that the pristine dīn of Allah سُبْحَانَهُ وَتَعَالَى and the honour of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ may be preserved. They are the ones who have shouldered His dīn, made His word reign supreme, and assisted His creed. Ibn al-Mubārak<sup>1</sup> رَحِمَهُ اللهُ was asked:

هذه الأحاديث المصنوعة قال يعيش لها الجهابذة

“All these fabricated aḥādīth?”

He replied, “Great scholars will live for it (its eradication).”<sup>2</sup>

It is common knowledge that the Rawāfiḍ are the worst liars among the groups which have been linked to Islam. In fact, their creed rests upon falsehood. The most detestable people in their eyes are the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. Imām al-Shāfi'ī has declared:

لم أر أحدا أشهد بالزور من الرافضة

I have not seen anyone more deceitful than the Rawāfiḍ.<sup>3</sup>

Yazīd ibn Hārūn<sup>4</sup> has stated:

يكتب عن كل صاحب بدعة إذا لم يكن داعية إلا الرافضة فإنهم يكذبون

1 'Abd Allah ibn al-Mubārak ibn Wāḍiḥ, Abū 'Abd al-Raḥmān al-Mirwazī. He was an Imām, Shaykh al-Islām, a ḥāfiẓ, and a mujāhid. He was born in 118 A.H. One of the most renowned scholars of his time. He spent lengthy periods on journey in search of knowledge and in Jihād. Among his books is *al-Zuhd* and *al-Musnad*. He passed away in 181 A.H. (*Siyar A'lām al-Nubalā'* vol. 8 pg. 378, *Tahdhīb al-Tahdhīb* vol. 3 pg. 247)

2 *Al-Jarḥ wa al-Ta'dīl* of Ibn Abī Ḥātim vol. 1 pg. 3

3 *Sharḥ Uṣūl I'tiqād Ahl al-Sunnah wa al-Jamā'ah* of al-Lālakā'ī vol. 8 pg. 1544, *al-Sunan al-Kubrā* of al-Bayhaqī vol. 10 pg. 352

4 Yazīd ibn Hārūn ibn Zādhī; and it is said: Ibn Zādhān, Abū Khālid al-Wāsiṭī. The Imām, leader, Shaykh al-Islām, and ḥāfiẓ. Born in 118 A.H, he was an authority in knowledge and practice. He had a lofty status and was a devout worshipper. He is among those who enforced the truth and forbade evil. He passed away in 206 A.H. (*Siyar A'lām al-Nubalā'* vol. 9 pg. 358, *Tahdhīb al-Tahdhīb* vol. 6 pg. 230)

Ḥadīth of every innovator could be recorded on condition that he does not invite [towards it] except the Rawāfiḍ for indeed they are liars.<sup>1</sup>

Muḥammad ibn Sa'īd al-Aṣbahānī<sup>2</sup> narrates that he heard Sharīk advise:

احمل العلم عن كل من لقيت إلا الرافضة فإنهم يضعون الحديث و يتخذونه دينا

Learn knowledge from everyone you meet besides the Rawāfiḍ for certainly they fabricate ḥadīth and adopt it as their dīn.<sup>3</sup>

Ibn Taymiyyah has mentioned:

و قد اتفق أهل العلم بالنقل و الرواية و الإسناد على أن الرافضة أكذب الطوائف و الكذب فيهم قديم و لهذا كان أئمة الإسلام يعلمون امتيازهم بكثرة الكذب

The experts of narration, traditions, and isnād have unanimously agreed that the Rawāfiḍ are the worst liars among all the deviant sects. Falsehood has been their icon from their very inception. It is for this reason that the scholars of Islam would recognise their distinction to be abundance of lies.<sup>4</sup>

The statements of the 'Ulamā' concerning the lies of the Rawāfiḍ are well known having no need to express, and they are so profuse that citing all of them in this brief treatise would be near impossible.

In the following pages, some of the accusations which the Rawāfiḍ have levelled against Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا will be mentioned so as to exonerate her from the slanders of the liars and to establish the truth. It is apt for us to cite at this juncture the statement of Ḥāfiẓ al-Jalāl al-Suyūṭī رَحِمَهُ اللهُ, which he mentions in the beginning of his book *Miftāḥ al-Jannah* after quoting the statement of some extremist Shī'ah:

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1 *Minhāj al-Sunnah al-Nabawiyyah* of Ibn Taymiyyah vol. 1 pg. 60

2 Muḥammad ibn Sa'īd, Abū Ja'far. He is called Ḥamdān al-Aṣbahānī al-Kūfī. He is among the teachers of al-Bukhārī. He was a ḥāfiẓ who would narrate from his memory. He would not accept *al-talqīn* (dictation) and would neither read from the books of people. He passed away in 220 A.H. (*Rijāl al-Ṣaḥīḥ al-Bukhārī* of al-Kalābādhī vol. 2 pg. 652, *al-Kāshif* of al-Dhahabī vol. 2 pg. 175)

3 *Minhāj al-Sunnah al-Nabawiyyah* vol. 1 pg. 60.

4 *Ibid.* vol. 1 pg. 59.

و هذه آراء ما كنت أستحل حكايتها لولا ما دعت إليه الضرورة من بيان أصل هذا  
المذهب الفاسد الذي كان الناس في راحة منه من أعصار

These are such views the quoting of which I do not regard as permissible except in cases of necessity purely to expose this corrupt creed which people have been relieved from for ages.<sup>1</sup>

Due to their extreme hatred for Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, you will find severe disparagement against her and rejection of her virtues in their books. In fact, at times some of the fundamentals and that which has been proven categorically and by Tawātur regarding her have been denied. An example of this is the claim of Murtaḍā al-‘Askarī<sup>2</sup>—one of their contemporary scholars—that she was one of the slave-girls of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.<sup>3</sup> It is not far-fetched from the one who reaches this level of rejection to exaggerate in abusing and insulting her, and denying her every virtue. It is not at all improbable for him to narrate a blatant lie and false report from Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا that he addressed her saying:

و ما أنت إلا حشية من تسع حشايات خلفهن بعده لست بأبيضهن لونا و لا بأحسنهن  
وجها و لا بأرشحن عرقا و لا بأنضرهن ورقا و لا بأطرنهن أصلا إلخ

You are nothing but a mattress from the nine mattresses he left behind after his demise. You are neither the fairest of them, nor the prettiest, nor the most qualified, nor the most beautiful, nor the purest in lineage.<sup>4</sup>

Such a blasphemous statement can only be uttered by one whose heart is filled with hatred, malice, and jealousy. For such a person lying, fabricating, and attributing falsehood to her is considered permissible just to indict her. And Allah سُبْحَانَهُ وَتَعَالَى has protected her from their slanders and allegations.

1 *Miftāḥ al-Jannah fī al-Ihtijāj bi al-Sunnah* of al-Suyūṭī pg. 6.

2 Murtaḍā ibn Muḥammad Ismā’īl ibn Muḥammad Sharīf al-‘Askarī. He was born in 1332 A.H in Sāmūrā’ and studied in the educational centre there after which he travelled to Qumm in 1349 A.H to complete his studies and then to al-Kāzimiyyah where he settled. Some of his books are: *Aḥādīth Umm al-Mu’minīn ‘Ā’ishah* and *al-Qur’ān al-Karīm wa Riwāyāt al-Madrasatayn*. He died in Tehran in 1428 A.H.

3 *Ḥadīth al-Ifk* of Ja‘far Murtaḍā al-Ḥusaynī pg. 17.

4 *Bihār al-Anwār* vol. 32 pg. 270; *Ma‘rifat Akhbār al-Rijāl* of al-Kashshī pg. 40.

Al-Ājurri رَحِمَهُ اللهُ has mentioned:

روي أنه قيل لعائشة إن رجلا قال إنك لست له بأم فقالت صدق أنا أم المؤمنين و لست بأم المنافقين

It is reported that Sayyidah ‘Ā’ishah was informed, “A man has claimed that you are not his mother.”

“He has spoken the truth,” she replied, “I am the Mother of the Believers, not the mother of the hypocrites!”

It has reached me that one of the early Fuqahā’ was asked regarding two men who took oaths of ṭalāq. One swore that ‘Ā’ishah was his mother while the other swore that she was not to which he commented, “Both of them have not broken their oath.” He was asked the reason behind this since most definitely one of them has broken his oath. He explained,

إن الذي حلف أنها أمه هو مؤمن لم يحنث و الذي حلف أنها ليست أمه هو منافق لم يحنث

The one who swore she was his mother is a believer who has not broken his promise while the one who swore that she was not his mother is a hypocrite who has not broken his oath.

Muḥammad ibn al-Ḥusayn رَحِمَهُ اللهُ has stated:

فنعوذ بالله ممن يشنأ عائشة حبيبة رسول الله صلى الله عليه و سلم الطيبة المبرأة الصديقة ابنة الصديق أم المؤمنين رضي الله عنها و عن أبيها خليفة رسول الله صلى الله عليه و سلم

We seek Allah’s ﷻ protection from the one who harbours hatred for Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا—the beloved of Rasūlullāh ﷺ, the pure and exonerated, al-Ṣiddīqah bint al-Ṣiddīq, Mother of the Believers رَضِيَ اللهُ عَنْهَا—and her father, the khalīfah of Rasūlullāh ﷺ.<sup>1</sup>

1 Al-Sharīah of al-Ājurri vol. 5 pg. 2393.

Probably one of the main reasons behind the Rawāfiḍ's slanders against her is that she memorised an abundance of the Sunnah of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ coupled with the long life Allah gifted her after Rasūlullāh's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ demise. She lived for nearly 50 years after him, hence people benefitted from her ocean of knowledge and learnt extensively from her.

Hāfiẓ Ibn Hajar رَحِمَهُ اللهُ says:

قد حفظت عنه شيئا كثيرا و عاشت بعده قريبا من خمسين سنة فأكثر الناس الأخذ عنها  
و نقلوا عنها من الأحكام و الآداب شيئا كثيرا حتى قيل إن ربع الأحكام الشرعية منقول  
عنها رضي الله عنها

She remembered a considerable amount from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and lived after his demise for almost 50 years. Therefore, people learnt from her and related an abundance of laws and sunan from her to the extent that it is said that a quarter of the laws of Sharī'ah have been reported from her. May Allah be pleased with her.<sup>1</sup>

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1 *Fatḥ al-Bārī* vol. 7 pg. 107.



## Accusations against Sayyidah ‘Ā’ishah with regards to Nabī ﷺ

### 1. The Rawāfiḍ’s claim that ‘Ā’ishah poisoned Nabī ﷺ

The Rawāfiḍ allege that Sayyidah ‘Ā’ishah and Sayyidah Ḥafṣah رَضِيَ اللَّهُ عَنْهُمَا along with their fathers conspired to murder Nabī ﷺ and they put poison in his mouth which was the cause of his death.

This claim is more blasphemous in respect of Allah ﷻ and His Messenger ﷺ than in relation to Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. The reason for this is that whenever someone plotted against Rasūlullāh ﷺ, Allah ﷻ sent divine revelation to save him from it. Thus, when the Jews intended to kill him and poisoned the sheep, Allah ﷻ made it speak and it accordingly informed Rasūlullāh ﷺ that it was poisoned.<sup>1</sup> When they intended to throw a boulder on him to kill him, Allah ﷻ informed him through revelation and he thus got up with haste.<sup>2</sup> Considering all of this, will Allah ﷻ desert him in his home, in his fatal illness, and allow someone to poison him while he is in dire need of Allah’s ﷻ assistance, help, and mercy? Certainly, this is a wicked thought in relation to Allah ﷻ who declares:

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ

*If you do not aid the Prophet ﷺ, Allah has already aided him.*<sup>3</sup>

Moreover, Rasūlullāh ﷺ lives this entire time with a wife who plots against him and he remains completely unaware of it? He desires to be cared for in his illness in her home and finally passes away on her lap while he remains completely oblivious that she is conspiring against him? No intelligent person will doubt that such a ridiculous claim is nothing less than blasphemy against Rasūlullāh ﷺ.

Such baseless accusations have been debunked in many other ways as well.<sup>4</sup>

1 Ṣaḥīḥ al-Bukhārī: 2617; Ṣaḥīḥ Muslim: 2190

2 Al-Ṭabaqāt al-Kubrā vol. 4 pg. 248; Sunan al-Bayhaqī vol. 9 pg. 200; Dalā’il al-Nubuwwah of al-Bayhaqī vol. 3 pg. 180

3 Sūrah al-Tawbah: 40

4 Al-Ṣā’iqah fī Nasf Abāṭīl wa Iftrā’āt al-Shī’ah ‘alā Umm al-Mu’minīn ‘Ā’ishah pg. 51

Ibn Taymiyyah has a declaration similar to this concerning her father, Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُمَا. The Rawāfiḍ claim that he harboured enmity for Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and would conspire against him. Ibn Taymiyyah refutes them by saying:

Moreover, it is common knowledge that the most foolish person is not unaware of the condition of his companion on such a perilous journey where the party whom he lived amongst has shown enmity to him and are seeking to kill him while his friends are unable to assist him. How can he [the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] specifically take such a Companion along who outwardly displays friendship but has caused him grief and above this is his enemy inwardly, yet he still believes that he is his friend? Only the most senseless and ignorant person will act in this way.

May Allah disfigure those who attribute such ignorance and absurdity to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who is the most intelligent, most knowledgeable, and best informed of all creation.

It has reached me regarding the king of the Mongols, Khudābandah<sup>1</sup>—for whom this Rāfiḍī<sup>2</sup> authored this book for him regarding Imāmah—that when the Rawāfiḍ began telling him things like Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ harboured hatred and enmity for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ coupled with attesting to the fact that he accompanied the latter on the journey of hijrah which was the most risky journey, he made a statement which is the obvious result of their wicked claim, “He was dim-witted.” Allah سُبحانه وتعالى has exonerated His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from the same, but its mention is addressed to those who fabricate lies against the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which necessitate such blasphemy. There is no doubt that the person who acts as the Rawāfiḍ claim is indeed dim-witted. Allah سُبحانه وتعالى has indeed exonerated His Messenger and his Ṣiddīq from their untruths. And this shows that their claim leads to blasphemy against the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.<sup>3</sup>

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1 Kharbandā ibn Urghūn ibn Abghā, king of the Tatars. It is said that his name was Khudābandā. When he became king, he accepted Islām and was named Muḥammad. He followed the Qur’ān and Sunnah and had the names of the four khulafā’ imprinted on the silver and gold coins. This was until he met with al-Āwī al-Rāfiḍī who continued brainwashing him until he converted him into a Rāfiḍī. He then wrote to all his lands commanding them to accept Shī’ism and revile (the Ṣaḥābah). He died in 717 A.H. (*al-Nujūm al-Zāhirah* vol. 9 pg. 239)

2 Referring to Ibn Muṭahhar al-Ḥillī who authored the book *Minhāj al-Kirāmah*.

3 *Minhāj al-Sunnah al-Nabawiyah* vol. 8 pg. 430.

I say: If this necessitates defamation of the Prophet ﷺ in companionship, then what about the claim that his wife plotted against him whereas he loved her dearly, desired to be cared for during his illness in her house and is buried in her room?

## The methods adopted by the Rawāfiḍ to spread this slander

### a. Fabricating narrations

It appears in Hāshim al-Baḥrānī's<sup>1</sup> *al-Burhān fī Tafsīr al-Qur'ān*<sup>2</sup> and al-Majlisī's *Biḥār al-Anwār*<sup>3</sup> in the commentary of Allah's سُجْحَانَهُ وَتَعَالَى statement:

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ  
رَحِيمٌ

*O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful.*<sup>4</sup>

Until His statement:

وَإِذْ أَسْرَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا تَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ  
بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا تَبَأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ تَبَأَنِي الْعَلِيمُ  
الْخَبِيرُ

*And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted."*<sup>5</sup>

1 Hāshim ibn Sulaymān ibn Ismā'īl al-Baḥrānī, the commentator and Shī'ī. Among his books is *al-Durr al-Nadīd fī Faḍā'il al-Ḥusayn al-Shahīd* and *al-Burhān fī Tafsīr al-Qur'ān*. He died in 1107 A.H (*al-A'lām* vol. 8 pg. 66)

2 *Al-Burhān fī Tafsīr al-Qur'ān*, vol. 14 pg. 67, 68.

3 *Biḥār al-Anwār*, vol. 22 pg. 101.

4 Sūrah al-Taḥrīm: 1.

5 Sūrah al-Taḥrīm: 3.

‘Alī ibn Ibrāhīm al-Qummī<sup>1</sup> said:

كان سبب نزولها أن رسول الله صلى الله عليه وآله كان في بعض بيوت نسائه و كانت مارية القبطية معه تخدمه و كان ذات يوم في بيت حفصة فذهبت حفصة في حاجة لها فتناول رسول الله صلى الله عليه وآله مارية فعلمت حفصة بذلك فغضبت و أقبلت على رسول الله صلى الله عليه وآله و قالت يا رسول الله هذا في يومي و في داري و على فراشي فاستحيا رسول الله صلى الله عليه وآله منها فقال كفي فقد حرمت مارية على نفسي و لا أطأها بعد هذا أبدا و أنا أفضي إليك سرا فإن أنت أخبرت به فعليك لعنة الله و الملائكة و الناس أجمعين فقالت نعم ما هو فقال إن أبا بكر يلي الخلافة من بعدي ثم من بعده عمر أبوك فقال من أخبرك بهذا قال الله أخبرني

فأخبرت حفصة عائشة من يومها بذلك و أخبرت عائشة أبا بكر فجاء أبو بكر إلى عمر فقال له إن عائشة أخبرتني عن حفصة كذا و لا أثق بقولها فسل أنت حفصة فجاء عمر إلى حفصة فقال لها ما هذا الذي أخبرت عنك عائشة فأنكرت ذلك و قالت ما قلت لها من ذلك شيئا فقال لها عمر إن كان هذا حقا فأخبرينا حتى نتقدم فاجتمع أربعة على أن يسموا رسول الله صلى الله عليه وآله فنزل جبرئيل عليه السلام على رسول الله صلى الله عليه وآله بهذه السورة يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ يَعْنِي قَدْ أَبَاحَ اللَّهُ لَكَ أَنْ تَكْفُرَ عَنْ يَمِينِكَ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ وَإِذْ أَسْرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ أَيُّ أَخْبَرَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ يَعْنِي أَظْهَرَ اللَّهُ نَبِيَّهُ عَلَى مَا أَخْبَرَتْ بِهِ وَ مَا هُمَا بِهِ مِنْ قَتْلِهِ عَرَّفَ بَعْضُهُ أَيُّ أَخْبَرَهَا وَ قَالَ لَمْ أَخْبَرْتُ بِمَا أَخْبَرْتُكَ بِهِ

The circumstances behind its revelation is that Rasūlullāh ﷺ was in one of his wife’s house while Māriyah al-Qibṭiyah<sup>2</sup> was with him serving him. He was in Ḥafṣah’s house on that day. Ḥafṣah went out for some work. While away, Rasūlullāh ﷺ had relations with Māriyah. Ḥafṣah came to learn of this and became extremely upset.

1 ‘Alī ibn Ibrāhīm Abū al-Ḥasan al-Muḥammadī al-Qummī, an extremist Rāfiḍī. He wrote a Tafsīr which comprises of an abundance of fabrications and lies. Abū Ja’far al-Ṭūsī has reckoned him as one of the authors of the Imāmiyyah. Some of his books are *al-Tafsīr* and *al-Nāsikh wa al-Mansūkh*. (*Lisān al-Mizān* of Ibn Ḥajar vol. 4 pg. 191; *Mu’jam al-Udabā’* of al-Ḥamawī vol. 4 pg. 1641)

2 Māriyah bint Sham’ūn al-Qibṭiyah رَضِيَ اللَّهُ عَنْهَا. She is Rasūlullāh’s ﷺ *umm walad* (slave-girl who is the mother of his child). Al-Muqawqas al-Qibṭī, emperor of al-Iskandariyyah and Egypt, sent her as a gift to him. She passed away in 16 A.H. (*al-Istī’āb* vol. 2 pg. 119; *al-Iṣābah* vol. 8 pg. 112)

She then confronted Rasūlullāh ﷺ and said, “O Messenger of Allah! On my day, in my house and on my bed?”

Rasūlullāh ﷺ felt humbled before her and said, “Wait. I have forbade Māriyah upon myself. I will never have relations with her after this. Moreover, I am going to tell you a secret. If you disclose it, then may the curse of Allah, the angels, and the entire mankind be upon you.”

She said, “Yes, what is it?”

He said, “Indeed, Abū Bakr will assume the khilāfah after me followed by ‘Umar your father.”

She asked, “Who informed you of this?”

He replied, “Allah informed me.”

Ḥafṣah then informed ‘Ā’ishah of this on that very day and she in turn informed Abū Bakr.

Hearing this, Abū Bakr approached ‘Umar and said to him, “‘Ā’ishah has related to me from Ḥafṣah such and such a thing. However, I do not trust her statement. So you ask Ḥafṣah.”

Accordingly, ‘Umar came to Ḥafṣah and asked her, “What is this that ‘Ā’ishah is relating from you?”

Ḥafṣah denied it saying, “I did not say anything of this sort to her.”

‘Umar said to her, “If it is true, then inform us so that we may advance.”

The four then concurred to poison Rasūlullāh ﷺ. However, Jibrīl عَلَيْهِ السَّلَام descended upon Rasūlullāh ﷺ with this Sūrah:

*O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful. Allah has already ordained for you [Muslims] the dissolution of your oaths.<sup>1</sup> i.e. Allah has permitted that you expiate your oath.*

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1 Sūrah al-Taḥrīm: 1, 2.

And Allah is your protector, and He is the Knowing, the Wise. And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him.<sup>1</sup> i.e. Allah appraised His Messenger of what she said and the intention they had to kill him.

He made known part of it. i.e. he told her, “Why did you relate what I told you?”<sup>2</sup>

It appears in the same two books mentioned previously at another place:

عن عبد الصمد بن بشير عن أبي عبد الله عليه السلام قال تدرّون مات النبي صلى الله عليه وآله أو قتل إن الله يقول أفان مات أو قتل انقلبتم على أعقابكم فسم قبل الموت إنهما سقتاه فقلنا إنهما وأبويهما شر من خلق الله

‘Abd al-Ṣamad ibn Bashīr relates from Abū ‘Abd Allah (al-Ṣādiq) that he asked, “Do you know whether Rasūlullāh ﷺ passed away (naturally) or he was killed? Certainly Allah declares:

أَفَانِ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ

So if he was to die or be killed, would you turn back on your heels [to unbelief]?”<sup>3</sup>

He was poisoned before he died. They two poisoned him.”

We commented, “Verily, they and their fathers are the worst of Allah’s creation.”<sup>4</sup>

One idiotic contemporary remarks while celebrating the demise of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا:

What should I say? What should I eulogise or mention? Should I mention her poisoning Rasūlullāh ﷺ or murdering him?

He merely quotes this grave slander from his predecessors.

1 Sūrah al-Taḥrīm: 2, 3.

2 Tafsīr al-Qummī.

3 Sūrah Āl ‘Imrān: 144.

4 Al-Burhān fī Tafsīr al-Qur’ān vol. 3 pg. 31; Biḥār al-Anwār vol. 22 pg. 213.

## أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ

Did they suggest it to them? Rather, they [themselves] are a transgressing people.<sup>1</sup>

### b. Misinterpreting Ṣaḥīḥ Aḥādīth to suit their fancies

The Rawāfiḍ have exploited the incident of Sayyidah ‘Ā’ishah and Ḥafṣah رَضِيَ اللَّهُ عَنْهُمَا giving medicine to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in his illness and have said that they poisoned him.

This is the wording of the narration from Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا:

عن عائشة رضي الله عنها قالت لددنا<sup>2</sup> رسول الله صلى الله عليه وسلم في مرضه و جعل يشير إلينا لا تلدونى قال فقلنا كراهية المريض للدواء فلما أفاق قال ألم أنهكم أن تلدونى قال قلنا كراهية المريض للدواء فقال رسول الله صلى الله عليه وسلم لا يبقى منكم أحد إلا لد و أنا أنظر إلا العباس فإنه لم يشهدكم

We fed medicine to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in his illness. He indicated to us that we should not give him medicine, but we passed it off saying, “It is just a patient’s dislike for medicine.”

When he regained consciousness, he scolded, “Did I not prevent you from giving me medicine?”

We submitted, “(We thought) it is just a patient’s dislike for medicine.”

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, “Everyone here should be given medicine while I watch, except ‘Abbās since he was not present then.”<sup>3</sup>

Sayyidah Asmā’ bint ‘Umays رَضِيَ اللَّهُ عَنْهَا reports:

و عن أسماء بنت عميس رضي الله عنها قالت أول ما اشتكى رسول الله صلى الله عليه وسلم في مرضه و سلم في بيت ميمونة فاشتد مرضه حتى أغمي عليه فتشاور نساؤه في لده فلدوه فلما

1 Sūrah al-Dhāriyāt: 53.

2 We gave him al-ladūd which is a medicine poured into the corner of the patient’s mouth between the tongue and jawbone. (Tahdhīb al-Lughah of al-Azharī vol. 14 pg. 49; al-Fā’iq fī Gharīb al-Ḥadīth vol. 3 pg. 85; Lisān al-‘Arab of Ibn Manzūr vol. 3 pg. 390)

3 Ṣaḥīḥ al-Bukhārī: 6897; Ṣaḥīḥ Muslim: 2213.

أفاق قال ما هذا فقلنا هذا فعل نساء جئن من هاهنا و أشار إلى أرض الحبشة و كانت أسماء بنت عميس فيهن قالوا كنا نتهم فيك ذات الجنب يا رسول الله قال إن ذلك لداء ما كان الله عز و جل ليقرفني به لا يبقين في هذا البيت أحد إلا التذ إلا عم رسول الله صلى الله عليه و سلم يعني العباس قال فلقد التدت ميمونة يومئذ و إنها لصائمة لعزمة رسول الله صلى الله عليه و سلم

Rasūlullāh ﷺ first fell ill at the home of Maymūnah. His sickness became so severe that he fell unconscious. His wives consulted whether to give him medicine and then gave him the same.

As soon as he regained consciousness, he asked, “What is this?”

We explained, “This is the practice of the women who came from there, and pointed to the land of Abyssinia.”

Asmā’ bint ‘Umayy was among them.

They said, “We suspected that you have pleurisy, O Messenger of Allah!”

Rasūlullāh ﷺ said, “This is such a sickness which Allah—the Majestic and Mighty—will not afflict me with. Everyone in this house will certainly drink medicine except the uncle of Rasūlullāh ﷺ, i.e. ‘Abbās.”

On that day, Maymūnah drank medicine whereas she was fasting due to Rasūlullāh’s ﷺ determination.<sup>1</sup>

## Debunking this accusation<sup>2</sup>

1. The poisoning incident is one of the worst fabrications and bewildering claims which the Rawāfiḍ have blackened their books with. When the Rawāfiḍ want to

1 *Musnad Ahmad* vol. 45 pg. 460 Ḥadīth: 27469; *Muṣannaf ‘Abd al-Razzāq* vol. 5 pg. 428 Ḥadīth: 9754; *Musnad Ibn Rāhawayh* vol. 5 pg. 42 Ḥadīth: 2145; *Sharḥ Mushkil al-Āthār* of al-Ṭaḥāwī vol. 5 pg. 195 Ḥadīth: 1935; *Ṣaḥīḥ Ibn Hibbān* vol. 14 pg. 552 Ḥadīth: 6578; *Mu’jam al-Kabīr* vol. 24 pg. 140 Ḥadīth: 372; *al-Mustadrak* of al-Ḥākim vol. 4 pg. 225 Ḥadīth: 7446. Al-Ḥākim comments, “The Ḥadīth is ṣaḥīḥ according to the standards of al-Shaykhayn but they have not recorded it.” Ibn Ḥajar declared it ṣaḥīḥ in *Fath al-Bārī* vol. 8 pg. 148 and al-Albānī in *al-Silsilah al-Ṣaḥīḥah* Ḥadīth: 3339.

2 Study the following for a rebuttal of this slander: *Al-Ṣā’iqah fī Nasf Abāṭil wa Iftirā’āt al-Shī’ah* pg. 51–70 and a treatise by Shaykh ‘Abd al-Raḥmān al-Ṭukhī with the title *Radd al-Shubh wa al-Iftirā’āt ‘an al-Sayyidah ‘Ā’ishah*.



establish their falsehood, they turn to some Qur’ānic verses and then fabricate an incident in its commentary which supports their slander. This in turn leads to the indoctrination of their children and foolish making them believe that verses of the glorious Qur’ān have actually been revealed in support of their slander. This is exactly what they have done in these slanders which they wish to ascribe to the best servants of Allah after the Ambiyā’ and Messengers, viz. Abū Bakr, ‘Umar, and their daughters رَضِيَ اللَّهُ عَنْهُنَّ.<sup>1</sup>

This fabrication which they have mentioned as the basis for the revelation of the verses of Sūrah al-Taḥrīm, we have not found except in the books of the Rawāfiḍ. The truth is that the reason behind the revelation of these verses is Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prohibiting honey as appears in *Ṣaḥīḥ al-Bukhārī*. Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا reports:

كان رسول الله صلى الله عليه وسلم يشرب عسلا عند زينب بنت جحش و يمكن  
عندها فواطيت أنا و حفصة على أيتنا دخل عليها فلتقل له أكلت مغافير إني أجد منك  
ريح مغافير قال لا و لكني كنت أشرب عسلا عند زينب بنت جحش فلن أعود له و قد  
حلفت لا تخبري بذلك أحدا

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would drink honey at the house of Zaynab bint Jaḥsh and consequently stay longer at her place. Ḥafṣah and I devised a plan that whoever’s home he enters, she should tell him, “You ate maghāfir.<sup>2</sup> I get the smell of maghāfir from you.”

He countered, “No. rather I drank honey at Zaynab bint Jaḥsh’s house. But I will never do it again and I have taken an oath. Do not inform anyone of this.”<sup>3</sup>

This reveals the falsehood and forgery of the Rawāfiḍ and their fabrication of narrations which fit their evil plan and support their wicked creed.

2. With regards to the medicine incident which Sayyidah ‘Ā’ishah and Asmā’ bint ‘Umayy رَضِيَ اللَّهُ عَنْهَا have narrated and the Rawāfiḍ have understood according to their allegation, we will mention a few points in this regard.

1 Al-Ṣā‘iqah fī Nasf Abāṭil wa Iftirā’āt al-Shī‘ah pg. 51 with slight variations.

2 A type of gum which gives off an offensive smell.

3 Ṣaḥīḥ al-Bukhārī: 4912; Ṣaḥīḥ Muslim: 1474.

- a. Al-ladūd is a medicine poured into the corner of a patient’s mouth.<sup>1</sup> So how did the Rawāfiḍ realise the composition of the medicine Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا placed in Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ’s mouth?
- b. The narrator of this incident is Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا herself. Is it conceivable for her to narrate her murder of her Nabī, her husband, and her beloved صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?
- c. The poison which the Jewess placed in the food presented to Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was disclosed by Allah سُبْحَانَهُ وَتَعَالَى and the sheep informed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that it was poisoned. So why did the same thing not happen with the poison which Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا placed in his mouth as they allege?
- d. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was only given the medicine due to the sickness he was experiencing.
- e. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was given the medicine only after consulting with his wives رَضِيَ اللهُ عَنْهُمَا.
- f. We are not aware of anyone who commits such a heinous crime in front of people and does not do so secretly. She poisons Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as they believe in front of the eyes of people among whom is Sayyidunā ‘Abbās رَضِيَ اللهُ عَنْهُ.
- g. We know that the Ummahāt al-Mu’minīn drank from the exact same medicine they gave to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. So why did the poison have the desired effect on Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ body and not the bodies of those who gave it?
- h. What prevented her from killing Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ beforehand and made her wait all these long years until he falls ill?
- i. What coerced Umm al-Mu’minīn to this cold murder in this problematic situation which could easily expose her? Was it not possible to kill him by strangling, or throwing a heavy boulder on him while he was asleep where neither he nor anyone else could not see her? It was probable for

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1 *Tahdhīb al-Lughah* of al-Azharī vol. 14 pg. 49; *al-Fā’iq fi Gharīb al-Ḥadīth* vol. 3 pg. 85; *Lisān al-‘Arab* vol. 3 pg. 390.

her to claim—and she is innocent from this—that a Jew killed him secretly. This would have been more sensible, a better scheme, and a deeper plot, especially considering the history and conspiracies of the Jews.

- j. We do not deny the fact that Rasūlullāh ﷺ passed away from the effects of poison. However, which poison? It was the poison the Jewess placed in the food she invited Rasūlullāh ﷺ to partake of. Rasūlullāh ﷺ spat out the morsel after Allah ﷻ appraised him of the presence of poison in it. Rasūlullāh ﷺ remarked during his final days that he feels the effects of that poisoned morsel in his body. This is the reason some of the predecessors of this ummah have reckoned, “Certainly, Allah ﷻ coupled nubuwwah and *shahādah* (martyrdom) for him.”
- k. Was ‘Abbās رَضِيَ اللَّهُ عَنْهُ aware of the constituents of this poisoned medicine or not? If you acknowledge his awareness of the same, then you have done an atrocious thing since it is inconceivable that he knows about it yet remains silent and does not get angry and smite the necks of those who committed this vile crime. Even though it may be not correct to behead them according to the Sharī‘ah, but at least out of love and relationship for his nephew ﷺ. Or do the Rawāfiḍ strip ‘Abbās of his Arabhood just as they regard him as irreligious as al-Khūṭ<sup>1</sup> believes by his report:

و روى الكشي في ترجمة عبد الله بن العباس بإسناده عن أبي جعفر عليه السلام أنه نزل قوله تعالى وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا و قوله تعالى وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ في العباس بن عبد المطلب

Al-Kashshī has reported in the biography of ‘Abd Allah ibn ‘Abbās with his isnād to Abū Ja‘far رَضِيَ اللَّهُ عَنْهُ that the following statements of Allah ﷻ were revealed regarding ‘Abbās ibn ‘Abd al-Muṭṭalib:

1 Abū al-Qāsim bin ‘Alī Akbar ibn Hāshim Tāj al-Dīn al-Mūsawī al-Khūṭ. He was born in the year 1317 A.H. He was an Iranian, shīṭ and murjiṭ. He was the head of the educational centre in al-Najf. Some of his books are: *al-Mu‘jam fi Tafṣīl Ṭabaqāt al-Ruwāt* and *al-Mas‘al il al-Munthakabah fi Bayān Aḥkām al-Fiqh*. He died in 1412 A.H.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا

*And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.<sup>1</sup>*

And

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أُنصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ

*And my advice will not benefit you— although I wished to advise you—if Allah should intend to put you in error. He is your Lord, and to Him you will be returned.<sup>2,3</sup>*

If you say that he was unaware, Rasūlullāh ﷺ did not inform him, nor was anything revealed to Rasūlullāh ﷺ in this regard, then you have uttered such drivel which no sensible man will believe since you consider yourselves to have knowledge of that which Sayyidunā ‘Abbās رَضِيَ اللَّهُ عَنْهُ was ignorant of, whereas he was present at the incident, waḥī (revelation) remained silent about it, and Rasūlullāh ﷺ did not mention it! This is an iniquitous calumny which flouts intelligence and īmān.

1. It is evident from the narration that Rasūlullāh’s ﷺ wives did not understand the prohibition of Rasūlullāh ﷺ to be a shar’ī one but rather took it as a patient’s dislike for medicine. And this understanding is not strange. They have explicitly affirmed that they made a mistake by diagnosing the wrong illness for Rasūlullāh ﷺ—although they had no justification according to Rasūlullāh ﷺ since it was essential to obey his command. Nevertheless, they gave him a medication inappropriate for his illness.

Ibn Ḥajar رَضِيَ اللَّهُ عَنْهُ explains:

1 Sūrah al-Isrā’: 72.

2 Sūrah Hūd: 34.

3 Mu’jam Rijāl al-Ḥadīth of al-Khū’ī vol. 10 biography 6189; biography of ‘Abbās ibn ‘Abd al-Muṭṭalib.

وإنما أنكر التداوي لأنه كان غير ملائم لدائه لأنهم ظنوا أن به ذات الجنب فداووه  
بما يلائمها و لم يكن به ذلك كما هو ظاهر في سياق الخبر كما ترى

Rasūlullāh ﷺ disapproved of the medication since it was improper for his sickness. They thought that he suffered from pleurisy hence they gave him medicine accordingly whereas he was not suffering from it as can be clearly understood from the context.<sup>1</sup>

What is perplexing is that the Rawāfiḍ ignored the ḥadīth regarding the Jewess's poison at Khaybar having effect and Rasūlullāh's ﷺ suffering on account of it in his fatal illness as he confessed to our mother al-Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا,

يا عائشة ما أزال أجد ألم الطعام الذي أكلت بخيبر فهذا أوان وجدت انقطاع أبهري من ذلك السم

O 'Ā'ishah! I continue feeling the pain of the food I tasted at Khaybar. I can now feel the rapture of my aorta due to that poison.<sup>2</sup>

Moreover, they have the audacity to level such a wicked accusation against the Mother of the Believers? They have combined two crimes viz. befriending the enemies of Allah ﷻ and exonerating them of their heinous crime on one hand while maligning the special friends of Allah ﷻ by slandering them with things they are innocent of.

Finally we say, the need of the Rawāfiḍ to resort to various forms of fabrication and distortion is explicit proof of their falsehood and deception.

## 2. 'Ā'ishah would fabricate from Rasūlullāh ﷺ

The Rawāfiḍ believe that the aḥādīth which Umm al-Mu'minīn Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا narrated from Nabī ﷺ are not acceptable since her narrations are unsound as she would fabricate from Rasūlullāh ﷺ.

Al-Ṣadūq says:

1 *Faṭḥ al-Bārī* vol. 8 pg. 147.

2 *Ṣaḥīḥ al-Bukhārī*: 4428.

Muḥammad ibn Ibrāhīm ibn Ishāq al-Ṭāliqānī narrates — from ‘Abd al-‘Azīz ibn Yaḥyā — from Muḥammad ibn Zakariyyā — from Ja‘far ibn Muḥammad ibn ‘Ammārah — from his father who said:

I heard Ja‘far ibn Muḥammad رَحِمَهُ اللهُ declaring:

ثلاثة كانوا يكذبون على رسول الله أبو هريرة و أنس بن مالك و امرأة

Three persons would fabricate narrations from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: Abū Hurayrah, Anas ibn Mālik, and a woman.<sup>1</sup>

The woman who the Rawāfiḍ mention in this narration and who they claim would fabricate from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is our mother Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. This is supported by what appears in their books.

It appears in *Biḥār al-Anwār* after quoting the above fabrication:

يعني عائشة

i.e. ‘Ā’ishah.<sup>2</sup>

The author of *Biḥār al-Anwār* has commentated on it at another juncture saying:

و امرأة (عائشة)

and a woman (‘Ā’ishah).<sup>3</sup>

placing the word ‘Ā’ishah between brackets.

The Shī‘ī scholar al-Shustarī<sup>4</sup> reports one of the narrations of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا which is recorded in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* and then comments on it in the footnote saying:

1 *Al-Khiṣāl* of al-Ṣadūq pg. 190; *al-Īḍāḥ* of al-Faḍl ibn Shādhān al-Azdī pg. 541; *Biḥār al-Anwār* vol. 2 pg. 217.

2 *Biḥār al-Anwār* vol. 2 pg. 217.

3 *Ibid.* vol. 31 pg. 108.

4 ‘Abd Allah ibn Ḍiyā’ al-Dīn ibn Muḥammad Shāh al-Shustarī. One of the scholars of the Twelver Shī‘ah. Born in 956 A.H. He travelled to India and Sulṭān Akbar Shāh instated him as head of judges in Lahore and stipulated that he moves not out of the four madhāhib in his rulings. He complied with this until he acted in violation of it and was thus whipped to death. Among his works are: *Iḥqāq al-Haqq*. He died in 1019 A.H. (*al-A‘lām* vol. 8 pg. 52)

و أقول رواية عائشة كخلافه أبيها فاسدة

I say: The narration of ‘Ā’ishah is as corrupt as her father’s khilāfah.<sup>1</sup>

Al-Majlisī comments on Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا when criticising some of her narrations:

وهي امرأة لم تثبت لها العصمة بالاتفاق و توثيقها محل الخلاف بيننا و بين المخالفين و سيأتي في أخبارنا من ذمها و القدح فيها و أنها كانت ممن يكذب على رسول الله صلى الله عليه و آله ما فيه كفاية للمستبصر

She is a woman concerning whom infallibility is not established by consensus. Her reliability is a contentious issue between us and our rivals. Soon will our narrations appear in her condemnation and disparagement, and proving that she would fabricate about Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ; which should prove to be sufficient for the intelligent.<sup>2</sup>

Al-Ḥurr al-‘Āmilī says in the introduction of his book *Wasā’il al-Shī’ah ilā Taḥṣīl Masā’il al-Sharī’ah* about Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا:

One of her major crimes is open fabrication of aḥādīth. Al-Zuhrī narrates from ‘Urwah ibn al-Zubayr who reports that ‘Ā’ishah said:

كنت عند رسول الله إذ أقبل العباس و علي فقال يا عائشة إن هذين يموتان على غير ملتي أو قال ديني

I was by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when ‘Abbās and ‘Alī came. He said, “O ‘Ā’ishah! Certainly, these two will die on another religion than mine.”

‘Abd al-Razzāq<sup>3</sup> relates from ‘Umar who said, “There were two aḥādīth by al-Zuhrī from ‘Urwah from ‘Ā’ishah regarding ‘Alī. It appears in the second ḥadīth that ‘Ā’ishah reported to him:

1 *Iḥqāq al-Ḥaqq* pg. 360.

2 *Biḥār al-Anwār* vol. 28 pg. 60.

3 ‘Abd al-Razzāq ibn Humām ibn Nāfi‘, Abū Bakr al-Ṣan‘ānī, the great Ḥāfiẓ and ‘Ālim of Yemen, and one of the notables. He was born in 126 A.H. He is reliable, a Ḥāfiẓ and a renowned author save that he became blind at the end of his life and his condition changed. He had Shī’ī leanings. Some of his books are: *al-Muṣannaḥ* and *al-Tafsīr*. He passed away in 211 A.H. (*Siyar A’lām al-Nubalā’* vol. 9 pg. 564; *Tahdhīb al-Tahdhīb* vol. 3 pg. 444)

كنت عند النبي إذ أقبل العباس و علي فقال يا عائشة إن سرّك أن تنظري إلى  
رجلين من أهل النار فانظري إلى هذين قد طلعا فنظرت فإذا العباس و علي بن  
أبي طالب

I was by Rasūlullāh ﷺ when ‘Abbās and ‘Alī approached. He said, “O  
‘Ā’ishah! If you wish to see two men from the inmates of Hell, then look  
at the two who have approached.” I looked and it was ‘Abbās and ‘Alī ibn  
Abī Ṭālib.

This is in stark contradiction to the glorious Qur’ān which proclaims the purity  
of the Ahl al-Bayt and ‘Alī is the first of them after Rasūlullāh ﷺ.<sup>1</sup>

They further state that ‘Abd al-Razzāq relates from Ma‘mar<sup>2</sup>:

There were two aḥādīth by al-Zuhrī from ‘Urwah from ‘Ā’ishah regarding ‘Alī,  
which I asked him about them one day and he replied:

ما تصنع بهما و بحديثهما الله أعلم بهما و بحديثهما إني لأتهمهما في بني هاشم

What will you do with them and their aḥādīth? Allah knows best about  
them and their aḥādīth. Indeed, I do not trust them with regard to Banū  
Hāshim.

One of the contemporary *Zanādiqah* (heretics) says while disparaging Sayyidah  
‘Ā’ishah رَضِيَ اللهُ عَنْهَا:

أذكر كذبها على رسول الله بآلاف الأحاديث التي شوّهت سمعة رسول الله و فتحت  
باب المطاعن على شخصية النبي الأقدس صلى الله عليه و آله

Should I mention her fabrication of thousands of aḥādīth about Rasūlullāh  
ﷺ which has tainted Rasūlullāh’s reputation and opened the door  
of criticism against the pure Nabī’s personality?<sup>3</sup>

1 *Wasā’il al-Shī’ah ilā Taḥṣīl Masā’il al-Sharī’ah* of al-‘Āmilī, introduction vol. 1 pg. 35.

2 Ma‘mar ibn Rāshid, Abū ‘Urwah al-Baṣrī, the Imām and Ḥāfiẓ, Shaykh al-Islām. He was born in 96 A.H. and is the first to travel to Yemen to learn ḥadīth. He is reliable and trustworthy. He is one of the oceans of knowledge coupled with truthfulness, research, piety, dignity and good authorship. *Al-Jāmi’* is one of his books. He passed away in 154 A.H. (*Siyar A’lām al-Nubalā’* vol. 7 pg. 5; *Tahdhīb al-Tahdhīb* vol. 5 pg. 500)

3 YouTube: celebration video of ‘Ā’ishah entering the fire. Also study *al-ṣā’iqah fī Nasf Abāṭil wa Iftirā’āt al-Shī’ah* pg. 99 – 101 where the author has quoted this doubt from other Rawāfiḍ.



This accusation is answered from a number of angles:

1. These narrations and all similar fabrications against Umm al-Mu'minīn Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا are rejected. They do not serve as proof, neither according to the Ahl al-Sunnah nor the Shī'ah.

With regards to the Ahl al-Sunnah, they neither rely upon the narrations of the Shī'ah nor their isnāds, for the simple reason that majority of their isnāds are concoctions and fabrications. If they happen not to be out right fabrications then the chains are not free from narrators who are either *kadhābīn* (great liars), *matrūkīn* (suspected of ḥadīth forgery), or *majhūlīn* (unknowns). This is from the isnād angle.

Additionally, the *matn* (text) contradicts the mutawātir reports and what is unanimously accepted by all the Muslims—with the exception of those whose disagreement has not relevance—that Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا is reliable since she is a Ṣaḥābiyyah, one of the wives of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and among the Ummahāt al-Mu'minīn.

Owing to this, she has crossed the bridge, according to the Ahl al-Sunnah; nay in fact all the Muslims. Additionally, she is independent of anyone's stamp of approval since Allah سُبحانه وتعالى has vouched for her integrity as well as Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This aspect is one of the fundamentals of dīn.

In relation to Shī'ī principles, this ḥadīth is *ḍa'īf* (weak) and *mardūd* (rejected) since Ja'far ibn Muḥammad ibn 'Umārah al-Kindī appears in the isnād who is *majhūl* (unknown) according to the Rawāfiḍ.

The Shī'ī scholars of *al-Jarḥ wa al-Ta'dīl*<sup>1</sup> have ignored Ja'far's mention; neither have they criticised him nor authenticated him. Thus, he remains *majhūl* as we have affirmed. 'Alī al-Namāzī al-Shāharūdī al-Shī'ī has said about him, “They have not mentioned him.”<sup>2</sup>

2. The obscurity of the name of the woman in these narrations points to the falsehood of this accusation due to two factors.

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1 Science for evaluating the narrators of ḥadīth, and either authenticating or criticising them.

2 *Mustadrakāt 'ilm Rijāl al-Ḥadīth* of 'Alī al-Shāharūdī pg. 290.

Firstly, the narration has not categorically stated the name of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and has simply mentioned an unknown woman. The words of the Rawāfiḍ’s narration, as mentioned previously, are:

ثلاثة كانوا يكذبون على رسول الله أبو هريرة و أنس بن مالك و امرأة

Three persons would fabricate about Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ viz. Abū Hurayrah, Anas ibn Mālik, and a woman.

We find that the narrator omitted the name of the woman and did not specify it.

Secondly, if the purport of ‘a woman’ is Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, then why was her name concealed and not revealed?

One of the Rawāfiḍ may say that the unknown woman refers to ‘Ā’ishah and the author of *Bihār al-Anwār* and others have clarified this. We will ask him, “When the purport of ‘a woman’ is Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, then why was her name not mentioned clearly?”

He will be unable to answer so we will tell him, “This is the greatest proof of the uncertainty of a fabricator; his inability to substantiate his fabrication, and his feebleness before the general Muslim ummah. Had he had conviction that this was true, he would have stated it with clarity.”

If the Rāfiḍī claims that the narrator concealed the name of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا due to Taqiyyah as al-Faḍl ibn Shādhān al-Azdī<sup>1</sup> has asserted:

أقول المراد بالمرأة ظاهر و لم يسمها تقية

I say: The implication of the woman is apparent but he did not name her due to Taqiyyah.<sup>2</sup>

1 Al-Faḍl ibn Shādhān ibn al-Khalīl, Abū Muḥammad al-Azdī al-Naysābūrī, master of *al-kalām* (science dealing with ‘aqā’id), and one of the Fuqahā’ of the Imāmiyyah. He wrote plenty books which add up to almost 180. Some of these are: *al-Radd ‘alā Ibn Kirām* and *al-Īmān*. He died in 260 A.H. (*al-A’lām* vol. 5 pg. 149; *Mu‘jam al-Mu’allifīn* of ‘Umar Raḍā Kaḥḥālāh vol. 8 pg. 69)

2 *Al-Īdāh* of al-Faḍl ibn Shādhān al-Azdī pg. 541.

We will respond, “Well and good. However, why did he observe Taqiyyah with regards to Sayyidah ‘Ā’ishah’s ﷺ name only and not the names of Sayyidunā Abū Hurayrah and Anas ibn Mālik ﷺ?”

He will be unable to answer. If the Rāfiḍī is silenced by this, we will realise the power of Allah ﷻ in exonerating Sayyidah ‘Ā’ishah ﷺ.

If he says that he has an answer, “He concealed the name of ‘Ā’ishah and not of Abū Hurayrah and Anas ibn Mālik since she was the Nabī’s ﷺ wife, the most beloved of his wives to him, and the daughter of Abū Bakr.”

We will respond, “Allah is the greatest! This is what we were aspiring. This is the greatest proof of your lie and her innocence.”

The narration of ‘Abd al-Razzāq neither exists in *Muṣannaf ‘Abd al-Razzāq* nor in any of the ḥadīth books of the Ahl al-Sunnah.

This tale is an outright forgery and blatant fabrication. The *nakārah* (loathsomeness) of the text is sufficient to relieve us of discussing it any further. How is it possible to imagine that our mother Sayyidah ‘Ā’ishah ﷺ will narrate such drivel about a person whom Rasūlullāh ﷺ confirmed Jannah for and attested to Allah’s and His Messenger’s love for?

Abū Bakr al-Khallāl narrates that Muḥammad ibn ‘Alī informed him that al-Athram narrated to them that he heard Abū ‘Abd Allah Ahmad ibn Ḥambal, and the ḥadīth of ‘Aqīl was mentioned to him from al-Zuhrī from ‘Urwah from ‘Ā’ishah from Nabī ﷺ regarding ‘Alī and ‘Abbās ﷺ. ‘Aqīl reports from al-Zuhrī:

أن أبا بكر أمر خالدًا في علي فقال أبو عبد الله كيف فلم يعرفها فقال ما يعجبني أن تكتب  
هذه الأحاديث

Abū Bakr commanded Khālīd about ‘Alī. Abū ‘Abd Allah said surprisingly, “How?” and he did not recognise it. He then said, “It does not please me that these aḥādīth be written.”<sup>1</sup>

1 *Al-Sunnah* of Abū Bakr al-Khallāl vol. 3 pg. 505 Ḥadīth: 809.

Aḥmad rejected this ḥadīth and did not recognise it. There is no doubt that it is fabricated. The enemies of Islam forged it on the tongue of ‘Aqīl whose full name is ‘Aqīl ibn Khālīd al-Aylī. This narration is not found in *Muṣannaḥ ‘Abd al-Razzāq*. It seems like the one who quoted the lie erred and mentioned ‘Abd al-Razzāq instead of ‘Aqīl.

If it is proven that ‘Abd al-Razzāq or some other person has reported it, then the answer to this can be found in what al-Dhahabī and Ibn Ḥajar have mentioned in the biography of Ḥāfiẓ Aḥmad ibn al-Azhar al-Naysābūrī. Al-Dhahabī states:

و لم يتكلموا فيه إلا لروايته عن عبد الرزاق عن معمر حديثا في فضائل علي يشهد القلب بأنه باطل فقال أبو حامد بن الشرقي السبب فيه أن معمر كان له ابن أخت رافضي فأدخل هذا الحديث في كتبه و كان معمر مهيبا لا يقدر أحد على مراجعته فسمعه عبد الرزاق في الكتاب قلت - الذهبي - و كان عبد الرزاق يعرف الأمور فما جسر يحدث بهذا الأثر إلا أحمد بن الأزهر اه

They did not criticise him save for his narrating a ḥadīth from ‘Abd al-Razzāq from Ma‘mar on the virtues of ‘Alī which the heart confirms is false. Abū Ḥāmid ibn al-Sharqī said, “The reason is that Ma‘mar’s one nephew was a Rāfiḍī who recorded this ḥadīth in the former’s books. Ma‘mar possessed an overwhelming awe, thus no one was capable of questioning him. Therefore, ‘Abd al-Razzāq heard it from him via the book.” I (Al-Dhahabī) state, “‘Abd al-Razzāq recognised the matter. No one had the courage to narrate this narration except Aḥmad ibn al-Azhar.”<sup>1</sup>

Ibn Ḥajar comments after mentioning the false narration under discussion:

و السبب فيه أن معمر كان له ابن أخ رافضي و كان معمر يمكنه من كتبه فأدخل عليه هذا الحديث و عبد الرزاق من أهل الصدق و هو ينسب إلى التشيع فلعله شبه عليه

The reason behind this is that Ma‘mar had a nephew who was a Rāfiḍī and Ma‘mar would allow him to use his books. So the latter inserted this ḥadīth in them. ‘Abd al-Razzāq is a man of truth but has been criticised of having Shī‘ī leanings. So is possible that the matter was obscure for him.<sup>2</sup>

1 *Mīzān al-‘itidāl* of al-Dhahabī vol. 1 pg. 82.

2 *Tahdhīb al-Tahdhīb* vol. 1 pg. 11.

This explanation gives us an indication that it is highly possible that this Rāfiḍī, who Ma‘mar allowed to use his books, was the one who inserted the ḥadīth under discussion in order to condemn our mother Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.

Furthermore, how can al-Zuhrī suspicious of her with regards to the Banū Hāshim when he recognises her status and has pronounced:

لو جمع علم عائشة إلى علم جميع النساء لكان علم عائشة أفضل

If ‘Ā’ishah’s knowledge was compared to the knowledge of all women, her knowledge would prove to be superior.<sup>1</sup>

3. Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا describes Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا as truthful with the acknowledgement of the Shī‘ah themselves.

Al-Majlisī says quoting Abū Nu‘aym: With his isnād from Abū ‘Abd Allah al-Jadalī who says:

دخلت على عائشة فسألتها عن هذه الآية فقالت ائت أم سلمة ثم أتيت فأخبرتها بقول عائشة فقالت صدقت في بيتي نزلت هذه الآية على رسول الله صلى الله عليه و سلم فقال من يدعو لي عليا و فاطمة و ابنيهما

I entered upon ‘Ā’ishah and asked her about this verse.

She said, “Go to Umm Salamah.”

I accordingly went and told her of ‘Ā’ishah’s statement to which she commented, “She has spoken the truth. This verse was revealed to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in my house after which he said, ‘Who will summon for me ‘Alī, Fatimah, and their sons.’”<sup>2</sup>

This is Umm al-Mu‘minīn Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا, who the Shī‘ah regard as reliable and among the Ahl al-Bayt as a matter of fact. When she

1 *Siyar A‘lām al-Nubalā’* vol. 2 pg. 185.

2 *Bihār al-Anwār* vol. 35 pg. 228; *Mir’āt al-Uqūl fī Sharḥ Akhbār Āl al-Rasūl* of al-Majlisī vol. 3 pg. 240.

has ascribed integrity, reliability, and honesty to Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا in a narration which the Shī’ah have recorded and used as evidence, then why do they shy away from regarding her as reliable?

There is an abundance of evidence to prove her truthfulness. In fact, she is described as *al-Ṣiddīqah* (the extremely truthful). She was a focus of praise among the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. Among the evidences of her truthfulness is that she would narrate aḥādīth with impartiality. Accordingly, she narrates those aḥādīth which mention her own errors. The *Ḥadīth of Maghāfir* is one of them and others will appear later. It has been related on her authority:

أن رسول الله صلى الله عليه وسلم كان يعتكف في كل رمضان وإذا صلى الغداة دخل مكانه الذي اعتكف فيه قال فاستأذنته عائشة ان تعتكف فأذن لها فضربت فيه قبة فسمعت بها حفصة فضربت قبة وسمعت زينب بها فضربت قبة أخرى فلما انصرف رسول الله صلى الله عليه وسلم من الغد أبصر أربع قباب فقال ما هذا فأخبر خبرهن فقال ما حملهن على هذا أكبر انزعوا فلا أراها فنزعت فلم يعتكف في رمضان حتى اعتكف في آخر العشر من شوال

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would sit in i’tikāf every Ramaḍān. After performing Ṣalāt al-Fajr, he would enter his place of seclusion. ‘Ā’ishah sought his permission to sit in i’tikāf and he awarded her the same. She thus pitched a tent. Ḥaḥṣah heard of this so she pitched a tent. Zaynab heard of this so she pitched another tent.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came out the next day, he saw four tents so he exclaimed, “What is this?”

He was informed of their matter.

He admonished, “What made you do this? Is it piety? Remove them so that I do not see them.”

Consequently, they were removed. He did not sit i’tikāf that Ramaḍān but sat i’tikāf in the last ten days of Shawwāl.<sup>1</sup>

She also narrates:

1 Ṣaḥīḥ al-Bukhārī Ḥadīth: 2041, Ṣaḥīḥ Muslim Ḥadīth: 1173.

قلت للنبي صلى الله عليه و سلم حسبك من صفة كذا و كذا قال بعض الرواة تعني  
قصيرة فقال لقد قلت كلمة لو مزجت بماء البحر لمزجته

I said to Nabī ﷺ, “Enough of Ṣafīyyah, (she is) such and such.” Some narrators clarified, “She meant: short.”

Rasūlullāh ﷺ admonished, “You uttered such a statement, if it was mixed with the water of the ocean, it would spoil it.”<sup>1</sup>

قالت و حكيت له إنسانا فقال ما أحب أني حكيت إنسانا و أن لي كذا و كذا

She says, “I mimicked a person in front of him to which he commented, ‘I do not wish to mimic a person although I am given a substantial amount of wealth for it.’”<sup>2</sup>

She reports:

استأذنت هالة بنت خويلد أخت خديجة على رسول الله صلى الله عليه و آله و سلم  
فعرف استئذان خديجة فارتاع لذلك فقال اللهم هالة فغرت فقلت ما تذكر من عجوز من  
عجائز قريش حمراء الشدقين هلكت في الدهر قد أبدلك الله خيرا منها

Hālah bint Khuwaylid, Khadījah’s sister, sought permission to enter Rasūlullāh’s ﷺ house. He recognised [this as] the way Khadījah would seek permission and thus shuddered and uttered, “O Allah! [It is] Hālah.”

I became jealous and said, “Why do you think of an old woman of Quraysh with red jawbones who passed away in the past whereas Allah ﷻ has given you better than her?”<sup>3</sup>

1 *Sunan Abī Dāwūd Ḥadīth*: 4875; *Sunan al-Tirmidhī Ḥadīth*: 2502. Ibn Daqīq al-‘Īd in *al-Iqtirāḥ Ḥadīth*: 118; al-Shawkānī in *al-Faṭḥ al-Rabbānī* vol. 11 pg. 5593; and al-Albānī in *Ṣaḥīḥ Sunan Abī Dāwūd* have declared it ṣaḥīḥ.

2 *Sunan Abī Dāwūd Ḥadīth*: 4875; *Sunan al-Tirmidhī Ḥadīth*: 2502; *Musnad Aḥmad* vol. 6 pg. 136 Ḥadīth: 25094; *Sunan al-Bayhaqī* vol. 10 pg. 247 Ḥadīth: 20954. Abū Dāwūd did not comment on the ḥadīth. Al-Tirmidhī said, “ḥasan ṣaḥīḥ.” Ibn Daqīq al-‘Īd in *al-Iqtirāḥ Ḥadīth*: 118 and al-Albānī in *Ṣaḥīḥ Sunan Abī Dāwūd* have declared it ṣaḥīḥ.

3 *Ṣaḥīḥ al-Bukhārī Ḥadīth*: 3821; *Ṣaḥīḥ Muslim Ḥadīth*: 2437.

ما غرت على امرأة للنبي صلى الله عليه وآله وسلم ما غرت على خديجة هلكت قبل أن يتزوجني لما كنت أسمعته يذكرها وأمره الله أن يبشرها بيت من قصب وإن كان ليذبح الشاة فيهدي في خلالتها منها ما يسعهن فربما قلت له كأنه لم يكن في الدنيا امرأة إلا خديجة فيقول إنها كانت وكانت وكان لي منها ولد

I did not envy any of the wives of Rasūlullāh ﷺ the way I envied Khadījah, whereas she passed away before he married me, because I would hear him speaking of her excessively. Allah ﷻ commanded him to give her glad tidings of a house of jewels. He would at times slaughter a sheep and send suitable portions of it as gifts to her friends.

I said to him once, “As if there was no woman on earth besides Khadījah!”

He ﷺ responded, “She was an extra-ordinary woman. And I had children from her.”<sup>1</sup>

وعنها أن رسول الله صلى الله عليه وآله وسلم ذكر خديجة فقلت لقد أعقبك الله عز وجل من امرأة قال عفان من عجوزة من عجائز قريش حمراء الشدين هلكت في الدهر قالت فتمعر وجهه تمعرا ما كنت أراه إلا عند نزول الوحي أو عند المخيلة حتى ينظر أرحمة أم عذاب

She reports that Rasūlullāh ﷺ mentioned Khadījah so she said, “Allah, the Mighty and Majestic, has given you a better replacement—‘Affān related: than an old woman of the old women of Quraysh—with red gums, who passed away in the past.”

She continues, “His face changed colour drastically. I did not see him like this except when revelation was descending or when it would be cloudy until he determined whether it was mercy or punishment.”<sup>2</sup>

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3816, *Ṣaḥīḥ Muslim* Ḥadīth: 2434. Al-Dhahabī states, “This is one of the strangest things. She is jealous of an old woman who passed away a long time before Rasūlullāh ﷺ married her combined with Allah ﷻ protecting her from envying the many woman she was co-wife with in Rasūlullāh’s ﷺ marriage. This is Allah’s ﷻ special compassion on her and Nabī ﷺ so that her life does not become sour. Probably, the jealousy matter was lessened upon her due to Nabī’s extreme love for her and his inclination towards her. May Allah ﷻ be pleased with her and make her happy. (*Siyar A’lām al-Nubalā’* vol. 2 pg. 165)

2 *Musnad Aḥmad* Ḥadīth: 25212. Shu‘ayb Arna’ūṭ declared it ṣaḥīḥ.



She also relates:

افتقدت النبي صلى الله عليه وسلم ذات ليلة فظننت أنه ذهب إلى بعض نسائه فتحسست ثم رجعت فإذا هو راکع أو ساجد يقول سبحانك و بحمدك لا إله إلا أنت فقلت بأبي أنت و أمي إني لفي شأن و إنك لفي آخر

I did not find Nabī ﷺ one night so I thought that he had gone to one of his other wives. I thus went in search for him and thereafter returned just to find him bowing or prostrating and proclaiming: “You are pure and with Your praise. There is no deity besides You.” I said, “May my parents be sacrificed for you. I am in one state while you are in another.”<sup>1</sup>

In a similar light, Muḥammad ibn Qays ibn Makhramah al-Muṭṭalibī<sup>2</sup> narrates that he said one day, “Should I not narrate to you about me and my mother.” He (the narrator) says, “We thought he is referring to his biological mother.” He said that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا reported, “Should I not narrate to you something concerning me and Rasūlullāh ﷺ.” We replied in the affirmative. She related:

لما كانت ليأتي كان النبي صلى الله عليه وسلم فيها عندي انقلب فوضع رداءه و خلع نعليه فوضعهما عند رجلية و بسط طرف إزاره على فراشه فاضطجع فلم يلبث إلا ريثما ظن أن قد رقدت فأخذ رداءه رويدا و انتعل رويدا و فتح الباب فخرج ثم أجافه رويدا فجعلت درعي في رأسي و اختمرت و تقنعت إزاري ثم انطلقت على إثره حتى جاء البقيع فقام فأطال القيام ثم رفع يديه ثلاث مرات ثم انحرف فانحرفت فأسرع فأسرع فهرول فهرولت فأحضر فأحضرت فسبقت فدخلت فليس إلا أن اضطجعت فدخل فقال ما لك يا عائش حشيا رابية قالت قلت لا شيء قال لتخبريني أو ليخبرني اللطيف الخبير قالت قلت يا رسول الله بأبي أنت و أمي فأخبرته قال فأنت السواد الذي رأيت أمامي قلت نعم فلهديني في صدري لهدية أو جعلتني ثم قال أظننت أن يحيف الله عليك و رسوله قالت مهما يكتم الناس يعلمه الله قال نعم قال فإن جبريل أتاني حين رأيت فناداني فأخفاه منك فأجبتة فأخفيتك منك و لم يكن يدخل عليك و قد وضعت ثيابك و ظننت أن قد رقدت فكرهت أن أوقظك و خشيت أن تستوحشي فقال إن ربك يأمرك أن تأتي أهل البقيع فتستغفر لهم قالت قلت كيف أقول لهم يا رسول الله قال قولي السلام على أهل

1 *Ṣaḥīḥ Muslim* Ḥadīth: 485.

2 Muḥammad ibn Qays ibn Makhramah, al-Qurashī al-Muṭṭalibī. He saw Rasūlullāh ﷺ while he was young. (*Tahdhīb al-Tahdhīb* vol. 5 pg. 263; al-Iṣābah vol. 6 pg. 255).

الديار من المؤمنين و المسلمين و يرحم الله المستقدمين منا و المستأخرين و إنا إن شاء  
الله بكم للاحقون

One night, when it was my turn for Rasūlullāh ﷺ to be at my house, he came. He placed his shawl, removed his sandals, and placed them by his leg side. He then spread the side of his lower garment on his bed and lied down. He only waited until he thought that I had dozed off and then took his shawl slowly, wore his sandals slowly, opened the door, left, and closed it slowly. I put my cloak over my head, covered my face with my veil, and wore my lower garment, and then followed him until he came to al-Baqī. He stood up and prolonged his standing. He then raised his hands thrice. Thereafter, he turned to leave, so I turned to leave; he hastened his pace so I hastened my pace; he began to sprint so I began to sprint. He reached, but I reached before him so I entered. I had hardly lied down when he entered.

He asked, “What is the matter, O ‘Ā’ish! You breathing so heavily?”

I said, “Nothing.”

He warned, “Either you tell me or the Knower of secrets, the Acquainted, will indeed.”

I submitted, “O Messenger of Allah! May my parents be sacrificed for you!”

I then informed him.

He asked, “So you were the figure I saw in front of me?”

I replied in the affirmative. He then poked me in my chest, which hurt me (slightly).

He then said, “Do you think that Allah and His Messenger will oppress you?”

I said, “Whenever people conceal something, Allah discloses it to you. Yes!”

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1 Imām Nawawī explains this text by saying that this is affirmation from Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا of the comprehensiveness of Allah’s سُبْحَانَهُ وَتَعَالَى knowledge. He says that “yes” in the ḥadīth is her words. It appears like this in the primary sources. And this is correct. As if when she said, “Whenever people conceal something, Allah discloses it to you,” she confirmed by saying, “Yes.” (*Sharḥ Muslim* vol. 7 pg. 44) Ibn Taymiyyah has considered it to be a query for something she was ignorant of and excuses herself for not knowing. He asserts that “yes” in the ḥadīth is Rasūlullāh’s ﷺ words. (*Majmū’ Fatāwā Ibn Taymiyyah* vol. 11 pg. 412)

He explained, “Indeed, Jibrīl came to me when you saw and summoned me but I hid it from you. I answered him and hid it from you. It was not appropriate for him to enter your home since you had taken off your clothes. I thought that you had fallen asleep so I disliked awakening you and I feared that you will feel lonely. Jibrīl said, ‘Certainly, your Rabb commands you to go to the inmates of al-Baqī and seek forgiveness on their behalf.’”

I (‘Ā’ishah) inquired, “How should I greet them, O Messenger of Allah!”

He replied, “Say: Peace be upon the inmates of the dwellings from the believers and Muslims. May Allah have mercy on those of us who have passed on and those who are forthcoming. If Allah wills, we will indeed join you.”<sup>1</sup>

Among the reasons they suspect her is due to her narrating the ḥadīth which proves that Rasūlullāh ﷺ was afflicted with *sihr* (black magic).

The answer to this is:

The ḥadīth is recorded in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.<sup>2</sup>

1 *Ṣaḥīḥ Muslim* Ḥadīth: 974.

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 5763; *Ṣaḥīḥ Muslim* Ḥadīth: 2189. Al-Bukhārī’s wording is:

سحر رسول الله صلى الله عليه وسلم و سلم رجل من بني زريق يقال له لبيد بن الأعصم حتى كان رسول الله صلى الله عليه وسلم يجيل إليه أنه يفعل الشيء و ما فعله حتى إذا كان ذات يوم أو ذات ليلة و هو عندي لكنه دعا و دعاء ثم قال يا عائشة اشعرت أن الله أفتاني فيها استفتيته فيه أتاني رجلان فقعد أحدهما عند رأسي و الآخر عند رجلي فقال أحدهما لصاحبه ما وجع الرجل فقال مطبوب قال من طبه قال لبيد بن الأعصم قال في اي شيء قال في مشط و مشاطة و جف طلع نخلة ذكر قال و أين هو قال في بئر ذروان فأثاها رسول الله صلى الله عليه وسلم في ناس من أصحابه فجاء فقال يا عائشة كأن ماءها نقاعة الحناء أو كأن رؤوس نخلها رؤوس الشياطين قلت يا رسول الله أفلا استخرجته قال قد عافاني الله فكرهت أن أثور على الناس فيه شرا فأمر بها فدفنت

A man from the Banū Zurayq, whose name was Labīd ibn al-A‘ṣam, practised *sihr* upon Rasūlullāh ﷺ. The greatest effect it had was that Rasūlullāh ﷺ would think that he done something whereas he had not. Until one day or one night while he was by me, he prayed, and supplicated.

He then said, “O ‘Ā’ishah! Do you know that Allah has given me the solution to my affliction? Two men came to me; one sat by my head side while the other sat by my feet. One asked the other, ‘What is the man’s illness?’ ‘Afflicted with *sihr*,’ he replied. He asked, ‘Who practised it on him.’ ‘Labīd ibn al-A‘ṣam,’ came the reply. He asked, ‘In what.’ ‘A comb, strands of hair and the inside of a spadix of a male palm,’ he explained. He asked, ‘Where is it?’ ‘In Dharwān well,’ came the reply.”

Rasūlullāh ﷺ accompanied by some of his Ṣaḥābah went to it.

He then returned and said, “O ‘Ā’ishah! Its water is like saturated with henna – or the heads of its palm-trees are like the heads of devils.” *continued....*

Moreover, there is no scope in it at all for criticism against Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ since it is one of the afflictions which may affect him just as his blessed face was injured and his tooth was broken in Uḥūd<sup>1</sup>. And just as he experiences the illness of two men<sup>2</sup> and is rewarded double for this. And just as he declared that those who endure the severest of trails are the Ambiyā'<sup>3</sup> and other Ṣaḥīḥ Aḥādīth of a similar nature. Therefore, the siḥr that affected Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was of the same type. However, it did not affect his mind, heart, or conveying of revelation. In fact, its worst effect was that he would not go to his wives after Labīd the Jew practised siḥr on him. This was a trial from Allah سُبحَانَهُ وَتَعَالَى which Allah relieved him of and cured him from. And this is proof of him being human and a deterrent against extremism in his regard. This is not at all in conflict of Allah's سُبحَانَهُ وَتَعَالَى promise:

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

*And Allah will protect you from the people.*<sup>4</sup>

This is due to the fact that Sūrah al-Mā'idah is one of the last portions of the Qur'ān to be revealed. If it is claimed that the siḥr incident took place after the revelation of the verse, then the verse will refer to protection from that which prevents Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from conveying the message with contextual evidence from the beginning of the very verse:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ

*O Messenger, announce that which has been revealed to you from your Lord.*<sup>5</sup>

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*continued from page 455*

I said, "O Messenger of Allah! Why did you not take it out?"

He replied, "Allah has granted me relief from it so I disliked stirring up evil among the people due to it."

He then commanded that it be buried.

1 Ṣaḥīḥ al-Bukhārī Ḥadīth: 2903; Ṣaḥīḥ Muslim Ḥadīth: 1790.

2 Ṣaḥīḥ al-Bukhārī Ḥadīth: 5648; Ṣaḥīḥ Muslim Ḥadīth: 2571 - Ḥadīth of 'Abd Allah ibn Mas'ūd رَضِيَ اللهُ عَنْهُ.

3 Ṣaḥīḥ al-Bukhārī Ḥadīth: 5648; Ṣaḥīḥ Muslim Ḥadīth: 2571.

4 Sūrah al-Mā'idah: 67.

5 Ibid.

Such protection is obtained even with the affliction of siḥr just as this protection did not prevent the fatal illness of Rasūlullāh ﷺ. We have already mentioned that this siḥr was a type of illness. Considering this, there is no polarity between Allah ﷻ protecting him and siḥr afflicting him. And Allah ﷻ knows best!

Similar is her narration of the singing of two slave girls. The Shīrī scholar Murtaḍā al-Ḥusaynī says in the *Chapter regarding the fabrications ‘Ā’ishah attributes to Nabī ﷺ*. He quotes *inter alia* this ḥadīth:

دخل علي رسول الله صلى الله عليه وسلم وعندى جاريتان تغنيان

Rasūlullāh ﷺ entered my home and there were two slave girls by me who were singing.

He then questions:

و هل يعقل أن جاريتين تغنيان و تدفان و تضربان في بيت النبي صلى الله عليه وسلم و لو كان يوم عيد و هو ساكت لا ينهى عن ذلك و هل يعقل أن يحس أبو بكر قبح ذلك حتى انتهر عائشة و قال زمارة الشيطان عند النبي صلى الله عليه وسلم و لا يحس النبي صلى الله عليه وسلم قبحه و ركافته و لعمرى ليس العجب من عائشة حيث افترت هذه الأكاذيب الباطلة على النبي صلى الله عليه وسلم و لكن العجب كل العجب من أئمة الحديث و حملة الأخبار كيف قد أعمى الله قلوبهم فهم لا يبصرون و لا يشعرون و يدونون مثل هذا الأحاديث الكاذبة في كتبهم بلا حياء و لا خجل أو ليس هذه الأخبار إذا نظر إليها الأجنب من اليهود و النصارى و غيرهم قالوا إن نبي المسلمين ليس إلا رجلا عياشا همه الشهوات و اللعب بالنساء و التلذذ بهن فيكونوا هم السبب في ضلالتهم و غوايتهم فهل ترى جناية أعظم من ذلك حاشا و كلا و لا تحسبن الله غافلا عما يعمل الظالمون إنما يؤخروهم ليوم تشخص فيه الأبصار

Is it fathomable for two slave girls to sing, dance, and beat drums in the house of Rasūlullāh ﷺ, even though it may be the day of ‘Īd, while he remains silent and does not prohibit this? Is it imaginable for Abū Bakr to realise the evil of this to the extent that he rebukes ‘Ā’ishah with the words, “Musical instruments of Shayṭān by Nabī ﷺ,” yet Rasūlullāh ﷺ does not recognise its evil and obnoxiousness? By my life, ‘Ā’ishah’s fabricating these falsehoods against Rasūlullāh ﷺ is not astonishing. What is really

absolutely mind-boggling are the scholars and narrators of ḥadīth. How Allah blinded their hearts that they cannot see nor sense. They document such false aḥādīth in their books without shame and embarrassment. When strangers from the Jews, Christians, and others see such aḥādīth, will they not exclaim, “The Muslims’ Nabī is nothing but a lover of luxury; his objective is pleasure, playing with women and taking pleasure from them?” Thus, they will become the cause of the latter’s misguidance and waywardness. Do you see any crime more heinous than this? Never!

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ  
الْأَبْصَارُ

*And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare [in horror].”<sup>1,2</sup>*

The answer to this allegation is:

The ḥadīth of the two slave girls does not contain anything reprehensible at all since the girls were not mature and they were signing on the day of ʿĪd. Moreover, it was not like the songs of nowadays that stir up passion and invite towards ḥarām. This is substantiated by Sayyidah ʿĀʾishah’s رَضِيَ اللَّهُ عَنْهَا statement:

و ليستا بمغنياتين

They were not (professional) singers.

It is said: The meaning is that singing was not their habit nor were they known for it. Their singing consisted simply of poetry of war, boasting of chivalry, victory, and triumph. And there is no harm in this. There is no mention at all in the ḥadīth of what the fitnah mongers imagine like Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ listening to evil songs from the female pop singers. This is supported by what is reported that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ covered himself with a garment, i.e. he covered his face and ears. This shows his disinclination from it since his lofty status demands that he keeps aloof

1 Sūrah Ibrāhīm: 42.

2 Al-Sabʿah min al-Salaf pg. 166.

from paying attention to it while at the same time, his non-prohibition depicts its permissibility due to the circumstances and in the manner carried out. This is out of his compassion and mercy for the Muslims.

Ibn Ḥajar has said:

إظهار السرور في الأعياد من شعار الدين

Displaying happiness on the days of ʿĪd is part of the *shiʿār* (salient features) of dīn.<sup>1</sup>

The Shīʿah further claim that she would lie to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself. They quote a narration which says:

أن رسول الله خطب امرأة من كلب فبعث عائشة تنظر إليها فذهبت ثم رجعت فقال لها رسول الله ما رأيت فقال ما رأيت طائلا فقال لها رسول الله لقد رأيت طائلا لقد رأيت خالا بخدها اقشعرت كل شعرة منك فقالت يا رسول الله ما دونك سر

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ proposed to a woman from the Kalb tribe and sent ʿĀʾishah to see her. Accordingly, she went and then returned.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked her, “What did you see?”

She replied, “I did not see properly.”

He said, “Definitely, you saw properly. You even saw a birthmark on her cheek which made every strand of hair on your body stand.”

She commented, “O Messenger of Allah! No secret is hidden from you.”<sup>2</sup>

Jābir al-Juʿfī appears in the isnād who is a reknowned liar and a Rāfiḍī. Moreover, ʿAbd al-Raḥmān ibn Sābiḥ makes *irsāl* (skipped out one or more narrators from the isnād).

1 *Faṭḥ al-Bārī* vol. 2 pg. 443.

2 *Al-Ṭabaqāt al-Kubrā* vol. 8 pg. 160; *Tārīkh Baghdād* of al-Khaṭīb al-Baghdādī vol. 1 pg. 301; *Tārīkh Dimashq* of Ibn ʿAsākir vol. 51 pg. 36 from the same chain. Ibn al-Qaṭṭān declares, “Not ṣaḥīḥ.” (*Aḥkām al-Naẓr Ḥadīth*: 396)

Shaykh al-Albānī<sup>1</sup> says, “Ibn Sa’d<sup>2</sup> recorded it in *al-Ṭabaqāt*. It is *mawḍū‘* (fabricated) since coupled with it being *mursal* (narration where one or more of the narrators has been deleted from the isnād), Muḥammad ibn ‘Umar al-Wāqidī is a *kadhāb* (great liar). In addition, the Shī‘ī has manipulated this false narration in a nasty way and utilised it to cast allegations against Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا thus ascribing dishonesty to her.”<sup>3</sup>

### 3. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ cursed her and Ḥafṣah with the words, O Allah! Shut their hearing

Abbān ibn Abī ‘Ayyāsh reports from Sulaym ibn Qays who says that he heard Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ saying:

عهد إلي رسول الله صلى الله عليه وآله يوم توفي وقد أسندته إلى صدري وإن رأسه عند أذني وقد أصغت المرأتان أي عائشة وحفصة لتسمعا الكلام فقال رسول الله صلى الله عليه وآله اللهم سد مسامعهما

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took a covenant from me the day he passed away. I supported him to my chest and his head was by my ears. The two women i.e. ‘Ā’ishah and Ḥafṣah were trying to overhear his words. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ cursed, “O Allah! Shut their hearing.”<sup>4</sup>

The answer to this accusation:

This is the narration of Abbān ibn Abī ‘Ayyāsh who is *mutakallam fīh* (critiqued).

1 Muḥammad Nāṣir al-Dīn ibn Nūḥ Najjātī ibn Ādam, known as al-Albānī with reference to his city Albania. A shaykh, muḥaddith, and ‘allāmah and one of the recognised ‘Ulamā’ of ḥadīth in the recent past. He was born in 1332 A.H. He was perseverant upon authoring, learning and teaching and was very generous. He passed away in 1420 A.H. Among his books are: *Silsilat al-Aḥādīth al-Ṣaḥīḥah* and *Silsilat al-Aḥādīth al-Ḍa‘īfah* and many more. (*Muḥammad Nāṣir al-Dīn al-Albānī Muḥaddith al-‘Aṣr wa Nāṣir al-Sunnah* of Ibrāhīm Muḥammad al-‘Alī and *Ḥayāt al-Albānī wa Āthārīh wa Thanā’* al-‘Ulamā’ ‘alayh of Muḥammad ibn Ibrāhīm al-Shaybānī)

2 Muḥammad ibn Sa’d ibn Munī, Abū ‘Abd Allah al-Baṣrī al-Zuhrī. A Ḥāfiz, ‘allāmah and ḥujjah (proof). One of the recognised reliable ḥuffāz. He was the scribe of al-Wāqidī. Among his books is *al-Ṭabaqāt al-Kubrā*. He passed away in 230 A.H. (*Siyar A‘lām al-Nubalā’* vol. 10 pg. 664; *Tahdhīb al-Tahdhīb* vol. 5 pg. 118)

3 *Al-Silsilah al-Ḍa‘īfah* Ḥadīth: 4965.

4 *Kitāb Sulaym ibn Qays al-Hilālī* pg. 360.



## Abbān ibn Abī ‘Ayyāsh

- » ‘Amr ibn ‘Alī says: “He is matrūk al-ḥadīth (suspected of ḥadīth forgery).” He says at another place, “Yaḥyā and ‘Abd al-Raḥmān would not narrate from him.”
- » Abū Ṭālib Aḥmad ibn Ḥumayd says that he heard Aḥmad ibn Ḥambal declare, “Aḥādīth should not be recorded from Abbān ibn Abī ‘Ayyāsh.” I asked, “Did he adopt innvated beliefs.” He replied, “He is *munkar al-ḥadīth* (weak narrator who narrates contradictory reports).”
- » Mu‘āwiyah ibn Ṣāliḥ reports from Yaḥyā ibn Ma‘īn, “Ḍa‘īf.” He also said, “Abbān is matrūk al-ḥadīth.”
- » Abū Ḥātim al-Rāzī says, “Matrūk al-ḥadīth. He was a pious man, however he was afflicted with weak memory.”
- » ‘Abd al-Raḥmān ibn Abī Ḥātim says that Abū Zur‘ah was asked about him to which he replied, “His aḥādīth are matrūk. His aḥādīth should not be read to us.” He was asked, “Would he deliberately lie?” “No,” he replied, “He would listen to aḥādīth from Anas, from Shahr and from Ḥasan and could not differentiate between them.”
- » Al-Bukhārī says, “Shu‘bah had evil opinions of him.”
- » Al-Nasa‘ī says, “Matrūk al-ḥadīth.” He says at another place, “He is not *thiqah* (reliable) and his ḥadīth should not be recorded.”
- » Abū Aḥmad ibn ‘Adī says, “His general narrations are not supported by a tābi‘ which is a clear sign of weakness.”<sup>1</sup>

In fact, the Shī‘ah themselves declare the book of Sulaym ibn Qays as unreliable as well as the one who narrates this book from him, namely Abbān ibn Abī ‘Ayyāsh.

Al-Tafrīshī says:

وينسب إليه هذا الكتاب المشهور و كان أصحابنا يقولون إن سليما لا يعرف و لا ذكر  
في خبر و قد وجدت ذكره في مراجع من غير جهة كتابه و الكتاب موضوع لا مرية فيه

1 *Tahdhīb al-Kamāl* of al-Mizzī vol. 2 pg. 20.

This famous book is ascribed to him. Our scholars say, “Sulaym is not known, nor is he mentioned in any khabar.” I have found his mention in few references but not from the perspective of his book. The book is fabricated, without doubt.<sup>1</sup>

Ibn al-Ghaḍā'irī says:

ضعيف لا يلتفت إليه وينسب أصحابنا وضع كتاب سليم بن قيس إليه

Ḍa'īf. He should not be considered. Our scholars ascribe the fabrication of Sulaym ibn Qays's book to him.<sup>2</sup>

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1 *Naqd al-Rijāl* of al-Tafrīshī vol. 2 pg. 355.

2 *Rijāl Ibn al-Ghaḍā'irī* vol. 1 pg. 36.

## Accusations against Sayyidah ‘Ā’ishah with regards to the Ahl al-Bayt

### 1. ‘Ā’ishah refused to allow Ḥasan ibn ‘Alī to be buried alongside his grandfather

The Rawāfiḍ alledge that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا refused to allow Ḥasan ibn ‘Alī to be buried alongside his grandfather صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on account of her hatred for him and her enmity for the Ahl al-Bayt.

Al-Kulaynī narrates in *al-Kāfī* with his isnād from Muḥammad ibn Muslim who says that he heard Abū Ja‘far al-Bāqir رَضِيَ اللهُ عَنْهُ saying:

لما حضر الحسن بن علي عليه السلام الوفاة قال للحسين عليه السلام يا أخي إنني أوصيك بوصية فاحفظها إذا أنا مت فهيني ثم وجهني إلى رسول الله صلى الله عليه وآله و آله لأحدث به عهدا ثم اصرفني إلى أمي عليها السلام ثم ردني فادفني بالبقيع و اعلم أنه سيصيني من عائشة ما يعلم الله و الناس صنعها و عداوتها لله و لرسوله و عداوتها لنا أهل البيت فلما قبض الحسن عليه السلام و وضع على السرير ثم انطلقوا به إلى مصلى رسول الله صلى الله عليه وآله الذي كان يصلي فيه على الجنائز فصلى عليه الحسين عليه السلام و حمل و أدخل إلى المسجد فلما أوقف على قبر رسول الله صلى الله عليه وآله و آله ذهب ذو العوينين إلى عائشة فقال لها إنهم قد أقبلوا بالحسن ليدفنوه مع النبي صلى الله عليه وآله فخرجت مبادرة على بغل بسرج فكانت أول امرأة ركبت في الإسلام سرجا فقال نحوا ابنكم عن بيتي فإنه لا يدفن في بيتي و يهتك على رسول الله حجابها فقال لها الحسين عليه السلام قديما هتكت أنت و أبوك حجاب رسول الله صلى الله عليه وآله و آله أدخلت عليه بيته من لا يحب قربه و إن الله سائلك عن ذلك يا عائشة

When death approached Ḥasan ibn ‘Alī رَضِيَ اللهُ عَنْهُ, he said to Ḥusayn رَضِيَ اللهُ عَنْهُ, “O my brother, I am making a bequest to you so remember it. When I die, bathe and shroud me, then take me towards Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as quickly as possible. Thereafter, take me to my mother رَضِيَ اللهُ عَنْهَا and then bring me back and bury me in al-Baqī. Know well that ‘Ā’ishah will distress me with what Allah and people know: her attitude and enmity towards Allah and His Messenger and her hatred for us the Ahl al-Bayt.”

When Ḥasan رضي الله عنه passed away and was placed on the bier, they took him to the muṣallā of Rasūlullāh صلى الله عليه وسلم where he would perform Ṣalāt al-Janāzah. Ḥusayn رضي الله عنه performed Ṣalāt al-Janāzah upon him. He was then carried and taken into the Masjid. When they stood at Rasūlullāh's صلى الله عليه وسلم grave, a spy rushed to ‘Ā’ishah.

He said to her, “They have come with Ḥasan to bury him alongside Nabī صلى الله عليه وسلم.”

She exited in haste mounted on a mule with a saddle, becoming the first woman to mount a saddle in Islam.

She said, “Avert your son from my house for he will not be buried in my house thereby disgracing Rasūlullāh صلى الله عليه وسلم.”

Ḥusayn رضي الله عنه told her, “You and your father have previously disgraced Rasūlullāh صلى الله عليه وسلم by entering into his home one whose proximity he dislikes. And certainly, Allah will question you about this O ‘Ā’ishah!”<sup>1</sup>

This narration is the most famous and comprehensive of all the narrations that the Rawāfiḍ have recorded in their books to promote this slander. There are other narrations of this in the books as well, which carry the same meaning and do require mention.

The answer to this slanderous accusation is as follows:

Firstly, this narration is *makdhūb* (a blatant lie), *mawḍū‘* (fabrication), and is *bāṭil* (totally baseless).

This is apparent from a few angles.

1. The isnād of this narration is *bāṭil* (baseless) and not established.

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1 *Al-Kāfi* vol. 1 pg. 300, 302; *al-Wāfi* of al-Fayḍ al-Kāshānī vol. 2 pg. 340; *Bihār al-Anwār* vol. 44 pg. 142–144, vol. 17 pg. 31; *Sharḥ Uṣūl al-Kāfi* of al-Māzandarānī vol. 6 pg. 158; *Madīnat al-Ma’ājjiz* of Hāshim al-Baḥrānī vol. 3 pg. 340; *Anwār al-Bahiyyah* of ‘Abbās al-Qummī pg. 92; *Jāmi’ Aḥādīth al-Shī‘ah* of al-Barūjardī vol. 3 pg. 397, 398; *Mawāqif al-Shī‘ah* of al-Mayānjī vol. 1 pg. 374, 375; *Tafsīr Nūr al-Thaqalayn* of al-Ḥuwayzī vol. 4 pg. 296; *I‘lām al-Warā bi A‘lām al-Hudā* of al-Ṭabarsī vol. 1 pg. 414; *Jawāhir al-Tārīkh* of ‘Alī al-Kūrānī al-‘Āmilī vol. 3 pg. 238.

The Shīʿī scholars have themselves labelled this narration as ḍaʿīf in their distinguished and well-known books.

Al-Māzandarānī says while commenting on al-Kulaynī's narration in *al-Kāfi*:

قوله علي بن إبراهيم عن أبيه عن بكر بن صالح قال الكليني وعدة من أصحابنا بكر بن صالح مشترك بين مجهول يروي عن أبي جعفر عليه السلام وبين ضعيف وهو بكر بن صالح الرازي يروي عن الكاظم عليه السلام فإن كان المراد به الأول فالسند الأول مسند مع احتمال الإرسال لأن رواية إبراهيم بن هاشم عن يروي عن الباقر عليه السلام بلا واسطة بعيد جدا وإن كان المراد به الثاني كما هو الظاهر لأن إبراهيم بن هاشم يروي عنه فالسند مرسل أو مربوط بالسند الثاني مع احتمال أن يكون هو الأول واحدا كما صرح به بعض أصحاب الرجال فتأمل

“Alī ibn Ibrāhīm — from his father — from Bakr ibn Ṣāliḥ—Al-Kulaynī says—“ from a number of our narators:” Bakr ibn Ṣāliḥ is a common name between two narators, it either refers to the *majhūl* (unknown) Bakr ibn Ṣāliḥ who narrates from Abū Jaʿfar رَحْمَةُ اللَّهِ [directly], or it can refer to the *ḍaʿīf* (weak) Bakr ibn Ṣāliḥ al-Rāzī who narrates from al-Kāzīm رَحْمَةُ اللَّهِ.

If the first is meant, then the first chain is unbroken with the possibility of a narrator/s being omitted since the narration of Ibrāhīm ibn Hāshim from the one who narrates from al-Bāqir رَحْمَةُ اللَّهِ without any link is very unlikely.

If the second [Bakr ibn Ṣāliḥ al-Rāzī] is meant as is apparent because Ibrāhīm ibn Hāshim narrates from him then the chain is mursal or joined to the second sanad with the probability of it and the first being one isnād, as some of the scholars of al-rijāl have clearly stated. So ponder!<sup>1</sup>

2. The contradictions found in this narration and other narrations are sufficient testimony of all of them being false.

With regards to the narrations the Shīʿah have reported, all of them with their differences have only been narrated by the Shīʿah. Notwithstanding their supporting one another in reporting it, there is still severe contradiction therein which is clear evidence of it being a baseless lie.<sup>2</sup>

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1 *Sharḥ Uṣūl al-Kāfi* vol. 6 pg. 158.

2 *Al-Ṣāʿiqah fī Nasf Abāṭīl wa Iftirāʾāt al-Shīʿah* pg. 143, 144.

### 3. The narrations are falsified by evaluating their texts

Evaluating it from within:

The Shī'ah's practice when fabricating lies and formulating allegations is to insert one truthful statement in the midst of a thousand lies to program the naïve into believing that what they have forged and concocted is established and true.

You will also notice that when they intend to level an accusation against an individual whom they hate, they take an authentic narration wherein this individual has been mentioned in a good light and thereafter concoct it and comment on him adversely.

This is the methodology of the evil jinn who eavesdrop and their allies from the human devils. They place a hundred lies with one true statement so that the gullible may say about them: they have spoken the truth in relation to that statement.

In the same light, the incident of Sayyidunā Ḥasan's رَضِيَ اللَّهُ عَنْهُ demise and his brother Sayyidah Ḥusayn's رَضِيَ اللَّهُ عَنْهُ seeking permission from Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا for his burial alongside his grandfather is confirmed in the books of the Ahl al-Sunnah.<sup>1</sup> As regards to her refusal, mounting a mule, coming out in front of the people, and other lies; they are all nothing but worthless accusations which the intelligent reject.<sup>2</sup>

Another aspect that should be added to the evaluation of the text is that these narrations have a *munkar* (discarded) addition which contradicts the belief of the Shī'ah and Ahl al-Sunnah. Their claim that Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا was the first to mount a saddle is false. Besides its baselessness, the opposite is found in their books. They relate that Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا mounted a mule on the day she got married<sup>3</sup> and that Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ mounted her on a donkey and went around to the houses of the Muhājirīn and Anṣār calling them to help him when bay'ah of khilāfah was taken at Sayyidunā Abū Bakr's

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1 *Al-Istī'āb* of Ibn 'Abd al-Barr vol. 1 pg. 376.

2 *Al-Ṣā'iqaḥ fī Nasf Abāṭīl wa Iftirā'āt al-Shī'ah* pg. 141.

3 *Kashf al-Ghummaḥ* of al-Arbalī vol. 1 pg. 368.

hands<sup>1</sup> as believed by the Shī'ah. So how can the Shī'ah have the audacity to claim that Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا was the first to mount a mule or sit on a saddle?<sup>2</sup>

Secondly, some intelligent Shī'ah have highlighted Sayyidah 'Ā'ishah's رَضِيَ اللهُ عَنْهَا approval of Sayyidah Ḥasan's رَضِيَ اللهُ عَنْهُ burial and have enumerated this among her virtues.

Abū al-Farj al-Aṣbahānī<sup>3</sup> reports with his sanad:

أن الحسن بن علي أرسل إلى عائشة أن تأذن له أن يدفن مع النبي صلى الله عليه وسلم فقالت نعم ما كان بقي إلا موضع قبر واحد فلما سمعت بذلك بنو أمية اشتملوا بالسلاح هم وبنو هاشم للقتال وقالت بنو أمية والله لا يدفن مع النبي صلى الله عليه وسلم أبدا فبلغ ذلك الحسن فأرسل إلى أهله أما إذا كان هذا فلا حاجة لي فيه ادفنوني إلى جانب أمي فاطمة فدفن إلى جنب أمه فاطمة عليها السلام

Ḥasan ibn 'Alī sent to 'Ā'ishah seeking her approval of his burial alongside Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. She replied, “Yes. Only space for one grave remains.”

When the Banū Umayyah heard of this, they and the Banū Hāshim armed themselves with weapons for war.

The Banū Umayyah said, “By Allah! He will never be buried alongside Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”

News of this reached Ḥasan who sent word to his family, “When this is the condition, then I have no need for it. Bury me alongside my mother Fāṭimah.”

Accordingly, he was buried at his mother Fāṭimah's رَضِيَ اللهُ عَنْهَا side.<sup>4</sup>

1 *Al-Saqīfah of Sulaym ibn Qays* pg. 81; *al-Ihtijāj* pg. 81, 82; *Sharḥ Nahj al-Balāghah* of Ibn Abī al-Ḥadīd vol. 6 pg. 13; *Manār al-Hudā* of 'Alī al-Baḥrānī pg. 200; *al-Burhān* of al-Baḥrānī vol. 3 pg. 42; *Ilzām al-Nāṣib* of al-Ḥā'irī vol. 2 pg. 269; *Sīrat al-A'immah al-Ithnā 'Ashar* of Hāshim Ma'rūf al-Ḥusaynī vol. 1 pg. 124 – 126.

2 *Al-Ṣā'iqah fī Nasf Abāṭil wa Iftirā'āt al-Shī'ah* pg. 144.

3 'Alī ibn al-Ḥusayn ibn Muḥammad, Abū al-Farj al-Aṣbahānī. He was born in 284 A.H. He was a celebrated master of literature and a distinguished author. He was an historian, genealogist and poet. He displayed Shī'ism. He was one of the confidants of al-Wazīr al-Muhallabī. *Al-Aghānī* and *Jamharat al-Nasab* are some of his books. He died in 356 A.H. (*Tārīkh al-Islām* vol. 26 pg. 144; *al-Nujūm al-Zāhirah* vol. 4 pg. 15).

4 *Maqātil al-Ṭālibiyīn* of Abū al-Farj al-Aṣbahānī vol. 1 pg. 82.

Abū al-Farj al-Aṣbahānī reports that Yaḥyā ibn al-Ḥasan said that he heard ‘Alī ibn Ṭāhir ibn Zayd saying:

لما أرادوا دفنه ركبت عائشة بغلا و استنفرت بني أمية مروان بن الحكم و من كان هناك منهم و من حشمهم و هو القائل فيوما على بغل و يوما على جمل

When they intended burying him, ‘Ā’ishah mounted a mule. Marwān ibn al-Ḥakam called upon the Banū Umayyah—those of them who were present and their slaves—to fight. And he commented, “One day on a mule and one day on a camel.”<sup>1</sup>

Ibn Abī al-Ḥadīd while examining this narration affirms:

قلت و ليس في رواية يحيى بن الحسن ما يؤخذ على عائشة لأنه لم يرو أنها استنفرت الناس لما ركبت البغل و إنما المستنفرون هم بنو أمية و يجوز أن تكون عائشة ركبت لتسكين الفتنة لا سيما و قد روي عنها أنه لما طلب منها الدفن قالت نعم فهذه الحال و القصة منقبة من مناقب عائشة

I say: There is no mention in Yaḥyā ibn al-Ḥasan’s narration of anything which can be used against ‘Ā’ishah because he does not relate that she called upon the people to fight when she mounted the mule. Those who called out to go to war were the Banū Umayyah. It is possible that she mounted simply to calm the fitnah especially when it has been reported about her that when permission was sought for burial she agreed. Therefore, this incident is one of the merits of ‘Ā’ishah.<sup>2</sup>

Thirdly, if Sayyidah ‘Ā’ishah’s disapproval is established, then it will be applied to disapproval after approval, i.e. after she saw the Banū Umayyah’s strong rejection and their readiness to fight the Banū Hāshim, she refused in order to nip the fitnah in the bud and out of fear for bloodshed. It does not refer to her refusal in the beginning.

This is supported by the following narration: Hishām ibn ‘Urwah reports from his father:

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1 Ibid.

2 *Sharḥ Nahj al-Balāghah* vol. 16 pg. 51.



قال الحسن حين حضرته الوفاة ادفنوني عند قبر رسول الله صلى الله عليه وسلم إلا أن تخافوا أن يكون في ذلك شر فإن خفتم الشر فادفنوني عند أمي و توفي فلما أرادوا دفنه أبى ذلك مروان و قال لا يدفن عثمان في حش كوكب و يدفن الحسن هاهنا فاجتمع بنو هاشم و بنو أمية فأعان هؤلاء قوم و هؤلاء قوم و جاءوا بالسلاح فقال أبو هريرة لمروان يا مروان أتمنع الحسن أن يدفن في هذا الموضع و قد سمعت رسول الله صلى الله عليه وسلم يقول له و لأخيه حسين هما سيذا شباب أهل الجنة فلما رأت عائشة السلاح و الرجال و خافت أن يعظم الشر بينهم و تسفك الدماء قالت البيت بيتي و لا آذن أن يدفن فيه أحد و قال محمد بن علي لأخيه يا أخي إنه لو أوصى أن يدفن لدفناه أو نموت قبل ذلك و لكنه قد استثنى فقال إلا أن تخافوا الشر فأبى شر أشد مما ترى فدفن بالبقيع إلى جنب أمه

When death approached him, Ḥasan said, “Bury me by Rasūlullāh’s ﷺ grave except if you fear there will be evil in this. If you fear evil, then bury me by my mother.”

He then passed away. When they intended to bury him, Marwān refused and said, “No. ‘Uthmān was buried in the garden of Kawkab and Ḥasan gets buried here!”

The Banū Hāshim and the Banū Umayyah then gathered. A group assisted the former while another assisted the latter. They came with weapons.

Abū Hurayrah said to Marwān, “O Marwān! Do you disapprove of Ḥasan’s burial in this place whereas I had heard Rasūlullāh ﷺ saying regarding him and his brother Ḥusayn, ‘They are the leaders of the youth of Jannah.’?”

When ‘Ā’ishah saw the weapons and warriors and feared that evil would increase between them and blood would be spilt, she said, “This is my house. I do not give permission for anyone to be buried therein.”

Muḥammad ibn ‘Alī said to his brother, “O my brother! If he bequeathed to be buried (here) we would have definitely buried him even if we had to die trying. However, he made an exception saying, ‘Except if you fear evil.’ What evil can be worse than what you are witnessing?”

Therefore, he was buried in al-Baqī alongside his mother.<sup>1</sup>

1 *Ansāb al-Ashrāf* of al-Balādhurī vol. 3 pg. 62.

This is further corroborated by the fact that the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ initially supported the view of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا in granting permission for Sayyidunā Ḥasan’s رَضِيَ اللَّهُ عَنْهُ burial, but when they saw the fitnah, they commanded Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ to fulfil his brother’s bequest of avoiding bloodshed and burying him in al-Baqī’. This was the stance of Sayyidunā Abū Hurayrah<sup>1</sup> and Sayyidunā ‘Abd Allah ibn ‘Umar<sup>2</sup> رَضِيَ اللَّهُ عَنْهُ.

## 2. ‘Ā’ishah would observe ḥijāb from Ḥasan and Ḥusayn

The Rawāfiḍ claim that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا would observe ḥijāb from Sayyidunā Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا and this was due to her animosity for them.<sup>3</sup>

Ibn Sa’d has recorded the narration of adopting ḥijāb in *al-Ṭabaqāt al-Kubrā* from the chain of **Muḥammad ibn ‘Umar** — from ‘Ikrimah who says:

كانت عائشة تحتجب من حسن و حسين قال فقال ابن عباس إن دخولهما عليها لحل

‘Ā’ishah would adopt ḥijāb from Ḥasan and Ḥusayn.

Ibn ‘Abbās said, “Their entering her home is permissible.”

The second narration is also from the chain of **Muḥammad ibn ‘Umar** — from Abū Ja’far who reports:

كان حسن و حسين لا يدخلان على أزواج النبي صلى الله عليه و سلم فقال ابن عباس  
أما إن دخولهما على أزواج النبي لحل لهما

Ḥasan and Ḥusayn would not enter the homes of Nabī’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wives. Ibn ‘Abbās ruled, “Harken! Their entering the homes of Nabī’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wives is permissible.”<sup>4</sup>

### **Muḥammad ibn ‘Umar al-Wāqidi**

» Ibn Ḥajar commented on him saying, “*Muttaham* (suspected of ḥadīth forgery).”

1 *Tārīkh Dimashq* vol. 13 pg. 288.

2 *Ibid.*

3 *Aḥādīth Umm al-Mu’minīn ‘Ā’ishah* of Murtaḍā al-‘Askarī vol. 1 pg. 270.

4 *Al-Ṭabaqāt al-Kubrā* vol. 8 pg. 73.

- » Al-Bukhārī said, “Al-Wāqidī is a Madanī who settled in Baghdad. He is *matrūk al-ḥadīth* (suspected of ḥadīth forgery). Aḥmad, Ibn al-Mubārak, Ibn Numayr and Ismāʿīl ibn Zakariyyā have discarded him.”
- » He said at another juncture, “Aḥmad declared him a liar.”
- » Muʿāwiyah ibn Ṣāliḥ said, “Aḥmad ibn Ḥambal said to me, ‘Al-Wāqidī is a *kadhāb* (great liar).’ Yaḥyā ibn Maʿīn told me once, ‘He is worthless.’”
- » Al-Shāfiʿī has stated as reported by *al-Bayhaqī*, “All the books of al-Wāqidī are false.”
- » Al-Nasaʿī remarked in *al-Ḍuʿafāʾ*, “The *kadhābs* (great liars) who are known to forge against Rasūlullāh ﷺ are four, viz. al-Wāqidī in Madīnah...”
- » Ibn ʿAdī stated, “His aḥādīth are not *maḥfūz* (safe from weakness) and the problem lies with him.”
- » Ibn al-Madīnī said, “He has 20 000 aḥādīth with him, i.e. that are baseless.” He says at another place, “He is not worthy of being reported from. Ibrāhīm ibn Abī Yaḥyā is a *kadhāb* (great liar) but is better than al-Wāqidī in my sight.”
- » Abū Dāwūd states, “I do not record his ḥadīth nor do I narrate from him because I suspect that he would fabricate aḥādīth.”<sup>2</sup>

This results in the falsehood of both narrations. And all praise belongs to Allah ﷻ.

Moreover, they narrate in their books to the contrary of this. One example of this is what al-Faḍl ibn Shādhān has reported from Muqātil ibn Ḥayyān who says:

كانت عمتي خادمة لعائشة فحدثتني قالت جاء الحسين عليه السلام بالباب يستأذن فلما دخل عليه السلام رحبت به أي عائشة رضي الله عنها و أجلسته إلى جنبها فقال لها إن أبي يقول لك ارجعي إلى بيتك الذي أمرك رسول الله صلى الله عليه وآله أن تقرري فيه و خلفك فيه رسول الله صلى الله عليه وآله و إلا بعثت إليك بالكلمات الحديث

1 ʿAbd Allah ibn ʿAdī ibn ʿAbd Allah, Abū Aḥmad al-Jurjānī. The Imām, Ḥāfiẓ, critic, and explorer. He was born in 277 A.H. He is one of the ʿUlamāʾ of al-jarḥ wa al-taʿdīl. Among his works are: *al-Kāmil fī Maʿrifat al-Ḍuʿafāʾ wa al-Matrūkīn* a comprehensive book in its field and *al-Intiṣār*. He passed away in 365 A.H. (*Siyar Aʿlām al-Nubalāʾ* vol. 16 pg. 154; *Shadharāt al-Dhahab* of Ibn al-ʿImād vol. 3 pg. 51)

2 *Tahdhīb al-Tahdhīb* vol. 9 pg. 324.

My paternal aunt was a servant of ‘Ā’ishah. She reported to me, “Ḥusayn رَضِيَ اللَّهُ عَنْهُ came to the door and sought permission to enter. As he entered, she i.e. ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا welcomed him and seated him next to her. He said to her, ‘My father bids you return to your house which Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordered you to stay in and where Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left you behind, otherwise I will send some words<sup>1</sup> to you...”<sup>2</sup>

This narration even though not ṣaḥīḥ—‘Abd Allah ibn ‘Abd al-Quddūs appearing in the isnād regarding whom Ibn Ma‘īn said, “He is worth nothing; a wicked rāfiḍī.”<sup>3</sup>—nonetheless, the Shī‘ah rely on it and utilise it as proof.

There is proof therein of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا drawing Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ close and seating him next to her.<sup>4</sup>

### 3. ‘Ā’ishah angered Fāṭimah and made her weep

The Rawāfiḍ claim that Sayyidah ‘Ā’ishah angered Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا and made her weep due to the former’s hatred for the latter and the Ahl al-Bayt.

Al-Ṣadūq says:

Muḥammad ibn al-Ḥasan ibn Aḥmad ibn al-Walīd narrated to them that Muḥammad ibn al-Ḥasan al-Ṣaffār narrated to them — from Aḥmad ibn Muḥammad ibn Khālīd who says that — Abū ‘Alī al-Wāsiṭī informed him — from ‘Abd Allah ibn ‘Iṣmah — from Yaḥyā ibn ‘Abd Allah — from ‘Amr ibn Abī al-Miqdām — from his father — from Abū ‘Abd Allah رَضِيَ اللَّهُ عَنْهُ who said:

دخل رسول الله صلى الله عليه وآله منزله فإذا عائشة مقبلة على فاطمة تصايحها وهي تقول والله يا بنت خديجة ما ترين إلا أن لأمك علينا فضلا وأي فضل كان لها علينا ما هي إلا كبعضنا فسمعت مقالتها فاطمة فلما رأت فاطمة رسول الله صلى الله عليه وآله

1 They mean by words that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ was—according to their belief—an executor over our mother Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا and had the right to divorce her from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and remove her from the Ummahāt al-Mu‘minīn. Surprising indeed is that this itself is a rebuttal against them since it is not reported that he acted so.

2 *Al-Īdāh* pg. 125.

3 His biography in *Tahdhīb al-Tahdhīb* vol. 5 pg. 265.

4 Article: ‘Ā’ishah Umm al-Mu‘minīn of Hānī ‘Iwādayn (unpublished).

بكت فقال لها ما يبكيك يا بنت محمد قالت ذكرت أمي فتنقصتها فبكيت فغضب رسول الله صلى الله عليه وآله ثم قال مه يا حميراء فإن الله تبارك و تعالی بارك في الولود الودود و إن خديجة رحمها الله ولدت مني طاهرا و هو عبد الله و هو المطهر و ولدت مني القاسم و فاطمة و رقية و أم كلثوم و زينب و أنت ممن أعقم الله رحمه فلم تلدي شيئا

Rasūlullāh ﷺ entered his home and found ‘Ā’ishah addressing Fāṭimah and shouting her.

‘Ā’ishah was saying, “By Allah, O daughter of Khadījah, You feel that your mother enjoys superiority over us. What superiority does she enjoy over us? She is just like one of us.”

Fāṭimah listened to her statement. When Fāṭimah saw Rasūlullāh ﷺ, she cried.

He asked her, “What makes you cry, O daughter of Muḥammad?”

She explained “I mentioned my mother and she (‘Ā’ishah) disparaged her so I cried.”

Rasūlullāh ﷺ became angry and said, “Enough O Ḥumayrā! Certainly Allah سبحانه و تعالی blessed *al-walūd* (one who bears plenty children) *al-wadūd* (one who deeply loves her children). Indeed, Khadījah رَضِيَ اللهُ عَنْهَا gave birth to Ṭāhir for me, who is ‘Abd Allah and al-Muṭahhar, and she gave birth to al-Qāsim, Fāṭimah, Ruqayyah, Umm Kulthūm, and Zaynab for me. Whereas you are one whose womb Allah has rendered barren so you gave birth to none.”<sup>1</sup>

One of the contemporary Shī’ah<sup>2</sup> says:

أذكر إيذاءها لسيدة نساء العالمين صلوات الله عليها حتى أبكتها

1 *Al-Khiṣāl* of al-Ṣadūq pg. 404, 405; *Biḥār al-Anwār* vol. 16 pg. 3.

2 He is called Yāsar Yahya ‘Abd Allah al-Ḥabīb. A malicious Rāfiḍī. He was born in the year 1979 in Kuwait. The Kuwait authority gave orders for his imprisonment for swearing the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. Judgement was passed against him in May 2004 of a ten year sentence in jail. He only completed 3 months in jail and was then set free and allowed to leave the country to Iraq, and then to Iran. Finally, he travelled to Britain where he was given amnesty. He established a ceremony there on the day of the demise of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.

Should I mention her harming the queen of the women of the universe—may Allah’s salutations be upon her—until she made her cry?<sup>1</sup>

Firstly, this narration is *makdhūb* (false) and one of the Rawāfiḍ’s deceptions. It is rejected by both the Ahl al-Sunnah and Shīʿah.

In relation to the Ahl al-Sunnah, it is very simple; they do not regard the Rawāfiḍ’s narrations as credible.<sup>2</sup>

In relation to the Shīʿah, the isnād is ḍaʿīf since there are two *majhūl* (unknown) persons present in it.

### 1. ‘Abd Allah ibn ‘Iṣmah

‘Alī al-Namāzī al-Shāharūdī comments, “‘Abd Allah ibn ‘Iṣmah: They have not mentioned him.”<sup>3</sup>

### 2. Abū ‘Alī al-Wāsiṭī –

Muḥammad al-Jawāhirī comments, “Abū ‘Alī al-Wāsiṭī is *majhūl*. He narrates two narrations in al-Kāfi.”<sup>4</sup>

Ghulām Riḍā ‘Irfāniyān says, “Abū ‘Alī al-Wāsiṭī: He is not mentioned at all.”<sup>5</sup>

Secondly, the only thing found in the relationship between Sayyidah ‘Ā’ishah and Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا is love and admiration. There are numerous aḥādīth which the former has narrated on the virtues of the latter and in her praise which have already passed.<sup>6</sup> This shows the deep love she possessed for her. So how can it ever be claimed that she hated her?

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1 YouTube: tape of celebration of ‘Ā’ishah entering the fire.

2 See on pg. 424 of this book.

3 *Mustadrakāt ‘Ilm Rijāl al-Ḥadīth* vol. 5 pg. 55.

4 *Al-Mufīd min Mu’jam Rijāl al-Ḥadīth* of Muḥammad al-Jawāhirī pg. 714.

5 *Mashāyikh al-Thiqāt* of Ghulām Riḍā ‘Irfāniyān pg. 92.

6 The harmonious relationship between ‘Ā’ishah and Fāṭimah Pg. 395 - 401 of this book.

Ja'far al-Hādī<sup>1</sup> al-Shī'ī has written a book with the title *al-Sayyidah Fāṭimah al-Zahrā' 'alā Lisān 'Ā'ishah Zawjat Rasūlillāh* صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (Sayyidah Fāṭimah al-Zahrā' on the tongue of 'Ā'ishah, wife of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He has gathered forty aḥādīth therein on the virtues of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا narrated by Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا.

It is not intelligible for her to narrate all these narrations on the virtues of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا while harbouring hatred for her. She has narrated such an abundance of aḥādīth on her virtues that it compelled a Shī'ī to write an exclusive book on this subject. The truth is what the enemy acknowledges.

Purity belongs to Allah! When falsehood is pure, it carries its own destruction. As the proverb goes:

*I will answer you from your own mouth.*

Acknowledgement is the master of all proofs and they have attested against themselves.

#### 4. 'Ā'ishah was elated at Fāṭimah's demise

Ibn Abī al-Ḥadīd has quoted this blasphemous claim from Abū Ya'qūb Yūsuf ibn Ismā'īl al-Lam'ānī<sup>2</sup>. The Shī'ah have utilised this last accusation extensively as proof notwithstanding its extremely strange nature. It does not blend in, neither narrationally nor rationally. In fact, it does not blend in with the testimonies of the Shī'ah themselves, combined with it being devoid of an isnād. Al-Lam'ānī, trying to convince himself of this assumed hatred, says:

ولست أبرئ عليا عليه السلام من مثل ذلك فإنه كان ينفس على أبي بكر سكون النبي صلى الله عليه وسلم إليه و ثناءه عليه و يجب أن ينفرد هو بهذه المزايا و الخصائص دونه و دون الناس أجمعين و من انحرف عن إنسان انحرف عن أهله و أولاده فتأكدت البغضة بين هذين الفريقين

I do not exonerate 'Alī رَضِيَ اللهُ عَنْهُ from such a thing. He did not find Abū Bakr deserving of Nabī's solace and praise. He desired to exclusively enjoy these privileges

1 A contemporary Shī'ī.

2 *Sharḥ Nahj al-Balāghah* pg. 976 – 979.

and specialities to the exclusion of Abū Bakr and everyone else. Whoever turns away from a man, he turns away from his family and children as well. Hence, the hatred between these two groups became entrenched.

Will the Rawāfiḍ accept such offensive speech about Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ? By Allah, if they are pleased with it, then the Ahl al-Sunnah do not share the slightest of doubt with them in its falsehood. Sayyidunā ‘Alī’s رَضِيَ اللَّهُ عَنْهُ reputation is far above this.

He further on describes the three’s condition, viz. ‘Alī, Fāṭimah and ‘Ā’ishah رَضِيَ اللَّهُ عَنْهُ, in the incident of al-Ifk by saying:

و نقل النساء إليها أي عائشة كلاما كثيرا عن علي و فاطمة و أنهما قد أظهرتا الشماتة  
جهارا و سرا بوقوع هذه الحادثة لها فتفاقم الأمر و غلظ و هذا من أسوأ الظن بهما رضي  
الله عنهم أن يفرحا لأمر أغضب الله تعالى و أحزن رسول الله صلى الله عليه و سلم

The women conveyed to her, i.e. ‘Ā’ishah, many statements from ‘Alī and Fāṭimah that they were displaying malicious joy openly and secretly over her affliction. Thus, the matter became aggravated and reached alarming proportions. This is the worst thought to have about them that they were joyous over a matter which angered Allah سُبْحَانَهُ وَتَعَالَى and upset Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

He goes on to say:

ثم اتفق أن رسول الله صلى الله عليه و سلم سد باب أبيها إلى المسجد و فتح باب صهره

Thereafter, there is agreement that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ closed the door of her father leading to the Masjid and opened his son-in-law’s door.

An elementary student will know that this is false and in stark conflict to common knowledge and mutawātir. When all of his speech follows this pattern which reveals the ignorance and unawareness of the speaker, then it is not improbable for him to claim:

ثم ماتت فاطمة فجاء نساء رسول الله صلى الله عليه و سلم كلهن إلى بني هاشم في  
العزاء إلا عائشة فإنها لم تأت و أظهرت مرضا و نقل إلى علي رضي الله عنه عنها كلاما  
يدل على السرور



Then Fāṭimah passed away. So all of Rasūlullāh's ﷺ wives came to the Banū Hāshim to pay condolence except 'Ā'ishah. She did not come and pretended to be ill. Additionally, a statement of hers was reported to 'Alī رضي الله عنه which indicated happiness.

This snippet is just like all the others; refuted narrationally, rationally, and realistically. No isnād of it is established.<sup>1</sup>

### 5. 'Ā'ishah concealed the obligation Rasūlullāh ﷺ gave to her of Allah commanding him to appoint 'Alī as *Waṣī* and *Imām* of the Muslims after his demise

They substantiate their claim with a lengthy ḥadīth which al-Majlisī narrated comprising of a dialogue between Nabī ﷺ and Sayyidah 'Ā'ishah رضي الله عنها. It appears therein:

سأخبرك به فاحفظه إلى أن أومر بالقيام به في الناس جميعا فإنك إن حفظته حفظك الله في العاجلة و الآجلة جميعا و كانت لك الفضيلة بالسبقة و المسارعة إلى الإيمان بالله و رسوله و إن أضعته و تركت رعاية ما ألقى إليك منه كفرت بربك و حبط أجرك و برئت منك ذمة الله و ذمة رسوله و كنت من الخاسرين و لن يضر الله ذلك و لا رسوله فضمنت له حفظه و الإيمان به و رعايته فقال إن الله تعالى أخبرني أن عمري قد انقضى و أمرني أن أنصب عليا للناس علما و أجعله فيهم إماما و أستخلفه كما استخلف الأنبياء من قبلي أو صيأهم

Raāulullāh ﷺ said, “I will inform you of it so retain it until I am commanded to establish it among all the people. If you remember it, Allah will safeguard you in this world and the hereafter and you will enjoy the virtue of precedence in belief in Allah and His Messenger. On the other hand, if you discard it and abandon considering what you have been entrusted with, you will deny your Rabb, your reward will be destroyed, you will be exempt from Allah's responsibility and His Messenger's responsibility, and you will be among the losers. And this will never harm Allah and His Messenger.”

She thus guaranteed him its remembrance, acceptance, and its consideration.

<sup>1</sup> 'Ā'ishah Umm al-Mu'minīn of Hānī 'Iwaḍayn.

He said, “Indeed, Allah has informed me that my life is about to end. He has commanded me to appoint ‘Alī as a sign for the people, to make him an Imām among them, and to appoint him as khalīfah after me just as the Ambiyā’ before me appointed their Awṣiyā’.”<sup>1</sup>

They contend that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا had concealed this and instead fabricated aḥādīth in favour of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ.

The answer to this is that the aḥādīth that are reported about the virtues of al-Ṣiddīq رَضِيَ اللهُ عَنْهُ are abundant. The Muslims have unanimously agreed that he is the most superior of this ummah after its Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. It is sufficient at this point to quote what al-Bukhārī has related in his *Ṣaḥīḥ al-Bukhārī* from Muḥammad ibn al-Ḥanafīyyah,<sup>2</sup> who is the son of ‘Alī ibn Abī Ṭālib.

قلت لأبي أي الناس خير بعد رسول الله صلى الله عليه وسلم قال أبو بكر قلت ثم من قال ثم عمر و خشيت أن يقول عثمان قلت ثم أنت قال ما أنا إلا رجل من المسلمين

I asked my father, “Who is the most superior after Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?”

He replied, “Abū Bakr.”

I asked, “Then who?”

“Umar,” was his reply.

I feared that he would say ‘Uthmān so I said, “Then you.”

He remarked, “I am just an ordinary man from the Muslims.”<sup>3</sup>

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1 *Bihār al-Anwār* vol. 28 pt. 2 pg. 97.

2 Muḥammad ibn ‘Alī ibn Abī Ṭālib, Abū al-Qāsim al-Qurashī al-Hāshimī. He was born in the khilāfah of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ and it is said in the khilāfah of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ. One of the high-ranking of his household members. He possessed much knowledge and piety. He has reported the most aḥādīth from Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. He was very extremely strong and held the banner of his father on the Day of Ṣiffīn. He passed away in 73 A.H. (*Siyar A’lām al-Nubalā’* vol. 4 pg. 110; *Tahdhīb al-Tahdhīb* vol. 5 pg. 227)

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3671.

Similar is what ‘Abd Allah ibn Aḥmad<sup>1</sup> has reported in *Zawā’id al-Musnad* from the chain of Ḥasan ibn Zayd ibn al-Ḥasan ibn ‘Alī ibn Abī Ṭālib. He says that his father related to him — from his father — from Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ:

كنت عند النبي صلى الله عليه و سلم فأقبل أبو بكر و عمر رضي الله عنهما فقال يا علي  
هذان سيدا كهول أهل الجنة و شبابها بعد النبيين و المرسلين

I was with Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when Abū Bakr and ‘Umar رَضِيَ اللهُ عَنْهُمَا were approaching, so he said, “O ‘Alī! These two are the leaders of the middle-aged<sup>2</sup> men and youth of Jannah besides the Ambiyā’ and Messengers.”<sup>3</sup>

The conclusion is that their assertion that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا fabricated aḥādīth to show the virtues of Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ is nothing but blatantly false and is known to the person who possesses even an iota of value and knowledge of dīn.

The alleged ḥadīth is derided both in relation to its sanad and text. Al-Majlisī says before mentioning it:

و هذا الحديث رواه العلامة الحلي قدس الله أسراره في كتابه كشف اليقين ١٣٧ نقلا  
من الكتاب المسمى حجة التفضيل تأليف ابن الأثير عن محمد بن الحسين الواسطي  
عن إبراهيم بن سعيد عن الحسن بن زياد الأنماطي عن محمد بن عبيد الأنصاري عن  
أبي هارون العبدي عن ربيعة السعدي قال كان حذيفة واليا لعثمان على المدائن فذكره

This ḥadīth has been narrated by ‘Allāmah al-Ḥillī in his book *Kashf al-Yaqīn* pg. 137 quoting from the book titled *Hujjat al-Tafḍīl* by Ibn al-Athīr — from Muḥammad ibn al-Ḥusayn al-Wāsiṭī — from Ibrāhīm ibn Sa’īd — from Ḥasan

1 ‘Abd Allah ibn al-Imām Aḥmad ibn Ḥambal, Abū ‘Abd al-Raḥmān al-Shaybānī. The Imām, Ḥāfiẓ, critic and Muḥaddith of Baghdad. He was born in 213 A.H. He reports a considerable amount from his father, some of which are the entire al-Musnad and al-Zuhd. He has copious narrations besides them. He passed away in 290 A.H. (*Siyar A’lām al-Nubalā’* vol. 13 pg. 516; *Tahdhīb al-Tahdhīb* vol. 3 pg. 95).

2 Ibn Manẓūr says, “In the ṣiḥāḥ, kahl with reference to men are those who passed age 30.” Ibn al-Athīr says, “Al-Kahl in regards to men are those who have passed 30 years upto 40.” It is said: al-kahl here refers to mature and understanding, i.e. Allah will enter the inmates of Jannah into Jannah while they are mature and understanding. (*al-Nihāyah* vol. 4 pg. 213; *Lisān al-‘Arab* vol. 11 pg. 600).

3 *Al-Musnad* of ‘Abd Allah ibn Aḥmad vol. 1 pg. 80 Ḥadīth: 602. Aḥmad Shākīr has declared his isnād ṣaḥīḥ in *Tahqīq al-Musnad* vol. 2 pg. 38. Al-Albānī says in *Silsilat al-Aḥādīth al-Ṣaḥīḥah* vol. 2 pg. 323, “His sanad is ḥasan.”

ibn Ziyād al-Anmāṭī — from Muḥammad ibn ‘Ubayd al-Anṣārī — from Abū Hārūn al-‘Abdī — from Rabī‘ah al-Sa‘dī who says, “Ḥudhayfah was a governor of ‘Uthmān over al-Madā’in and then mentioned it.”

### **Abū Hārūn al-‘Abdī ‘Umārah ibn Juwayn**

It is sufficient that Abū Hārūn al-‘Abdī ‘Umārah ibn Juwayn appears in the sanad.

- » Al-Bukhārī said, “Yaḥyā al-Qaṭṭān discarded him.”
- » Aḥmad said, “He is worthless.”
- » Al-Dūrī quotes Ibn Ma‘īn, “He was not trusted in his ḥadīth according to them.” He had a ṣaḥīfah and would claim that it is the ṣaḥīfah of the Waṣī.
- » Al-Nasa‘ī says, “Matrūk al-ḥadīth.” he says at another place, “He is not reliable. His ḥadīth should not be recorded.”
- » Shu‘ayb ibn Ḥarb quotes from Shu‘bah, “Me being executed is more beloved to me that narrating from him.”
- » Khālīd ibn Khidāsh quotes from Ḥammād ibn Zayd, “He was a *kadhāb* (great liar). He has one story in the morning and in the evening another.”
- » Al-Jūzajānī says, “*Kadhāb* (great liar). *Muftir* (Fabricator).”
- » Al-Ḥākim Abū Aḥmad says, “Matrūk.”
- » Al-Dāraqūṭnī says, “He changes colours; Khārijī and Shī‘ī.”
- » Ibn Ḥibbān says, “He would relate from Abū Sa‘īd narrations that the latter never possessed. Reading his ḥadīth books is not permissible except for amazement.”
- » Ibrāhīm ibn al-Junayd quotes Ibn Ma‘īn, “He was unreliable and would lie.”
- » Ibn ‘Ulayyah says, “He would lie.” Al-Ḥākim has recorded it in his *Tārīkh*.
- » Shu‘bah comments, “If I wished, Abū Hārūn would narrate to me from Abū Sa‘īd everything he saw the people of Wāsiṭ doing at night.” Al-Sājī and Ibn ‘Adī reported this.

» Ibn ‘Abd al-Barr says, “There is consensus that he is ḍa‘īf al-ḥadīth.”<sup>1</sup>

Additionally, there is consensus on the correctness of the khilāfah of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ. There will never ever be a valid dispute in this. In fact, they narrate that to prove the acceptability of him taking bay‘ah for khilāfah, Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ justified that his bay‘ah is on the same pattern as the bay‘ah of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ as reported by al-Riḍā in *Nahj al-Balāghah* from Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ who says:

و من كتاب له عليه السلام إلى معاوية إنه بايعني القوم الذين بايعوا أبا بكر و عمر و عثمان على ما بايعوهم عليه فلم يكن للشاهد أن يختار و لا للغائب أن يرد و إنما الشورى للمهاجرين و الأنصار فإن اجتمعوا على رجل و سموه إماما كان ذلك لله رضا فإن خرج عن أمرهم خارج بطعن أو بدعة ردوه إلى ما خرج منه فإن أبي قاتلوه على اتباعه غير سبيل المؤمنين و ولاه الله ما تولى

In a portion of the letter of his to Mu‘āwiyah: The same people pledged bay‘ah to me who pledged bay‘ah to Abū Bakr, ‘Umar, and ‘Uthmān upon the same thing they pledged bay‘ah at their hands. Hence, the one present has no choice and the one absent cannot reject. Shūrā belongs to the Muhājirīn and Anṣār. If they unanimously agree on a man and pronounce him the Imām, then this is a sign of Allah’s pleasure. If anyone leaves from their matter due to any criticism or bid‘ah, they will return him to the same. If he refuses, they will fight him for following a path other than the path of the Muslims and Allah will make him responsible for the responsibility he has assumed.

It is for this reason that Ibn Abī al-Ḥadīd, despite his profound prejudice against the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, has commented on this text in *Sharḥ al-Nahj*:

و اعلم أن هذا الفصل دال بصريحه على كون الاختيار طريقا إلى الإمامة كما يذكره أصحابنا المتكلمون لأنه احتج على معاوية ببيعة أهل الحل و العقد له و لم يراع في ذلك أجماع المسلمين كلهم و قياسه على بيعة أهل الحل و العقد لأبي بكر فإنه ما روعي فيها إجماع المسلمين لأن سعد بن عباد لم يبايع و لا أحد من أهل بيته و ولده و لأن عليا و بني هاشم و من انضوى إليهم لم يبايعوا في مبدأ الأمر و امتنعوا و لم يتوقف المسلمون في تصحيح إمامة أبي بكر و توفيد أحكامه على بيعتهم و هذا دليل على صحة الاختيار

1 *Tahdhīb al-Tahdhīb* vol. 7 pg. 362.

وكونه طريقاً إلى الإمامة وأنه لا يقدر في أمامته عليه السلام امتناع معاوية من البيعة و أهل الشام فأما الإمامية فتحمل هذا الكتاب منه عليه السلام على التقية و تقول إنه ما كان يمكنه أن يصرح لمعاوية في مكتوبه بباطن الحال و يقول له أنا منصوص علي من رسول الله صلى الله عليه و سلم و معهود إلى المسلمين أن أكون خليفة فيهم بلا فصل فيكون في ذلك طعن على الأئمة المتقدمين و تفسد حاله مع الذين بايعوه من أهل المدينة و هذا القول من الإمامية دعوى لو عضدها دليل لوجب أن يقال بها و يصار إليها و لكن لا دليل لهم على ما يذهبون إليه من الأصول التي تسوقهم إلى حمل هذا الكلام على التقية اه

Know well that this segment emphatically proves that choice is one of the paths towards Imāmah as our Mutakallimīn scholars have mentioned. This is due to the fact that he used as evidence against Mu‘āwiyah the bay‘ah of the *Ahl al-Ḥill wa al-‘Aqd* at his hands. He did not consider the consensus of all the Muslims in this. And he made an analogy of the bay‘ah of the *Ahl al-Ḥill wa al-‘Aqd* at the hands of Abū Bakr. Hereto, the consensus of all the Muslims was not considered since Sa‘d ibn ‘Ubādah did not give bay‘ah nor any of his household members or kids. Moreover, ‘Alī, the Banū Hāshim, and those who followed them did not give bay‘ah initially and desisted from the same. Nonetheless, the Muslims did not depend on their bay‘ah for the correctness of Abū Bakr’s Imāmah and enforcing his orders. This is evidence on the properness of choice and it being a path to Imāmah. In the same light, Mu‘āwiyah and the people of Shām desisting from taking bay‘ah does not undermine ‘Alī’s imāmah. The Imāmiyyah ascribe this letter of his to Taqiyyah and say: He was not able to clearly state the internal condition to Mu‘āwiyah in his letter and say to him, ‘I have been unequivocally appointed by Rasūlullāh ﷺ and assigned to the Muslims to be an undisputed khalīfah among them.’ This will result in disparagement of the early Khulafā’ and his condition with those residents of Madīnah who gave him bay‘ah will be corrupted. This assertion of the Imāmiyyah is a claim which if supported by proof, it would be compulsory to announce and follow. However, they have no proof for what they are claiming from the fundamentals leading them to assign this address to Taqiyyah.<sup>1</sup>

How shocking! What Taqiyyah is there that forces Amīr al-Mu‘minīn to make a statement which he deems as kufr according to them, i.e. the correctness of Abū Bakr’s and ‘Umar’s Imāmah? This and the like are clear proofs of the falsehood of

1 *Sharḥ Nahj al-Balāghah* pg. 1458.

their claim that he was the Waṣī. This belief is one of the core fundamentals of their religion. They believe that copious verses of the Qur’ān were revealed to emphasise that ‘Alī رَضِيَ اللَّهُ عَنْهُ is appointed as khalīfah which the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ concealed; yet at the same time they report from Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ that he said in favour of Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ what al-Riḍā has recorded in *Nahj al-Balāghah*:

قال يريد به بعض أصحابه لله بلاء فلان فلقد قوم الأود و داوى العمد و أقام السنة و خلف الفتنة ذهب نقي الثوب قليل العيب أصاب خيرها و سبق شرها أدى إلى الله طاعته و اتقاه بحقه رحل و تركهم في طرق متشعبة

He said regarding one of his friends, “May Allah reward such and such a man who straitened the crooked, cured the disease, abandoned mischief and established the Sunnah. He left this world with a clean slate and little shortcomings. He achieved good and remained safe from its evils. He fulfilled the obedience to Allah and met the demands of piety. He left this world and left people on diverse roads wherein the deviant cannot obtain guidance and the guided cannot attain certainty.”

Ibn Abī al-Ḥadīd comments:

و فلان المكنى عنه عمر بن الخطاب و قد وجدت النسخة التي بخط الرضى أبي الحسن جامع نهج البلاغة و تحت فلان عمر حدثني بذلك فخار بن معد الموسوي الأودي الشاعر و سألت عنه النقيب أبا جعفر يحيى بن أبي زيد العلوي فقال لي هو عمر فقلت له أيشني عليه أمير المؤمنين رضي الله عنه هذا الثناء فقال نعم

The so-and-so intended by him is ‘Umar ibn al-Khaṭṭāb. I have a copy with the writing of al-Riḍā Abū al-Ḥasan, the compiler of *Nahj al-Balāghah* with ‘Umar written under so-and-so. Fakhār ibn Ma‘d al-Mūsawī al-Awadī al-Shā‘ir informed me of this.

I asked al-Naqīb Abū Ja‘far Yaḥyā ibn Abī Zayd al-‘Alawī about it and he told me, “It is ‘Umar.”

I said surprisingly, “Does Amīr al-Mu‘minīn praise him in these glowing words?”

“Yes,” he replied.<sup>1</sup>

1 *Sharḥ Nahj al-Balāghah* pg. 1224.

According to the resolution of al-Riḍā, there is no need not to mention ‘Umar’s name.

More astounding than this is what al-Khawārizmī<sup>1</sup> has narrated in *al-Manāqib* from Abū Bashīr al-Shaybānī who says:

لما قتل عثمان اختلف الناس في علي يقولون له نبايعك و معهم طلحة و الزبير و المهاجرون و الأنصار فقال لا حاجة لي في الإمرة انظروا إلى من تختارون أكون معكم قال فاختلفوا إليه أربعين ليلة فأبوا عليه إلا أن يكون يفعل

When ‘Uthmān was killed, people disputed regarding ‘Alī.

They said to him, “We will give you bay‘ah.”

With them were Ṭalḥah, Zubayr, the Muhājirīn, and the Anṣār.

He said, “I have no need for leadership. Find someone you like, I am with you.”

They came and went frequently to him for forty days but he refused. At the end, however, he acceded.<sup>2</sup>

This narration reveals that he refused to assume leadership until people persisted as al-Riḍā has described in *Nahj al-Balāghah*:

قال في وصف بيعته بالخلافة و بسطتم يدي فكففتها و مددتموها فقبضتها ثم تداكتم علي تذاك الإبل الهيم على حياضها يوم وردها حتى انقطع النعل و سقط الرداء و وطئ الضعيف

He said describing his bay‘ah of khilāfah: You spread your hands but I withheld mine. You stretched yours but I closed mines. Then you crowded me like thirsty camels at a well on the day they come to it until the sandal broke, the shawl fell, and the weak were trampled.<sup>3</sup>

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1 Muwaffaq ibn Aḥmad ibn Muḥammad al-Makkī al-Aṣl, Abū al-Mu‘ayyad. Khaṭīb of Khawārizm, writer, scholar, and poet. He has a complete understanding of literature and fiqh. He had a good command over the Arabic language and possessed deep knowledge. He was born within the year 481 A.H. *Al-Manāqib* is one of his books. He died in Khawārizm in the year 568 A.H. (*Inbāh al-Ruwāt* of al-Qafaṭī vol. 3 pg. 332; *Bughyat al-Wu‘āt* of al-Suyūṭī vol. 2 pg. 308)

2 *Al-Manāqib* pg. 178.

3 *Sharḥ Nahj al-Balāghah* pg. 1331.



The question now begs an answer: How can he be a Waṣī when he is refuses to assume leadership to save himself from it although on that day he was the most superior man by the consensus of the Muslims?

This sufficiently debunks their criticism against Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. In fact, it proves her honesty in speech.

إن عليا رضي الله عنه و عنها كان وصيا فقالت متى أوصى إليه و قد كنت مسندته إلى صدري أو قالت حجري فدعا بالطست فلقد انخث في حجري فما شعرت أنه قد مات فمتى أوصى إليه

When she was asked, “Indeed, ‘Alī رَضِيَ اللهُ عَنْهُ was a Waṣī.”

She countered, “When did he appoint him as one? I had supported Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on my chest—or she said lap. He then called for a dish. He lost movement in my lap while I was totally unaware that he had passed away. So at what stage did he appoint him?”<sup>1</sup>

Ṭalḥah says:

سألت عبد الله بن أبي أوفى رضي الله عنه أوصى النبي صلى الله عليه و سلم فقال لا فقلت كيف كتب على الناس الوصية أو أمروا بها قال أوصى بكتاب الله

I asked ‘Abd Allah ibn Abī Awfā رَضِيَ اللهُ عَنْهُ, “Did Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ make a bequest?”

He replied in the negative.

I asked, “So how was the bequest made compulsory upon the people or how were they commanded with it?”

He replied, “He bequeathed the Book of Allah.”<sup>2</sup>

What further demolishes their obnoxious belief is that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا supported Sayyidunā ‘Alī’s رَضِيَ اللهُ عَنْهُ bay‘ah and was not in opposition to his khilāfah. One of the evidences of this is that al-Aḥnaf ibn Qays came to Madīnah and found Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ sieged. He then met Sayyidunā Ṭalḥah and Sayyidunā Zubayr رَضِيَ اللهُ عَنْهُمَا and asked them:

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 2741; *Ṣaḥīḥ Muslim* Ḥadīth: 1636.

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 2740; *Ṣaḥīḥ Muslim* Ḥadīth: 1634.

ما تأمراني به وترضيان لي فإني لا أرى هذا الرجل إلا مقتولا فقلا علي ثم قال أي الأحنف أتأمراني به وترضيانه لي قالا نعم ثم انطلق حتى إذا أتى مكة جاء الخبر بمقتل عثمان فلقي أم المؤمنين عائشة وكانت وقت ذلك بمكة فقال لها من تأمريني أن أبايع قالت عليا قال تأمريني به وترضينه لي قالت نعم ثم قال الأحنف فمررت على علي بالمدينة فبايعته ثم رجعت إلى أهل البصرة ولا أرى الأمر إلا قد استقام

“What do you command me and with what are you pleased for me because I divine that this man, i.e. ‘Uthmān, will be killed?”

They said, “‘Alī.”

I confirmed, “You command me with him and are pleased with him for me?”

They replied in the affirmative. He then continued for ḥajj until he reached Makkah where he received the news of ‘Uthmān’s murder. He met Sayyidah ‘Āishah Umm al-Mu’minīn رضي الله عنها who was also present.

He asked her, “Who do you instruct me to give bay‘ah to?”

She said, “‘Alī.”

I asked, “Do you instruct me with him and are pleased with him for me?”

She replied, “Yes.”

Al-Aḥnaf says, “Accordingly, I proceeded to ‘Alī in Madīnah and pledged bay‘ah to him. I then returned to the people of al-Baṣrah and thought that the matter had settled.”<sup>1</sup>

Imām Ibn Ḥazm emphasises their willing bay‘ah to him:

و أما أم المؤمنين و الزبير و طلحة رضي الله عنهم و من كان معهم فما أبطلوا قط إمامة علي و لا طعنوا فيها و لا ذكروا فيه جرحه تحط عن الإمامة و لا أحدثوا إمامة أخرى و لا جددوا بيعة لغيره هذا ما لا يقدر أن يدعيه أحد بوجه من الوجوه

Regarding Umm al-Mu’minīn, Zubayr, Ṭalḥah رضي الله عنه, and those with them, they never falsified ‘Alī’s imāmah, nor criticised it, nor mentioned any denigration

1 *Tārīkh al-Ṭabarī* vol. 3 pg. 34. Ibn Ḥajar categorised its isnād as ṣaḥīḥ in *Fath al-Bārī* vol. 13 pg. 38.

undermining it, nor invented another bay‘ah, nor pledged bay‘ah to someone besides him. This is something which no one can ever claim from any angle.<sup>1</sup>

Hāfiẓ Ibn Ḥajar رَحْمَةُ اللَّهِ عَلَيْهِ has mentioned the statement of al-Muhallab<sup>2</sup> in *Fatḥ al-Bārī*:

إن أحدا لم ينقل أن عائشة و من معها نازعوا عليا في الخلافة و لا دعوا إلى أحد منهم  
ليولوه الخلافة

Not one person has recorded that ‘Ā’ishah and those with her contested ‘Alī regarding khilāfah or demanded that one of them be crowned khalīfah.<sup>3</sup>

Hāfiẓ Ibn Kathīr رَحْمَةُ اللَّهِ عَلَيْهِ states:

و أما ما يفتريه كثير من جهلة الشيعة و القصاص الأغبياء أنه أوصى إلى علي بالخلافة  
فكذب و بهت و افتراء عظيم يلزم منه خطأ كبير من تخوين الصحابة و مما لأنهم بعده  
على ترك إنفاذ وصيته و إيصالها إلى من أوصى إليه و صرفهم إياها إلى غيره لا لمعنى  
و لا لسبب و كل مؤمن بالله و رسوله يتحقق أن دين الإسلام هو الحق يعلم بطلان هذا  
الافتراء لأن الصحابة كانوا خير الخلق بعد الأنبياء و هم خير قرون هذه الأمة التي هي  
أشرف الأمم بنص القرآن و إجماع السلف و الخلف في الدنيا و الآخرة و لله الحمد

What many ignorant Shī‘ah and foolish story-tellers fabricate that he bequeathed khilāfah to ‘Alī, is nothing but a blatant lie, slander, and grave fabrication which translates into the major sin of labelling the Ṣaḥābah and those who followed them as disloyal for not fulfilling his bequest, snatching away khilāfah from the one he bequeathed to, and diverting it to someone else without any reason or motive. Every believer in Allah and His Messenger who believes with conviction that Islam is the truth recognises the falsehood of this fabrication because the Ṣaḥābah are the best creation after the Ambiyā’ and the greatest generation of this ummah—which is the noblest of all nations in

1 *Al-Faṣl fī al-Milal wa al-Ahwā’ wa al-Niḥal* of Ibn Ḥazm vol. 4 pg. 153.

2 Al-Muhallab ibn Aḥmad ibn Usayd ibn Abī Ṣafrah, Abū al-Qāsim al-Andalusī al-Mālikī. The Faqīh and Muḥaddith. He is among the men of knowledge, recognition and intelligence. He spread al-Bukhārī’s book in Spain and assumed the position of judge in al-Mariyyah. Some of his works are: *Sharḥ al-Bukhārī* and *al-Naṣīḥ fī Ikhtishār al-Bukhārī*. He passed away in 435 A.H. (*Siyar A’lām al-Nubalā’* vol. 17 pg. 579; *Tārīkh al-Islām* of al-Dhahabī vol. 29 pg. 422)

3 *Fatḥ al-Bārī* vol. 13 pg. 56.

this world and the Hereafter by the categorical affirmation of the Qur’ān and consensus of the former and latter scholars. And to Allah alone belongs all praise.<sup>1</sup>

## 6. Their ascribing vile words to ‘Ā’ishah in relation to ‘Alī

Muḥammad ibn Ja‘far al-Razzār narrates — from Muḥammad ibn ‘Īsā from Ishāq ibn Zayd — from ‘Abd al-Ghaffār ibn al-Qāsim — from ‘Abd Allah ibn Sharīk al-‘Āmirī — from Jundub ibn ‘Abd Allah al-Bajalī — from ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ:

دخلت على رسول الله صلى الله عليه وسلم قبل أن يضرب الحجاب وهو في منزل عائشة فجلست بينه وبينها فقالت يا بن أبي طالب ما وجدت مكانا لاستك غير فخذني أمط عني فضرب رسول الله صلى الله عليه وسلم بين كتفيها وقال لها ويلك ما تريد من أمير المؤمنين و سيد الوصيين وقائد الغر المحجلين

I entered upon Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prior to ḥijāb being made mandatory while he was at the house of ‘Ā’ishah and I sat between them.

She remarked, “O son of Abū Ṭālib! Did you not find any place for your rear besides my thigh? Get away from me.”

Hearing this, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ hit her between her shoulders and reprimanded her saying, “Woe to you! What do you want from Amīr al-Mu’minīn, chief of the Awṣiyā’, and leader of the unique?”<sup>2</sup>

### ‘Abd Allah ibn Sharīk al-‘Āmirī

The answer to this allegation is that ‘Abd Allah ibn Sharīk al-‘Āmirī appears in the isnād regarding whose reliability the critics of ḥadīth narrators have differed. However, they are unanimous that he was extreme in his Shī’ism to the extent that al-Jūzajānī labelled him as a *kadhāb* (great liar).<sup>3</sup> The ḥadīth of a person with this reputation is rejected.

1 *Al-Bidāyah wa al-Nihāyah* vol. 10 pg. 418.

2 *Bihār al-Anwār* vol. 22 pg. 244.

3 *Taqrīb al-Tahdhīb* of Ibn Ḥajar vol. 1 pg. 501.

## ‘Abd al-Ghaffār ibn al-Qāsim

‘Abd al-Ghaffār ibn al-Qāsim is also present in the isnād who is a Rāfiḍī and matrūk (suspected of Ḥadīth forgery). He would drink wine until becoming intoxicated. Using him as proof is impermissible.<sup>1</sup>

This is sufficient to absolve us of discussing the rest of the narrators to rebuff the narration.

## 7. She prevented ‘Alī from entering upon Rasūlullāh ﷺ when he supplicated to Allah to bring His most beloved creation to eat with him

They report from Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ:

كنت أنا و رسول الله في المسجد بعد أن صلى الفجر ثم نهض و نهضت معه و كان رسول الله إذا أراد أن يتجه إلى موضع أعلمني بذلك و كان إذا أبطأ في ذلك الموضع صرت إليه لأعرف خبره لأنه لا يتصابر قلبي على فراقه ساعة واحدة فقال لي أنا متجه إلى بيت عائشة فمضى و مضيت إلى بيت فاطمة الزهراء فلم أزل مع الحسن و الحسين فأنا و هي مسروران بهما ثم إني نهضت و سرت إلى باب عائشة فطرت الباب فقالت من هذا فقلت لها أنا علي فقالت إن النبي راقد فانصرفت ثم قلت النبي راقد و عائشة في الدار فرجعت و طرقت الباب فقالت لي من هذا فقلت لها أنا علي فقالت إن النبي على حاجة فانثيت مستحيا من دق الباب و وجدت في صدري ما لا أستطيع عليه صبيرا فرجعت مسرعا فدققت الباب دقا عنيفا فقالت لي عائشة من هذا فقلت أنا علي فسمعت رسول الله يقول يا عائشة افتحي له الباب ففتحت و دخلت فقال لي اقعد يا أبا الحسن أحدثك بما أنا فيه أو تحدثني بإبطائك عني فقلت يا رسول الله حدثني فإن حديثك أحسن فقال يا أبا الحسن كنت في أمر كتمته من ألم الجوع فلما دخلت بيت عائشة و أطلت القعود ليس عندها شيء تأتي به فمددت يدي و سألت الله القريب المجيب فهبط علي حبيبي جبرئيل و معه هذا الطير و هو أطيب طعام في الجنة فأتيت به يا محمد فحمدت الله عز و جل كثيرا و عرج جبرئيل فرفعت يدي إلى السماء فقلت اللهم يسر عبدا يحبك و يحبني يأكل معي من هذا الطير فمكثت مليا فلم أر أحدا يطرق الباب فرفعت يدي ثم قلت اللهم يسر عبدا يحبك و يحبني و تحبه و أحبه يأكل معي من هذا الطير فسمعت طرق الباب و ارتفاع صوتك فقلت لعائشة أدخلني عليا فدخلت فلم أزل حامدا لله حتى بلغت إلي إذ كنت تحب الله و تحبني و يحبك الله و أحبك فكل يا علي فلما أكلت أنا و النبي الطائر

1 Al-Majrūhīn of Ibn Ḥibbān vol. 2 pg. 143.

قال لي يا علي حدثني فقلت يا رسول الله لم أزل منذ فارقتك أنا و فاطمة و الحسن و الحسين مسرورين جميعا ثم نهضت أريدك فجئت فطرقت الباب فقالت لي عائشة من هذا فقلت أنا علي فقالت إن النبي راقد فانصرفت فلما أن صرت إلى بعض الطريق الذي سلكته رجعت فقلت النبي راقد و عائشة في الدار لا يكون هذا فجئت فطرقت الباب فقالت لي من هذا فقلت لها أنا علي فقالت إن النبي على حاجة فانصرفت مستحيا فلما انتهيت إلى الموضع الذي رجعت منه أول مرة وجدت في قلبي ما لا أستطيع عليه صبرا و قلت النبي على حاجة و عائشة في الدار فرجعت فدققت الباب الدق الذي سمعته فسمعتك يا رسول الله و أنت تقول لها أدخلني عليا فقال النبي أبي الله إلا أن يكون الأمر هكذا يا حميراء ما حملك على هذا قالت يا رسول الله اشتهيت أن يكون أبي يأكل من هذا الطير فقال لها ما هو بأول ضغن بينك و بين علي و قد وقفت على ما في قلبك لعلي

Rasūlullāh ﷺ and I were in the Masjid after performing Ṣalāt al-Fajr. He then got up and I got up with him. When Rasūlullāh ﷺ intended to go somewhere, he would inform me of it. If he happened not to come to that place, I would go to him to find out his well-being since my heart could not rest being separated from him for even a moment.

He said to me, “I am going to ‘Ā’ishah’s home.”

He then proceeded and I proceeded to the home of Fāṭimah al-Zahrā’. I continued playing with Ḥasan and Ḥusayn and she and I were joyful with them. Thereafter, I got up and came to ‘Ā’ishah’s door and knocked on it.

She asked, “Who is it?”

“I am ‘Alī,” I replied.

She said, “Nabī ﷺ is resting.”

I thus turned back and said (to myself), “Nabī ﷺ is resting and ‘Ā’ishah is in the house!”

I returned and knocked on the door.

She asked, “Who is it?”

“I am ‘Alī,” I replied.

She said, “Nabī ﷺ is busy.”

I turned away out of shame from knocking the door again. However, I found in my heart a pressing need which I could not contain. I thus returned in haste and knocked hard on the door.

She asked me, “Who is it?”

“I am ‘Alī,” I replied.

I heard Rasūlullāh ﷺ saying, “O ‘Ā’ishah! Open the door for him.”

Accordingly, she opened the door and I entered.

He said to me, “Have a seat, O Abū al-Ḥasan. Either I will tell you what I was busy with or you will inform me why you were so late?”

“O Messenger of Allah,” I replied, “Tell me for your ḥadīth is better.”

He said, “O Abū al-Ḥasan. I was busy with some work which I concealed due to the pain of starvation. I entered ‘Ā’ishah’s home and sat for a long time, but she had nothing to present to me. I thus spread my hands and begged Allah, the Close and Answerer. Consequently, my beloved Jibrīl descended with a bird. He then placed his finger on the bird in front of him and said, ‘Certainly, Allah, the Mighty and Majestic, instructed me to take this bird which is the most delicious food in Jannah and bring it to you, O Muḥammad.’ I praised Allah the Mighty and Majestic profusely. Jibrīl then ascended. I thereafter lifted my hands to the sky and prayed, ‘O Allah! Bring me a slave who loves You and loves me to eat this bird with me.’ I waited for a while but did not see anyone knocking on the door. I thus raised my hands and praised, ‘O Allah! Bring me a slave who loves You and loves me, and You and I love him, to eat this bird with me.’ I then heard a knock on the door and you raising your voice. Therefore, I told ‘Ā’ishah to let you in. Accordingly, you entered and I continued praising Allah and until you reached me since you love Allah and you love me and Allah and I love you. So eat O ‘Alī.”

After Rasūlullāh ﷺ and myself ate the bird, he told me, “O Alī! Tell me (where were you).”

I said, “O Messenger of Allah! From the time I left you, Fāṭimah, Ḥasan, Ḥusayn, and I were content. I then got up to come to you. I came and knocked on the door. ‘Ā’ishah asked, ‘Who is it?’ ‘I am ‘Alī,’ I replied. She said, ‘Nabī ﷺ is resting.’ I thus turned back. I had hardly gone far when I returned and said, ‘Nabī ﷺ is resting and ‘Ā’ishah is in the house! This cannot be.’ So I knocked on the door. She asked me, ‘Who is it?’ ‘I am ‘Alī,’ I replied. She said, ‘Nabī ﷺ is busy.’ I turned away out of shame. When I reached the place I had reached the first time, I found in my heart a pressing need which I could not contain and said, ‘Nabī ﷺ is busy and ‘Ā’ishah is in the house?’ So I returned and knocked on the door as you heard. I then heard you instructing her, ‘Allow ‘Alī to enter.’”

Nabī ﷺ remarked, “Allah refused except that the situation should turn out so. O Ḥumayrā! What made you act in this way?”

She said, “O Messenger of Allah! I desired that my father eats from this bird.”

He said to her, “This is not the first detestation between you and ‘Alī. I recognise what you harbour in your heart for ‘Alī.”<sup>1</sup>

The answer to this incident is that it is nothing more than a fabrication. Generally, it is reported that the one to prevent Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ from entering was Sayyidunā Anas رَضِيَ اللهُ عَنْهُ and not ‘Ā’ishah رَضِيَ اللهُ عَنْهَا due to his desire that a man from the Anṣār should enter. This is recorded in Shīrī books. Nonetheless, the ḥadīth of Sayyidunā Anas رَضِيَ اللهُ عَنْهُ is also untrue. Al-Khalīlī<sup>2</sup> states:

و ما روى حديث الطير ثقة رواه الضعفاء مثل إسماعيل ابن سلمان الأزرق و أشباهه و يردده جميع أئمة الحديث

Not one reliable person has narrated the ḥadīth of the bird. *Ḍu‘afā’* (weak narrators) like Ismā‘īl ibn Salmān al-Azraq and the like have narrated it. All the scholars of ḥadīth reject it.<sup>3</sup>

1 *Al-Ihtijāj ‘alā Ahl al-Lujāj* of al-Ṭabarsī vol. 1 pg. 197.

2 Al-Khalīlī ibn ‘Abd Allah ibn Aḥmad, Abū Ya‘lā al-Qazwīnī. The judge, Ḥāfiẓ and Imām. He was reliable, a Ḥāfiẓ of ḥadīth, and cognizant of narrators and defects. High in stature. One of his books is: *al-Irshād fī Ma‘rifat al-Muḥaddithīn*. He passed away in 446 A.H. (*Siyar A‘lām al-Nubalā’* vol. 17 pg. 666; *Shadharāt al-Dhahab* vol. 3 pg. 237)

3 *Al-Irshād* of al-Khalīlī vol. 1 pg. 419; *al-Silsalat al-Ḍa‘īfah* Ḥadīth: 6575.



Additionally, this ḥadīth contradicts the belief of the Rawāfiḍ who claim that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ knew that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ was the most beloved creation in Allah’s سُبْحَانَهُ وَتَعَالَى sight and consequently appointed him as his khalīfah after his demise. To the contrary, this ḥadīth shows that he was not aware of the most beloved creation in Allah’s سُبْحَانَهُ وَتَعَالَى sight.

Similarly it can be said: either Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ knew that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ was the most beloved creation in Allah’s سُبْحَانَهُ وَتَعَالَى sight or he never knew. If he knew this, he could have sent someone to look for the latter just as he would look for other Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ or he could have supplicated, “O Allah! Bring ‘Alī to me for he is the most beloved creation to You.” What was the need to leave it ambiguous in the du‘ā? Had he named Sayyidunā ‘Alī then Anas رَضِيَ اللهُ عَنْهُ would be relieved of having deceptive hopes and would not have shut the door on the former’s face. On the other hand, if Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had no knowledge of this, then their claim that he did is falsified.

Moreover, he says, “The most beloved creation to You and me.” How is it possible that he does not know whom he loves the most?

Finally, there are many authentic aḥādīth in the Ṣiḥāḥ upon whose authenticity the muḥaddithīn have consensus and there is *talaqqī bi al-qabūl* (agreement on its acceptance). The above is in polarity to all these. So what worth does this fabrication and forgery which they have not authenticated have in front of the numerous Ṣaḥīḥ Aḥādīth?<sup>1</sup>

## 8. Her prohibiting the Anṣārī women from praising ‘Alī

Al-Bayāḍī of the Shī‘ah states:

أن فاطمة لما زفت إلى علي عليه السلام قالت نسوة الأنصار أبوها سيد الناس فقال النبي صلى الله عليه وسلم قلن وبع لها ذو الشدة والبأس فلم يذكرن عليا فقال في ذلك فقلن منعنا عائشة فقال ما تدع عائشة عداوتنا أهل البيت

When Fāṭimah was taken to ‘Alī رَضِيَ اللهُ عَنْهُ on their wedding night, the women of the Anṣār said, “Her father is the leader of mankind.”

1 *Minhāj al-Sunnah al-Nabawiyyah* of Ibn Taymiyyah vol. 7 pg. 374.

Nabī ﷺ said, “Say: her husband is powerful and fearsome.”

But they did not mention ‘Alī. So he asked them about it to which they replied, “‘Ā’ishah forbade us.”

He commented, “‘Ā’ishah’s has not abandoned her hatred for us, the Ahl al-Bayt.”<sup>1</sup>

These are among a number of fabricated narrations which al-Bayāḍī has stained his book with.<sup>2</sup>

This narration is further refuted by what has been mentioned in the chapter: The harmonious relationship between ‘Ā’ishah and the Ahl al-Bayt.<sup>3</sup>

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1 *Al-Ṣirāṭ al-Mustaqīm* by al-Bayāḍī vol. 3 pg. 166.

2 *Al-Ṣā‘iqah* pg. 177.

3 Pg. 383 - 420 of this book.

## Accusation: Sayyidah ‘Ā’ishah narrated that the Jinn wept over ‘Umar prior to his demise

The author of the book *Aḥādīth Umm al-Mu’minīn ‘Ā’ishah* reports that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا said:

إن الجن ناحت على عمر قبل موته بثلاثة أيام وقالت أبعء قتيل في المدينة أظلمت له الأرض  
تهتز العضاة بأسوق

Indeed, the Jinn cried over ‘Umar three days before his demise and said, “What? Has the earth turned dark in the wake of a murder in Madīnah, for whose victim the thorn trees quiver on their trunks.”

They utilise this to level various allegations against Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, namely: How can she narrate something which translates into the Jinn having knowledge of the unseen? How did she see the Jinn? Why is she the only one to narrate this to the exclusion of all the other wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whereas they were with her in Ḥajj with thousands of people?<sup>1</sup>

### Answer

The person who wrote this desires to label Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا a liar and denounce her aḥādīth. His ultimate object is to prove that she would fabricate aḥādīth to her liking.

This can be answered in five ways:

1. There is a difference of opinion as to whose couplets these are. Some say that it was composed by al-Shammākh<sup>2</sup> while mourning over ‘Umar رَضِيَ اللَّهُ عَنْهُ

1 *Aḥādīth Umm al-Mu’minīn ‘Ā’ishah* vol. 1 pg. 95–98.

2 Al-Shammākh ibn Ḍirār ibn Ḥarmalah, Abū Sa’id al-Māzinī al-Dhabyānī al-Ghaṭfānī. He was a renowned poet. He lived in the era of ignorance and Islam. He embraced Islam and was faithful to his religion. He participated in the Battle of al-Qādisiyyah. He passed away in the Battle of Mūqān in the era of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ in the year 22 A.H. (*al-Iṣābah* vol. 3 pg. 353; *al-A’lām* vol. 3 pg. 175).

while others say it is al-Muzarrid<sup>1</sup> and yet others say that it is Jaz' ibn Ẹirār<sup>2</sup>, Shammākh's brother.<sup>3</sup>

The attribution of couplets has always been a matter of dispute in the books of literature and history, to the extent that at times one cannot possibly state with conviction that a certain person said a couplet due to the dispute in its attribution.<sup>4</sup> One of the proofs that it was said to mourn after his demise is that it appears therein:

عليك سلام من أمير و باركت يد الله في ذاك الأديم الممزق

Upon you be peace, O Commander, and may Allah bless that lacerated skin.

It is the practice of the Arabs to advance the pronoun of the deceased when mourning over him as opposed to when supplicating for him.<sup>5</sup> It appears in the poem as *upon you be peace* and not as *peace upon you*.

If it is said that the couplets belong to al-Shammākh who is mourning over 'Umar, as suggested by many, then the objection is eliminated entirely.

2. The words *nāḥat al-jinn* (the Jinn cried) appear in the chain of 'Abd al-Malik ibn 'Umayr — from 'Urwah — from 'Ā'ishah which is alluded to above.

Likewise, Ibn Shabbah has recorded it in *Tārīkh al-Madīnah*<sup>6</sup> and Ibn al-Athīr in *Usd al-Ghābah*<sup>7</sup>.

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1 Muzarrid ibn Ẹirār ibn Ḥarmalah, al-Ghaṭfānī. It is said that his name was Yazīd but he was known more by his title. He was a Persian and a poet and lived in the era of ignorance. The era of Islam found him in old age and he embraced the faith. He came to Rasūlullāh ﷺ and read a poem for him. He passed away around 10 A.H. (*al-Iṣābah* vol. 6 pg. 85; *al-A'lām* vol. 7 pg. 211).

2 Jaz' ibn Ẹirār ibn Ḥarmalah al-Ghaṭfānī. A well-known poet. He was a mukhaḍram (one who lived during the life of the Prophet ﷺ but only embraced Islam after he passed away). He mourns over Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ with some couplets. (*al-Wāfi bi al-Wafiyāt* of al-Ṣafdī vol. 4 pg. 12; *Ṭabaqāt Fuḥūl al-Shu'arā'* of al-Jumaḥī vol. 1 pg. 133).

3 *Talqīḥ Fuhūm Ahl al-Athar* of Ibn al-Jawzī pg. 77.

4 For notes on attribution of couplets, study *Lijām al-Aqlām* of Abū Turāb al-Zāhirī pg. 239.

5 *Ithāf al-Zā'ir wa Iṭrāf al-Muqīm li al-Sā'ir* of Abū al-Yaman ibn 'Asākīr pg. 86.

6 *Tārīkh al-Madīnah* vol. 3 pg. 874.

7 *Usd al-Ghābah* vol. 4 pg. 156.

## ‘Abd al-Malik ibn ‘Umayr

‘Abd al-Malik ibn ‘Umayr is known for *tadlīs* (omitting the narrator he hears from). Al-Dāraquṭnī and Ibn Ḥibbān have attributed this to him<sup>1</sup> and in this instance he did not clearly mention who he heard this from.

Moreover, there is *iḍṭirāb* (inconsistency) in his narration. Sometimes, he narrates from ‘Urwah from ‘Ā’ishah and sometimes from al-Ṣaqr ibn ‘Abd Allah from ‘Urwah from ‘Ā’ishah.<sup>2</sup>

Imām Aḥmad has said, “His ḥadīth has plenty *iḍṭirāb* (inconsistency) coupled with him not narrating much.”<sup>3</sup>

This proves that this wording of the narration is not established. Yes, al-Fākihī<sup>4</sup> and others have narrated it<sup>5</sup> and Ḥāfiẓ has authenticated it in al-Iṣābah as mentioned, however with different wording.

3. The narration does not state that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا said she saw the Jinn in their form. The Jinn assuming the appearance of men is learnt from the Qur’ān and Sunnah. Allah سُبْحَانَهُ وَتَعَالَى declares:

وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ  
لَكُمْ

And [remember] when Satan made their deeds pleasing to them and said, “No one can overcome you today from among the people, and indeed, I am your protector.”<sup>6</sup>

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1 *Ta’rīf Ahl al-Taqdīs* of Ibn Ḥajar pg. 41.

2 *Al-Istī‘āb fī Ma’rifat al-Aṣḥāb* vol. 3 pg. 1158.

3 *Tahdhīb al-Kamāl* of al-Mizzī vol. 18 pg. 373.

4 Muḥammad ibn Ishāq, Abū ‘Abd Allah al-Makkī al-Fākihī. The historian of Makkah. He was a contemporary of al-Azraqī but passed away after him. *Tārīkh Makkah* is one of his books. He passed away in 272 A.H. (*al-A’lām* vol. 6 pg. 28; *Hadyat al-‘Ārifīn* of Ismā’īl Bāshā vol. 6 pg. 20).

5 *Akhbār Makkah* vol. 4 pg. 76.

6 *Sūrah al-Anfāl*: 48.

Shayṭān appearing in the form of a human in front of Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ and his mentioning Āyat al-Kursī to him is recorded in ḥadīth.<sup>1</sup> It appears that the Jinn assumed the form of a human and the latter heard his speech.

These two points were raised in the hope of declaring Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا a liar whereas the correct explanation has now come forth, and all praise belongs to Allah.

4. As for his objection that only Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا narrated it to the exclusion of all the other wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, this is not a matter to raise objections about. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا has narrated a number of narrations in different chapters of knowledge to the exclusion of the other wives of the Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.<sup>2</sup> However his objection is answered by the wording which appears in some of the narrations:

فكنا نتحدث أنه من الجن

We would say that it is from the Jinn.<sup>3</sup>

Apparently, she refers to Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wives and those who were present with her as suggested by the context of the ḥadīth, since they are mentioned in the beginning.

5. There is no claim of knowing the unseen in the narration since there is no fixed time specified. Nonetheless, sometimes there are signs which reveal a future event. In that Ḥajj, many incidents transpired with Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ which we will not mention in detail. However it is established that Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ himself made his camel kneel at al-Abṭaḥ in Ḥajj. He then made a basin-shaped hill with sand, spread his shawl over it, and lay down. Thereafter, he lifted his hands to the sky and supplicated, “O Allah! I have aged, my strength has weakened, and my populace have increased. So take me to You without any shortfall or shortage on my part.”<sup>4</sup>

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1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 5010.

2 *Lisān al-‘Arab* vol. 14 pg. 115.

3 *Al-Āḥād wa al-Mathānī* of Ibn Abī ‘Āṣim vol. 1 pg. 104.

4 *Muwatta’ Mālik* vol. 5 pg. 1203. Ibn ‘Abd al-Barr declared it ṣaḥīḥ in *al-Tamhīd* vol. 23 pg. 92. Al-Būṣayrī said in *Iṭḥāf al-Khiyrah al-Maharah* vol. 4 pg. 250, “His narrators are the narrators of al-Ṣaḥīḥ.”

There are circumstances present by which a man realises his imminent demise, and this is not termed fortune-telling. It appears in *Ṣaḥīḥ al-Bukhārī* that Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

إن جبريل كان يعارضني القرآن كل سنة مرة وإنه عارضني العام مرتين ولا أراه إلا حضر  
أجلي

Indeed, Jibrīl would recite the Qur'ān to me once every year but this year he recited it twice. I divine from this my imminent demise.<sup>1,2</sup>

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1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3624; *Ṣaḥīḥ Muslim* Ḥadīth: 2450.

2 For further notes on this, see: *al-Anwār al-Kāshifāh li mā fī Kitāb Aḍwā' 'alā al-Sunnah min al-Zalal wa al-Taḍlīl wa al-Mujāzafah* of al-Mu'allimī pg. 113.





## Accusation: Sayyidah ‘Ā’ishah harboured enmity for Sayyidunā ‘Uthmān and commanded, “Kill Na‘thal<sup>1</sup> as he has disbelieved.”

The Rawāfiḍ substantiate their belief that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا harboured enmity for Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ and commanded his killing by what Sayf ibn ‘Umar<sup>2</sup> has reported in his book *al-Fitnah wa Waq‘at al-Jamal* regarding Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا:

لما انتهت إلى سرف راجعة في طريقها إلى مكة لقيها عبد بن أم كلاب و هو عبد بن أبي سلمة ينسب إلى أمه فقالت له مهيم قال قتلوا عثمان رضي الله عنه فمكثوا ثمانيا قالت ثم صنعوا ماذا قال أخذها أهل المدينة بالاجتماع فجازت بهم الأمور إلى خير مجاز اجتمعوا على علي بن أبي طالب فقالت و الله ليت إن هذه انطبقت على هذه إن تم الأمر لصاحبك ردوني ردوني فانصرفت إلى مكة و هي تقول قتل و الله عثمان مظلوما و الله لأطلبن بدمه فقال لها ابن أم كلاب و لم فوالله إن أول من أمار حرفة لأنت و لقد كنت تقولين اقتلوا نعتلا فقد كفر قالت إنهم استتابوه ثم قتلوه و قد قلت و قالوا و قولي الأخير خير من قولي الأول فانصرفت إلى مكة فنزلت على باب المسجد فقصدت للحجر فسترت و اجتمع إليها الناس فقالت يا أيها الناس إن عثمان قتل مظلوما و والله لأطلبن بدمه

When she reached Saraf on her way back from Makkah, ‘Abd ibn Umm Kilāb – who is ‘Abd ibn Abī Salamah; he is attributed to his mother – met her.

She asked him, “What is the matter?”

He said, “They killed ‘Uthmān رَضِيَ اللَّهُ عَنْهُ and then waited eight days.”

She enquired, “Then what did they do?”

He replied, “The people of Madīnah gathered to decide and matters led them to the best option; they agreed on ‘Alī ibn Abī Ṭālib.”

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1 Na‘thal: Name of a man from Egypt who had a long beard. *Al-Na‘thal* means an old fool. It is said: a male hyena. (*Gharīb al-Ḥadīth* of Abū ‘Ubayd vol. 3 pg. 426; *al-Fā’iq fī Gharīb al-Ḥadīth* of al-Zamakhsharī vol. 4 pg. 52; *al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 5 pg. 79)

2 Sayf ibn ‘Umar, al-Ḍabbī. One of the historians. He was a cognisant (ikhbārī) reporter except that he was *matrūk* (accused of forgery). Majority of his aḥādīth are *munkar* (reports which contradict ṣaḥīḥ aḥādīth). He has also been suspected of heresy. Some of his works are: *al-Fitnah wa Waq‘at al-Jamal* and *al-Riddah wa al-Futūḥ*. He died in 200 A.H. (*Mizān al-I’tidāl* vol. 2 pg. 255; *Tahdhīb al-Tahdhīb* vol. 2 pg. 470)

She said, “By Allah! If only this was compatible with this. If the matter reaches conclusion, I will accompany you. Take me back! Take me back!”

She thus returned to Makkah and she was shouting, “By Allah, ‘Uthmān has been unjustly killed. By Allah, I will most definitely avenge his death.”

Ibn Umm Kilāb asked her, “Why? By Allah, the first to incline to it was you! You used to say, ‘Kill Na‘thal as he has disbelieved.’”

She explained, “They made him repent and then killed him. They made a statement and I made one. My last statement was better than my former.”

She thus reached Makkah and alighted at the door of the Masjid. She moved towards the ḥijr and was veiled. The people gathered around her.

She then addressed them saying, “O people! Indeed, ‘Uthmān has been unjustly murdered. By Allah, I will most definitely avenge his death.”<sup>1</sup>

This accusation is debunked in a number of ways:

**Firstly**, this narration is a fabrication and a lie, due to the following:

1. It is the narration of Sayf ibn ‘Umar al-Asadī al-Tamīmī.

### **Sayf ibn ‘Umar al-Asadī al-Tamīmī**

- » Yahyā ibn Ma‘īn says about him, “*Ḍa‘īf* (weak).”<sup>2</sup> He also said, “There is no goodness from him.”<sup>3</sup>
- » Abū Ḥātim says, “*Matrūk al-Ḥadīth* (suspected of ḥadīth forgery).”<sup>4</sup>
- » Abū Dāwūd says, “He is worthless.”<sup>5</sup>

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1 *Al-Fitnah wa Waq‘at al-Jamal* pg. 115. *Biḥār al-Anwar* vol. 32 pg. 49 quoting from the books of the Ahl al-Sunnah. *Tārīkh al-Ṭabarī* vol. 4 pg. 458, 459; *al-Futūḥ* of Ibn A‘tham vol. 2 pg. 437; *al-Kāmil fī al-Tārīkh* of Ibn al-Athīr vol. 2 pg. 570.

2 *Tārīkh Ibn Ma‘īn Riwayāt al-Dūrī* vol. 3 pg. 459.

3 *Al-Kāmil fī Ḍu‘afā’ al-Rijāl* of Ibn ‘Adī vol. 4 pg. 507.

4 *Al-Jarḥ wa al-Ta‘dīl* of Ibn Abī Ḥātim vol. 4 pg. 278.

5 *Su‘ālāt al-Ājurrī* of Abū Dāwūd vol. 1 pg. 214.

- » Al-Nasaʿī<sup>1</sup> says, “*Daʿīf* (weak).”<sup>2</sup>
- » Ibn Ḥibbān<sup>3</sup> says, “He narrates fabrications... Sayf would fabricate aḥādīth. He has been suspected of heresy.”<sup>4</sup>
- » Al-Dāraquṭnī says, “*Matrūk* (suspected of ḥadīth forgery).”<sup>5</sup>

2. Naṣr ibn Muzāḥim al-ʿAṭṭār, Abū al-Faḍl al-Munqarī al-Kūfī is another narrator in this chain. He lived in Baghdad.

### Naṣr ibn Muzāḥim al-ʿAṭṭār

- » Al-Dāraquṭnī has recorded him in *al-Ḍuʿafāʾ wa al-Matrūkīn* (weak narrators and those suspected of ḥadīth forgery).<sup>6</sup>
- » Ḥāfiẓ Abū al-Faṭḥ Muḥammad ibn al-Ḥusayn says, “Naṣr ibn Muzāḥim is an extremist in his religion and not praiseworthy in his ḥadīth.”<sup>7</sup>
- » Ibrāhīm ibn Yaʿqūb al-Jūzajānī says, “Naṣr ibn Muzāḥim al-ʿAṭṭār was deviant and wayward from the truth.”<sup>8</sup>
- » Al-Khaṭīb al-Baghdādī explains, “I say: He intends by this his extremism in Rifḍ.”<sup>9</sup>
- » Ṣāliḥ ibn Muḥammad says, “Naṣr ibn Muzāḥim narrates from the *ḍuʿafāʾ*”

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1 Aḥmad ibn Shuʿayb ibn ʿAlī, Abū ʿAbd al-Raḥmān al-Nasaʿī. The Imām and Ḥāfiẓ. He was born in 215 A.H. A critic of ḥadīth and distinguished in this field. He possessed recognition, proficiency, and lofty isnād exclusively. He has authored *al-Sunan* and *al-Khaṣāʾiṣ*. He passed away in 303 A.H. (*Siyar Aʿlām al-Nubalāʾ* vol. 14 pg. 125; *Tahdhīb al-Tahdhīb* vol. 1 pg. 27).

2 *Al-Ḍuʿafāʾ wa al-Matrūkīn* pg. 50.

3 Muḥammad ibn Ḥibbān ibn Aḥmad, Abū Ḥātim al-Bastī. The Ḥāfiẓ, *Mujawwid* (master of tajwīd), Shaykh of Khorasan, and one of the Fuqahāʾ of Dīn. He authored many books and assumed the rank of judge in Samarqand etc. He was knowledgeable in medicine, astronomy, and other sciences. He wrote *Ṣaḥīḥ Ibn Ḥibbān* and *al-Thiqāt* and passed away in 354 A.H. (*Siyar Aʿlām al-Nubalāʾ* vol. 16 pg. 94; *Shadharāt al-Dhahab* vol. 3 pg. 16)

4 *Al-Majrūḥīn* of Ibn Ḥibbān vol. 1 pg. 346.

5 *Suʿālāt al-Burqānī* pg. 34.

6 *Al-Ḍuʿafāʾ wa al-Matrūkīn* vol. 3 pg. 134.

7 *Tārīkh Baghdād* vol. 13 pg. 284.

8 *Aḥwāl al-Rijāl* pg. 132.

9 *Tārīkh Baghdād* vol. 13 pg. 284.

(weak narrators) and narrates *munkar aḥādīth* (reports which contradict ṣaḥīḥ aḥādīth).”<sup>1</sup>

- » Al-‘Uqaylī says, “Shī‘ī. There is *iḍṭirāb* (inconsistency) and plenty mistakes in his ḥadīth.”<sup>2</sup>
- » Abū Khaythamah says, “He was a *kadhāb* (great liar).”<sup>3</sup>
- » Abū Ḥātim says, “*Wāhī al-ḥadīth* (weak narrator), *matrūk* (suspected of ḥadīth forgery).”<sup>4</sup>
- » Al-‘Ijlī says, “He was an extremist Rāfiḍī. He is neither reliable nor trusted.”<sup>5</sup>
- » Ibn Ḥajar and al-Dhahabī say about him, “Extremist Rāfiḍī. They have suspected him of forgery.”<sup>6</sup>
- » Yāqūt al-Ḥamawī<sup>7</sup> says, “Naṣr ibn Muzāḥim Abū al-Faḍl al-Munqarī al-Kūfī: He was acquainted with history and news. He was among the extremist Shī‘ah and fanatical as well. A group of muḥaddithīn have suspected him of forgery while others have labelled him *ḍa‘īf* (weak).”<sup>8</sup>

3. One of the narrators say: from Asad ibn ‘Abd Allah from the men of knowledge who met ‘Ā’ishah رَضِيَ اللهُ عَنْهَا ...

Who are these persons who narrated from Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا? Since when has the history of our dīn been based on the narrations of unknown persons?

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1 *Tārīkh Baghdād* vol. 13 pg. 284.

2 *Al-Ḍu‘afā’* vol. 4 pg. 300.

3 *Al-Ḍu‘afā’ wa al-Matrūkūn* vol. 3 pg. 160.

4 *Al-Jarḥ wa al-Ta‘dīl* vol. 8 pg. 468.

5 *Lisān al-Mīzān* vol. 6 pg. 157.

6 *Mīzān al-Itidāl* vol. 4 pg. 253, 254; *Lisān al-Mīzān* vol. 6 pg. 157.

7 Yāqūt ibn ‘Abd Allah, Abū ‘Abd Allah al-Rūmī al-Aṣl al-Ḥamawī. He was imprisoned when young. A businessman from Baghdad bought him whose name was ‘Askar al-Ḥamawī. When he grew up, he learnt syntax and classical Arabic. His master kept him busy by making him travel for business. He wrote *Mu‘jam al-Udabā’* and *Mu‘jam al-Buldān*. He passed away in 626 A.H. (*Tārīkh al-Islām* vol. 45 pg. 266; *Shadharāt al-Dhahab* vol. 5 pg. 120).

8 *Mu‘jam al-Udabā’* vol. 6 pg. 2750.

The mere presence of this narration in some books of the Ahl al-Sunnah does not make it a proof against them due to the following:

- a. This narration does not appear in the primary books of the Ahl al-Sunnah which are authentic and relied upon like *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, the four *Sunan* and other well-known books.
- b. This narration appears in the books of history which generally gather all types of narrations, from authentic to fabricated. It is common knowledge that the historians generally concentrate on gathering aḥādīth rather than scrutinising them.
- c. This narration has appeared as *Musnad* (with a joint isnād) in some history books like *Tārīkh al-Ṭabarī*. One of the familiar rules is that whoever mentioned an isnād has passed on the responsibility over and is free from accountability.
- d. The Ahl al-Sunnah have not remained silent about these narrations but have scrutinised them extensively and explained the reason for its *ḍuʿf* (weakness) and baselessness.

Al-Ālūsī<sup>1</sup> has said:

و ما زعمته الشيعة من أنها رضي الله تعالى عنها كانت هي التي تحرض الناس على قتل عثمان و تقول اقتلوا نعثلا فقد فجر كذب لا أصل له و هو من مفتريات ابن قتيبة و ابن أعثم الكوفي و السمساطي و كانوا مشهورين بالكذب و الافتراء

What the Shīʿah believe that she would encourage the people to kill ʿUthmān by instructing, “Kill Naʿthal as he has transgressed,” is nothing but a baseless lie. It is one of the fabrications of Ibn Qutaybah, Ibn Aʿtham al-Kūfī, and al-Samsāṭī – who are notorious for lying and forgery.<sup>2</sup>

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1 Maḥmūd ibn ʿAbd Allah al-Ḥusaynī, Abū al-Thanaʾ al-Ālūsī, Shihāb al-Dīn. He was born in 1217 A.H. The Mufasssīr, Muḥaddith, and Author. He assumed the task of iftāʾ in Baghdad. He visited al-Astānah and was honoured by Sulṭān ʿAbd al-Majīd. Some of his books are: *Rūḥ al-Maʿānī*, *al-Ajwibah al-ʿIrāqīyyah wa al-Asʿilah al-ʿIrānīyyah* and other celebrated works. He passed away in 1270 A.H. (*al-Aʿlām* vol. 7 pg. 176).

2 *Rūḥ al-Maʿānī* vol. 11 pg. 192.

Ibn Taymiyyah while debunking Shaykh al-Rawāfiḍ Ibn al-Muṭahhar al-Ḥillī<sup>1</sup> remarks about this narration:

فيقال له أولا أين النقل الثابت عن عائشة بذلك  
و يقال ثانيا المنقول الثابت عنها يكذب ذلك و يبين أنها أنكرت قتله و ذمت من قتله و  
دعت على أخيها محمد و غيره لمشاركتهم في ذلك

**Firstly**, he will be asked: Where is there an established report from ‘Ā’ishah of this?

**Secondly**, he will be told: What is established from her debunks this and proves that she disapproved of his killing, censured those who killed him, and cursed her brother Muḥammad and others for their involvement in the murder.<sup>2</sup>

He then highlights in an impressive manner that which reveals the contradiction of the Rawāfiḍ who disparage both Sayyidah ‘Ā’ishah and Sayyidunā ‘Uthmān رضي الله عنه yet make the former’s criticism of the latter a defect in her:

و يقال إن هذا المنقول عن عائشة من القدرح في عثمان إن كان صحيحا فإما أن يكون صوابا أو خطأ فإن كان صوابا لم يذكر في مساوي عائشة و إن كان خطأ لم يذكر في مساوي عثمان و الجمع بين نقص عائشة و عثمان باطل قطعا و أيضا فعائشة ظهر منها من التآلم لقتل عثمان و الدم لقتله و طلب الانتقام منهم ما يقتضي الندم على ما ينافي ذلك كما ظهر منها الندم على مسيرها إلى الجمل فإن كان ندمها على ذلك يدل على فضيلة علي و اعترافها له بالحق فكذلك هذا يدل على فضيلة عثمان و اعترافها له بالحق و إلا فلا

It will be said: If what is reported from Sayyidah ‘Ā’ishah رضي الله عنها of her disparagement of Sayyidunā ‘Uthmān رضي الله عنه is authentic, then it is either correct or incorrect. If it is correct, it cannot be used to indict the former and if it is incorrect, then it cannot be used to indict the latter. To merge disparagement of both is totally erroneous and improper. Furthermore, she displayed deep remorse at the death of ‘Uthmān, reproached his killers, sought revenge from

1 Ḥasan ibn Yūsuf ibn ‘Alī, Abū Maṣṣūr al-Ḥillī, the Mu’tazilī and Shaykh of the Rawāfiḍ. He had status by Kharbandā, king of al-Tatār. He was a wicked Rāfiḍī. Ibn Taymiyyah has refuted him. He wrote *al-Asrār al-Khaḥfiyyah fī al-‘Ulūm al-‘Aqliyyah*. He died in 771 A.H. (*al-Nujūm al-Zāhirah* vol. 9 pg. 267; *Hadyat al-‘Ārifīn* vol. 5 pg. 284)

2 *Minhāj al-Sunnah al-Nabawiyyah* vol. 4 pg. 330.

them, and was ashamed of such a happening. Similarly, she expressed regret for proceeding to al-Jamal. If her shame in the latter shows the virtue of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ and her acknowledgement of his right, then similarly her shame in the former shows Sayyidunā ‘Uthmān’s رَضِيَ اللهُ عَنْهُ virtue and her acknowledgement of his right. Otherwise, not.<sup>1</sup>

**Secondly**, what appears in this narration is extremely unconvincing from Umm al-Mu’minīn in relation to the third Khalīfah Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ. This is due to the following:

Sayyidah ‘Ā’ishah’s رَضِيَ اللهُ عَنْهَا stance was in strict polarity to the killers of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ. She demanded justice from his killers. The books of history bear testimony to this.

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا said:

استتابوه حتى تركوه كالثوب الرحيض ثم قتلوه

You forced him to make tawbah until you left him like a washed<sup>2</sup> garment and then killed him.<sup>3</sup>

She said:

غضبت لكم من السوط و لا أغضب لعثمان من السيف استعبتموه حتى إذا تركتموه كالقلب المصفي قتلتموه

I supposed to be angry over your lashing, but not angry over ‘Uthmān’s murder? You sought happiness from him [i.e. by coercing him to repent]. And then when you left him like a clean heart, you murdered him.<sup>4</sup>

She said:

أيها الناس إن الغوغاء من أهل الأمصار و أهل المياہ و عبید أهل المدينة اجتمعوا علی هذا الرجل المقتول ظلما بالأمس و نقموا علیه استعمال من حدثت سنه و قد استعمل

1 Ibid. vol. 4 pg. 335 with slight variations.

2 *Al-Rahīd*: washed (*al-‘Ayn* of al-Khalīl ibn Aḥmad vol. 3 pg. 103).

3 *Tārīkh Khalīfat Ibn Khayyāṭ* pg. 175.

4 Ibid. pg. 176.

أمثالهم قبله و مواضع من الحمى حماها لهم فتابعهم و نزع لهم عنها فلما لم يجدوا حجة و لا عذرا بادروا بالعدوان فسفكوا الدم الحرام و استحلوا البلد الحرام و الشهر الحرام و أخذوا المال الحرام والله لإصبع من عثمان خير من طباق الأرض أمثالهم و والله لو أن الذي اعتدوا به عليه كان ذنبا لخلص منه كما يخلص الذهب من خبثه أو الثوب من درنه إذ ماصوه كما يماص الثوب بالماء أي يغسل

O people! Indeed, the mob of the cities, the Bedouins, and the slaves of the residents of Madīnah gathered against this man who was unjustly killed yesterday. They censured him for appointing young men as governors whereas their like was appointed before, and criticised him for various pastures which he allotted for them. He agreed with them and removed the governors from their posts. When they found no proof or excuse, they resorted to enmity and spilt inviolable blood. They violated a sacred city and a sacred month and usurped ḥarām wealth. By Allah, ‘Uthmān’s one finger is superior to the earth filled with their like. By Allah! If the things they condemn him for were sins, he would have been purified from them just as gold is purified from its scum and clothes are purified from their dirt for they washed him like a garment is washed with water.<sup>1</sup>

Masrūq reports from Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا that she said when Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was martyred:

تركتموه كالثوب النقي من الدنس ثم قربتموه تذبحونه كما يذبح الكبش هلا كان هذا قبل هذا فقال لها مسروق هذا عملك أنت كتبت إلى الناس تأمرينهم بالخروج إليه قال فقالت عائشة لا والذي آمن به المؤمنون و كفر به الكافرون ما كتبت إليهم بسوداء في بيضاء حتى جلست مجلسي هذا قال الأعمش فكانوا يرون أنه كتب على لسانها

You left him like a purified garment from dirt and then brought him close, slaughtering him like a ram is slaughtered. Why was this (killing) not before this (demanding tawbah from him)?

Masrūq said to her, “This is your doing. You wrote to the people commanding them to rebel against him.”

1 *Al-Fitnah wa Waq‘at al-Jamal* pg. 112; *Tārīkh al-Ṭabarī* vol. 4 pg. 448; *al-Muntaẓam fī Tārīkh al-Mulūk wa al-Umam* of Ibn al-Jawzī vol. 5 pg. 78.



‘Ā’ishah said, “No. By the Being in whom the believers believe and the disbelievers disbelieve, I did not write to them with ink on paper until I sat at this spot right now.”

Al-A‘mash<sup>1</sup> says, “They understood that it was forged in her name.”<sup>2</sup>

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا has reported an abundance of aḥādīth on the virtues of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which are well-known and famous. One example is what Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ have reported:

أن أبا بكر استأذن على رسول الله صلى الله عليه وسلم وهو مضطجع على فراشه لا يس مرط عائشة فأذن لأبي بكر وهو كذلك فقضى إليه حاجته ثم انصرف ثم استأذن عمر فأذن له وهو على تلك الحال فقضى إليه حاجته ثم انصرف قال عثمان ثم استأذنت عليه فجلس وقال لعائشة اجمعي عليك ثيابك فقضيت إليه حاجتي ثم انصرفت فقالت عائشة يا رسول الله ما لي لم أرك فزعت لأبي بكر وعمر رضي الله عنهما كما فزعت لعثمان قال رسول الله صلى الله عليه وسلم إن عثمان رجل حيي وإني خشيت إن أذنت له على تلك الحال أن لا يبلغ إلي في حاجته

Abū Bakr sought permission to Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ house while the latter was lying on his bed wearing ‘Ā’ishah’s shawl<sup>3</sup>. He afforded Abū Bakr permission while in that condition. Abū Bakr completed his work with him and left. Thereafter, ‘Umar sought permission and he granted him the same while in that condition. He completed his work with him and left.

‘Uthmān says, “Thereafter, I sought permission to enter. He sat up and said to ‘Ā’ishah, ‘Wear your clothes properly.’ [I entered] and completed my work with him and then left.”

‘Ā’ishah enquired, “O Messenger of Allah! Why did I not see you get alarmed for Abū Bakr and ‘Umar the way you were alarmed for ‘Uthmān?”

1 Sulaymān ibn Mahrān al-Asadī al-Kāhīlī, their freed slave, Abū Muḥammad al-Kūfī, al-A‘mash. The Imām, Ḥāfiẓ and Shaykh al-Islām. He was born in 61 A.H. He is the Shaykh of the Qurra’ and muḥaddithīn. He passed away in 147 A.H. and it is said after that. (*Siyar A‘lām al-Nubalā’* vol. 11 pg. 283; *Tahdhīb al-Tahdhīb* vol. 2 pg. 423).

2 *Al-Ṭabaqāt al-Kubrā* vol. 3 pg. 82.

3 *Al-Mirt*: shawl made of silk, wool, or cotton (*Lisān al-‘Arab* vol. 7 pg. 399).

Rasūlullāh ﷺ said, “Certainly, ‘Uthmān is a man who possesses excessive modesty. I feared that if I allowed him to enter in that condition, he would not be able to accomplish the work he had with me.”<sup>1</sup>

Another example is what she said after hearing some people censure Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ:

لعن الله من لعنه لعن الله من لعنه لقد رأيت رسول الله صلى الله عليه وسلم وهو مسند فخذته إلى عثمان وإن الوحي ينزل عليه ولقد زوجه ابنتيه إحداهما بعد الأخرى وإنه ليقول اكتب عثيم قالت ما كان الله لينزل عبدا من نبيه بتلك المنزلة إلا عبد كريم عليه

May Allah curse the one who curses him! May Allah curse the one who curses him! Certainly, I saw Rasūlullāh ﷺ supporting his thigh on ‘Uthmān while revelation was descending upon him. He married two of his daughters, one after the other, to him. He would say, “Write ‘Uthaym.” Allah will not grant such a lofty status in the eyes of His Messenger except to a noble servant of His.”<sup>2</sup>

We will suffice on this much. The aḥādīth which Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا have related in his favour are countless. Nonetheless, we simply wished to present an example of it.

They allege that there was dislike between her and Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ and that one day she indicated to Rasūlullāh’s ﷺ robe while Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ was delivering a khutbah and said:

يا معشر المسلمين هذا جلباب رسول الله صلى الله عليه وسلم لم يبل وقد أبلى عثمان  
سنته

O gathering of Muslims! This is the robe of Rasūlullāh ﷺ which has not become worn out, whereas ‘Uthmān has worn out his Sunnah.<sup>3</sup>

## Answer:

1 Ṣaḥīḥ Muslim Ḥadīth: 2402.

2 Musnad Aḥmad vol. 1 pg. 275 (al-Ṣā’iqah pg. 162).

3 Tārīkh al-Ya’qūbī vol. 2 pg. 175.

This is one of the sole narrations of al-Ya‘qūbī<sup>1</sup> whose creed and faith is well-known. He was a Shī‘ī Imāmī, and presented history from a Shī‘ī perspective. He also reported vile narrations concerning Sayyidah ‘Ā‘ishah, Mu‘āwiyah, ‘Amr ibn al-‘Āṣ, and Khālīd ibn al-Walīd<sup>2</sup> رَضِيَ اللهُ عَنْهُ<sup>3</sup>. A person who has such an approach, his narrations which support his false creed are rejected.

In addition, yet another contradiction of the slanderers becomes apparent here. They do not fabricate anything but then forge something to the contrary.

They assert that she rebelled against Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, refused to pledge allegiance to him, and urged the people to fight him in support and defence of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ while at the same time they affirm that she instigated the people to kill him. This is a despicable contradiction. How can they ever be reconciled? First she instigates his killing and then seeks to avenge his blood?

Whoever possesses an iota of intelligence, prior to even analysing the isnād of this narration, will throw such a fabrication at the face of the fabricator and use it as evidence to expose the latter’s shallow understanding before it is used as evidence to display the shallowness and feebleness of his faith. No intelligent man has used greater evidence to display the distortion of a man’s intelligence than what can be used to show the waywardness of these fabricators.

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1 Aḥmad ibn Ishāq ibn Ja‘far, Abū al-‘Abbās al-Ya‘qūbī, al-Ikḥbārī al-‘Abbāsī. He was an explorer who loved to travel and he was also a Shī‘ī. He has written *Tārīkh al-Ya‘qūbī* and *Asmā’ al-Buldān*. He died in 284 A.H and there are other views as well. (*al-A‘lām* vol. 1 pg. 95)

2 Khālīd ibn al-Walīd ibn al-Mughīrah, Abū Sulaymān رَضِيَ اللهُ عَنْهُ, al-Qurashī al-Makhzūmī, the sword of Allah. Since he embraced Islam, he remained holding the reigns of the steeds of war in the path of Allah as assigned to him by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ despatched him to fight the apostates and then appointed him to wage war against Persia and Rome and he wrought havoc in their ranks. He passed away in 21 A.H. and it is suggested: 22 A.H. (*al-Istī‘āb* vol. 1 pg. 126; *al-Iṣābah* vol. 2 pg. 251)

3 *Asmā al-Maṭālib fī Sīrat Amīr al-Mu‘minīn ‘Alī ibn Abī Ṭālib* of al-Ṣallābī vol. 2 pg. 705. Herein, he beautifully discusses his methodology which is worth a read.



## Accusation: Sayyidah ‘Ā’ishah accused Sayyidah Māriyah al-Qibṭiyyah of fornication and consequently the verse of ifk was revealed

The approaches to substantiating this accusation amongst the Rawāfiḍ have varied. One approach has been of absolute denial that the verses of Sūrah al-Nūr were revealed in exoneration of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا despite the extensive evidences to the effect.

The majority of Shī’ah deny this simply on the premise that this is the view of the Ahl al-Sunnah and according to them the narrations of the Ahl al-Sunnah are rejected. In fact, they are of the opinion that if two contradictory reports are conveyed from any of their Imāms, and one conforms to the Ahl al-Sunnah’s viewpoint then that report will be discarded for the possibility of it being said out of Taqiyyah.<sup>1</sup>

Instead they allege that these verses were revealed to exonerate Sayyidah Māriyah al-Qibṭiyyah رَضِيَ اللهُ عَنْهَا from the accusations of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا against her.

A few contemporary Shī’ah have authored works in this light. One of them is Ja‘far Murtaḍā al-Ḥusaynī<sup>2</sup>, author of the book *Ḥadīth al-Ifk*. Employing various arguments throughout his book, he has endeavoured to refute the established version on the ḥadīth of Ifk. At times he criticises the narrators of the Ahl al-Sunnah, asserting that there is contradiction in the narration, or alleging that there is weakness in the chain without specifying what the weakness is, along with a number of other deceptions.

Hāshim al-Ma‘rūf al-Ḥasanī<sup>3</sup> has also rejected this incident in his book *Sīrat al-A‘immah al-Ithnā ‘Ashar*<sup>4</sup> and there are many more of their kind.

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1 *Al-Ṣirāṭ al-Mustaqīm* vol. 3 pg. 182

2 Ja‘far ibn Murtaḍā al-Ḥusaynī al-‘Āmilī a contemporary. He was born in 1364 A.H. He studied in al-Najf, then travelled to Qumm and finally returned to his birthplace Jabal ‘Āmil in Lebanon in 1413 A.H. He has authored *Ma’sāt al-Zahrā’* and *Bayān al-A‘immah fī al-Mīzān*.

3 Hāshim al-Ma‘rūf al-Ḥasanī. A Shī‘ī religious scholar from Jabal ‘Āmil in Lebanon. He was born in 1337 A.H. He assumed the post of religious judge and became a part of al-Maḥkamah al-Shar‘iyyah al-Ja‘fariyyah al-‘Ulyā (Ja‘fariyyah Religious High Court). Some of his books are: *Sīrat al-A‘immah al-Ithnā ‘Ashar* and *al-Waṣāyā wa al-Awqāf*. He died in 1403 A.H. (*Dalīl Junūb Lubnān* pg. 130)

4 *Sīrat al-A‘immah al-Ithnā ‘Ashar* vol. 1 pg. 438.

## Refutation of this misinterpretation

Rejecting these verses being revealed to exonerate Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا and establish her innocence contradicts the position of a large group of Shī‘ī scholars. They too believe that Allah سُبْحَانَهُ وَتَعَالَى exonerated her from the accusations against her and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ lashed those who had spread it. They also use this incident as proof for the enmity between Sayyidunā ‘Alī and Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا saying, “Enmity surfaced from that time.”<sup>1,2</sup>

In fact, some of their scholars emphasise that the innocence of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا is mutawātir<sup>3</sup> and is known by *ḍarūrah* (to be essential aspect of dīn) and its rejection is rejection of *ḍarūrah*.

Ibn Abī al-Ḥadīd says:

و قوم من الشيعة زعموا أن الآيات التي في سورة النور لم تنزل فيها وإنما أنزلت في  
مارية القبطية وما قذفت به مع الأسود القبطي و جردهم لإنزال ذلك في عائشة ححد  
لما يعلم ضرورة من الأخبار المتواترة

A group of Shī‘ah believe that the verses in Sūrah al-Nūr were not revealed regarding her but rather regarding Māriyah al-Qibṭiyah and the accusation against her with al-Aswad al-Qibṭī. Their rejection of this being revealed regarding ‘Ā’ishah is rejection of something known essentially from mutawātir traditions.<sup>4</sup>

We find that Ibn Abī al-Ḥadīd has at another juncture confirmed Sayyidah ‘Ā’ishah’s رَضِيَ اللَّهُ عَنْهَا innocence. He says:

و قذفت عائشة في أيام رسول الله صلى الله عليه وسلم بصفوان ابن المعطل السلمي و  
القصة مشهورة فأنزل الله تعالى براءتها في قرآن يتلى و ينقل و جلد قاذفوها الحد

1 *Al-Jamal* of al-Mufīd pg. 219; *Talkhīṣ al-Shāfi* of al-Ṭūsī pg. 468; *Manāqib Āl Abī Ṭālib* of Ibn Shāhar Āshūb vol. 1 pg. 201; *al-Ṣawārim al-Muḥriqah* of al-Tusturī pg. 105; *Iḥqāq al-Ḥaqq* pg. 284; *al-Darajāt al-Rafī‘ah* of al-Shīrāzī pg. 25; *al-Fuṣūl al-Muḥimmah* of al-Mūsawī pg. 156.

2 *Al-Ṣā‘iqah fī Nasf Abāṭil wa Iftirā’āt al-Shī‘ah* pg. 112 – 114.

3 Established by such a multitude of narrations that it is impossible to deny.

4 *Sharḥ Nahj al-Balāghah* vol. 14 pg. 23.

‘Ā’ishah was accused in the days of Rasūlullāh ﷺ with Ṣafwān ibn al-Mu‘aṭṭal al-Sulamī. The incident is well-known. Consequently, Allah ﷻ revealed her innocence in the Qur’ān which will be recited and transmitted, and the punishment of lashing was implemented on her slanderers.<sup>1</sup>

Al-Ṣāfi of the Shī‘ah affirms in *al-Jawāmi‘*:

و كان سبب الإفك أن عائشة ضاع عنقدها

The reason for the slander was that ‘Ā’ishah lost her necklace.

Al-Qummī says:

وقال القمي روت العامة أنها نزلت في عائشة و ما رميت به في غزوة بني المصطلق من خراعة انتهى

The general scholars record that it was revealed regarding ‘Ā’ishah and the slander levelled against her in the Battle of Banū al-Muṣṭaliq of Khuzā‘ah.”

If one were to say: Al-Rāzī<sup>2</sup> and others asserted that the Muslims have unanimously agreed that the purport is the slander against ‘Ā’ishah and then you say that there is consensus; but thereafter add the disclaimer, “except a group who says that it refers to Sayyidah Māriyah al-Qibṭiyyah,” then this is a contradiction.

(The answer to this would be) The opposition of this [minority] group will not be considered either because of their unawareness of their stance or because it is contrary to consensus, and contradicting consensus is impermissible. Or their odd view will not be considered since it contradicts the general Shī‘ī view which is in harmony with the view of all the Muslims.

Al-Ṣāfi has given an indication in his *tafsīr* that this view is extremely weak:

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1 Ibid. vol. 9 pg. 191.

2 Muḥammad ibn ‘Umar ibn al-Ḥasan, Abū al-Ma‘ālī al-Rāzī, Fakhr al-Dīn. Imām of the Mutakallimīn. He was esteemed in the eyes of the Kings of Khawārizm and others. Many madrasahs were built for him in different cities. He retracted from the science of al-kalām to the stance of the Salaf prior to his demise. He authored *Mafātiḥ al-Ghayb* and *al-Maḥṣūl*. He passed away in 606 A.H. (*Ṭabaqāt al-Shāfi‘iyyah* of al-Subkī vol. 8 pg. 80; *al-Bidāyah wa al-Nihāyah* vol. 13 pg. 55)

أقول إن صح هذا الخبر إلى آخره

I say: If this narration is correct ...”

This is clear testimony to its falsehood and its unreliability by the Shī'ah themselves.<sup>1</sup>

One of the aspects that falsifies the Rawāfiḍ's claim that Allah's declaration in the 10 verses of Sūrah al-Nūr were revealed to exonerate Māriyah from 'Ā'ishah's slander against her in the words:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ

*Indeed, those who came with falsehood are a group among you.*<sup>2</sup>

Is that the ḥadīth concerning the slander and these verses materialised in the Battle of Banū al-Muṣṭaliq in the year 4, 5 or 6 A.H. according to various traditions; the most preferred of which is 5 A.H. And al-Muqawqas sending Māriyah al-Qibṭiyyah رَضِيَ اللَّهُ عَنْهَا to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ happened the year Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wrote letters to the kings of the world, either 7 or 8 A.H; the most preferred being 8 A.H. This is long after the Battle of Banū al-Muṣṭaliq after which the slander took place, the account of which just passed. Thus, the verses' revelation in Sayyidah 'Ā'ishah's رَضِيَ اللَّهُ عَنْهَا innocence took place approximately 3 years before Māriyah's arrival. So how is it possible to be revealed in her regard while she was in Egypt following the religion of her people? How did this alleged slander take place while she was in her country across the lands<sup>3</sup> and seas? The conclusion is that the Qur'ān, Sunnah, history, and consensus of the ummah all humiliate the Shī'ah and debunk their plot and slander against the most superior Messenger and the most noble and pure home known to history and the world.<sup>4</sup>

Further detail will soon come when discussing the Rawāfiḍ's disgusting attitude towards our mother Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا when objecting to the incident of ifk.<sup>5</sup>

1 Al-Ḥuṣūn al-Munī'ah fī Barā'at 'Ā'ishah al-Ṣiddīqah bi Ittifāq Ahl al-Sunnah wa al-Shī'ah of Muḥammad 'Ārif al-Ḥusaynī pg. 21.

2 Sūrah al-Nūr: 11.

3 Al-Suhūb; plural of suhb; steppe region, level land (Tāj al-'Urūs vol. 3 pg. 78)

4 Article: Ummunā 'Ā'ishah Malakat al-'Afāf of Fadwā al-Ṣādiq Bankirān (unpublished article)

5 Pg. 697 onwards of this book.



The second method the Shī'ah use is to exploit ḍa'īf and munkar narrations which appear in the books of the Ahl al-Sunnah.

It is common knowledge that one of the practices of the Rawāfiḍ to affirm their accusations and fabrications is to look for a fabricated or ḍa'īf narration which appears in the books of the Ahl al-Sunnah and then narrate it to emphasise their point of view and silence the Ahl al-Sunnah.

Regarding the accusation under discussion, some of them have located a very ḍa'īf narration, in fact baseless, which appears in our books. The one to head this tendency is 'Abd al-Ḥusayn<sup>1</sup> in his book *al-Murāja'āt*.

The following is the narration they rely upon. Allegedly, Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا reports:

أهديت مارية إلى رسول الله صلى الله عليه وسلم ومعها ابن عم لها قالت فوقع عليها وقعة فاستمرت حاملا قالت فعزلها عند ابن عمها قالت فقال أهل الإفك والزور من حاجته إلى الولد ادعى ولد غيره و كانت أمه قليلة اللبن فابتاعت له ضائنة لبون فكان يغذى بلبنها فحسن عليه لحمه قالت عائشة رضي الله عنها فدخل به على النبي صلى الله عليه وسلم ذات يوم فقال كيف ترين فقلت من غذي بلحم الضأن يحسن لحمه قال ولا الشبه قالت فحملني ما يحمل النساء من الغيرة أن قلت ما أرى شبيها قالت و بلغ رسول الله صلى الله عليه وسلم ما يقول الناس فقال لعلي خذ هذا السيف فانطلق فاضرب عنق ابن عم مارية حيث وجدته قالت فانطلق فإذا هو في حائط على نخلة يخترف رطبا قال فلما نظر إلى علي ومع السيف استقبلته رعدة قال فسقطت الخرقة فإذا هو لم يخلق الله عز وجل له ما للرجال شيء ممسوح

Māriyah was gifted to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and she was accompanied by her cousin. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had relations with her and subsequently she fell pregnant. So he left her by her cousin. The people of slander and falsehood said, "Due to his need for a child, he claimed the child of another." His mother had very little milk so she purchased an ewe with milk and the child would be fed the ewe's milk. Due to this, he became nice and plump.

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1 'Abd al-Ḥusayn ibn Yūsuf Sharaf al-Dīn al-Āmilī al-Mūsawī. He was a Shī'ī Faqīh. He was born in Shuḥūr in Jabal Āmil in 1290 A.H. and studied in al-Najf. The most famous book of his is *al-Murāja'āt*. The permissibility of the masses beating themselves with swords and chains in lamentation of Sayyid al-Shuhadā' Ḥusayn رَضِيَ اللَّهُ عَنْهُ is taken from this book. He died in Ṣūr in 1377 A.H. and is buried in al-Najf. (*al-A'lām* vol. 3 pg. 279)

‘Ā’ishah continues: Rasūlullāh ﷺ brought him to me one day. He asked, “What do you think?” I said, “Whoever is nourished with a sheep’s milk, becomes nice and plump.” Rasūlullāh ﷺ said, “And no resemblance?” I was overwhelmed with the possessiveness that overwhelms women so I said, “I do not see any resemblance.”

News reached Rasūlullāh ﷺ of what people were saying so he instructed ‘Alī, “Take this sword and cut the neck of Māriyah’s cousin wherever you find him.” Accordingly, he proceeded and found him in an orchard on a date-palm plucking fresh dates. When the latter saw ‘Alī, a shudder went down his spine so his loin cloth fell down and ‘Alī saw that Allah سبحانه وتعالى did not create for him what he created for men. It was just smooth.<sup>1</sup>

We find that ‘Abd al-Ḥusayn has manipulated this narration in *al-Murāja’āt* in the most despicable way. He relies on it to slander Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا in her character and faith. He says:

و حسبك مثالا لهذا ما أيدته نزولا على حكم العاطفة من إفك أهل الزور إذ قالوا بهتانا  
و عدوانا في السيدة مارية و ولدها عليه السلام ما قالوا حتى برأهما الله عز و جل من  
ظلمهم براءة على يد أمير المؤمنين محسوسة ملموسة و ردَّ اللهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ  
يَنَالُوا خَيْرًا

Sufficient for you as an example for this is her support – after succumbing to sentimental demands – of the liars’ slander when they said regarding Sayyidah Māriyah and her child what they said, out of enmity and to slander her. Allah سبحانه وتعالى thereafter exonerated them from their oppression, a tangible and perceptible exoneration on the hands of Amīr al-Mu’minīn.

و ردَّ اللهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا

*And Allah repelled those who disbelieved, in their rage, not having obtained any good.*<sup>2,3</sup>

1 *Al-Mustadrak* vol. 4 pg. 41. Ibn Ḥajar declared the ḥadīth as ḍa’īf in *al-Iṣābah* vol. 3 pg. 335. Al-Albānī said in *Silsilat al-Aḥādīth al-Ḍa’īfah* vol. 10 pg. 700 “Extremely ḍa’īf.”

2 Sūrah al-Aḥzāb: 25.

3 *Al-Murāja’āt* pg. 260, 261.

He then adds a footnote on this saying:

من أراد تفصيل هذه المصيبة فليراجع أحوال السيدة مارية رضي الله عنها في ص ٣٩ من الجزء الرابع من المستدرک للحاکم أو من تلخيصه للذهبي

Whoever wishes further detail regarding this calamity should study the biography of Sayyidah Māriyah رضي الله عنها on pg. 39 of volume 4 of Ḥākīm's *al-Mustadrak* or its abridgement by al-Dhahabī.

He refers by this to this *munkar ḥadīth* (weak ḥadīth which contradicts ṣaḥīḥ aḥādīth. He not only relies on it – notwithstanding its severe *ḍu'f* – but goes one step further and does not narrate the wording to confuse and lead people astray. Had he quoted the wording, it would have been apparent to any man of intellect and *dīn* that Sayyidah 'Ā'ishah رضي الله عنها is innocent from the slander the hypocrites ascribe to her in this *munkar ḥadīth*. Allah سُبْحَانَهُ وَتَعَالَى has exonerated her by revealing Qur'ān which will be recited whether the Shī'ah believe in this or not. May Allah deal with the liars and their helpers in the manner they deserve! And we undoubtedly belong to Allah and to Him will we return.

Ibn Shāhīn<sup>1</sup> has also recorded this ḥadīth from the chain of Sulaymān ibn Arqam from al-Zuhrī as appears in *al-Iṣābah*<sup>2</sup> of Ḥāfiẓ al-'Asqalānī who comments “Sulaymān is *ḍa'īf*.”<sup>3</sup>

This allegation and all things that sprout from it can be answered in few ways:

**Firstly**, this narration is baseless and extremely *ḍa'īf* (weak). It is not at all permissible to use it as proof.

It is narrated by Sulaymān ibn Arqam and the A'immaḥ are unanimous on labelling him *ḍa'īf* (weak), in fact extremely *ḍa'īf*.<sup>4</sup>

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1 'Umar ibn Aḥmad ibn 'Uthmān, Abū Ḥaḥṣ al-Baghdādī, Ibn Shāhīn. The Ḥāfiẓ, 'Ālim, and Shaykh of Iraq. He was born in 297 A.H. He was reliable. Some of his books are: *Tārīkh Asmā' al-Thiqāt* and *Nāsikh al-Ḥadīth wa Mansūkhuh*. He passed away in 385 A.H. (*Siyar A'lām al-Nubalā'* vol. 16 pg. 431; *Shadharāt al-Dhahab* vol. 3 pg. 117)

2 *Al-Iṣābah fī Tamyīz al-Ṣaḥābah* vol. 5 pg. 519.

3 *Al-Silsilah al-Ḍa'īfah* vol. 10 pg. 701 – 703.

4 *Al-Tārīkh al-Kabīr* of al-Bukhārī vol. 4 pg. 2; *al-Ḍu'afā' wa al-Matrūkūn* of al-Nasa'ī pg. 48; *al-Jarḥ wa al-Ta'dīl* vol. 4 pg. 100; *al-Kāmil fī Ḍu'afā' al-Rijāl* of Ibn 'Adī vol. 4 pg. 228; *Tārīkh Baghdād* vol. 10 pg. 18; *al-Ḍu'afā' wa al-Matrūkūn* of Ibn al-Jawzī vol. 2 pg. 16; *al-Mughnī fī al-Ḍu'afā'* vol. 1 pg. 277.

Due to the apparent *ḍuʿf* of this ḥadīth, al-Ḥākim remained silent over it in *al-Mustadrak* – coupled with his laxity in authentication – and similarly al-Dhahabī did not comment on it in its abridged version. Shaykh al-Albānī has recorded this ḥadīth in his *al-Silsilah al-Ḍaʿīfah*<sup>1</sup> and commented, “Extremely *ḍaʿīf*.”

**Secondly**, the original ḥadīth is authentic and *thābit* (established) without the *munkar* (contradictory) additions.

Ibn al-Arḡam has made these additions to the ḥadīth. If this points to anything, it only proves his extremely weak memory or that he intentionally lied or made additions due to his base desires. Thereafter, the followers of passions use it as proof.

The authentic *ṣaḥīḥ* narration in this regard is recorded by Muslim from the report of Sayyidunā Anas رضي الله عنه:

أن رجلا كان يتهم بأم إبراهيم ولد رسول الله صلى الله عليه و سلم فقال رسول الله صلى الله عليه و سلم لعلي اذهب فاضرب عنقه فأثاه علي فإذا هو في ركي يتبرد فيها فقال له علي اخرج فناوله يده فأخرجه فإذا هو محبوب ليس له ذكر فكف علي عنه ثم أتى النبي صلى الله عليه و سلم فقال يا رسول الله إنه لمحبوب ما له ذكر

A man was accused with Umm Ibrāhīm – Rasūlullāh’s صلى الله عليه وسلم son. Rasūlullāh صلى الله عليه وسلم commanded ‘Alī, “Go and execute him.” Accordingly, ‘Alī went to him and found him cooling off in a well<sup>2</sup>. ‘Alī told him, “Come out,” and gave him his hand and pulled him out. He found him to be without a private part. ‘Alī thus desisted from killing him. He thereafter came to Rasūlullāh صلى الله عليه وسلم and said, “O Messenger of Allah! He does not have a penis.”<sup>3</sup>

The third method the Shīʿah use is adding concocted additions to *ṣaḥīḥ* narrations to achieve their sinister goal.

It has been one of the skills of the Rawāfiḍ to take a *ṣaḥīḥ* narration and then make additions to it, which concocts the narration in order to justify their lies, fabrications, and fibs. Sometimes they assert that a certain fabricated narration is the reason

1 Vol. 10 pg. 700 Ḥadīth: 4964.

2 *Al-Rakī*: well (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 2 pg. 261; *Fath al-Bārī* vol. 1 pg. 125)

3 *Ṣaḥīḥ Muslim Ḥadīth*: 2771.

behind the revelation of a certain verse of the Qur'ān so that they might reach the peak of deception and misguidance.

‘Alī ibn Ibrāhīm al-Qummī has mentioned in his *Tafsīr*<sup>1</sup> while commentating on the verse:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ ۗ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۚ بَلْ هُوَ خَيْرٌ لَّكُمْ ۗ

*Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you.*<sup>2</sup>

He says:

إن العامة يعني أهل السنة رووا أنها نزلت في عائشة و ما رमित به في غزوة بني المصطلق من خزاعة و أما الخاصة فإنهم رووا أنها نزلت في مارية القبطية و ما رمتها به عائشة

The ‘āmmah, i.e. Ahl al-Sunnah, report that it was revealed regarding ‘Ā’ishah and the slander levelled against her in the Battle of Banī al-Muṣṭaliq of Khuzā‘ah. The khāṣṣah, i.e. Shī‘ah report that it was revealed regarding Māriyah Qibṭiyyah and ‘Ā’ishah’s slander against her.

‘Alī ibn Ibrāhīm al-Qummī relates with his sanad:

لما مات إبراهيم ابن رسول الله صلى الله عليه وآله حزن عليه حزنا شديدا فقالت عائشة ما الذي يحزنك عليه فما هو إلا ابن جريح

When Ibrāhīm, the son of Rasūlullāh ﷺ passed away, Rasūlullāh ﷺ was extremely sorrowful. ‘Ā’ishah said, “What makes you grieve over him? He is only the son of Jurayh.”<sup>3</sup>

This narration is ṣaḥīḥ and thābit (established) according to the Rawāfiḍ and Saba’iyyah. That is why they have full reliance on it. Their senior scholars have categorically stated the authenticity of this narration.

1 *Tafsīr al-Qummī* vol. 2 pg. 99.

2 *Sūrah al-Nūr*: 11.

3 A number of Rāfiḍī authors have mentioned this citing from al-Qummī, viz. Hāshim al-Baḥrānī in his *Tafsīr al-Burhān fī Tafsīr al-Qur’ān* vol. 4 pg. 52, 53 and al-Majlisī in *Biḥār al-Anwār* vol. 22 pg. 155.

Al-Mufīd<sup>1</sup> one of the senior scholars emphasises that these narrations are authentic and accepted by the Shī'ah. He affirms:

خبر افتراء عائشة على مارية القبطية خبر صحيح مسلم عند الشيعة

The narration of 'Ā'ishah's accusation against Māriyah al-Qibṭiyyah is authentic and accepted by the Shī'ah."<sup>2</sup>

The narration is therefore Ṣaḥīḥ in their sight.<sup>3</sup> The Rawāfiḍ have also reported the same incident in the tafsīr of the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِحُّوا  
عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

*O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.*<sup>4</sup>

'Alī ibn Ibrāhīm al-Qummī has mentioned in his *Tafsīr*:

إنها نزلت في مارية القبطية أم إبراهيم و كان سبب ذلك أن عائشة قالت لرسول الله صلى الله عليه وآله إن إبراهيم ليس هو منك وإنما هو من جريح القبطي فإنه يدخل إليها في كل يوم فغضب رسول الله صلى الله عليه وآله وقال لأمر المؤمنين عليه السلام خذ هذا السيف و ائتني برأس جريح إلى أن قال فأنزل الله عز وجل يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا الآية

It was revealed regarding Māriyah al-Qibṭiyyah, mother of Ibrāhīm. The reason behind this was that 'Ā'ishah said to Rasūlullāh ﷺ, "Ibrāhīm is not yours.

1 Muḥammad ibn Muḥammad ibn al-Nu'mān, Abū 'Abd Allāh ibn al-Mu'allim. A Shī' scholar. He is titled Shaykh al-Mufīd. He was the head of the Rawāfiḍ. He authored for them many books of misguidance and criticism of the predecessors. He has about 200 books to his name. He died in 414 A.H. (*Lisān al-'Arab* vol. 5 pg. 368; *al-'Ālām* vol. 7 pg. 21)

2 *Risālah fīmā Ashkala min Khabar Māriyah* of al-Mufīd pg. 29.

3 *Al-Ṣā'iqaḥ fī Nasf Abāṭil wa Iftrā'āt al-Shī'ah* pg. 103; *al-Ḥuṣūn al-Munī'ah fī Barā'at 'Ā'ishah al-Ṣiddīqah* pg. 54; *al-Fath al-An'am fī Barā'at 'Ā'ishah wa Maryam* of 'Alī Aḥmad al-'Āl al-Taḥṭāwī pg. 130.

4 *Sūrah al-Ḥujurāt*: 6.

He is Jurayḥ al-Qibṭī's son. He enters upon her every day.” Rasūlullāh ﷺ became angry and instructed Amīr al-Mu'minīn رَضِيَ اللهُ عَنْهُ, “Take this sword and bring me Jurayḥ's head.” ... until Allah, the Mighty and Majestic, revealed, ‘you who have believed, if there comes to you a disobedient one with information, investigate...’”<sup>1,2</sup>

Just to highlight what we have mentioned now that the Rawāfiḍ's methodology is to insert corrupt additions to ṣaḥīḥ narrations, we will present a ṣaḥīḥ narration from the books of the Ahl al-Sunnah and see how the Rawāfiḍ distort and twist it.

Al-Taḥṭāwī reports from the chain of ‘Abd al-Rahman ibn Ṣāliḥ al-Azdī al-Kūfī while al-Bazzār, Abū Nu‘aym, Ibn ‘Asākir and al-Ḍiyā’ al-Maqdisī<sup>3</sup> report from the chain of Abū Kurayb Muḥammad ibn al-‘Alā’ al-Hamdānī; all from Yūnus ibn Bukayr from Muḥammad ibn Ishāq from Ibrāhīm ibn Muḥammad ibn ‘Alī ibn Abī Ṭālib from his father from his grandfather ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ who said:

كان قد تجرؤوا و في رواية كثر أو أكثر على مارية في قبطي ابن عم لها كان يزورها و  
يختلف إليها فقال لي رسول الله صلى الله عليه و سلم خذ هذا السيف فانطلق فإن  
وجدته عندها فاقتله ... الحديث

They mustered the pluck – in a narration: they overstepped – to accuse Māriyah with a Qibṭī, her cousin. He would visit her and be in and out of her house. Rasūlullāh ﷺ told me, “Take this sword and proceed. If you find him by her, kill him...”<sup>4</sup>

1 Vol. 2 pg. 318, 319.

2 *Al-Burhān fī Tafsīr al-Qur’ān* of al-Baḥrānī vol. 13 pg. 138; *Tafsīr Nūr al-Thaqalayn* of al-Ḥuwayzī, vol. 5 pg. 81; *Bihār al-Anwār* vol. 22 pg. 153, 154.

3 Muḥammad ibn ‘Abd al-Wāḥid ibn Aḥmad, Abū ‘Abd Allah al-Maqdisī al-Ḥambalī. The Shaykh, Imām, Ḥāfiẓ and Ḥujjah. He was born in 569 A.H. He mastered many sciences. He disapproved (declared majrūḥ) and approved (declared ‘ādil), validated (declared ṣaḥīḥ) and invalidated (declared weak) with honesty and truthfulness. Some of his works are: *Faḍā’il al-A’māl* and *al-Aḥādīth al-Mukhtārah*. He passed away in 643 A.H. (*Siyar A’lām al-Nubalā’* vol. 23 pg. 126; *Shadharāt al-Dhahab* vol. 5 pg. 223)

4 *Sharḥ Mushkil al-Āthār* Ḥadīth: 4953; *Musnad al-Bazzār* vol. 2 pg. 237 Ḥadīth: 634; *al-Aḥādīth al-Mukhtārah* Ḥadīth: 735; *Ḥilyat al-Awliyā’* vol. 3 pg. 177, 178. Al-Maqdisī says, “It has a shāhid in *Ṣaḥīḥ Muslim* from the tradition of Anas very similar to it.” Al-Albānī declared it ṣaḥīḥ in *Silsilat al-Aḥādīth al-Ṣaḥīḥah* Ḥadīth: 1904.

There is no mention in this ḥadīth of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. So the neutral fair-minded seeker of knowledge may see how the Rawāfiḍ have distorted this narration and added spice to it. This ḥadīth exists in reference to the hypocrites, not Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.

The munāfiqīn were the ones who were spreading slanders against Sayyidah Māriyah رَضِيَ اللهُ عَنْهَا but Allah سُبحانهُ وتعالى exonerated her. They did this to cast accusations against Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ just as the leader of nifāq ‘Abd Allah ibn Ubayy<sup>1</sup> had done before with Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, and Allah سُبحانهُ وتعالى exonerated her. Those who believe in Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and respect him will not regard the wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as slanderers especially after Sayyidah ‘Ā’ishah’s رَضِيَ اللهُ عَنْهَا innocence was revealed in the Qur’ān which will be recited in the four corners of the world till the Day of Qiyāmah. Every believer believes in her innocence, virtue, lofty status, and the verses of the Qur’ān which were revealed in her regard. No one will slander her except a *zindīq* (heretic) who harbours rancour in his heart for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his family, and Companions.<sup>2</sup>

A few implications of the Rawāfiḍ emphasising this incident:

1. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا remained accused of adultery according to the Rawāfiḍ since the ten verses were not revealed in her innocence, but rather were revealed to exonerate Sayyidah Māriyah رَضِيَ اللهُ عَنْهَا from the slander of the former, as claimed by them.
2. Disparagement of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to a greater extent since Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا remained in his wedlock for 6 years thereafter and he passed away in her home. This is a filthy slander from the wicked against Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ honour, nobility, prophethood, and manhood since a person with an iota of manhood and decency will not keep a woman, who has been accused of adultery and whose innocence is not proven, in his wedlock. This is the

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1 ‘Abd Allah ibn Ubayy ibn Mālik, Abū al-Ḥubāb, well known as Ibn al-Salūl. He was the head of the munāfiqīn in the golden era of Islam. He was the leader of the Khazraj at the end of their ignorance. He outwardly accepted Islam after the Battle of Badr to hide his true colours. In the Battle of Uḥud, he withdrew with 300 men. He died in 9 A.H. (*al-A’lām* vol. 4 pg. 65)

2 *Al-Intiṣār li Kitāb al-‘Azīz al-Jabbār wa li al-Ṣaḥābah al-Akhyār ‘alā A’dā’ihim al-Ashrār* of Rabī’ al-Madkhalī pg. 396, 397.



outcome of the Rawāfiḍ’s slander and this is her condition according to them. Can there be a more horrible defamation of Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ honour?

3. The wicked do not stop here but go on to accuse Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا of slandering Sayyidah Māriyah رَضِيَ اللهُ عَنْهَا of adultery to demonstrate to the world that the house of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ – which is the purest house on the face of the earth – is actually the worst house which houses the most immoral women. Evil indeed is what they slander with. Allah سُبْحَانَهُ وَتَعَالَى announced regarding Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wives:

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ

*O wives of the Prophet, you are not like anyone among women.*<sup>1</sup>

Therefore, they are the most superior women in character and piety. Allah سُبْحَانَهُ وَتَعَالَى also titled them as Ummahāt al-Mu’minīn to honour them. Allah سُبْحَانَهُ وَتَعَالَى declares:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

*The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers.*<sup>2</sup>

Allah سُبْحَانَهُ وَتَعَالَى says in their regard:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنتنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزَيَّنَّتْهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا وَإِن كُنتنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالِدَارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا

*O Prophet, say to your wives, “If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release. But if you should*

1 Sūrah al-Aḥzāb: 32.

2 Sūrah al-Aḥzāb: 6.

*desire Allah and His Messenger and the home of the Hereafter - then indeed, Allah has prepared for the doers of good among you a great reward.”<sup>1</sup>*

When Rasūlullāh ﷺ presented this choice to them, each one of them chose Allah, His Messenger, and the Life of the Hereafter and the first of them was none other than Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. This lofty honour of being the pure and noble wives of Rasūlullāh ﷺ has angered the Rawāfiḍ and they do not acknowledge this. Additionally, Rasūlullāh ﷺ has mentioned many virtues of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. He affirmed that her superiority over other women is like the superiority of tharīd over all other foods. Her merits are numerous. She was the most knowledgeable women of the universe. The Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ would venerate her and acknowledge her scholastic rank. They would come to her when faced with any difficulty in understanding the ḥadīth or when they had disputes. They would have the utmost reliance and trust on her traditions from Rasūlullāh ﷺ.<sup>2</sup>

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1 Sūrah al-Aḥzāb: 28, 29.

2 Excerpt from an article of Shaykh Rabī ibn Hādī al-Madkhalī titled *al-Mahdī bayn Ahl al-Sunnah wa al-Rawāfiḍ*.

## Accusation: Sayyidah ‘Ā’ishah commanded Sayyidunā Bilāl to put Abū Bakr forward for ṣalāh<sup>1</sup>

Nabī ﷺ instructed:

مروا أبابكر فليصل بالناس

Command Abū Bakr to lead the people in ṣalāh.<sup>2</sup>

In compliance, the people put him forward for ṣalāh. However, the Rawāfiḍ do not believe that Rasūlullāh ﷺ gave such an instruction. They believe that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was the one who commanded Sayyidunā Bilāl رَضِيَ اللهُ عَنْهُ to put Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ ahead of everyone.

Ibn Taymiyyah says:

فيقول هؤلاء الكذابين إن بلالا لما أذن أمرته عائشة أن يقدم أبابكر كذب واضح لم تأمره عائشة أن يقدم أبابكر ولا تأمره بشيء ولا أخذ بلال ذلك عنها بل هو الذي آذنه بالصلاة وقال النبي صلى الله عليه وسلم سلم كلم من حضره بلال وغيره مروا أبابكر فليصل بالناس فلم يخص عائشة بالخطاب ولا سمع ذلك بلال منها

These liars claim that when Bilāl called out the adhān, ‘Ā’ishah instructed him to put Abū Bakr ahead. This is a blatant lie. ‘Ā’ishah did not give him such an instruction. In fact she did not instruct him at all, and Bilāl did not take this instruction from her. In fact, he informed Rasūlullāh ﷺ of ṣalāh and Nabī ﷺ said to all those present—Bilāl and others, “Command Abū Bakr to lead the people in ṣalāh.” Rasūlullāh ﷺ did not address ‘Ā’ishah alone, nor did Bilāl hear this command from her.<sup>1</sup>

They should be asked: Do you have any reliable isnād for your claim? Or is it only recorded in the books of the Rawāfiḍ who are renowned for deception and falsehood? Furthermore, this claim is ludicrous for it suggests that Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ only led one ṣalāh. It is well-known that he — with Rasūlullāh’s ﷺ permission and appointment — continued leading them in ṣalāh until Rasūlullāh

<sup>1</sup> *Minhāj al-Karāmah* of al-Ḥillī pg. 188.

<sup>2</sup> *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 664; *Ṣaḥīḥ Muslim* Ḥadīth: 418.

<sup>1</sup> *Minhāj al-Sunnah al-Nabawiyyah* vol. 8 pg. 569.

ﷺ passed away. This appointment of Sayyidunā al-Ṣiddīq رضي الله عنه is mutawātir and established in the Ṣiḥāḥ<sup>1</sup>, Sunan,<sup>2</sup> and Masānīd<sup>3</sup> from more than one narration.<sup>4</sup> Al-Bukhārī, Muslim, Ibn Khuzaymah<sup>5</sup>, Ibn Ḥibbān, and other authors of Ṣaḥīḥ have narrated from Abū Mūsā al-Ash‘arī رضي الله عنه:

مرض النبي صلى الله عليه وسلم فاشتد مرضه فقال مروا أبا بكر فليصل بالناس فقالت عائشة يا رسول الله إن أبا بكر رجل رقيق متى يقيم مقامك لا يستطيع أن يصلي بالناس فقال مري أبا بكر فليصل بالناس فإنك صواحب يوسف

Rasūlullāh صلى الله عليه وسلم fell ill and his illness intensified. He thus instructed, “Command Abū Bakr to lead the people in ṣalāh.”

‘Ā’ishah submitted, “O Messenger of Allah! Abū Bakr is a very soft person. When he will stand at your place, he will not be able to lead the people in ṣalāh.”

Rasūlullāh صلى الله عليه وسلم said, “Instruct Abū Bakr to lead the ṣalāh. You are just like the women of Yūsuf.”<sup>6</sup>

It appears in the tradition of Sayyidunā Anas رضي الله عنه in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim:

أنه أوماً إلى أبي بكر أن يتقدم فيصلي بهم الصلاة الآخرة التي هي آخر صلاة صلأها المسلمون في حياة النبي صلى الله عليه وسلم

He gestured to Abū Bakr to go ahead and lead them in the last ṣalāh, the final ṣalāh performed by the Muslims in the lifetime of Rasūlullāh صلى الله عليه وسلم.<sup>7</sup>

1 Plural of Ṣaḥīḥ – referring to inter alia books like Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim.

2 Plural of Sunnah – referring to inter alia books like Sunan al-Tirmidhī, Sunan Abī Dāwūd, Sunan Ibn Mājah and Sunan al-Nasa’ī.

3 Plural of Musnad – referring to inter alia books like Musnad Aḥmad, Musnad Abī Ya’lā etc.

4 Ṣaḥīḥ al-Bukhārī Ḥadīth: 664; Ṣaḥīḥ Muslim Ḥadīth: 418.

5 Muḥammad ibn Ishāq ibn Khuzaymah, Abū Bakr al-Naysābūrī, the Ḥāfiẓ, Ḥujjah and Faqīh. He is the Imām of the scholars. He was born in 223 A.H. He mastered various sciences to the extent that he became proverbial. Some of his works are: Ṣaḥīḥ Ibn Khuzaymah and al-Tawḥīd. He passed away in 311 A.H. (Siyar A’lām al-Nubalā’ vol. 14 pg. 365; Ṭabaqāt al-Shāfi’iyyah vol. 3 pg. 109).

6 Ṣaḥīḥ al-Bukhārī Ḥadīth: 678; Ṣaḥīḥ Muslim Ḥadīth: 420.

7 Ṣaḥīḥ al-Bukhārī Ḥadīth: 681; Ṣaḥīḥ Muslim Ḥadīth: 419; Ṣaḥīḥ Ibn Khuzaymah Ḥadīth: 1616; Ṣaḥīḥ Ibn Ḥibbān Ḥadīth: 2120.

Here, he gestured to him either during ṣalāh or prior to it. In the beginning, he sent messengers to him commanding him to lead the ṣalāh. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was not the one who conveyed his message to her father as suggested by the Rawāfiḍ.

The reality is that Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا suggested to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to relieve Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ of leading the ṣalāh. It appears in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* from her:

لقد راجعت رسول الله صلى الله عليه وسلم في ذلك و ما حملني على كثرة مراجعته إلا أنه لم يقع في قلبي أن يحب الناس بعده رجلا قام مقامه أبدا وإلا أني كنت أرى أنه لن يقوم أحد مقامه إلا تشاءم الناس به فأردت أن يعدل ذلك رسول الله صلى الله عليه وسلم عن أبي بكر

I requested Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in this regard [to relieve him from performing the ṣalāh]. Nothing prompted me to request him except that I never thought in my heart that people will ever love a man after him who stood at his place. On the contrary, I used to imagine that none will stand at his place except that people will be pessimistic about him. Therefore, I wanted Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to avert this from Abū Bakr.<sup>1,2</sup>

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 4445; *Ṣaḥīḥ Muslim* Ḥadīth: 418.

2 *Ummunā ‘Ā’ishah Malakat al-‘Afāf* of Amīn Nu‘mān al-Ṣalāhī.



## Accusation: Sayyidah ‘Ā’ishah never appreciated the favours of Allah and loved eating

They have relied on many strange narrations for this slander, which do not meet the criteria for acceptance. We will first quote these narrations and thereafter highlight the criticism thereof.

- a. The narration of **Abū al-Ashras** — from Sharīk — from Ja‘far ibn Muḥammad — from his father — from his forefathers:

مر رسول الله صلى الله عليه و سلم على كسرة ملقاة فقال يا حميراء أحسني جوار  
نعم الله عليك فبالخبز أنزل الله المطر و بالخبز أنبت النبات و بالخبز صمنا و صلينا و  
حججنا و جاهدنا و لولا الخبز ما عبد الله في الأرض

Rasūlullāh ﷺ passed by a piece of bread which was just thrown. He said, “O Ḥumayrā! Appreciate the favours of Allah upon you. It is owing to bread, that Allah sends rain; owing to bread, He makes vegetation grow; and owing to bread we fast, perform ṣalāh, perform ḥajj, and wage jihād. Had it not been for bread, Allah would not have been worshipped on earth.”

### Abū al-Ashras al-Kūfi

Ḥāfiẓ al-Dhahabī states, “Abū al-Ashras al-Kūfi: Ibn Ḥibbān says, “He narrated from Sharīk fabrications which Sharīk never ever narrated. It is not permissible to record them in books except to apprise people of their falsehood.”<sup>1</sup>

- b. The narration of **Khālīd ibn Ismā‘īl** — from Hishām ibn ‘Urwah — from his father — from ‘Ā’ishah:

أن النبي صلى الله عليه و سلم دخل فرأى كسرة ملقاة فقال يا عائشة أكرمي جوار نعم  
الله فإنها قلما انكشفت عن أهل بيت فكانت فيهم

Rasūlullāh ﷺ saw a thrown piece of bread. He said, “O ‘Ā’ishah! Appreciate the favours of Allah because it is very seldom that it is snatched from a household, except that they possessed it earlier.”

<sup>1</sup> *Mīzān al-‘itidāl* vol. 4 pg. 492.

## Khālid ibn Ismā'īl Abū al-Walīd al-Makhzūmī

Ibn 'Adī says: “Khālid ibn Ismā'īl Abū al-Walīd al-Makhzūmī fabricates ḥadīth upon reliable Muslims.” He then said, “This ḥadīth has been also narrated from al-Zuhrī from 'Urwah from 'Ā'ishah. Al-Walīd ibn Muḥammad al-Mūqirī narrated it from al-Zuhrī and he is worse than Khālid ibn Ismā'īl.”<sup>1</sup>

c. It is reported that Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا said:

رآني رسول الله صلى الله عليه و آله و قد أكلت في اليوم مرتين فقال يا عائشة أما تحبين أن يكون لك ضعل إلا جوفك الأكل في اليوم مرتين من الإسراف و الله لا يحب المسرفين

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw me after I had eaten twice in a day. He said, “O 'Ā'ishah! Do you not desire that you have any work besides your stomach? Eating twice a day is from *al-isrāf* (wastage) and Allah does not love those who waste.”

Imām al-Bayhaqī has recorded this in *Dalā'il al-Nubuwwah* and said, “There is ḍu'f in it.”

This is because Abū 'Abd al-Rahman al-Sulamī and Ibn Lahī'ah are present in the sanad. Coupled with its severe ḍu'f, it contradicts the authentic aḥādīth which mention the scarcity of food in the homes of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.<sup>2</sup>

1 *Al-Kāmil fī al-Du'afā'* vol. 3 pg. 42.

2 Article: *Ummunā 'Ā'ishah Malakat al-'Aḫf of Fadwā al-Ṣādiq Bankīrān* (unpublished article).



## Accusation: Sayyidah ‘Ā’ishah wailed over Abū Bakr

It is reported on the authority of Sa‘īd ibn al-Musayyab رَضِيَ اللهُ عَنْهُ:

لما توفي أبو بكر رحمه الله أقامت عليه عائشة بالنوح فأقبل عمر بن الخطاب حتى قام ببابها فنهاهن عن البكاء على أبي بكر فأبين أن ينتهين فقال عمر لهشام بن الوليد ادخل فأخرج إلي ابنة أبي قحافة أخت أبي بكر فقالت عائشة لهشام حين سمعت ذلك من عمر إني أخرج عليك بيتي فقال عمر لهشام ادخل فقد أذنت لك فدخل هشام فأخرج أم فروة أخت أبي بكر إلى عمر فعلاها بالدرة فضربها ضربات فتفرق النوح حين سمعوا ذلك

When Abū Bakr رَضِيَ اللهُ عَنْهُ passed away, ‘Ā’ishah organised wailers to wail over him. ‘Umar ibn al-Khaṭṭāb came and stood at her door and forbade them from crying over Abū Bakr. However, they refused to stop. Thus, ‘Umar told Hishām ibn al-Walīd, “Enter and remove Abū Quḥāfah’s daughter, Abū Bakr’s sister.” When ‘Ā’ishah heard this from ‘Umar, she said to Hishām, “I forbid you to enter my house.” ‘Umar thus told Hishām, “Enter as she has given you permission.” Accordingly, Hishām entered and took Umm Farwah, Abū Bakr’s sister, to ‘Umar. He took out his whip for her and gave her a few lashes. Hearing this, the wailers dispersed.

### Answer

This narration has a broken chain and is from the *marāsīl* (plural of *mursal*: where one or more links of the chain of narrators have been omitted) of Ibn al-Musayyab, and thus cannot serve as proof. Al-Ṭabarī reported it from Yūsuf ibn ‘Abd al-A‘lā al-Ṣadafī who says: Ibn Wahb informed us saying that Yūnus ibn Yazīd informed them from Ibn Shihāb who said that Sa‘īd ibn al-Musayyab narrated to him.<sup>1</sup>

Sa‘īd ibn al-Musayyab was only born in the second of the Khilāfah of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ, or the fourth year as some have said,<sup>2</sup> and thus did not personally witness this event. Therefore the actual person who related this event is unknown and it thus holds no weight.

1 *Tārīkh al-Ṭabarī* vol. 3 pg. 423.

2 *Siyar A‘lām al-Nubalā’* vol. 4, biography of Sa‘īd ibn al-Musayyab.



## Accusation: The Shī'ah label her as al-mutabarrijah (one who adorns herself when leaving the home)

They use a false ḥadīth as proof alleging that Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا:

بلى يا حميراء قد خالفت أمري أشد الخلاف و ايم الله لتخالفين قولي هذا و لتعصينه و  
لتخرجين متبرجة

Indeed, O Ḥumayrā! You opposed my command in the most awful way. By Allah's oath! You will oppose this command of mine, disobey it, and leave (your home) after adorning yourself.

This ḥadīth is documented in the books *Irshād al-Qulūb* of al-Daylamī and *Kashf al-Yaqīn* of al-Ḥillī.

### Answer

This ḥadīth has no isnād. The book *Irshād al-Qulūb ilā al-Ṣawāb* has been authored by Ḥasan ibn Abī al-Ḥasan al-Daylamī<sup>1</sup> who lived during the eighth century. He is a Shī'ī as clarified by Ismā'īl Bāshā<sup>2</sup> in *Hadyat al-Ārifīn* and *Īdāḥ al-Maknūn*<sup>3</sup>. Most probably he is one of the extremists taking into consideration this narration which is in direct conflict with the Qur'ān and Sunnah by every standard.

The book *Kashf al-Yaqīn* is written by Ibn Muṭahhar al-Ḥillī, Abū Manṣūr al-Ḥasan ibn Yūsuf, the Shī'ī Imāmī. He died in 726 A.H.<sup>4</sup> He is extreme in Shī'ism, and corrupt in belief. Coupled with this, he was devoted to authoring books on the Shī'ī creed.<sup>5</sup>

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1 Ḥasan ibn Muḥammad, Abū Muḥammad al-Daylamī, the Shī'ī orator. *Irshād al-Qulūb* and *Ghurar al-Akhbār wa Durar al-Āthār* are some of his books. (*Hadyat al-Ārifīn* vol. 5 pg. 287)

2 Ismā'īl ibn Muḥammad Amīn ibn Mīr Salīm, al-Bābānī al-Baghdādī. The renowned 'Ālim, Author, Historian, and expert of books and their authors. Some of his books are *Hadyat al-Ārifīn* and *Īdāḥ al-Maknūn fī al-Dhayl 'alā Kashf al-Zunūn*. He passed away in 1339 A.H. (*al-A'lām* vol. 1 pg. 326)

3 *Īdāḥ al-Maknūn fī al-Dhayl 'alā Kashf al-Zunūn* vol. 1 pg. 62.

4 *Īdāḥ al-Maknūn* vol. 1 pg. 10.

5 Among his books are: *al-Tanāsub bayn al-Ash'ariyyah wa al-Sūfiṣṭā'iyyah*, *al-Jawhar al-Naḍīd fī Sharḥ al-Tajrīd fī al-Manṭiq*, *al-Ḥādī 'Ashar fī 'Ilm al-Kalām*, *Mukhtalaf al-Shī'ah fī Aḥkām al-Sharī'ah*, *Minḥāj al-Istiḳāmah fī Ithbāt al-Imāmah* and *al-Dalā'il al-Burhāniyyah fī Taṣḥīḥ al-Ḥaḍrah al-Gharwiyyah*.



## Accusation: Ibn ‘Abbās composed famous couplets condemning Sayyidah ‘Ā’ishah

They are:

تجملت تبغلت و لو عشت تفيلت      لك التسع من الثمن وبالكل تصرفت

You rode a camel, you rode a mule and had you lived longer, you would have ridden an elephant<sup>1</sup>. You have a ninth of eighth and you took everything.<sup>2</sup>

### Answer

These two couplets attempt to portray Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ as one who abhorred and detested Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and is incongruous with the attitude of Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا as reported in ṣaḥīḥ narrations. It is further contradicted by the praise he mentioned in her favour at her demise. He said to her during her final illness:

فأنت بخير إن شاء الله زوجة رسول الله صلى الله عليه وآله وسلم ولم يتزوج بكرا  
غيرك و نزل عذرك من السماء

You are upon goodness, in shā Allāh; [you are] the wife of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he never married a virgin besides you, and your innocence was revealed from the sky.<sup>3</sup>

يا أم المؤمنين إن الله عز وجل قد أعادك من النار كنت أول امرأة نزل عذرها من السماء

O Mother of the Believers! Indeed Allah, the Mighty and Majestic, has saved you from Hell. You are the first woman whose innocence was revealed from the sky.<sup>4</sup>

يا أم المؤمنين تقدمين على فرط صدق على رسول الله صلى الله عليه وسلم وعلى  
أبي بكر

1 You rode a camel, you rode a mule, and had you lived longer, you would have ridden an elephant to wage war and stir up fitnah.

2 *Thumma Ihtadayt* of Muḥammad al-Tījānī pg. 166.

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 4753.

4 *Faḍā’il al-Ṣaḥābah* of Aḥmad vol. 2 pg. 872.

O Mother of the Believers! You are approaching a promising precedent<sup>1</sup> of honour, Rasūlullāh ﷺ and Abū Bakr.<sup>2</sup>

During his debate with the Khawārij whom Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه fought, he protested against them saying:

و أما قولكم قاتل و لم يسب و لم يغنم أفتسبون أمكم عائشة تستحلون منها ما تستحلون من غيرها و هي أمكم فإن قلتم إنا نستحل منها ما نستحل من غيرها فقد كفرتم و إن قلتم ليست بأما فقد كفرتم لأن الله تعالى يقول فأنتم بيت ضلالتين فاتوا منها بمخرج أخرجت من هذه قالوا نعم

With regards to your statement, “He fought them and did not take captives nor took booty;” will you imprison your mother, ‘Ā’ishah? Will you regard her as lawful just like you regard other women as lawful, whereas she is your mother? If you say: we regard her as lawful just like we regard others as lawful; then you have committed kufr. And if you say: she is not our mother; then you have committed kufr because Allah سبحانه وتعالى declares:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

*The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers.*<sup>3</sup>

As a result, you have between two deviances. So make a way out of them. Are you leaving this?”

They replied in the affirmative.<sup>4</sup>

These couplets only serve as proof in the imaginative mind of al-Tījānī.

1 *Al-Farat*: one who goes ahead of the group and prepares for them what they will need. Here it refers to a *mutaqaddim* (precedent) with reward and intercession. (*Muqaddamah Fath al-Bārī* pg. 166)

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3771. Al-‘Aynī says, “Its conformity with the heading is that Ibn ‘Abbās رضي الله عنه unequivocally determined ‘Ā’ishah’s entry into Jannah and this cannot be determined without *tawqīf* (categorical evidence). Hence, this is a great accolade.” (*Umdat al-Qārī* vol. 16 pg. 251)

3 *Sūrah al-Aḥzāb*: 6.

4 *Al-Sunan al-Kubrā* vol. 5 pg. 165 Ḥadīth: 8575; *al-Ṭabarānī* vol. 10 pg. 257 Ḥadīth: 10598; *al-Mustadrak* vol. 2 pg. 164; *Sunan al-Bayhaqī* vol. 8 pg. 179 Ḥadīth: 17186. Ibn Taymiyyah has declared its isnād as *ṣaḥīḥ* in *Minhāj al-Sunnah* vol. 8 pg. 530. Al-Haythamī says in *Majma‘ al-Zawā‘id* vol. 6 pg. 242, “His narrators are the narrators of *al-Ṣaḥīḥ*.” Al-Wādī‘ī has declared it ḥasan in *al-Ṣaḥīḥ al-Musnad* Ḥadīth: 711.

## Commonly raised misconceptions about Sayyidah ‘Ā’ishah

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا  
هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ

*Rather, We dash the truth upon falsehood,  
and it destroys it, and thereupon it departs.  
And for you is destruction from that which  
you describe.<sup>1</sup>*



<sup>1</sup> Sūrah al-Ambiyā': 18.





## Introduction

### Warning against being trapped in the quagmire of misconceptions

Before getting into this discussion, it would be appropriate to define a *shubhah* (misconception).

Al-*shubhah* lexically means:

الالتباس و الاختلاط

Confusion or misunderstanding

شبه عليه الأمر تشبيها

It was confused for him

The plural of it is *shubah* and *shubuhāt*.<sup>1</sup>

The technical meaning is:

التباس الحق بالباطل و اختلاطه حتى لا يتبين

Confusing the truth with falsehood to the extent that the truth is not clear.<sup>2</sup>

Some have said:

هي ما يشبه الثابت و ليس بثابت

It is something that resembles *thābit* (established) but is not *thābit*.<sup>3</sup>

Ibn al-Qayyim has defined it as:

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1 *Tahdhīb al-Lughah* of al-Azharī vol. 6 pg. 59; *Lisān al-‘Arab* vol. 13 pg. 503; *Tāj al-‘Urūs* vol. 36 pg. 411

2 *Al-Ta‘rīfāt* of al-Jurjānī pg. 124; *Anīs al-Fuqahā’* of al-Qūnawī pg. 105; *Mu‘jam Lughat al-Fuqahā’* of Muḥammad Qal‘jī and Ḥāmid Qanībī pg. 257.

3 *Badā’i‘ al-Ṣanā’i‘* of al-Kāsānī vol. 7 pg. 36; *Durar al-Aḥkām* of Mullā Khusrū vol. 2 pg. 64; *al-Durr al-Mukhtār* of Ibn ‘Abidīn vol. 4 pg. 23; *al-Mawsū‘ah al-Fiqhiyyah al-Kuwaytiyyah* vol. 24 pg. 25.

## الشبهة وارد يرد على القلب يحول بينه وبين انكشاف الحق

Al-shubhah: An occurrence that covers the heart which becomes a barrier between it and the manifestation of the truth.<sup>1</sup>

Misconceptions are one of the two types of fitnah which affect the hearts. Two fitnahs affect the heart: the fitnah of *shubhah* (misconception) and the fitnah of *shahwah* (passion). However, the former is more dangerous for when it envelopes the heart, then very seldom anyone is saved from it. It is concerning this that Ibn al-Qayyim says:

القلب يتوارده جيشان من الباطل جيش شهوات الغي و جيش شبهات الباطل فأیما قلب صغا إليها و ركن إليها تشربها و امتلاً بها فينضح لسانه و جوارحه بموجها فإن أشرب شبهات الباطل تفجرت على لسانه الشكوك و الشبهات و الإيرادات فيظن الجاهل أن ذلك لسعة علمه و إنما ذلك من عدم علمه و يقينه

Two armies of falsehood attack the heart, viz. the army of corrupt passions and the army of false misconceptions. To whichever the heart inclines and leans towards, it seizes it and occupies it. Accordingly, his tongue and limbs flow according to its demands. If it is occupied by false misconceptions, then doubts, misunderstandings, and objections flow from his tongue making the ignorant person think that this is due to his vast knowledge whereas this is due to his lack of knowledge and conviction.<sup>2</sup>

He also says:

قال لي شيخ الإسلام و قد جعلت أورد عليه إيرادا بعد أيراد لا تجعل قلبك للإيرادات و الشبهات مثل السفنجة فيتشربها فلا ينضح إلا بها و لكن اجعله كالزجاجة المصمتة تمر الشبهات بظاهرها و لا تستقر فيها فيراها بصفائه و يدفعها بصلابته و إلا فإذا أشربت قلبك كل شبهة تمر عليها صار مقرا للشبهات أو كما قال فما أعلم أني انتفعت بوصية في دفع الشبهات كانتفاعي بذلك

Ibn Taymiyyah said to me after I began posing objection after objection to him, “Do not make your heart like a sponge for objections and misconceptions that

1 *Miftāḥ Dār al-Sa‘ādah* of Ibn al-Qayyim vol. 1 pg. 140.

2 *Miftāḥ Dār al-Sa‘ādah* vol. 1 pg. 140.

absorbs them and only releases them. Rather, make it like a solid glass, which allows doubts to pass by its exterior, but they do not remain in its interior. So you can see it with its clarity and remove it with its firmness. Otherwise, if your heart absorbs every doubt that passes it, it will become a station for misconceptions;” or so he said. I do not know if I benefitted from any advice in removing doubts the way I benefitted from this.<sup>1</sup>

This is the dangerous degree of misconception. Accordingly, our predecessors made a concerted effort to remain far from them and from gatherings which create such doubts. It appears in the book *al-Sunnah* of ‘Abd Allah ibn Aḥmad:

دخل رجلان من أصحاب الأهواء على محمد بن سيرين فقالا يا أبا بكر نحدثك بحديث قال لا قالاً فنقرأ عليك آية من كتاب الله عز وجل قال لا لتقومان عني أو لأقوم من قال فقام الرجلان فخرجا فقال بعض القوم يا أبا بكر ما كان عليك أن يقرأ آية من كتاب الله عز وجل فقال محمد بن سيرين إني خشيت أن يقرأ آية علي فيحرفانها فيقر ذلك في قلبي

Two men with deviated ideologies entered the presence of Muḥammad ibn Sīrīn.

They said, “O Abū Bakr, may we narrate to you a ḥadīth?”

He said, “No.”

“Then allow us to recite a verse of the book of Allah, the Mighty and Majestic,” they submitted.

“No,” he retorted, “either you leave my presence or I will definitely leave.”

The men thus stood up and left.

Someone enquired, “O Abū Bakr, what was wrong with them reciting a verse of the Book of Allah, the Mighty and Majestic.”

Muḥammad ibn Sīrīn explained, “I feared that they will recite a verse to me and distort it, and it will be fixed in my heart like that.”<sup>2</sup>

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1 Ibid.

2 *Al-Sunnah* vol. 1 pg. 133; *al-Qadr* of al-Faryābī pg. 215.

Therefore, it is mandatory upon every Muslim to protect his dīn from doubts. He should not listen to them nor should he sit in gatherings where they are mentioned. We have been commanded to abstain from places of fitnah, especially the fitnah of misconceptions as it is a thief [of our belief].

The enemies exhaust themselves day and night to plan and plot against this dīn and its adherents. One of their sinister plots is inventing doubts in order to trap Muslims who are weak in knowledge and insight. The reason behind doubts are two: lack of knowledge or deficiency of insight. The one who is grounded in knowledge and has insight is saved from doubts.

The Rawāfiḍ are notorious for creating misconceptions and are masters in this field. They invent baseless allegations against the noble Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Their special focus has been on the Ummahāt al-Mu'minīn, especially Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا. They have dug up many misconceptions about her and have levelled numerous allegations against her pure personality. Nonetheless, the 'Ulamā' of the Ahl al-Sunnah are on guard. They recognise their plots and reveal their schemes. There is no misconception, big or small, except that the Ahl al-Sunnah have dealt with it by answering it and proving its falsehood.

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ  
الْكَافِرُونَ

*They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.*

In the upcoming pages, there will be a presentation of famous misconceptions coupled with an answer to them and an explanation of their falsehood and baselessness.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ ۚ وَلَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ

*Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction from that which you describe.<sup>1</sup>*

1 Sūrah al-Ambiyā": 18.

## Misconceptions about Sayyidah ‘Ā’ishah linked to Rasūlullāh ﷺ

### Misconception: Sayyidah ‘Ā’ishah behaved inappropriately towards Rasūlullāh ﷺ

The Rawāfiḍ believe that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا would ill-treat Rasūlullāh ﷺ.

Al-Tījānī says:

وقد أساءت عائشة إلى رسول الله كثيرا وجرعته الغصص و لكن النبي رؤوف رحيم و أخلاقه عالية و صبره عميق و كان كثيرا ما يقول لها ألبسك شيطانك يا عائشة و كثيرا ما كان يأسى لتهديد الله لها

‘Ā’ishah on numerous occasions behaved nasty towards Rasūlullāh ﷺ and caused him mortal distress. However, Nabī ﷺ is compassionate and merciful. His character is lofty and his patience is deep. He would often tell her, “Has your devil possessed you, O ‘Ā’ishah?” he would also be distressed at many occasions over Allah’s reprimanding her.<sup>1</sup>

### Answer

As for his statement:

‘Ā’ishah on numerous occasions behaved nasty towards Rasūlullāh ﷺ

This is a blatant lie as proven in the books of the Ahl al-Sunnah. They highlight that Sayyidah ‘Ā’ishah was the most beloved person to Rasūlullāh ﷺ.<sup>2</sup> People would not send gifts to him except when he was at Sayyidah ‘Ā’ishah’s رَضِيَ اللهُ عَنْهَا home.<sup>3</sup> She was the only wife to enjoy two nights with Rasūlullāh ﷺ to the exclusion of all the other wives.

With regards to the books of the Shī‘ah, they are unreliable. There are replete with lies. The most suitable example of their abundance of lies is this book and its like by authors like al-Tījānī, etc. Similarly, his claim:

1 *Fas’alū Ahl al-Dhikr* of Muḥammad al-Tījānī pg. 75.

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3462; *Ṣaḥīḥ Muslim* Ḥadīth: 2384.

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 2581; *Ṣaḥīḥ Muslim* Ḥadīth: 2441.

He would say to her many a time, “Has your devil possessed you O ‘Ā’ishah?”  
He would also be distressed at many occasions over Allah’s reprimanding her.

These too are nothing but lies which he is not ashamed of saying.<sup>1</sup>

This statement of al-Tījānī is indication to a ḥadīth which appears in *Ṣaḥīḥ Muslim* from ‘Urwah ibn al-Zubayr رَضِيَ اللهُ عَنْهُمُ who narrates that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, the wife of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, informed him:

أن رسول الله صلى الله عليه وسلم خرج من عندها ليلا قالت فغرت عليه فجاء فرأى ما أصنع فقال ما لك يا عائشة أغرت فقلت و ما لي لا يغار مثلي على مثلك فقال رسول الله صلى الله عليه وسلم أقد جاءك شيطانك قالت يا رسول الله أو معي شيطان قال نعم قلت و مع كل إنسان قال نعم قلت و معك يا رسول الله قال نعم و لكن ربي أعانني عليه حتى أسلم

One night, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left her house. She says, “Jealousy over him seized me. He came and noticed what I was doing so he asked, ‘What is the matter, O ‘Ā’ishah? Are you jealous?’ I said, ‘Why should someone like me not be jealous over someone like you.’ Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘Has your shayṭān come to you?’ I said surprisingly, ‘O Messenger of Allah, do I have a shayṭān?’ ‘Yes,’ he replied, ‘and everyone has.’ I inquired, ‘and also you, O Messenger of Allah?’ He explained, ‘Yes. However my Rabb has assisted me over him until he accepted Islam.’”<sup>2</sup>

This ḥadīth has come with many different wordings, majority of which are not ṣaḥīḥ.<sup>3</sup>

The context of the ḥadīth rejects it being used as a criticism against Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا since it deals with having jealousy over Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and not intentionally harming him as al-Tījānī falsely asserts.

Maḥmūd Shalbī states:

1 *Kashf al-Jānī Muḥammad al-Tījānī* of ‘Uthmān al-Khamīs pg. 131.

2 *Ṣaḥīḥ Muslim Ḥadīth*: 2815.

3 *‘Ilal al-Dāraquṭnī* vol. 14 pg. 414; *al-Talkhīṣ* of Ibn Ḥajar vol. 1 pg. 338.

بل إن هذه الغيرة نابعة من شدة حبها لرسول الله صلى الله عليه و سلم فإنها لا تتصور أن يزاحمها في حبه أحد من النساء

In fact, this jealousy stems from her intense love for Rasūlullāh ﷺ. She could not imagine any woman challenging with her in his love.<sup>1</sup>

‘Ā’ishah bint al-Shāṭi’ pronounces:

و عائشة رضي الله عنها لا ندعي تجردها من البشرية و ترفعها عن فطرة الأنثى فهي كغيرها من النساء في ذلك و غيرتها رضي الله عنها لم تكن لتتغلغل في أعماقها بل كانت تقف عند الحدود التي تقضي بها قواعد الدين و العدل و لعل ما يبين لنا ذلك ما روي من صور الوفاق الرائع بين الضرائر و تفانيهن في إرضاء زوجهن رسول الله صلى الله عليه و سلم

We do not claim ‘Ā’ishah’s dispossession of human nature and her exemption from the intrinsic temperament of women. She is just like other women in this regard. Her jealousy was not immersed to its depths. Rather, it would cease at the limits demanded by the principles of religion and justice. Probably, what clarifies this for us are the narrations of incidents of splendid compatibility between co-wives and their self-sacrifice in pleasing their husband, Rasūlullāh

<sup>2</sup> ﷺ

1 *Ḥayāt ‘Ā’ishah Umm al-Mu’minīn* of Maḥmūd Shalbī pg. 406.

2 *Tarājim Sayyidāt Bayt al-Nubuwwah* of ‘Ā’ishah Bint al-Shāṭi’ pg. 292.

## Misconception: Sayyidah ‘Ā’ishah disrespected Rasūlullāh ﷺ when she said to him, “By Allah, it seems like your Rabb hastens towards fulfilling your desires.”

The Rawāfiḍ claim that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا would behave disrespectfully towards Rasūlullāh ﷺ and that the following statement is an example of this disrespect:

ما أرى ربك إلا يسارع في هواك

By Allah, It seems like your Rabb hastens towards fulfilling your desires

Al-Shī’ī al-‘Askarī writes a footnote on this saying:

إن في هذا القول طعنا بمنشأ الوحي إذ إن منشأ هوى نفس الرسول صلى الله عليه وآله معاذ الله بل و طعن في منزلة الوحي تعالى شأنه عن ذلك

This statement is a disparagement of the objective of revelation for it suggests that its objective is fulfilling Rasūlullāh’s ﷺ desires. May Allah forbid! In fact, this is a criticism of the pedestal of revelation. His reputation is above this criticism.<sup>1</sup>

### Answer

The narration in its entirety is as follows:

كنت أغار من اللاتي وهبن أنفسهن لرسول الله صلى الله عليه وسلم فقلت أتهب المرأة نفسها فلما أنزل الله تعالى تُرْجِي مَنْ تَشَاءُ مِنْهُمْ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ ۗ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ قَلْتَ مَا أرى ربك إلا يسارع في هواك

I would feel ashamed over those women who gifted themselves to Rasūlullāh ﷺ so I said, “Does a woman gift herself?”

When Allah ﷻ revealed:

<sup>1</sup> *Aḥādīth Umm al-Mu’minīn ‘Ā’ishah* pg. 50.



You, [O Muḥammad], may put aside whom you will of them or take to yourself whom you will. And any that you desire of those [wives] from whom you had [temporarily] separated - there is no blame upon you [in returning her].<sup>1</sup>

I said, “It seems that your Rabb hastens towards fulfilling your desires.”<sup>2</sup>

There are two explanations for this:

**Firstly**, it is imperative to realise that criticising the character of our mother Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is in reality criticising Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. She was the most beloved to him, and most certainly this love was primarily due to her religiousness and character. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ directed the Muslims to love for Allah’s sake and hate for Allah’s sake. He would be the first to practice this. So had she possessed bad character—as the Shī‘ah claim—he would have hated her and not loved her. Moreover, how could she have these evil attributes when Allah سُبْحَانَهُ وَتَعَالَى has declared her as Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ zawj (wife)? The word *al-zawj* demonstrates similarity and closeness.

Ibn Manzūr says:

ازدوج الكلام و تزواج أشبه بعضه بعضا في السجع و الوزن

The speech resembled and were alike, i.e. some bore a resemblance to others in rhythm and measure.

Al-Zujāj says regarding Allah’s statement:

احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ

[The angels will be ordered], “Gather those who committed wrong, their kinds...”<sup>3</sup>

معناه و نظراءهم و ضرباءهم تقول عندي من هذا أزواج أي أمثال

Its meaning is their like and kind. You say, “I have *azwāj* of this, i.e. kinds.”<sup>4</sup>

1 Sūrah al-Aḥzāb: 51.

2 Ṣaḥīḥ al-Bukhārī Ḥadīth: 4788; Ṣaḥīḥ Muslim Ḥadīth: 1464.

3 Sūrah al-Ṣāffāt: 22.

4 *Lisān al-‘Arab* vol. 2 pg. 293.

Allah ﷻ never ever referred to the wife of Sayyidunā Nūḥ عَلَيْهِ السَّلَامُ or the wife of Sayyidunā Lūṭ عَلَيْهِ السَّلَامُ with the word *zawjah* (wife). [Allah ﷻ used the word *imra'ah* instead to refer to them which can be loosely translated as woman.]

Moreover, these people are ignorant or oblivious of the fact that a loving couple have such openness and compassion in their marriage which allows each of them to tolerate from the other that which would not be tolerated from others. Therefore, the correct approach with regards to such situations is to study the attitude and actions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in dealing with the matter at hand. If the action or statement was a sin, then Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would be the last person to remain silent. He is the same individual who tore the veil which Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا had hung over her wall, since there were pictures of animate objects on it. He prevented her from back-biting, etc. Therefore, when Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ approves of these statements or actions, or does not rebuke them for the least, this shows the permissibility of the same and that it is not in polarity with good character.

If only people been had been innocent from passions and prejudice, you would not have found a trace of such ludicrous misconceptions and doubts. However, sadly, the reality is the very opposite. And help is sought from Allah upon what they plan!

**Secondly**, there is no scope to condemn our mother ‘Ā’ishah رَضِيَ اللهُ عَنْهَا in her statement. She did not say that the only objective of revelation is fulfilling Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ desire, nor did she criticise the station of revelation as al-‘Askarī alleges. Rather, she affirms that revelation comes from Allah, the Almighty, and adds that Allah, the Mighty and Majestic, loves that which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ loves coupled with her firm conviction that revelation is true and that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is only fond of the truth.

Furthermore, the word *hawā* (desires) has not been condemned absolutely. Supporting this, it appears in the ḥadīth:

لا يؤمن أحدكم حتى يكون هواه تبعا لما جئت به

None of you believes until his desires is subservient to what I have brought.<sup>1</sup>

1 *Al-Sunnah* vol. 1 pg. 12 Ḥadīth: 15; *Tārīkh Baghdād* vol. 4 pg. 368 – The ḥadīth of ‘Abd Allah ibn ‘Amr رَضِيَ اللهُ عَنْهُ. Ibn Bāz says in *Sharḥ Kitāb al-Tawḥīd* pg. 264, “Some ‘Ulamā’ have categorised this ḥadīth as ḍa’īf. However, its meaning is correct.” Al-Albānī declared its isnād as ḍa’īf in *Kitāb al-Sunnah* Ḥadīth: 15. Ibn ‘Uthaymīn says in his *Majmū‘ Fatāwā* vol. 10 pg. 757, “Its meaning is correct.”

It appears in *Lisān al-‘Arab*:

و هوى النفس أرادتها

The desire of the self is its intention.

He also says:

ما هوي أي ما أحب

He did not have desire, i.e. he did not fancy.

He also clarifies:

و متى تكلم بالهوى مطلقا لم يكن إلا مذموما حتى ينعت بما يخرج معناه

When the word *hawā* is said unqualified, it is only reprehensible; except if the context suggests another meaning.<sup>1</sup>

Is there anything present in the context here to extricate it from its reprehensible meaning greater than its attribution to Rasūlullāh ﷺ?

وقد يقال المذموم هو الهوى الخالي عن الهدى لقوله تعالى وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ  
بِغَيْرِ هُدًى مِّنَ اللَّهِ وَاللَّهُ تَعَالَىٰ أَعْلَمُ فَلْيَتَأَمَّلْ

It is said: reprehensible is that *hawā* which is devoid of *hudā* (guidance) following Allah’s ﷻ statement:

*And who is more astray than one who follows his desire without guidance from Allah?*<sup>2</sup>

And Allah ﷻ knows best. So ponder!<sup>3</sup>

In the same light is Sayyidunā ‘Umar’s ﷺ statement in the incident of consultation regarding the captives of Badr:

1 *Lisān al-‘Arab* vol. 15 pg. 371 – 372.

2 Sūrah al-Qaṣaṣ: 50.

3 *Ḥāshiyat al-Sanadī ‘alā Sunan al-Nasa’ī* vol. 6 pg. 54.

فهوي رسول الله صلى الله عليه و سلم ما قال أبو بكر و لم يهو ما قلت

Rasūlullāh ﷺ preferred the view of Abū Bakr, and did not prefer mines.<sup>1</sup>

In this ḥadīth, the word *hawā* is used to refer to praiseworthy preference.

Ibn Ḥajar explains:

ما أرى ربك إلا يسارع في هواك أي ما أرى الله إلا موجدا لما تريد بلا تأخير منزلا لما  
تحب و تختار

It seems like your Rabb hastens to fulfil your desires, i.e. I see that Allah brings into existence that which you want without delay and reveals that which you love and prefer.<sup>2</sup>

Al-Nawawī elucidates:

معناه يخفف عنك و يوسع عليك في الأمور و لهذا خيرك

Its meaning is: He eases [matters] for you and is generous towards you in matters. For this reason, he has given you the choice.<sup>3</sup>

Therefore, this is praise for Rasūlullāh ﷺ in reality.

We should clarify that it was more appropriate to say: *fī marḍātik* (your wishes) instead of *hawāk* (your desires). Nevertheless, this word is the result of coquettishness and possessiveness. And possessiveness sanctions the usage of such a word as Ibn Ḥajar reports from al-Qurṭubī.<sup>4,5</sup>

1 *Ṣaḥīḥ Muslim Ḥadīth*: 1763.

2 *Faṭḥ al-Bārī* vol. 8 pg. 526.

3 *Sharḥ Muslim* vol. 10 pg. 50.

4 Aḥmad ibn ʿUmar ibn Ibrāhīm, Abū al-ʿAbbās al-Qurṭubī. The Mālikī Faqīh, Muḥaddith, and Mudarris (tutor) of al-Iskandariyyah. He was born in 578 A.H. and passed away in 656 A.H. He is one of the senior Aʿimmah. Amongst his books is *al-Muḥim fī Sharḥ Mukhtaṣar Muslim*. He condensed *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ al-Muslim*. (*al-Bidāyah wa al-Nihāyah* vol. 13 pg. 213; *Shadharāt al-Dhahab* vol. 5 pg. 272)

5 *Faṭḥ al-Bārī* vol. 9 pg. 165.

The strongest proof that such words are excused is that Rasūlullāh ﷺ did not admonish, nor got angry over them. Had he acted in this way, she would have definitely mentioned it just as she mentioned his anger upon her when she veiled the wall with a drape which had animate pictures on it, and other similar instances.

It is possible to say: This statement is an inference to her discarding her discouragement and deterrence after she realised that Allah ﷻ hastens to fulfil Rasūlullāh's ﷺ wishes. In other words: I would discourage women from doing this. However, when I saw that Allah ﷻ hastens to fulfil Rasūlullāh's ﷺ wishes, I abandoned this since this would offend his wishes.<sup>1</sup>

### Misconception: Sayyidah 'Ā'ishah divulged Rasūlullāh's ﷺ secret

The Rawāfiḍ have documented their books<sup>2</sup> this scathing allegation against Sayyidah 'Ā'ishah and Ḥaḥḥah رَضِيَ اللهُ عَنْهُمَا that they divulged Rasūlullāh's ﷺ secret of the wilāyah of Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ. And following this, they have declared them as disbelievers.

Allah ﷻ declares:

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا تَبَيَّنَ لَهُ وَأُظْهِرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ ۗ فَلَمَّا تَبَيَّنَ لَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا ۗ قَالَ تَبَيَّنَ الْعَلِيمُ الْخَبِيرُ (٣) إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۗ وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ ۗ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ (٤)

And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted." If you two [wives] repent to Allah, [it is best], for your hearts have deviated. But if you cooperate against him - then

1 Ḥāshiyat al-Sanadī 'alā Sunan al-Nasa'ī vol. 6 pg. 54.

2 Minhāj al-Karāmah pg. 75; Mukhtaṣar al-Tuḥfah al-Ithnā 'Ashariyyah of Shāh 'Abd al-'Azīz al-Dahlawī pg. 269.

indeed Allah is his protector, and Jibrīl and the righteous of the believers and the angels, moreover, are [his] assistants.<sup>1</sup>

They believe that these verses point out the deviation of their hearts, their renouncing Islam, and their kufr due to their crime of disclosing the secret. Some say it was the khilāfah of Abū Bakr while others say it was that ‘Alī is the Waṣī.

When this is the deplorable condition of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا in your sight, then why did you not protect yourselves from contradiction when fabricating tales? You allege that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ whispered to Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا this secret upon which rests the foundation of your belief system, i.e. the Imāmah of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. This shows that she enjoyed the closest proximity to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ since a person only entrust his secret to someone very close to his heart and soul. It appears in proverbial wise words:

سرك دمك فانظر أين تريقه

Your secret is your blood. So see where you spill it.

And this is such a significant secret since the validity of a man’s īmān lies upon it according to your belief.

So if Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is sinful in this situation as your fabricated narrations suggest, due to your malice and dislike for her, then why did Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ confide in her? Do you know something about her which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was ignorant of? So indirectly you claim to have deeper knowledge, further insight, and a more comprehensive realisation of her qualities than the Infallible who receives revelation from the Knower of the Unseen, the Acquainted.

Furthermore, if the secret was a prophecy of Sayyidunā Abū Bakr’s and ‘Umar’s رَضِيَ اللهُ عَنْهُمَا khilāfah, then you have abolished your religion and you have passed judgement of the waywardness and open deviation of all the scholars and adherents of this crooked creed. All of them hide behind the claim that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ is Imām and Waṣī and that this declaration is emphatically mentioned in the Qur’ān—which you consider interpolated—and the aḥādīth which you have fabricated.

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1 Sūrah al-Taḥrīm: 3 – 4.

Either you acknowledge the authenticity of this which will result in the total obliteration of Shī'ism and the destruction of its basis, or you acknowledge its falsehood which will result in attesting to the integrity of Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا and accepting the pristine truth which has no crookedness; the same truth the noble Ahl al-Sunnah observe.

The Shī'ah have startling contradictions among themselves with regards to what the secret was and who disclosed it.

The cream of their Mufassirīn, al-Qummī and those of his ilk allege that the secret was Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ assuming khilāfah and Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ after him and the one who divulged it was Sayyidah Ḥafṣah رَضِيَ اللهُ عَنْهَا.<sup>1</sup>

While others like al-Fayḍ al-Kāshānī<sup>2</sup>, Nūr Allah al-Shūstarī, Ṣadr al-Dīn al-Shīrāzī al-Ḥusaynī<sup>3</sup> and those of their ilk say that the secret was 'Alī's waṣiyyah and the one who divulged it was Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا.<sup>4</sup>

They climax their great fabrication by asserting that Sayyidunā Abū Bakr and 'Umar along with their daughters رَضِيَ اللهُ عَنْهُ cooperated, and poisoned Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ after learning of this secret.<sup>5</sup>

They feel that Allah's سُبْحَانَہُ وَتَعَالَى statement:

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1 *Tafsīr al-Qummī* vol. 2 pg. 375 – 376; *Tafsīr al-Ṣāfi* vol. 2 pg. 716 – 717; *al-Anwār al-Nu'māniyyah* of al-Jazā'irī vol. 4 pg. 336 – 337.

2 Muḥsin ibn Murtaḍā ibn Fayḍ Allah Maḥmūd al-Kāshī. It is said: His name is Muḥsin ibn Muḥammad, it is said: Muḥammad ibn Muḥsin. His affiliation has come as al-Kāshānī and al-Qāshānī. He is one of the Shī'ī Mufassirīn. He was born in 1008 A.H. He read the books of Abū Ḥamid al-Ghazālī, the Ṣūfī, and was affected by them and follows his methodology a great deal. *Al-Ṣāfi* is one of his books in tafsīr. He died in 1090 A.H. (*al-A'lām* vol. 5 pg. 290)

3 'Alī ibn Aḥmad ibn Muḥammad al-Ḥusaynī, commonly known as 'Alī Khān ibn Mīrzā Aḥmad better known as Ibn Ma'ṣūm. Originally from Shīrāz. He was proficient in literacy, poetry, and biographies. His is a Shī'ī and Imāmī. He was born in al-Ḥijāz in 1052 A.H. and stayed for a long period in India. Some of his books are: *Salāfat al-'Aṣr fī Maḥāsīn A'yān al-'Aṣr* and *al-Darajāt al-Rafī'ah fī Ṭabaqāt al-Imāmiyyah min al-Shī'ah*. He died in Shīrāz in 1119 A.H. (*al-A'lām* vol. 3 pg. 279)

4 *Iḥqāq al-Ḥaqq* pg. 307; *Ilm al-Yaqīn* of al-Kāshānī vol. 2 pg. 637 – 639; *al-Darajāt al-Rafī'ah* of al-Shīrāzī pg. 296 – 297.

5 *Tafsīr al-'Ayyāshī* vol. 1 pg. 200; *Bihār al-Anwār* vol. 8 pg. 6; *Tafsīr al-Ṣāfi* vol. 1 pg. 305.

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ  
وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

*If you two [wives] repent to Allah, [it is best], for your hearts have deviated. But if you cooperate against him - then indeed Allah is his protector, and Jibrīl and the righteous of the believers and the angels, moreover, are [his] assistants.<sup>1</sup>*

Means that they turned away from īmān towards kufr. They report this narration as al-Bayādī<sup>2</sup> asserts from Ḥusayn ibn ‘Alawān and al-Daylamī from al-Ṣādiq رَضِيَ اللَّهُ عَنْهُ who says regarding Allah’s statement:

وَإِذْ أَسْرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا هِيَ حَفْصَةُ قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ كَفَرَتْ فِي قَوْلِهَا مَنْ أَنْبَأَكَ هَذَا وَقَالَ اللَّهُ فِيهَا وَفِي أُخْتِهَا إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا أَي زَاغَتْ وَالزِّيغُ الْكُفْرُ

*And [remember] when the Prophet confided to one of his wives a statement i.e. Ḥafṣah. Al-Ṣādiq رَضِيَ اللَّهُ عَنْهُ says: “She committed kufr when she questioned, ‘Who told you this?’ Allah said regarding her and her counterpart: If you two [wives] repent to Allah, [it is best], for your hearts have strayed i.e. deviated and deviation is kufr.*

It appears in a narration:

أَنَّهُ أَعْلَمَ حَفْصَةَ أَنَّ أَبَاهَا وَأَبَا بَكْرٍ يَلِيَانِ الْأَمْرَ فَأَفْشَتْ إِلَى عَائِشَةَ فَأَفْشَتْ إِلَى أَبِيهَا فَأَفْشَى إِلَى صَاحِبِهِ فَاجْتَمَعَا عَلَى أَنْ يَسْتَعْجِلَا ذَلِكَ يَسْقِينَهُ سَمَا فَلَمَّا أَخْبَرَهُ اللَّهُ بِفَعْلِهِمَا هَمَّ بِقَتْلِهِمَا فَحَلَفَا لَهُ أَنَّهُمَا لَمْ يَفْعَلَا فَنَزَلَ يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ <sup>٤</sup> إِنَّمَا تُجْرَوْنَ مَا كُنتُمْ تَعْمَلُونَ

He informed Ḥafṣah that her father and Abū Bakr will assume khilāfah. She disclosed the secret to ‘Ā’ishah, who in turn disclosed it to her father, who in turn disclosed it to his friend. The two agreed to hasten the matter by poisoning

1 Sūrah al-Taḥrīm: 4.

2 Abū Muḥammad ‘Alī ibn Muḥammad ibn Yūnus al-Bayādī al-‘Āmilī al-Nabāṭī al-‘Anfajūrī. His is Shīrī from the people of al-Nabṭiyyah of Jabal ‘Āmil. He was born in 791 A.H. One of his most famous books is *al-Ṣirāṭ al-Mustaqīm ilā Mustaḥiqqī al-Taqdīm* to establish the Imāmah of their twelve A’immah and *Muntahā al-Sūl fī Sharḥ al-Fuṣūl*. He died in 877 A.H. (*Mu’jam A’lām Jabal ‘Āmil of ‘Alī Dāwūd Jābir* vol. 3 pg. 320; al-A’lām vol. 5 pg. 34)



him. When Allah informed him of their plan, he intended to execute them, but they swore on oath that they did not do so.<sup>1</sup> Consequently, the verse was revealed:

*O you who have disbelieved, make no excuses that Day. You will only be recompensed for what you used to do.*<sup>2</sup>

In this way, the Shī'ah wish to strip our Mother of her īmān. They accuse her of flagrant kufr, relying on narrations which have no basis.

The one who studies the books of men of knowledge and ṣaḥīḥ aḥādīth will find that the matter is nothing more than a feminine weakness. When possessiveness or jealousy grips the heart of a woman out of love for her husband, it forces her to do something, the opposite of which would have been better. Especially when dealing with Rasūlullāh ﷺ, since reverence and deference for him is mandatory. Similarly, fulfilling his rights as is ought to be fulfilled and abstaining from what displeases him is necessary.

Al-Bukhārī and Muslim have narrated the incident of the secret from Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا thus:

إن النبي صلى الله عليه وسلم كان يمكث عند زينب بنت جحش و يشرب عندها عسلا فتواصيت أنا و حفصة أن أيتنا دخل عليها النبي صلى الله عليه وسلم فلتقل إني أجد منك ريح مغاير أكلت مغاير فدخل على إحدهما فقالت له ذلك فقال لا بل شربت عسلا عند زينب بنت جحش و لن أعود له فنزلت يا أيها النبي لم تحرم ما أحل الله لك <sup>ط</sup> تبتغي مرضات أزواجك <sup>ع</sup> والله غفور رحيم <sup>ط</sup> إلى إن تئوبا إلى الله فقد صغت قلوبكما <sup>ط</sup> وإن تظاهرا عليه فإن الله هو مولاه و جبريل و صالح المؤمنين <sup>ط</sup> و الملائكة بعد ذلك ظهیر لعائشة و حفصة و إذ أسر النبي إلى بعض أزواجه حديثا فلما نبات به و أظهره الله عليه عرف بعضه و أعرض عن بعض <sup>ط</sup> فلما نباتها به قالت من أنباك هذا <sup>ط</sup> قال نبأني العليم الخبير لقوله بل شربت عسلا

Nabī ﷺ would stay at the house of Zaynab bint Jaḥsh and drink honey by her. Ḥafṣah and I devised a plan that whoever's home Nabī ﷺ enters,

1 Al-Şirāṭ al-Mustaqīm vol. 3 pg. 168 (fabrication in the name of Ja'far al-Şādiq رَضِيَ اللهُ عَنْهُ)

2 Surah al-Taḥrīm: 7.

she should tell him, “I get the smell of maghāfir from you. You ate maghāfir?” He thus entered upon one of them so she told him this. He countered, “No. Rather I drank honey at Zaynab bint Jaḥsh’s house. But I will never do it again” Consequently, the following was revealed:

*O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful<sup>1</sup>*

Until:

*If you two [wives] repent to Allah, [it is best], for your hearts have deviated. But if you cooperate against him - then indeed Allah is his protector, and Jibrīl and the righteous of the believers and the angels, moreover, are [his] assistants<sup>2</sup> i.e. ‘Ā’ishah and Ḥafṣah.*

*And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, “Who told you this?” He said, “I was informed by the Knowing, the Acquainted<sup>3</sup>.” For his statement: Rather, I drank honey.<sup>4</sup>*

Regarding the *sabab al-nuzūl* of these verses, there is one incident that is more common than the honey narration. It is that Nabī ﷺ prohibited his slave-girl Māriyah al-Qibṭiyyah upon himself and entrusted this to Sayyidah Ḥafṣah رَضِيَ اللهُ عَنْهَا. She was so elated that she conveyed the good news to Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and went in opposition to Rasūlullāh’s ﷺ request of concealing the secret.

Ḥāfiẓ Ibn Ḥajar, while mentioning the reason for Rasūlullāh ﷺ separating from his wives and after quoting all the different views in this regard, states:

و الراجح من الأقوال كلها قصة مارية لاختصاص عائشة و حفصة بها بخلاف العسل  
فإنه اجتمع فيه جماعة منهن

1 Sūrah al-Taḥrīm: 1.

2 Sūrah al-Taḥrīm: 4.

3 Sūrah al-Taḥrīm: 3.

4 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 5267; *Ṣaḥīḥ Muslim* Ḥadīth: 1474.

The most preferred view of all is the incident of Māriyah since only ‘Ā’ishah and Ḥaḥḥah are involved unlike the honey incident wherein a group of them are involved.<sup>1</sup>

At another place, after indicating to the ḥadīth of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا wherein she mentions that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prohibited consuming honey upon himself due to his aversion to a reprehensible odour emitting from his mouth, he states:

و وقع عند سعيد بن منصور بإسناد صحيح إلى مسروق قال حلف رسول الله صلى الله عليه وسلم عليه و سلم لحفصة لا يقرب أمته و قال هي علي حرام فنزلت الكفارة ليمينه و أمر أن لا يحرم ما أحل الله

Sa’īd ibn Manṣūr reports with a ṣaḥīḥ isnād to Masrūq who says, “Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took an oath in front of Ḥaḥḥah that he will not have relations with his slave girl saying, ‘She is ḥaram upon me.’ Subsequently, the kaffārah for an oath was revealed and he was commanded not to prohibit that which Allah permitted.”<sup>2</sup>

Al-Ḍiyā’ documents in *al-Mukhtārah* of the *Musnad* of al-Haytham ibn Kulayb from the ṭarīq of Jarīr ibn Ḥāzim from Ayyūb from Nāfi’ from Ibn ‘Umar from ‘Umar who says:

قال رسول الله صلى الله عليه وسلم لا تخبري أحدا أن أم إبراهيم علي حرام قال فلم يقربها حتى أخبرت عائشة فأنزل الله قد فرض الله لكم تحلة أيمانكم

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told Ḥaḥḥah, “Do not inform anyone that Umm Ibrāhīm is ḥarām upon me.” He did not go close to her until she informed ‘Ā’ishah. Consequently, Allah revealed,

*Allah has already ordained for you [Muslims] the dissolution of your oaths.*<sup>3,4</sup>

1 *Faḥ al-Bārī* vol. 9 pg. 290.

2 *Al-Bayhaqī* from the chain ṭarīq of Sa’īd ibn Manṣūr vol. 7 pg. 353 Ḥadīth: 15474. Ibn Ḥajar says in *Faḥ al-Bārī* vol. 8 pg. 525, “His isnād is ṣaḥīḥ. This incident appears as *mudraj* (addition by a narrator) by Ibn Ishāq in the narration of Ibn ‘Abbās from ‘Umar رَضِيَ اللهُ عَنْهُ.”

3 *Sūrah al-Taḥrīm*: 2.

4 *Al-Aḥādīth al-Mukhtārah* Ḥadīth: 189. Ibn Kathīr categorises his isnād as ṣaḥīḥ in *Tafsīr al-Qur’ān* vol. 8 pg. 186. Ibn Ḥajar says in *Faḥ al-Bārī* vol. 8 pg. 525, “It has many chains which strengthen each other.”

He then brought many chains and terminated the discussion by saying:

و هذه طرق يقوي بعضها بعضا فيحتمل أن تكون الآية نزلت في السببين معا

These chains strengthen one another. Hence, probably the verse was revealed concerning both incidents.<sup>1</sup>

These narrations clarify the original matter which is pure from the shadow of deviation the Shī'ah claim. It clearly states that the spark that ignited this was a wife's jealousy over her husband. This is the practice of wives among themselves. Jealousy forces some of them to behave inappropriately and abandon that which is suitable.

The two wives were jealous. Hence, they worked as a team and planned that whoever's house Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ enters, she should question him, "You have the smell of maghāfir, did you eat maghāfir<sup>2</sup>?" Upon this, Allah سُبحانه وتعالى revealed the verses to admonish them from acting in this manner and inviting them to repent from it since it was inappropriate behaviour towards Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Their hearts leaned towards Nabī's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ abandoning sitting at Sayyidah Zaynab's رَضِيَ اللهُ عَنْهَا place.

### Imām al-Baghawī says in his *Tafsīr*:

إِنْ تَتُوبَا إِلَى اللَّهِ خَطَابَ لِحَفْصَةَ وَ عَائِشَةَ عَلَى الْإِلْتِفَاتِ لِلْمَبَالِغَةِ فِي الْمَعَاتِبَةِ فَقَدْ صَغَتْ قُلُوبُكُمْ فَقَدْ وَجَدَ مِنْكُمْ مَا يُوجِبُ التَّوْبَةَ وَ هُوَ مِيلَ قُلُوبِكُمْ عَنِ الْوَاجِبِ مِنْ مَخَالَصَةِ رَسُولِ اللَّهِ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ بِحُبِّ مَا يُحِبُّهُ وَ كَرَاهَةِ مَا يُكْرَهُهُ

If you two [wives] repent to Allah addressed to Ḥafṣah and 'Ā'ishah, however, indirectly to underscore the reprimand. For your hearts have deviated i.e. for indeed you have committed something that necessitates repentance. And that is their hearts' inclination from the mandatory i.e. acting sincerely towards Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by loving what he loves and disliking what he dislikes.<sup>3</sup>

1 *Faḥ al-Bārī* vol. 8 pg. 657 briefly.

2 *Al-maghāfir*: a sweet gum which exudes from the 'urfuṭ tree. But, it has a reprehensible odour. (*Lisān al-'Arab* vol. 7 pg. 350.) Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the purest and cleanest of people, and disliked his wives getting a bad odour from him.

3 *Anwār al-Tanzīl wa Asrār al-Ta'wīl* of al-Bayḍāwī vol. 5 pg. 224.

Imam al-Shawkānī comments on this verse:

الخطاب لعائشة و حفصة أي إن تتوبا إلى الله فقد وجد منكما ما يوجب التوبة و معنى صغت عدلت و مالت عن الحق و هو أنهما أحبتا ما كره رسول الله صلى الله عليه و سلم و هو إفشاء الحديث و قيل المعنى إن تتوبا إلى الله فقد مالت قلوبكما إلى التوبة

The address is directed to ‘Ā’ishah and Ḥafṣah, i.e. if you two repent to Allah, then indeed you have committed something that necessitates repentance. The meaning of ṣaghat is to turn away and divert from the truth. They preferred that which Rasūlullāh ﷺ despised, i.e. divulging his secret. It is said the meaning is: If you repent to Allah then indeed your hearts have turned towards repentance.<sup>1</sup>

Shaykh Muḥammad al-Amīn al-Shanqīṭī<sup>2</sup> says:

صغت بمعنى مالت و رضيت و أحببت ما كره رسول الله صلى الله عليه و سلم

Ṣaghat means turned, was pleased, and desired what Rasūlullāh ﷺ despised.<sup>3</sup>

This error is a product of excessive love, not evil intent. Sayyidah Ḥafṣah رَضِيَ اللَّهُ عَنْهَا was so elated with Rasūlullāh’s ﷺ determination that her joy made her unmindful of Rasūlullāh’s ﷺ command to conceal his secret. She is not infallible and our mother Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا too is not infallible. The occurrence of mistakes from the seniors does not taint their righteousness, nor diminish their status. In fact, their souls are revived with tawbah and consequently they reach greater heights and loftier stations than before their mistake. Allah ﷻ declared:

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

1 *Faḥ al-Qadīr* of al-Shawkānī vol. 5 pg. 298, 299.

2 Muḥammad al-Amīn ibn Muḥammad al-Mukhtār ibn ‘Abd al-Qādir al-Jaknī al-Shanqīṭī. The pious ‘Ālim, Uṣūlī, Mufasssīr, Linguist; and an ocean of knowledge. He was born in 1325 A.H. He studied in Madīnah Munawwarah and then Riyadh and finally in al-Jāmi‘ah al-Islāmiyyah in Madīnah. Some of his books are *Aḍwā’ al-Bayān* and *Daf Ṫhām al-Idṭirāb ‘an Āy al-Kitāb*. He passed away in 1393 A.H. (*al-A‘lām* vol. 6 pg. 45)

3 *Aḍwā’ al-Bayān* vol. 8 pg. 220.

Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him] and at once they have insight.<sup>1</sup>

Being infallible from error is not a requisite of taqwā. In fact, infallibility from major sins from which repentance is sought is not a requisite. Sometimes a muttaqī falls into major sins just as happened to Sayyidunā Ḥāṭib<sup>2</sup> رَضِيَ اللهُ عَنْهُ. However, his past and future good actions erased his mistake despite its gravity.

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا enjoys a very lofty pedestal of trustworthiness, piety, beautiful character, and guidance, abstinence from the world, surrendering to Allah, fasting excessively, generosity, and kindness. Similarly, Sayyidah Ḥafṣah رَضِيَ اللهُ عَنْهَا is known as Ṣawwāmah Qawwāmah by the declaration of none other than Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Al-Ḥākim narrates from Sayyidunā Anas رَضِيَ اللهُ عَنْهُ who reports that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

قال لي جبريل راجع حفصة فإنها صوامة قوامة و إنها زوجتك في الجنة

Jibrīl commanded me, “Take Ḥafṣah back, for she fasts excessively, performs ṣalāh at night in abundance, and she is certainly your wife in Jannah.”<sup>3</sup>

Ibn Taymiyyah says:

فدعاهما الله تعالى إلى التوبة فلا يظن بهما أنهما لم يتوبا مع ما ثبت من علو درجاتهما و  
أنهما زوجتا نبينا في الجنة و أن الله خيرهن بين الحياة الدنيا و زينتها و بين الله و رسوله  
و الدار الآخرة فاخترن الله و رسوله و الدار الآخرة و لذلك حرم الله عليه أن يتبدل بهن  
غيرهن و حرم عليه أن يتزوج عليهن و اختلف في إباحة ذلك له بعد ذلك و مات عنهن  
و هن أمهات المؤمنين بنص القرآن ثم قد تقدم أن الذنب يغفر و يعفى عنه بالتوبة و  
بالحسنات الماحية و بالمصائب المكفرة

1 Surah al-A’rāf: 201.

2 Ḥāṭib ibn Abī Balta’ah al-Lakhmī, Abū ‘Abd Allah رَضِيَ اللهُ عَنْهُ. He participated in all the expeditions alongside Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who also despatched him to al-Muqawqas with his epistle. He was one of the horsemen and poets of Quraysh in the Days of Ignorance. He passed away in 30 A.H. (*al-Istī‘āb* vol. 1 pg. 93; *al-Iṣābah* vol. 2 pg. 4)

3 *Sharḥ Mushkil al-Āthār* vol. 12 pg. 27; *al-Mu’jam al-Awsat* vol. 1 pg. 54 Ḥadīth: 151; *al-Mustadrak* vol. 4 pg. 17. Al-Haythamī says in *Majma’ al-Zawā’id* vol. 9 pg. 393, “There is a group [of narrators] therein whom I do not recognise.” Al-Albānī declared it ḥasan in *Ṣaḥīḥ al-Jāmi’* Ḥadīth: 4351. This ḥadīth has been reported from Sayyidunā ‘Ammār ibn Yāsir رَضِيَ اللهُ عَنْهُ. (*Musnad al-Bazzār* vol. 4 pg. 237 Ḥadīth: 1401; *al-Ṭabarānī* vol. 23 pg. 188 Ḥadīth: 306; *Hilyat al-Awliyā’* vol. 2 pg. 50)

Allah ﷻ invited them to repentance. Accordingly, it should not be considered that they did not repent, considering what has been established about them, viz. their lofty status, they being the wives of our Nabī ﷺ in Jannah, and them choosing Allah, His Messenger, and the Life Hereafter when Allah gave them the choice between this and the present life and its beauty. Owing to this, Allah prohibited him from changing them and forbade him from marrying other women while being married to them. There is a difference of opinion regarding the subsequent nullification of this prohibition. Rasūlullāh ﷺ passed away in a state that they were titled *Ummahāt al-Mu'minīn* (Mothers of the Believers) by the categorical declaration of the Qur'ān. Furthermore, as mentioned previously, sins are forgiven and washed away with tawbah, with good actions which serve as expiations, and through difficulties which serve as atonements.<sup>1</sup>

This is appropriate concerning our mothers, the Mothers of the Believers, together with their high nobility and affirmed piety. You will not find any who venerate the *Awliyā'* of Allāh except the Ahl al-Sunnah. They judge with fairness and weigh the matters with justice. They neither possess the harshness of the extremists nor the audaciousness of the fabricators.

We can probably condense the answer to this misconception in two ways:

**Firstly**, the one who divulged the secret of Rasūlullāh ﷺ was Sayyidah Ḥaḥṣah, not Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا. Sayyidunā 'Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ reports:

قال رسول الله صلى الله عليه و سلم لحفصة لا تخبري أحدا أن أم إبراهيم علي حرام  
قال فلم يقربها حتى أخبرت عائشة فأنزل الله قَدْ فَرَضَ اللهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ

Rasūlullāh ﷺ told Ḥaḥṣah, “Do not inform anyone that Umm Ibrāhīm is ḥarām upon me.” He did not go close to her until she informed 'Ā'ishah. Consequently, Allah revealed,

*Allah has already ordained for you [Muslims] the dissolution of your oaths.*<sup>2,3</sup>

1 *Minhāj al-Sunnah al-Nabawiyah* vol. 4 pg. 314.

2 *Sūrah al-Taḥrīm*: 2.

3 *Al-Aḥādīth al-Mukhtārāh Ḥadīth*: 189. Ibn Kathīr categorises his isnād as ṣaḥīḥ in *Tafsīr al-Qur'ān* vol. 8 pg. 186. Ibn Ḥajar says in *Fath al-Bārī* vol. 8 pg. 525, “It has many ṭuruq which strengthen each other.”

Ḥāfiẓ Ibn Kathīr states:

و هذا إسناده صحيح و لم يخرج أحد من أصحاب الكتب الستة و قد اختاره الحافظ  
الضياء المقدسي في كتابه المستخرج

This isnād is ṣaḥīḥ. None of the authors of the six books have documented it. Nonetheless, Ḥāfiẓ al-Ḍiyā' al-Maqdisī has selected in his book.<sup>1</sup>

Let me clarify that the basis of this ḥadīth is found in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*<sup>2</sup>. It is quite apparent that the one to disclose the secret was Sayyidah Ḥafṣah رَضِيَ اللهُ عَنْهَا, not Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا. The men of knowledge have not differed in this regard. Al-Ṭāhir ibn 'Āshūr says:

و لم يختلف أهل العلم في أن التي أسر إليها النبي صلى الله عليه و سلم الحديث هي  
حفصة و يأتي أن التي نبأها حفصة هي عائشة

The 'Ulamā' have not differed that the one to whom Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entrusted the secret was Ḥafṣah. It will appear that she disclosed the secret to 'Ā'ishah.<sup>3</sup>

I say: 'Allāmah al-Dahlawī<sup>4</sup> has clearly mentioned the consensus of the Mufassirīn upon this.

He says:

إفشاء السر وقع من حفصة لا غير بإجماع المفسرين

Disclosing the secret was done by Ḥafṣah, and not anyone else, with the consensus of the Mufassirīn.<sup>5</sup>

1 *Tafsīr Ibn Kathīr* vol. 8 pg. 159.

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 4913; *Ṣaḥīḥ Muslim* Ḥadīth: 3765.

3 *Al-Taḥrīr wa al-Tanwīr* of Ibn 'Āshūr vol. 28 pg. 351.

4 'Abd al-'Azīz ibn Walī Allah ibn 'Abd al-Raḥīm al-'Umrī al-Dahlawī. One of the renowned 'Ulamā' of India in his time. He was a Mufassir and acquainted with ḥadīth. He also had deep knowledge and cognisance of Shī'ī books. He was born in 1159 A.H. and passed away in 1239 A.H. Some of his books are: *Faṭḥ al-'Azīz* (a commentary of the Qur'ān), *Mukhtaṣar al-Tuḥfah al-Ithnā 'Ashariyyah fī al-Kalām 'alā Madhhab al-Shī'ah*, one unparalleled in its field. (*Muqaddamah of Mukhtaṣar al-Tuḥfah; al-A'lām* vol. 4 pg. 14)

5 *Mukhtaṣar al-Tuḥfah al-Ithnā 'Ashariyyah* pg. 269.



This is also established in Shīṭī Tafsīrs, like *Majma' al-Bayān* of al-Ṭabarsī<sup>1</sup>, one of their scholars who acknowledged the lofty status of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

Zayn al-‘Ābidīn al-Kūrānī says:

و أيضا من علمائهم الطبرسي و قد اعترف في تصانيفه بعلو شأن الصحابة رضي الله تعالى عنهم و صرح بنزول الآيات المذكورة هنا في الثناء عليهم عموما و خصوصا و نقل في ذلك آيات آخر

Among their scholars is al-Ṭabarsī. He has, in his books, acknowledged the lofty status of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. He has emphatically mentioned the revelation of the verses mentioned here in their praise, generally and specifically. He also quoted other verses in this regard.<sup>2</sup>

**Secondly**, if we for argument’s sake agree that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا did in fact divulge Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ secret, the most that can be said is that she committed a sin and consequently repented therefrom. Infallibility from sin is not a requisite of being deserving of Jannah. Sometimes a believer falls prey to sin but then repents. In fact, even if he does not repent, minor sins are forgiven by abstaining from major sins as accepted by the consensus of the Ahl al-Sunnah. As Allah سُبحانه وتعالى confirms:

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نَكْفُرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا

*If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].<sup>3</sup>*

These sins are wiped out with good deeds superior to them. Allah سُبحانه وتعالى declares:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

*Indeed, good deeds do away with misdeeds.<sup>4</sup>*

1 *Majma' al-Bayān* vol. 10 pg. 56, 58. There is indication towards this in *Mukhtaṣar al-Tuḥfah al-Ithnā ‘Ashariyyah* pg. 270.

2 *Al-Yamāniyyāt al-Maslūlah ‘alā Riqāb al-Rāfiḍah al-Makhdhūlah* pg. 246.

3 Sūrah Nisā’: 31.

4 Sūrah Hūd: 114.

And calamities also wash away misdeeds according to the majority of the Ahl al-Sunnah.

How many virtuous deeds and acts of kindness were not executed by Sayyidah Ḥaḥḥah and ‘Ā’ishah رَضِيَ اللهُ عَنْهُمَا? Moreover, they were obedient to Allah and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. In fact, sufficient for them is them opting for Allah and His Messenger over this world and its beauty.<sup>1</sup>

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<sup>1</sup> *Minhāj al-Sunnah al-Nabawiyyah* vol. 4 pg. 310 – 314.

## Misconception: Sayyidah ‘Ā’ishah told Nabī ﷺ to be just

They substantiate their claim with what has been reported from al-Qāsim from Muḥammad from Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهُ, who says:

كان بيني وبين رسول الله صلى الله عليه وسلم كلام فقال بمن ترضين أن يكون بيني وبينك أترضين بأبي عبيدة بن الجراح قلت لا ذاك رجل لين يقضي لك علي قال أترضين بعمر بن الخطاب قلت لا إني لأفرق من عمر فقال رسول الله صلى الله عليه وسلم والشیطان يفرق منه فقال أترضين بأبي بكر قلت نعم فبعث إليه فجاء فقال رسول الله صلى الله عليه وسلم اقض بيني وبين هذه قال أنا يا رسول الله قال نعم فتكلم رسول الله صلى الله عليه وسلم فقلت له اقصد يا رسول الله قالت فرفع أبو بكر يده فلطم وجهي لطمه بدر منها أنفي ومنخاري دما وقال لا أم لك فمن يقصد إذا لم يقصد رسول الله صلى الله عليه وسلم فقال صلى الله عليه وسلم ما أردنا هذا وقام فغسل الدم عن وجهي وثوبي بيده

There was a dispute between me and Rasūlullāh ﷺ so he said, “Who would you like to be an arbitrator between us. Are you happy with Abū ‘Ubaydah ibn al-Jarrāḥ?”

I said, “No. He is a lenient man and will pass judgement in your favour over me.”

He asked, “Are you happy with ‘Umar ibn al-Khaṭṭāb?”

I said, “No. I fear ‘Umar.”

Rasūlullāh ﷺ commented, “Shayṭān also dreads him.”

He then said, “Are you happy with Abū Bakr?”

I replied in the affirmative. Hence, he sent a message for him. Accordingly, he came.

Rasūlullāh ﷺ said, “Decide between me and her.”

Abū Bakr asked, “Me, O Messenger of Allah?”

“Yes,” he confirmed.

Rasūlullāh ﷺ then spoke.

I said to him, “Be fair, O Messenger of Allah!”

Hearing this, Abū Bakr lifted his hands and smacked me on my face so hard that blood began to ooze out of my nose and nostrils. He then scolded, “You have no mother! Who will be fair if Rasūlullāh ﷺ is not?”

Rasūlullāh ﷺ said, “We did not want this.”

He got up and washed the blood from my face and clothes with his hands.<sup>1</sup>

## Answer

This narration is ḍaʿīf due to the following factors:

Mubārak ibn Fuḍālah ibn Abī Umayyah al-Qurashī al-ʿAdawī appears in the chain who is ḍaʿīf.

### Mubārak ibn Fuḍālah ibn Abī Umayyah al-Qurashī

- ʿAbd Allah ibn Aḥmad says, “I asked Ibn Maʿīn about Mubārak ibn Fuḍālah. He said, ‘He is ḍaʿīf al-ḥadīth. He is like al-Rabīʿ ibn Ṣabīḥ in ḍuʿf.’”
- Nasaʿī also declared him ḍaʿīf.
- Imām Aḥmad said, “Whatever he narrates from Ḥasan can be cited as proof.” It is understood from here that whatever he narrates from others besides Ḥasan it cannot be cited as proof.
- Al-Ṭayālīsī says, “He practices *tadlīs* (omits the narrator he heard the narration from and links it further up the chain) very often.”<sup>2</sup> And he did not clearly mention the one having heard it here, hence his ḥadīth is not accepted.

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1 *Tārīkh Baghdād* vol. 11 pg. 239.

2 *Tahdhīb al-Tahdhīb* vol. 10 pg. 29.

## Misconception: Rasūlullāh ﷺ cursed Sayyidah ‘Ā’ishah that her hand be severed

The Rawāfiḍ claim that Rasūlullāh ﷺ would humiliate Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. One form of this is that he would curse her. They substantiate their claim with a narration of hers.

دخل علي النبي صلى الله عليه و سلم بأسير فلهوت عنه فذهب فجاء النبي صلى الله عليه و سلم فقال ما فعل الأسير قالت لهوت عنه مع النسوة فخرج فقال ما لك قطع الله يدك أو يديك فخرج فأذن به الناس فطلبوه فجاؤوا به فدخل علي و أنا أقلب يدي فقال ما لك أجنت قلت دعوت علي فأنا أقلب يدي أنظر أيهما يقطعان فحمد الله و أثنى عليه و رفع يديه مدا و قال اللهم إني بشر أغضب كما يغضب البشر فأیما مؤمن أو مؤمنة دعوت عليه فاجعله له زكاة و طهورا

Nabī ﷺ entered my house with a captive. I displayed negligence in checking him, so he fled.

Nabī ﷺ came and asked, “What happened to the captive?”

“I was negligent due to my preoccupation with the women so he escaped,” I explained.

He said, “What is wrong with you? May Allah cut your hand – or hands.”

He then left and informed the people about the captive. They searched for him and brought him. Thereafter, Rasūlullāh ﷺ entered my house and I was turning my hands.

He questioned surprisingly, “What is the matter? Have you gone crazy?”

I explained, “You cursed me, so I am checking my hands to see which of them gets severed.”

He praised and glorified Allah and then raised his hands high and supplicated, “O Allah! I am only human. I become angry like a human. So whichever believing male or female I curse, make it an internal and external purification for him.”<sup>1</sup>

1 *Musnad Aḥmad* vol. 6 pg. 52 Ḥadīth: 24304; *al-Bayhaqī* vol. 9 pg. 89 Ḥadīth: 18611. Al-Dhahabī has categorised its isnād is jayyid in *al-Muḥadḥab* vol. 7 pg. 3618.

The habit of the Rawāfiḍ is to distort authentic narrations by adding and subtracting to suit their fancy. They sometimes mention the beginning of the narration but intentionally omit the end of it. They leave out the part which clarifies the meaning of *du‘ā* (supplication). This meaning appears in another ḥadīth reported by Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا:

دخل على رسول الله صلى الله عليه وسلم رجلان فكلماه بشيء لا أدري ما هو فأغضباه فلعنهما وسبهما فلما خرجا قلت يا رسول الله من أصاب من الخير شيئاً ما أصابه هذان قال و ما ذاك قالت قلت لعنتهما و سببتهما قال أو ما علمت ما شارطت عليه ربي قلت اللهم إنما أنا بشر فأبي المسلمين لعنته أو سببته فاجعله له زكاة و أجرا

Two men entered the presence of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They spoke to him something which I am not aware of. Nonetheless, they angered him so he cursed them and insulted them. When they left, I said, “O Messenger of Allah, whoever attains any goodness cannot attain what these two have.”

“Why is that,” he inquired.

I said, “You cursed and insulted them.”

He explained, “Do you not know what agreement I made with my Rabb? I said, ‘O Allah! I am only human. So whichever Muslim I curse or insult, make it purification and reward for him.’”<sup>1</sup>

We learn from here that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ does not intend cursing. Had he really intended cursing, then we would ask as to why Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا passed away with both her hands intact, without any affliction afflicting them whatsoever?

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1 *Ṣaḥīḥ Muslim Ḥadīth*: 2600.

## Misconception: Sayyidah ‘Ā’ishah created doubts about the Prophethood of Nabī ﷺ and abused Şafiyah

They claim that she created doubts about the Prophethood of Nabī ﷺ and substantiate their baseless claim and dangerous allegation by a narration which has the following wording:

أن أم المؤمنين عائشة رضي الله عنها غضبت من رسول الله صلى الله عليه وسلم ذات يوم فقالت له أنت الذي تزعم أنك نبي الله

Umm al-Mu’minīn ‘Ā’ishah رَضِيَ اللهُ عَنْهَا became angry with Rasūlullāh ﷺ one day and said to him, “You are the one who thinks you are the Prophet of Allah.”<sup>1</sup>

The original narration appears from Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا in the following words:

و كانت متاعي فيه خف و كان على جمل ناج و كان متاع صفيه فيه ثقل و كان على جمل ثقال بطيء يتبطأ بالركب فقال رسول الله صلى الله عليه وسلم حولوا متاع عائشة على جمل صفيه و حولوا متاع صفيه على جمل عائشة حتى يمضي الركب قالت عائشة فلما رأيت ذلك قلت يا لعباد الله غلبتنا هذه اليهودية على رسول الله قالت فقال رسول الله صلى الله عليه وسلم يا أم عبد الله إن متاعك كان فيه خف و كان متاع صفيه فيه ثقل فأبطأ بالركب فحولنا متاعها على بعيرك و حولنا متاعك على بعيرها قالت فقلت ألسنت تزعم أنك رسول الله قالت فتبسم قال أو في شك أنت يا أم عبد الله قالت قلت ألسنت تزعم أنك رسول الله أفهلا عدلت و سمعني أبو بكر و كان فيه غرب أي حدة فأقبل علي فلطم وجهي فقال رسول الله صلى الله عليه وسلم مهلا يا أبا بكر فقال يا رسول الله أما سمعت ما قالت فقال رسول الله صلى الله عليه وسلم إن الغيري لا تبصر أسفل الوادي من أعلاه

My baggage was light and was on a fast camel whereas Şafiyah’s baggage was heavy and on a sluggish and slow camel which was delaying the caravan. Rasūlullāh ﷺ thus ordered, “Put ‘Ā’ishah’s baggage on Şafiyah’s camel and Şafiyah’s baggage on ‘Ā’ishah’s camel so that the caravan may proceed.”

When I saw this I said, “O servants of Allah! This Jewess has overpowered us over Rasūlullāh ﷺ.”

1 Wasā’il al-Shī’ah ilā Taḥṣīl Masā’il al-Sharī’ah of Muḥammad ibn al-Ḥasan ibn al-Ḥurr al-‘Āmilī vol. 1 pg. 33.

Rasūlullāh ﷺ explained, “O mother of ‘Abd Allah. Your baggage is light and Ṣafīyyah’s baggage is heavy which is slowing down the caravan. So we moved her baggage onto your camel and your baggage onto hers.”

I said, “Do you not consider yourself the Messenger of Allah?”

He smiled and asked, “Are you in doubt, O mother of ‘Abd Allah?”

I said, “Do you not consider yourself the Messenger of Allah? So why are you not observing justice?”

Abu Bakr heard me, and he was hot-tempered. So he came to me and smacked me on my face. Rasūlullāh ﷺ said, “Calm down, O Abū Bakr.”

He said, “O Messenger of Allah, did you not hear what she said?”

Rasūlullāh ﷺ enlightened, “Indeed, possessiveness cannot see the bottom of the valley from the top.

Or

Cannot differentiate the bottom of the valley from the top”<sup>1</sup>

## Answer to this fabrication

Firstly, Abū Ya‘lā records this narration in his Musnad, however it is not authentic as there are two discrepancies in the isnād.

### 1. Muḥammad ibn Ishāq

Muḥammad ibn Ishāq is a mudallis and he has quoted the narration with ‘an (from).<sup>2</sup>

### 2. Salamah ibn al-Faḍl.

Salamah ibn al-Faḍl also appears in the isnād.

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1 *Musnad Abī Ya‘lā* vol. 8 pg. 129 Ḥadīth: 4670; *al-Amthāl* of Abū al-Shaykh Ḥadīth: 56.

2 *Al-Du‘afā’ wa al-Matrūkīn* vol. 3 pg. 41; *al-Tabyīn li Asmā’ al-Mudallisīn* of Abū al-Wafā al-Ḥalabī vol. 1 pg. 171.



- Al-Bukhārī says, “He has *munkar* (contradictory) traditions.”
- Ibn Ḥajar says, “*Ṣadūq* (truthful) but makes plenty mistakes.”<sup>1</sup>
- Al-Albānī says, “This is a *ḍaʿīf* sanad as it contains two discrepancies. Firstly, the ‘an’anah of Ibn Ishāq who practices *tadlīs*. Secondly, the *ḍuʿf* of Salamah ibn al-Faḍl who is al-Abrash. Ḥāfiẓ said about him, “*Ṣadūq* (Truthful) but makes plenty mistakes.”<sup>2</sup>

There is manifest inconsistencies in the text, for example ‘Ā’ishah’s question, “Do you not consider yourself the Messenger of Allah?” Al-Būṣīrī has categorised it as *ḍaʿīf*.<sup>3</sup>

Secondly, if the ḥadīth is *ṣaḥīḥ*, it proves that Nabī ﷺ would tolerate such statements from his wives. He understood that the apparent meaning was not intended and it was only said out of love and possessiveness.

Moreover, *al-zaʿm* does not always mean *al-shakk* (to doubt). Sometimes it means *al-qawl* (to say) or *al-dhikr* (to mention). Accordingly, Ibn Manẓūr<sup>4</sup> has quoted from Ibn Barrī<sup>5</sup> who explains:

الزعم يأتي في كلام العرب على أربعة أوجه ... و تكون بمعنى القول و الذكر

*Al-zaʿm* is used in four ways in Arabic speech. It [sometimes] means *al-qawl* (to say) and *al-dhikr* (to mention).<sup>6</sup>

This is further supported by what al-Bukhārī narrated from Ibn Jurayḥ who says:

1 *Tahdhīb al-Kamāl* of al-Mizzī vol. 11 pg. 306; *Taqrīb al-Tahdhīb* vol. 1 pg. 238.

2 *Al-Ḍaʿīfah* Ḥadīth: 2985.

3 *Al-Itḥāf* Ḥadīth: 3190.

4 Muḥammad ibn Mukarram ibn ‘Alī, Abū al-Faḍl al-Ruwayfi. The linguist leader and ḥujjah. He was born in 630 A.H. and worked in the compilation office in Cairo. He then assumed the judge post in Ṭarāblis. He was interested in condensing lengthy books of *adab* (literacy). Some of his books are *Lisān al-‘Arab* and *Nithār al-Azhār*. He passed away in 711 A.H. (*al-Aʿlām* vol. 7 pg. 108; *Hadyat al-‘Ārifīn* vol. 3 pg. 159)

5 ‘Abd Allah ibn Barrī ibn ‘Abd al-Jabbār, Abū Muḥammad al-Maqdisī al-Shāfi. A syntax master of his time. He was born in 499 A.H. and passed away in 582 A.H. He was the principal of the Arabic university of Egypt. *Jawāb al-Masā’il al-‘Ashar* is one of his books. (*Siyar Aʿlām al-Nubalā’* vol. 21 pg. 135; *Ṭabaqāt al-Shāfi’iyyah* vol. 7 pg. 122)

6 *Lisān al-‘Arab* vol. 12 pg. 264.

زعم عطاء أنه سمع عبيد بن عمير يقول سمعت عائشة تزعم أن رسول الله صلى الله عليه وسلم كان يمكث عند زينب بنت جحش الحديث

‘Aṭā’ said that he heard ‘Ubayd ibn ‘Umayr saying, “I heard ‘Ā’ishah mentioning that Rasūlullāh ﷺ would stay by Zaynab bint Jaḥsh ...”<sup>1</sup>

In another narration from Ibn Shihāb it appears:

زعم عطاء أن جابر بن عبد الله زعم أن النبي صلى الله عليه وسلم قال من أكل ثوماً أو بصلاً فليعتزلنا

‘Aṭā’ said that Jabir ibn ‘Abd Allah mentioned that Nabī ﷺ said, “Whoever eats garlic or onion should remain away from us.”<sup>2</sup>

Abū Ya‘lā narrates from a man from the Khatḥ‘am tribe:

أتيت النبي صلى الله عليه وسلم وهو في نفر من أصحابه فقلت أنت الذي تزعم أنك رسول الله قال نعم قال قلت يا رسول الله أي الأعمال أحب إلي الله قال الإيمان بالله ... الحديث

I came to nabī ﷺ while he was with a group of his Ṣaḥābah. I asked, “Are you the one who says that you are the Messenger of Allah?”

He replied in the affirmative.

I said, “O Messenger of Allah, which action is the most beloved to Allah?”

He answered, “Believing in Allah ...”<sup>3</sup>

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 6691; *Ṣaḥīḥ Muslim* Ḥadīth: 1474.

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 855; *Ṣaḥīḥ Muslim* Ḥadīth: 564.

3 *Musnad Abī Ya‘lā* vol. 12 pg. 229 Ḥadīth: 6839. Al-Mundhirī has categorised the isnād as jayyid in *al-Targhīb wa al-Tarhīb* vol. 3 pg. 304. *Al-Muttajir al-Rābiḥ* of al-Dimyāṭī Ḥadīth: 251; *al-Zawājir* of al-Haytamī al-Makkī vol. 2 pg. 81. Al-Haythamī says in *Majma‘ al-Zawā‘id* vol. 8 pg. 154, “His narrators are the narrators of *Ṣaḥīḥ al-Bukhārī* besides Nāfi‘ ibn Khālid al-Ṭāḥī who is reliable.” Al-Albānī has categorised it as ṣaḥīḥ in *Ṣaḥīḥ al-Targhīb* Ḥadīth: 2522.

Rasūlullāh ﷺ did not reproach him for this statement. And it is not permissible to delay an elucidation from the time of need. So had there been anything apprehensible in his speech, Rasūlullāh ﷺ would have definitely reprimanded him.

**Thirdly**, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is the reporter of this ḥadīth. It follows that she acknowledges her mistake and repented from it, and Allah accepted her repentance. Had it been as they claim, she would not have narrated it. If this ḥadīth is authentic, then it is more appropriate to include it among her merits and virtues since it proves that her defence of the Sharī’ah and narrating it in its pristine purity is more important to her than everything else, even her own self.

**Fourthly**, Rasūlullāh ﷺ excused her by asserting that possessiveness does not see the bottom of the valley from the top

**Fifthly**, Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ scolded her for her statement, and Rasūlullāh ﷺ defended her. So what position do others hold in the matter?

## Misconceptions about Sayyidah ‘Ā’ishah concerning the Ahl al-Bayt

### ‘Ā’ishah harboured enmity for ‘Alī

The Rawāfiḍ use the following narration to prove that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا harboured enmity for Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ:

مرض رسول الله صلى الله عليه و سلم في بيت ميمونة فاستأذن نساءه أن يمرض في بيتي فأذن له فخرج رسول الله صلى الله عليه و سلم معتمدا على العباس و على رجل آخر و رجلاه يخطان في الأرض و قال عبيد الله فقال ابن عباس أتدري من ذلك الرجل هو علي بن أبي طالب و لكن عائشة لا تطيب له نفسا

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ fell ill in Maymūnah’s house. Consequently, he sought permission from his wives to be nursed in my home and they all gave permission. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ thus exited while being supported by ‘Abbās and another man, and his feet were making lines on the earth.

‘Ubayd Allah said, “Ibn ‘Abbās said, ‘Do you know who this man was? It was ‘Alī ibn Abī Ṭālib. However, ‘Ā’ishah was not pleased with him.’”<sup>1</sup>

The Rawāfiḍ claim that she neither loved Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, nor desired good for him, nor took his name on her tongue.<sup>2</sup>

The more common narration which does not contain this addition appears with the following words from Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا:

لما ثقل رسول الله صلى الله عليه و سلم و اشتد به و جعه استأذن أزواجه أن يمرض في بيتي فأذن له فخرج بين رجلين يخط رجلاه في الأرض بين عباس بن عبد المطلب و بين رجل آخر قال عبيد الله فأخبرت عبد الله بالذي قالت عائشة فقال لي عبد الله بن عباس هل تدري من الرجل الآخر الذي لم تسم عائشة قال قلت لا قال ابن عباس هو علي

1 *Musnad Aḥmad* vol. 6 pg. 34 Ḥadīth: 24107. The ḥadīth is also found in *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 198 and *Ṣaḥīḥ Muslim*, Ḥadīth: 418 without the addition, “However, ‘Ā’ishah was not pleased with him.”

2 *Ma‘ālim al-Madrasatayn* pg. 232; *al-Ghadīr* of al-Amīnī vol. 9 pg. 324; *Fas’alū Ahl al-Dhikr* of Muḥammad al-Ṭijānī al-Simāwī pg. 323; *Khulāṣat al-Muwājahah* of Aḥmad Ḥusayn Ya‘qūb pg. 111; *Difā’ min Waḥy al-Sharīah* of Ḥusayn al-Rajā pg. 327.

When Rasūlullāh ﷺ fell ill and his illness intensified, he sought permission from his wives to be nursed in my house and they all gave permission. He left with the support of two men while his feet were making lines on the earth, between ‘Abbās ibn ‘Abd al-Muṭṭalib and another man.

‘Ubayd Allah said, “I informed Ibn ‘Abbās about what ‘Ā’ishah said. He said to me, ‘Do you know who the other man whose name ‘Ā’ishah did not take?’ I replied in the negative. He said, ‘It was ‘Alī.’”<sup>1</sup>

Murtaḍā al-Ḥusaynī records this narration under the chapter he titled:

باب أن عائشة تبغض عليا و تحسده و قد سرت بقتل علي عليه السلام

Chapter: ‘Ā’ishah harboured enmity and jealousy for ‘Alī and was pleased with his murder

He then quotes the ḥadīth of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا which appears above and the ḥadīth of Sayyidunā Nu‘mān ibn Bashīr رَضِيَ اللهُ عَنْهُ who reports:

استأذن أبو بكر على رسول الله صلى الله عليه و سلم فسمع صوت عائشة عاليا و هي تقول والله لقد عرفت أن عليا أحب إليك من أبي و مني مرتين أو ثلاثا فاستأذن أبو بكر فدخل فأهوى إليها فقال يا بنت فلانة ألا أسمعك ترفعين صوتك على رسول الله صلى الله عليه و سلم

Abū Bakr sought permission to enter Rasūlullāh’s ﷺ dwelling. He overheard ‘Ā’ishah raising her voice and saying twice or thrice, “By Allah, I have realised that ‘Alī is more beloved to you than my father and I.”

Abū Bakr sought permission to enter and thereafter entered. He then turned to her and admonished her saying, “O daughter of so and so! Did I hear you raising your voice at Rasūlullāh ﷺ?”<sup>2</sup>

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 198; *Ṣaḥīḥ Muslim* Ḥadīth: 418.

2 *Musnad Aḥmad* vol. 4 pg. 275 Ḥadīth: 18444; *al-Sunan al-Kubrā* vol. 5 pg. 139 Ḥadīth: 8495; *Musnad al-Bazzār* vol. 8 pg. 223 Ḥadīth: 3275; *Sharḥ Mushkil al-Āthār* vol. 13 pg. 333. Al-Haythamī says in *Majma‘ al-Zawā‘id* vol. 9 pg. 129, “His narrators are the narrators of *Ṣaḥīḥ al-Bukhārī*.” Ibn Ḥajar in *Fath al-Bārī* vol. 7 pg. 32 and al-Sakhāwī in *al-Ajwibah al-Marḍiyyah* vol. 2 pg. 764 declared its isnād as ṣaḥīḥ.

He then quotes a narration which mentions that when the news of Sayyidunā ‘Alī’s demise reached Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, she recited the following couplet:

فألقت عصاها و استقرت بها النوى  
كما قر عينا بالإياب المسافر

*She threw her staff and settled in her destination, just like a traveller is joyful after returning home.*

This Shīr then asserts:

و هذا البيت مما يضرب به المثل إذا حصلت الراحة بعد الشدة و الفرج بعد الكرب و المشقة فتمثل عائشة به مما ينبئ بل هو صريح في سرورها بمقتل علي عليه السلام

This couplet is proverbial when ease is attained after difficulty or an opening is made after hardship and adversity. So ‘Ā’ishah’s usage of it indicates – nay clearly shows her happiness over ‘Alī’s death.<sup>1</sup>

## Answer

Firstly, the addition in the first ḥadīth, “However, ‘Ā’ishah was not pleased with him” is *shādh* (obscure) and not authentic. Al-Bukhārī and Muslim not mentioning this addition and the absence of unanimity among the students of al-Zuhrī creates reservations in the heart about it. Sufyān, ‘Aqīl, and Shu‘ayb did not mention this addition in the ḥadīth. On the other hand, Ma‘mar mentioned it and Ibn al-Mubārak quoted it from Ma‘mar and Yūnus, and combined them in one narration. Al-Bukhārī and Muslim have not recorded the addition despite them narrating the ḥadīth from the chain of Ibn al-Mubārak from Ma‘mar. Add to this that Mūsā ibn Abī ‘Ā’ishah did not corroborate al-Zuhrī in this addition.

Similarly, Ibrāhīm ibn Sa’d quoted it from al-Zuhrī without the addition. His narration appears in *al-Ṭabaqāt*<sup>2</sup>.

*Al-Bayhaqī* reports the ḥadīth in *al-Dalā’il*<sup>3</sup> from the Maghāzī of Ibn Ishāq with the narration of Yūnus ibn Bukayr (which is the chain of Ibn Ḥajar of *al-Maghāzī*). Ibn

1 *Al-Sab‘ah min al-Salaf* pg. 169, 170.

2 *Al-Ṭabaqāt al-Kubrā* vol. 2 pg. 231.

3 *Dalā’il al-Nubuwwah* vol. 7 pg. 169.

Ishāq narrated it from Ya‘qūb from ‘Utbaḥ from al-Zuhrī without the addition. And Ibn Ishāq clearly mentioned *taḥdīth* (i.e. the narrator above him narrated it directly to him without any intermediary).

Ibn Ishāq narrated it directly from al-Zuhrī without any intermediary without the addition as well. This narration appears in *Musnad Abī Ya‘lā*.<sup>1,2</sup> His isnād is jayyid. Ibn Ishāq also clearly mentions *taḥdīth* here.

Therefore, the narrators who narrate the ḥadīth without the addition are: Sufyān ibn ‘Uyaynah, Shu‘ayb, ‘Aqīl, Ibrāhīm ibn Sa‘d, Ya‘qūb ibn ‘Utbaḥ, and Ibn Ishāq. **Ma‘mar is the only one to mention the addition.**

Al-Bukhārī and Muslim record the ḥadīth and both have not mentioned the addition notwithstanding the fact that they both narrate it from the chain of Ma‘mar. This makes it apparent that these words are not part of the actual narration in the first place.<sup>3</sup>

**Secondly**, if we hypothetically agree to the authenticity of this addition, then too there are many answers.

It is highly possible that the second man was obscure from the sight of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا and was not visible from a distance. In addition the narrations inform us that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was sometimes supported by Sayyidunā Faḍl and sometimes by Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُمَا.<sup>4</sup>

If we pause for a moment and consider, what is the objective of Sayyidah ‘Ā’ishah’s narration? It is obvious that it is to describe the final moments of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which was and still is an emotional and traumatic event. In such instances one

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1 *Musnad Abī Ya‘lā* vol. 8 pg. 57.

2 Aḥmad ibn ‘Alī ibn al-Muthannā, Abū Ya‘lā al-Mawṣilī. The Imām, Hafiz, Shaykh al-Islām, and Muḥaddith of Mowsil. He was born in 210 A.H. He met with the luminaries and travelled in his youth to the different cities. He was a good writer. *Al-Musnad* is one of his renowned works. He passed away in 307 A.H. (*Siyar A‘lām al-Nubalā’* vol. 14 pg. 174; *al-Bidāyah wa al-Nihāyah* vol. 11 pg. 130)

3 These ḥadīth extracts are taken from the *mushārakāt* of Hishām ibn Bahrām from *Multaqā Ahl al-Ḥadīth*.

4 *Fatḥ al-Bārī* vol. 2 pg. 156.

usually recalls details relating to the actual objective and all other inconsequential details are overlooked and often not even noticed by some but observed by another. Furthermore, Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا not mentioning the name of the other person supporting the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ — whether it was ‘Alī or Faḍl ibn ‘Abbās — does not result in any form of renunciation or disavowal. If Sayyidah ‘Ā’ishah truly wished to conceal the virtues of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ then she would have omitted his name from the following narration:

عن صفية بنت شيبه قالت قالت عائشة خرج النبي صلى الله عليه وآله وسلم غداة و عليه مرط مرحل من شعر اسود فجاء الحسن بن علي فادخله ثم جاء الحسين فدخل معه ثم جاءت فاطمة فادخلها ثم جاء علي فادخله ثم قال إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Şafiyah bint Shaybah relates that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا said, “Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left in the morning wearing a striped cloak made from black (camel’s) hair. Ḥasan ibn ‘Alī came and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wrapped him under it, followed by Ḥusayn who entered with him. Then Fāṭimah came and he took her under it, then came ‘Alī and he also took him under it. He thereafter recited:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

*Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s] household, and to purify you with [extensive] purification.”<sup>1,2</sup>*

With regards to the second ḥadīth from Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا wherein it is mentioned that she said:

والله لقد عرفت أن عليا أحب إليك من أبي و مني مرتين أو ثلاثا

By Allah, I have realised that ‘Alī is more beloved to you than my father and I.<sup>3</sup>

1 Sūrah al-Aḥzāb: 33.

2 *Ṣaḥīḥ Muslim*, Faḍā’il al-Ṣaḥābah, bāb faḍā’il Ahl Bayt al-Nabī ḥadīth no. 2424.

3 *Musnad Aḥmad* vol. 4 pg. 275 Ḥadīth: 18444; *al-Sunan al-Kubrā* vol. 5 pg. 139 Ḥadīth: 8495; *Musnad al-Bazzār* vol. 8 pg. 223 Ḥadīth: 3275; *Sharḥ Mushkil al-Āthār* vol. 13 pg. 333. Al-Haythamī says in *Majma’ al-Zawā’id* vol. 9 pg. 129, “His narrators are the narrators of *Ṣaḥīḥ al-Bukhārī*.” Ibn Ḥajar in *Fath al-Bārī*, vol. 7 pg. 32, and al-Sakhāwī in *al-Ajwibah al-Marḍiyyah*, vol. 2 pg. 764, declared its isnād as ṣaḥīḥ.



This is an addition regarding which al-Haythamī said:

رواه أبو داود غير ذكر محبة علي رضي الله عنه

Abū Dāwūd reported it without mention of the part of love for ‘Alī رَضِيَ اللهُ عَنْهُ.<sup>1</sup>

The problem lies with Yūnus ibn Abī Ishāq who observed much negligence.

### Yūnus ibn Abī Ishāq

- Aḥmad says, “There are additions in his ḥadīth over the ḥadīth of others.”
- ‘Abd Allah ibn Aḥmad quotes his father saying, “His ḥadīth is *muḍṭarib* (contradictory).”<sup>2</sup>

Even we hypothetically accept the authenticity of this addition, there is no evidence therein that she harboured enmity for him. Had this been the case, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would not have endorsed it. It is very likely that Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ was more beloved to Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ than Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ in some aspects just as the latter was more beloved than the former to him in other aspects.

With regards to her happiness and singing the couplet over Sayyidunā ‘Alī’s رَضِيَ اللهُ عَنْهُ martyrdom, al-Ṭabarī records this in his *Tārīkh* without any isnād. On the other hand, Abū al-Farj al-Iṣfahānī records an isnād in his book *Maqātil al-Ṭālibiyīn*. He says:

حدثنا محمد بن الحسين الأشناني قال حدثنا موسى بن عبد الرحمن المسروقي قال  
حدثنا عثمان بن عبد الرحمن قال حدثنا إسماعيل بن راشد بإسناده قال لما أتى عائشة  
نعي علي أمير المؤمنين عليه السلام تمثلت الحديث

Muḥammad ibn al-Ḥusayn al-Ashnānī narrated to us saying, Mūsā ibn ‘Abd al-Raḥmān al-Masrūqī narrated to us saying, ‘Uthmān ibn ‘Abd al-Raḥmān narrated to us saying, Ismā’īl ibn Rāshid narrated to us with his isnād saying, “When the news of Amīr al-Mu’minīn ‘Alī’s رَضِيَ اللهُ عَنْهُ demise reached ‘Ā’ishah, she recited ...”<sup>3</sup>

1 *Majma‘ al-Zawā’id* vol. 9 pg. 127.

2 *Tahdhīb al-Tahdhīb* vol. 11 pg. 381.

3 *Maqātil al-Ṭālibiyīn* vol. 1 pg. 55.

Abū al-Farj al-Iṣfahānī is a Shīʿī and ʿAlawī.<sup>1</sup>

### **Abū al-Farj al-Aṣfahānī**

- Al-Khaṭīb quotes with an isnād from Abū Muḥammad al-Ḥasan ibn al-Ḥusayn al-Nawbakhtī<sup>2</sup>, “Abū al-Farj al-Aṣfahānī was the worst of liars. He would enter the bookmarket when it was crowded and the stores filled with books. He would then buy many manuscripts and take it home. All of his narrations were from these.”<sup>3</sup>

This isnād could be from these books too since it mentions that Ismāʿīl ibn Rāshid quotes from ʿĀʾishah with his isnād. However, I have not found any mention of this Ismāʿīl, neither positively nor negatively; nor when he passed away, nor any mention of the narrators between him and Sayyidah ʿĀʾishah رَضِيَ اللهُ عَنْهَا.

Moreover, ʿUthmān ibn ʿAbd al-Raḥmān al-Ṭarāʾifī narrates from him.

### **ʿUthmān ibn ʿAbd al-Raḥmān al-Ṭarāʾifī**

- Truthful. He narrates mainly from weak and unknown narrators. For this reason, he has been declared unreliable to the extent that Ibn Numayr attributed lying to him.<sup>4</sup>

One of the deceptions of al-Iṣfahānī is that he did not mention ʿUthmān’s origin, so that he might be unrecognisable and passed off as a reliable narrator since many reliable narrators have the same name. After studying the teachers and students of al-Ṭarāʾifī and Ismāʿīl ibn Rāshid, it is manifest that Ismāʿīl ibn Rāshid is intended. His presence in the isnād is sufficient to render it useless.

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1 *Siyar Aʿlām al-Nubalāʾ* vol. 16 pg. 202.

2 Al-Ḥasan ibn al-Ḥusayn ibn ʿAlī, Abū Muḥammad al-Nawbakhtī. A Rāfiqī and Muʿtazilī. His listening was correct. He was reliable in his ḥadīth. He passed away in 452 A.H. (*Mīzān al-ʾitidāl* vol. 1 pg. 485; *Tārīkh Baghdād* vol. 7 pg. 299)

3 *Tārīkh Baghdād* vol. 11 pg. 398.

4 *Taqrīb al-Tahdhīb* vol. 1 pg. 662.

## Misconception: Sayyidah ‘Ā’ishah prevented Sayyidah Fāṭimah from inheriting from Nabī ﷺ

The Shī’ah claim that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا claimed Nabī’s ﷺ inheritance whereas she was the one to report that Nabī ﷺ is not inherited from which resulted in depriving Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا from her share of inheritance. They substantiate their claim with what al-Mufīd mentioned:

حدثني أبو الحسن علي بن محمد الكاتب قال حدثني الحسن بن علي الزعفراني قال حدثنا سفيان عن فضيل بن الزبير قال حدثني فروة بن مجاشع عن أبي جعفر محمد بن علي عليهما السلام قال جاءت عائشة إلى عثمان فقالت له أعطني ما كان يعطيني أبي و عمر بن الخطاب فقال لها لا أجد له موضعا في الكتاب و لا في السنة و إنما كان أبوك و عمر بن الخطاب يعطيانك بطيبة من أنفسهما و أنا لا أفعل قالت له فأعطني ميراثي من رسول الله صلى الله عليه و سلم فقال لها أولم تجيئي أنت و مالك ابن أوس النصري فشهدتما أن رسول الله صلى الله عليه و سلم لا يورث حتى منعتما فاطمة ميراثها و أبطلتما حقها فكيف تطلبين اليوم ميراثا من النبي صلى الله عليه و سلم فتركته و انصرفت

Abū al-Ḥasan ‘Alī ibn Muḥammad al-Kātib narrated to me saying, al-Ḥasan ibn ‘Alī al-Za‘farānī narrated to me saying, Abū Ishāq Ibrāhīm ibn Muḥammad al-Thaqafī narrated to us saying, al-Ḥasan ibn al-Ḥusayn al-Anṣārī narrated to us saying, Farwah ibn Mujāshī‘ narrated to me from Abū Ja‘far Muḥammad ibn ‘Alī رَضِيَ اللهُ عَنْهُ who reports:

‘Ā’ishah came to ‘Uthmān and said to him, “Give me what my father and ‘Umar ibn al-Khaṭṭāb would give me.”

He answered, “I neither find it in the Qur’ān nor in the Sunnah. However, your father and ‘Umar ibn al-Khaṭṭāb would give you out of the goodness of their hearts. But I will not.”

“So give me my inheritance from Rasūlullāh ﷺ,” she cried.

He retorted, “Did you together with Mālik ibn Aws al-Naṣrī not come and bear witness that Rasūlullāh ﷺ is not inherited from thereby depriving

Fāṭimah from her inheritance and destroying her right? So today, how can you claim inheritance from Nabī ﷺ?”

Upon this, she left him and walked away.<sup>1</sup>

## Answer

This narration is utterly baseless and false. They rely upon a narration al-Bukhārī quotes in his *al-Ṣaḥīḥ* from Nāfi‘ that ‘Abd Allah ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا informed him:

أن النبي صلى الله عليه و سلم عامل خيبر بشرط ما يخرج منها من ثمر أو زرع فكان يعطي أزواجه مائة وسق ثمانون وسق تمر و عشرون وسق شعير فقسم عمر خيبر فخير أزواج النبي صلى الله عليه و سلم أن يقطع لهم من الماء و الأرض أو يمضي لهم فمنهن من اختار الأرض و منهن من اختار الوسق و كانت عائشة اختارت الأرض

Nabī ﷺ made a treaty with (the people of) Khaybar upon half of its produce, whether fruits or produce. He would give his wives 100 wasaq – 80 wasaq dates and 20 wasaq barley. Later on, ‘Umar divided Khaybar and gave the wives of Nabī ﷺ a choice between apportioning land and water for them or leaving it as is (i.e. giving them 100 wasaq). Some of them chose the land while others chose the wasaq. ‘Ā’ishah was among those who chose land.<sup>2</sup>

This was from Rasūlullāh’s ﷺ expenditure upon his wives. And this continued after his demise due to his statement:

لا يقتسم ورثتي ديناراً ما تركت بعد نفقة نسائي و مئونة عاملي فهو صدقة

My heirs should not distribute a single gold coin. Whatever I leave behind after my wives’ expenditure and my workers’ wages is charity.<sup>3</sup>

After his wives chose Allah, His Messenger, and the Life Hereafter sustenance and support for them was necessary. However, it did not translate in the form of inheritance. It is for this reason that no one disputed with them over their dwellings

1 *Al-Amālī* of al-Mufīd Ḥadīth: 3; *Biḥār al-Anwār*.

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 2328; *Ṣaḥīḥ Muslim* Ḥadīth: 1551.

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 2776; *Ṣaḥīḥ Muslim* Ḥadīth: 1760.

since this was a portion of their expenditure which Rasūlullāh ﷺ allocated for them from what he owned during his lifetime. Accordingly, he made the above statement.

This is supported by the fact that their heirs did not inherit their dwellings from them. Had they owned these dwellings, it would have fallen into their heirs' share after their demise. Therefore, their heirs not claiming their right is proof for the above. Owing to the very same reason, their dwellings were incorporated in the Masjid after their demise for the general benefit of the Muslims just as was done with the expenditure given to them. And Allah knows best!<sup>1</sup>

Accordingly, his wives did not inherit a single coin from him. Al-Bukhārī and Muslim report from Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا:

أن أزواج النبي صلى الله عليه وسلم حين توفي رسول الله صلى الله عليه وسلم سلم أردن أن يبعثن عثمان إلى أبي بكر يسألنه ميراثهن فقالت عائشة أليس قال رسول الله صلى الله عليه وسلم لا نورث ما تركنا صدقة

After Rasūlullāh's ﷺ demise, his wives intended sending ‘Uthmān to Abū Bakr to ask for their inheritance. ‘Ā’ishah said, “Did Rasūlullāh ﷺ not say, ‘We are not inherited from. Whatever we leave is charity.’”<sup>2</sup>

With regards to depriving Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا of her inheritance, it is established that Rasūlullāh ﷺ said:

لا نورث ما تركنا صدقة

We are not inherited from. Whatever we leave is charity.<sup>3</sup>

Ibn Taymiyyah says:

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1 *Fath al-Bārī*, chapter concerning the dwellings of Nabī's ﷺ wives vol. 6 pg. 211 and chapter concerning Nabī's ﷺ statement: We are not inherited from. Whatever we leave is charity vol. 12 pg. 7.

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 4034; *Ṣaḥīḥ Muslim* Ḥadīth: 1758.

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 6730; *Ṣaḥīḥ Muslim* Ḥadīth: 1758.

كون النبي صلى الله عليه و سلم لا يورث ثبت بالسنة المقطوع بها و بإجماع الصحابة  
و كل منهما دليل قطعي

Rasūlullāh ﷺ not being inherited from is established by the Sunnah which is categorical and the consensus of the Ṣaḥābah. And both these are *dalīl qaṭʿī* (categorical proofs)<sup>1</sup>

The incident of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا approaching Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ and claiming her inheritance in Fadak and his response to this by providing the above ḥadīth which angered her; the reason was that they had different views when it came to understanding the statement of Rasūlullāh ﷺ as Ibn Ḥajar has clarified<sup>2</sup>. However, this was settled after Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ went to her home to win her happiness as recorded by *al-Bayhaqī* via his sanad from al-Shaʿbī who reports:

لما مرض فاطمة أتاها أبو بكر الصديق فاستأذن عليها فقال علي يا فاطمة هذا أبو بكر يستأذن عليك فقالت أتحب أن أذن له قال نعم فأذنت له فدخل عليها يترضاها فقال والله ما تركت الدار و المال و الأهل و العشيرة إلا ابتغاء مرضاة الله و مرضاة رسوله و مرضاتكم أهل البيت ثم ترضاها حتى رضيت

When Fāṭimah fell ill, Abū Bakr al-Ṣiddīq came to visit her. He sought permission to enter.

‘Alī said, “O Fāṭimah, it is Abū Bakr who is seeking permission to enter your presence.”

She asked, “Do you want me to grant him permission?”

“Yes,” replied ‘Alī.

Accordingly, she gave permission and he entered to win her happiness.

Abū Bakr said, “By Allah, I did not abandon my home, wealth, family, and tribe except seeking the pleasure of Allah, His Messenger, and your pleasure O Ahl al-Bayt.”

1 *Minhāj al-Sunnah al-Nabawiyyah* vol. 4 pg. 220.

2 *Fatḥ al-Bārī* vol. 6 pg. 202.

He then appeased her until she became pleased.<sup>1</sup>

Ḥāfiẓ Ibn Kathīr comments:

وهذا إسناد جيد قوي و الظاهر أن عامر الشعبي سمعه من علي أو ممن سمعه من علي اه

This isnād is jayyid and strong. It is apparent that ‘Āmir al-Sha‘bī heard it directly from ‘Alī or from the student of ‘Alī.”<sup>2</sup>

When Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ assumed the post of khilāfah, he did exactly the same thing Sayyidunā al-Ṣiddīq رَضِيَ اللهُ عَنْهُ did with the charity of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and did not take ownership of anything from it.<sup>3</sup>

Concerning the ḥadīth which al-Mufīd reported, Ibrāhīm ibn Muḥammad al-Thaqafī appears in the isnād. It is said about him in *Lisān al-Mīzān*:

### Ibrāhīm ibn Muḥammad al-Thaqafī

- Ibn Abī Ḥātim says, “He is *majhūl* (unknown).”
- Al-Bukhārī comments, “His ḥadīth are not *ṣaḥīḥ*.”
- Ibn ‘Adī remarks, “His ḥadīth are not *ṣaḥīḥ*.”
- Abū Nu‘aym says in *Tārīkh Aṣbahān*, “He was extreme in *rafḍ*. His *aḥādīth* are rejected.”<sup>4</sup>

Ḥasan ibn al-Ḥusayn al-Anṣārī is al-Ḥasan ibn al-Ḥusayn al-‘Urnī al-Kūfī. It is mentioned in *Lisān al-Mīzān* about him:

### Ḥasan ibn al-Ḥusayn al-Anṣārī al-‘Urnī al-Kūfī

- Abū Ḥātim says, “He was not *ṣadūq* (truthful) in their sight. He was among the leaders of the Shī‘ah.”

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1 *Al-Bayhaqī* vol. 6 pg. 301 Ḥadīth: 12515. *Al-Bayhaqī* says, “This is Ḥasan’s mursal with a *ṣaḥīḥ* isnād.”

2 *Al-Bidāyah wa al-Nihāyah* vol. 8 pg. 196.

3 *Sharḥ Muslim* of al-Nawawī vol. 12 pg. 73.

4 *Lisān al-Mīzān* vol. 1 pg. 43.

- Ibn ‘Adī remarks, “His aḥādīth do not resemble the aḥādīth of reliable narrators.”
- Ibn Ḥibbān comments, “He makes additions to accepted traditions and he narrates convoluted narrations.”<sup>1</sup>

Add to this the unknown narrators in the isnād to Abū Ja‘far رَحْمَةُ اللَّهِ عَلَيْهِ. And do not forget that the one who narrates from Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ never ever met him. How was this meeting possible when he was born in the year 56 or 57 A.H. – according to different views – many years after Sayyidunā ‘Uthmān’s رَضِيَ اللَّهُ عَنْهُ martyrdom? These facts show the unreliability of this narration. And all praise belongs to Allah سُبْحَانَهُ وَتَعَالَى.<sup>2</sup>

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1 Ibid. vol. 1 pg. 199.

2 Discussion: ‘Ā’ishah Umm al-Mu’minīn of Hānī Muḥammad ‘Iwāḍayn (Unpublished discussion).



## Misconception: Sayyidah ‘Ā’ishah and the other wives of Nabī

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are not from the Ahl al-Bayt<sup>1</sup>

The Shī‘ah ludicrously claim that the noble wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were not of his *Ahl al-Bayt* (household). They constrict the Ahl al-Bayt to Sayyidunā ‘Alī, Fāṭimah, Ḥasan, Ḥusayn, and the sons of Ḥusayn رَضِيَ اللَّهُ عَنْهُمْ, who number 12 in total. They exclude all others besides them to the extent that even the other children of Sayyidunā ‘Alī and Fāṭimah رَضِيَ اللَّهُ عَنْهُمَا are dismissed. As a result, they do not regard the other sons of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ from the Ahl al-Bayt like Muḥammad ibn al-Ḥanafiyyah, Abū Bakr, ‘Umar, ‘Uthmān, ‘Abbās, Ja‘far, ‘Abd Allah, ‘Ubayd Allah, and Yaḥyā; similarly, their 12 sons, and 18 or 17 daughters – according to different narrations. In the same way, they exclude the daughters of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا, viz. Zaynab, Umm Kulthūm, and their children from the Ahl al-Bayt.

In fact, they attribute lying, open transgression, and sin, not to mention kufr and *riddah* (apostasy) to the children of Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ. Similarly, they condemn and label the children of Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ paternal uncles and aunts and their children as *kuffār* including the children of Abū Ṭālib besides Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. In the same way, they disregard and exclude the other three daughters of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ besides Fāṭimah, their husbands, and children from the Ahl al-Bayt.<sup>2</sup>

### The accurate view

The accurate view regarding the purport of Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Ahl al-Bayt are those upon whom *zakāh* is prohibited, viz. his wives, children, and every Muslim male and female from the progeny of ‘Abd al-Muṭṭalib which include the sons of Hāshim ibn ‘Abd Manāf. The ḥadīth that Muslim records bears testimony that his paternal uncles’ sons are included in his Ahl al-Bayt.

عن عبد المطلب بن ربيعة بن الحارث بن عبد المطلب أنه ذهب هو و الفضل بن عباس إلى رسول الله صلى الله عليه و سلم يطلبان منه أن يوليهمما على الصدقة

1 *Mawqif al-Shī‘ah al-Ithnā ‘Ashariyyah min al-Ṣaḥābah* رَضِيَ اللَّهُ عَنْهُمْ of ‘Abd al-Qādir Muḥammad ‘Aṭā Ṣūfī pg. 1234 – 1240.

2 Study their reliable books for reference: *Firaq al-Shī‘ah* pg. 39 – 40; *A’yān al-Shī‘ah* of al-Sayyid Muḥsin al-Amīn vol. 1 pg. 11 (discussion one); *al-Shī‘ah fi ‘Aqā’idihim wa Ahkāmihim* of al-Sayyid Amīr Muḥammad al-Kāzīmī al-Qazwīnī pg. 16.

ليصيبا من المال ما يتزوجان به فقال لهما صلى الله عليه و سلم إن الصدقة لا تنبغي لآل محمد إنما هي أوساخ الناس ثم أمر بتزويجهما وإصدارهما من الخمس

‘Abd al-Muṭṭalib ibn Rabāh ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib reports that he and Faḍl ibn ‘Abbās went to Rasūlullāh ﷺ to request him to appoint them as collectors of zakāh so that they may acquire some wealth in order to get married. Rasūlullāh ﷺ told them, “Zakāh is not befitting for the family of Muḥammad. It is nothing but people’s dirt.” He then ordered that they be married and their dowry be paid from the *khums* (fifth of the booty).<sup>1</sup>

Some of the ‘Ulamā’ like al-Shāfi‘ī and Aḥmad have combined the sons of al-Muṭṭalib ibn ‘Abd Manāf with the sons of Hāshim in the prohibition of zakāh upon them since they both receive shares from fifth of the fifth (of the booty). This is substantiated by a ḥadīth reported by al-Bukhārī<sup>2</sup> from Jubayr ibn Mu‘im رَضِيَ اللهُ عَنْهُ which mentions that Rasūlullāh ﷺ only gave the Banū Hāshim and Banū al-Muṭṭalib and not their brothers, Banū ‘Abd Shams and Nawfal owing to the fact that Banū Hāshim and Banū al-Muṭṭalib were one.

### Evidences that the Ummahāt al-Mu’minīn are from the Ahl al-Bayt

Allah’s ﷻ declaration is sufficient evidence to include his wives رَضِيَ اللهُ عَنْهُنَّ in his Ahl al-Bayt:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى ۗ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ  
الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ؕ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ  
وَيُطَهِّرَكُمْ تَطْهِيرًا (٣٣) وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ  
إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

*And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakāh and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s] household, and to purify you with [extensive] purification. And remember*

1 Ṣaḥīḥ Muslim Ḥadīth: 1072.

2 Ṣaḥīḥ al-Bukhārī Ḥadīth: 3140.

what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is ever Subtle and Acquainted [with all things].<sup>1</sup>

This verse confirms their definite inclusion since the verses prior and after it are addressed to them. This in no way contradicts what appears in *Ṣaḥīḥ al-Muslim*:

عن عائشة رضي الله عنها أنها قالت خرج النبي صلى الله عليه وآله وسلم غداة وعليه مرط مرحل من شعر أسود فجاء الحسن بن علي فأدخله ثم جاء الحسين فدخل معه ثم جاءت فاطمة فأدخلها ثم جاء علي فأدخله ثم قال إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

On the authority of ‘Ā’ishah who relates, “Nabī ﷺ left in the morning wearing a woollen garment, with pictures of camel saddlebags, made from black hair. Ḥasan ibn ‘Alī came and Rasūlullāh ﷺ covered him [in his garment], followed by Ḥusayn who entered with him. Fāṭimah then came and he took her in, and then ‘Alī came and he took him under. He thereafter recited: ‘Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s] household, and to purify you with [extensive] purification.’<sup>2,3</sup>

The verse is sufficient testimony for the wives’ inclusion since they are addressed therein while this ḥadīth indicates to the inclusion of Sayyidunā ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn رَضِيَ اللَّهُ عَنْهُمْ in the verse. Rasūlullāh’s ﷺ choice of these four personalities in this ḥadīth does not indicate to the term’s exclusiveness to them to the exclusion of his other family members. It only shows that they are his choicest family members.

An example of the verse referring to Nabī’s ﷺ wives and the ḥadīth of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا referring to Sayyidunā ‘Alī- Fāṭimah, Ḥasan, and Ḥusayn رَضِيَ اللَّهُ عَنْهُمْ is:

Allah سُبْحَانَهُ وَتَعَالَى declares:

لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ

1 Sūrah al-Aḥzāb: 32 - 34.

2 Sūrah al-Aḥzāb: 33.

3 *Ṣaḥīḥ Muslim* Ḥadīth: 2424.

*A mosque founded on righteousness from the first day.*<sup>1</sup>

This verse attests that the purport is Masjid Qubā'. While on the other hand, the ḥadīth recorded in *Ṣaḥīḥ Muslim*<sup>2</sup> indicates that the purport is Rasūlullāh's ﷺ Masjid.

Ibn Taymiyyah has mentioned this example or similarity.<sup>3</sup>

The wives of Rasūlullāh ﷺ are included in the word *Āl* (family) in his statement:

إن الصدقة لا تحل لمحمد ولا لآل محمد

Verily, zakāh is not permissible for Muḥammad and his family.

This is supported by the fact that they were given from the khums and is further reinforced by Ibn Abī Mulaykah's report:

أن خالد بن سعيد بعث إلى عائشة ببقرة من الصدقة فردتها و قالت إنا آل محمد صلى الله عليه وسلم لا تحل لنا الصدقة

Khālid ibn Sa'īd sent a cow from zakāh to 'Ā'ishah who returned the same explaining, "Zakāh is not permissible for us, the family of Muḥammad ﷺ."<sup>4</sup>

How amazing! Do the wives of Rasūlullāh ﷺ not feature in the following ḥadīth:

اللهم اجعل زرق آل محمد قوتا

O Allah, make the sustenance of Muḥammad's family just sufficient.<sup>5</sup>

1 Sūrah al-Tawbah: 108.

2 *Ṣaḥīḥ Muslim* Ḥadīth: 1398.

3 Article: *Faḍl Ahl al-Bayt wa Ḥuqūqihim* of Ibn Taymiyyah pg. 20.

4 *Muṣannaḥ ibn Abī Shaybah* vol. 3 pg. 214; *Tārīkh Baghdād* vol. 8 pg. 38 – The ḥadīth of Sayyidunā Mu'āwiyah ibn Ḥaydah رَضِيَ اللهُ عَنْهُ.

5 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 6460; *Ṣaḥīḥ Muslim* Ḥadīth: 1055 – the ḥadīth of Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ.

And his supplication for his *uḍḥiyyah* (sacrifice):

اللهم هذا عن محمد و آل محمد

O Allah, this is on behalf of Muḥammad and his family.<sup>1</sup>

And Sayyidah ‘Ā’ishah’s رَضِيَ اللَّهُ عَنْهَا report:

ما شبع آل رسول الله صلى الله عليه و سلم من خبز بر

Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ family never ate wheat flour to their fill.<sup>2</sup>

And in the muṣallī’s supplication:

اللهم صلى على محمد و على آل محمد

O Allah, send salutations upon Muḥammad and the family of Muḥammad.<sup>3</sup>

Do they not feature in his statement?

إن الصدقة لا تحل لمحمد و لا لآل محمد

Verily, zakāh is not permissible for Muḥammad and his family.<sup>4</sup>

Zakāh is the filth of people and his wives are more deserving to be protected therefrom.<sup>5</sup>

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1 *Musnad Aḥmad* vol. 6 pg. 391 Ḥadīth: 27234; *Musnad al-Bazzār* vol. 9 pg. 318 Ḥadīth: 3867; *Mu’jam* vol. 1 pg. 311 Ḥadīth: 920; *al-Mustadrak* vol. 2 pg. 425; *al-Bayhaqī* vol. 9 pg. 259 Ḥadīth: 19482 – the ḥadīth of Sayyidunā Abū Rāfi’ رَضِيَ اللَّهُ عَنْهُ. Al-Ḥākim comments, “The isnād is ṣaḥīḥ, but al-Bukhārī and Muslim have not recorded it.” Al-Haythamī declared its isnād as ḥasan in *Majma’ al-Zawā’id* vol. 4 pg. 24. Al-Albānī says in *Silsilat al-Aḥādīth al-Ḍa’īfah* Ḥadīth: 6461, “Munkar with this whole.”

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 5423; *Ṣaḥīḥ Muslim* Ḥadīth: 2970.

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3370; *Ṣaḥīḥ Muslim* Ḥadīth: 406 – the ḥadīth of Sayyidunā Ka’b ibn ‘Ujrah رَضِيَ اللَّهُ عَنْهُ.

4 *Tārīkh Baghdād* vol. 8 pg. 38 – The ḥadīth of Sayyidunā Mu’āwiyah ibn Ḥaydah رَضِيَ اللَّهُ عَنْهُ.

5 *Jilā’ al-Afhām* of Ibn al-Qayyim pg. 218; *Faḍl Ahl al-Bayt wa ‘Uluw Makānātihim ‘ind Ahl al-Sunnah wa al-Jamā’ah* of ‘Abd al-Muḥsin ibn Ḥamd al-‘Ibād al-Badr pg. 6 – 12.

## A thorough rebuttal of their sinister scheme to exclude Rasūlullāh's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wives from his Ahl al-Bayt

Firstly, from a grammatical angle:

*Al-Ahl* of a house refers to its residents. From here we get *Ahl al-Qurā*: residents of a village; *al-ahl* of a religion: its adherents and followers.

Its figurative expression: a man's *ahl* refers to his wife, and his children are also included. The tafsīr of Allah's سُبْحَانَهُ وَتَعَالَى statement has appeared accordingly:

وَسَارَ بِأَهْلِهِ

*He was traveling with his family.*<sup>1</sup> i.e. his wife and children.

Just as the word *ahlah* with a *tā'* provides this meaning.

Al-Ahl of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ refers to his wives, daughters, son-in-law Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ.

It is said, his ahl are the men who form part of his family. His grandchildren and his progeny are included in this. Allah's سُبْحَانَهُ وَتَعَالَى command provides this meaning:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ط

*And enjoin prayer upon your family [and people] and be steadfast therein.*<sup>2</sup>

Similarly, Allah's سُبْحَانَهُ وَتَعَالَى statement:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ

*Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household.*<sup>3</sup>

1 Sūrah al-Qaṣaṣ: 29.

2 Sūrah Ṭāhā: 132.

3 Sūrah al-Aḥzāb: 33.

And His statement:

رَحِمْتُ اللَّهَ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ

May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honourable.<sup>1</sup>

Al-Ahl of every Nabī refers to his ummah and the adherents of his faith. This meaning is provided in Allah's سُبْحَانَهُ وَتَعَالَى statement:

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ

And he used to enjoin on his people prayer and zakāh.<sup>2</sup>

Al-Rāghib<sup>3</sup> has mentioned, and al-Munāwī<sup>4</sup> has concurred with him: The ahl of a man include all those who are of the same lineage or religion or who are alike with regards to occupation, house, or city. So the ahl of a man originally are all those who live in the same home. Thereafter, it was used figuratively and said his *Ahl al-Bayt*: those who share the same lineage or the aspects mentioned above. Thereafter, it became acquainted with the family of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when used in unrestricted.<sup>5</sup>

Secondly, from the Qur'ān Karīm:

1 Sūrah Hūd: 73.

2 Sūrah Maryam: 55.

3 Ḥusayn ibn Muḥammad ibn al-Mufaḍḍal, Abū al-Qāsim al-Aṣbahānī, commonly known as al-Rāghib. The proficient 'Allāmah and deep researcher. He was one of the intelligent mutakallimīn. He became so famous that he was likened to Imām al-Ghazālī. Some of his books are: *Mufradāt Alfāz al-Qur'ān al-Karīm* and *al-Dharī'ah ilā Makārim al-Sharī'ah*. He passed away in 502 A.H. (*Siyar A'lām al-Nubalā'* vol. 18 pg. 120; *al-A'lām* vol. 2 pg. 255)

4 'Abd al-Ra'ūf ibn Tāj al-'Ārifīn ibn 'Alī al-Munāwī. The Ḥāfiẓ, Faqīh, and Shāfi'ī. Born in 952, he lived in seclusion to author and study. He would eat very little and stay awake at night. Some of his works are: *Fayḍ al-Qadīr Sharḥ Jāmi' al-Ṣaghīr* and *Sharḥ al-Shamā'il li al-Tirmidhī*. He passed away in 1031 A.H. (*al-A'lām* vol. 6 pg. 204; *Hadyat al-'Ārifīn* vol. 5 pg. 510.)

5 *Tāj al-'Urūs* vol. 28 pg. 41. Ibn Manzūr said, "The ahl of a man are the closest of people to him. The Ahl al-Bayt of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are his wives, daughters, and son-in-law i.e. 'Alī رَضِيَ اللَّهُ عَنْهُ. It is said: the wives of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the men of his family. (*Lisān al-'Arab* vol. 11 pg. 29)

The incident of Khalīl Allah ﷺ mentioned in the Qur’ān further strengthens the inclusion of wives in the term *al-ahl*. Allah ﷻ while relating the incident of the messengers coming to Sayyidunā Ibrāhīm ﷺ with glad tidings says:

وَأَمْرَاتِهِ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاَهَا بِإِسْحَاقَ وَمِنْ وَّرَاءِ إِسْحَاقَ يَعْقُوبَ (٧١)  
 قَالَتْ يَا وَيْلَتَىٰ أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا ۗ إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ  
 (٧٢) قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ ۗ رَحِمْتُ اللَّهُ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ ۗ إِنَّهُ  
 حَمِيدٌ مَّجِيدٌ

*And his Wife was standing, and she smiled. Then We gave her good tidings of Ishāq and after Ishāq, Ya‘qūb.*

*She said, “Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!”*

*They said, “Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honourable.”<sup>1</sup>*

Allah ﷻ used this word on the tongue of His angels to address the wife of Ibrāhīm ﷺ, and no one else. Shī‘ī scholars and commentators have acknowledged this as well. For example al-Ṭabarsī<sup>2</sup> in *Majma‘ al-Bayān* and al-Kāshifī in *Manhaj al-Ṣādiqīn*.

Similarly, Allah ﷻ relates the incident of Sayyidunā Mūsā ﷺ:

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ  
 امْكُثُوا إِنِّي آنَسْتُ نَارًا

1 Sūrah Hūd: 71 – 73.

2 Al-Faḍl ibn al-Ḥasan ibn al-Faḍl, Abū ‘Alī al-Ṭabarsī. He is a Mufassir and Linguist and one of the Shī‘ī scholars. Some of his books are: *Majma‘ al-Bayān fī Tafṣīr al-Qur’ān wa al-Furqān* and *Mukhtaṣar al-Kashāf*. He died in 548 A.H. (al-A‘lām vol. 5 pg. 148).



And when Mūsā had completed the term and was traveling with his family, he perceived from the direction of the mount a fire. He said to his family, “Stay here; indeed, I have perceived a fire.”<sup>1</sup>

The purport of Sayyidunā Mūsā’s عَلَيْهِ السَّلَام ahl is his wife. Shīrī commentators have attested to this.

Furthermore, Al-Ṭabarsī comments on the verse in Sūrah al-Naml:

أَيُّ امْرَأَتِهِ وَهِيَ بِنْتُ شَعِيبٍ عَلَيْهِ السَّلَامُ إِذْ قَالَ مُوسَى لِأَهْلِهِ

[Mention] when Mūsā said to his family<sup>2</sup> i.e. his wife, the daughter of Shu‘ayb عَلَيْهِ السَّلَام.<sup>3,4</sup>

The word Ahl al-Bayt has followed the same pattern and meaning when it was used to refer to Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ household in Sūrah al-Aḥzāb:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s] household.<sup>5</sup>

This verse addresses the wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The verses before it and after it are addressed to them specifically. It begins with Allah’s سُبْحَانَهُ وَتَعَالَى statement:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجَكِ

O Prophet, say to your wives

Until

1 Surah al-Qaṣaṣ: 29.

2 Surah al-Naml: 7.

3 *Majma‘ al-Bayān* vol. 4 pg. 211.

4 *Tafsīr al-Qummī* vol. 2 pg. 139; *Nūr al-Thaqalayn* of al-‘Urūs al-Ḥuwayzī; *Manhaj al-Ṣādiqīn*.

5 Sūrah al-Aḥzāb: 33.

وَإِنْ كُنْتُمْ تُرَدُّنَ اللَّهُ وَرَسُولَهُ

*But if you should desire Allah and His Messenger*

Thereafter, Allah سُبْحَانَهُ وَتَعَالَى repeats:

يَا نِسَاءَ النَّبِيِّ

*O wives of the Prophet*

He then addresses them:

وَمَنْ يَقْنُتْ مِنْكُمْ لِلَّهِ وَرَسُولِهِ

*And whoever of you devoutly obeys Allah and His Messenger*

Allah سُبْحَانَهُ وَتَعَالَى then says:

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ

*O wives of the Prophet, you are not like anyone among women.*

He mentions thereafter:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى ۗ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ  
الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ؕ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ  
وَيُطَهِّرَكُمُ تَطْهِيرًا (٣٣)

*And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakāh and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.*

Allah سُبْحَانَهُ وَتَعَالَى then commands them:

وَأَذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ

*And remember what is recited in your houses.*<sup>1</sup>

Whoever reads these verses understands that they were revealed concerning Rasūlullāh's ﷺ wives since they address no one besides them.

**Thirdly**, from the Aḥādīth:

It appears in *Ṣaḥīḥ al-Bukhārī*:

أن النبي صلى الله عليه و سلم دخل إلى حجرة عائشة فقال السلام عليكم أهل البيت و  
رحمة الله فقالت و عليك السلام و رحمة الله

Nabī ﷺ entered 'Ā'ishah's room and greeted, "May peace be upon you, O Ahl al-Bayt, and the mercy of Allah."

She replied, "And may peace and Allah's mercy be upon you."<sup>2</sup>

### **Ḥadīth al-Kisā'**

عن صفية بنت شيبه قالت قالت عائشة خرج النبي صلى الله عليه و آله و سلم غداة و  
عليه مرط مرحل من شعر اسود فجاء الحسن بن على فادخله ثم جاء الحسين فدخل معه  
ثم جاءت فاطمة فادخلها ثم جاء على فادخله ثم قال إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ  
أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Ṣafiyah bint Shaybah relates that 'Ā'ishah said, "Rasūlullāh ﷺ left in the morning wearing a striped cloak made from black (camel's) hair. Ḥasan ibn 'Alī came and Rasūlullāh wrapped him under it, followed by Ḥusayn who entered with him. Then Fāṭimah came and he took her under it, then came 'Alī and he also took him under it. He thereafter recited:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

<sup>1</sup> Sūrah al-Aḥzāb: 28 – 34.

<sup>2</sup> *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 4793; *Ṣaḥīḥ Muslim* Ḥadīth: 1428.

*Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.”<sup>1</sup>*

‘Umar ibn Abī Salamah, Nabī’s step son, reports:

لما نزلت هذه الآية على النبي صلى الله عليه وسلم إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا في بيت أم سلمة فدعا فاطمة و حسنا و حسينا فجللهم بكساء و علي خلف ظهره فجللهم بكساء ثم قال اللهم هؤلاء أهل بيتي فأذهب عنهم الرجس و طهرهم تطهيرا قالت أم سلمة و أنا معهم يا نبي الله قال أنت على مكانك و أنت على خير

When this ayah was revealed upon Nabī ﷺ in the house of Umm Salamah:

*Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.*

He summoned Fatimah, Ḥasan, and Ḥusayn and covered them with a sheet. ‘Alī was behind them. He covered them with a sheet and prayed, “O Allah! These are my family. Remove impurity from them and grant them extensive purification.”

Umm Salamah submitted, “Am I with them, O Prophet of Allah!”

He explained, “You are on your place and you are upon goodness.”<sup>2</sup>

عن أم سلمة أم المؤمنين رضي الله تعالى عنها أن النبي صلى الله عليه وآله وسلم جليل على الحسن والحسين وعلي وفاطمة رضي الله تعالى عنهم كساء ثم قال اللهم هؤلاء أهل بيتي و خاصتي أذهب عنهم الرجس و طهرهم تطهيرا فقالت أم سلمة رضي الله تعالى عنها و أنا معهم يا رسول الله قال إنك إلى خير

Umm al-Mu’minīn Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا reports that Rasūlullāh ﷺ covered Ḥasan, Ḥusayn, ‘Alī, and Fāṭimah رَضِيَ اللهُ عَنْهَا with a sheet and then prayed, “O Allah! These are my family and close ones. Remove impurity from them and grant them extensive purification.”

1 *Ṣaḥīḥ Muslim Ḥadīth*: 2424.

2 *Sunan al-Tirmidhī Ḥadīth*: 3205; al-Ṭabarānī vol. 9 pg. 25 Ḥadīth: 8311. Al-Tirmidhī says, “Gharīb.” Al-Albānī declared it ṣaḥīḥ in *Ṣaḥīḥ Sunan al-Tirmidhī*.

Umm Salamah رَضِيَ اللَّهُ عَنْهَا submitted, “Am I with them, O Messenger of Allah!”

The Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “You are upon goodness.”<sup>1</sup>

Al-Mubārakpūrī has explained:

قالت أم سلمة وأنا معهم يا نبي الله بتقدير حرف الاستفهام أنت على مكانك وأنت على خير يحتمل أن يكون معناه أنت على خير و على مكانك من كونك من أهل بيتي و لا حاجة لك في الدخول تحت الكساء كأنه منعها عن ذلك لمكان علي

Umm Salamah said, “I am with them O prophet of Allah?” the interrogative phrase is hidden.

“You are upon your place and you are upon goodness.” It is possible that it means: you are upon goodness on your place as you are already from my Ahl al-Bayt. There is no need for you to enter under the shawl. As if he prevented her due to ‘Alī’s presence.<sup>2</sup>

Muḥammad al-Ṭāhir ibn ‘Ashūr al-Tūnisī رَحِمَهُ اللَّهُ has mentioned while commentating on Allah’s سُبْحَانَكَ وَتَعَالَى statement, “Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s] household, and to purify you with [extensive] purification.”

و قد تلقف الشيعة حديث الكساء فغضبوا وصف أهل البيت و قصروا على فاطمة و زوجها و ابنيهما عليهم الرضوان و زعموا أن أزواج النبي صلى الله عليه و سلم لسن من أهل البيت و هذه مصادمة للقرآن بجعل هذه الآية حشوا بين ما خوطب به أزواج النبي

1 *Sunan al-Tirmidhī* Ḥadīth: 3871; *Musnad Aḥmad* vol. 6 pg. 304 Ḥadīth: 26639; al-Ṭabarānī vol. 23 pg. 333 Ḥadīth: 768; *Musnad Abī Ya’lā* vol. 12 pg. 451 Ḥadīth: 7021 – the ḥadīth of Umm Salamah رَضِيَ اللَّهُ عَنْهَا.

Al-Tirmidhī categorized it as ḥasan and said, “This is the best which has been narrated in this chapter.” Ibn Ḥajar says in *Tahdhīb al-Tahdhīb* vol. 2 pg. 297, “It has many ṭuruq.” Al-Albānī has categorized it ṣaḥīḥ li ghayrihī in *Ṣaḥīḥ Sunan al-Tirmidhī* Ḥadīth: 3871. It is reported from another ṭarīq, *al-Mustadrak* vol. 3 pg. 158; *al-Sunan al-Kubrā* vol. 2 pg. 150 Ḥadīth: 2975; *Sharḥ al-Sunnah* of al-Baghawī vol. 7 pg. 204 with slight variations in some words – the ḥadīth of Umm Salamah رَضِيَ اللَّهُ عَنْهَا. Al-Ḥākim declared its isnād as ṣaḥīḥ in *al-Sunan al-Kubrā* of *al-Bayhaqī* vol. 2 pg. 150 and said, “His narrators are reliable.” Al-Baghawī concurs. Al-Dhahabī said in *al-Muḥadḥab* vol. 2 pg. 597, “Its isnād is ṣāliḥ (good) but there is some *nakārah* (objectionableness) in it.” Al-Shawkānī comments in *Faṭḥ al-Qadīr* vol. 4 pg. 392, “It is appropriate to be used as evidence. And it has many ṭuruq.”

2 *Tuḥfat al-Aḥwadhī bi Sharḥ Jāmi’ al-Tirmidhī* of al-Mubārakpūrī vol. 9 pg. 48.

و ليس في لفظ حديث الكساء ما يقتضي قصر هذا الوصف على أهل الكساء إذ ليس في قوله هؤلاء أهل بيتي صيغة قصر كقوله تعالى إن هؤلاء ضيفي ليس معناه ليس لي ضيف غيرهم و هو يقتضي أن تكون هذه الآية مبتورة عما قبلها و ما بعدها

The Shī'ah have misused Ḥadīth al-Kisā' and have usurped the title Ahl al-Bayt and constricted it to Fatimah, her husband, and their two sons رَضِيَ اللَّهُ عَنْهُمْ. They believe that the wives of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are not included in the Ahl al-Bayt. This is in stark conflict to the Qur'ān by making this portion a parenthesis between the address to Nabī's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wives. There is no word or indication in Ḥadīth al-Kisā' making this quality specific to them since there is no word of *qaṣr* (restriction) in his statement:

هؤلاء أهل بيتي

O Allah! These are my family

This is similar to Allah's statement:

إِنَّ هَؤُلَاءِ ضَيْفِي

*Indeed, these are my guests.*<sup>1</sup>

The meaning of this is not: I do not have any guests besides them.

Moreover, this demands this this verse be unconnected to the verses preceding it and after it.

Regarding 'Umar ibn Abī Salamah's report:

قالت أم سلمة و أنا معهم يا نبي الله قال أنت على مكانك و أنت على خير

Umm Salamah submitted, "Am I with them, O Prophet of Allah!"

He explained, "You are on your place and you are upon goodness."

1 Surah al-Hijr: 68.

The Shī'ah have misunderstood this text. They think that Rasūlullāh ﷺ prevented her from being among the Ahl al-Bayt whereas this is glaring ignorance. Nabī ﷺ knew that she had already acquired the virtue since the verse was revealed addressing her and her co-wives. Therefore, there was no need to add her to the four. Which follows that supplicating for removal of impurity from her and her total purification is asking for the acquired which is against the etiquettes of du'ā'. This has been explained by Shihāb al-Dīn al-Qarāfī when discussing the difference between permissible and impermissible du'ā's. Hence, Nabī's ﷺ answer was to teach her.

It appears in some narrations that Rasūlullāh ﷺ said to Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا:

إِنَّكَ مِنْ أَزْوَاجِ النَّبِيِّ

You are among the wives of Nabī ﷺ.<sup>1</sup>

This address explains the purport of you are upon goodness more clearly.<sup>2</sup>

### Another Misconception:

The Shī'ah assert that the feminine pronoun features in the verses prior to *Āyat al-Taḥrīr* (the verse of purification) and the verses after it. While to the contrary, the

1

عن أبي سعيد الخدري أن أم سلمة حدثته أن هذه الآية نزلت في بيتها إنما يريدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا الآية قالت وأنا جالسة عند الباب قالت قلت يا رسول الله صلى الله عليه وسلم أأنت من أهل البيت قال إنك على خير أنك من أزواج النبي صلى الله عليه وسلم قالت ورسول الله صلى الله عليه وسلم في البيت و علي و فاطمة و حسن و حسين رضي الله عنهم Abū Sa'īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ reports that Umm Salamah informed him that the following verse was revealed in her house, "Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification. She explains, "I was sitting by the door. I said, 'O Messenger of Allah ﷺ! Am I not from the Ahl al-Bayt?' He explained, 'Indeed you are upon goodness. You are among the wives of Nabī ﷺ.'" She says, "Rasūlullāh ﷺ was in the house with 'Alī, Fatimah, Ḥasan, and Ḥusayn رَضِيَ اللَّهُ عَنْهُمْ." (*Ma'rifat al-Ṣaḥābah* of Abū Nu'aym vol. 6 pg. 3222 Ḥadīth: 7418; *Sharḥ Mushkil al-Āthār* vol. 2 pg. 238)

2 *Al-Taḥrīr wa al-Tanwīr* vol. 22 pg. 17; *Bayān Mawqif Shaykh al-Islām al-Imām al-Akbar Muḥammad al-Ṭāhir ibn 'Ashūr al-Tūnisī min al-Shī'ah min Khilāl Tafsīrīh al-Taḥrīr wa al-Tanwīr* of Khālid ibn Aḥmad al-Shāmī.

masculine pronoun features in Āyat al-Taḥrīr itself. Therefore, its purport is only ‘Alī, Fatimah, Ḥasan, and Ḥusayn since they are masculine.

## Answer

The Shī‘ah’s claim that the masculine pronouns which feature in ‘*ankum* (from you) and *wayuṭahhirakum* (purify you) in the verse: *Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s] household, and to purify you with [extensive] purification* prevents the Ummahāt al-Mu’minīn from being included among the Ahl al-Bayt is erroneous.

The rule of grammar is that when both masculine and feminine combine in a situation, then the masculine pronoun is given preference. And the verse includes all of the Ahl al-Bayt as mentioned previously. Therefore, it was appropriate for the masculine pronoun to be utilised.<sup>1</sup>

Examples of this have appeared in the glorious Qur’ān.

The incident of the wife of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ:

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاَهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ قَالَتْ يَا وَيْلَتَى أَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا ۖ إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ ۗ رَحِمَتُ اللَّهُ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ ۗ إِنَّهُ حَمِيدٌ مَجِيدٌ

*And his Wife was standing, and she smiled. Then We gave her good tidings of Ishāq and after Ishāq, Ya‘qūb.*

*She said, “Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!”*

*They said, “Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honourable.”<sup>2</sup>*

1 *Mawqif al-Shī‘ah al-Ithnā ‘Ashariyyah min al-Ṣaḥābah* رَوَاهُ اللَّهُ عَلَيْهِ السَّلَامُ pg. 1240; *Faḍl Āl al-Bayt* of Maqrīzī pg. 32 – 35 .

2 *Sūrah Hūd*: 71 – 73.



The verse includes the feminine pronouns in words like *fabasharnāhā* (We gave her good tidings), *qālat* (she said), *yawaylatā* (woe to me), and *ata'jabīn* (are you amazed). It then shifts to the masculine pronoun in the portion:

رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ

*May the mercy of Allah and His blessings be upon you, people of the house.*

We see the same shifting of pronouns in the verses addressed to Nabī's ﷺ wives.

Secondly, if we agree that shifting from the feminine to the masculine pronoun in *Āyat al-taḥhīr* has excluded the wives of Rasūlullāh ﷺ from the Ahl al-Bayt as the Shī'ah claim, then this would result in the exclusion of Sayyidah Fatimah رَضِيَ اللَّهُ عَنْهَا from the verse of Qur'ān as well. However, the Shī'ah do not agree to this since she is the foundation according to them. Therefore, this is a very strong proof against their false assertions.

Had Rasūlullāh ﷺ not added Sayyidunā 'Alī, Fatimah, and their children رَضِيَ اللَّهُ عَنْهُمْ, the verse would have been specific to the wives of Rasūlullāh ﷺ just as is the case with the wife of Nabī Ibrāhīm عَلَيْهِ السَّلَام and Nabī Mūsā عَلَيْهِ السَّلَام. The Qur'ān has emphatically declared the wives of Nabī ﷺ as his Ahl al-Bayt. Rasūlullāh ﷺ added to this Sayyidunā 'Alī, Fatimah, Ḥasan, and Ḥusayn رَضِيَ اللَّهُ عَنْهُمْ. This is harmonious with Arabic dictionaries and the terminology of people and is in direct polarity to what the Shī'ah claim.

Thirdly, the question arises as to why the shifting from masculine to feminine pronoun concerning the household of Rasūlullāh ﷺ and Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام?

Answer: Since the house belongs to Nabī ﷺ. So if anything evil happens therein, it negatively effects the owner of the house himself before the residents of the house. The one whose honour will be disparaged is Nabī ﷺ. Therefore, his wives are his household and it is necessary for them to be free from all impurity and to be purified extensively.

For this reasoning, the address was to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his noble wives, coupled with Sayyidunā Alī, Fatimah, Ḥasan, Ḥusayn رَضِيَ اللهُ عَنْهُمْ due to the ḥadīth. This Arabic pronoun which refers to masculine, may also refer to both masculine and feminine. It is known as a *taghlībiyyah* (overpowering) pronoun. And the Qur’ān is replete with this. For example, Allah سُبحَانَهُ وَتَعَالَى says over and over again:

يَا أَيُّهَا الَّذِينَ آمَنُوا

*O you who have believed*<sup>1</sup>

This address includes both believing males and females.<sup>2</sup>

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1 Sūrah Baqarah: 104.

2 Article: *Ummunā ‘Ā’ishah Malakat al-‘Afāf* of Shaḥātah Muḥammad Ṣaqar (unpublished article).

## Misconception: Fitnah<sup>1</sup> originated from ‘Ā’ishah’s house

The Rawāfiḍ believe that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is the source and cause of fitnah. They substantiate this claim of theirs with a ḥadīth of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reported by Sayyidunā Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا. There are two reports of this ḥadīth which appear in the books of the Ahl al-Sunnah.

1. It appears in *Ṣaḥīḥ al-Bukhārī* that Sayyidunā ‘Abd Allah ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا reports:

قام النبي صلى الله عليه و سلم خطيبا فأشار نحو مسكن عائشة فقال هنا الفتنة ثلاثا من حيث يطلع قرن الشيطان

Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stood up to deliver a lecture. He pointed in the direction of the dwelling of ‘Ā’ishah and pronounced, “Here is fitnah - thrice - where Shayṭān’s horn rises.”<sup>2</sup>

2. It appears in *Ṣaḥīḥ Muslim*:

خرج رسول الله صلى الله عليه و سلم من بيت عائشة فقال رأس الكفر من هاهنا من حيث يطلع قرن الشيطان يعني المشرق

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ exited from ‘Ā’ishah’s house and said, “The head of kufr is here where Shayṭān’s horn rises,” i.e. the East.<sup>3</sup>

They use the following words as proof:

“He pointed towards the dwelling of ‘Ā’ishah” and “Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ exited from ‘Ā’ishah’s house and said that the head of kufr is here.”

They deduce that Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ objective was to declare that fitnah originates from Sayyidah ‘Ā’ishah’s رَضِيَ اللهُ عَنْهَا house. Therefore, according to them, she is the source and cause of fitnah.<sup>4</sup>

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1 Dissension, trial, discord, civil strife.

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3104.

3 *Ṣaḥīḥ Muslim* Ḥadīth: 2905.

4 Study the following Shīṭī books: *al-Ṭarā’if* of Ibn Ṭā’ūs pg. 297; *al-Ṣirāṭ al-Mustaqīm* vol. 3 pg. 142, 164; *al-Kashkūl* of Ḥaydar al-Āmilī pg. 177, 178; *Iḥqāq al-Ḥaq* pg. 306, 308, 310; *al-Murāja’āt* pg. 268; *Kitāb al-Sab’ah min al-Salaf* pg. 176; *Fas’alū Ahl al-Dhikr* pg. 105.

## Answer

Firstly, the purport of Nabī ﷺ was that the source of fitan<sup>1</sup> is the East, not Sayyidah ‘Ā’ishah’s رَضِيَ اللهُ عَنْهَا house. The reports are unanimous that the direction of the fitnah is the East considering Rasūlullāh’s ﷺ position in Madīnah. The place where Rasūlullāh ﷺ said the ḥadīth has no connection with the fitnah, be it upon his pulpit, in front of his wife Sayyidah Ḥafṣah’s رَضِيَ اللهُ عَنْهَا home, when leaving the house of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, or while atop one of the high buildings<sup>2</sup> of Madīnah, etc., as appears in various authentic traditions.

The presence of Sayyidah ‘Ā’ishah’s رَضِيَ اللهُ عَنْهَا house between Rasūlullāh ﷺ and the East in some reports does not mean that she was indicated towards in Rasūlullāh’s ﷺ statement, “Fitnah is here.”

Mention of the place or time does not affect the meaning of the ḥadīth, nor does it create contradiction therein as its mention is not the objective of the ḥadīth. The object of the ḥadīth is to educate that the direction of fitnah is the East. Majority of the Muḥaddithīn are unanimous upon this point.<sup>3</sup>

This is supported by numerous traditions of Sayyidunā Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا. Some mention the East, while others clarify that it refers to Iraq. We will suffice on some of these narrations, as indication is sufficient for the intelligent.

1. On the authority of Sayyidunā ‘Abd Allah ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا who recalls:

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشِيرُ إِلَى الْمَشْرِقِ فَقَالَ هَا إِنْ الْفِتْنَةُ هَاهُنَا إِنْ  
الْفِتْنَةُ هَاهُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ

I saw Rasūlullāh ﷺ pointing towards the East and declaring, “Harken! Indeed, fitnah is here. Indeed, fitnah is here, where Shayṭān’s horn rises.”<sup>4</sup>

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1 Plural of fitnah.

2 *Uṭum*: with a ḍammah: high building like forts, etc. Its plural is *āṭām*. (*Gharīb al-Ḥadīth* of Abū ‘Ubayd vol. 2 pg. 73; *Gharīb al-Ḥadīth* of Ibn Qutaybah vol. 2 pg. 286; *al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 1 pg. 54)

3 *Al-Ṣā‘iqah fī Nasf Abāṭil al-Shī‘ah* pg. 147.

4 *Ṣaḥīḥ al-Bukhārī Ḥadīth*: 3279; *Ṣaḥīḥ Muslim Ḥadīth*: 2905.

2. It appears in another narration of his:

عن النبي صلى الله عليه وسلم أنه كان قائما عند باب عائشة فأشار بيده نحو المشرق فقال  
الفتنة هاهنا حيث يطلع قرن الشيطان

Nabī ﷺ was standing at the door of ‘Ā’ishah. He indicated with his hand towards the East and warned, “Fitnah is here, where Shayṭān’s horn rises.”<sup>1</sup>

3. Another narration of his has the following:

رأيت رسول الله صلى الله عليه وسلم يشير بيده يؤم العراق ها إن الفتنة هاهنا ها إن  
الفتنة هاهنا ثلاث مرات من حيث يطلع قرن الشيطان

I saw Rasūlullāh ﷺ pointing with his hand towards Iraq and saying, “Harken. Over there is Fitnah. Harken. Over there is fitnah - thrice - where Shayṭān’s horn rises.”<sup>2</sup>

4. وعن ابن عمر رضي الله عنهما قال ذكر النبي صلى الله عليه وسلم فقال اللهم بارك لنا في شامنا اللهم بارك لنا في يمننا قالوا وفي نجدنا قال اللهم بارك لنا في شامنا اللهم بارك لنا في يمننا قالوا يا رسول الله وفي نجدنا فأظنه قال الثالثة هناك الزلازل والفتن و بها يطلع قرن الشيطان

Ibn ‘Umar رضى الله عنهما reports that Rasūlullāh ﷺ supplicated, “O Allah, bless our Shām. O Allah, bless our Yemen.”

They submitted, “And our Najd?”

He said, “O Allah. Bless our Shām. O Allah, bless our Yemen.”

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1 *Ṣaḥīḥ Muslim* Ḥadīth: 2905

عن ابن عمر أن رسول الله صلى الله عليه وسلم قام عند باب حفصة فقال بيده نحو المشرق الفتنة هاهنا من حيث يطلع قرن الشيطان قالها مرتين أو ثلاثا وقال عبيد الله بن سعيد في روايته قام رسول الله صلى الله عليه وسلم عند باب عائشة

Ibn ‘Umar reports that Rasūlullāh ﷺ stood at Ḥafṣah’s door and pointed towards the East saying, “Fitnah is there where shayṭān’s horn rises.” He said it twice or thrice.

‘Ubayd Allah ibn Sa’īd said in his narration, “Rasūlullāh ﷺ stood at ‘Ā’ishah’s door.”

2 *Musnad Aḥmad* vol. 2 pg. 143 Ḥadīth: 6302. Aḥmad Shākir has categorised its isnād as ṣaḥīḥ in *Tahqīq Musnad Aḥmad* vol. 9 pg. 105; Shu‘ayb al-Arna’ūṭ has concurred and commented, “According to the standards of al-Bukhārī and Muslim.”

“O Messenger of Allah,” they submitted, “and our Najd?”

I suppose he said on the third time, “Earthquakes and fitan are there and Shayṭān’s horn will rise there.”<sup>1</sup>

5. In one narration of *Ṣaḥīḥ Muslim* it appears from Sālim ibn ‘Abd Allah ibn ‘Umar

رَضِيَ اللَّهُ عَنْهُمَا:

عن سالم بن عبد الله بن عمر انه كان يقول يا أهل العراق ما أسألکم عن الصغيرة و أركبکم للكبيرة سمعت أبي عبد الله بن عمر يقول سمعت رسول الله صلى الله عليه و سلم يقول إن الفتنة تجيء من هاهنا و أوماً بيده نحو المشرق من حيث يطلع قرنا الشيطان و أنتم يضرب بعضكم رقاب بعض

Sālim<sup>2</sup> ibn ‘Abd Allah ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا would say, “O people of Iraq! I am not going to ask you about something trivial and allow you to perpetrate something major. I heard my father ‘Abd Allah ibn ‘Umar saying that he heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declaring, ‘Certainly, fitnah will emerge from here, and he indicated with his hand towards the East, where Shayṭān’s horns rise.’ And here you are slaying one another.”<sup>3</sup>

6. The narration of Sayyiduna Ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ:

و عن ابن مسعود رضي الله عنه أن النبي صلى الله عليه و سلم قال الإيمان هاهنا و أشار بيده إلى اليمن و الجفاء و غلظ القلوب في الفدادين عند أصول أذنان الإبل من حيث يطلع قرنا الشيطان ربيعة و مضر

Ibn Mas‘ūd<sup>4</sup> رَضِيَ اللَّهُ عَنْهُ narrates that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declared, “Imān is there – and he pointed with his hand towards Yemen. Harshness and hard-heartedness are in

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 7094.

2 Sālim ibn ‘Abd Allah ibn ‘Umar, Abū ‘Umar al-Qurashī al-‘Adawī. The Faqīh, Ḥujjah, Ḥāfiẓ, ascetic Imām, and Muftī of Madīnah. He is one of those who coupled knowledge, practice, abstemiousness, and nobility and is one of the seven Fuqahā’ of Madīnah. He passed away in 106 A.H., and it is said: 107 A.H. (*Siyar A’lām al-Nubalā’* vol. 4 pg. 457; *Tahdhīb al-Tahdhīb* vol. 2 pg. 255.

3 *Ṣaḥīḥ Muslim* Ḥadīth: 2905.

4 ‘Uqbah ibn ‘Amr ibn Tha’labah, Abū Mas‘ūd al-Badrī, the eminent Ṣaḥābī. He was the youngest man to be present at ‘aqabah. He participated in Uḥud and the battles that followed. He was among the supporters of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and was also made governor of Kūfah at one stage. He passed away in 40 A.H. and it is said thereafter. (*al-Istī‘āb* vol. 1 pg. 330; *al-Iṣābah* vol. 4 pg. 524)

the shepherds<sup>1</sup> by the tails of camels where the horns of Shayṭān rise, Rabī'ah and Muḍar.<sup>2</sup>

These prove beyond doubt that Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا is not intended in any of these aḥādīth.

Ḥāfiẓ ibn Ḥajar explains:

كان أهل المشرق يومئذ أهل كفر فأخبر صلى الله عليه وسلم أن الفتنة تكون من تلك الناحية فكان كما أخبر و أول الفتن كان من قبل المشرق فكان ذلك سببا للفرقة بين المسلمين و ذلك مما يحبه الشيطان و يفرح به و كذلك البدع نشأت من تلك الجهة

The people of the East at that time were disbelievers. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ accordingly prophesised that fitnah will emerge from that direction and it transpired as he divined. The first fitnah was from the East which was the cause of disunity between the Muslims. And this is loved by Shayṭān and excites him. Similarly, innovations surfaced from that direction.

Al-Khaṭṭāb<sup>3</sup> says:

نجد من جهة المشرق و من كان بالمدينة كان نجده بادية العراق و نواحيها و هي مشرق أهل المدينة و أصل النجد ما ارتفع من الأرض و هو خلاف الغور فإنه ما انخفض منها و تهامة كلها من الغور و مكة من تهامة انتهى

Najd is towards the Eastern direction. For whoever is in Madīnah, Najd will be the steppe of Iraq and its surroundings. And this is the East of the residents of Madīnah. Najd originally refers to highland which is oppose to al-ghawr: lowland. The entire Tihāmah is lowland and Makkah is part of Tihāmah.<sup>4</sup>

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1 Al-Faddādūn: those whose voices are raised in their farms and among their animals. (*al-Nihāyah fi Gharīb al-Ḥadīth wa al-Athar* vol. 3 pg. 419).

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 4387; *Ṣaḥīḥ Muslim* Ḥadīth: 51.

3 Ḥamd ibn Muḥammad ibn Ibrāhīm, Abū Sulaymān al-Khaṭṭāb. The Imām, 'Allāmah, Ḥāfiẓ, Linguist, Muḥaddith, and explorer. He has authored many books and was a leader in the sciences of Arabic, Fiqh, and Literacy. Some of his books are: *Ma'ālim al-Sunan* and *Sha'n al-Du'ā'*. He passed away in 388 A.H. (*Siyar A'lām al-Nubalā'* vol. 17 pg. 23; *Ṭabaqāt al-Shāfi'iyyah* of Ibn Qāḍī Shuhbah vol. 1 pg. 156)

4 *Fath al-Bārī* vol. 13 pg. 47.

He comments on Rasūlullāh's ﷺ statement, “the head of kufr is towards the East”<sup>1</sup>:

و في ذلك إشارة إلى شدة كفر المجوس لأن مملكة الفرس و من أطاعهم من العرب كانت من جهة المشرق بالنسبة إلى المدينة و كانوا في غاية القسوة و التكبر و التجبر حتى مزق ملكهم كتاب النبي صلى الله عليه و سلم

There is indication here to the intense kufr of the Majūs (Magians) because the Persian Empire and those Arabs who obeyed them were in an Eastern direction from Madīnah. They were extreme in hard-heartedness, arrogance, and haughtiness to the extent that their king tore Nabī's ﷺ letter.<sup>2</sup>

Secondly, the Rawāfiḍ's claim that he pointed towards Sayyidah 'Ā'ishah's ﷺ home is nothing but a lie and slander which does not appear in any of the chains of this ḥadīth. What does appear is that he pointed *in the direction* of Sayyidah 'Ā'ishah's ﷺ house.

This deception has been practiced mainly by 'Abd al-Ḥusayn in *al-Murāja'āt*<sup>3</sup> and al-Tijānī al-Simāwī<sup>4</sup> in his book *Fas'alū Ahl al-Dhikr*.

Nevertheless, the Ahl al-Sunnah counteracted their despicable plot.

1. Al-Albānī has refuted 'Abd al-Ḥusayn by saying:

'Abd al-Ḥusayn, the passionate Shī'ī, has dedicated many chapters in his book *al-Murāja'āt* to level allegations against her and prove her ḥadīth false. He has shamelessly and daringly utilised every incident to indict her, relying mainly on ḍa'īf or *mawḍū'* (fabricated) aḥādīth, and misinterpreting ṣaḥīḥ aḥādīth and applying such meanings to them which they cannot accept. For example, he – may his mouth be broken and his hands be paralysed – has misused this

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1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3301; *Ṣaḥīḥ Muslim* Ḥadīth: 52 – the narration of Sayyidunā Abū Hurayrah ﷺ.

2 *Faḥ al-Bārī* vol. 6 pg. 352.

3 *Al-Murāja'āt* pg. 237.

4 Muḥammad al-Tijānī al-Simāwī al-Tūnisī. He was a Šūfī and then became an inviter towards Twelver Shī'ism. He was born in 1362 A.H. Some of his books are: *Thumma Ihtadayt* and *al-Shī'ah Hum Ahl al-Sunnah*.



ṣaḥīḥ ḥadīth and applied it to Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا imagining that she is the fitnah mentioned in the ḥadīth.

كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ

*Grave is the word that comes out of their mouths*<sup>1</sup>

He has relied on the previous two narrations for this. Firstly, the narration of al-Bukhārī:

فَأشار نحو مسكن عائشة

He pointed in the direction of the dwelling of ‘Ā’ishah.

And secondly the narration of Muslim:

خرج رسول الله صلى الله عليه و سلم من بيت عائشة فقال رأس الكفر من هاهنا

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ exited from ‘Ā’ishah’s house and said, “The head of kufṛ is here.”

The author misunderstands the indication and believes that it was towards the house of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا itself and the purport of fitnah is Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا herself.

### Answer

This is the practice of the Jews who take words out of context. The Shī’ī has misunderstood Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ statement in the first ḥadīth:

فَأشار نحو مسكن عائشة

He pointed **in the direction** of the dwelling of ‘Ā’ishah.

to mean:

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1 Sūrah al-Kahf: 5.

## فأشار إلى مسكن عائشة

He pointed to the dwelling of ‘Ā’ishah.

Rasūlullāh’s ﷺ usage of the word *naḥwa* (in the direction of) and not *ilā* (to) is emphatic evidence to debunk his false claim especially when majority of the narrations clearly mention that he indicated towards the East and towards Iraq in some. Historical events bear testimony to this as well.

Regarding ‘Ikrimah’s narration, it is *shādh* (odd) as explained previously. And if it is hypothetically agreed to be authentic, then it has been significantly condensed in such a way that it disrupts the meaning and gives leeway for the Shī’ah to abuse it in a nasty way. When we look at all the narrations of this ḥadīth, the meaning is apparent.

Rasūlullāh ﷺ exited from Sayyidah ‘Ā’ishah’s رَضِيَ اللهُ عَنْهَا house. He performed Ṣalāt al-Fajr and then stood up to deliver a lecture while standing next to the pulpit - one narration says: at the door of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. He faced the sunrise and indicated with his hands in the direction of the East - and in al-Bukhārī’s narration: in the direction of Sayyidah ‘Ā’ishah’s رَضِيَ اللهُ عَنْهَا house and in Aḥmad’s other narration: he pointed with his hands towards Iraq.

If a fair-minded person, who is free from prejudice and malice, has to apply his mind to all these narrations, he will definitely declare the fallaciousness of the Shī’ī’s criticism against Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. May Allah deal with him appropriately.<sup>1</sup>

The authentic and established narration of *Ṣaḥīḥ al-Bukhārī* which we quoted just now reads:

عن ابن عمر رضي الله عنهما قال قام النبي صلى الله عليه و سلم خطيبا فأشار نحو مسكن عائشة فقال هنا الفتنة ثلاثا من حيث يطلع قرن الشيطان

Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا reports, “Nabī ﷺ stood up to deliver a lecture. He pointed in the direction of the dwelling of ‘Ā’ishah and pronounced, ‘There is fitnah - thrice - where Shayṭān’s horn rises.’”<sup>2</sup>

1 *Silsilat al-Aḥādīth al-Ṣaḥīḥah* vol. 5 pg. 656, 657.

2 *Ṣaḥīḥ al-Bukhārī Ḥadīth*: 3104.

2. Al-Raḥīlī has refuted al-Tījānī al-Simāwī saying:

The narrator's words are:

فأشار نحو مسكن عائشة

He pointed in the direction of the dwelling of 'Ā'ishah.

Al-Tījānī believes that it indicates towards Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا house and that she is the source of fitnah. Whereas, the ḥadīth does not imply this in any way whatsoever and this text does not contain this understanding. Anyone who has the slightest of knowledge of speech and its meaning will realise this point.

The narrator said: He pointed in the direction of the dwelling of 'Ā'ishah. And her house falls on the Eastern side of Nabī's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Masjid. Therefore, the indication is towards the direction of the house which is East, not to the house itself. Had the indication been towards the house, he would have said:

فأشار إلى مسكن عائشة

He pointed to the dwelling of 'Ā'ishah.

The difference between the two is apparent and manifest.<sup>1</sup>

**Thirdly**, the same proof they used can be used against them by their enemies the Nawāṣib.

Shaykh 'Abd al-Qādir al-Ṣūfī says:

Regarding the Shī'ah's usage of Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ indication in the direction of Sayyidah 'Ā'ishah's رَضِيَ اللَّهُ عَنْهَا house with his statement, "Here is fitnah," as proof that Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا is the source of fitnah; is nothing but a worthless substantiation. It is debunked by the fact that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was standing on his pulpit which falls to the West of his wives' houses and his daughter Fāṭimah's رَضِيَ اللَّهُ عَنْهَا house. This is due to the fact that all these houses were on the right hand side of his pulpit towards the East. And this fact is not disputable nor doubtful.

1 *Al-Intiṣār li al-Ṣaḥb wa al-Āl min Iftirā'āt al-Simāwī al-Ḍāll* of al-Raḥīlī pg. 321.

Just as the Rawāfiḍ have justified their interpretation of the eastern direction with Sayyidah ‘Ā’ishah’s ﷺ house, they have given leeway to the Nawāṣib to justify their interpretation of it with Sayyidah Fāṭimah’s ﷺ house. And this is nothing but irrationality from both sects.<sup>1</sup>

**Fourthly**, casting allegations on Sayyidah ‘Ā’ishah’s ﷺ house is in reality an indictment on Rasūlullāh ﷺ since her house is his and he is buried therein.

This is as manifest as the sun in broad daylight for there is consensus on this fact by the Ahl al-Sunnah and Shī’ah. Therefore, this needs no further elucidation.

و ليس يصح في الأذهان شيء  
إذا احتاج النهار إلى دليل

*Nothing will make sense to the brain*

*When broad daylight requires substantiation*

The ultimate result of the Rawāfiḍ’s claim is indictment of Rasūlullāh ﷺ since criticising his house is criticising him. So ponder!

May Allah shower His mercy upon Abū al-Wāfā Ibn ‘Aqīl al-Ḥambalī who said:

انظر كيف اختار لمرضه بيت البنت و اختار لموضعه من الصلاة الأب فما هذه الغفلة  
المستحوذة على قلوب الرافضة عن هذا الفضل و المنزلة التي لا تكاد تخفى عن البهيم  
فضلا عن الناطق

Ponder over Rasūlullāh’s ﷺ selection of the daughter’s house (Sayyidah ‘Ā’ishah ﷺ) for passing his sickness and his appointment of the father (Sayyidunā Abū Bakr ﷺ) to take his position in Ṣalāh (as Imām). So what is this disregard which has blinded the Rawāfiḍ’s hearts from seeing this lofty status and distinguished position which cannot be concealed from animals, let alone intellectuals?<sup>2</sup>

**Fifthly**, what will be the perception regarding a man who stands on the pulpit and insults and vilifies his wife publicly? By Allah, this is in absolute polarity to manhood, morality, and integrity. Due to your foolishness, you have again steeped down to condemning Rasūlullāh’s ﷺ noble personality. May Allah ﷻ forbid!

1 Al-Ṣā’iqah pg. 151.

2 Al-Ijābah li Īrād mā Istadrakathu ‘Ā’ishah ‘alā al-Ṣaḥābah of al-Zarkashī pg. 54.

## Misconception: Sayyidah ‘Ā’ishah would not observe ḥijāb from men from men

The Rawāfiḍ claim that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا would not observe ḥijāb from men. One of them says:

من غير المناسب أن تتوضأ و تغسل يديها و خديها و وجهها و أذنيها أمام الناس كما في سنن النسائي ... كما ليس من المناسب أن تغتسل أمام الرجال

It was inappropriate for her to make wuḍū”, wash her hands, cheeks, face, and ears in front of people as appears in *Sunan al-Nasa’ī* just as it was inappropriate for her to take a ghusl in front of men.<sup>1</sup>

He quoted a ḥadīth which appears in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, etc., to substantiate this claim.

This misconception created in this Shī’ī’s mind and others of his ilk are due to the following two aḥādīth.

### Ḥadīth One:

عن عبد الملك بن مروان بن الحارث قال أخبرني أبو عبد الله سالم سبلان قال كانت عائشة تستعجب بأمانته و تستأجره فأرتني كيف كان رسول الله صلى الله عليه و سلم يتوضأ فتمضمضت و استنثرت ثلاثا و غسلت وجهها ثلاثا ثم غسلت يدها اليمنى ثلاثا و اليسرى ثلاثا و وضعت يدها في مقدم رأسها ثم مسحت رأسها مسحة واحدة إلى مؤخره ثم أمرت يدها بأذنيها ثم مرت على الخدين قال سالم كنت آتيها مكاتبا ما تختفي مني فتجلس بين يدي و تتحدث معي حتى جئتها ذات يوم فقلت ادعي لي بالبركة يا أم المؤمنين قالت و ما ذاك قلت أعتقني الله قالت بارك الله لك و أرخت الحجاب دوني فلم أرها بعد ذلك اليوم

On the authority of ‘Abd al-Malik ibn Marwān ibn al-Ḥārith who says that Abū ‘Abd Allah Sālim Sabalān related to him:

1 This statement is a portion of one of their discussions titled ‘Ā’ishah Taḥt al-Mijhar (‘Ā’ishah under microscope).

‘Ā’ishah was fascinated with my trustworthiness and would hire me. She showed me how Rasūlullāh ﷺ would perform wuḍū’. She gargled and put water in her nose thrice. She washed her face thrice, then washed her right arm thrice and left one thrice. She placed her hand on the front of her head and made *mash* (pass wet hands) of her head once until the back. She then passed her hands over her ears and then over her cheeks.”

Sālim says, “I would come to her while I was a mukātab<sup>1</sup>. She would not observe ḥijāb from me. She would sit in front of me and talk with me. Until one day I came to her and said, ‘Supplicate for blessings for me, O Mother of the Believers.’

She asked, ‘What is the reason for this?’

‘Allah freed me,’ I replied.

She said, ‘May Allah bless you.’

She then lowered the veil in front of me. Thus, I never saw her after that day.<sup>2</sup>

## Ḥadīth Two:

Al-Bukhārī and Muslim have narrated it from the chain of Abū Bakr ibn Ḥafṣ who says that he heard Abū Salamah saying:

دخلت أنا وأخو عائشة على عائشة فسألها أخوها عن غسل النبي صلى الله عليه وسلم  
فدعت بإناء نحو من صاع فاغتسلت وأفاضت على رأسها وبيننا وبينها حجاب

‘Ā’ishah’s brother and I entered ‘Ā’ishah’s home. Her brother asked her concerning Nabī’s ﷺ ghusl. She called for a container which was about a ṣā‘ in size. She then took a ghusl and poured water over her head, while there was a veil between us and her.<sup>3</sup>

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1 A slave who has made an agreement with his master to pay a certain amount of money to secure his freedom.

2 *Sunan al-Nasa’ī* vol. 1 pg. 72; *al-Kunā* of al-Dūlābī vol. 2 pg. 820 Ḥadīth: 1430; *al-Tārīkh al-Kabīr* vol. 4 pg. 110; *al-Muttafaq wa al-Muftaraq* of al-Khaṭīb al-Baghdādī vol. 3 pg. 1524 Ḥadīth: 854. Ibn al-Qaṭṭān says, “It is not ṣaḥīḥ.” (*Aḥkām al-Naẓr* 213. Al-Albānī declared it ṣaḥīḥ in *Ṣaḥīḥ Sunan al-Nasa’ī* Ḥadīth: 100).

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 251; *Ṣaḥīḥ Muslim* Ḥadīth: 320.

## Answering this misconception:

Firstly, the ḥadīth of al-Nasa’ī is *mukhtalaf fih* (disputed). ‘Abd al-Malik ibn Marwān ibn al-Ḥārith ibn Abī Dhubāb is *majhūl* (unknown). None besides Ju‘ayd ibn ‘Abd al-Raḥmān narrates from him.

If its hypothetically agreed to be *ṣaḥīḥ*, it does not prove her non-observance of ḥijāb from men since Abū ‘Abd Allah Sālim Sabalān is one of the freed-slaves of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا or one of her relatives’s slave. It is permissible for a slave to look at his female master. Moreover, Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا was a *Faqīhah* (jurist). This matter was not obscure to her. Therefore, when he secured his freedom, she lowered the ḥijāb in front of him as clarified in the ḥadīth.

و أرخت الحجاب دوني فلم أرها بعد ذلك اليوم

She then lowered the veil in front of me. Thus, I never saw her after that day.<sup>1</sup>

There are copious corroborating aḥādīth for this.

فمن أنس بن مالك رضي الله عنه أن النبي صلى الله عليه وسلم أتى فاطمة بعبد كان قد وهبه لها قال وعلى فاطمة رضي الله عنها ثوب إذا قنعت به رأسها لم يبلغ رجليها وإذا غطت به رجليها لم يبلغ رأسها فلما رأى النبي صلى الله عليه وسلم ما تلقى قال إنه ليس عليك بأس إنما هو أبوك و غلامك

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ recalls that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to Fāṭimah with a slave he gifted her. Fāṭimah had a garment on her, which if she covered her head with, it would not reach her feet, and vice versa. When Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw her plight, he comforted her saying, “There is no harm upon you [for your head/feet to be uncovered]. It is only your father and slave.”<sup>2</sup>

1 Al-Sanadī elucidates, “This is based on the fact that a mukātab remains a slave as long as he still owes even a single silver coin. Probably he was a slave of one of Sayyidah ‘Ā’ishah’s relatives. And she believed in the permissibility of a slave entering the presence of his female master and her relatives. And Allah سُبْحَانَهُ وَتَعَالَى knows best. (*Ḥāshiyah al-Sanadī ‘alā al-Nasa’ī* vol. 1 pg. 73)

2 *Sunan Abī Dāwūd* Ḥadīth: 4106; *al-Aḥādīth al-Mukhtārah* Ḥadīth: 1712; *al-Bayhaqī* vol. 7 pg. 95 Ḥadīth: 13929. Ibn al-Qaṭṭān has categorised it as *ṣaḥīḥ* in *Aḥkām al-Naẓr* 196. Al-Ḍiyā’ al-Maqdisī says in *al-Sunan wa al-Aḥkām* vol. 5 pg. 107, “I do not see any problem with its isnād.” Al-Dhahabī declared its isnād as jayyid in *al-Muḥadḥab* vol. 5 pg. 2671 and Ibn al-Mulqin done the same in *al-Badr al-Munīr* vol. 7 pg. 510. Al-Albānī declared it *ṣaḥīḥ* in *Ṣaḥīḥ Sunan Abī Dāwūd*.

Many of the ‘Ulamā’ of the Ahl al-Sunnah permit a slave to look at his female master. It appears in *Sharḥ Khalīl*:

و لعبد بلا شرك و مكاتب و غدين نظر شعر السيدة يعنى أن العبد الوغد أي القبيح المنظر يجوز له أن ينظر إلى شعر سيدته و بقية أطرافها التي ينظرها محرماً و الخلوّة بها على ما شهرة ابن ناجي بشرط أن يكون كاملاً لها

It is permissible for a slave who is not *mushtarak* (jointly owned), and a *mukātab*; both who are unattractive to see the hair of their female master and the rest of her limbs which her *maḥram* may look at. Similarly, being in seclusion with her is permissible according to what Ibn Nājī has shared on condition that she has full ownership of him.<sup>1</sup>

It appears in *Tuḥfat al-Muḥtāj*<sup>2</sup>:

(و) الأصح (إن نظر العبد) العدل و لا تكفي العفة عن الزنا فقط غير المشترك و المبعوض و غير المكاتب كما في الروضة عن القاضي و أقره و إن أطالوا في رده (إلى سيدته) المتصفة بالعدالة أيضاً (و) الأصح إن (نظر ممسوح) ذكره كله و أنثياه بشرط أن لا يبقى فيه ميل للنساء أصلاً و إسلامه في المسئلة و عدالته و لو أجنبياً لأجنبية متصفة بالعدالة أيضاً (كالنظر إلى محرم) فينظران منها ما عدا ما بين السرة و الركبة و تنظر منهما ذلك

**For a slave to look his female master and one who has no genitals [to see a woman] is like looking at a maḥram.**

The most correct view is that the **seeing of a righteous slave** – simply chastity from fornication is not sufficient – who is not *mushtarak* (jointly owned) or shared by few and who is not a *mukātab* as appears in *al-Rawḍah* from al-Qāḍī who has endorsed it although they have lengthened in its refutation his female master who is qualified with righteousness as well. The most correct view is that the seeing of one whose entire penis and testis have been removed on condition that absolutely no inclination towards women remains in him. His *Islām* is [a condition] when looking at a Muslim woman coupled with his righteousness although he be a stranger looking at a strange woman who possesses righteousness as well is like seeing a *maḥram*. Therefore, they both

1 *Sharḥ Mukhtaṣar Khalīl* of al-Kharshī vol. 3 pg. 221.

2 *Tuḥfat al-Muḥtāj* of Ibn Ḥajar al-Ḥaytamī vol. 7 pg. 196.



may see those parts of her excluding between the navel and knee and vice versa.

Ibn Qudāmah<sup>1</sup> says while discussing this ruling:

قال الشافعي هو أي العبد محرم لها أي السيدة و حكاها بعض أصحابنا عن أحمد لأنه  
يباح له النظر إليها فكان محرما لها كذي رحمها

Al-Shāfi‘ī says, “He – i.e. the slave – is a maḥram to her – i.e. his female master.” Some of our companions have reported this from Aḥmad. This is due to the fact that looking at her is permissible for him, hence he is her maḥram like her other family members.<sup>2</sup>

The Rawāfiḍ themselves say that it is not compulsory for a woman to observe ḥijāb from a slave except when he is able to pay the amount that will free him. Yūsuf al-Baḥrānī<sup>3</sup> says:

عن معاوية بن عمار بسنتين أحدهما صحيح و الآخر حسن في قوة الصحيح قال قلت  
لأبي عبد الله عليه السلام المملوك يرى شعر مولاته و ساقها قال لا بأس و عن عبد  
الرحمن ابن أبي عبد الله في الصحيح و الموثق بأبان بن عثمان قال سألت أبا عبد الله  
عليه السلام عن المملوك يرى شعر مولاته قال لا بأس

From Mu‘āwiyah ibn ‘Ammār via two sanads – one is ṣaḥīḥ and the other is ḥasan with the strength of ṣaḥīḥ - who relates the he asked Abū ‘Abd Allah رَضِيَ اللَّهُ عَنْهُ, “May a slave look at his female master’s hair and shin?”

“No problem,” he replied.

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1 ‘Abd al-Rahman ibn Muḥammad ibn Aḥmad, Abū al-Farj al-Jamā‘ī al-Ḥambalī, the Shaykh al-Islām. He was born in 597 A.H. Authority of the madhab reached him in his era. He was unparalleled in knowledge, tolerance, and abstinence. He assumed the post of judge for a while and did not take any remuneration for his services. *Al-Sharḥ al-Kabīr* is one of his works. He passed away in 682 A.H. (*Tārīkh al-Islām* vol. 51 pg. 106; *Fawāt al-Wafāyāt* of al-Katabī vol. 2 pg. 291)

2 *Al-Sharḥ al-Kabīr* vol. 3 pg. 193.

3 Yūsuf ibn Aḥmad ibn Ibrāhīm al-Darāzī al-Baḥrānī, an Imāmī Faqīh. He was born in 1107 A.H. and died in 1186 A.H. Some books he authored are: *al-Ḥadā’iq al-Nāḍirah* and *Anīs al-Musāfir*. (*al-A‘lām* vol. 8 pg. 215)

From ‘Abd al-Rahman ibn Abī ‘Abd Allah in a ṣaḥīḥ narration and given credibility by Abān ibn ‘Uthmān who says, “I asked Abū ‘Abd Allah رَضِيَ اللهُ عَنْهُ regarding whether a slave may look at his female master’s hair.

He replied, ‘There is no problem.’”<sup>1</sup>

Many of their scholars<sup>2</sup> have agreed with this. This makes manifest the permissibility of non-observance of ḥijāb from a mukātab before he possesses the amount which allows him to pay his mukātabah.

In conclusion, the Rawāfiḍ have no reason or evidence to raise this misconception when their books refute it.

**Secondly**, the second ḥadīth which both al-Bukhārī and Muslim have quoted. There is no mention therein to prove Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا non-observance of ḥijāb from men. Abū Salamah the narrator is ‘Abd Allah ibn ‘Abd al-Raḥmān ibn ‘Awf who is Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا foster nephew. Umm Kulthūm bint Abī Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهَا breastfed him making Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا his maternal aunt. The other person is her foster brother as it appears in the ḥadīth. Therefore, both men were maḥram’s of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.

Qāḍī ‘Iyād رَضِيَ اللهُ عَنْهُ explains:

ظاهر الحديث أنهما رأيا عملها في رأسها وأعلى جسدها مما يحل لذي المحرم النظر فيه إلى ذات المحرم وأحدهما كما قال كان أخوها من الرضاعة قيل إن اسمه عبد الله بن يزيد و كان أبو سلمة ابن أختها من الرضاعة أرضعته أم كلثوم بنت أبي بكر

The ḥadīth apparently means that they saw her action on her head and her upper body which is permissible for a maḥram to see. One of them was – as he said – her foster brother. It is said that his name was ‘Abd Allah ibn Yazīd. And Abū Salamah was her foster nephew who was breastfed by Umm Kulthūm bint Abī Bakr.<sup>3</sup>

1 *Al-Ḥadā’iq al-Nāḍirah* vol. 23 pg. 69.

2 *Al-Ḥadā’iq al-Nāḍirah* vol. 23 pg. 69; *Mustanad al-Shī’ah* of al-Narāqī vol. 16 pg. 53; *al-Kāfi* vol. 5 pg. 531; *Wasā’il al-Shī’ah* vol. 20 pg. 223; *Mustamsik al-Urwah* of Muḥsin al-Ḥakīm vol. 14 pg. 43.

3 *Ikmāl al-Mu’allim* of Qāḍī ‘Iyād vol. 2 pg. 163.

Ḥāfiẓ Ibn Rajab<sup>1</sup> says:

و الظاهر أن أبا سلمة كان إذ ذاك صغيرا دون البلوغ و الآخر كان أخاها من الرضاعة

Evidently, Abū Salamah was young at that time and did not reach puberty as yet and the other was her foster brother.<sup>2</sup>

An entire group of men were not present as the Rawāfiḍ exaggerate. It was only an immature boy and a foster brother, no one else.

Therefore, the Rawāfiḍ cannot use this ḥadīth to substantiate their claim.

**Thirdly**, the Rāfiḍī says, “Who does not know the manner of ghusl which compelled him to go to ‘Ā’ishah to ask her about it?”

The Rāfiḍī forgot that the question was not simply about the manner of ghusl. Rather, it was about the manner of Rasūlullāh’s ﷺ ghusl. This is an aspect which no one can possess perfect knowledge of except one who is aware of his private affairs. And they are his wives رَضِيَ اللَّهُ عَنْهُنَّ. The most knowledgeable of them and the one who possessed the deepest understanding among them by consensus is Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.

**Fourthly**, will any sensible person say that when our mother Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا intended to teach her foster brother and Abū Salamah, she took off all her clothes and made ghusl without clothes? Does teaching the manner of ghusl necessitate the removal of all clothing? Moreover, it is not a condition to be unclothed for a veil to be positioned. In fact, our mother emphasised concealment [by positioning the veil] so that when water wets her clothes, her skin thereunder is not revealed.

**Fifthly**, do the Rawāfiḍ think that no one used to visit the houses of the Ummahāt al-Mu’minīn and they were desolate and deserted? Do they think that they were not

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1 ‘Abd al-Rahman ibn Aḥmad ibn Rajab, Abū al-Farj al-Dimishqī al-Ḥambalī, the Imām, Ḥāfiẓ, Ḥujjah, Faqīh, and ‘Umdah. He was born in 736 A.H. He was proficient in all ḥadīth sciences and was a Faqīh, Uṣūlī, ascetic, righteous, and a great worshipper. Some of his books are: *Jāmi‘ al-‘Ulūm wa al-Ḥikam* and *Fatḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*. He passed away in 795 A.H. (*Dhayl Tadhkirat al-Ḥuffāz* of Abū al-Maḥāsīn pg. 367; *Inbā’ al-Ghamr* of Ibn Ḥajar vol. 1 pg. 460)

2 *Fatḥ al-Bārī* of Ibn Rajab vol. 1 pg. 249.

populated by students of knowledge both male and female to enquire and learn the laws of their dīn? To the contrary, people would frequent the houses of Nabī ﷺ to ask questions and learn. Women would approach the Ummahāt al-Mu'minīn to gain deep knowledge and understanding of their dīn. Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا was the focus of them all due to her vast knowledge and wittiness.

Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا would convey via women such laws which she was shy of conveying directly to the men due to her chastity and noble character.

Sayyidah Mu'ādhah reports that Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا said:

مرن أزواجكم أن يستطيعوا بالماء فإني أستحيهم فأن رسول الله صلى الله عليه و سلم  
كان يفعلهُ

Command your husbands to make istinjā' with water as I am shy of them and certainly Rasūlullāh ﷺ would practice this.<sup>1</sup>

The women would gather at Sayyidah Umm Salamah's رَضِيَ اللهُ عَنْهَا place for example who would lead them in ṣalāh<sup>2</sup> and at Sayyidah 'Ā'ishah's رَضِيَ اللهُ عَنْهَا place<sup>3</sup>. The houses of Rasūlullāh's ﷺ wives were houses of knowledge, worship, and fiqh. They would not keep themselves aloof or distant from the seekers of knowledge and guidance or from gathering where knowledge, love for dīn, and encouragement towards goodness and guidance was transmitted.

1 *Sunan al-Tirmidhī* Ḥadīth: 19; *Sunan al-Nasa'ī* vol. 1 pg. 42; *Musnad Aḥmad* vol. 6 pg. 95 Ḥadīth: 24683; *Musnad Abī Ya'lā* vol. 8 pg. 12; *Ṣaḥīḥ Ibn Ḥibbān* vol. 4 pg. 290 Ḥadīth: 1443, 4514; *al-Bayhaqī* vol. 1 pg. 105 Ḥadīth: 526. Al-Tirmidhī says, "Ḥasan ṣaḥīḥ." 'Abd al-Ḥaqq al-Ishbīlī declared its isnād as ṣaḥīḥ in *al-Aḥkām al-Ṣuḡhrā* Ḥadīth: 103. Ibn Qudāmah does the same in *al-Kāfi* vol. 1 pg. 52, and so does al-Nawawī in *al-Majmū'* vol. 2 pg. 101. Ibn Daqīq al-ʿĪd remarks in *al-Imām* vol. 2 pg. 537, "Its narrators are all reliable according to the standards of al-Bukhārī and Muslim." Al-Albānī categorised it as ṣaḥīḥ in *Ṣaḥīḥ Sunan al-Tirmidhī*.

2 *Muṣannaf 'Abd al-Razzāq* vol. 3 pg. 140 from Ḥujayrah bint Ḥuṣayn; *Muṣannaf Ibn Abī Shaybah* vol. 2 pg. 88 from Umm al-Ḥasan. Al-Albānī says in *Tamām al-Minnah* Ḥadīth: 154, "Its isnād is ṣaḥīḥ and its narrators are reliable and recognised from the narrators of al-Bukhārī and Muslim besides Umm al-Ḥasan."

3 *Muṣannaf 'Abd al-Razzāq* Ḥadīth: 5087; *al-Mustadrak* vol. 1 pg. 320; *al-Bayhaqī* vol. 1 pg. 408 Ḥadīth: 1998. Al-Dhahabī says, "Layth is present therein who is *lāyyin* (lax)."

When this is established and we realise the lofty pedestal of knowledge and understanding of Sharī'ah she was upon and the high level of modesty she possessed – as we have just learnt – then we ought to place this narration in a befitting place, far away from the filth which the Rawāfiḍ and their ilk rant of. They picture in their perverted minds a woman who takes off her clothes and shamelessly takes a ghusl in front of men without any veil in between. Something which is unbecoming of any Muslim woman, leave alone the epitome of purity and chastity our beloved mother Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا.

How could what is in their perverted minds be a reality when we are familiar with the condition of the houses and people of Madīnah? People would frequent those homes seeking knowledge and rulings. The houses of our mothers are recognised especially Sayyidah 'Ā'ishah's رَضِيَ اللهُ عَنْهَا house which enjoys high prominence, significance, and value. After all, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his two Companions are buried therein!

**Sixthly**, the Rāfiḍī questions, “Why did they not go to her father, the khalīfah, for him to teach them?”

We seek Allah's protection from stupidity and senselessness.

It is common knowledge both rationally and religiously that a person is expected to refer his questions to a knowledgeable person. And he is not bound to ask one and only one person all his questions.

If people only had one scholar as their source of knowledge, this scholar would be incapable of fulfilling this mammoth task single-handedly.

It is sufficient for a questioner to ask any scholar about his question. He is not expected to ask one specific person in every matter that concerns him. In fact, he is only required to ask any knowledgeable person, and not an ignoramus.

Furthermore, it is common sense that a person will direct his question to someone he believes is more acquainted and familiar with the nature of his question. The matter here was dealing with Rasūlullāh's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ private life, the manner of his ghusl. Therefore, no one would have more knowledge of this matter than his wives. And the most beloved and educated of them was Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا. Therefore, it was good-reasoning for the questioner to refer to her.

Additionally, the questioner posing the question to her does not necessitate his belief that Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ was less knowledgeable and therefore he shied away from asking him and resorted to his daughter. If someone superior is unaware of one minor aspect of knowledge, this does not impact negatively on his knowledge, value, and prominence. He loses nothing in fact.

Moreover, is it necessary for every man with a question to only approach the khalīfah?

**Seventhly**, now that everything has been clarified, i.e. the background of the narration, the meaning of the narration, the nature of the questioners, the nature of the house in which the incident took place, the nature of the gathering, and Sayyidah ‘Ā’ishah’s رَضِيَ اللَّهُ عَنْهَا demonstration of the manner in which Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took a ghusl, we understand the answer to the Rāfiḍī’s anxiety over why Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا did not suffice by explaining the method of ghusl verbally, instead of demonstrating it practically.

Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا was one of the best well-wishers of the ummah. And undoubtedly, practical demonstration has a deeper effect than a verbal lesson. She did not wait for her brother and Abū Salamah to enquire about the amount of water used by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. She addressed this issue beforehand by a physical demonstration rather than a theoretical explanation. The question was not only about the manner, but about the manner and amount of water used as well. Hence, her pouring water over her body and veiling herself from them was part of genuine well-wishing, proficient teaching, and remarkable intelligence which brings coolness to the eyes of those who defend the honour of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by defending his noble consort.

Probably this is the subtlety behind Abū ‘Abd Allah al-Bukhārī entitling one chapter:

### باب الغسل بالصاع و نحوه

The chapter concerning taking a ghusl with a ṣā‘ and its like.<sup>1</sup>

Ḥāfiẓ Ibn Ḥajar comments:

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1 *Ṣaḥīḥ al-Bukhārī* vol. 1 pg. 59.

في فعل عائشة دلالة على استحباب التعليم بالفعل لأنه أوقع في النفس ولما كان السؤال محتملا للكيفية والكمية ثبت لهما ما يدل على الأمرين معا أما الكيفية فبالاقتصار على إفاضة الماء وأما الكيفية فبالاكتفاء بالصاع

‘Ā’ishah’s action indicates to the commendability of teaching practically for it has a profound effect on the heart and mind. When the question had the possibility of encompassing method and quantity, she displayed to them something that will answer both at once; as regards the method, by sufficing on pouring water and as regards the amount, by sufficing on a ṣā<sup>1</sup>.

What remains of intelligence when some people regard virtue as vice, profoundness as impertinence, chastity as immorality, and honourable knowledge as a shame?

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1 *Fatḥ al-Bārī* vol. 1 pg. 365.

## Misconception: ‘Ā’ishah would beautify slave girls and parade them

The Rawāfiḍ claim that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا adorned<sup>1</sup> a slave girl and walked with her saying, “Maybe we will ensnare the youth of Quraysh with her.”

This misconception is the product of a narration of Ibn Abī Shaybah in his *Muṣannaf* from ‘Ammār ibn ‘Imrān — from a man from the Zayd Allah tribe — from one of their women who narrates regarding Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا:

أنها شوفت جارية و طافت بها و قالت لعلنا نتصيد بها شباب قريش

She adorned a slave girl and paraded her saying, “Maybe we will ensnare the youth of Quraysh with her.”<sup>2</sup>

### Answer

This misconception can be dealt with in two ways.

Firstly, the narration is centred upon *majhūl* (unknown) narrators, i.e the woman who narrated this incident as well as the one who related it to ‘Ammār ibn ‘Imrān, and according to the ‘Ulamā’ of ḥadīth, this is one of the weakest of isnāds.

#### ‘Ammār ibn ‘Imrān

- Al-Dhahabī comments, “His ḥadīth are not ṣaḥīḥ. Al-Bukhārī listed him among the ḍu‘afā’.<sup>1</sup>
- Ibn Ḥajar concurs in *al-Lisān*.<sup>4</sup>

There is a *majhūl* (unknown) and ḍa‘īf narrator in the isnād, hence using it as proof is incorrect. This is from the narration angle.

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1 *Shawwafat jāriyah*: i.e. beautified her. *Shawwafa*, *shayyafa*, *tashawwafa* means *tazayyana* (to beautify). *Tashawwafa li al-shay’* i.e. cast a glance towards something. (*Gharīb al-Ḥadīth* of al-Ḥarbī vol. 2 pg. 817; *al-Dalā’il wa Gharīb al-Ḥadīth* of Qāsim al-Sarqastī vol. 3 pg. 1129; *al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 2 pg. 509)

2 *Muṣannaf ibn Abī Shaybah* vol. 4 pg. 410. Ibn al-Qaṭṭān says in *Aḥkām al-Naẓr Ḥadīth*: 402, “Not ṣaḥīḥ.”

1 *Mīzān al-Itidāl* vol. 3 pg. 166.

4 *Lisān al-Mīzān* vol. 4 pg. 272.



Secondly, if the narration is hypothetically agreed to be ṣaḥīḥ, it is possible to answer by saying that this was a prevalent custom among them, nothing unusual. Beautifying a slave girl entails beautifying her face, which is permissible for her to display, and dressing her with beautiful garments so that she is attractive to the one who proposes or the one who intends to buy her. It is akin to displaying goods for the buyer. Therefore, Ibn Abī Shaybah recorded this narration under two different chapters with the same sanad. Chapter one reads: *What they say regarding a slave girl who is beautified and paraded*, and chapter two reads: *Beautifying items [for sale]*.

This totally refutes this misconception both through narration and explanation.

## Misconception: Sayyidah ‘Ā’ishah deceived the daughter of al-Jawn, viz. Asmā’ bint al-Nu‘mān, and Mulaykah bint Ka‘b until Rasūlullāh ﷺ divorced them

The Rawāfiḍ believe that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا deceived the daughter of al-Jawn, viz. Asmā’ bint al-Nu‘mān, and lied to her. When she was brought to Nabī ﷺ on their wedding night, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا counselled her:

إن النبي صلى الله عليه وآله وسلم ليعجبه من المرأة إذا دخل عليها أن تقول له أعوذ بالله منك

Nabī ﷺ is charmed by a woman who says to him when he approaches her, “I seek Allah’s protection from you.”

Her intention behind this was for her to be divorced. And so it happened, Nabī ﷺ divorced her after hearing this statement of hers.

The second woman who she deceived according to them is Mulaykah bint Ka‘b. Ibn Sa‘d reports:

أن النبي صلى الله عليه وآله وسلم تزوج مليكة بنت كعب و كانت تعرف بجمال بارع فدخلت عليها عائشة فقالت لها أما تستحيين أن تنكحي قاتل أبيك فاستعادت من رسول الله صلى الله عليه وآله وسلم فطلقها فجاء قومها إلى النبي صلى الله عليه وآله وسلم فقالوا يا رسول الله إنها صغيرة و إنها لا رأي لها و إنها خدعت فارتجعها فأبى رسول الله صلى الله عليه وآله وسلم

Nabī ﷺ married Mulaykah bint Ka‘b who was known for her outstanding beauty. ‘Ā’ishah approached her and scolded her, “Are you not ashamed of marrying your father’s murderer?” Consequently, she sought protection from Rasūlullāh ﷺ who divorced her. Her family came to Nabī ﷺ and pleaded, “O Messenger of Allah, she is young and has no discernment and she has been deceived so revoke her.” However, Rasūlullāh ﷺ refused.<sup>1</sup>

1 Al-Ṭabaqāt al-Kubrā vol. 8 pg. 148.

## Answer

The first narration: Al-Bukhārī has reported the original incident in his *Ṣaḥīḥ al-Bukhārī*:

أن ابنة الجون لما أدخلت على رسول الله صلى الله عليه وسلم و دنا منها قالت أعوذ بالله منك فقال لها لقد عدت بعظيم الحقي بأهلك

When al-Jawn's daughter was brought to Rasūlullāh ﷺ and he drew close to her, she said, "I seek Allah's protection from you."

Rasūlullāh ﷺ told her, "Indeed, you have sought protection with a Great Being. Return to your family."<sup>1</sup>

The addition which the Shī'ah use to condemn Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا is reported by Ibn Sa'd<sup>2</sup>, however it is a weak addition which has been narrated with different wording. Many scholars have declared it *ḍa'īf* (weak). Its origin is from al-Wāqidī who is a *kadhāb* (great liar).

Furthermore, Ibn Sa'd clarified after recording it:

قال محمد بن عمر مما يضعف هذا الحديث ذكر عائشة أنها قالت لها ألا تستحيين و عائشة لم تكن مع رسول الله في ذلك السفر

Muḥammad ibn 'Umar clarifies, "Mention of 'Ā'ishah saying, 'Are you not ashamed,' is something that reveals the weakness of this ḥadīth since 'Ā'ishah was not with Rasūlullāh ﷺ on this journey."

Ibn al-Ṣalāḥ<sup>3</sup> says:

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1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 5254.

2 *Al-Ṭabaqāt al-Kubrā* vol. 8 pg. 145.

3 'Uthmān ibn 'Abd al-Raḥmān ibn 'Uthmān, Abū 'Amr al-Shahrzūrī. A Shāfi'ī and one of the A'immaḥ of the Muslims in knowledge and piety. He was born in 577 A.H. and gained deep understanding and proficiency in the madhab and its principles as well as in ḥadīth and its sciences. *Ma'rifat Anwā' 'Ilm al-Ḥadīth* is one of his books. He passed away in 643 A.H. (*Siyar A'lām al-Nubalā'* vol. 23 pg. 140; *Ṭabaqāt al-Shāfi'iyyah al-Kubrā* vol. 8 pg. 326)

لم أجد لها أصلاً ثابتاً... و الحديث في صحيح البخاري بدون هذه الزيادة البعيدة

I have not found any established basis for it.

The ḥadīth appears in *Ṣaḥīḥ al-Bukhārī* without this fanciful far-fetched addition.<sup>1</sup>

Al-Nawawī elucidates:

فهذه الزيادة ليس لها أصل صحيح و هي ضعيفة جدا من حيث الإسناد و من حيث المعنى و قد رواها محمد بن سعد كاتب الواقدي في كتابه الطبقات لكن بإسناد ضعيف

This addition has no authentic source. It is extremely *ḍaʿīf* (weak) in relation to isnād and meaning. Muḥammad ibn Saʿd – al-Wāqidi’s scribe – has reported it in his book *al-Ṭabaqāt*, with a *ḍaʿīf* isnād however.<sup>2</sup>

Ḥāfiẓ ibn Ḥajar states:

فيه الواقدي و هو معروف بالضعف

Al-Wāqidi is present therein who is infamous for *ḍuʿf* (weakness).<sup>3</sup>

In addition, Abū Maʿshar al-Madanī also features in the isnād who has been labelled *ḍaʿīf* (weak) by Ibn Maʿīn, al-Nasaʿī, al-Dāraquṭnī, and others.

### Abū Maʿshar al-Madanī

- Al-Bukhārī remarked, “*Munkar al-ḥadīth* (he contradicts reliable narrators).”
- Ibn Maʿīn said, “His aḥādīth are worthless.”<sup>4</sup>
- Al-Nasaʿī commented, “*Matrūk al-ḥadīth* (suspected of ḥadīth forgery).”

And to top it all, it is mursal.

1 *Al-Badr al-Munīr* vol. 7 pg. 453.

2 *Tahdhīb al-Asmāʾ wa al-Lughāt* of al-Nawawī vol. 4 pg. 51.

3 *Al-Talkhīṣ al-Ḥabīr* vol. 3 pg. 281; *al-Silsilat al-Ḍaʿīfah* Ḥadīth: 2244.

4 *Al-Ḍuʿafāʾ wa al-Matrūkūn* pg. 92; *al-Ḍuʿafāʾ wa al-Matrūkīn* of Ibn al-Jawzī vol. 3 pg. 175.

The second narration: Hishām al-Kalbī appears in the isnād who is a Rāfiḍī kadhāb (great liar) and is notorious for fabricating against the Ṣaḥābah رضي الله عنهم.

### **Hishām al-Kalbī**

- Aḥmad said about him, “He was nothing but a story-teller and genealogist. I do not think anyone reports from him.”
- Ibn Maʿīn comments, “Unreliable. Aḥādīth are not transmitted from people like him.”
- Ibn ʿAsākir remarks, “A Rāfiḍī. Not reliable.”
- Al-Dāraquṭnī and others say, “*Matrūk* (suspected of ḥadīth forgery).”<sup>1</sup>

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<sup>1</sup> *Lisān al-Mizān* vol. 6 pg. 196.

## Misconception: ‘Ā’ishah modified ṣalāh by making itmām while on a journey<sup>1</sup>

Sayyidah ‘Ā’ishah’s رَضِيَ اللَّهُ عَنْهَا opinion regarding itmām on journey is documented in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. Al-Zuhrī asked ‘Urwah:

ما بال عائشة تتم فقال تأولت ما تأول عثمان

“What is with ‘Ā’ishah making itmām?”

He replied, “She made the same interpretation as ‘Uthmān.”<sup>2</sup>

### Answer

Firstly, this cannot be used to criticise her in any way whatsoever. Many explanations have been forwarded to vindicate her viewpoint. However, many of them do not withstand thorough analysis<sup>3</sup>. The most correct view is that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا practiced ijtihād<sup>4</sup> and came to the conclusion that both itmām<sup>5</sup> and qasr<sup>6</sup> and permissible<sup>7</sup> and she had a choice between them. She thus chose itmām so as to fulfil the ‘ibādah in its most complete form, according to her ijtihād. She believed that rukhṣah (concession; referring to qasr in this context) while on journey is for one whom the journey is burdensome. And she experienced no burden or difficulty. Therefore, she made itmām.

1 *Thumma Ihtadayt* pg. 131. Study the response to this in *al-Intiṣār li al-Ṣaḥb wa al-Āl min Iftirā’āt al-Simāwī al-Ḍāll* 273.

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 1090; *Ṣaḥīḥ Muslim* Ḥadīth: 685.

3 Ḥāfiẓ Ibn ‘Abd al-Barr says:

وقد قال قوم في إتمام عائشة أقاويل ليس منها شيء يروى عنها وإنها هي ظنون وتأويلات لا يصحبها دليل

People have provided various reasons for ‘Ā’ishah’s itmām. However, none of these are reported from her. They are nothing but speculations and interpretations devoid of proof.

(*al-Tamhīd* vol. 11 pg. 171)

4 Independent judgement in a legal or theological question based on the interpretation and application of the 4 uṣūl, as opposed to taqlīd.

5 To complete – referring to performing the complete 4 rak‘āt farḍ of Ṣalāt al-Zuhr, ‘Aṣr and ‘Ishā’.

6 To shorten – referring to performing only 2 rak‘āt farḍ of Ṣalāt al-Zuhr, ‘Aṣr and ‘Ishā’ instead of 4 rak‘āt.

7 *Sharḥ Muslim* vol. 5 pg. 195.

و قد قال لها عروة لو صليت ركعتين فقلت يا ابن أختي إنه لا يشق علي

‘Urwah said to her, “If only you would perform two rak‘āt.”

“O my nephew,” she explained, “It is not difficulty upon me.”<sup>1</sup>

Ḥāfiẓ Ibn Ḥajar elucidates:

وهو دال على أنها تأولت أن القصر رخصة و أن الإتمام لمن لا يشق عليه أفضل

This shows that she interpreted qāṣr to be a *rukḥṣah* (concession) and itmām to be superior for one whom the journey is not burdensome.<sup>2</sup>

**Secondly**, she did not reject qāṣr, neither directly nor indirectly. She regarded itmām to be superior for one whom the journey is not difficulty. Following this, she did not instruct ‘Urwah to make itmām when he asked her why she did not perform two rak‘āt.<sup>3</sup>

**Thirdly**, the ḥadīth of Sayyidah ‘Ā’ishah’s رَضِيَ اللهُ عَنْهَا vast knowledge has passed, and the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ would resort to her when any troublesome situation faced them, etc., considering which, the observer will unequivocally declare her to be among the *Ahl al-Ijtihād* (those qualified to make ijtihād). And when a mujtahid observes ijtihād and reaches a correct conclusion, he receives double reward. However, if his conclusion is incorrect, he only receives one reward. This has been determined by Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ testimonial.<sup>4</sup> It is not a condition for a mujtahid not to err, and no one has ever claimed this, besides of course the Rawāfiḍ in relation to their Imāms; which is glaringly erroneous.

Ibn Taymiyyah explains:

1 *Al-Sunan al-Kubrā* vol. 3 pg. 143. Ḥāfiẓ says in *Fatḥ al-Bārī* vol. 2 pg. 571, “Its isnād is ṣaḥīḥ.”

2 *Fatḥ al-Bārī* vol. 2 pg. 571.

3 It appears in al-‘Aynī’s *Umdat al-Qārī* vol. 7 pg. 135:

فقلت يا ابن أختي لا تشق علي

She said, “O my nephew, it is not burdensome upon me.”

This shows that she interpreted qāṣr and did not reject it. Her interpretation of it does not deny its compulsion. Moreover, explicit rejection of it has not been recorded from her.

4 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 7352; *Ṣaḥīḥ Muslim* Ḥadīth: 4584.

لا ريب أن الخطأ في دقيق العلم مغفور للأمة و إن كان ذلك في مسائل العلمية و لولا ذلك لهلك أكثر فضلاء الأمة

Undoubtedly, error in in-depth knowledge is forgiven for the ummah even if it is in academic rulings. Had this not been the case, majority of the luminaries of the ummah would have been destroyed.<sup>1</sup>

He also said:

فتبين أن المجتهد مع خطئه له أجر و ذلك لأجل اجتهاده و خطؤه مغفور له لأن درك الصواب في جميع أعيان الأحكام إما متعذر أو متعسر

It is evident that a mujtahid, despite his error, is rewarded. This is owing to his ijtihād. And his error is forgiven. This is due to the fact, that reaching the correct conclusion in all laws is either impractical or extremely challenging.<sup>2</sup>

**Fourthly**, levelling this accusation against Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا reveals the rancour in the heart of the accuser. A true believer is pardonsome. He will not see any defect in this considering her innumerable virtues. And this has been the practice of the pious predecessors when dealing with this opinion of hers.

Ḥāfiẓ Ibn ‘Abd al-Barr reports in *Jāmi’ ‘Ulūm al-‘Ilm wa Faḍlih*:

أن رجلا قال للقاسم ابن محمد عجبنا من عائشة كيف كانت تصلي في السفر أربعا و رسول الله صلى الله عليه و سلم كان يصلى ركعتين فقال يا ابن أخي عليك بسنة رسول الله صلى الله عليه و سلم حيث وجدتها فإن من الناس من لا يعاب

A man said to Qāsim ibn Muḥammad, “We are surprised with ‘Ā’ishah. How could she perform four rak‘āt while on journey whereas Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ performed only two.”

He answered, “O my nephew, hold firmly to Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sunnah wherever you find it. Certainly, there are certain people who are not to be condemned.”<sup>3</sup>

1 *Majmū‘ al-Fatāwā* vol. 20 pg. 165.

2 *Raf al-Malām ‘an A‘immah al-A‘lām* pg. 38.

3 *Al-Aḥkām fī Uṣūl al-Aḥkām* of Ibn Ḥazm vol. 6 pg. 145; *Jāmi’ Bayān al-‘Ilm wa Faḍlih* vol. 2 pg. 377.



Abū ‘Umar comments:

قول القاسم هذا في عائشة يشبه قول سعيد بن المسيب حيث قال ليس من عالم و لا شريف و لا ذو فضل إلا و فيه عيب و لكن من الناس من لا ينبغي أن تذكر عيوبه و من كان فضله أكثر من نقصه ذهب نقصه لفضله

This statement of Qāsim’s regarding ‘Ā’ishah resembles the statement of Sa‘īd ibn al-Musayyab who affirmed, “Every ‘ālim, noble, and virtuous person possesses a defect. However, there are some people whose faults need not to be exposed. And whoever’s virtues supersede his shortcomings, the former eclipses the latter.”<sup>1</sup>

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1 *Al-Tamhīd* of Ibn ‘Abd al-Barr vol. 11 pg. 170.

## Misconception: Brazenly mentioning private sensitive issues and her intimate relationship with Rasūlullāh ﷺ

Murtaḍā al-Ḥusaynī says:

باب أن عائشة تحدث الرجال بما جرى بينها وبين النبي صلى الله عليه وسلم مما يقبح ذكره كالتقبيل و مص اللسان و الإدخال بغير إنزال و نحو ذلك

Chapter regarding ‘Ā’ishah informing men of her intimate relationship with Nabī ﷺ, mention of which is reprehensible, e.g. kissing, amorous kissing, penetration without ejaculation, etc.<sup>1</sup>

He cites the following aḥādīth as proof:

إذا التقى الختانان فقد وجب الغسل

When the two private parts touch, then ghusl becomes wājib.<sup>2</sup>

أن عائشة سئلت عن الرجل يجامع أهله و لا ينزل الماء فقالت فعلته أنا و رسول الله صلى الله عليه و سلم فاغتسلنا منه جميعا

‘Ā’ishah was asked about a man who has conjugal relations with his wife but does not ejaculate. She answered, “Rasūlullāh ﷺ and I did it after which we both took a ghusl.”<sup>3</sup>

كان يقبلها و هو صائم و يمص لسانها

He would kiss her and suck her tongue while fasting.<sup>4</sup>

1 *Al-Sab‘ah min al-Salaf* pg. 160.

2 *Al-Ma‘rifah wa al-Tārīkh* by al-Faswī vol. 2 pg. 374.

3 *Al-Dāraquṭnī* vol. 1 pg. 111; *Sharḥ Ma‘ānī al-Āthār* vol. 1 pg. 55; *al-Bayhaqī* vol. 1 pg. 164 Ḥadīth: 799 – the narration of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. Al-Dāraquṭnī says, “It has been narrated both *marfū‘* (attributed to Rasūlullāh ﷺ) and *mawqūf* (attributed to a Ṣaḥābī).” Ibn al-Qaṭṭān has categorised it as ṣaḥīḥ in *al-Wahm wa al-Ṭhām* vol. 5 pg. 268. Al-Albānī declared it ṣaḥīḥ according to the standards of al-Bukhārī and Muslim in *Silsilat al-Aḥādīth al-Ṣaḥīḥah* vol. 5 pg. 96.

4 *Sunan Abī Dāwūd* Ḥadīth: 2386; *Musnad Aḥmad* vol. 6 pg. 123 Ḥadīth: 24960; *Sunan Ibn Khuzaymah* vol. 3 pg. 246; *al-Kāmil fī al-Du‘afā’* vol. 6 pg. 198; *al-Bayhaqī* vol. 4 pg. 234 Ḥadīth: 8359 – the narration of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. Abū Dāwūd categorised its isnād as ḍa‘īf. *continued....*

ربما اغتسل رسول الله صلى الله عليه و سلم من الجنابة و لم اغتسل بعد فجاءني  
فضمته إلي و أدفيته

Once Rasūlullāh ﷺ took a ghusl from janābah and I did take one yet. He then came to me. I held him to myself and gave him warmth.<sup>1</sup>

عن عمارة بن غراب أن عمة له حدثته أنها سألت عائشة قالت إحدانا تحيض و ليس لها و لزوجها إلا فراش واحد قالت أخبرك بما صنع رسول الله صلى الله عليه و سلم دخل فمضى إلى مسجده قال أبو داود تعني مسجد بيته فلم ينصرف حتى غلبتني عيني و أوجعه البرد فقال ادني مني فقلت إني حائض فقال و إن اكشفي عن فخذي فكشفت فخذي فوضع حده و صدره على فخذي و حنيت عليه حتى دفى و نام

‘Umārah ibn Ghurāb relates that her paternal aunt related to her that she asked ‘Ā’ishah, “If one of us experiences hayḍ, but the couple have one covering?”

She replied, “I will inform you of what Rasūlullāh ﷺ did. He entered and proceeded to his place of worship. – Abū Dāwūd clarifies: she means his place of worship in his home. – He did not complete [his prayers] and sleep overtook me. However, the cold caught him so he said, ‘Come close to me.’

‘I am experiencing hayḍ,’ I submitted.

‘Even so,’ he said, ‘and uncover your thighs.’

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continued from page 638

Ibn al-Qaṭṭān comments in *al-Wahm wa al-Īhām* vol. 3 pg. 110, “Abū Yaḥyā Muṣḍa‘ al-A‘raj is present therein who is ḍa‘īf.” Al-Nawawī remarks on its isnād in *al-Majmū‘* vol. 6 pg. 318, “Sa‘d ibn Aws and Muṣḍa‘ are present therein and both are controversial.” Ibn Ḥajar declared its isnād ḍa‘īf in *Fath al-Bārī* vol. 4 pg. 181 and so did al-‘Aynī in *Umdat al-Qārī* vol. 11 pg. 13. He says regarding the words:

و يمص لسانها

He would suck her tounge.

“Not *maḥfūz* (safe) [from weakness].”

Al-Zayla‘ī in *Naṣb al-Rāyah* vol. 4 pg. 253 and al-Albānī in *Ḍa‘īf Sunan Abī Dāwūd Ḥadīth*: 2386 have categorised the ḥadīth as ḍa‘īf.

1 *Sunan al-Tirmidhī* Ḥadīth: 123; *Musnad Abī Ya‘lā* vol. 8 pg. 260 Ḥadīth: 4846; *al-Dāraquṭnī* vol. 1 pg. 143 – the narration of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. The wording is al-Dāraquṭnī’s.

Accordingly, I uncovered my thighs. He placed his cheek and chest on my thighs and I leant over him until he felt warm and slept away.”<sup>1</sup>

The Shīr then asserts:

و الظاهر أن العلة التي دعت عائشة إلى أن تحدث الرجال بما جرى بينها وبين النبي صلى الله عليه وسلم مما يقبح ذكره أنها قد زعمت أن كل ذلك فضيلة لها و منقبة و لم تدر أن جميع ذلك كله أمور عادية و عادات بشرية تجري بين كل نبي و زوجته من آدم إلى خاتم النبوة و لم يسمع إلى الآن أن أحدا من أزواج الأنبياء السابقين أو أحدا من أزواج نبينا محمد صلى الله عليه وسلم غير عائشة يحدث بمثل ما حدثته عائشة مما يقبح ذكره و لو كان مقصد عائشة من ذكر تلك الأمور بيان فعل المعصوم نظرا إلى أن فعله حجة لأمكنها بيان فعله دون أن تذكر أنه قد جرى ذلك الفعل بينها وبين النبي صلى الله عليه وسلم و بالجمللة قد أخطأ حدسها و خاب ظنها

It is apparent that the reason that prompted ‘Ā’ishah to relate to men intimate issues that transpired between her and Nabī ﷺ, is that she considered all of these virtues and accolades in her favour. She was unaware that all of these are normal practices and human habits which took place between every Nabī and his wife from Ādam to the final Prophet. It has not been heard that any of the wives of the previous Ambiyā’ or any of the wives of our Nabī Muḥammad ﷺ, besides ‘Ā’ishah, related the shameful things she related.

If her objective of mentioning these practices was simply to mention the action of the infallible, considering that his action is proof, it was possible for her just to mention the action without mentioning its occurrence between Nabī ﷺ and herself. On the whole, her intuition was erroneous and her belief was iniquitous.<sup>2</sup>

## Answer

Your intuition is erroneous and your belief is iniquitous, O Shīr! As for those aḥādīth that are ḍa’īf, their weakness is a sufficient rebuttal. And as for those that are ṣaḥīḥ, Allah ﷻ does not shy away from the truth.

1 Sunan Abī Dāwūd Ḥadīth: 270; *al-Bayhaqī* vol. 1 pg. 313 Ḥadīth: 1561.

Al-Dhahabī declared its isnād as ḍa’īf in *al-Muḥadḥab* vol. 1 pg. 312; and so did al-Būṣayrī in *Ithāf al-Khiyarah al-Maharah* vol. 4 pg. 79 and al-Albānī in *Ḍa’īf Sunan Abī Dāwūd Ḥadīth: 270.*

2 *Al-Sab’ah min al-Salaf* pg. 161, 162.

A person once questioned Rasūlullāh ﷺ whether there is ghusl on a couple who have relations but the husband does not ejaculate, in the presence of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. Rasūlullāh ﷺ answered:

إني لأفعل ذلك أنا وهذه ثم نغتسل

Verily, I and she practice this and then we both take ghusl.<sup>1</sup>

Will the rāfiḍī accuse Rasūlullāh’s ﷺ modesty and respect – May Allah forbid – or censure his method of teaching, or his revealing his wife’s personal life, etc.?

Al-Nawawī deduces:

فيه جواز ذكر مثل هذا بحضرة الزوجة إذا ترتبت عليه مصلحة ولم يحصل به أذى وإنما قال النبي صلى الله عليه وسلم بهذه العبارة ليكون أوقع في نفسه وفيه أن فعله صلى الله عليه وسلم للوجوب ولولا ذلك لم يحصل جواب السائل

This contains the permissibility of mentioning something of this sort in the presence of the wife, when there is some wisdom and there is no harm caused. Nabī ﷺ only said this so that its impact be greater on the heart. This also proves that his action signifies *wujūb* (obligation). Had this not been the case, the questioner’s question would not have been answered.<sup>2</sup>

The same thing may be said about Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. The thing that prompted her to narrate these aḥādīth was to teach the Muslims aspects of purity especially when they needed clarity. Modesty may not be used as a barrier from acquiring such necessary knowledge. Owing to this, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا would remark:

نعم النساء نساء الأنصار لم يكن يمنعهن الحياء أن يتفقهن في الدين

What excellent women were the women of the Anṣār. Modesty did not prevent them from acquiring deep understanding of dīn.<sup>3</sup>

Moreover, Sayyidah ‘Ā’ishah’s رَضِيَ اللهُ عَنْهَا statement serves to emphasise the report in which people could differ and to present the ḥadīth in an emphatic way which

1 *Ṣaḥīḥ Muslim Ḥadīth*: 350.

2 *Sharḥ Muslim* vol. 4 pg. 42.

3 *Ṣaḥīḥ Muslim Ḥadīth*: 332. Al-Bukhārī quoted it mu‘allaq with conviction before Ḥadīth: 130.

cannot be interpreted, as oppose to the following ḥadīth which has led to much difference of opinion:

الماء من الماء

Water is from water. (Ejaculation necessitates ghusl.)<sup>1</sup>

She also implicitly encourages emulating Rasūlullāh ﷺ and warns against abandoning practicing on the ḥadīth, i.e. abandoning ghusl after the two private parts have touched; only considering ejaculation and nothing else. She also implies its effect on ṣalāh which is one of the fundamental pillars of Islam.

Claiming that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is the only one to narrate such aḥādīth is erroneous as Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا narrated a ḥadīth regarding kissing of a fasting person<sup>2</sup>, and the ḥadīth explaining that she lied down with Rasūlullāh ﷺ under one cover during her hayḍ<sup>3</sup>. In the same light, Sayyidah Maymūnah bint al-Ḥārith رَضِيَ اللهُ عَنْهَا reports about foreplay with a woman in hayḍ<sup>4</sup>. Sayyidah Umm Qays bint Miḥṣan رَضِيَ اللهُ عَنْهَا reports some aḥādīth regarding menstrual blood soiling the clothes and Rasūlullāh ﷺ answer to her<sup>5</sup>. Sayyidah Ḥannah bint Jaḥsh رَضِيَ اللهُ عَنْهَا relates about her continuous bleeding and Rasūlullāh ﷺ advice to her:

احتشي كرسفا

Apply a cloth.<sup>6</sup>

1 *Ṣaḥīḥ Muslim Ḥadīth*: 343 – the narration of Sayyidunā Abū Sa’īd al-Khudrī رَضِيَ اللهُ عَنْهُ.

2 *Musnad Aḥmad* vol. 6 pg. 320 Ḥadīth: 26762; *al-Sunan al-Kubrā* vol. 2 pg. 203 Ḥadīth: 3074

Ibn ‘Abd al-Barr says in *al-Tamhīd* vol. 5 pg. 121, “‘Abd Allah ibn Farrūkh is present therein. There is no problem with him.” Al-Albānī comments in *Irwa’ al-Ghalīl* vol. 4 pg. 83, “Its isnād is jayyid according to the standards of Muslim.”

3 *Ṣaḥīḥ al-Bukhārī Ḥadīth*: 298; *Ṣaḥīḥ Muslim Ḥadīth*: 296.

4 *Ṣaḥīḥ al-Bukhārī Ḥadīth*: 303; *Ṣaḥīḥ Muslim Ḥadīth*: 294.

5 *Sunan Abī Dāwūd Ḥadīth*: 363; *Sunan al-Nasa’ī* vol. 1 pg. 154; *Sunan Ibn Mājah Ḥadīth*: 628; *Musnad Aḥmad* vol. 6 pg. 355 Ḥadīth: 27043; *al-Sunan* of al-Dāramī vol. 1 pg. 256 Ḥadīth: 1019; *Ṣaḥīḥ Ibn Ḥibbān* vol. 4 pg. 240 Ḥadīth: 1395; *al-Bayhaqī* vol. 2 pg. 407 Ḥadīth: 4279. Al-Albānī declared it ṣaḥīḥ in *Ṣaḥīḥ Sunan Abī Dāwūd*.

6 *Sunan al-Tirmidhī Ḥadīth*: 128; *Sunan Ibn Mājah Ḥadīth*: 516; *Musnad Aḥmad* vol. 6 pg. 381 Ḥadīth: 27188. Imām Aḥmad, al-Bukhārī, and al-Albānī have categorised it as ḥasan. Al-Tirmidhī remarked, “Ḥasan ṣaḥīḥ,” in *Sunan al-Tirmidhī*.

Moreover, his assertion that Sayyidah ‘Ā’ishah’s رَضِيَ اللَّهُ عَنْهَا relating these aḥādīth is not a virtue in her favour is nothing but jealousy on his part. To the contrary, they signify her virtue in two ways:

**Firstly**, the praiseworthy qualities Allah سُبْحَانَهُ وَتَعَالَى gifted Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا with, viz. her strong memory and honesty in conveying aḥādīth.

**Secondly**, these aḥādīth depict her purity and worship, and give a solution to problematic situations. This is an accolade which none of the wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ enjoy besides her.<sup>1</sup>

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1 *Ummunā ‘Ā’ishah Malakat al-‘Afāf* of Nabīl Zayyānī (unpublished discussion).

## Misconception: ‘Ā’ishah cursed ‘Amr ibn al-‘Āṣ

Al-Ḥākim narrates from the chain of Jarīr, from al-A‘mash, from Abū Wā’il, from Masrūq who reports:

قالت لي عائشة رضي الله عنها إني رأيتني على تل و حولي بقر تنحر فقلت لها لئن صدقت رؤياك لتكونن حولك ملحمة قالت أعوذ بالله من شرك بئس ما قلت فقلت لها فلعله إن كان أمرا سيئاً فقالت والله لئن أخر من السماء أحب إلي من أن أفعل ذلك فلما كان بعد ذكر عندها أن عليا رضي الله عنه قتل ذا الثدية فقالت لي إذا أنت قدمت الكوفة فاكتب لي ناسا ممن شهد ذلك ممن تعرف من أهل البلد فلما قدمت وجدت الناس أشياء فكتبت لها من كل شيع عشرة ممن شهد ذلك قال فأتيتها بشهادتهم فقالت لعن الله عمرو بن العاص فإنه زعم لي أنه قتله بمصر

‘Ā’ishah رضي الله عنها said to me, “[In a dream] I saw myself on a hill while cattle were being slaughtered around me.”

I said to her, “If your dream is true, there will certainly be a great battle around you.”

She said, “I seek Allah’s protection from your evil. What you said was very nasty.”

I said to her, “Probably whatever it might be, it will be upsetting to you.”

She said, “By Allah, me falling from the sky is more beloved to me than doing this.”

After some time, news reached her that ‘Alī رضي الله عنه killed dhū al-thudayyah (the small breasted one), hearing which she told me, “When you go to Kūfah, write the names of those people who witnessed this, from the residents of the city you are familiar with.”

When I reached Kūfah, I found people in different groups. So I wrote 10 names from each group for her who witnessed this. I then brought their testimony to her seeing which she commented: “May Allah curse ‘Amr ibn al-‘Āṣ. He affirmed to me that he killed him in Egypt.”<sup>1</sup>

1 *Al-Mustadrak* vol. 4 pg. 14. Al-Ḥākim comments, “This is a ṣaḥīḥ ḥadīth which meets the standards of al-Bukhārī and Muslim. However, they have not documented it.”



This narration may be answered with the following:

Firstly, the narration is *shādh* (contradictory to authentic narrations). This is due to the fact that Ibn Abī Shaybah narrated this ḥadīth in his *Muṣannaf* with the following words:

حدثنا أبو معاوية عن الأعمش عن شقيق عن مسروق عن عائشة قالت رأيتني على تل كأن حولي بقرا تنحر فقال مسروق إن استطعت أن لا تكوني أنت هي فافعلي قال فابتليت بذلك رحمها الله

Abū Mu‘āwiyah reported to us from al-A‘mash, from Shaqīq, from Masrūq, from ‘Ā’ishah that she said, “I saw myself on a hill and it was as if cattle were being slaughtered around me.”

Masrūq said, “If you are able to make sure that it is not you, then do so.”

He says, “She was tested with this, may Allah سُبْحَانَهُ وَتَعَالَى shower His mercy upon her.”<sup>1</sup>

This narration has no mention of Sayyidah ‘Ā’ishah cursing Sayyidunā ‘Amr رَضِيَ اللَّهُ عَنْهُمَا. Following this, the addition in al-Ḥākim’s narration is *shādh* because Jarīr contradicts Abū Mu‘āwiyah Muḥammad ibn Khāzim and Abū Mu‘āwiyah is more reliable than Jarīr ibn ‘Abd al-Ḥamīd in the aḥādīth they narrate from al-A‘mash.

Yaḥyā ibn Ma‘īn says,

أبو معاوية أثبت من جرير في الأعمش

Abū Mu‘āwiyah is more reliable than Jarīr when reporting from al-A‘mash.<sup>2</sup>

In fact, Jarīr himself says:

كنا نخرج من عند الأعمش فلا يكون أحفظ منا لحديثه من أبي معاوية

1 *Muṣannaf ibn Abī Shaybah* vol. 11 pg. 77.

2 *Al-Jarḥ wa al-Ta’dīl* of Ibn Abī Ḥātim vol. 7 pg. 247.

We would leave the gathering of al-A‘mash. None of us would retain his aḥādīth better than Abū Mu‘āwiyah.<sup>1</sup>

**Secondly**, it is in polarity to what has been transmitted from her and in contrast to her recognised personality. She would overlook and pardon those who wronged her and prohibit others from dealing spitefully with them. The following narration Hishām reports from his father supports this:

أن حسان بن ثابت كان ممن كثر على عائشة فسببته فقالت يا ابن أختي دعه فإنه كان ينافح  
عن رسول الله صلى الله عليه و سلم

Ḥassān ibn Thābit was one of those who spoke against ‘Ā’ishah so I cursed him. But ‘Ā’ishah advised, “O my nephew! Leave him since he would defend Rasūlullāh ﷺ.”<sup>2</sup>

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1 Tadhkirat al-Ḥuffāz vol. 1 pg. 215.

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3531; *Ṣaḥīḥ Muslim* Ḥadīth: 2488.

## The Incident of Jamal and the Misconceptions of the Rawāfiḍ

### The stance of the Ahl al-Sunnah wa al-Jamā'ah regarding the differences of the Ṣaḥābah

Prior to getting into the discussion of Jamal, it is appropriate to concisely mention the belief of the Ahl al-Sunnah wa al-Jamā'ah regarding the conflicts between the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. This is so that a Muslim is not entrapped from where he never imagined into studying the books of history in order to gain information of these trials which will ultimately result in him having reservations for the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. This will be the result especially considering that majority of the books of history have gathered authentic as well as unauthentic narrations, and very few historians pay attention to analysing and scrutinising reports.

Abū Bakr al-Marrūdhī<sup>1</sup> narrates:

سمعت أبا عبد الله يعني أحمد بن حنبل يقول إن قوما يكتبون هذه الأحاديث الرديئة في أصحاب رسول الله صلى الله عليه وسلم وقد حكوا عنك أنك قلت أنا لا أنكر أن يكون صاحب حديث يكتب هذه الأحاديث يعرفه فغضب و أنكره إنكارا شديدا و قال باطل معاذ الله أنا لا أنكر هذا لو كان هذا في أفناء الناس لأنكرته كيف في أصحاب محمد صلى الله عليه وسلم و قال أنا لم أكتب هذه الأحاديث قلت لأبي عبد الله فمن عرفته يكتب هذه الأحاديث الرديئة و يجمعها أيهجر قال نعم يستأهل صاحب هذه الأحاديث الرديئة الرجم و قال أبو عبد الله جاءني عبد الرحمن بن صالح فقلت له تحدث بهذه الأحاديث فجعل يقول قد حدث بها فلان و حدث بها فلان و أنا أرفق به و هو يحتاج فرأيته بعد فأعرضت عنه و لم أكلمه

I heard Abū 'Abd Allah – i.e. Aḥmad ibn Ḥambal – saying, “Some people record these nasty reports about the Companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”

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1 Aḥmad ibn Muḥammad ibn al-Ḥajjāj, Abū Bakr al-Marrūdhī, the Shaykh al-Islam. He was an Imām in the Sunnah and an ardent follower of the same. He was also among the most reputable students of Imām Aḥmad and was responsible for closing the latter's eyes and giving him ghusl upon his demise. One of his works is: *Ikhbār al-Shuyūkh wa Akhlāqihim*. He passed away in the year 275 A.H. (*Ṭabaqāt al-Ḥanābilah* of Ibn Abī Ya'ālā vol. 1 pg. 56; *Siyar A'lām al-Nubalā'* vol. 13 pg. 173)

They quote from you that you said, ‘I do not disallow an author of ḥadīth writing aḥādīth he knows of.’

He became angry and vehemently rejected it. He said, “Bunkum. May Allah forbid! I do not reject this? Had this been humiliating to common people, I would have disallowed it. What about when dealing with the Companions of Rasūlullāh ﷺ?”

He said, “I do not write these aḥādīth.”

I said to Abū ‘Abd Allah, “If you know someone who records and gathers these offensive reports, would he be boycotted.”

“Yes,” he replied, “people who narrate these offensive reports are deserving of being stoned.”

Abū ‘Abd Allah said, “‘Abd al-Raḥmān ibn Ṣāliḥ came to me. I questioned him, ‘You narrate these aḥādīth?’

He began saying in defense, ‘So and so, and so and so narrate them. I treat them gently and they are worthy of being cited as proof.’

I saw him some time later. I ignored him and did not speak to him.”<sup>1</sup>

Ibn Taymiyyah has many beneficial scattered bits of information in this regard. We will overlook some of them, to obviate prolongation, and quote only those which deal specifically with Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. He says:

و نعتقد أن ما شجر بين أصحاب رسول الله صلى الله عليه و سلم أمرهم إلى الله و نترحم على عائشة و نترضى عليها

We believe that what occurred between the Ṣaḥābah of Rasūlullāh ﷺ; their matter lies with Allah. We will seek Allah’s mercy and His pleasure for ‘Ā’ishah.<sup>2</sup>

1 *Al-Sunnah* of al-Khallāl vol. 3 pg. 501.

2 *Al-Fatwā al-Ḥamawīyah* of Ibn Taymiyyah 448; *Majmū‘ al-Fatāwā* vol. 5 pg. 78; *al-Fatāwā al-Kubrā* vol. 6 pg. 658, vol. 3 pg. 445.

Allow me to quote two profound statements which were located in unlikely places. The first statement is of Imām al-Zāhid Abū al-Muẓaffar al-Khuzā'ī<sup>1</sup>. Ibn al-Mustawfī al-Irbilī<sup>2</sup> recalls:

أردت أن أسمع عليه كتاب مقتل عثمان رضي الله عنه لابن أبي الدنيا فأبى علي و قال  
لو رأيناه ما رويناها

I wanted to read the book *Maqtal 'Uthmān* (the murder of 'Uthmān) of Ibn Abī al-Dunyā to him. He refused and remarked, "Had we seen it, we would not have transmitted it."<sup>3</sup>

The second one belongs to Ibn Taymiyyah's contemporary Ibn Daqīq al-Īd<sup>4</sup>. He comments:

ما نقل فيما شجر بينهم و اختلفوا فيه فممنه ما هو باطل و كذب فلا يلتفت إليه و ما كان  
صحيحا أولناه على أحسن التأويلات و طلبنا له أجود المخارج لأن الثناء عليهم من الله  
سابق و ما نقل عنهم محتمل التأويل و المشكوك لا يبطل المعلوم

With regards to what has been narrated regarding their conflicts and differences; those reports that are fallacious and false should not be considered while the *ṣaḥīḥ* (authentic) reports should be given suitable interpretations and

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1 Al-Mubāarak ibn Ṭāhir ibn al-Mubāarak, Abū al-Muẓaffar al-Khuzā'ī al-Baghdādī, the *Ṣūfī* (mystic) and *Muqri'* (teacher of Qur'ān). He was born in 533 A.H. He was ascetic, scrupulous, and an ardent worshipper, who dedicated himself to teaching the Qur'ān. He was a Shāfi'ī and disliked personal opinions and *qiyās* (analogy). He heard plenty of aḥādīth with investigation and verification. He passed away in 600 A.H. (*Tārīkh Irbil* of Ibn al-Mustawfī vol. 1 pg. 41; *Tārīkh al-Islām* vol. 42 pg. 482)

2 Al-Mubāarak ibn Aḥmad ibn al-Mubāarak, Abū al-Barakāt al-Irbilī, the 'Allāmah and Muḥaddith. Born in the year 563 A.H., he mastered the sciences of literature, poetry, and Arab history. He was very religious in his worship and proficient in calculating the account books of the Islamic treasury. He also assumed responsibility over Irbil for a while. Among his books is: *Tārīkh Irbil*. He passed away in 637 A.H. (*Siyar A'lām al-Nubalā'* vol. 23 pg. 49; *al-A'lām* vol. 5 pg. 269)

3 *Tārīkh Irbil* vol. 1 pg. 44.

4 Muḥammad ibn 'Alī ibn Wahb, Abū al-Faḥ al-Qushayrī, Ibn Daqīq al-Īd, the Imām, Faqīh, Muḥaddith, and Shaykh al-Islam. He was born in 625 A.H. and passed away in 702 A.H. He is reckoned among the intellectuals of his time. He possessed extensive knowledge and piety. He assumed the post of judge in Egypt as well. Some of his works are: *al-Iqtirāḥ* and *Sharḥ 'Umdat al-Aḥkām*. (*Ṭabaqāt al-Shāfi'iyyah* vol. 2 pg. 225; *Shadharāt al-Dhahab* vol. 6 pg. 5)

explained in appropriate ways. This is because Allah سُبْحَانَهُ وَتَعَالَى has already praised them and what has been reported about them is subject to interpretation. The doubtful cannot overshadow the confirmed.<sup>1</sup>

His statement resembles the statement of *Ḥabir al-Ummah* (the scholar of the ummah) Sayyidunā Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا who warned:

لا تسبوا أصحاب محمد صلى الله عليه و سلم فإن الله عز و جل قد أمر بالاستغفار لهم  
و هو يعلم أنهم سيقتتلون

Do not revile the Companions of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as certainly Allah – the Mighty and Majestic – has commanded that forgiveness be sought for them although He had full knowledge that they will soon wrangle.<sup>2</sup>

There are some principles in this regard which the Ahl al-Sunnah wa al-Jamā‘ah unanimously agree upon. Only people of innovation and prisoners of their own desires do not concur with them. Some of these principles are:

1. Having good thoughts about the Ṣaḥābah of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ especially those who have been guaranteed Jannah and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away while being pleased with them. Undoubtedly, Sayyidunā ‘Alī, ‘Ā’ishah, Ṭalḥah, and Zubayr رَضِيَ اللَّهُ عَنْهُمْ are among them.
2. We do not believe in the infallibility of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. It is possible for them to commit major sins, let alone minor ones and leave alone erring in *ijtihād* for which they will be rewarded.
3. We regard reviling the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ as forbidden and consider it a major sin. Criticising their integrity is criticising Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who has awarded them the glad tidings of Jannah. This is also casting suspicions on the pristine dīn which has been transmitted to us via them. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ alerted Sayyidunā Khālīd ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ after he cursed Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ – one of the *al-Sābiqīn al-Awwalīn* (first forerunners):

1 *Tashnīf al-Masāmi‘* of al-Zarkashī vol. 4 pg. 842.

2 *Al-Ḥujjah fī Bayān al-Maḥajjah* of Abū al-Qāsim al-Aṣbahānī vol. 2 pg. 395. Ibn Taymiyyah categorised its isnād as ṣaḥīḥ in *Minhāj al-Sunnah* vol. 2 pg. 22.

لا تسبوا أصحابي فلو أن أحدكم أنفق مثل أحد ذهباً ما بلغ مد أحدهم ولا نصيفه

Do not abuse my companions. If any of you had to spend gold equivalent to mount Uḥud, it would not reach their mudd, not even half of it.<sup>1</sup>

When this was told to the unsheathed Sword of Allah, upon whose hands Allah assisted the dīn and who is a Companion of Nabī ﷺ, then what about those who have no worth in front of Sayyidunā Khālid رَضِيَ اللهُ عَنْهُ and are not counted among the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. Just as it is forbidden for a junior Ṣaḥābī to abuse a senior one, it is far more dangerous for someone ranking lower than the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ to point a finger at them.

4. Desisting from delving deeply into the Ṣaḥābah's رَضِيَ اللهُ عَنْهُمْ controversies. We view the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ in this regard to be either a mujtahid who is correct thus worthy of double reward, or one who erred and is deserving of a single reward.

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<sup>1</sup> Ṣaḥīḥ al-Bukhārī Ḥadīth: 3673; Ṣaḥīḥ Muslim Ḥadīth: 222 – the narration of Sayyidunā Abū Saʿīd al-Khudrī رَضِيَ اللهُ عَنْهُ.

## The Incident of Jamal

Sayyidunā ‘Uthmān رضي الله عنه was martyred on Friday, the 18th of Dhū al-Ḥijjah 53 A.H. according to well-known reports. The people, among whom is our Mother, ‘Ā’ishah رضي الله عنها, came to know of his martyrdom and that people gathered to give bay‘ah to Sayyidunā ‘Alī رضي الله عنه. She entered into what the people entered into and ordered others to give bay‘ah to him. However, the hearts were painfully affected by the martyrdom of the pure and righteous Abū ‘Abd Allah Dhū al-Nūrayn at the hands of a sinful group who instilled fear into the people’s hearts and murdered Amīr al-Mu’minīn.

A group of the noble Ṣaḥābah رضي الله عنهم rose to pledge allegiance to Sayyidunā ‘Alī رضي الله عنه and requested him to enforce qīṣāṣ on the murderers of Sayyidunā ‘Uthmān رضي الله عنه. The latter requested them to proceed unhurriedly and to adopt patience since the criminals had strength and had mixed with the common folk. Moreover, they had tribes behind them who defended and supported them, and would protest against qīṣāṣ. Therefore, it was necessary to strengthen their affair and consolidate the pillars of khilāfah so that the qīṣāṣ may be implemented and civil strife may not rear its ugly head again. Accordingly, Sayyidunā Ibn ‘Abbās رضي الله عنه feared that these criminals might treat Sayyidunā ‘Alī رضي الله عنه cruelly so he advised him not to take bay‘ah from the people in the Maṣjid but rather to choose another venue. However, the latter declined the advice and insisted on the Maṣjid.<sup>1</sup>

Days went by until four months had elapsed after the martyrdom of Sayyidunā ‘Uthmān رضي الله عنه but no qīṣāṣ had yet been taken from his murderers. The Ṣaḥābah رضي الله عنهم differed in their ijtiḥād and Sayyidunā ‘Alī رضي الله عنه was the closest to the truth. Nevertheless, Allah decreed that conflict takes place and things become chaotic. This led to the Saba’iyyah and people harbouring rancour in their hearts to spit their venom at the Ṣaḥābah in order to cause anarchy between the two groups. Consequently, they provoked the people and triggered the army; and history unfolded.

The assemblies summoned each other to avenge the blood of Sayyidunā ‘Uthmān رضي الله عنه. Umm al-Mu’minīn ‘Ā’ishah رضي الله عنها made ijtiḥād and decided to leave, in

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1 *Tārīkh al-Ṭabarī* vol. 4 pg. 427.



conformity to Allah's *سُبْحَانَكَ وَتَعَالَى* statement:

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ  
النَّاسِ ۗ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

*No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.*<sup>1</sup>

She felt it appropriate to rise for this cause due to her status and superiority in the hearts of the believers, especially when the command to remain at home is not in polarity to striving for goodness and fulfilment of a need. What goodness and need could be greater than striving to create unity between the two groups? At the same time, accepting the khilāfah of Sayyidunā ‘Alī *رَضِيَ اللَّهُ عَنْهُ* without rebelling against him nor breaking her pledge to him?

Imām Ibn Baṭṭāl<sup>2</sup> comments on the stance of Sayyidunā Abū Bakrah<sup>3</sup> *رَضِيَ اللَّهُ عَنْهُ* in his narration:

لن يفلح قوم ولوا أمرهم امرأة

A nation that hands its affairs over to a woman will never succeed.

He explains:

و أما حديث أبي بكرة فإن في ظاهره توهية لرأي عائشة في الخروج قال المهلب و  
ليس كذلك لأن المعروف من مذهب أبي بكرة أنه كان على رأي عائشة و على الخروج

1 Sūrah al-Nisā': 114.

2 ‘Alī ibn Khalf ibn ‘Abd al-Malik, Abū al-Ḥasan al-Qurṭubī, the ‘Allāmah. He was among the senior scholars of the Mālikiyyah and among the men of knowledge and recognition. He committed himself wholly to the acquisition and study of aḥādīth. He became judge of Ḥiṣn Lawraqah in Spain. He authored *Sharḥ al-Bukhārī* and passed away in 449 A.H. (*Siyar A’lām al-Nubalā’* vol. 18 pg. 47; *Shadharāt al-Dhahab* vol. 3 pg. 282)

3 Naḥf ibn al-Ḥārith ibn Kaldah, Abū Bakrah al-Thaqafī, the freed slave of Rasūlullāh *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*. He detached and isolated himself in the Battle of Jamal and did not participate on any side. He passed away in 51 A.H. – or 52 A.H. (*al-Istī‘āb* vol. 1 pg. 484; *al-Iṣābah* vol. 6 pg. 467)

معها و لم يكن خروجها على نية القتال و إنما قيل لها اخرجي لتصلحي بين الناس فإنك أمهم و لم يعقوك بقتال فخرجت لذلك و كان نية بعض أصحابها إن ثبت لهم البغي أن يقاتلوا التي تبغي و كان منهم أبو بكره و لم يرجع عن هذا الرأي أصلا

Apparently, the ḥadīth of Abū Bakrah weakens the stance of ‘Ā’ishah in setting out. Al-Muhallab explains, “However this is not the case because it is common knowledge that Abū Bakrah held the same stance as ‘Ā’ishah and set out with her. However, her journey was not with the intention to fight. On the contrary, she was told, ‘Set out to build bridges between the people as you are their Mother and they will not disobey you by fighting.’ Accordingly, she travelled for this. The intention of some of her companions was to fight those who rebelled. And Abū Bakrah was one of them. He did not retract from the stance at all.

He then explains:

و ليس في الإسلام أحد يقول إن عائشة دعت إلى أمير معها و لا عارضت عليا في الخلافة و لا نازعته لأخذ الإمارة و إنما أنكرت عليه منعه من قتلة عثمان و تركهم دون أن يأخذ منهم حدود الله و دون أن يقتص لعثمان منهم لا غير ذلك ألخ كلامه رحمه الله

No Muslim claims that ‘Ā’ishah campaigned for any Amīr with her or opposed ‘Alī with regards to the khilāfah or contested with him to undertake leadership. She only objected to him for defending the murderers of ‘Uthmān and leaving them without enforcing the *ḥudūd* (legal punishments) of Allah upon them nor taking *qiṣāṣ* from them; nothing else.<sup>1</sup>

Notwithstanding her noble objective and blessed intention, she recited *to Allah do we belong and to Him is our return* when she reached the water of Ḥaw’ab<sup>2</sup> and intended to return, in order to keep safe and distance herself from all matters, apprehending that something distasteful might occur.

Aḥmad in *al-Musnad* and al-Ḥākim in *al-Mustadrak* document:

أن عائشة رضي الله عنها لما بلغت مياه بني عامر ليلا نبحت الكلاب قالت أي ماء هذا قالوا ماء الحوآب قالت ما أظنني إلا راجعة إن رسول الله صلى الله عليه وسلم قال لنا

1 *Sharḥ Ṣaḥīḥ al-Bukhārī* vol. 10 pg. 51.

2 *Al-Ḥaw’ab*: a station between Makkah and Baṣrah. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 1 pg. 456)

كيف بإحداكن تنبح عليها كلاب الحوآب فقال لها الزبير ترجعين عسى الله عز و جل  
أن يصلح بك بين الناس

When ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا reached the springs of Banū ‘Āmir at night, the dogs began to bark. She asked, “Which spring is this?”

“The spring of Ḥaw’ab,” they replied.

She remarked, “I feel I should return then. Indeed Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told us, ‘How will one of you react when the dogs of Ḥaw’ab bark at you?’

Zubayr told her, “Are you returning? Probably Allah – the Mighty and Majestic – will unite the people because of you.”<sup>1</sup>

Imām Ibn Kathīr explains the actual happenings and describes the reality of what took place:

و أشرف القوم على الصلح كره ذلك من كره و رضيه من رضيه و أرسلت عائشة إلى علي تعلمه أنها إنما جاءت للصلح ففرح هؤلاء و هؤلاء و قام علي في الناس خطيباً فذكر الجاهلية و شقائها و أعمالها و ذكر الإسلام و سعادة أهله بالألفة و الجماعة و أن الله جمعهم بعد نبيه صلى الله عليه و سلم على الخليفة أبي بكر الصديق ثم بعده علي عمر بن الخطاب ثم علي عثمان ثم حدث هذا الحدث الذي جره على الأمة أقوام طلبوا الدنيا و حسدوا من أنعم الله عليه بها و على الفضيلة التي من الله بها و أرادوا رد الإسلام و الأشياء على أديبارها و الله بالغ أمره ثم قال ألا إني مرتحل غدا فارتحلوا و لا يرتحل معي أحد أعان على قتل عثمان بشيء من أمور الناس

فلما قال هذا اجتمع من رؤوسهم جماعة كالأشتر النخعي و شريح بن أوفى و عبد الله بن سبأ المعروف بابن السوداء و غيرهم في ألفين و خمسمائة و ليس فيهم صحابي و لله الحمد فقالوا ما هذا الرأي و علي والله أعلم بكتاب الله ممن يطلب قتلة عثمان و أقرب

1 *Musnad Aḥmad* vol. 6 pg. 52 Ḥadīth: 24299; *Musnad Abī Ya’lā* vol. 8 pg. 282 Ḥadīth: 4868; *Ṣaḥīḥ Ibn Ḥibbān* vol. 15 pg. 126 Ḥadīth: 6732; *al-Mustadrak* vol. 3 pg. 129. Al-Dhahabī declared its isnād as ṣaḥīḥ in *Siyar A’lām al-Nubalā’* vol. 2 pg. 177. Ibn Kathīr comments in *al-Bidāyah wa al-Nihāyah* vol. 6 pg. 217, “Its isnād meets the standards of al-Bukhārī and Muslim.” Al-Haythamī remarks in *Majma’ al-Zawā’id* vol. 7 pg. 237, “The narrators of Aḥmad are the narrators of *Ṣaḥīḥ al-Bukhārī*.” Al-Albānī says in *Silsilat al-Aḥādīth al-Ṣaḥīḥah* vol. 1 pg. 847, “Its isnād is extremely authentic. His narrators are reliable and trustworthy, and among the narrators of the six [main ḥadīth books].”

إلى العمل بذلك و قد قال ما سمعتم غدا يجمع عليكم الناس و إنما يريد القوم كلهم أنتم فكيف بكم و عددكم قليل في كثرتهم

فقال الأشتر قد عرفنا رأي طلحة و الزبير فينا و أما رأي علي فلم نعرفه إلا اليوم فإن كان قد اصطلح معهم فإنما اصطلح على دمائنا فإن كان الأمر هكذا ألحقنا عليا بعثمان فرضي القوم منا بالسكوت فقال ابن السوداء بئس ما رأيت لو قتلناه قتلنا فإننا يا معشر قتلة عثمان في ألفين و خمسمائة و طلحة و الزبير و أصحابهما في خمسة آلاف و لا طاقة لكم بهم و هم إنما يريدونكم فقال علباء بن الهيثم دعوهم و ارجعوا بنا حتى نتعلق ببعض البلاد فنمتنع بها فقال ابن السوداء بئس ما قلت إذا والله كان يتخطفكم الناس ثم قال ابن السوداء قبحه الله يا قوم إن عزمكم في خلطة الناس فإذا التقى الناس فأنشبوا القتال و لا تفرغوهم للنظر فمن أنتم معه لا يجد بدا من أن يمتنع و يشغل الله طلحة و الزبير و من معهما عما تكرهون فأبصروا الرأي و تفرقوا عليه انتهى كلام ابن كثير

The people were on the verge of reconciliation. Whoever disliked it disliked it and whoever approved of it approved of it. 'Ā'ishah sent a message to 'Alī informing him that she only came for reconciliation. Thus, both sides were pleased with this. 'Alī stood up in front of the people to deliver an address. He spoke about the period of ignorance, its ill fortune and actions and then spoke about Islam and the good fortune of its adherents with mutual love and unity. He mentioned that Allah ﷻ united them after His Messenger ﷺ on the khilāfah of Abū Bakr al-Ṣiddīq, then upon 'Umar ibn al-Khaṭṭāb and thereafter upon 'Uthmān.

He said, “Thereafter, this civil strife took place which was brought upon the ummah by people who sought worldly benefits, and harboured jealousy for those whom Allah favoured, and the virtue Allah awarded them. They intended to upset and reverse Islam and its affairs. However, Allah will accomplish His purpose.”

He then announced, “Harken! Indeed I am returning tomorrow, so you return. However, anyone who was instrumental in the murder of 'Uthmān in any way should not accompany me.”

After he announced this, a group of their leaders gathered, viz. al-Ashtar al-Nakhaī, Shurayḥ ibn Awfā, 'Abd Allah ibn Saba' – well known as Ibn al-Sawdā', and others who numbered 2500. However, no Ṣaḥābī was among them, and

all praise belongs to Allah. They said, “What kind of stance is this? By Allah, ‘Alī is more learned in the Book of Allah than those who seek the murderers of ‘Uthmān and closer to practicing upon this. He has stated what you heard. Tomorrow, the people will gather against you and all of them only desire you. So what will you do when you are only a handful in front of their great numbers?”

Al-Ashtar said, “We knew Ṭalḥah and Zubayr’s stance with regards to us. However, we only came to know of ‘Alī’s stance today. If he has united with them, then they have only united upon our blood. If this is the matter, we will join ‘Alī with ‘Uthmān [i.e. we will kill him too.]”

The people displayed their happiness at this by remaining silent.

Ibn al-Sawdā’ said, “Your opinion is flawed. If we assassinate him, we will be killed. O group of the murderers of ‘Uthmān, we are only 2500 in number while Ṭalḥah, Zubayr, and their comrades are 5000 in number. We do not have the power to combat them. And they only intend you.”

‘Ilbā’ ibn al-Haytham spoke, “Leave them and return with us till we settle in some city and defend ourselves there.”

Ibn al-Sawdā’ commented, “Your view is erroneous. Then, by Allah, people will snatch you.”

Ibn al-Sawdā’ – May Allah disfigure him – then proffered, “O people, your honour lies in your mingling with the people. When you join them, ignite the flames of war and do not allow them to evaluate the situation. Whoever you join will be compelled to defend you. Meanwhile, Allah will occupy Ṭalḥah and Zubayr and their comrades from what you dislike.”

They thus settled on this view and dispersed.<sup>1</sup>

He says at another juncture:

و بات الناس بخير ليلة و بات قتلة عثمان بشر ليلة و باتوا يتشاورون و أجمعوا على  
أن يثيروا الحرب من الغلس فنهضوا من قبل طلوع الفجر و هم قريب من ألفي رجل

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1 *Al-Bidāyah wa al-Nihāyah* vol. 10 pg. 450.

فانصرف كل فريق إلى قراباتهم فهجموا عليهم بالسيوف فثار كل طائفة إلى قومهم ليمنعوهم و قام الناس من منامهم إلى السلاح فقالوا ما هذا قالوا طرقتنا أهل الكوفة ليلا و بيتونا و غدروا بنا و ظنوا أن هذا عن ملاء من أصحاب علي فبلغ الأمر عليا فقال ما للناس فقالوا بيتنا أهل البصرة فثار كل فريق إلى سلاحهم و لبسوا اللأمة و ركبوا الخيول و لا يشعر أحد منهم بما وقع الأمر عليه في نفس الأمر و كان أمر الله قدرا مقدورا فنشبت الحرب و تواقف الفريقان و قد اجتمع مع علي عشرون ألفا و التف على عائشة و من معها نحو من ثلاثين ألفا و قامت الحرب على ساق و تبارز الفرسان و جالت الشجعان فإننا لله و إنا إليه راجعون و السبئية أصحاب ابن السوداء قبحة الله لا يفترون عن القتل و منادي علي ينادي ألا كفوا ألا كفوا فلا يسمع أحد و جاء كعب بن سور قاضي البصرة فقال يا أم المؤمنين أدركي الناس لعل الله أن يصلح بك بين الناس فجلست في هودجها فوق بعيرها و ستروا الهودج بالدروع و جاءت فوقفت بحيث تنظر إلى الناس في معركتهم

The Muslims experienced their best night while the murderers of ‘Uthmān experienced their worst night. They spent the night discussing and finally decided to commence the war just before dawn<sup>1</sup>. They rose just before dawn and were approximately 2000 in number. Each group went to their relatives and assaulted them with swords which led to everyone jumping up to defend his people. People woke up from their sleep and took their weapons and frantically asked, “What is happening?”

“The people of Kūfah attacked us at night,” they replied, “They launched a night attack on us and deceived us.”

They thought that this was from a group of ‘Alī’s army. The news reached ‘Alī who said surprisingly, “What is the matter with the people?”

They said, “The people of Baṣrah attacked us at night.”

Thus every group took their weapons, wore their armour,<sup>2</sup> and mounted their horses. No one was aware of what actually happened. And the decree of Allah came to pass. Thus, the war started and the two armies met in battle. The army

1 *Al-Ghalas*: The darkness of the last portion of the night when it mixes with the light of dawn. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 3 pg. 377)

2 *Al-La’mah*: armour. It is said: weapons. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 4 pg. 220)

of ‘Alī consisted of 20000 while the supporters of ‘Ā’ishah numbered 30000. The flames of war raged fiercely. The knights contested and the brave men advanced. To Allah do we belong and to Him is our return.

The Saba’iyyah – the supporters of Ibn al-Sawdā’ (May Allah disfigure him – did not cease to fight. ‘Alī’s announcer announced, “Harken, stop! Harken, stop!” However, no one listened.

The judge of Baṣrah Ka’b ibn Sawr approached and said, “O Mother of the Believers! Save the people. Probably Allah will unite them at your hands.”

She thus sat in her carriage on top of her camel. They veiled the carriage with coats of mail. She then advanced and stopped where she could view the battle.<sup>1</sup>

This proves that this wicked group instigated the war and were the source of anarchy. They caused hostility between the two believing armies and incited the people to fighting a battle they were forced to and did not choose.

It was nothing but diversity of ijtihād between the armies of Sayyidah ‘Ā’ishah and Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. And both were upon goodness. None of them intended harm for his brother and in their forefront were our mother Sayyidah ‘Ā’ishah and Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ.

Ibn Kathīr رَضِيَ اللَّهُ عَنْهُ further explains:

وقد قتل مع هذا بشر كثيرا جدا حتى جعل علي يقول لابنه الحسن يا بني ليت أباك مات قبل هذا اليوم بعشرين سنة فقال له يا أبة قد كنت أنهاك عن هذا و عن قيس بن عباد قال قال علي يوم الجمل يا حسن يا حسن ليت أباك مات منذ عشرين سنة فقال له يا أبة قد كنت أنهاك عن هذا قال يا بني إني لم أر أن الأمر يبلغ هذا و قال مبارك بن فضالة عن الحسن عن أبي بكر لما اشتد القتال يوم الجمل ورأى علي الرءوس تندر أخذ علي ابنه الحسن فضمه إلى صدره ثم قال إنا لله يا حسن أي خير يرجى بعد هذا

A very large number of people were killed to the extent that Sayyidunā ‘Alī began telling his son, Ḥasan, “O my beloved son, if only your father had died twenty years before this day.”

1 Al-Bidāyah wa al-Nihāyah vol. 10 pg. 455.

Ḥasan replied, “O my beloved father, I warned you about this.”

Qays ibn ‘Abbād narrates, “‘Alī said on the Day of Jamal, ‘O Ḥasan, O Ḥasan, If only your father died twenty years back.’

‘O my beloved father,’ replied Ḥasan, ‘I warned you about this.’

‘Alī explained, ‘O my beloved son, I never thought that matters would reach this ebb.’

Mubārak ibn Faḍālah relates from Ḥasan from Abū Bakrah رضي الله عنه, “When the battle raged on the Day of Jamal and ‘Alī saw heads being severed<sup>1</sup>, he took his son Ḥasan and held him to his chest. He then said, “To Allah do we belong, O Ḥasan! What goodness can be hoped for after this?”<sup>2,3</sup>

After the battle, Sayyidah ‘Ā’ishah رضي الله عنها began asking about those Muslims of her supporters who were killed and those of ‘Alī’s army who were slain. Whenever anyone’s name was mentioned to her, she sought Allah’s mercy for the person and supplicated for him.<sup>4</sup>

Ibn Sīrīn reports:

دخل خالد بن الواشمة على عائشة بعد الجمل فقالت ما فعل فلان تعني طلحة قال قتل يا أم المؤمنين قالت إنا لله وإنا إليه راجعون يرحمه الله ما فعل فلان قال قتل قال فرجعت أيضا و قالت يرحمه الله وإنا لله على زيد و أصحاب زيد يعني زيد بن صوحان قالت و قتل زيد قال قلت نعم قالت إنا لله وإنا إليه راجعون يرحمه الله قال قلت يا أم المؤمنين هذا من جند و هذا من جند ترحمين عليهم جميعا والله لا يجتمعون أبدا قالت أو لا تدري رحمة الله واسعة و هو على كل شيء قدير

Khālid ibn al-Wāshimah entered the presence of ‘Ā’ishah after the Battle of Jamal.

She asked, “What happened to him, i.e. Ṭalḥah?”

1 *Tundar*: Nadara al-shay’ yanduru: to fall. (*Lisān al-‘Arab* vol. 5 pg. 199)

2 *Al-‘Azlah* of al-Khaṭṭābī pg. 14.

3 *Al-Bidāyah wa al-Nihāyah* vol. 10 pg. 456 with variations.

4 *Ibid.* pg. 471.



“He was killed, O Mother of the Believers,” he replied.

She recited, “To Allah do we belong and to Him is our return. May Allah have mercy on him.”

She asked, “What happened to so and so?”

“He was slain,” he replied.

She recited to Allah do we belong and to Him is our return again and said, “May Allah have mercy on him.”

He said, “And to Allah do we belong upon Zayd and Zayd’s companions i.e. Zayd ibn Şūhān.”

“Was Zayd martyred,” she asked.

He replied in the affirmative.

She recited, “To Allah do we belong and to Him is our return. May Allah have mercy on him.”

He objected surprisingly, “O Mother of the Believers, he belongs to one army while the other belongs to another, and you are seeking mercy for them all. By Allah, they can never ever unite!”

“Do you not know,” she responded, “the Mercy of Allah is vast and He has absolute power over everything.”<sup>1</sup>

Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا deeply regretted leaving and deemed that it was best for her not to have done so.

Ibn Taymiyyah affirms:

و كذلك عائشة رضي الله عنها ندمت على مسيرها إلى البصرة و كانت إذا ذكرته تبكي حتى تبل خمارها

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1 Muşannaf ‘Abd al-Razzāq vol. 11 pg. 289.

Similarly, ‘Ā’ishah regretted travelling to Baṣrah. When she would recall it, she would cry until her scarf would become soaked with tears.<sup>1</sup>

Abū ‘Abd Allah al-Dhahabī clarifies:

ولا ريب أن عاتشة ندمت ندامة كلية على مسيرها إلى البصرة و حضورها يوم الجمل و  
ما ظنت أن الأمر يبلغ ما بلغ

Undoubtedly, ‘Ā’ishah deeply regretted her journey to Baṣrah and her presence in the Battle of Jamal. She never imagined that matters would reach this level.<sup>2</sup>

Our Mother would recall this and speak about it expressing her remorse over what transpired. She would say:

وددت أنني كنت غصنا رطبا و لم أسر مسيري هذا

I wish I were a fresh branch and did not undertake this journey.<sup>3</sup>

She also said:

لأن أكون جلست عن مسيري كان أحب إلي من أن يكون لي عشرة من رسول الله مثل  
ولد الحارث بن هشام

Not embarking on that journey would be more pleasing to me than having ten children from Rasūlullāh ﷺ like the children of Ḥārith ibn Hishām.<sup>4</sup>

She said prior to her demise:

إني أحدثت بعد رسول الله صلى الله عليه وسلم حدثا ادفنوني مع أزواجه

I did something after Rasūlullāh ﷺ. So bury me with his wives.

She was thus buried in al-Baqī’, may Allah be pleased with her.

1 *Minhāj al-Sunnah al-Nabawiyyah* vol. 6 pg. 208.

2 *Siyar A’lām al-Nubalā’* vol. 2 pg. 177.

3 *Muṣannaf ibn Abī Shaybah Ḥadīth*: 38973.

4 *Ibid.* Ḥadīth: 38966.

Imām al-Dhahabī writes a footnote on this saying:

قلت تعني بالحدث مسيرها يوم الجمل فإنها ندمت ندامة كلية و تابت من ذلك على أنها ما فعلت ذلك إلا متأولة قاصدة للخير كما اجتهد طلحة بن عبيد الله و الزبير بن العوام و جماعة من الكبار رضي الله عن الجميع

She meant by this her journey on the Day of Jamal which she regretted sincerely and repented from despite her carrying this out only after interpreting it suitably and intending good. Just as Ṭalḥah ibn ‘Ubayd Allah, Zubayr ibn al-‘Awwām, and a group of senior Ṣaḥābah made ijtihād. May Allah be pleased with them all.<sup>1</sup>

She also scolded Sayyidunā Ibn ‘Umar رضي الله عنه for not preventing her from setting out. Ibn Abī ‘Atīq reports:

قالت عائشة إذا مر ابن عمر فأرونيه فلما مر قيل لها هذا ابن عمر قالت يا أبا عبد الرحمن ما منعك أن تنهاني عن مسيري قال رأيت رجلا قد غلب عليك و ظننت أنك لا تخالفينه يعني ابن الزبير قالت أما إنك لو نهيتني ما خرجت تعني مسيرها في فتنه يوم الجمل

‘Ā’ishah said, “When Ibn ‘Umar passes, then show me him.”

When he passed, she was told that Ibn ‘Umar was present. She said, “O Abū ‘Abd al-Raḥmān, what stopped you from preventing me from this journey?”

He submitted, “I saw that a man overpowered you and felt that you will not oppose him, i.e. referring to Ibn Zubayr.”

She said, “Listen up! Had you prevented me, I would not have set out,” meaning her journey in the fitnah of Jamal.<sup>2</sup>

She would console herself by maintaining that what transpired was the decree of Allah سُبْحَانَهُ وَتَعَالَى. When she was asked about her journey, she would say:

1 *Siyar A‘lām al-Nubalā’* vol. 2 pg. 193.

2 *Tārīkh al-Islām* vol. 4 pg. 246.

## كان قدرا

It was destiny.<sup>1</sup>

This resembles Sayyidunā Ādam's عَلَيْهِ السَّلَام practice when he presented *qadr* (destiny) in response to Sayyidunā Mūsā's عَلَيْهِ السَّلَام enquiry. Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed us that the former beat the latter by this response.

Furthermore, this is in conformity to Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ command:

و إن أصابك شيء فلا تقل لو أني فعلت كان كذا و كذا و لكن قل قدر الله و ما شاء فعل  
فإن لو تفتح عمل الشيطان

If anything adverse befalls you, then do not say, "If only I had done that then so and so would have happened." However, say, "Allah decreed it. And He does as He pleases." For indeed it opens the action of shayṭān.<sup>2</sup>

This is the accurate picture of our Mother which the enemy wishes to disfigure. They wish to blame her for something she is innocent of. She only set out after making *ijtihād* and *ta'wīl* (interpretation). Hence, her *ijtihād* is a forgiven error. In fact, a rewardable deduction.

Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ was aware of this and he honoured her and understood her value. He implemented Nabī's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ request regarding her.

فقد قال النبي صلى الله عليه و سلم لعلي إنه سيكون بينك و بين عائشة أمر قال أنا يا  
رسول الله قال نعم قال أنا قال نعم قال فأنا أشقاهم يا رسول الله قال لا و لكن إذا كان  
ذلك فارددها إلى مأمنها

Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ apprised 'Alī, "Soon there will be a conflict between you and 'Ā'ishah."

'Alī asked, "Me, O messenger of Allah?"

"Yes," he replied.

1 *Al-Zuhd* of Imām Aḥmad Ḥadīth: 165.

2 *Ṣaḥīḥ Muslim* Ḥadīth: 2664; *Sunan Ibn Mājah* Ḥadīth: 79; *Musnad Aḥmad* Ḥadīth: 8573.

He confirmed, “Me?”

“Yes,” he replied.

He sighed, “Then I am the worst of people, O Messenger of Allah.”

“No,” Rasūlullāh ﷺ explained, “however, when it occurs, then return her to her sanctuary.”<sup>1</sup>

Abū al-Fidā’ Ibn Kathīr reports:

ولما أرادت أم المؤمنين عائشة الخروج من البصرة بعث إليها علي رضي الله عنه بكل ما ينبغي من مركب وزاد ومتاع وغير ذلك و أذن لمن نجا ممن جاء في جيشها أن يرجع معها إلا أن يحب المقام و اختار لها أربعين امرأة من نساء أهل البصرة المعروفات و سير معها أخاها محمد بن أبي بكر فلما كان اليوم الذي ارتحلت فيه جاء علي فوقف على الباب و حضر الناس معه و خرجت من الدار في اليهودج فودعت الناس و دعت لهم و قالت يا بني لا يعتب بعضنا على بعض إنه والله ما كان بيني و بين علي في القدم إلا ما يكون بين المرأة و أحماؤها و إنه على معتبتي لمن الأخيار فقال علي صدقت والله ما كان بيني و بينها إلا ذاك و إنها لزوجة نبيكم صلى الله عليه و سلم في الدنيا و الآخرة و سار علي معها مودعا و مشيعا أميالا و سرح بنيه معها بقية ذلك اليوم و كان يوم السبت مستهل رجب سنة ست و ثلاثين و قصدت في مسيرها ذلك إلى مكة فأقامت بها إلى أن حجت عامها ذلك ثم رجعت إلى المدينة رضي الله عنها

When Umm al-Mu’minīn ‘Āishah intended to depart from Baṣrah, ‘Alī رضي الله عنه sent to her everything that was needed, viz. a conveyance, provisions, baggage, etc., and gave permission to those of her army who were spared to return, except if they desired to stay. He chose 40 influential women of Baṣrah to accompany her. He also despatched her brother Muḥammad ibn Abī Bakr to escort her. On the day of her departure, ‘Alī رضي الله عنه came and halted at the door. People gathered with him. She left from the house seated in her carriage and bid the people farewell and supplicated for them. She explained:

“O my sons, we should not reprove each other. By Allah, what happened between me and ‘Alī due to my arrival is nothing more than what

1 *Musnad Aḥmad Ḥadīth*: 27242. Ibn Ḥajar graded its isnād as ḥasan in *Faṭḥ al-Bārī* vol. 13 pg. 59.

happens between a woman and her bosom friends. Certainly, according to my analysis he is among the elite.”

Sayyidunā ‘Alī رضي الله عنه confirmed: “She has spoken the truth, by Allah! What occurred between myself and her was nothing more than this. And indeed, she is the wife of your Nabī صلى الله عليه وسلم in the world and the Hereafter.”

Sayyidunā ‘Alī رضي الله عنه then proceeded with her for a few miles to see her off and bid her farewell. He then send his sons to travel with her for the rest of that day. It was Saturday, the 1st of Rajab 36 A.H. She journeyed to Makkah and stayed there until she performed ḥajj that year. Thereafter, she returned to Madīnah. May Allah be pleased with her.<sup>1</sup>

This is our beloved Mother and her noble intention to unite the Muslims. She rose to fulfil her obligation – as demanded by her lofty personality – of uniting the Muslims, bringing together their hearts, and unifying their call. Every believer will recognise this who possesses a righteous heart and pure soul free from traces of rancour. And leading the pack is none other than Sayyidunā ‘Alī رضي الله عنه in whose name the enemy have fabricated lies. Nevertheless, he recognised the value of his mother, treated her in an honourable manner befitting her reputation, nobility, and integrity, and displayed exceptional character towards her.

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<sup>1</sup> *Al-Bidāyah wa al-Nihāyah* vol. 10 pg. 472; *al-Fitnah wa Waq‘at al-Jamal* pg. 183; *Tārīkh al-Ṭabarī* vol. 4 pg. 544; *al-Muntaẓam fī Tārīkh al-Mulūk wa al-Umam* vol. 5 pg. 94; *al-Kāmil* vol. 2 pg. 614; *Nihāyat al-Arab* vol. 20 pg. 50.

## Misconception: She set out to fight ‘Alī

The Rawāfiḍ claim that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا set out to fight Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ oppressively and out of aggression and hostility. They substantiate their claim with a narration they attribute to Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

تقاتلين عليا و أنت ظالمة له

You will fight ‘Alī tyrannically.

They also present another narration which al-Majlisī records in *Biḥār al-Anwār* from al-Ṣādiq رَضِيَ اللهُ عَنْهُ from his father in the *khābar al-ṭayr* (incident of the bird):

أنه جاء علي عليه السلام مرتين فردته عائشة رضي الله عنها فلما دخل في الثالثة و أخبر النبي صلى الله عليه و آله به قال النبي صلى الله عليه و آله أبيت إلا أن يكون الأمر هكذا يا حميراء ما حملك على هذا قالت يا رسول الله اشتهيت أن يكون أبي أن يأكل من الطير فقال لها ما هو أول ضغن بينك و بين علي و قد وقفت على ما في قلبك لعلي إن شاء الله تعالى لتقاتلينه فقالت يا رسول الله و تكون النساء يقاتلن الرجال فقال لها يا عائشة إنك لتقاتلين عليا و يصحبك و يدعوك إلى هذا نفر من أهل بيتي و أصحابي فيحملونك عليه و ليكونن في قتالك أمر يتحدث به الأولون و الآخرون

‘Alī رَضِيَ اللهُ عَنْهُ came twice but ‘Ā’ishah sent him back. After he entered on the third occasion and informed Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about it, Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “You rejected that things turn out this way, O Ḥumayrā! What prompted you to act in this manner?”

She said, “O Messenger of Allah! I wanted my father to eat from the bird.”

He told her, “This is not the first rancour between you and ‘Alī. I have discerned what your heart harbours for ‘Alī. If Allah سُبْحَانَهُ وَتَعَالَى wills, you will definitely fight him.”

“O Messenger of Allah,” she asked, “will women fight men?”

He confirmed, “O ‘Ā’ishah! You will definitely fight ‘Alī. And a group of my household and companions will accompany you and call you to this and they

will incite you to accomplish it. Your fighting will give birth to an affair, the former and latter will speak about.<sup>1</sup>

## Answer

1. These narrations are nothing but forgeries and fabrications of the Rawāfiḍ. All these reports they present and falsely attribute to Rasūlullāh ﷺ cannot be traced in any of the reliable books of aḥādīth. And they do not have any accepted isnāds either. They are most certainly blatant lies.<sup>2</sup>

Ibn Taymiyyah says:

و أما الحديث الذي رواه و هو قوله لها تقاتلين عليا و أنت ظالمة له فهذا لا يعرف في شيء من كتب العلم المعتمدة و لا له إسناد معروف و هو بالموضوعات أشبه منه بالأحاديث الصحيحة بل هو كذب قطعاً

With regards to the ḥadīth he narrates, “You will fight ‘Alī tyrannically,” it cannot be traced in any of the reliable books of knowledge nor does it have any accepted isnād. It resembles fabrications more than it resembles authentic aḥādīth. In fact, it is definitely a blatant lie.<sup>3</sup>

2. The stance of Sayyidah ‘Ā’ishah and those with her which is recognised and determined is that they set out in order to make peace, not to fight.

فإن عائشة رضي الله عنها لم تقاتل و لم تخرج لقتال و إنما خرجت لقصد الإصلاح بين المسلمين و ظنت أن في خروجها مصلحة للمسلمين فلم يكن للصحابة قصد في الاقتتال يوم الجمل و لكن وقع الاقتتال بغير اختيارهم فإنه لما ترأس علي و طلحة و الزبير و قصدوا الاتفاق على المصلحة و أنهم إذا تمكنوا طلبوا قتلة عثمان أهل الفتنة و كان علي غير راض بقتل عثمان و لا معيناً عليه كما كان يحلف فيقول والله ما قتلت عثمان و لا مالأت علي قتله و هو الصادق البار في يمينه فخشي القتل فحملوا علي عسكري طلحة و الزبير فظن طلحة و الزبير أن علياً حمل عليهم فحملوا دفعاً عن أنفسهم فظن علي أنهم حملوا عليه فحمل دفعاً عن نفسه فوقع الفتنة بغير اختيارهم و عائشة

1 *Bihār al-Anwār* vol. 32 pg. 93; *al-Ihtijāj* vol. 1 pg. 293; *Madīnat al-Ma‘ājiz* of Hāshim al-Baḥrānī vol. 1 pg. 390, 391.

2 *Al-Ṣā‘iqah fī Nasf Abāṭil wa Iftirā‘āt al-Shī‘ah* pg. 212, 213.

3 *Minhāj al-Sunnah al-Nabawiyah* vol. 4 pg. 316.



رضي الله عنها كانت راكبة لا قاتلت و لا أمرت بالقتال هكذا ذكره غير واحد من أهل  
المعرفة بالأخبار

Certainly, ‘Ā’ishah did not fight and did not set out to fight. She only travelled to create unity between the Muslims. She believed that there was benefit for the Muslims in her journey. The Ṣaḥābah had no intention to fight on the Day of Jamal. However, a battle ensued without their choice.

‘Alī and Ṭalḥah and Zubayr exchanged correspondence and intended to unite and agreed that when they have the ability, they will demand the murderers of ‘Uthmān, the conspirators.

‘Alī was not happy with ‘Uthmān’s murder and did not assist therein. He would swear upon oath declaring, “By Allah, I neither killed ‘Uthmān nor assisted in his murder.” And he is truthful and honest in his oath. However, the murderers were anxious. So they attacked the army of Ṭalḥah and Zubayr. When this happened, Ṭalḥah and Zubayr thought that ‘Alī attacked them so they attacked back in defence. ‘Alī thought that they are attacking him so he attacked back in defence. And this is how the fitnah occurred, without their choice and against their wishes. This is how many scholars who are experts in the field of aḥādīth have described the sequence of events.<sup>1</sup>

The following evidences substantiate that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا set out for reconciliation.

a. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا would say herself that she journeyed for unity. Al-Ṭabarī narrates via his isnād:

فخرج القعقاع حتى قدم البصرة فبدأ بعائشة رضي الله عنها فسلم عليها و قال أي أمه ما أشخصك و ما أقدمك هذه البلدة قالت أي بني إصلاح بين الناس

Al-Qa‘qā‘ travelled until he reached Baṣrah. He began with ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. He greeted her with salām and asked, “O beloved Mother, what dispatched you and brought you to this city?”

She replied, “O my beloved son, reconciliation between people.”<sup>2</sup>

1 Ibid. pg. 317; *Shubuhāt Ḥawl al-Ṣaḥābah Umm al-Mu‘minīn ‘Ā’ishah* of Muḥammad Māl Allah pg. 14.

2 *Al-Fitnah wa Waq‘at al-Jamal* pg. 145; *Tārīkh al-Ṭabarī* vol. 4 pg. 488; *al-Kāmil fī al-Tārīkh* vol. 2 pg. 591.

b. Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا wrote that she only set out to create unity. Ibn Ḥibbān narrates in his book *al-Thiqāt*:

و قدم زيد بن صوحان من عند عائشة معه كتابان من عائشة إلى أبي موسى والي الكوفة  
و إذا في كل كتاب منهما بسم الله الرحمن الرحيم من عائشة أم المؤمنين إلى عبد الله بن  
قيس الأشعري سلام عليك فإني أحمد إليك الله الذي لا إله إلا هو أما بعد فإنه قد كان  
من قتل عثمان ما قد علمت و قد خرجت مصلحة بين الناس فمر من قبلك بالقرار في  
منازلهم و الرضا بالعافية حتى يأتيهم ما يحبون من صلاح أمر المسلمين فإن قتلة عثمان  
فارقوا الجماعة و أحلوا بأنفسهم البوار

Zayd ibn Ṣūḥān came from ‘Ā’ishah. He had two letters from ‘Ā’ishah addressed to Abū Mūsā, the governor of Kūfah. Both of the letters contained the following:

In the Name of Allah, the Most Beneficent Most Merciful.

From ‘Ā’ishah, Mother of the Believers, to ‘Abd Allah ibn Qays al-Ash‘arī.  
Peace upon you.

I praise Allah in front of you, besides whom there is no deity.

After praise, you are well aware of the murder of ‘Uthmān and its disastrous consequences. I have come to create unity between the people. So command all of those from your side to remain at home and to be pleased with safety until they receive the delightful news of the unification of the matters of the Muslims. Most certainly, the murderers of ‘Uthmān have distanced themselves from the jamā‘ah thereby inviting ruin upon themselves.<sup>1</sup>

c. Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا reconciled. Accordingly, it appears in the books of history:

كان القتال يومئذ في صدر النهار مع طلحة و الزبير فانهمز الناس و عائشة رضي الله عنها  
توقع الصلح

The battle that day raged at daybreak with Ṭalḥah and Zubayr. At the end, the army was defeated. On the other hand, ‘Ā’ishah was designing a compromise.<sup>2</sup>

1 *Al-Thiqāt* vol. 2 pg. 282.

2 *Al-Fitnah wa Waq‘at al-Jamal* pg. 168; *Tārīkh al-Ṭabarī* vol. 3 pg. 52.

- d. لما ظهر علي أي يوم الجمل جاء إلى عائشة فقال غفر الله لك قالت و لك ما أردت إلا الإصلاح

When ‘Alī was victorious, i.e. on the Day of Jamal, he came to ‘Ā’ishah and said, “May Allah forgive you.”

She said, “And you too. I only wanted unity.”<sup>1</sup>

It can easily be deduced from the above that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا did not travel to fight Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, nor to contest with him in the issue of khilāfah. She only intended unity.

فإن عائشة رضي الله عنها لم تقابل و لم تخرج لقتال و إنما خرجت لقصد الإصلاح بين المسلمين و ظنت أن في خروجها مصلحة للمسلمين ثم تبين لها فيما بعد أن ترك الخروج أولى فكانت إذا ذكرت خروجها تبكي حتى تبل خمارها

Certainly, ‘Ā’ishah did not fight and did not set out to fight. She only travelled to create unity between the Muslims. She believed that there was benefit for the Muslims in her journey. Thereafter, it became apparent to her that not setting out was better. So whenever she would recall her journey, she would weep until her scarf would become wet.<sup>2</sup>

Ibn Ḥazm clarifies:

و أما أم المؤمنين و الزبير و طلحة رضي الله عنهم و من كان معهم فما أبطلوا قط إمامة علي و لا طعنوا فيها و لا ذكروا فيه جرحه تحط عن الإمامة و لا أحدثوا إمامة أخرى و لا جددوا بيعة لغيره هذا ما لا يقدر أن يدعيه أحد بوجه من الوجوه بل يقطع كل ذي علم على أن كل ذلك لم يكن فإن كان لا شك في كل هذا فقد صح صحة ضرورية لا إشكال فيها أنهم لم يمشوا إلى البصرة لحرب علي و لا خلافا عليه و لا نقضا لبيعته و لو أرادوا ذلك لأحدثوا بيعة غير بيعته هذا ما لا يشك فيه أحد و لا ينكره أحد فصح أنهم إنما نهضوا إلى البصرة لسد الفتق الحادث في الإسلام من قتل أمير المؤمنين عثمان رضي الله عنه ظلما

1 *Shadharāt al-Dhahab* vol. 1 pg. 42.

2 *Minhāj al-Sunnah al-Nabawiyah* vol. 4 pg. 316.

Regarding Umm al-Mu'minīn, Zubayr, and Ṭalḥah رضي الله عنه, and those with them, they never falsified 'Alī's leadership, nor criticised it, nor mentioned any flaw in him which makes him unworthy of leadership, nor invented another leadership, nor pledged bay'ah to someone besides him. This is something which no one can ever claim from any angle. To the contrary, every man of knowledge will declare with conviction that none of this happened. When there is not the slightest of doubt in this, then it is undoubtedly and definitely correct to assert that they did not travel to Baṣrah with the intention to fight 'Alī, oppose him, or break his bay'ah. Had they intended this, they would have invented another bay'ah besides his. This is a fact which no one can doubt, nor reject. Thus, it is evident that they travelled to Baṣrah to fill the crack caused in Islam by the unjust murder of Amīr al-Mu'minīn 'Uthmān رضي الله عنه.<sup>1</sup>

Ibn Ḥajar رحمه الله explains:

و لم يكن قصدهم القتال لكن لما انتشبت الحرب لم يكن لمن معها بد من المقاتلة ... و لم ينقل أن عائشة رضي الله عنها و من معها نازعوا عليا في الخلافة و لا دعوا إلى أحد منهم ليولوه الخلافة و إنما أنكرت هي و من معها على علي منعه من قتل قتلة عثمان و ترك الاقتصاص منهم و كان علي ينتظر من أولياء عثمان أن يتحاكموا إليه فإذا ثبت على أحد بعينه أنه ممن قتل عثمان اقتص منه فاختلفوا بحسب ذلك و خشي من نسب إليهم القتل أن يسطلحوا على قتلهم فأنشبو الحرب بينهم إلى أن كان ما كان

Their intention was not to fight. However, when the war started, those with her had no choice but to fight. It has not been recorded that 'Ā'ishah and those with her contested 'Alī regarding khilāfah or demanded that one of them be crowned khalīfah. Instead, she and those with her disapproved 'Alī's refusal of killing the murderers of 'Uthmān and not taking revenge from them. On the other hand, 'Alī was waiting for the heirs of 'Uthmān to appeal to him for a legal decision. Consequently, after it would be established against someone specific that he was among those who killed 'Uthmān, he would execute him. They differed in this regard. Those who were involved in the murder feared that they ('Alī and 'Ā'ishah and their armies) might unite to kill them. So they ignited the flames of war between them until the unfortunate series of events unfolded.<sup>2</sup>

1 *Al-Faṣl fī al-Milal wa al-Ahwā' wa al-Niḥal* vol. 4 pg. 153.

2 *Fatḥ al-Bārī* vol. 13 pg. 56.

The Shī'ah go the extent to claim that she committed kufr by fighting Sayyidunā 'Alī رضي الله عنه despite her knowledge of the ḥadīth:

يا علي حربي حربك و سلمي سلمك

O 'Alī, war with me is war with you and peace with me is peace with you.

And the ḥadīth:

لا ترجعوا بعدي كفارا يضرب بعضهم رقاب بعض

Do not turn disbelievers after me, smiting each other's necks.<sup>1</sup>

The answer to the first ḥadīth:

هذا الحديث ليس في شيء من كتب العلماء الحديث المعروفة ولا روي بإسناد معروف ولو كان النبي صلى الله عليه وسلم قاله لم يجب أن يكونوا قد سمعوه فإنه لم يسمع كل منهم كل ما قاله الرسول صلى الله عليه وسلم فكيف إذا لم يعلم أن النبي صلى الله عليه وسلم قاله ولا روي بإسناد معروف بل كيف إذا علم أنه كذب موضوع على النبي صلى الله عليه وسلم باتفاق أهل العلم بالحديث

This ḥadīth has no trace in any of the well-known books of the 'Ulamā' of ḥadīth, and is not narrated with an accepted isnād. Had Nabī صلى الله عليه وسلم declared this, it will not be assumed that they heard it because not every one of them heard everything Rasūlullāh صلى الله عليه وسلم said. Then how about when it is not known whether Nabī صلى الله عليه وسلم said it and it is not narrated via an accepted isnād. In fact, how about if it is recognised as a blatant lie and fabrication against Nabī صلى الله عليه وسلم by the consensus of the masters of ḥadīth.<sup>2</sup>

He says at another juncture:

من العجائب وأعظم المصائب على هؤلاء المخذولين أن يشبثوا مثل هذا الأصل العظيم بمثل هذا الحديث الذي لا يوجد في شيء من دواوين أهل الحديث التي يعتمدون عليها لا هو في الصحاح ولا السنن ولا المساند ولا الفوائد ولا غير ذلك مما يتناقله أهل

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 121; *Ṣaḥīḥ Muslim* Ḥadīth: 65 – the narration of Sayyidunā Jarīr رضي الله عنه.

2 *Minhāj al-Sunnah al-Nabawiyah* vol. 4 pg. 496.

العلم بالحديث و يتداولونه بينهم و لا هو عندهم لا صحيح و لا حسن و لا ضعيف بل هو احسن من ذلك و هو من أظهر الموضوعات كذبا فإنه خلاف المعلوم المتواتر من سنة رسول الله صلى الله عليه و سلم من أنه جعل الطائفتين مسلمين اه

From the perplexities and greatest calamities of these humiliated persons is for them to establish a grand principle relying on a ḥadīth which does not feature in any of the reliable compilations of the Muḥaddithīn. It cannot be traced in the *Ṣiḥāh*, *Sunan*, *Masānīd*, *Fawā'id*, or any other source which the masters of ḥadīth transmit and mutually share. It has not been categorised by them, neither *ṣaḥīḥ*, nor *ḥasan*, nor *ḍa'īf*. In fact, it is worse than that. It is one of the most glaring false fabrications since it contradicts the mutawātir and acknowledged Sunnah of Rasūlullāh ﷺ of regarding both groups as Muslims.<sup>1</sup>

Regarding the second ḥadīth, interpreting kufr as the major kufr which takes one out of the fold of Islam is the interpretation of the Khawārij who regard the perpetrators of major sins as kuffār. It is understood that such a stance is manifest deviation which conflicts many established verses and narrations, inter alia:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

*Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills.<sup>2</sup>*

This ayah concerns one who does not repent because one who does repent from shirk is forgiven as established by the Qur'ān and the consensus of the Muslims.

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا

*And if two factions among the believers should fight, then make settlement between the two.<sup>3</sup>*

Allah ﷻ described them as Mu'minīn despite their fighting. Allah thereafter declares:

1 Ibid. vol. 8 pg. 533.

2 Sūrah al-Nisā: 48.

3 Sūrah al-Ḥujurāt: 9.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ

*The believers are but brothers, so make settlement between your brothers.*<sup>1</sup>

In a similar light, Allah ﷻ did not eliminate brotherhood from them.

The condition of people who misinterpret such aḥādīth like the Khawārij and their ilk is well-known, of them being the dogs of the inmates of Hell and Qur'ān not passing their clavicles<sup>2</sup> as affirmed in authentic aḥādīth. The ḥadīth they use as proof is not the only one on the topic. Rather, there are many similar sayings of Rasūlullāh ﷺ like the following:

سباب المسلم فسوق و قتاله كفر

Swearing a Muslim is transgression and killing him is kufr.<sup>3</sup>

اثنتان في الناس هما بهم كفر الطعن في النسب و النياحة

Two actions of people are kufr: criticising lineage and wailing.<sup>4</sup>

The interpretation of these aḥādīth is just as Ḥāfiẓ has explained in *Fath al-Bārī* in the commentary of the ḥadīth, *swearing a Muslim is transgression and killing him is kufr*:

و لا متمسك للخوارج فيه لأن ظاهره غير مراد لكن لما كان القتال أشد من السباب لأنه مفض إلى إزهاق الروح عبر عنه بلفظ أشد من لفظ الفسق و هو الكفر و لم يرد حقيقة الكفر التي هو الخروج عن الملة بل أطلق عليه الكفر مبالغة في التحذير معتمدا على ما تقرر من القواعد أن مثل ذلك لا يخرج عن الملة مثل حديث الشفاعة و مثل قوله تعالى إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ أَوْ أُطْلِقَ عَلَيْهِ الكفر لشبهه به لأن قتال المؤمن من شأن الكافر

1 Sūrah al-Ḥujurāt: 10.

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3610; *Ṣaḥīḥ Muslim* Ḥadīth: 1064 – the narration of Sayyidunā Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ.

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 48; *Ṣaḥīḥ Muslim* Ḥadīth: 64.

4 *Ṣaḥīḥ Muslim* Ḥadīth: 67.

There is no evidence in this for the Khawārij since the apparent meaning is not intended. As killing is more severe than abusing, for it leads to the annihilation of the soul, he expressed it with a word more severe than transgression, i.e. kufr. However, he did not intend the reality of kufr which is renouncing the religion. Rather, he referred to it as kufr, to exaggerate the warning. This interpretation is presented after considering the established principle that such actions do not take a person out of the fold of Islam, as conveyed in the ḥadīth of intercession and Allah’s statement:

*Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills.<sup>1</sup>*

Or he referred to it as kufr due to its resemblance, because killing a believer is the practice of the kāfir.<sup>2</sup>

Ḥāfiẓ has provided other interpretations as well to the ḥadīth.

This only applies to one who transgresses, and oppresses and carries this out without a valid interpretation. As regards to the one who practices ijtihād, and is worthy of practicing the same, but errs, he is not included in the warning at all. Rather, he is included in the purport of Rasūlullāh’s ﷺ assertion:

إذا اجتهد الحاكم فأصاب فله أجران و إذا اجتهد فأخطأ فله أجر

When a ruler practices ijtihād and reaches the correct conclusion, he receives double reward. And when he practices ijtihād and errs, he receives a single reward.<sup>3</sup>

Furthermore, Sayyidunā ‘Alī ﷺ did not label the Khawārij, whom he fought against, as kuffār; notwithstanding that they unanimously called him a kāfir. He did

1 Sūrah al-Nisā: 48.

2 *Fath al-Bārī* vol. 1 pg. 112.

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 7352; *Ṣaḥīḥ Muslim* Ḥadīth: 1716 – the narration of Sayyidunā ‘Amr ibn al-‘Āṣ ﷺ with the wording:

إذا حكم الحاكم فاجتهد ثم أصاب فله أجران و إذا حكم فاجتهد ثم أخطأ فله أجر

When a ruler passes judgement after practicing ijtihād and reaches the correct conclusion, he receives double reward. And when he passes judgement after practicing ijtihād but errs, he receives a single reward.



not brand those whom Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ described as the dogs of the inmates of Hell as kuffār.

Ṭāriq ibn Shihāb<sup>1</sup> relates:

كنت عند علي حين فرغ من قتال أهل النهروان ف قيل له أمشركون هم قال من الشرك فروا  
فقيل فمنافقون قال المنافقون لا يذكرون الله إلا قليلا قيل فما هم قال قوم بغوا علينا  
فقاتلناهم

I was present with ‘Alī after he finished fighting the people of al-Nahrawān. He was asked, “Are they *mushrikīn* (polytheists)?”

He replied, “They fled from shirk.”

It was asked, “Then *munāfiqīn* (hypocrites)?”

“The hypocrites do not remember Allah but a little,” he responded.

He was asked, “Then what are they?”

He explained, “A nation who committed rebelled against us, so we fought them.”<sup>2</sup>

This clearly confirms that he did not label them as kuffār despite their invalid interpretation. Nonetheless, the presence of misconception on their part prevented him from labelling them as kuffār.

So what about those who practice *ijtihād* and are worthy of practicing the same? Moreover, they never attributed *kufr* to Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. In fact, they did not intend fighting him in the first place as proven earlier.

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1 Ṭāriq ibn Shihāb ibn ‘Abd Shams, Abū ‘Abd Allah al-Bajalī. He had the great fortune of seeing Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ but did not hear anything from him. He passed away in 82 or 83 A.H. (*al-Iṣābah* vol. 3 pg. 510; *Tahdhīb al-Tahdhīb* vol. 3 pg. 6)

2 *Minhāj al-Sunnah al-Nabawiyyah* vol. 5 pg. 242 – from the narration of Muḥammad ibn Naṣr.

## Misconception: She acted in defiance to Allah's command

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ

And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance.<sup>1</sup>

### Answer

Five responses will be provided to remove this misconception:<sup>2</sup>

1. Yes, she travelled. However, she did not display herself as the display of the former times of ignorance. May Allah سُبْحَانَهُ وَتَعَالَىٰ forbid! She is exempt from this. The one who claims this should furnish proof. If he cannot, then it is a vile slander against her just like the other malicious lies they fabricated about her which have already been mentioned.
2. The command to abide at home does not prohibit travelling for any requirement, necessity, or something beneficial. Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had informed his wives:

إِنَّهُ قَدْ أُذِنَ لَكُنَّ أَنْ تَخْرُجْنَ لِحَاجَتِكُنَّ

You have been permitted to leave for your needs.<sup>3</sup>

Accordingly, it is permissible for a woman to leave her home to maintain family ties, visit the sick, etc.; actions which are beneficial. Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا set out for the benefit of the entire ummah, i.e. creating unity among them. She practiced ijtihād in this matter.

Ibn Taymiyyah elucidates on this point very profoundly:

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1 *Minhāj al-Karāmah* pg. 75.

2 We have taken from *Minhāj al-Sunnah al-Nabawiyyah* vol. 4 pg. 317 and some from *Mukhtaṣar al-Tuḥfah al-Ithnā 'Ashariyyah* pg. 268.

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 4795; *Ṣaḥīḥ Muslim* Ḥadīth: 2170.

و الأمر بالاستقرار في البيوت لا ينافي الخروج لمصلحة مأمور بها كما لو خرجت للحج والعمرة أو خرجت مع زوجها في سفرة فإن هذه الآية قد نزلت في حياة النبي صلى الله عليه وسلم وقد سافر بهن رسول الله صلى الله عليه وسلم بعد ذلك كما سافر في حجة الوداع بعائشة رضي الله عنها وغيرها وأرسلها مع عبد الرحمن أخيها فأرذفها خلفه وأمرها من التنعيم وحجة الوداع كانت قبل وفاة النبي صلى الله عليه وسلم بأقل من ثلاثة أشهر بعد نزول هذه الآية ولهذا كان أزواج النبي صلى الله عليه وسلم يحججن كما كن يحججن معه في خلافة عمر رضي الله عنه وغيره وكان عمر يوكل بقطارهن عثمان أو عبد الرحمن بن عوف وإذا كان سفرهن لمصلحة جائزا فعائشة اعتقدت أن ذلك السفر مصلحة للمسلمين فتأولت في ذلك

The command to remain at home does not conflict leaving the home for some benefit/need which is commanded. Like if she left to perform ḥajj or ‘umrah or left with her husband on a journey. This verse was revealed in the lifetime of Nabī ﷺ and Rasūlullāh ﷺ travelled with them after its revelation. He travelled in Ḥajjat al-Wadā’ with Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and his other wives. He sent her with her brother ‘Abd al-Raḥmān, thus leaving her behind, and ordered her to make ‘umrah from al-Tanīm. Ḥajjat al-wadā’ took place prior to Rasūlullāh’s ﷺ demise by less than three months, and after the revelation of this verse. Owing to this, Rasūlullāh’s ﷺ wives would perform ḥajj thereafter. They performed ḥajj during the khilāfah of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ, etc. Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ would appoint Sayyidunā ‘Uthmān or Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللهُ عَنْهُ to take care of their caravan<sup>1</sup>. When their travel for anything beneficial is permissible, then Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا believed that her journey was beneficial for the Muslims. She interpreted it in this way.<sup>2</sup>

3. She travelled after making ijtihād. And the condition of a mujtahid has been explained previously. Moreover, Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ who were mujtahidīn and cannot possibly be identified as ignorant supported her view.

Ibn Taymiyyah says:

1 Al-Qaṭār, qaṭār al-ibil: to tie camels in a line, one behind the other. (al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar vol. 4 pg. 80)

2 Minhāj al-Sunnah al-Nabawiyyah vol. 4 pg. 317, 318.

والمجتهد المخطئ مغفور له خطؤه و إذا غفر خطأ هؤلاء في قتال المؤمنين يعني علياً و من قاتله فالمغفرة لعائشة لكونها لم تفر في بيتها إذ كانت مجتهدة أولى

The error of a mujtahid is forgiven. Now when their error of fighting believers, i.e. 'Alī and his army has been forgiven, then 'Ā'ishah is more deserving of forgiveness for not remaining in her home since she is a mujtahidah.<sup>1</sup>

4. It is established through *tawātur* in the books of the Shī'ah themselves that Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ put Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا on a conveyance and took her around Madīnah to the dwellings of the Anṣār seeking assistance to acquire her right which had been usurped – in accordance to their warped belief<sup>2</sup>. Nevertheless, they do not use this to criticise her for her leaving the home. This shows that they follow nothing but their passions in taking out faults of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ.
5. Undoubtedly, Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا was deeply regretful over this journey of hers. Whenever she would recall the Battle of Jamal, she would weep profusely until her scarf would be soaked in tears. Regret is *tawbah*. And the one who repents is like one who has no sin. Moreover, a sinner cannot be taunted for his sins. The one who taunts someone of a sin he repented from, has indeed oppressed him. If we hypothetically agree that she committed a sin which demands repentance, then her deep regret is sufficient proof for her repentance. And this proves her perfection in religiousness, and piety. One who discloses the sin of a repentant without mentioning his repentance has slandered the latter. When this is the case regarding laymen, then it is more grievous and heinous when dealing with the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Ibn Taymiyyah declares:

فمن ذكر ما عيب عليهم و لم يذكر توبتهم التي بها رفع الله درجاتهم كان ظالماً لهم

One who reveals their flaws and does not mention their repentance – owing to which Allah سُبْحَانَهُ وَتَعَالَى elevated their status – has definitely oppressed them.<sup>3</sup>

1 Ibid. vol. 4 pg. 320.

2 *Mukhtaṣar al-Tuḥfah al-Ithnā 'Ashariyyah* pg. 269.

3 *Minhāj al-Sunnah al-Nabawiyyah* vol. 6 pg. 207.

## Misconception: Ṭalḥah and Zubayr took her out of her house and travelled with her<sup>1</sup>

There a number of responses to this:<sup>2</sup>

1. They did not take her out of her house. She met up with them in Makkah. They had sought permission from Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ to perform ‘umrah and were awarded the same.
2. Sayyidunā Ṭalḥah and Zubayr رَضِيَ اللَّهُ عَنْهُمَا venerated Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. The three of them were the furthest from evil.
3. She travelled with her *maḥram* (blood relative) like her nephew Sayyidunā ‘Abd Allah ibn Zubayr رَضِيَ اللَّهُ عَنْهُمَا. He is the one who carried her. Touching her was permissible for him as proven in the Qur’ān, Sunnah, and by consensus. Moreover, Muḥammad ibn Abī Bakr was in the army who fought against her. And he is the one who stretched his hand in order to support her. However, she cursed the one who stretched his hand towards her [unaware of it being her brother]. She said:

يد من هذه أحرقها الله بالنار فقال أي أخية في الدنيا قبل الآخرة فقالت في الدنيا قبل  
الآخرة فأحرق بالنار بمصر

Whose hand is this? May Allah burn it with fire.

He said, “O sister, in the world before the Hereafter.”

She responded, “In the world, before the Hereafter.”

Consequently, it was burnt with fire in Egypt.<sup>3</sup>

All these incidents make it apparent to the believer the kindness of Allah and His plan with Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wife. Allah سُبْحَانَهُ وَتَعَالَى protected her to the extent that not even a non-*maḥram* touched her.

1 *Minhāj al-Karāmah* pg. 75.

2 Extracted from *Minhāj al-Sunnah al-Nabawiyyah* vol. 4 pg. 196.

3 *Minhāj al-Sunnah al-Nabawiyyah* vol. 4 pg. 355.

One of the tyrant kings wished to touch Hājar, the wife of Nabī Ibrāhīm ﷺ, but his hand was brutally seized with paralysis. This happened thrice. And at the end, he did not touch her.<sup>1</sup> So when this happened to the wife of Sayyidunā Ibrāhīm ﷺ, then what about the wife of the noblest and most superior of creation Muḥammad Ṣلى الله عليه وسلم? This unveils the falsehood of every slander levelled at the chastity of the exonerated Umm al-Mu'minīn Sayyidah 'Ā'ishah رضى الله عنها.

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1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3358; *Ṣaḥīḥ Muslim* Ḥadīth: 6294.

## Misconception: En route she heard the dogs of Ḥaw'ab barking, yet did not return

Qays ibn Abī Ḥāzim reports:

لما أقبلت عائشة مرت ببعض مياه بني عامر طرقتهم ليلا فسمعت نباح الكلاب فقالت أي ماء هذا قالوا ماء الحوآب قالت ما أظنني إلا راجعة قالوا مهلا يرحمك الله تقدمين فيراك المسلمون فيصلح الله بك قالت ما أظنني إلا راجعة إني سمعت رسول الله صلى الله عليه وسلم يقول كيف بإحداكن تنبح عليها كلاب الحوآب

While ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا was travelling, she passed some of the springs of the Banū ‘Āmir. She reached there at night. She then heard the barking of dogs so she asked, “Which spring is this?”

“The water of al-Ḥaw’ab,” they replied.

She remarked, “I feel I should return then.”

They submitted, “Take it easy. May Allah have mercy on you. You will come. The Muslims will see you which will result in Allah uniting them through you.”

She said, “I think I should return. Indeed I heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, ‘How will it be when the dogs of al-Ḥaw’ab bark at one of you?’”<sup>1</sup>

### Answer

1. There is a dispute regarding the authenticity of the ḥadīth in question. A group of Ḥuffāz have graded it ḍa‘īf the likes of Yaḥyā ibn Sa‘īd al-Qaṭṭān<sup>2,3</sup>,

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1 *Musnad Aḥmad* vol. 6 pg. 52 Ḥadīth: 24299; *Musnad Abī Ya‘lā* vol. 8 pg. 282 Ḥadīth: 4868; *Ṣaḥīḥ Ibn Ḥibbān* vol. 15 pg. 126 Ḥadīth: 6732; *al-Mustadrak* vol. 3 pg. 129. Al-Dhahabī declared its isnād as ṣaḥīḥ in *Siyar A‘lām al-Nubalā’* vol. 2 pg. 177. Ibn Kathīr comments in *al-Bidāyah wa al-Nihāyah* vol. 6 pg. 217, “Its isnād meets the standards of al-Bukhārī and Muslim.” Al-Haythamī remarks in *Majma‘ al-Zawā‘id* vol. 7 pg. 237, “The narrators of Aḥmad are the narrators of *Ṣaḥīḥ al-Bukhārī*.” Al-Albānī says in *Silsilat al-Aḥādīth al-Ṣaḥīḥah* vol. 1 pg. 847, “Its isnād is extremely authentic. His narrators are reliable and trustworthy, and among the narrators of the six [main ḥadīth books].”

2 *Siyar A‘lām al-Nubalā’* vol. 4 pg. 200.

3 Yaḥyā ibn Sa‘īd ibn Farrūkh, Abū Sa‘īd al-Tamīmī, al-Qaṭṭān, the Ḥāfiẓ and Amīr al-Mu‘minīn in ḥadīth. He was born in 120 A.H. and was a forerunner in knowledge and practice. He is responsible for facilitating recording of ḥadīth for the inhabitants of Iraq. All the A‘immah have presented him as proof. He passed away in 198 A.H. (*Siyar A‘lām al-Nubalā’* vol. 19 pg. 175; vol. 6 pg. 138)

Ibn Ṭāhir al-Maqdisī<sup>1,2</sup>, Ibn al-Jawzī<sup>3</sup>, and Ibn al-‘Arabī<sup>4</sup>.

If it is accepted to be ḍa‘īf, this misconception falls away totally.

On the contrary, if it is accepted to be ṣaḥīḥ which is the view of some of the latter scholars<sup>1</sup>, then the answer will be as follows:

2. The text of the narration states that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا intended to return. She repeated this sentence twice. However, Sayyidunā Zubayr رَضِيَ اللهُ عَنْهُ told her:

ترجعين عسى الله عز و جل أن يصلح بك بين الناس

Are you returning? Probably Allah – the Mighty and Majestic – might unite the people at your hands.

Hearing this, she proceeded and did not return.

Moreover, there is no clear prohibition in the ḥadīth, which restricts ijtihād. Even if there had been a prohibition, then too she did not commit any crime since she travelled, after practicing ijtihād, at a time when she had no knowledge of this place being en route. Had she decided to leave, it would not have been possible since no one agreed to it. In the ḥadīth, there is no mention of what she ought to have done after reaching this place. Thus, she committed no crime by proceeding to fulfil her intention of uniting the Muslims which is undoubtedly an injunction.<sup>6</sup>

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1 *Dhakīrat al-Ḥuffāz* vol. 4 pg. 1922.

2 Muḥammad ibn Ṭāhir ibn ‘Alī, Abū al-Faḍl al-Maqdisī, commonly known as Ibn al-Qaysarānī. He was born in 448 A.H. and passed away in 507 A.H. He was an Imām, Ḥāfiẓ, and traveller. He had good beliefs, was an Atharī, and a Zāhirī. He differed in few matters like the permissibility of *simā’* (listening to the singing of slave girls). Some of his books are: *al-Mu’talaf wa al-Mukhtalaf* and *al-Jam’ bayn Rijāl al-Ṣaḥīḥayn*. (*Siyar A’lām al-Nubalā’* vol. 19 pg. 361; *Tārīkh al-Islām* vol. 35 pg. 169)

3 *Al-‘Ilal al-Mutanāhiyah* vol. 2 pg. 366.

4 *Al-‘Awāṣim min al-Qawāṣim* 128.

1 It is graded ṣaḥīḥ by Ḥāfiẓ al-Dhahabī in *al-Mughnī* vol. 2 pg. 124; Ḥāfiẓ Ibn Ḥajar in *Fath al-Bārī* vol. 13 pg. 55; and al-Albānī in *Silsilat al-Aḥādīth al-Ṣaḥīḥah* Ḥadīth: 474.

6 *Mukhtaṣar al-Tuḥfah al-Ithnā ‘Ashariyyah* pg. 269.



Al-Ṣadūq has a report in his book *Man Lā Yaḥḍuruhū al-Faqīh* via his isnād:

أن جيش عائشة مروا بماء يقال له ماء الحوآب فنبحتهم كلابه فقالت عائشة ما هذا الماء فقال بعضهم ماء الحوآب فقالت عائشة إنا لله و إنا إليه راجعون ردوني ردوني هذا الماء الذي قال لي رسول الله صلى الله عليه و سلم لا تكوني التي تنبحك كلاب الحوآب فأتاها القوم بمن شهد و أقسم أن هذا الماء ليس بماء الحوآب

‘Ā’ishah’s army passed by a spring called *Mā’ al-Ḥaw’ab* (the spring of Ḥaw’ab). The dogs began barking at them hearing which ‘Ā’ishah asked: “Which spring is this?”

Some of them answered, “The spring of Ḥaw’ab.”

‘Ā’ishah lamented, “To Allah do we belong and to Him is our return. Return me! Return me! This is the spring regarding which Rasūlullāh ﷺ told me, ‘Do not be the one at whom the dogs of Ḥaw’ab bark.’”

The people brought men who testified on oath that this spring was not the spring of Ḥaw’ab.<sup>1</sup>

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1 *Man Lā Yaḥḍuruhū al-Faqīh* vol. 3 pg. 44. Al-Mas’ūdī – the Shīṭī and Mu’tazilī – reports in his book *Murūj al-Dhahab* vol. 2 pg. 395:

و سار القوم نحو البصرة في ستائة راكب فانتھوا في الليل إلى ماء لبني كلاب يعرف بالحوآب عليه ناس من بني كلاب فعوت كلابهم على الركب فقالت عائشة ما اسم هذا الموضع فقال لها السائق لجملها الحوآب فاسترجعت و ذكرت ما قبل لها في ذلك فقالت ردوني إلى حرم رسول الله صلى الله عليه و سلم لا حاجة لي في المسير فقال الزبير بالله ما هذا الحوآب و لقد غلط فيما أخبرك به و كان طلحة في ساقه الناس فلحقها فأقسم أن ذلك ليس بالحوآب و شهد معها خمسون رجلا من كان معهم فكان ذلك أول شهادة زور أقيمت في الإسلام 600 horsemen moved towards Baṣrah. At nightfall, they reached a spring of the Banū Kilāb known as Ḥaw’ab in the vicinity of which the Banū Kilāb resided. Their dogs began howling at the riders. Hearing this, ‘Ā’ishah asked, “What is the name of this place?”

The man leading her camel said, “Ḥaw’ab.”

She recited *istirjā’* and mentioned what had been said to her about it. She said, “Take me back to the ḥaram of Rasūlullāh ﷺ. I have no need to travel.”

Zubayr said, “By Allah, this is not Ḥaw’ab. He erred in his information.”

Ṭalḥah was at the back of the army. He joined up with her and swore that that place was not Ḥaw’ab. Another fifty men of those with them testified to the same. This was the first false testimony presented in Islam.

Ibn al-‘Arabī says:

و أما الذي ذكرتم من الشهادة على ماء الحوآب فقد بؤتم في ذكرها بأعظم حوب ما كان قط شيء ما ذكرتم  
With regards to the testimony you mention over the spring of Ḥaw’ab, you have failed miserably by mentioning it. Nothing of this sort happened. (*al-‘Awāṣim min al-Qawāṣim* pg. 162) *continued...*

<sup>1</sup>This narration which is found in the book of their great Imām, al-Mufīd, exonerates Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا from the slander they level against her.

**Ponder for a moment:** a woman who brazenly violates the prohibitions of Allah, defies the bequests of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, parades herself in front of men, solemnly undertakes the mission to assassinate Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ thereby bringing solace to her heart brimming with enmity, and incites people against him ... is this the picture you wish to paint of our Mother Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا? You claim this notwithstanding citing the above narration which shows her fear for Allah سُبْحَانَهُ وَتَعَالَى, her regret for leaving, and her recitation of *istirjā‘* with deep regret after coming to learn that the place’s name is Ḥaw’ab.

Is it fathomable for a woman – who shamelessly disobeys Allah and His Messenger, is hell-bent on killing, violates the request of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and daringly trespasses the limits set by Allah (as fabricated by the wicked Shī’ah) – to display regret, remorse, softness, fear, and atonement?

Does it make sense that the army – according to the false narration – had to lie to her by swearing false oaths that this is not the spring of Ḥaw’ab for her to continue the journey with them, fearing that she might return and abandon the entire affair?

Where is her rallying people and inciting them, her enmity for Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, and her disobedience to Allah سُبْحَانَهُ وَتَعَالَى and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ? Where is her resolution to spill ‘Alī’s blood and snatch the khilāfah away from him then?

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1 continued from page 685

However, he goes too far and vehemently rejects the ḥadīth of Ḥaw’ab outrightly. Al-Albānī criticises him for this:

و نحن و إن كنا نواقفه على إنكار ثبوت تلك الشهادة فإنها مما صان الله تبارك و تعالى أصحابه صلى الله عليه و سلم منها لا سيما من كان منهم من العشرة المبشرين بالجنة و كطلحة و الزبير فإننا ننكر عليه قوله و لا قال النبي صلى الله عليه و سلم ذلك الحديث كيف و هو قد ثبت عنه صلى الله عليه و سلم بالسند الصحيح في عدة مصادر من كتب السنة المعروفة عند أهل العلم

Although we agree with him in rejecting the authenticity of this testimony – it is something Allah سُبْحَانَهُ وَتَعَالَى protected the Companions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from especially the ten who were given glad tidings of Jannah like Ṭalḥah and Zubayr – we deny his assertion, “Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not articulate this ḥadīth.” How can this statement be correct whereas the report is established via an authentic sanad from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in few renowned books of the Ahl al-Sunnah according to the ‘Ulamā’? (*al-Silsilat al-Ṣaḥīḥah* vol. 1 pg. 849)

## Misconception: After her army reached Baṣrah, they looted the *Bayt al-Māl* (treasury) and removed the governor ‘Uthmān ibn Ḥunayf al-Anṣārī<sup>1</sup> disgracefully despite him being a Ṣaḥābī

There are two responses to this:<sup>2</sup>

1. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was not aware of, nor pleased with whatever happened to Sayyidunā ‘Uthmān ibn Ḥunayf رَضِيَ اللهُ عَنْهُ. In fact, when they took him out of his palace disgracefully to Sayyidunā Ṭalḥah and Sayyidunā Zubayr رَضِيَ اللهُ عَنْهُمَا, they both were very perturbed at this and informed Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا about it. She ordered that he be set free and allowed to go wherever he wished.<sup>3</sup>

Al-Dahlawī says:

هذه الأمور لم تقع برضاء عائشة و لا علمت بذلك حتى أنها لما علمت ما جرى في حق  
عثمان بن حنيف اعتذرت له و استرضته

These things did not occur with the approval of ‘Ā’ishah or her knowledge. When she learnt of how ‘Uthmān ibn Ḥunayf was treated, she apologised to him and appeased him.<sup>4</sup>

2. When a person exonerates himself from an action, it is not permissible to attribute that action to him. In fact, attributing it to him is flagrant slander, which Allah سُبْحَانَهُ وَتَعَالَى and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ have prohibited.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ dispatched Sayyidunā Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ to the Banū Judhaymah. He invited them to Islam. They did not know how to say

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1 ‘Uthmān ibn Ḥunayf ibn Wāhib, Abū ‘Amr al-Anṣārī al-Awsī رَضِيَ اللهُ عَنْهُ. It is said that he participated in Badr. However, majority agree that the first battle he participated in was Uḥud. Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ appointed him governor of Baṣrah prior to her arrival. Sayyidunā Ṭalḥah and Zubayr overpowered him. This turned out to be a very famous story in the whole incident of Jamal. He passed away in the khilāfah of Sayyidunā Mu‘āwiyah رَضِيَ اللهُ عَنْهُ. (*al-Istī‘āb* vol. 1 pg. 317; *al-Iṣābah* vol. 4 pg. 449)

2 *Mukhtaṣar al-Tuḥfah al-Ithnā ‘Ashariyyah* pg. 269.

3 *Tārīkh al-Ṭabarī* vol. 4 pg. 468; *al-Bidāyah wa al-Nihāyah* vol. 10 pg. 438.

4 *Mukhtaṣar al-Tuḥfah al-Ithnā ‘Ashariyyah* pg. 269.

*aslamnā* (we accept Islam), so they said *ṣaba'nā*<sup>1</sup> (lit. we apostatised). Hearing this, Sayyidunā Khālīd رَضِيَ اللهُ عَنْهُ began killing them and taking them captive. When the news of this was conveyed to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he raised his hands and submitted:

اللهم إني أبرأ إليك مما صنع خالد

O Allah, I declare my innocence before You from what Khālīd has done.<sup>2</sup>

No one can say that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded Sayyidunā Khālīd رَضِيَ اللهُ عَنْهُ to do this. Similarly, we declare that Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا did not order this. In fact, she commanded the very opposite.

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1 *Ṣaba'a fulān*: when he abandons one religion and enters another. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 3 pg. 3)

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 4339 – the narration of 'Abd Allah ibn 'Umar رَضِيَ اللهُ عَنْهُمَا.

## Misconception: ‘Ammār said:

إني لأعلم أنها زوجته في الدنيا والآخرة ولكن الله ابتلاكم لتتبعوه أو إياها

I know very well that she is his wife in the world and the Hereafter. However, Allah has tested you to see if you follow Him or her.<sup>1</sup>

### Answer

1. This is proof against them<sup>2</sup> as this ḥadīth compliments Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, and does not censure her. This is how the Ḥuffāz have understood it. Accordingly, Imām al-Bukhārī and his student Ḥāfiẓ al-Tirmidhī have documented it under the chapter concerning the virtues of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.<sup>3</sup>

What further supports this correct understanding is that a man once disparaged Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا in the presence of Sayyidunā ‘Ammār ibn Yāsir رَضِيَ اللهُ عَنْهُ who scolded,

اغرب مقبوحا منبوحا أتؤذي حبيبة رسول الله صلى الله عليه وسلم

Get away, ridiculed and derided. Are you ridiculing the beloved of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?<sup>4</sup>

Is there any accolade greater than her being Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wife in this world and the Hereafter?

Ḥāfiẓ Ibn Ḥajar comments:

فكان ذلك يعد من إنصاف عمار و شدة ورعه و تحريه قول الحق

This is considered as the fairness of ‘Ammār, his absolute cautiousness, and diligence is speaking the truth.<sup>5</sup>

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1 One of the misconceptions of al-Tījānī. Al-Raḥīlī has refuted him in *al-Intiṣār li al-Ṣaḥb wa al-Āl*.

2 *Qalb al-Dalīl*: To invert a proof in such a way that it impacts negatively against the one who presented it instead of supporting him. (*Sharḥ al-Kawkab al-Munīr* vol. 4 pg. 338)

3 *Ṣaḥīḥ al-Bukhārī* vol. 5 pg. 36; *Sunan al-Tirmidhī* vol. 5 pg. 707.

4 *Sunan al-Tirmidhī* Ḥadīth: 3888. Al-Tirmidhī says, “Ḥasan.”

5 *Fatḥ al-Bārī* vol. 13 pg. 58.

Ibn Hubayrah<sup>1</sup> says:

في هذا الحديث أن عمارا كان صادق اللهجة و كان لا تستخفه الخصومة إلى أن يتقص  
خصمه فإنه شهد لعائشة بالفضل التام مع ما بينهما من الحرب

This ḥadīth shows that ‘Ammār was truthful in speech. Conflict did not steer him to ridiculing his opponent. He testified to ‘Ā’ishah’s lofty virtue despite the conflict between them.<sup>2</sup>

This is the understanding the ‘Ulamā’ have of this testimony. It indicates her virtue, not vice.

2. Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا personally met Sayyidunā ‘Ammār رَضِيَ اللَّهُ عَنْهُ during the incident of Jamal. He said to her after the battle was over:

يا أم المؤمنين ما أبعد هذا المسير من العهد الذي عهد إليك قالت أبو اليقظان قال نعم  
قالت والله إنك ما علمت قوال بالحق قال الحمد لله الذي قضى لي على لسانك

“O Mother of the Believers, how far-fetched is this journey from the position assigned to you?”

She asked, “Abū al-Yaqzān is it?”

He replied in the affirmative.

She commented, “By Allah, as far as I know, you certainly voice the truth.”

He said, “All praise belongs to Allah who has decreed my praise on your tongue.”<sup>3</sup>

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1 Yaḥyā ibn Muḥammad ibn Hubayrah, Abū al-Muẓaffar al-Shaybānī al-Ḥambalī, the Minister, Master, Scholar and Just. Born in 499 A.H., he heard aḥādīth, recited the seven dialects of Qur’ān, and mastered literature. He was a Salafī, and Atharī. He was religious, generous, and an ardent worshipper. He became Minister of al-Muqtafī. One of his works is: *al-Iḥṣāh ‘an Ma‘ānī al-Ṣiḥāh*. He passed away in 562 A.H. (*Siyar A’lām al-Nubalā’* vol. 20 pg. 426; *Shadharāt al-Dhahab* vol. 4 pg. 190)

2 *Fath al-Bārī* vol. 13 pg. 59.

3 *Tārīkh al-Ṭabarī* vol. 3 pg. 61. Ibn Ḥajar ranked its isnād as ṣaḥīḥ in *Fath al-Bārī* vol. 13 pg. 63.

This is a distinguished honour which Sayyidunā ‘Ammār رَضِيَ اللهُ عَنْهُ paid attention to. He asserted the statement in her presence, so she in turn testified that he habitually voices the truth. May Allah be pleased with them both.

3. The Rawāfiḍ latch on to ‘Ammār’s statement:

لكن الله ابتلاكم لتتبعوه أو إياها

However, Allah has tested you to see if you follow Him or her.

### Answer

This also reveals her superiority and exalted status among the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The reason for this is that his statement means that Allah tested them to see whether they will obey Him or obey the wife of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who is honoured by them. Sayyidunā ‘Ammār رَضِيَ اللهُ عَنْهُ wished to state that the truth lies with Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. He also understood that the nature of man is to lean towards the view of someone honoured in one’s sight. Therefore, he informed the people that he believes in her superiority and her being Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wife. However, this superiority she enjoys which they acknowledge should not force them to incline towards her viewpoint and thereby abandon the truth.

Similar to this is the following response of Sayyidunā ‘Abd Allah ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا to ‘Urwah who presented the view of Sayyidunā Abū Bakr and Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُمَا to the former:

أراهم سيهلكون أقول قال رسول الله صلى الله عليه وسلم و يقول نهى أبو بكر و عمر

I feel that they will soon be destroyed. I am saying: Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said whereas he says: Abū Bakr and ‘Umar prohibited.<sup>1</sup>

Al-Khaṭīb says:

1 *Musnad Aḥmad* vol. 1 pg. 337 Ḥadīth: 3121; *al-Aḥādīth al-Mukhtārah* vol. 4 pg. 204.

Ibn Muflīḥ ranked it ḥasan in *al-Ādāb al-Shar’iyyah* vol. 2 pg. 70 while Aḥmad Shākir ranked it ṣaḥīḥ in *Taḥqīq al-Musnad* vol. 5 pg. 48.

قد كان أبو بكر و عمر على ما وصفهما به عروة إلا أنه لا ينبغي أن يقلد أحد في ترك ما  
ثبتت به سنة رسول الله صلى الله عليه و سلم

Abū Bakr and ‘Umar were as ‘Urwah presented them. However, it is inappropriate  
to follow anyone in abandoning the established Sunnah of Rasūlullāh ﷺ.<sup>1</sup>

‘Allāmah al-Mu‘allimī<sup>2</sup> has a lengthy discussion in *al-Tankīl* which corroborates  
the above sentiments and has additional benefits. He says:

أكثر الناس مغرون بتقليد من يعظم في نفوسهم و الغلو في ذلك ... فإن زاد المنكرون  
فأظهروا حسن الثناء على ذلك المتبوع كان أشد لغلو متبعيه خطب عمار بن ياسر في  
أهل العراق قبل وقعة الجمل ليكفهم عن الخروج مع أم المؤمنين عائشة فقال والله أنها  
لزوجة نبيكم في الدنيا و الآخرة و لكن الله تبارك و تعالى ابتلاكم ليعلم إياه تطيعون ام  
هي أخرج البخاري في الصحيح من طريق أبي مريم الأسدي عن عمار و أخرج نحوه  
من طريق أبي وائل عن عمار فلم يؤثر هذا في كثير من الناس بل روي أن بعضهم أجاب  
قائلًا فنحن مع من شهدت له بالجنة يا عمار

Majority of people are prompted to follow someone respectable in their eyes.  
And there is extremism in this field.

If those who oppose express praise for the one followed (i.e. principal), it  
intensifies the extremism of his followers.

‘Ammār ibn Yāsir رَضِيَ اللهُ عَنْهُ addressed the inhabitants of Iraq prior to the Battle  
of Jamal in order to prevent them from joining Umm al-Mu‘minīn ‘Ā’ishah.  
He said: “By Allah, she is your Messenger’s ﷺ wife in the world and the  
Hereafter. However, Allah ﷻ has tested you to see if you obey Him or her.”

Al-Bukhārī documented it in his *Ṣaḥīḥ al-Bukhārī*<sup>3</sup> from the chain of Abū Maryam  
al-Asadī from ‘Ammār. He also documents a similar report from the chain of  
Abū Wā’il from ‘Ammār.

1 *Al-Faqīh wa al-Mutafaqqih* vol. 1 pg. 377.

2 ‘Abd al-Raḥmān ibn Yaḥyā ibn ‘Alī, Abū ‘Abd Allah al-Mu‘allimī al-Yamānī, the Shaykh al-Islam,  
‘Allāmah, and precious gem of his era. He was born in 1313 A.H. and presided over the judges in ‘Asīr.  
He was a caretaker of the library of the ḥaram in Makkah. He had expertise in the science of rijāl and  
would defend the belief of the Salaf. He also investigated and authenticated many books of ḥadīth  
and rijāl and passed away in 1386 A.H. Among his top books is *al-Tankīl*. (*al-A’lām* vol. 3 pg. 342)

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 7100.



Nonetheless, this had no impact on majority of the people. In fact, it is reported that some of them responded by saying, “We are with the one you confirmed Jannah for, O ‘Ammār!”<sup>1</sup>

4. Hypothetically if it were to be proven that Sayyidunā ‘Ammār رَضِيَ اللَّهُ عَنْهُ abused her – and he is exempt from this, to take advantage of such a criticism at the time of civil strife reveals the rancour and hatred this person harbours for the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. To search for flaws and pursue errors is not the nature of the Mu’minīn who have been described by Allah سُبْحَانَهُ وَتَعَالَى in His blessed book as follows:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ  
وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

And [there is a share for] those who came after them, saying, “Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.”<sup>2</sup>

There were disputes between the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ which resemble the disputes between brothers. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would simply command them to forgive each other and would not denounce them over this.

Imām Abū Nu’aym al-Aṣḥabānī has written profound words in this regard. He writes:

وقد كان يجري بين الصحابة رضي الله عنهم بحضرة الرسول وفي غيبته فيبلغه من الله تعالى ذلك الخصام والسباب في حال الغضب والموجدة أشياء فلا يأخذهم به ولا يعيب ذلك عليهم بل يأمرهم بالعفو ويحضهم على التآلف ويطفى نائرة الغضب و ثورة البشرية و ذلك مثل ما جرى بين السيدين سعد بن معاذ و سعد بن عباد و كلاهما من الفضل في الدين بالمحل العظيم

Conflicts would take place between the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ in Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ presence and absence. These disputes and feuds would be conveyed to him

1 Al-Tankīl vol. 1 pg. 190.

2 Sūrah al-Ḥaṣhr: 10.

from the side of Allah سُبْحَانَهُ وَتَعَالَى in the condition of anger and emotion. However, he would not take them to task for it, nor reprove them over it. Rather, he would instruct them to pardon each other and would encourage harmony, thus extinguishing the rage of anger and the outburst of emotions. An example of this is what transpired between the leaders Sa'd ibn Mu'adh<sup>1</sup> and Sa'd ibn 'Ubadah both of whom were on elevated pedestals of excellence.<sup>2</sup>

This is just one example of many he listed. At the end he says:

فأما حال الغضب و الموجدة فلا اعتبار له و لا حجة فيه

There is no consideration for nor evidence in anger or emotion.<sup>3</sup>

When this is the condition of anger and emotion, then what about one who takes advantage of the time of fitnah and abuses words spoken at such a volatile time in order to criticise the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. This reveals the sickness of their hearts. O Allah, we declare our innocence from their evil actions.

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1 Sa'd ibn Mu'adh ibn al-Nu'mān ibn Imra' al-Qays, Abū 'Amr al-Anṣārī رَضِيَ اللَّهُ عَنْهُ. The renowned Ṣaḥābī and leader of the Aws. He passed judgement against the Jews of Qurayzah and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was pleased with his decision. The 'Arsh shook upon his demise. He passed away in 5 A.H. (*al-Istī'āb* vol. 1 pg. 181; *al-Iṣābah* vol. 3 pg. 84)

2 *Al-Imāmah wa al-Radd 'alā al-Rāfiḍah* of Abū Nu'aym al-Aṣbahānī pg. 344.

3 *Ibid.* pg. 345.

## Misconception: She would say at the end, “I fought ‘Alī. I wish I was in oblivion, forgotten.”<sup>1</sup>

1. This wording of the narration is not ṣaḥīḥ. Even if it had been ṣaḥīḥ, there is nothing therein that may be used to criticise her. What is ṣaḥīḥ is that when she would recall the Battle of Jamal, she would cry profusely until her scarf would get wet.<sup>2</sup>

It appears in *Ṣaḥīḥ al-Bukhārī* that after Sayyidunā Ibn ‘Abbās رضي الله عنه entered into her presence and began praising her before her demise, she said:

وددت أني كنت نسيا منسيا

I wish I had been in oblivion, forgotten.<sup>3</sup>

2. It is verified that Sayyidunā ‘Alī رضي الله عنه sighed:

والله لو ددت أني مت من قبل اليوم بعشرين سنة

By Allah, I wish I had died twenty years before this day.<sup>4</sup>

But no one has used this as a criticism against Sayyidunā ‘Alī رضي الله عنه.

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1 *Mukhtaṣar al-Tuḥfah al-Ithnā ‘Ashariyyah* pg. 269.

2 *Ibid.* pg. 270.

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 4753.

4 *Tārīkh al-Ṭabarī* vol. 3 pg. 57; *al-Kāmil fī al-Tārīkh* vol. 2 pg. 611.



## A comprehensive analysis of the Ifk (Slander) Incident

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ ۗ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۚ بَلْ هُوَ خَيْرٌ لَّكُمْ

Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you. (Sūrah al-Nūr: 11)

### Discussion 1: The Ifk Incident and Important Aspects concerning it.

#### A. The Ifk Incident

The ḥadīth al-ifk authentically documented is as follows:

عن ابن شهاب قال أخبرني عروة بن الزبير و سعيد بن المسيب و علقمة بن وقاص و عبيد الله بن عبد الله بن عتبة بن مسعود عن حديث عائشة رضي الله عنها زوج النبي صلى الله عليه و سلم حين قال لها أهل الإفك ما قالوا فبرأها الله مما قالوا و كل حدثني طائفة من الحديث و بعض حديثهم يصدق بعضا و إن كان بعضهم أوعى له من بعض الذي حدثني عروة عن عائشة رضي الله عنها أن عائشة رضي الله عنها زوج النبي صلى الله عليه و سلم قالت كان رسول الله صلى الله عليه و سلم إذا أراد أن يخرج أقرع بين أزواجه فأيتهن خرج سهمها خرج بها رسول الله صلى الله عليه و سلم معه قالت عائشة فأقرع بيننا في غزوة غزاها فخرج سهمي فخرجت مع رسول الله صلى الله عليه و سلم بعد ما نزل الحجاب فأنا أحمل في هودجي و أنزل فيه فسرنا حتى إذا فرغ رسول الله صلى الله عليه و سلم من غزوته تلك و قفل و دنونا من المدينة قافلين آذن ليلة بالرحيل فقممت حين آذنوا بالرحيل فمشيت حتى جاوزت الجيش فلما قضيت شأني أقبلت إلى رحلي فإذا عقد لي من جزع ظفار قد انقطع فالتمست عقدي و حبسني ابتغاؤه و أقبل الرهط الذين كانوا يرحلون لي فاحتملوا هودجي فرحلوه على بعيري الذي كنت ركبته و هم يحسبون أنني فيه و كان النساء إذ ذاك خفافا لم يثقلهن اللحم إنما تأكل العلقمة من الطعام فلم يستنكر القوم خفة الهودج حين رفعوه و كنت جارية حديثة السن فبعثوا الجمال و ساروا فوجدت عقدي بعدما استمر الجيش فجئت منازلهم و ليس بها داع و لا موجب فأمرت منزلي الذي كنت به و ظننت أنهم سيفقدوني فيرجعون إلي فبينما أنا جالسة في منزلي غلبتني عيني فتمت و كان صفوان بن المعطل السلمي ثم الذكواني من وراء الجيش فأدلى فأصبح عند منزلي فرأى سواد إنسان نائم فأتاني فعرفني حين رأيته و كان رأي قبل الحجاب فاستيقظت باسترجاعه حين عرفني فحمرت وجهي بجلبابي و والله

ما كلمني كلمة و لا سمعت منه كلمة غير استرجاعه حتى أناخ راحلته فوطى على يديها فركبتها فانطلق يقود بي الراحلة حتى أتينا الجيش بعدما نزلوا موغرين في نحر الظهيرة فهلك من هلك و كان الذي تولى الإفك عبد الله بن أبي سلول فقدمنا المدينة فاشتكت حين قدمت شهرا و الناس يفيضون في قول أصحاب الإفك لا أشعر بشيء من ذلك و هو يريني في وجعي أنني لا أعرف من رسول الله صلى الله عليه و سلم اللطف الذي كنت أرى منه حين أشتكي إنما يدخل علي رسول الله صلى الله عليه و سلم فيسلم ثم يقول كيف تيكم ثم ينصرف فذاك الذي يريني و لا أشعر بالشر حتى خرجت بعدما نقهت فخرجت معي أم مسطح قبل المناصع و هو متبرزنا و كنا لا نخرج إلا ليلا إلى ليل و ذلك قبل أن نتخذ الكنف قريبا من بيوتنا و أمرنا أمر العرب الأول في التبرز قبل الغائط فكنا نتأذى بالكنف أن نتخذها عند بيوتنا فانطلقت أنا و أم مسطح و هي ابنة أبي رهم بن عبد مناف و أمها بنت صخر بن عامر خالة أبي بكر الصديق و ابنها مسطح بن أثاثه فأقبلت أنا و أم مسطح قبل بيتي و قد فرغنا من شأننا فعثرت أم مسطح في مرطها فقالت تعس مسطح فقلت لها بئس ما قلت أتسيين رجلا شهد بدرا قالت أي هنتاه أولم تسمعي ما قال قالت قلت و ما قال فأخبرتني بقول أهل الإفك فازددت مرضا على مرضي فلما رجعت إلى بيتي و دخل على رسول الله صلى الله عليه و سلم تعني سلم ثم قال كيف تيكم فقلت أتأذن لي أن آتي أبوي قالت و أنا حينئذ أريد أن أستيقن الخبر من قبلهما قالت فأذن لي رسول الله صلى الله عليه و سلم فجئت أبوي فقلت لأمي يا أمتاه ما يتحدث الناس قالت يا بنية هوني عليك فوالله لقلما كانت امرأة قط و ضيئة عند رجل يحبها و لها ضرائر إلا كثرن عليها قالت قلت سبحان الله أو لقد تحدث الناس بهذا قالت فبكيت تلك الليلة حتى أصبحت لا يرقأ لي دمع و لا أكتحل بنوم حتى أصبحت أبكي فدعا رسول الله صلى الله عليه و سلم علي بن أبي طالب و أسامة بن زيد رضي الله عنهما حين استلبث الوحي يستأمرهما في فراق أهله قالت فأما أسامة بن زيد فأشار على رسول الله صلى الله عليه و سلم بالذي يعلم من براءة أهله و بالذي يعلم لهم في نفسه من الود فقال يا رسول الله أهلك و لا نعلم إلا خيرا و أما علي بن أبي طالب فقال يا رسول الله لم يضييق الله عليك و النساء سواها كثير و إن تسأل الجارية تصدقك قالت فدعا رسول الله صلى الله عليه و سلم بريرة فقال أي بريرة هل رايت من شيء يريبك قالت بريرة لا والذي بعثك بالحق إن رايت عليها أمرا أغمصه عليها أكثر من أنها جارية حديثة السن تنام عن عجين أهلها فتأتي الداجن فتأكله فقام رسول الله صلى الله عليه و سلم فاستعذر يومئذ من عبد الله بن أبي سلول قالت فقال رسول الله صلى الله عليه و سلم و هو على المنبر يا معشر المسلمين من يعذرني من رجل قد بلغني أذاه في أهل بيتي فوالله ما علمت على أهلي إلا خيرا و لقد ذكروا رجلا ما علمت عليه إلا خيرا و ما كان يدخل

على أهلي إلا معي فقام سعد بن معاذ الأنصاري فقال يا رسول الله أنا أعذرک منه إن كان من الأوس ضربت عنقه و أن كان من إخواننا من الخزرج أمرتنا ففعلنا أمرک قالت فقام سعد بن عبادة و هو سيد الخزرج و كان قبل ذلك رجلا صالحا و لكن احتملته الحمية فقال لسعد كذبت لعمر الله لا تقتله و لا تقدر على قتله فقام أسيد بن حضير و هو ابن عم سعد بن معاذ فقال لسعد بن عبادة كذبت لعمر الله لنقتله فإنک منافق تجادل عن المنافقين فتشاور الحیان الأوس و الخزرج حتى هموا أن يقتتلوا و رسول الله صلى الله عليه و سلم قائم على المنبر فلم يزل رسول الله صلى الله عليه و سلم يخفضهم حتى سكتوا و سكت قالت فبکيت يومي ذلك لا يرقأ لي دمع و لا أکتحل بنوم قالت فأصبح أبوای عندي و قد بکيت ليلتين و يوما لا أکتحل بنوم و لا يرقأ لي دمع يظنان أن البكاء فالق كبدي قالت فبينما هما جالسان عندي و أنا أبکي فاستأذنت علي امرأة من الأنصار فأذنت لها فجلست تبکي معي قالت فبينما نحن على ذلك دخل علينا رسول الله صلى الله عليه و سلم فسلم ثم جلس قالت و لم يجلس عندي منذ قيل ما قيل قبلها و قد لبث شهرا لا يوحى إليه في شأني قالت فتشهد رسول الله صلى الله عليه و سلم حين جلس ثم قال أما بعد يا عائشة فإنه قد بلغني عنک کذا و کذا فإن كنت بريئة فسيبرئک الله و إن كنت ألممت بذنب فاستغفري الله و توبی إليه فإن العبد إذا اعترف بذنبه ثم تاب إلى الله تاب الله عليه قالت فلما قضى رسول الله صلى الله عليه و سلم مقالته قلص دمي حتى ما أحس منه قطرة فقلت لأبي أجب رسول الله صلى الله عليه و سلم فيما قال قال والله ما أدري ما أقول لرسول الله صلى الله عليه و سلم فقلت لأمي أجيب رسول الله صلى الله عليه و سلم قالت ما أدري ما أقول لرسول الله صلى الله عليه و سلم قالت فقلت و أنا جارية حديثة السن لا أقرأ كثيرا من القرآن إني والله لقد علمت لقد سمعتم هذا الحديث حتى استقر في أنفسکم و صدقتم به فلئن قلت لکم إني بريئة والله يعلم أني بريئة لا تصدقوني بذلك و لئن اعترفت لکم بأمر والله يعلم أني منه بريئة لتصدقني والله ما أجد لکم مثلا إلا قول أبي يوسف قال فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُونَ قالت ثم تحولت فاضطجعت على فراشي قالت و أنا حينئذ أعلم أني بريئة و أن الله مبرئي ببراءتي و لكن والله ما كنت أظن أن الله منزل في شأني و حيا يتلى و لشأني في نفسي كان أحقر من أن يتكلم الله في بأمر يتلى و لكن كنت أرجو أن يرى رسول الله صلى الله عليه و سلم في النوم رؤيا يبرئني الله بها قالت فوالله ما رام رسول الله صلى الله عليه و سلم و لا خرج أحد من أهل البيت حتى أنزل عليه فأخذه ما كان يأخذه من البرحاء حتى إنه ليتحدر منه مثل الجمان من العرق و هو في يوم شات من ثقل القول الذي ينزل عليه قالت فلما سري عن رسول الله صلى الله عليه و سلم سري عنه و هو يضحك فكانت أول كلمة تكلم بها يا عائشة أما الله عز و جل فقد برأك فقالت أمي قومي

إليه قالت فقلت لا والله لا أقوم إليه و لا أحمد إلا الله عز و جل فأنزل الله عز و جل إن الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ (١١) لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَأْنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ (١٢) لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ (١٣) وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ (١٤) إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ (١٥) وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ (١٦) يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُّؤْمِنِينَ (١٧) وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (١٨) إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (١٩) وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَعُوفٌ رَّحِيمٌ (٢٠) العشر الآيات كلها فلما أنزل الله هذا في براءتي قال أبو بكر الصديق رضي الله عنه و كان ينفق على مسطح بن أثاثة لقرابته منه و فقره والله لا أنفق على مسطح شيئا أبدا بعد الذي قال لعائشة ما قال فأنزل الله وَلَا يَأْتِلُ أَوْلُو الْفُضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أَوْلِيَ الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلِيَعْفُوا وَلِيَصْفَحُوا أَلَّا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ قال أبو بكر بلى والله إني أحب أن يغفر الله لي فرجع إلى مسطح النفقة التي كان ينفق عليه و قال والله لا أنزعها منه أبدا قالت عائشة و كان رسول الله صلى الله عليه و سلم يسأل زينب ابنة جحش عن أمري فقال يا زينب ماذا علمت أو رأيت فقالت يا رسول الله أحمي سمعي و بصري ما علمت إلا خيرا قالت و هي التي كانت تساميني من أزواج رسول الله صلى الله عليه و سلم فعصمها الله بالورع و طففت أختها حمنة تحارب لها فهلكت فيمن هلك من أصحاب الإفك

Ibn Shihāb says: ‘Urwah ibn al-Zubayr, Sa‘īd ibn al-Musayyab, ‘Alqamah ibn Waqqāṣ, and ‘Ubayd Allah ibn ‘Abd Allah ibn ‘Utbah ibn Mas‘ūd reported to me the ḥadīth of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, the wife of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, regarding the accusation levelled against her by the slanderers which Allah سُبْحَانَهُ وَتَعَالَى exonerated her from. Each of them reported to me a portion of the ḥadīth. They corroborate each other, although some of them retain it better than others. The report ‘Urwah narrated to me from ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا is that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, the wife of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, stated:

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ intended to leave on a journey, he would draw lots between his wives. And whoever’s name came out, he would take her on the journey with him.



Accordingly, Rasūlullāh ﷺ cast lots between us on an expedition he was undertaking and my name came out. I thus accompanied Rasūlullāh ﷺ on the journey. And this took place after [the law of] ḥijāb was revealed. I would be lifted while sitting my carriage and would remain there. In this way we travelled. After Rasūlullāh ﷺ concluded his expedition, he returned.

One night, while we were approaching Madīnah on our return, the announcement to proceed was made. I stood up after the announcement to proceed was given and walked until I passed the army [in order to relive myself]. After I finished, I came to my conveyance and found that a necklace of mine made with Yemenī pearls<sup>1</sup> broke off. I went in search of my necklace which delayed me. Meanwhile, the group that would lift my carriage<sup>2</sup> onto my camel came, picked up my carriage and placed it upon my camel which I was riding upon, thinking that I am in it. Women in those days were light; they had no fat. They only ate few morsels<sup>3</sup> of food. That is why, the group did not find the lightness of the carriage strange. Also, I was a young girl at the time. They made the camel stand and proceeded. I only found my necklace after the army had moved on. So I came to their stations, but there was not a soul present. I advanced to the station I was present at and thought that they will realise that I am missing, so they will return to fetch me. While sitting at my station, sleep overtook me.

Şafwān ibn Mu‘aṭṭal al-Sulamī then al-Dhakwānī was the rearguard of the army. He travelled from the first portion of the night<sup>4</sup> and reached my station in the morning. He saw the form of a person sleeping. So he approached me, and recognised me as soon as he saw me, as he had seen me prior to [the law of] ḥijāb. He said, “To Allah do we belong and unto Him shall we return,” which woke me, which he recited as soon as he recognised me. Subsequently, I covered my face with my jilbāb. By Allah, he did not speak a word to me, nor did I hear a word from him besides his *istirjā’*. He made his camel kneel on its front legs, and I mounted it. He then walked leading the camel with me until we reached

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1 *Jaza’ zafār, al-jaza’*: Yemenī pearls; *zafār*: a city in Yemen. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 1 pg. 269; *Faṭḥ al-Bārī* vol. 1 pg. 151)

2 *Yarḥalūn*: put the raḥl saddle/baggage and carriage on the camel. (*Sharḥ Muslim* vol. 17 pg. 104)

3 *Al-’ulqah*: sufficient food. It is said: the amount that keeps you alive. . (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 3 pg. 290; *al-Fā’iq* vol. 2 pg. 262)

4 *Adlaja*: to travel from the first portion of the night. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 2 pg. 129)

the army after they had alighted at midday<sup>1</sup>. And destroyed were those who were destroyed [by initiating and spreading the slander]. The one to initiate the slander was ‘Abd Allah ibn Ubay Ibn Salūl.

Finally, we reached Madīnah and I fell ill for a month from the time we reached. People were speaking about the slander extensively, and I was totally oblivious of everything. Although, one thing did concern me in my sickness. I did not observe the affection Rasūlullāh ﷺ would normally display when I was sick. He would just come to me, make salām and ask, “How are you?” Then he would leave. This would worry me. However, I never suspected anything evil. Not until I left the house one day after recovering.

Umm Miṣṭaḥ came with me towards the dumpyard<sup>2</sup> which was our toilet<sup>3</sup>. We would go out every night. And this was before toilets were built close to our houses. We preferred the style of the former Arabs in going out to the fields to relieve ourselves. We were disgusted at the idea of toilets being built near our homes.

Anyways, Umm Miṣṭaḥ and I were walking. She was the daughter of Abū Ruhm ibn ‘Abd Manāf and her mother was the daughter of Ṣakhr ibn ‘Āmir, who is the maternal aunt of Abū Bakr al-Ṣiddīq. Her son is Miṣṭaḥ ibn Uthāthah.

We were coming back home after completing our job when Umm Miṣṭaḥ slipped on her shawl. She exclaimed, “May Miṣṭaḥ perish!”

“What an evil statement you made,” I countered, “are you cursing a man who witnessed Badr?”

She said, “Oh you<sup>4</sup>! Did you not hear what he said?”

I asked, “And what did he say?”

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1 *Mūghirīn fī naḥr al-ḥārah*: i.e. at midday, when the sun is at its zenith. It is said: *awghara al-rajul* i.e. when a man enters at this time. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 5 pg. 209)

2 *Al-Manāṣi’*: Places outside the city where people go to relieve themselves. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 5 pg. 65)

3 *Mutabarrzunā*: the place of *tabarruz*: leaving to relieve oneself. It is an allusion to relieving oneself. (*Faḥḥ al-Bārī* vol. 8 pg. 465)

4 *Ay hanatāh*: Oh you. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 5 pg. 280)

She then informed me of the slander, hearing which my sickness intensified. As I returned home and Rasūlullāh ﷺ came to me, he made salām and asked, “How are you,” I said, “Will you permit me to go to my parents?”

At that moment, I wished to verify the information from them. Rasūlullāh ﷺ awarded me permission so I came to my parents and said to my mother, “O beloved mother, what are people speaking?”

She said, “O my beloved daughter! Take it easy upon yourself. By Allah, very seldom is a pretty woman with a man who loves her, and she has co-wives, except that they take advantage of her.”

I exclaimed in disbelief, “Purity belongs to Allah! Are people actually discussing this?”

I cried that whole night until morning; my tears were incessant and I never had a wink of sleep. Next morning, I was still weeping.

Meanwhile, Rasūlullāh ﷺ summoned ‘Alī ibn Abī Ṭālib and Usāmah ibn Zayd رضي الله عنه during the pause of revelation, to consult them with regards to separating from his wife. Usāmah ibn Zayd expressed to Rasūlullāh ﷺ his knowledge of his family’s innocence and the love he possessed for them. He submitted, “O Messenger of Allah! It is your family. We know nothing but good about them.”

With regards to ‘Alī ibn Abī Ṭālib, he said, “O Messenger of Allah! Allah did not constrain for you. And there are plenty women besides her. Nonetheless, if you ask the slave girl, she will tell you the truth.

Accordingly, Rasūlullāh ﷺ called Barīrah and said, “O Barīrah! Did you see anything suspicious?”

Barīrah replied, “No, by the Being who sent you with the truth. I did not see anything in her which I could denounce her for<sup>1</sup> except than she is a young girl who sleeps [thus displaying negligence] from the dough of the house, and then the sheep comes and eats it.”

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1 *Aghmiṣuhū ‘alayhā*: denounce her for it. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 3 pg. 386)

Rasūlullāh ﷺ stood up and sought relief from ‘Abd Allah ibn Ubay ibn Salūl on that day. Rasūlullāh ﷺ announced while on the pulpit, “O gathering of Muslims! Who will rid me<sup>1</sup> of a man who has hurt me regarding my family? By Allah, I know nothing but good about my family. And they have mentioned a man, about whom I know nothing but good, and he would only enter my house with me.”

Sa’d ibn Mu’ādh al-Anṣārī رَضِيَ اللَّهُ عَنْهُ stood up and said, “O Messenger of Allah, I will relieve you of him. If he be from the Aws, I will cut off his neck. And if he is from our brothers, the Khazraj, then command us and we will comply.”

Upon this, Sa’d ibn ‘Ubādah stood up, the head of the Khazraj – and he was a righteous man prior to this. However, tribalism seized him. He said to Sa’d, “You lied! By Allah’s oath, you will not kill him and you will not be able to!”

Usayd ibn Ḥuḍayr, the nephew of Sa’d ibn Mu’ādh, then stood up and said to Sa’d ibn ‘Ubādah, “Nay, you are lying. By Allah’s oath, we will most certainly slay him. You are a hypocrite defending the hypocrites.”

The two tribes, Aws and Khazraj, were provoked to the extent that they wanted to fight each other. Meanwhile, Rasūlullāh ﷺ was standing on the pulpit. He continued hushing them until they kept quiet, after which he kept quiet.

I wept that entire day. My tears flowed incessantly and I had not a wink of sleep. My parents came to me next morning. And now I had cried for two nights and a day; I had not a wink of sleep and my tears flowed incessantly. They thought that weeping will rapture my liver.

While they were sitting with me, and I was crying, a woman from the Anṣār sought permission to enter and I acceded to her request. She sat down and cried with me. We were in this condition, when Rasūlullāh ﷺ entered upon us. He made salām and then sat down. Prior to this, he had not sat at my side from the inception of the slander. He waited a month, but received no revelation concerning me.

Rasūlullāh ﷺ recited the shahādah after he sat and then said, “After praising Allah, O ‘Ā’ishah! Such and such has reached me about you. If you are innocent,

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1 *Ya’dhirunī*: who will rid/relieve me. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 3 pg. 197)

then soon Allah will exonerate you. And if you have committed a sin, then seek Allah’s forgiveness and repent to Him. When a bondsman acknowledges his sin and then repents to Allah, Allah سُبْحَانَهُ وَتَعَالَى accepts his repentance.

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ completed his address, my tears dried up<sup>1</sup> to the extent that I could not even sense a drop. I said to my father, “Answer what Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said!”

He submitted, “By Allah, I do not know what to say to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”

So I said to my mother, “Answer Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ!”

She submitted, “I do not know what to say to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”

So I said, I was young and of tender age; and I would not memorised much Qur’ān, “Certainly, by Allah, I know that you have listened to this rumour so much that it has settled in your hearts and you have believed it. If I say to you that I am innocent – And Allah knows that I am innocent – you will not believe me. On the other hand, if I attest before you to something, and Allah knows that I am innocent of it, you will believe me. By Allah, I do not find any example for you except the statement of Yūsuf’s father:

*So patience is most fitting. And Allah is the one sought for help against that which you describe.”<sup>2</sup>*

I then turned around and lay on my bed.

At that moment, I was convinced of my innocence and that Allah سُبْحَانَهُ وَتَعَالَى will exonerate me. However, by Allah I did not think for a split second that Allah will reveal concerning me Qur’ān which will be recited. I viewed myself unworthy of Allah سُبْحَانَهُ وَتَعَالَى speaking about me in the Qur’ān that will be recited. Yet, I hoped that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will see a dream wherein Allah exonerates me.

By Allah, neither did Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ move<sup>3</sup> nor did anyone of the household leave and revelation began to descend upon him.

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1 *Qaluṣa*: to dry up and go away. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 4 pg. 100)

2 *Sūrah Yūsuf*: 18.

3 *Rāma*: move, leave. (*Fatḥ al-Bārī* vol. 8 pg. 476)

The intense difficulty<sup>1</sup> that would seize him seized him until droplets of perspiration which resembled pearls<sup>2</sup> would flow down his face on a cold day due to the weight of the Speech being revealed upon him.

When Rasūlullāh ﷺ was relieved of it, he began to smile. The first sentence he spoke was: “O ‘Ā’ishah. Allah سبحانه وتعالى – the Mighty and Majestic – has exonerated you.”

My mother said, “Stand up to him.”

I said, “By Allah, I will not stand up to him. I will only praise Allah – the Mighty and Majestic.”

Allah – the Powerful and Magnificent – revealed:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُمْ بَلْ هُوَ خَيْرٌ  
لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ  
عَذَابٌ عَظِيمٌ لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَأَنْفُسِهِمْ خَيْرًا  
وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ  
فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا  
وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ  
وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ  
عَظِيمٌ لَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا  
بُهْتَانٌ عَظِيمٌ يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُّؤْمِنِينَ وَيَسِّرُ  
اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ

1 Al-burāḥā': intense difficulty. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 1 pg. 113)

2 Al-Jumān: small pearls. It is said: seeds made from silver which resemble pearls. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 1 pg. 301)

فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا  
تَعْلَمُونَ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَّحِيمٌ

Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment. Why, when you heard it, did not the believing men and believing women think good of one another and say, "This is an obvious falsehood"? Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah, who are the liars. And if it had not been for the favour of Allah upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment. When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah, tremendous. And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O Allah]; this is a great slander"? Allah warns you against returning to the likes of this [conduct], ever, if you should be believers. And Allah makes clear to you the verses, and Allah is Knowing and Wise. Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know. And if it had not been for the favour of Allah upon you and His mercy... and because Allah is Kind and Merciful.<sup>1</sup>

10 verses in total.

After Allah ﷻ revealed this in my innocence, Abū Bakr al-Ṣiddīq رضي الله عنه, who would spend on Miṣṭah ibn Uthāthah due to the latter's relationship with him and poverty, said, "By Allah, I will not spend a cent on Miṣṭah ever again after what he said about 'Ā'ishah!" Subsequently, Allah revealed:

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ  
وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ  
لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

1 Sūrah Nūr: 11 – 20.

And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.<sup>1</sup>

Abū Bakr said, “Indeed! By Allah, I will certainly love Allah to forgive me.”

He then returned to Miṣṭah the spending he would give him. And he said, “By Allah, I will never snatch it away from him ever.”

Rasūlullāh ﷺ questioned Zaynab bint Jaḥsh about my affair. He asked, “O Zaynab! What do you know or what did you see?”

She answered, “O Messenger of Allah, I protect my hearing and sight<sup>2</sup>. I know nothing but good.”

And she was the same one to compete<sup>3</sup> with me from the wives of Rasūlullāh ﷺ. But Allah safeguarded her due to her cautiousness and piety. On the other hand, her sister Ḥammah, began to fight for her and was destroyed with the other slanderers who were destroyed.<sup>4</sup>

Certainly, Allah ﷻ revealed verses which will be recited in the miḥrābs of the Muslims until the Day of Qiyāmah in which He exonerates Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا from the insults of the deviates and slanderers. Allah ﷻ displayed His anger at those who attack the honour of His bosom friend, and exhibited His possessiveness over the maḥārim of his chosen servant from the universe, in order to teach and nurture the believers. His address captivates the hearts due its strong approach and the severity of the wrath expressed upon those who devised this slander. From the Word of the Sublime:

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1 Sūrah Nūr: 22.

2 *Aḥmī samī wa baṣarī*: I prevent attributing to them things they have not sensed and from punishment if I lie upon them. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 1 pg. 448)

3 *Tusāmīnī*: compete to be above me; boast over me. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 2 pg. 405)

4 *Ṣaḥīḥ al-Bukhārī Ḥadīth*: 4750; *Ṣaḥīḥ Muslim Ḥadīth*: 2770.



إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ  
 امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment.<sup>1</sup>

Until His word:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ  
 يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِّنْ  
 أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ وَلَا يَأْتَلِ أُولُو الْفَضْلِ  
 مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ  
 وَلِيَعْفُوا وَلِيَصْفَحُوا أَلَا تَحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ إِنَّ الَّذِينَ  
 يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ  
 عَظِيمٌ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ يَوْمَئِذٍ  
 يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ الْحَيَّاتُ لِلْحَيِّثِينَ  
 وَالْحَيِّثُونَ لِلْحَيَّاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ  
 مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

O you who have believed, do not follow the footsteps of Shayṭān. And whoever follows the footsteps of Shayṭān - indeed, he enjoins immorality and wrongdoing. And if not for the favour of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing. And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.

1 Sūrah Nūr: 11.

Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do. That Day, Allah will pay them in full their deserved recompense, and they will know that it is Allah who is the perfect in justice. Evil women are for evil men, and evil men are for evil women. And good women are for good men, and good men are for good women. Those [good people] are declared innocent of what the slanderers say. For them is forgiveness and noble provision.<sup>1</sup>

These verses are 13 in number. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا said 10 verses, overlooking the odd digits.<sup>2</sup>

## B. Important Aspects concerning the Ifk Incident

### 1. The linguistic meaning of ifk

Ifk originally refers to a lie in which there is no doubt. It is a slander which takes people by surprise. Thereafter, due to extensive usage it became a proper noun for the incident in which Sayyidah ‘Ā’ishah al-Ṣiddīqah رَضِيَ اللهُ عَنْهَا was slandered from which Allah exonerated her سُبْحَانَهُ وَتَعَالَى in His Glorious Book.<sup>3</sup>

The reason for naming this incident as *ifk* as explained by al-Rāzī is:

وإنما وصف تعالى ذلك الكذب أفكاً لأن المعروف من حال عائشة خلاف ذلك

Allah سُبْحَانَهُ وَتَعَالَى only described this lie as *ifk* (a slander) because the recognised condition of ‘Ā’ishah was in polarity with this.

He elaborates further in *Fatḥ al-Bayān*:

وإنما وصفه الله بأنه إفك لأن المعروف من حالها رضي الله عنها خلاف ذلك ونقل عن الواحدي أنه قال ومعنى القلب أي بناء على أنه مأخوذ من معنى القلب في هذا الحديث الذي جاء به أولئك النفر أن عائشة كانت تستحق الثناء بما كانت عليه من الحصانة و الشرف و العقل و الديانة و علو النسب و التسبب و العفة لا القذف فإن الذين رموها

1 Sūrah Nūr: 21 – 26.

2 *Fatḥ al-Bārī* vol. 8 pg. 477.

3 *Tafsīr al-Rāzī* vol. 23 pg. 337; *al-Tahrīr wa al-Tanwīr* vol. 18 pg. 169, 170.

بالسوء قلبوا الأمر على وجهه فهو إفك قبيح و كذب ظاهر و قال أبو السعود لأنه مأفوك  
عن وجهه و سنته أي مقلوب و كذا قال الزمخشري و البيضاوي و غير واحد

Allah only described it as a slander because the known condition of ‘Ā’ishah was in contrast to this.

It has been quoted from al-Wāḥidī that he said, ‘The meaning of *qalb* (to invert) – i.e. on the basis that it [ifk] is taken from the meaning of *qalb* in the *ifk* ḥadīth – is that ‘Ā’ishah was deserving of praise due to her chastity, dignity, intelligence, religiousness, noble lineage, modesty, and purity; and not censure. Those who cast nasty allegations against her turned the matter upside down. Therefore, it is a horrible accusation and a blatant lie.’

Abū al-Sa‘ūd<sup>1</sup> says, “Since it is inverted from its originality and regularity.”

Al-Zamakhsharī<sup>2</sup>, al-Bayḍāwī<sup>3</sup>, and many others<sup>4</sup> have shared similar explanations.

## 2. When did the Ifk Incident Occur?

The historians have not concurred on the exact date of the incident.<sup>5</sup> It happened either in the 4th, 5th, or 6th year<sup>6</sup> after hijrah. The most accurate is the 5th year.

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1 Muḥammad ibn Muḥammad ibn Muṣṭafā, Abū al-Sa‘ūd al-‘Imādī al-Ḥanafī, the Imām and ‘Allāmah. He was born in 898 A.H. He assumed judge post in al-Qusṭunṭiniyyah and was also tasked with passing fatwā. Among his books is his renowned *tafsīr Irshād al-‘Aql al-Salīm ilā Mazāyā al-Kitāb al-Karīm* and *Tuḥfat al-Ṭullāb*. He passed away in 982 A.H. (*Shadharāt al-Dhahab* vol. 8 pg. 395; *al-A‘lām* vol. 7 pg. 59)

2 Maḥmūd ibn ‘Umar ibn Muḥammad, Abū al-Qāsim al-Khawārizmī al-Zamakhsharī, the *Naḥwī* (expert in syntax), Linguist, *Mutakallim* (expert in belief), and Mufassir. He was one of the influential Mu‘tazilah. He was born in 467 A.H. and was a leader in *Balāghah* (eloquence), ‘*Arabīyyah* (Arabic), *Ma‘ānī* (Meanings), and *Bayān* (Articulacy). *Al-Kashāf* and *al-Fā’iq* are some of his books. He passed away in 538 A.H. (*Sīyar A‘lām al-Nubalā’* vol. 20 pg. 151; *Ṭabaqāt al-Mufassirīn* of al-Adnahwī pg. 172)

3 ‘Abd Allah ibn ‘Umar ibn Muḥammad, Abū Sa‘īd al-Shīrāzī, Nāṣir al-Dīn al-Bayḍāwī, the Shāfi‘ī, ‘Allāmah, Mufassir, and head of judges. He was an Imām, righteous, a worshipper, and ascetic. He undertook being head of judges in Shīrāz. Some of his renowned books are: *Anwār al-Tanzīl* and *Sharḥ al-Maṣābīḥ*. He passed away in 685 A.H. and it is said: 691 A.H. (*Shadharāt al-Dhahab* vol. 5 pg. 391; *Ṭabaqāt al-Mufassirīn* pg. 254)

4 *Al-Ḥuṣūn al-Munī‘ah* of Muḥammad ‘Ārif Ḥusaynī pg. 19.

5 *Al-Iṣābah* vol. 8 pg. 392.

6 *Al-Bidāyah wa al-Nihāyah* vol. 6 pg. 181.

### 3. Who is responsible for playing the greatest role in it?

قالت عائشة رضي الله عنها الذي تولى كبره قالت عبد الله بن أبي سلول

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was asked, “Who played the greatest role in it?” She replied, “‘Abd Allah ibn Ubay ibn Salūl.”<sup>1</sup>

Ibn Jarīr comments:

لا خلاف بين أهل العلم بالسير أن الذي بدأ بذكر الإفك و كان يجمع أهله و يحدثهم عبد الله بن أبي سلول و فعله ذلك على ما وصفت كان تولى كبر ذلك الأمر

There is no difference between the experts of history that the one to start the slander was ‘Abd Allah ibn Ubay ibn Salūl. He would gather his family and tell them. This action of his as she has described was him playing the greatest role in the matter.<sup>2</sup>

We wished to clarify this so that we might expose the Nāṣibī slander which some people level against Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. They claim that he accused Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and was the mastermind behind it.

Imām Muḥammad ibn Muslim ibn Shihāb al-Zuhrī رَضِيَ اللهُ عَنْهُ is responsible for clearing the air. The gist of the incident is that Walīd ibn ‘Abd al-Malik<sup>3</sup> thought that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ played the greatest role in the slander, but al-Zuhrī clarified to him that it was actually Ibn Ubay.

He reports:

كنت عند الوليد بن عبد الملك ليلة من الليالي و هو يقرأ سورة النور مستلقيا فلما بلغ هذه الآية إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ حتى بلغ وَالَّذِي تَوَلَّى كِبْرَهُ جلس ثم قال

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 4749.

2 *Tafsīr al-Ṭabarī* vol. 17 pg. 196.

3 Walīd ibn ‘Abd al-Malik ibn Marwān, Abū al-‘Abbās al-Umawī, the Khalīfah. He battled the Roman Empire many times when his father was in power. He opened the door of Spain and the land of Turkey. He also initiated Jāmi‘ Banī Umayyah (the Masjid of Banū Umayyah) and had the Masjid of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ extended and beautified. The only problem was that he lived in luxury and possessed very little knowledge. He passed away in 96 A.H. (*Siyar A‘lām al-Nubalā’* vol. 4 pg. 348; *Shadharāt al-Dhahab* vol. 1 pg. 105)

يا أبا بكر من تولى كبره منهم أليس علي بن أبي طالب قال فقلت في نفسي ماذا أقول لئن قلت لا لقد خشيت أن ألقى منه شرا و لئن قلت نعم لقد جئت بأمر عظيم قلت في نفسي لقد عودني الله على الصدق خيرا قلت لا قال فضرب بقضيبه على السرير ثم قال فمن فمن حتى ردد ذلك مرارا قلت لكن عبد الله بن أبي

One night, I was with Walīd ibn ‘Abd al-Malik. He was reciting Sūrah al-Nūr while lying down. When he reached the verse:

*Indeed, those who came with falsehood are a group among you.*

Until he reached:

*And he who took upon himself the greater portion thereof*

He sat up. He then enquired, “O Abū Bakr! Who took upon himself the greater portion thereof among them? Was it not ‘Alī ibn Abī Ṭālib?”

I said to myself, “What should I say. If I reply in the negative, I fear that I might receive an awful response from him. And if I reply in the affirmative, I have committed a major crime.”

I then said to myself, “Allah has accustomed goodness for honesty.”

So I replied, “No.”

Hearing this, he hit his stick on the bed and asked, “Then who? Then who?” repeating this many times.

I clarified, “Rather it was ‘Abd Allah ibn Ubay.”<sup>1</sup>

Hāfiẓ Ibn Ḥajar states:

و كأن بعض من لا خير فيه من الناصبة تقرب إلى بني أمية بهذه الكذبة فحرفوا قول عائشة إلى غير وجهه لعلمهم بانحرافهم عن علي فظنوا صحتها حتى بين الزهري للوليد أن الحق خلاف ذلك فجراه الله تعالى خيرا

1 Al-Ṭabarānī vol. 23 pg. 97 Ḥadīth: 145; Ḥilyat al-Awliyā’ vol. 3 pg. 369; Faṭḥ al-Bārī vol. 7 pg. 437.

It appears that some Nawāṣib who have no goodness in them curried favour with the Banū Umayyah using this lie. They totally distorted ‘Ā’ishah’s statement due to their knowledge of the latter’s disinclination towards ‘Alī which led to them to accepting its authenticity. Until al-Zuhrī clarified to Walīd that the reality is the total opposite. May Allah reward him abundantly.<sup>1</sup>

#### 4. What was Rasūlullāh’s ﷺ stance over what happened?

Undoubtedly, Rasūlullāh ﷺ is the most knowledgeable of the creation of his wife al-Ṣiddīqah رَضِيَ اللهُ عَنْهَا and her innocence from the accusations of the slanderers. Therefore, he was deeply hurt at the slander. The accusation was levelled at his honour and at the most beloved person to him. And he is the most possessive creation. He announced this to his Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ after the possessiveness of Sa’d was reported to him. He said:

أتعجبون من غيرة سعد والله لأنا أغير منه و الله أغير مني

Are you surprised at Sa’d’s possessiveness? By Allah, I am more possessive than him and Allah is more possessive than me.<sup>2</sup>

The anger and anxiety he experienced was manifest on his face and in his behaviour, from the time the treacherous slanderers began their onslaught on our mother Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. The Ṣaḥābah and the Ahl al-Bayt discerned this. However, he exercised complete truthfulness and patience, having full conviction that Allah سُبْحَانَهُ وَتَعَالَى will defend him and assist him. Allah’s سُبْحَانَهُ وَتَعَالَى wisdom was to withhold revelation for a month. The people continued passing nasty remarks and many were treading this path. Rasūlullāh ﷺ carried the load of patience and observed it diligently for Allah’s سُبْحَانَهُ وَتَعَالَى sake, despite the matter being extremely burdensome on his sensitive personality. The accusations were hurtful to him and so was the anxiety of his beloved wife who he would protect when she was weary and comfort with his affection and noble character.

This great affair was extremely burdensome for him to the extent that due to its severity, he remained silent. He believed in her innocence and knew about her illness so he would only say, “How are you.”

1 *Faḥ al-Bārī* vol. 7 pg. 437

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 7416; *Ṣaḥīḥ Muslim* Ḥadīth: 1499 – the narration of al-Mughīrah ibn Shu’bah رَضِيَ اللهُ عَنْهُ.

When this is the reality, then why did Rasūlullāh ﷺ consult some of his family and Companions in the matter like Sayyidunā ‘Alī, Usāmah, Zaynab, and Sayyidah ‘Ā’ishah’s slave girl رَضِيَ اللَّهُ عَنْهَا? Did he question them out of uncertainty and did Sayyidunā ‘Alī’s رَضِيَ اللَّهُ عَنْهُ response verify his doubt as claimed by the deviates?<sup>1</sup>

This can be answered by saying:

- Rasūlullāh ﷺ remained patient and had conviction in the purity of his wife. However, he wished to feel comforted by someone else’s answer, although he knew the answer himself. This is something that solaces the heart of the grieving person but does satisfy a doubtful heart. It is inconceivable for Rasūlullāh ﷺ to doubt the most beloved and closest person to him.
- Those who are peddling this false notion have forgotten that Rasūlullāh ﷺ took a solemn oath upon the innocence of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا even prior to the revelation of the verses, which ought to silence the slanderers. He publicly announced his testimony in front of the people saying:

و الله ما علمت على أهلي إلا خيرا

By Allah, I only know good about my wife.

This solemn oath of Rasūlullāh ﷺ should silence those who claim that Nabī ﷺ asked out of uncertainty. Do they know such things about our mother which Rasūlullāh ﷺ – the infallible and informed by Allah ﷻ – was unaware of? Or are they in reality, belying Rasūlullāh ﷺ in his testimony by slandering his wife?

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1 As the author of the offensive book, *Khiyānat ‘Ā’ishah bayn al-Ḥaḡīqah wa al-Istiḥālah*, Muḥammad Jamīl Ḥamūd al-Āmilī pg. 25. This book contains obscenity and disgust, and criticises and abuses our Mother with the worst of expletives and the most immoral words. Such language cannot possibly be imagined to be used by a being who attributes himself to the noble religion of Islam. We beg Allah’s safety from His wrath. May Allah be pleased with our Mother Sayyidah ‘Ā’ishah al-Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا and may the continuous curse of Allah be upon those who slander her!

This clearly shows the stance of Rasūlullāh ﷺ in the matter and his conviction of our mother's innocence. He was not doubtful or unsure. And his question was just in order to be comforted by listening to the answer he knew.

Ibn al-Qayyim al-Jawziyyah has written some profound words when explaining this matter. He writes:

إن رسول الله صلى الله عليه وسلم كان هو المقصود بالأذى و التي رميت زوجته فلم يكن يليق به أن يشهد ببراءتها مع علمه أو ظنه الظن المقارب للعلم ببراءتها و لم يظن بها سوءا قط و حاشاه و حاشاها و لذلك لما استعذر من أهل الإفك قال من يعذرني في رجل بلغني أذاه في أهلي والله ما علمت على أهلي إلا خيرا و لقد ذكروا رجلا ما علمت عليه إلا خيرا و ما كان يدخل على أهلي إلا معي فكان عنده من القرائن التي تشهد ببراءة الصديقة أكثر مما عند المؤمنين و لكن لكمال صبره و ثباته و رفقته و حسن ظنه بربه و ثقته به و في مقام الصبر و الثبات و حسن الظن بالله حقه حتى جاءه الوحي بما أقر عينه و سر قلبه و عظم قدره و ظهر لأمتة احتفال ربه به و اعتناؤه بشأنه

The accusation and slander levelled against his wife were in fact intended at Rasūlullāh ﷺ. Therefore, it was not suitable for him to testify to her innocence notwithstanding his conviction or strong belief which is close to conviction of the same. He never believed evil about her. May Allah forbid! Accordingly, when he himself sought relief from the slanderers he said:

Who will absolve me of a man who has hurt me regarding my family? By Allah, I only know good about my wife. And they have mentioned such a man about whom I only know good. He would not enter my home, except with me.”<sup>1</sup>

He had more evidences that supported the innocence of al-Şiddīqah than what the believers had. However, due to his complete patience, perseverance, compassion, good thoughts about Allah ﷻ, and his conviction in Him, he displayed unswerving patience and perseverance and kept good thoughts about Allah as he ought to until revelation reached him which cooled his eyes and pleased his heart and increased his value. Furthermore, the honour and

1 Şaḥīḥ al-Bukhārī Ḥadīth: 2661; Şaḥīḥ Muslim Ḥadīth: 2770.



care Allah ﺳُﺒﺤﺎﻧَهُ وَتَعَالَى awarded him became manifest to his ummah.<sup>1</sup>

Sayyidunā ‘Alī’s رَضِيَ اللهُ عَنْهُ answer was to remove the anxiety and grief burdening Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. His answer included two significant benefits.

**First Benefit:** He said that Allah ﺳُﺒﺤﺎﻧَهُ وَتَعَالَى did not constrain things for him and there are many women besides her, implying that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ divorce her if she is the cause of his anxiety, so that Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heart might be at ease and his mind relieved. He regarded Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ comfort more important than the comfort of any believer.

As if he said: Although a person’s value might be appreciated by you, O Messenger of Allah, you are more valuable and enjoy a far greater status in our hearts. Thus, your heart should not be discomforted due to them and you should not grieve over them. In fact, we will sacrifice our parents for you.

Al-Thawrī said:

رَأَى ذَلِكَ هُوَ الْمَصْلُحَةُ فِي حَقِّ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

He understood this to be best in Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ interest.<sup>2</sup>

This was the behaviour of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. They favoured Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ over themselves, their families, and all mankind. They would gather and weep whenever Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was afflicted with anxiety or grief.<sup>3</sup>

Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ too expressed something similar when the rumour spread that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had divorced his wives. The gist of the incident is that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ separated from his wives [without divorcing them] and went to the upper story of his house. Sayyidunā ‘Umar sought permission to enter but Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remained silent and did not reply to his servant, Rabāḥ. Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ then said (as reported by him):

1 *Zād al-Ma’ād* vol. 3 pg. 235.

2 *Faṭḥ al-Bārī* vol. 8 pg. 468.

3 Study the incident of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ separating from his wives: *Ṣaḥīḥ al-Bukhārī* vol. 7 pg. 28 Ḥadīth: 5191.

فقلت يا رباح استأذن لي عندك على رسول الله صلى الله عليه و سلم فإنني أظن أن رسول الله صلى الله عليه و سلم ظن أنني جئت من أجل حفصة والله لئن أمرني رسول الله صلى الله عليه و سلم بضرب عنقها لأضربن عنقها و رفعت صوتي

I said, “O Rabāḥ. I seek your permission for entering upon Rasūlullāh ﷺ. I suppose that Rasūlullāh ﷺ thinks that I have come for Ḥafṣah’s sake. By Allah, if Rasūlullāh ﷺ commands me to execute her, I will execute her.”

I raised my voice when declaring this.<sup>1</sup>

Here we find Sayyidunā ‘Umar taking an oath that had Rasūlullāh ﷺ ordered Sayyidah Ḥafṣah رَضِيَ اللَّهُ عَنْهَا — his daughter who he loved dearly— to be executed, he would readily carry it out.

Undoubtedly, they could not tolerate the grief experienced by Rasūlullāh ﷺ, and would hasten to remedy it, even if it meant distancing themselves from their near and dear ones. May Allah be pleased with them.

This is Sayyidunā ‘Alī’s stance and the stance of Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ as well. However, it should not be deduced that Sayyidunā ‘Umar hated his daughter when he made his declaration. Similarly, it should not be deduced that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ harboured ill feelings for Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا when he provided his advice. IT was love and reverence for the Nabī ﷺ that prompted them to make these remarks. They favoured him over everyone else no matter what position the latter enjoyed.

**Second Benefit:** Sayyidunā ‘Alī’s statement, “Ask the slave girl, she will tell you the truth.” This implies that he knew Rasūlullāh ﷺ valued Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. Accordingly, he motioned him to remove this bitter grief by listening to someone who remains with her and knows her private life, i.e. her slave girl who serves her.

Had Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ harboured ill feelings towards our Mother, he would have sufficed by advising Rasūlullāh ﷺ to separate from her. In fact, he would have emphasised his point by mentioning the reasons and enforcing his advice. However, he moved over to the second piece of advice, which shows

1 Ṣaḥīḥ Muslim Ḥadīth: 1479.

his preference of it. The slave girl testified to her goodness and duly praised Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. Thus, Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heart was comforted, and Sayyidunā ‘Alī’s رَضِيَ اللهُ عَنْهُ advice turned out to be fruitful.

Studying the above, you will realise that his advice was not an indictment against Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, Allah forbid, but rather a testament in her favour. Therefore, the Shī’ah using it to prove their warped ideologies is erroneous.

Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stance can be summarised as follows:

- » Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ awaited revelation for a month. Nothing concerning Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was revealed to him. During this period, he consulted his Ṣaḥābah.
- » He verified Sayyidah ‘Ā’ishah’s رَضِيَ اللهُ عَنْهَا condition from her slave-girl, Barīrah رَضِيَ اللهُ عَنْهَا, who only mentioned her one weakness of displaying negligence over the dough by sleeping, due to her tender age.<sup>1</sup>

1 Ibn al-Qayyim states:

فإن قيل ما بال رسول الله صلى الله عليه وسلم توقف في أمرها وسأل عنها وبحث واستشار وهو أعرف بالله وبمنزلته عنده وبما يليق به وهلا قال سبحانه هذا هتان عظيم كما قاله فضلاء الصحابة

فالجواب أن هذا من تمام الحكم الباهرة التي جعل الله هذه القصة سببا لها وامتحان وابتلاء لرسوله صلى الله عليه وسلم ولجميع الأمة إلى يوم القيامة ليرفع بهذه القصة أقواما ويضع بها الآخرين ويزيد الله الذين اهتدوا هدى وإيانا ولا يزيد الظالمين إلا خسارا واقتضى تمام الامتحان والابتلاء أن حبس عن رسول الله صلى الله عليه وسلم الوحي شهرا في شأنها لا يوحى إليه في ذلك شيء لنتم حكمته التي قدرها وقضاها وتظهر على أكمل الوجوه ويزداد المؤمنون الصادقون إيانا وثباتا على العدل والصدق وحسن الظن بالله ورسوله وأهل بيته والصادقين من عباده ويزداد المنافقون إفكا ونفاقا ويظهر لرسوله وللمؤمنين سرايرهم

If it is asked: Why did Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remain silent in her matter, enquire about her, and consult whereas he has the most recognition of Allah, his status in Allah’s eyes, and what is worthy for him? Why did he not simply say, “This is an open slander,” like the senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ declared?

The answer: This is one of the sublime wisdoms of Allah which Allah سُبْحَانَهُ وَتَعَالَى has made this incident a source of. It was also a great test for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the entire ummah till the Day of Qiyāmah. In order that this incident might honour some, and disgrace others. Allah will increase the guidance and faith of those who are guided while the oppressors will only increase in deprivation. The test demanded that revelation concerning her be withheld from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for a month so that the wisdom Allah decreed might reach its peak and manifest in the most complete form. This increased the true believers in faith, and steadfastness on equity and truthfulness, and having positive thoughts about Allah, His Messenger, the Ahl al-Bayt, and the truthful servants. On the other hand, it only increased the hypocrites in slander and hypocrisy. It also manifested the inner emotions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the believers. (*Zād al-Ma’ād* vol. 3 pg. 234)

- » He addressed the people and asked them to relieve him from the nasty schemes of the hypocrite and enemy of Allah, Ibn Salūl.
- » He then proceeded to meet with Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا at her father’s house and advised her and reminded her of Allah. He informed her that if she was innocent, Allah سُبْحَانَهُ وَتَعَالَى will soon exonerate her.
- » Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not leave the house of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ and revelation began to descend upon him. After being relieved of it, he began to smile. The first thing he uttered was, “O ‘Ā’ishah, listen up! Allah has indeed exonerated you.”

## 5. The Stance of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ

Allah سُبْحَانَهُ وَتَعَالَى decreed out of his infinite wisdom that this fitnah should take place, as a test. Majority of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ were saved from speaking negatively of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. Allah سُبْحَانَهُ وَتَعَالَى reminded and admonished them:

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ

*Why, when you heard it, did not the believing men and believing women think good of one another and say, “This is an obvious falsehood”?*

Only three of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ were ensnared by these rumours, viz. Sayyidunā Ḥassān ibn Thābit<sup>1</sup>, Sayyidunā Miṣṭaḥ ibn Uthāthah, and Sayyidah Ḥamnah bint Jahsh رَضِيَ اللهُ عَنْهَا. They were consequently lashed as a form of purification and expiation.<sup>2</sup> Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has stated:

و من أصاب من ذلك شيئاً فأخذ به في الدنيا فهو كفارة له و طهور

Whoever perpetrates any of this and is punished for it in this world, it will serve as an expiation and purification for him.<sup>3</sup>

1 There is a difference of opinion in this regard. See: *al-Istī‘āb fī Ma‘rifat al-Ṣaḥābah* vol. 4 pg. 1884; *al-Baḥr al-Muḥīṭ* vol. 8 pg. 20.

2 *Zād al-Ma‘ād* vol. 3 pg. 236.

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 6801; *Ṣaḥīḥ Muslim* Ḥadīth: 1709.

## 6. Why was the ḥadd not meted out on the munāfiq who was the mastermind behind everything while the other three were lashed?

There are few opinions in this regard:

- Ḥudūd are in fact expiations and purifications. And this wicked man is not deserving of it.
- He fabricated the slander, then broadcasted it in ways that could not be traced to him.
- Ḥadd is only established either by acknowledgment or proof. He neither acknowledged his crime, nor did anyone testify against him. He would only publicise it to his friends, who did not testify against him, and he did not mention it in the presence of the true believers.
- Ḥadd al-Qadhf (slander) is the right of a person. It is not meted out except after demand. If it is said that it is Allah's right, then too the demand of the accused is necessary. However, Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا did not demand it.
- His ḥadd was waived due to some benefit and wisdom which was present in not meting it out, just as he was not executed despite his apparent hypocrisy and voicing things that necessitated his execution. The wisdom was to win the hearts of his nation and not to scare them away from Islam. He was obeyed among them and a leader over them. There was fear of an uprising had he been lashed.

It is also possible that it was waived for all of the above reasons.<sup>1</sup>

## 7. What was the difference between 'Abd Allah ibn Ubay the Munāfiq's words and the words of those Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ who participated in the slander? Why did Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ not seek relief from the three as he sought from 'Abd Allah ibn Ubay?

Ibn Taymiyyah explains:

الفرق بين ابن أبي وغيره ممن تكلم في شأن عائشة أنه كان يقصد بالكلام فيها عيب رسول الله صلى الله عليه وسلم والطعن عليه وإلحاق العار به ويتكلم بكلام ينتقصه به

<sup>1</sup> Zād al-Ma'ād vol. 3 pg. 236.

فلذلك قالوا نقتله بخلاف حسان و مسطح و حمنة فإنهم لم يقصدوا ذلك و لم يتكلموا بما يدل على ذلك و لهذا إنما استعذر النبي صلى الله عليه و سلم من ابن أبي دون غيره

The difference between Ibn Ubay and others who spoke against ‘Ā’ishah is that Ibn Ubay wished to attack and assault the personality of Rasūlullāh ﷺ, and disgrace him. He would speak in a condescending manner. Due to this, they said, “We will kill him.” This is contrary to Ḥassān, Miṣṭaḥ, and Ḥamnah. They did not intend this, nor did they speak in a way which implies this. Hence, Nabī only sought relief from Ibn Ubay, not the others.<sup>1</sup>

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1 *Al-Ṣārim al-Maslūl ‘alā Shātim al-Rasūl* of Ibn Taymiyyah pg. 180.

## Discussion 2: Considerations and Stances with Umm al-Mu'minīn and an Intellectual Standpoint supporting her Behaviour

### A. Considerations and Stances with Umm al-Mu'minīn

There is a glaring virtue of Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا in the incident of ifk. It also reveals her sublime character and noble reformed disposition, coupled with her soft heart, and pure inner. Nabī's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ words describing the inmates of Jannah aptly apply to her:

يدخل الجنة أقوام أفئدتهم مثل أفئدة الطير

People whose hearts are like the hearts of birds will enter Jannah.<sup>1</sup>

Many factors in this wonderful ḥadīth point this out:

1. Her necklace, which had little value, falls off her and she gets delayed in search for it. This behaviour is a sign of a pure heart and an innocent spirit. Nothing really disturbed her, even if the slanderers spoke what they wanted.
2. Her aloofness from people's talk and indifference to finding out news. She would not listen to tales, nor was she involved in backbiting.
3. The servant's testimony in her favour of chastity, splendid character, and a clean heart. She found no defect in her besides her falling off to sleep on the dough of the house. This is a high praise, just as is al-Nābighah's compliment:

ولا عيب فيهم غير أن سيوفهم      بهن فلول من قراع الكتائب

*They have no shortcoming, besides their swords*

*Have jags from striking the battalions<sup>2</sup>*

4. She entered Madīnah sitting in her carriage without the slightest concern that evil might afflict some people into slandering her chastity and innocence the way they did. When she learnt of it, she says:

1 Ṣaḥīḥ Muslim Ḥadīth: 2840 – the narration of Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ.

2 Dīwān al-Nābighah al-Dhibyānī pg. 32.

فجئت أبوي فقلت لأمي يا أمتاه ما يتحدث الناس قالت يا بنية هوني عليك فوالله لقلما كانت امرأة قط وضيئة عند رجل يحبها و لها ضرائر إلا كثرن عليها قالت قلت سبحان الله أولقد تحدث الناس بهذا

So I came to my parents and said to my mother, “O beloved mother, what are people speaking?” She said, “O my beloved daughter! Take it easy upon yourself. By Allah, very seldom is a pretty woman with a man who loves her, and she has co-wives, except that they take advantage of her!” I exclaimed in utter amazement, “Purity belongs to Allah! Are people actually discussing this?”

This chaste and decent soul never imagined that people would get involved in such a vile vilification.

The verses of the Qur’ān point out this quality of our mother Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, in the Sublime’s words:

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ  
وَلَهُمْ عَذَابٌ عَظِيمٌ

*Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment.*<sup>2</sup>

*Al-Ghāfilāt* (unaware) here means:

السليمات الصدور النقيات القلوب اللاتي ليس فيهن دهاء ولا مكر

Women who possess innocent dispositions and pure hearts, are not shrewd, nor cunning.<sup>3</sup>

This was the quality of our mother Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.

5. She defended Sayyidunā Miṣṭah رَضِيَ اللَّهُ عَنْهُ, despite his involvement in the slander against her, when Umm Miṣṭah رَضِيَ اللَّهُ عَنْهَا disparaged him. She remained silent and

1 *Katharna*: increase speaking (evil) about her and insulting her. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 4 pg. 153)

2 Sūrah al-Nūr: 23.

3 *Al-Kashāf* vol. 3 pg. 222.



did not participate in the disparagement after she learnt of his participation in what the hypocrites were saying. Had she possessed a hard heart – Allah *سُبْحَانَهُ وَتَعَالَى* forbid – she would have spoken harsh words with vicious wrath, to take revenge for herself. When a person expresses his revenge, his statements – although harsh – are treated as excusable. So what about something that assaults the essence and morality of a woman?

6. Her testimony in Sayyidah Zaynab's *رَضِيَ اللَّهُ عَنْهَا* favour of her virtue, religiousness, and cautiousness. This is another sign of her noble disposition and pure heart. She speaks of her co-wife with glowing praise, despite the competition between them in securing virtues and obtaining greater proximity to Rasūlullāh *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*. She spoke honestly and virtuously about our Mother Sayyidah Zaynab *رَضِيَ اللَّهُ عَنْهَا*:

و هي التي كانت تساميني من أزواج رسول الله صلى الله عليه و سلم فعصمها الله  
بالورع

And she was the same one to compete with me from the wives of Rasūlullāh *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*. But Allah safeguarded her due to her cautiousness and piety.

Moreover, her praise for Sayyidunā Sa'd ibn 'Ubādah *رَضِيَ اللَّهُ عَنْهُ* and mention of his righteousness and excusing his error by asserting that it was due to tribalism, without attacking his *īmān* or belittling his status. She reports:

فقام سعد بن عبادة و هو سيد الخزرج و كان قبل ذلك رجلا صالحا و لكن احتملته  
الحمية

Upon this, Sa'd ibn 'Ubādah stood up, the head of the Khazraj – and he was a righteous man prior to this. However, tribalism seized him.

This can only be spoken by one who one possesses an honourable and magnanimous soul.

7. Venting wrath with distasteful words and hurtful statements does not feature in any part of the ḥadīth.

8. Her soft heart. She felt a subtle discomfort from Rasūlullāh's ﷺ unusual behaviour and grief which prevented him from showing her the affection and compassion he would normally show her in her illness. Nonetheless, she concealed this sorrow in her heart and only asked herself without articulating it. This grief is the natural consequence of the heart of a lover when hurt by the change of behaviour of its beloved towards it. However, its modesty prevents it from voicing its feelings, in anticipation of the beloved's loving return to it. This is more delightful to both the soul and heart. And this was the character of Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا, an embodiment of modesty, sublimeness, and magnanimity with the most beloved and honoured human, Rasūlullāh ﷺ.

9. The intensification of her sickness after learning about the slander is a manifest proof of her sublime sensitive soul. The more sublime and pure a soul is, the more hurt it is by nasty remarks. When harsh words are directed at an ignoble soul, it does not wound it, due to the heart's hardness, and insensitive disposition. In the same light, the anxiousness of Rasūlullāh ﷺ was manifest from his countenance, and his speech and behaviour exhibited his deep remorse, due to the slander against the most beloved to his heart.

Coupled with the illness that pained her body, were incessant tears which did not stop due to the slander, and the severity of the heartache. The ache afflicted the inner self to the extent that she says after learning about the slander:

فبكيت تلك الليلة حتى أصبحت لا يرقأ لي دمع ولا أكتحل بنوم حتى أصبحت أبكي

I cried that whole night until morning; my tears were incessant and I never had a wink of sleep. Next morning, I was still weeping.

She narrates a little while later:

فأصبح أبوي عندي وقد بكيت ليلتين و يوماً لا أكتحل بنوم ولا يرقأ لي دمع يظنان أن البكاء فالتكبي قالت فيبينما هما جالسان عندي وأنا أبكي فاستأذنت علي امرأة من الأنصار فأذنت لها فجلست تبكي معي

My parents came to me next morning. And now I had cried for two nights and a day; I had not a wink of sleep and my tears flowed incessantly. They thought that weeping will rapture my liver.

While they were sitting beside me, and I continued crying, a woman from the Anṣār sought permission to enter and I acceded to her request. She sat down and cried with me.

10. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was perplexed, confused, and alarmed after Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spoke to her, after not speaking to her for an entire month. The reason for this concern was that the first words spoken to her show neutrality. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not express her innocence in front of Allah سُبْحَانَهُ وَتَعَالَى, but instead invited her to repent and seek forgiveness, had she committed the crime – May Allah forbid. This sudden perplexity stopped her eyes from tearing and tongue from speaking. This is a manifest evidence of her innocence from the slander, because it shows that she never imagined it.

Suddenness displays the previous ignorance of what man is suddenly confronted with and his unmindfulness of the same. Basically, he never expected what happened to happen.

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was unable to tolerate listening to neutrality from the mouth of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. She thought that he knew about her innocence with unswerving conviction.

She thus stopped crying and realised that her grief was more enormous than her tears. She expresses this in the words:

فلما قضى رسول الله صلى الله عليه وسلم مقالته قلص دمعي حتى ما أحس منه قطرة

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ completed his address, my tears dried up to the extent that I could not even sense a drop.<sup>1</sup>

She then turned to her father and mother to defend her, but they were unable to do so, which increased her agony. She now realised that she has to speak. The earth was constrained upon her and her chest became constrained due to

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1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 2661; *Ṣaḥīḥ Muslim* Ḥadīth: 2770.

grief and worry and her eyes could not shed a tear. She found nought but to resort to Allah, the Master of the Universe, for help and share her agony and grief with Him. She says:

فقلت و أنا جارية حديثة السن لا أقرأ كثيرا من القرآن إني والله لقد علمت لقد سمعتم هذا الحديث حتى استقر في أنفسكم و صدقتم به فلئن قلت لكم إني بريئة والله يعلم أني بريئة لا تصدقوني بذلك و لئن اعترفت لكم بأمر والله يعلم أني منه بريئة لتصدقني والله ما أجد لكم مثلا إلا قول أبي يوسف قال فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ

So I said, and I was young and of tender age; I would not recite much Qur’ān, “Certainly, by Allah, I know that you have listened to this rumour until it has settled in your hearts and you have believed it. If I say to you that I am innocent – And Allah knows that I am innocent – you will not believe me. On the other hand, if I attest before you to something, and Allah knows that I am innocent from it, you will believe me. By Allah, I do not find any example for you except the statement of Yūsuf’s father:

*So patience is most fitting. And Allah is the one sought for help against that which you describe.”<sup>1</sup>*

Only a tongue connected to a pure heart can utter such words. A pure heart is burdened by statements that never crossed the mind, leave alone getting involved in the same.

11.Despite Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا being the Mother of the Believers and enjoying superiority, a lofty position, and high status in the sight of Allah, His Messenger, and the believers, she did not lean to anything of this, but rather humbled herself before Allah سُبْحَانَهُ وَتَعَالَى and displayed her meekness to Him. She did not see any importance of herself – and she was only 14 years old at the time.

Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, at this tender age, expresses clearly her realisation of her insignificance and her humbleness before Allah سُبْحَانَهُ وَتَعَالَى, coupled with her good thoughts and firm conviction in Him. This is manifest from her description:

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1 Sūrah Yūsuf: 18

و أنا حينئذ أعلم أنني بريئة و أن الله مبرئي ببراءتي و لكن والله ما كنت أظن أن الله منزل في شأني و حيا يتلى و لشأني في نفسي كان أحقر من أن يتكلم الله في بأمر يتلى و لكن كنت أرجو أن يرى رسول الله صلى الله عليه و سلم في النوم رؤيا يبرئني الله بها

At that moment, I was convinced of my innocence and that Allah سُبْحَانَهُ وَتَعَالَى will exonerate me. However, by Allah I did not think for a split second that Allah will reveal concerning me Qur'ān which will be recited. I viewed myself unworthy of Allah سُبْحَانَهُ وَتَعَالَى speaking about me in the Qur'ān that will be recited. Yet, I hoped that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will see a dream wherein Allah will exonerate me.<sup>1</sup>

The opening was closer to her than expected. It was greater, nobler, more effective, and more valuable than she ever imagined. Allah سُبْحَانَهُ وَتَعَالَى the Almighty Creator revealed verses to His Messenger to exonerate her which will be recited, memorised in the hearts, and documented in the pages of the Qur'ān. Her everlasting gift surpasses time, place, and space. The chastity and purity of our blessed mother has been verified and endorsed by The Most Just, the All-Knowing and the Almighty Creator of the universe.

12. Her sincere conviction in the oneness of Allah سُبْحَانَهُ وَتَعَالَى. This is owing to her complete truthfulness and pure heart. She did not turn to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, but instead praised Allah سُبْحَانَهُ وَتَعَالَى, sincere praise free from turning to any of the creation, and exempt from seeing oneself. When she was told to stand up to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, she said:

لا والله لا أقوم إليه و لا أحمد إلا الله عز و جل

By Allah, I will not stand up to him. I will only praise Allah – the Mighty and Majestic.<sup>2</sup>

This shows her sincerity to Allah in tawhīd, and also her loving gesture of displeasure at Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Imām Ibn al-Jawzī explains:

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 4141; *Ṣaḥīḥ Muslim* Ḥadīth: 2770.

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 2661; *Ṣaḥīḥ Muslim* Ḥadīth: 2770.

إنما قالت ذلك إدلالاً كما يدل الحبيب على حبيبه

She only said that out of pride, like how a lover boasts over his beloved.<sup>1</sup>

Ibn al-Qayyim al-Jawziyyah comments on this behaviour of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا after revelation was withheld from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for a month. He expounds on the wisdom behind this:

و لتتم العبودية المرادة من الصديقة و أبويها و تتم نعمة الله عليهم و لتشتد الفاقة و الرغبة منها و من أبويها و الافتقار إلى الله و الذل له و حسن الظن به و الرجاء له و لينقطع رجاؤها من المخلوقين و تيبأس من حصول النصره و الفرج على يد أحد من الخلق و لهذا و فت هذا المقام حقه لما قال لها أبواها قومي إليه و قد أنزل الله عليه براءتها فقالت لا والله لا أقوم إليه و لا أحمد إلا الله هو الذي أنزل براءتي

In order that servitude be accomplished which was intended from Şiddīqah and her parents. So that Allah’s favour be completed upon them. And so that her and her parent’s desire and yearning, subjugation to Allah, humbleness before Him, having good thoughts about Him, and hoping in Him increase, and that all hope be lost from the creation. So that she becomes despondent from gaining help or an opening at the hands of any of the creation. Therefore, she done full justice to the situation by stating after her parents told her to stand up to him, “By Allah, I will not stand up to him. I will only praise Allah,” as He revealed my innocence.<sup>2</sup>

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remained silent upon this. This was done in order to please her, and out of consideration for the hurt her heart felt. Anyway, his face was blooming at Allah’s سُبحَانَهُ وَتَعَالَى exoneration of his beloved wife, Şiddīqah رَضِيَ اللهُ عَنْهَا.

## B. An Intellectual Standpoint supporting Umm al-Mu’minīn’s Behaviour

Here we present a viewpoint to remove the slander relying solely on intellectual perceptions with regards to the behaviour of our Mother al-Şiddīqah رَضِيَ اللهُ عَنْهَا, without even considering her virtues and position in the Speech of Allah سُبحَانَهُ وَتَعَالَى and the aḥādīth of His beloved Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. We will present the discussion in brief

1 *Faḥ al-Bārī* vol. 8 pg. 477.

2 *Zād al-Ma’ād* vol. 3 pg. 234.

points – the maxim itself supports her behaviour – to remove misgivings and misconceptions about her. Ultimately, we will prove that undoubtedly this behaviour is not the behaviour of the suspicious but rather the behaviour of the sinless and chaste.

1. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا accompanied Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on the journey in accordance to the practice of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of drawing lots between his wives before travelling. He would leave with whoever’s name was drawn. Therefore, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا had no earlier preparations or intention to travel, it was spontaneous. And this was Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ habit with his wives. Doubtful people prepare well in advance and plan among themselves. Whereas this is not found here.
2. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا did not plan or intend to lag behind the army. She had an urge to relieve herself, so she went and then returned. Had there been anything sceptical planned, she would not have returned to her place. She would have remained far away. Returning to her place has the possibility of someone noticing her, especially Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who was fond of her and would accompany her on the road. Hence, there is nothing suspicious here. She returns to a place where she is easily noticeable by people. This is something that will spoil the plan of the doubtful.

Therefore, her return to that place is a practical proof of her pure intention and innocence from the insults of the slanderers. She relates:

فأمت منزلتي الذي كنت به و ظننت أنهم سيفقدوني فيرجعون إلي

I advanced to the station I was present at and thought that they will realise I am missing, so they will return to fetch me.<sup>1</sup>

3. She reaches the army in broad daylight, in front of everyone. She does not conceal herself at all by the cover of night. She reaches the army with Sayyidunā Ṣafwān ibn al-Mu‘aṭṭal leading her camel while the sun is high up in the sky. Suspicious people prefer the cover of night and darkness for

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1 Ṣaḥīḥ al-Bukhārī Ḥadīth: 2661; Ṣaḥīḥ Muslim Ḥadīth: 2770.

their sinister plans. They stay far away from the eyes of people so that no one notices them when they return.

This is something logically correct. When this is the case, then her returning in broad daylight totally debunks every evil soul's slander. Had she returned during the night, it would have been suspicious. To the contrary, those with misgivings would have realised her innocence by her appearance in broad sunlight. Therefore, returning at this hour is clear evidence of her innocence and unadulterated intention.

4. Sayyidunā Ṣafwān's رَضِيَ اللهُ عَنْهُ lagging behind in this expedition is nothing unusual. It was his task, as the rearguard of the army, to bring along those who lagged behind or pick up anything the army might have unknowingly dropped en route while returning.

Ḥāfiẓ Ibn Ḥajar رَضِيَ اللهُ عَنْهُ says:

و وقع في حديث ابن عمر بيان سبب تأخر صفوان و لفظه سأل النبي صلى الله عليه و سلم أن يجعله على الساقة فكان إذا رحل الناس قام يصلي ثم اتبعهم فمن سقط له شيء أتاه به و في حديث أبي هريرة و كان صفوان يتخلف عن الناس فيصيب القدح و الجراب و الإداوة

The reason for Ṣafwān's lagging behind appears in Ibn 'Umar's ḥadīth. His words are, "He requested Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to appoint him as the rearguard. When the army would depart, he would stand up to pray and after a while would follow them. If anyone dropped anything, he would carry it to him."

Abū Hurayrah's ḥadīth contains the following explanation, "Ṣafwān would stay behind the army and gather cups<sup>1</sup>, bags<sup>2</sup>, and utensils<sup>3</sup>."<sup>4</sup>

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1 *Al-qadh*: a cup. (*Mukhtār al-Ṣiḥāḥ* of al-Rāzī pg. 523)

2 *Al-jarāb*: a bag made from sheep skin in which dry things would be kept. (*Lisān al-'Arab* vol. 1 pg. 259)

3 *Al-idāwah*: a small bag made from leather to carry water. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 1 pg. 33)

4 *Fatḥ al-Bārī* vol. 8 pg. 461, 462.



This verifies that it was his general habit which everyone was aware of. It was possible for any Ṣaḥābī to join up with Sayyidunā Ṣafwān رَضِيَ اللهُ عَنْهُ and accompany him if he lagged behind. Therefore, this was nothing secret, nor anything clandestine. While on the other hand, suspicious folk do not behave normally, but rather act in ways contrary to what people are familiar with about them. They act surreptitious and conceal themselves to carry out their sinister plans. And this is not found in Sayyidunā Ṣafwān رَضِيَ اللهُ عَنْهُ so it totally refutes the slander.

5. Suspicious people are apprehensive and restless and have the habit of listening anxiously and eavesdropping and finding out what people are discussing. Does anyone know? Was anyone there? What is being discussed?

This was not the case with our Mother Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. To the contrary, she returned home innocently with a clean heart, and then fell ill. We know that she did not ask about anything, nor found out the news, nor displayed any apprehension or anxiety. In fact, the only thing that filled her thoughts with grief and pain was the absence of the affection of the merciful Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ towards her in her sickness. This was the only thing that bothered her. She narrates:

لا أشعر بشيء من ذلك و هو يريني في وجعي أني لا أعرف من رسول الله صلى الله عليه و سلم اللطف الذي كنت أرى منه حين أشتكى إنما يدخل علي رسول الله صلى الله عليه و سلم فيسلم ثم يقول كيف تيكم ثم ينصرف فذاك الذي يريني و لا أشعر بالشر حتى خرجت بعدما نقهت

I was totally oblivious of everything. Although, one thing did bother me in my sickness. I did not observe the affection Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would normally display when I was sick. He would just come to me, make salām and ask, “How are you?” Then he would leave. This would worry me. However, I never suspected anything evil. Not until I left the house one day after recovering.<sup>1</sup>

She never sensed anything evil, nor did the thought cross her mind because she did not commit the act, nor go anywhere close to it. No one senses evil,

1 Ṣaḥīḥ al-Bukhārī Ḥadīth: 4141; Ṣaḥīḥ Muslim Ḥadīth: 2770.

and realises it faster than the actual perpetrator. But to the contrary, she was totally oblivious of everything. We do not find any word in her ḥadīth which suggests hidden fear.

6. Her behaviour towards Rasūlullāh ﷺ after the revelation of her innocence, i.e. her denial of standing up for Rasūlullāh ﷺ, and the fury of an angry beloved, is clear proof for those of insight that this is the behaviour of one who did not commit the crime.

One who perpetrates a crime always seizes the first opportunity that dawns for him to abscond, excused and overjoyed due to the slander being turned away from him outwardly. On the other hand, a noble innocent person after being oppressed – especially when emotionally hurt by an attack on his honour – is thereafter exonerated, he is not overjoyed immediately. The emotional hurt still burdens him. The sudden exoneration does not lessen his burden and does not make him forget the bitterness of the pain. Rather, the pain lasts for a long time and then settles.

Our noble mother's displeasure and her denial to stand up out of dignity, love, and reproach will not be expressed by a soul broken by the humiliation of sin. It will only be expressed by an innocent noble soul which has been hurt by an attack on its honour. She could not control her displeasure, even in front of Rasūlullāh ﷺ. And Rasūlullāh ﷺ understood this and welcomed it for he knew that her displeasure is from a sensitive mine associated to the chaste Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا.

### الناس معادن

People are mines.<sup>1</sup>

As declared by Rasūlullāh ﷺ.

These points that we have listed are rational and logical deductions of Sayyidah 'Ā'ishah's رَضِيَ اللَّهُ عَنْهَا behaviour. They emphatically establish her purity, chastity, and innocence. Her behaviour itself was sufficient to exonerate her from the calumnies

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1 Ṣaḥīḥ al-Bukhārī Ḥadīth: 3383; Ṣaḥīḥ Muslim Ḥadīth: 2378.

of the slanderers. Then what about when blessed verses were revealed to exonerate her, defend her, and prove her chastity?

Had the slanderers and those who criticised our Mother only utilised their intellect and reflected, sane intelligence and īmān would have prevented them from claiming something ludicrous and nonsensical. To the contrary, they contradicted pristine revelation and strong faith.

Ustādh al-‘Aqqād<sup>1</sup> states:

It is in the capacity of the reader to realise the worth of this defamation just by one glance. In reality, it is a baseless worthless slander according to any sane person who also senses behind it the filth of conspiracy and the occurrences sprouting therefrom. It is polluted and infected filth which reeks with the stench of religious and political rancour and the evils of wickedness, lies, and hypocrisy. It is befitting that reservations sprout from every ḥadīth planted between its wicked folds, although they proffer multiple times more evidences and misconceptions they proffered for this useless slander. Whereas there is no evidence or misconception here besides that Sayyidah ‘Ā’ishah رضي الله عنها lagged behind en route for a short while after the army proceeded unexpectedly. All the stops and advancements of this entire journey happened all of a sudden.

This lagging behind is not sufficient to suspect an ordinary woman who has gone out for jihād in the presence of the Messenger of Islam. Had every woman who lags behind en route been the target of accusation in her religion and chastity, then levelling accusations against people would be the quickest thing to cross one’s mind.

In fact, had every woman in the caravan besides Sayyidah ‘Ā’ishah رضي الله عنها fell behind, it would be possible for suspicion to arise regarding her delay. On the other hand, Sayyidah ‘Ā’ishah رضي الله عنها was the only one in the caravan who could be anxious of the fact that those appointed to carry her carriage could have called her name to ascertain her presence. No other woman dreaded

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1 ‘Abbās ibn Maḥmūd ibn Ibrāhīm al-‘Aqqād. Born in 1306 A.H. He was an Egyptian Poet, Master of literature, Thinker, and Author. He has written extensively on various sciences of high literacy. Some of his renowned works are: *‘Abqariyyat Muḥammad* and *al-Mar’ah fī al-Qur’ān*. He passed away in 1383 A.H. (*al-A’lām* vol. 3 pg. 266)

observation from the Muslim army as she did. Furthermore, she is the wife of Nabī ﷺ, and the daughter of al-Ṣiddīq ﷺ who carried the flag of the Muhājirīn in this expedition.

It devolves on the one who accepts such a nonsensical slander to apply his mind into accepting a number of various aspects which are baseless and unsupported. And evidences to the contrary are plenty.

It devolves upon him:

- To believe that Sayyidunā Ṣafwān ibn al-Mu'aṭṭal ﷺ was a man who did not believe in Rasūlullāh ﷺ or the injunctions of Islam.
- To believe that Sayyidah 'Ā'ishah ﷺ, despite being the wife of Nabī ﷺ, did not believe in him and did not practice her religion.

Whereas there is no proof for either.

To the contrary, there are copious evidences which support the īmān of Ṣafwān and the īmān of Sayyidah 'Ā'ishah ﷺ which are replete in every reference of history.

Ṣafwān ﷺ was a possessive Muslim who participated in many expeditions and battles and also passed away a martyr. He was never spoken ill about.

Sayyidah 'Ā'ishah ﷺ believed in every word Rasūlullāh ﷺ spoke and retained it with marvellous memory from which blessings can be sought. She was not negligent of the same.

One who accepts such a baseless accusation should ask himself after considering all of the above:

How did this imagined illicit relationship with Ṣafwān begin? On that very night? How could a man be so daring to flirt with the Mother of the Believers whereas they feared calling her name while she was in her carriage?

How could this ever cross his mind whereas he does not doubt her faith in her husband? And he had no prior knowledge of what was hidden in her heart?

If hypothetically we agree that he was daring enough to do this in ecstasy, then how can the brain ever accept that Rasūlullāh's ﷺ wife and al-Ṣiddīq's daughter will be ensnared by the first flirter she meets?

A woman who is so immoral, her secrets cannot be hidden. Her secrets would be long exposed, and would not be only disclosed by the ḥadīth of ifk. The ḥadīth would be restricted to Ṣafwān then.

If this imagined illicit relationship arose before this, then how was it concealed from her co-wives, those who were jealous of her, and the hypocrites who speak evil?

Moreover, what made them so daring to take a chance en route? And then to emphasise the disaster by returning to the army in broad daylight?

All this is drivel which a sound mind will never accept.<sup>1</sup>

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<sup>1</sup> *Al-Ṣiddīqah bint al-Ṣiddīq* of al-ʿAqqād pg. 78, 81.



## Chapter 6

### Verdict against one who insults Umm al-Mu'minīn Sayyidah 'Ā'ishah

- Section 1:

Verdict against one who slanders Umm al-Mu'minīn 'Ā'ishah with that which Allah exonerated her

- Section 2:

Judgement against one who insults Umm al-Mu'minīn 'Ā'ishah with something other than her innocence revealed in the Qur'ān

*One who slanders 'Ā'ishah of that from which Allah exonerated her has committed disbelief, without any dispute. Many have reported consensus on this point.*

Al-Qāḍī Abū Ya'īlā







## Section 1: Verdict against one who slanders Umm al-Mu'minīn 'Ā'ishah with that which Allah exonerated her

### The Affirmations of the 'Ulamā' who report Consensus on the Disbelief of one who slanders 'Ā'ishah with that which Allah exonerated her

The 'Ulamā' of the Ahl al-Sunnah wa al-Jamā'ah are unanimous—all without exception—that whoever slanders Umm al-Mu'minīn Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا of that from which Allah has exonerated her is a kāfir (disbeliever). Hereunder are the declarations of a few who relate consensus upon this:

#### 1. Al-Qāḍī Abū Ya'lā<sup>1</sup> (d. 458 A.H)

Al-Qāḍī Abū Ya'lā رَضِيَ اللَّهُ عَنْهُ pronounces:

من قذف عائشة بما برأها الله منه كفر بلا خلاف وقد حكى الإجماع على هذا غير واحد  
وصرح غير واحد من الأئمة بهذا الحكم

One who slanders 'Ā'ishah of that from which Allah exonerated her has committed disbelief, without any dispute. Many have reported consensus on this point. Many scholars have clearly passed this verdict.<sup>2</sup>

#### 2. Ibn al-Qayyim (d. 751 A.H)

Ibn al-Qayyim رَضِيَ اللَّهُ عَنْهُ states:

واتفقت الأمة على كفر قاذفها

The Ummah is unanimous on the disbelief of one who slanders her.<sup>3</sup>

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1 He is Muḥammad ibn al-Ḥusayn ibn Muḥammad, Abū Ya'lā al-Farrā'. The Shaykh of the Ḥanābilah of his era. Born in 380 A.H., he rose to become the 'Ālim of his time in primary and secondary disciplines and a variety of sciences, coupled with ascetism and piety. He has authored many beneficial books including *Aḥkām al-Qur'ān* and *al-Aḥkām al-Sultāniyyah*. He passed away in 458 A.H. *Ṭabaqāt al-Ḥanābilah*, vol. 2 pg. 193; *Siyar A'lām al-Nubalā'*, vol. 18 pg. 89.

2 *Al-Ṣārim al-Maslūl*, pg. 566.

3 *Zād al-Ma'ād*, vol. 1 pg. 103.

### 3. Ibn Kathīr (d. 774 A.H)

Ibn Kathīr رَحِمَهُ اللهُ decides:

ومثل هذا يكفر إن كان قد قذف عائشة بالإجماع

People like these are labelled kāfir for slandering ‘Ā’ishah by consensus.<sup>1</sup>

While commenting on Allah’s words:

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ  
وَلَهُمْ عَذَابٌ عَظِيمٌ

Indeed, those who [falsely] accuse chaste, unaware, and believing women are cursed in this world and the Hereafter; and they will have a great punishment.<sup>2</sup>

He explains:

قد أجمع العلماء رحمهم الله قاطبة على أن من سبها بعد هذا ورمأها بما رماها به بعد هذا الذي ذكر في هذه الآية فإنه كافر لأنه معاند للقرآن وفي بقية أمهات المؤمنين قولان أصحهما أنهن كهي والله أعلم

The ‘Ulamā’—may Allah have mercy upon them—are unanimous, all without exception, that one who insults her after this and slanders her of that which has been mentioned in this verse is a kāfir. Concerning the rest of the Ummahāt al-Mu’minīn, there are two views; the most accurate of them is that they are like her. And Allah knows best.<sup>3</sup>

### 4. Al-Ḥajjāwī<sup>4</sup> (d. 968 A.H)

Al-Ḥajjāwī رَحِمَهُ اللهُ writes:

1 Al-Bidāyah wa al-Nihāyah, vol. 14 pg. 376.

2 Sūrah al-Nūr: 23.

3 Ibn Kathīr: Tafsīr al-Qur’ān al-‘Azīm, vol. 6 pg. 32.

4 He is Mūsā ibn Aḥmad ibn Mūsā, Abū al-Najā al-Ḥajjāwī al-Ṣāliḥī. The Imām, the ‘Allāmah, the Muftī of the Ḥanābilah, the Shaykh of Islam in Damascus. He was a leader, excellent, an Uṣūlī, a Jurist, a Muḥaddith, and devout. He taught at Madrasat Abī ‘Umar and al-Jāmi‘ al-Umawī. Zād al-Mustanqa‘ is authored by him. He passed away in 968 A.H. Shadharāt Dhahab, vol. 8 pg. 324; al-A‘lām, vol. 7 pg. 320.

من قذف عائشة فكافر بالإجماع لمخالفته نص الآيات المبرئة لها

Whoever slanders 'Ā'ishah is a kāfir by consensus, due to his opposition of the emphatic texts of the verses exonerating her.<sup>1</sup>

## 5. Al-Mullā al-Qārī (d. 1014 A.H)

Al-Mullā al-Qārī رَحِمَهُ اللهُ voices the same opinion:

وأما من قذف عائشة فكافر بالإجماع لمخالفته نص الآيات المبرئة لها من غير النزاع

One who slanders 'Ā'ishah is a kāfir by consensus without any disagreement, due to his opposition of the emphatic texts of the verses exonerating her.<sup>2</sup>

## 6. Al-Buhūtī<sup>3</sup> (d. 1051 A.H)

Al-Buhūtī رَحِمَهُ اللهُ emphasises:

ومن قذف عائشة رضي الله عنها بما برأها الله منه كفر بلا خلاف فإنه مكذب لنص الكتاب

Whoever slanders 'Ā'ishah رَحِمَهُ اللهُ of that from which Allah exonerated her has disbelieved without any dispute, as he has rejected the emphatic words of the Book.<sup>4</sup>

## 7. Al-Ruḥaybānī<sup>5</sup> (d. 1243 A.H)

Al-Ruḥaybānī رَحِمَهُ اللهُ states:

1 *Al-Iqnā'*, vol. 4 pg. 299.

2 *Shamm al-'Awāriḍ fī Dhamm al-Rawāfiḍ*, pg. 27.

3 He is Manṣūr ibn Yūnus ibn Ṣalāḥ al-Dīn al-Buhūtī al-Ḥambalī. The Shaykh of the Ḥanābilah in Egypt during his era. He was an 'Ālim, a powerful observer, devout, and an ocean of knowledge. People flocked to him to learn the madhhab. He wrote *al-Rawḍ al-Murabba' bi Sharḥ al-Mustanqa'* and *Kashshāf al-Qinā'*. He passed away in 1051 A.H. Muḥammad Amīn al-Muḥibbī: *Khulāṣat al-Athar*, vol. 4 pg. 426; *al-A'lām*, vol. 7 pg. 307.

4 *Kashshāf al-Qinā'*, vol. 6 pg. 172.

5 He is Muṣṭafā ibn Sa'd ibn 'Abdihī, al-Ruḥaybānī al-Dimashqī al-Ḥambalī. A Jurist. He was born in 1160 A.H. He assumed the post of administrator of al-Jāmi' al-Umawī and passing verdicts on the Ḥambalī madhhab. One of his books is *Maṭālib Ulī al-Nuhā fī Sharḥ Ghāyat al-Muntahā*. He passed away in 1243 A.H. *Al-A'lām*, vol. 7 pg. 234; *Mu'jam al-Mu'allifin*, vol. 12 pg. 254.

أو قذف عائشة رضي الله عنها بما برأها الله منه كفر بلا خلاف مكذب لنص الكتاب

... or he slanders ‘Ā’ishah رَضِيَ اللهُ عَنْهَا of that from which Allah declared her innocence has committed kufr, without any disagreement, [because he is] a rejector of the clear text of the Book.<sup>1</sup>

## 8. Ibn ‘Ābidīn<sup>2</sup> (d. 1252 A.H)

Ibn ‘Ābidīn رَضِيَ اللهُ عَنْهُ affirms:

وأما قذف عائشة فكفر بالإجماع

With regards to slandering ‘Ā’ishah, it is kufr by consensus.<sup>3</sup>

## 9. Ibn Ḍuwayyān<sup>4</sup> (d. 1353 A.H)

Ibn Ḍuwayyān رَضِيَ اللهُ عَنْهُ confirms:

ومن قذف عائشة بما برأها الله منه كفر بلا خلاف

And whoever slanders ‘Ā’ishah of that from which Allah declared her innocence has committed kufr without any disagreement.<sup>5</sup>

## The Verdicts of the ‘Ulamā’ on the Disbelief of one who accuses ‘Ā’ishah of that which Allah exonerated her

Imām Mālik ibn Anas (d. 179 A.H)

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1 *Maṭālib Ulī al-Nuhā*, vol. 6 pg. 285 – 286.

2 He is Muḥammad Amīn ibn ‘Umar ibn ‘Abd al-‘Azīz al-Dimashqī al-Ḥanafī, famous as Ibn ‘Ābidīn. The Jurist of the Shāmī homes and the Imām of the Ḥanafiyah in his era. He was born in 1198 A.H. He authored *Radd al-Muḥtār ‘alā al-Durr al-Mukhtār* and *Nasamāt al-Ashār ‘alā Sharḥ al-Manār*. He passed away in 1252 A.H. *Al-A’lām*, vol. 6 pg. 42; *Hadyat al-‘Ārifīn*, vol. 6 pg. 367.

3 *Ḥāshiyat Ibn ‘Ābidīn*, vol. 7 pg. 162.

4 He is Ibrāhīm ibn Muḥammad ibn Sālim. The Shaykh, Jurist, Historian, and Genealogist. He was born in 1275 A.H. and passed away in 1353 A.H. He was on a lofty rank of humility, ascetism, and piety. He served as judge in al-Rass and taught knowledge in the Masjid there. He wrote *Manār al-Sabīl Sharḥ al-Dalīl*. *Al-A’lām*, vol. 1 pg. 72; ‘Abd al-Raḥmān ibn ‘Abd al-Laṭīf: *Mashāhīr ‘Ulamā’ Najd*, pg. 222.

5 *Manār al-Sabīl*, vol. 2 pg. 409.

## 1. Imām Mālik ibn Anas رَحْمَةُ اللَّهِ passed judgement:

من سب أبا بكر وعمر جلد ومن سب عائشة قتل قيل له لم يقتل في عائشة قال مالك فمن رماها فقد خالف القرآن ومن خالف القرآن قتل يعني قتل ردة

“Whoever reviles Abū Bakr and ‘Umar will be lashed. Whoever slanders ‘Ā’ishah will be executed.”

He was asked, “Why, in the case of ‘Ā’ishah, will the perpetrator be executed?”

He explained, “Whoever slanders her has opposed the Qur’ān and whoever opposes the Qur’ān should be executed,”<sup>1</sup> i.e. due to apostasy.

Ibn Sha‘bān adds in his report from Mālik:

لأن الله تعالى يقول يَعْظُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ فمن عاد لمثله فقد كفر

This is because Allah ﷻ announces: *Allah warns you against returning to the likes of this [conduct], ever, if you should be believers.*<sup>2</sup> Therefore, whoever returns to the same has committed kufr.<sup>3</sup>

## 2. Imām Aḥmad ibn Ḥambal (d. 241 A.H)

Imām Aḥmad ibn Ḥambal رَحْمَةُ اللَّهِ submits:

من شتم أبا بكر وعمر وعائشة ما أراه على الإسلام

One who reviles Abū Bakr, ‘Umar, and ‘Ā’ishah, I do not believe he is a Muslim.<sup>4</sup>

## 3. Al-Khalīfah al-‘Abbāsī al-Qādir bi Allāh (d. 422 A.H)

Al-Khalīfah al-‘Abbāsī al-Qādir bi Allāh pronounced:

1 Al-Jawharī: *Musnad al-Muwatta’a*, pg. 112; Qādir ‘Iyāq: *al-Shafā bi Ta’rif Ḥuqūq al-Muṣṭafā*, vol. 2 pg. 309; *al-ṣārim al-Maslūl*, pg. 566.

2 Sūrah al-Nūr: 17.

3 *al-Shafā bi Ta’rif Ḥuqūq al-Muṣṭafā*, vol. 2 pg. 309.

4 *Al-Sunnah*, vol. 3 pg. 493.

من سب عائشة فلا حظ له في الإسلام

Whoever slanders ‘Ā’ishah has no portion in Islam.<sup>1</sup>

#### 4. Ibn Abī Mūsā<sup>2</sup> (d. 428 A.H)

Ibn Abī Mūsā رَحِمَهُ اللهُ says:

ومن رمى عائشة رضي الله عنها بما برأها الله منه فقد مرق من الدين ولم ينعقد له نكاح  
على مسلمة

Whoever slanders ‘Ā’ishah رَضِيَ اللهُ عَنْهَا of that from which Allah declared her innocence has renounced the true faith, and his marriage with a Muslim female will not be contracted.<sup>3</sup>

#### 5. Ibn Ḥazm (d. 456 A.H)

Ibn Ḥazm رَحِمَهُ اللهُ confirms:

قول مالك هاهنا يعني في كفر من سب عائشة صحيح وهي ردة تامة وتكذيب لله تعالى  
في قطعه ببراءتها

Mālik’s standpoint here—i.e. the kufr of one who insults ‘Ā’ishah—is correct. It is a complete apostasy and rejection of Allah’s سُبْحَانَ اللهِ وَتَعَالَى emphatic declaration of her innocence.<sup>4</sup>

#### 6. Ibn al-‘Arabī (d. 543 A.H)

Ibn al-‘Arabī رَحِمَهُ اللهُ expounds:

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1 *Al-I’tiqād al-Qādirī*, pg. 248.

2 He is Muḥammad ibn Aḥmad ibn Mūsā, Abū ‘Alī al-Hāshimī. From the Ḥambalī ‘Ulamā’. He had a lofty position by the Imāms al-Qādir bi Allāh al-‘Abbāsī and al-Qā’im bi Amr Allāh al-‘Abbāsī. He ran a study circle in Jāmi’ al-Manṣūr. *Al-Irshād* and *Sharḥ Kitāb al-Kharqī* were written by him. He was born in 345 A.H. and passed away in 428 A.H.

3 *Al-Ṣārim al-Maslūl*, pg. 568.

4 *Al-Muḥallā*, vol. 12 pg. 440.

إن أهل الإفك رموا عائشة المطهرة بالفاحشة فبرأها الله فكل من سبها بما برأها الله منه فهو مكذب لله ومن كذب الله فهو كافر فهذا طريق قول مالك وهي سبيل لائحة لأهل البصائر ولو أن رجلا سب عائشة بغير ما برأها الله منه لكان جزاؤه التأديب

The slanderers accused ‘Ā’ishah, the purified, of the immoral act and consequently Allah declared her innocence. As a result, everyone who slanders her of that from which Allah exonerated her has belied Allah and whoever belies Allah is a kāfir. This is the reasoning behind Mālik’s viewpoint. And this is the method of supporting a decree for people of intelligence.

If someone insults ‘Ā’ishah with something other than what Allah exonerated her from, his sentence will be disciplining.<sup>1</sup>

## 7. Al-Khawārizmī<sup>2</sup> (d. 568 A.H)

Al-Khawārizmī رَحِمَهُ اللهُ declares:

لو قذف عائشة بالزنا صار كافرا بخلاف غيرها من الزوجات لأن القرآن نزل ببراءتها

If he slanders ‘Ā’ishah of adultery, he becomes a kāfir—this is not the case when slandering the other wives—since the Qur’ān revealed her innocence.<sup>3</sup>

## 8. Ibn Qudāmah (d. 620 A.H)

Ibn Qudāmah رَحِمَهُ اللهُ states:

فمن قذفها بما برأها الله منه فقد كفر بالله العظيم

Therefore, whoever slanders her with that from which Allah has exonerated her has indeed disbelieved in Allah, the Great.<sup>4</sup>

1 Ibn al-‘Arabī: *Aḥkām al-Qur’ān*, vol. 3 pg. 366.

2 He is Maḥmūd ibn Muḥammad ibn al-‘Abbās ibn Arsalān, Abū Muḥammad, Muḥzir al-Dīn al-‘Abbāsī (attributed to his grandfather) al-Khawārizmī. The Shāfi‘ī Jurist, Historian, Muḥaddith, and Imām in *Ṭaṣawwuf* (Ṣūfism). He was born and passed away in Khawārizm. He listened to ḥadīth there and in many other cities. *Al-Kāfi fī al-Naẓm al-Shāfi‘ī* and *Tārīkh Khawārizm* are his books. He passed away in 568 A.H. *Ṭabaqāt al-Shāfi‘iyyah al-Kubrā*, vol. 7 pg. 289; *al-A‘lām*, vol. 7 pg. 181.

3 *Al-Ijābah li Īrād mā istadrakathu ‘Ā’ishah ‘alā al-Ṣaḥābah*, pg. 52.

4 *Lam‘at al-I‘tiqād*: pg. 40.

## 9. Al-Qurṭubī (d. 671 A.H)

Al-Qurṭubī رَحِمَهُ اللهُ explains:

قوله تعالى يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا يعني في عائشة لأن مثله لا يكون إلا نظير القول في المقول بعينه أو فيمن كان في مرتبته من أزواج النبي صلى الله عليه وسلم لما في ذلك من إذاية رسول الله صلى الله عليه وسلم في عرضه وأهله وذلك كفر من فاعله

His سُبْحَانَكَ وَتَعَالَى words: Allah warns you against returning to the likes of this [conduct], ever;<sup>1</sup> i.e. concerning ‘Ā’ishah because the likes of this can only refer to the exact one spoken about or one who is in her rank from the wives of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, since this includes harming the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in his honour and family. And this is kufr on the side of the perpetrator.<sup>2</sup>

## 10. Al-Nawawī (d. 676 A.H)

Al-Nawawī رَحِمَهُ اللهُ warns:

براءة عائشة رضي الله عنها من الإفك وهي براءة قطعية بنص القرآن العزيز فلو تشكك فيها إنسان والعياذ بالله صار كافرا مرتدا بإجماع المسلمين

‘Ā’ishah’s رَضِيَ اللهُ عَنْهَا innocence from the slander is a categorical exoneration with clear text of the Honourable Qur’ān. If any human has misgivings about it—may Allah forbid—he becomes a kāfir and *murtad* (apostate) by the consensus of the Muslims.<sup>3</sup>

## 11. Ibn Taymiyyah (d. 728 A.H)

Ibn Taymiyyah رَحِمَهُ اللهُ confirms:

من رمى عائشة رضي الله عنها بما برأها الله منه فقد مرق من الدين

Whoever slanders ‘Ā’ishah رَضِيَ اللهُ عَنْهَا of that from which Allah exonerated her has renounced the Dīn.<sup>4</sup>

1 Sūrah al-Nūr: 17.

2 *Tafsīr al-Qurṭubī*, vol. 12 pg. 205.

3 *Sharḥ Muslim*, vol. 17 pg. 117.

4 *Al-Ṣārim al-Maslūl*, pg. 568.



## 12. Badr al-Dīn al-Zarkashī (d. 794 A.H)

Badr al-Dīn al-Zarkashī states:

من قذفها فقد كفر لتصريح القرآن الكريم ببراءتها

Whoever slanders her has committed kufr due to the Glorious Qur’ān’s categorical exoneration of her.<sup>1</sup>

## 13. Zakariyyā al-Anṣārī<sup>2</sup> (d. 926 A.H)

Zakariyyā al-Anṣārī رَحْمَةُ اللَّهِ writes:

وقيل لا تقبل شهادة المبتدع إذا كان يقدر في إمامة أبي بكر أو يسب الصحابة أو يقذف عائشة قال الرافعي وهو حسن زاد في الروضة قاذف عائشة كافر فلا تقبل شهادته

It is said that the testimony of an innovator will not be accepted, one who criticises the khilāfah of Abū Bakr or reviles the Ṣaḥābah or slanders ‘Ā’ishah.

Al-Rāfi‘ī remarks: “This is good.” He adds in al-Rawḍah, “The slanderer of ‘Ā’ishah is a kāfir, hence his testimony will not be accepted.”<sup>3</sup>

## 14. Ibn Ḥajar al-Haytamī<sup>4</sup> (d. 973 A.H)

After citing the Ḥadīth on the Slander, Ibn Ḥajar al-Haytamī رَحْمَةُ اللَّهِ expounds:

علم من حديث الإفك المشار إليه أن من نسب عائشة إلى الزنا كان كافرا وقد صرح بذلك أئمتنا وغيرهم لأن في ذلك تكذيب النصوص القرآنية ومكذبها كافر بإجماع

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1 Al-Ijābah li Īrād mā istadrakathu ‘Ā’ishah ‘alā al-Ṣaḥābah, pg. 52.

2 He is Zakariyyā ibn Muḥammad ibn Aḥmad, Abū Yaḥyā al-Anṣārī al-Shāfi‘ī. The Shaykh of Islam. He was born in 826 A.H and was one of the ḥuffāẓ of ḥadīth and excelled in the various disciplines of the Sharī‘ah. A man of humbleness, respect, and chastity. He assumed post of Chief Justice. *Asnā al-Maṭālib* is written by him. He passed away in 926 A.H. *Shadharāt Dhahab*, vol. 8 pg. 133; *al-A’lām*, vol. 3 pg. 46.

3 Zakariyyā ibn Muḥammad al-Anṣārī: *al-Ghurar al-Bahiyyah*, vol. 5 pg. 243, 244.

4 He is Aḥmad ibn Muḥammad ibn Muḥammad, Abū al-‘Abbās al-Haytamī al-Shāfi‘ī. The ‘Allāmah, the Muḥaqqiq. He was born in 909 A.H. and passed away in 973 A.H. He excelled in many sciences, inter alia, tafsīr, ḥadīth, ‘aqīdah, and fiqh, on all levels. He authored plenty books, including *Sharḥ al-Mishkāt* and *al-Zawājir*. *Shadharāt Dhahab*, vol. 8 pg. 368; *al-A’lām*, vol. 1 pg. 234.

المسلمين وبه يعلم القطع بكفر كثيرين من غلاة الروافض لأنهم ينسبونها إلى ذلك  
قاتلهم الله أنى يؤفكون

It is learnt from the Ḥadīth on the Slander, which was indicated to, that whoever attributes adultery to ‘Ā’ishah is a kāfir. Our scholars and others have emphatically declared this for this amounts to rejection of the clear Qur’ānic texts and one who rejects them is a kāfir by the consensus of the Muslims. From here, the emphatic kufr of many of the fanatical Rawāfiḍ is realised because they accuse her of adultery—may Allah destroy them, how are they deluded?<sup>1</sup>

He also says:

وأما من نكفـره ببدعته كمن يسب عائشة بالزنا وأباها رضي الله عنهما

As regards the one who we excommunicate due to his innovation, like one who slanders ‘Ā’ishah of adultery and her father ﷺ ...<sup>2</sup>

### 15. Al-Khaṭīb al-Shirbīnī<sup>3</sup> (d. 977 A.H)

Al-Khaṭīb al-Shirbīnī رَحِمَهُ اللهُ states:

من قذف عائشة رضي الله تعالى عنها فإنه كافر أي لأنه كذب على الله تعالى

Whoever slander ‘Ā’ishah رَحِمَهُ اللهُ is a kāfir i.e. because he lies against Allah.<sup>4</sup>

### 16. Al-Mullābārī al-Hindī<sup>5</sup> (d. 987 A.H)

Al-Mullābārī al-Hindī affirms:

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1 Ibn Ḥajar al-Haytamī: *al-Ṣawā’iq al-Muḥriqah*, vol. 1 pg. 194.

2 *Tuḥfat al-Muḥtāj*, vol. 10 pg. 236.

3 He is Muḥammad ibn Aḥmad al-Shirbīnī al-Qāhirī al-Shāfi’ī al-Khaṭīb. The Jurist, Mutakallim, Syntax Master, Mufassir. He taught and passed verdicts during the lifetime of his teachers. The people of Egypt unanimously agree to his righteousness and have qualified him with knowledge, practice, asceticism, and restraint. He authored *al-Iqnā’ fī Ḥall Alfāz Abī Shujā’* and *al-Sirāj al-Munīr*. He passed away in 977 A.H. *Al-A’lām*, vol. 6 pg. 6; *Hadyat al-‘Ārifīn*, vol. 6 pg. 250.

4 *Mughnī al-Muḥtāj*, vol. 6 pg. 359.

5 He is Zayn al-Dīn ibn ‘Abd al-‘Azīz ibn Zayn al-Dīn, al-Mullābārī al-Shāfi’ī. He wrote *Qurrat al-‘Ayn bi Muḥimmāt al-Dīn* and *Irshād al-‘Ibād ilā Sabīl al-Rashād*. He passed away in 987 A.H. *Al-A’lām*, vol. 3 pg. 64; *Mu’jam al-Mu’allifīn*, vol. 4 pg. 193.

وكذا يكفر من أنكر إعجاز القرآن أو حرفا منه أو صحبة أبي بكر أو قذف عائشة رضي  
الله عنها

Similarly, he will be branded a *kāfir* who denies the miraculous nature of the Qur’ān, or any letter of it, or the companionship of Abū Bakr, or slanders ‘Ā’ishah رضي الله عنها.<sup>1</sup>

### 17. Al-Bakrī al-Dimyāṭī<sup>2</sup> (d. 1210 A.H)

Al-Bakrī al-Dimyāṭī explains:

قوله أو قذف عائشة رضي الله عنها أي وكذلك يكفر من قذف عائشة لأن القرآن نزل  
ببرائها ففي قذفها حماها الله تكذيب القرآن

His statement, “Or he slanders ‘Ā’ishah رضي الله عنها.” He means that the one who slanders ‘Ā’ishah will be excommunicated because the Qur’ān revealed her innocence. Slandering her—may Allah protect her—necessitates rejection of the Qur’ān.<sup>3</sup>

### 18. Al-Bujayramī<sup>4</sup> (d. 1221 A.H)

Al-Bujayramī states:

وإلا كان كبيرة أو كفرا كقذف عائشة

Otherwise, it is a major sin or kufr, like slandering ‘Ā’ishah.<sup>5</sup>

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1 *Faḥ al-Mu’īn*, Ḥadīth: 572.

2 He is ‘Uthmān ibn Muḥammad Shaṭā, Abū Bakr al-Bakrī al-Dimyāṭī al-Shāfi’ī. The Ṣūfi. He has authored *I’ānat al-Ṭālibīn ‘alā Ḥall Alfāz Faḥ al-Mu’īn* and *Kifāyat al-Atqiyā’*. He passed away in 1210 A.H. or thereafter. *Al-A’lām*, vol. 4 pg. 214; *Mu’jam al-Mu’allifīn*, vol. 6 pg. 270.

3 *Ḥāshiyat I’ānat al-Ṭālibīn*, vol. 4 pg. 155.

4 He is Sulaymān ibn Muḥammad ibn ‘Umar, al-Bujayramī al-Shāfi’ī al-Azharī. The Jurist and Muḥaddith. He was born in 1131 A.H. *Tuḥfat al-Ḥabīb ‘alā Sharḥ al-Khaṭīb* and *al-Tajrīd li Naf’ al-‘Abīd* are his works. He passed away in 1221 A.H. *Al-A’lām*, vol. 3 pg. 133, *Mu’jam al-Mu’allifīn*, vol. 4 pg. 275.

5 *Tuḥfat al-Ḥabīb Ḥāshiyat al-Bujayramī ‘alā al-Khaṭīb*, vol. 4 pg. 433.

## 19. ‘Abd Allah ibn ‘Abd al-Raḥmān Abā Baṭīn<sup>1</sup> (d. 1282 A.H)

‘Abd Allah ibn ‘Abd al-Raḥmān Abā Baṭīn رحمته الله says:

ومن قذف عائشة كفر

Whoever slanders ‘Ā’ishah has committed kufr.<sup>2</sup>

## 20. Ibn ‘Uthaymīn (d. 1421 A.H)

Ibn ‘Uthaymīn رحمته الله declared:

قذف عائشة بما برأها الله منه كفر لأنه تكذيب للقرآن

Slandering ‘Ā’ishah of that from which Allah exonerated her is kufr for it is rejection of the Qur’ān.<sup>3</sup>

## 21. Al-Fatāwā al-Hindiyyah

Al-Fatāwā al-Hindiyyah contains the following verdict:

ولو قذف عائشة رضي الله تعالى عنها بالزنا كفر بالله

If he slanders ‘Ā’ishah رحمته الله of adultery, he is guilty of disbelief in Allah.<sup>4</sup>

## Other Verdicts of ‘Ulamā’ against one who accuses ‘Ā’ishah

### 1. Abū Muḥammad al-Juwaynī<sup>5</sup> (d. 438 A.H)

Abū Muḥammad al-Juwaynī affirms:

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1 He is ‘Abd Allah ibn ‘Abd al-Raḥmān ibn ‘Abd al-‘Azīz, al-Najdī al-Ḥambalī. The Imām, the ‘Allāmah. He was born in 1194 A.H and rose to become the Jurist of Najd during his lifetime. He excelled in tafsīr, ḥadīth, and principles of Dīn. He served as Judge over Ṭā’if and other cities. He authored *al-Intiṣār li al-Ḥanābilah* and passed away in 1282 A.H. *Mashāhīr ‘Ulamā’ Najd*, pg. 177; *al-A’lām*, vol. 4 pg. 97.

2 Al-Durar al-Saniyyah fī al-Kutub al-Najdiyyah, vol. 10 pg. 402.

3 Majmū’ Fatāwā wa Rasā’il al-‘Uthaymīn, vol. 5 pg. 86.

4 Al-Fatāwā al-Hindiyyah, vol. 2 pg. 264.

5 He is ‘Abd Allah ibn Yūsuf ibn ‘Abd Allah, Abū Muḥammad al-Juwaynī. The Shaykh of the Shawāfi’. He was titled *Rukn al-Islām* (The Pillar of Islam). He was a Jurist, detailer, researcher, Syntax Master, Mufassir, and Linguist, together with ijtihād and worship. He authored *al-Tabṣīrah* and *al-Tafsīr al-Kabīr*. He passed away in 438 A.H. *Siyar A’lām al-Nubalā’*, vol. 17 pg. 617; *Ṭabaqāt al-Shāfi’iyyah*, vol. 5 pg. 73.

ترد شهادة من يطعن في الصحابة رضي الله تعالى عنهم ومن يقذف عائشة رضي الله تعالى عنها فإنها محصنة بنص الكتاب مبرأة عن الفواحش

His testimony will be rejected; one who criticises the Ṣaḥābah رضي الله عنهم and slanders ‘Ā’ishah رضي الله عنها—for she is chaste by the clear text of the Book, exonerated from immoralities.

## 2. Ibn Taymiyyah (d. 728 A.H)

Ibn Taymiyyah رحمه الله relates:

الحكاية المعروفة عن القاضي أبي بكر بن الطيب لما أرسله المسلمون إلى ملك النصارى بالقسطنطينية فإنهم عظموه وعرف النصارى قدره ... ولما جلس وكلموه أراد بعضهم القدح في المسلمين فقال له ما قيل في عائشة امرأة نبيكم يريد إظهار قول الإفك الذي يقوله من يقوله من الرافضة أيضا فقال القاضي ثتان قدح فيهما ورميتا بالزنا إفكا وكذبا مريم وعائشة فأما مريم فجاءت بالولد تحمله من غير زوج وأما عائشة فلم تأت بالولد مع أنه كان لها زوج فأبتهت النصارى وكان مضمون كلامه أن ظهور براءة عائشة أعظم من ظهور براءة مريم وأن الشبهة إلى مريم أقرب منها إلى عائشة فإذا كان مع هذا قد ثبت كذب القادحين في مريم فثبت كذب القادحين في عائشة أولى

A famous incident about Qāḍī Abū Bakr ibn al-Ṭayyib goes as follows: The Muslims sent him to the King of the Christians in Constantinople. The Christians honoured him and acknowledged his worth. After sitting down and conversing with them, one of them wanted to criticise the Muslims. He probed, “What was said about ‘Ā’ishah, your Nabī’s wife?” His intention was to expose the accusation which the Rawāfiḍ level as well.

Qāḍī responded, “Two [females] were disparaged and accused of immorality, which in reality was a slander and a blatant lie: Maryam and ‘Ā’ishah. With regards to Maryam, she came holding a child, without her having a husband. As for ‘Ā’ishah, she did not bring a child whereas she had a husband.”

Silenced were the Christians.

The gist of his statement is that the manifestation of ‘Ā’ishah’s innocence was greater than the manifestation of Maryam’s innocence and the doubt regarding

Maryam was more likely than ‘Ā’ishah’s. Notwithstanding this, the falsehood of those who criticised Maryam was exposed. Therefore, the establishment of the falsehood of those who criticise ‘Ā’ishah is all the more.<sup>1</sup>

### 3. Ibn Rajab (d. 795 A.H)

Ibn Rajab رَحْمَةُ اللَّهِ points out:

وقد سمى الله قذف عائشة بهتانا عظيما

Allah labels the slander against ‘Ā’ishah a great slander.<sup>2</sup>

### 4. Al-Qalqashandī<sup>3</sup> (d. 821 A.H)

Al-Qalqashandī warns:

من قذف عائشة أم المؤمنين رضي الله عنها بعدما برأها الله تعالى فقد خالف كتابه العظيم واستحق من الله النكال البليغ والعذاب الأليم وعلى ذلك قامت واضحات الدلائل وبه أخذ الأواخر والأوائل وهو المنهج القويم والصراط المستقيم وما عدا ذلك فهو مردود ومن الملة غير معدود وحادث في الدين وباعث من الملحدين

Whoever slanders ‘Ā’ishah Umm al-Mu’minīn رَضِيَ اللَّهُ عَنْهَا after Allah سُجِّدَ لَهُ وَتَعَالَى exonerated her has refuted His Grand Book and is deserving of a grave exemplary punishment and a painful chastisement. Clear evidences are established to prove this and the early and later [scholars] have observed this. This is the sound method and the straight path. Everything besides this is rejected, is not counted from the religion, is an innovation in the Dīn, and is the product of the heretics.<sup>4</sup>

Now that the viewpoints of the various ‘Ulamā’ have been quoted above, it is possible to summarise their proofs for the excommunication of one who slanders Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا as follows:

1 *Minhāj al-Sunnah*, vol. 2 pg. 57.

2 *Rawā’i’ al-Tafsīr*, vol. 2 pg. 409; *Faṭḥ al-Bārī*, vol. 1 pg. 75.

3 He is Aḥmad ibn ‘Alī ibn Aḥmad al-Qalqashandī al-Shāfi’ī. Born in 756 A.H, he acquired knowledge, became an expert, wrote on *adab* (literature) and *inshā’* (dictation), and acted as a representative in judgement. He wrote *Ṣubḥ al-A’shā fī Qawānīn al-Inshā’*. He passed away in 821 A.H. *Shadharāt Dhahab*, vol. 7 pg. 147; *Inbā’ al-Ghamar*, vol. 3 pg. 178.

4 Al-Qalqashandī: *Ṣubḥ al-A’shā*, vol. 13 pg. 20.

- Firstly, cursing her is practically the same as rejecting the Qur’ān which testified to her innocence; rejection of what the Qur’ān contains is kufr by consensus.<sup>1</sup>
- Secondly, it is synonymous to harming the Messenger of Allah ﷺ. This is due to the simple fact that slandering a woman is heart-breaking to her husband.<sup>2</sup> The Nabī ﷺ is Sayyidah ‘Ā’ishah’s ﷺ husband and she was the most beloved wife to him. Proof for him feeling distressed by this is his address during this tragedy:

يا معشر المسلمين من يعذرني من رجل قد بلغني أذاه في أهل بيتي

O gathering of Muslims, who will relieve me of a man who has been the cause of pain afflicting me with regards my family.<sup>3</sup>

Harming the Messenger of Allah ﷺ is kufr by consensus.<sup>4</sup>

Al-‘Aynī expounds:

إن من آذى رسول الله صلى الله عليه وسلم في أهله أو عرضه فإنه يقتل لقول أسيد بن حضير إن كان من الأوس قتلناه ولم يرد عليه النبي صلى الله عليه وسلم شيئاً

Certainly, whoever harms the Messenger of Allah ﷺ concerning his family or his honour will be executed [by the ruler] owing to Usayd ibn Ḥudayr’s declaration, “If he be from the Aws, we will kill him,” without the Nabī’s ﷺ slightest objection to what he said.<sup>5</sup>

- Thirdly, criticising Sayyidah ‘Ā’ishah ﷺ is finding fault with the Messenger of Allah ﷺ as he was pleased with her as his wife and kept her as his

1 Al-Muḥallā, vol. 12 pg. 440; Tafsīr ibn Kathīr, vol. 6 pg. 32.

2 Tafsīr al-Qurtūbī, vol. 12 pg. 209; Al-Ṣārim al-Maslūl, pg. 45.

3 Ṣaḥīḥ al-Bukhārī, book on the commentary of the Qur’ān, chapter: why did they not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah, who are the liars, Sūrah al-Nūr: 12, vol. 6 pg. 101, Ḥadīth: 4750; Ṣaḥīḥ Muslim, book on repentance, chapter on the ḥadīth of the slander and the acceptance of the slanderer’s repentance, vol. 4 pg. 2129, Ḥadīth: 2770. The ḥadīth of ‘Ā’ishah ﷺ.

4 Al-Ṣārim al-Maslūl, pg. 30.

5 ‘Umdat al-Qārī, vol. 13 pg. 235.

partner till he passed away. Their criticism of her necessitates criticism of the character of the Messenger of Allah ﷺ and that he—Allah forbid—was pleased with shamelessness on the part of his family. At the same time, Allah ﷻ declared: *impure women are for impure men*.<sup>1</sup> Ibn Kathīr رَحْمَةُ اللَّهِ comments:

أَيُّ مَا كَانَ اللَّهُ لِيَجْعَلَ عَائِشَةَ زَوْجَةً لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا وَهِيَ طَيِّبَةٌ لِأَنَّهُ أَطْيَبُ مِنْ كُلِّ طَيِّبٍ مِنَ الْبَشَرِ وَلَوْ كَانَتْ خَبِيثَةً لَمَا صَلَحَتْ لَهُ شَرَعًا وَلَا قَدْرًا وَلِهَذَا قَالَ تَعَالَى أَوْلَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ أَيُّ عَمَّا يَقُولُهُ أَهْلُ الْإِفْكِ وَالْعَدْوَانِ

Meaning Allah would not have decreed ‘Ā’ishah as the wife of the Messenger of Allah ﷺ except if she was pure and chaste, because he is the most chaste and pure of all the chaste and pure humans. Had she been unchaste, she would not be worthy of him in the Sharīah, nor according to divine decree. Therefore, Allah ﷻ states: *The good are innocent of what has been said against them*<sup>2</sup> i.e. what the slanderers and enemies claim.<sup>3</sup>

1 Sūrah al-Nūr: 26.

2 Sūrah al-Nūr: 26.

3 *Tafsīr Ibn Kathīr*, vol. 6 pg. 35.



## Section 2: Judgement against one who insults Umm al-Mu'minīn 'Ā'ishah with something other than her innocence revealed in the Qur'ān

Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا is one of the Ummahāt al-Mu'minīn رَضِيَ اللهُ عَنْهُنَّ who are included among the galaxy of Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. All the Qur'ānic verses and prophetic aḥādīth which prohibit reviling the Ṣaḥābah apply to them too.

The 'Ulamā' رَضِيَ اللهُ عَنْهُمْ are in total agreement on the prohibition of vilifying the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ and are unanimous that whoever is guilty of this has perpetrated a major sin and a major crime. They only debate on applying the word *kufr* to one who vilifies them. Some 'Ulamā' observe detail in this because *sabb* (vilification/ridicule/reviling/cursing) according to them comes in many forms and meanings. There are some forms of *sabb* which do not degrade religion and integrity while other forms do. Ibn Taymiyyah رَضِيَ اللهُ عَنْهُ explains:

وأما من سبهم سبا لا يقدر في عدالتهم ولا في دينهم مثل وصف بعضهم بالبخل أو الجبن أو قلة العلم أو عدم الزهد ونحو ذلك فهذا هو الذي يستحق التأديب والتعزير ولا نحكم بكفره بمجرد ذلك وعلى هذا يحمل كلام من لم يكفرهم من أهل العلم وأما من لعن وقبح مطلقا فهذا محل الخلاف فيهم لتردد الأمر بين لعن الغيظ ولعن الاعتقاد وأما من جاوز ذلك إلى أن زعم أنهم ارتدوا بعد رسول الله صلى الله عليه وسلم إلا نفرا قليلا لا يبلغون بضعة عشر نفسا أو أنهم فسقوا عامتهم فهذا لا ريب أيضا في كفره فإنه مكذب لما نصه القرآن في غير موضع من الرضى عنهم والثناء عليهم بل من يشك في كفر مثل هذا فإن كفره متعين فإن مضمون هذه المقالة أن نقلة الكتاب والسنة كفار أو فساق وأن هذه الأمة التي هي كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ وخيرها هو القرن الأول كان عامتهم كفارا أو فساقا ومضمونها أن هذه الأمة شر الأمم وأن سابقي هذه الأمة هم شرارها وكفر هذا مما يعلم بالاضطرار من دين الإسلام

Concerning one who belittles them using such terms which do not impair their integrity nor their religion, example qualifying any of them with stinginess, cowardice, lack of knowledge, absence of asceticism, etc., this person deserves disciplining and chastisement. We will not pass the verdict of his disbelief purely on the basis of this. The statement of those scholars who do not excommunicate them should be applied to such instances.

With regards to those who curse and ridicule unrestrictedly, this is a matter of dispute among the scholars, because the matter oscillates between cursing out of anger and cursing out of belief.

Whoever goes beyond this and believes that they apostatised after the Messenger of Allah ﷺ except a small group who do not reach ten odd individuals or majority of them were transgressors, there is no doubt of the kufr of such a person. He has rejected what the Qur'ān has emphatically declared at many places, i.e. Allah being pleased with them and praising them. In fact, whoever doubts the kufr of such a person, his kufr is determined. This is because these statements mean that the transmitters of the Qur'ān and Sunnah are disbelievers or transgressors and that this ummah which is the *best nation produced [as an example] for mankind*<sup>1</sup>—the cream of which is the first generation—were generally disbelievers or transgressors. It also means that this Ummah is the worst of nations and the forerunners of this Ummah are the worst of them. The kufr of this is known absolutely in the Dīn of Islam.<sup>2</sup>

Few evidences for this fundamental are listed hereunder<sup>3</sup>:

1. Reviling the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is denial of the Glorious Qur'ān and rejection of aspects contained in the verses of the Qur'ān viz. affirmation of their purity and praise for them. Allah سُبْحَانَكَ وَتَعَالَى states:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

*And the first forerunners [in the faith] among the Muhājireen<sup>1</sup> and the Anṣār<sup>2</sup> and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him.<sup>4</sup>*

1 Sūrah Āl 'Imrān: 110.

2 Al-Ṣārim al-Maslūl, pg. 586.

3 Al-Shifā bi Ta'rif Ḥuqūq al-Muṣṭafā, vol. 2 pg. 309; al-Ṣārim al-Maslūl, pg. 566; al-Ṣawā'iq al-Muḥriqah, vol. 1 pg. 144; Fatāwā al-Subkī, vol. 2 pg. 569.

4 Sūrah al-Tawbah: 100.

Sufyān ibn ‘Uyaynah رَحِمَهُ اللهُ and other Salaf explain:

إن الله عاتب الخلق جميعهم في نبيه إلا أبا بكر وقال من أنكر صحبة أبي بكر فهو كافر لأنه كذب القرآن

Undoubtedly, Allah reproved the entire creation regarding His Nabī besides Abū Bakr. Whoever denies the companionship of Abū Bakr is a kāfir because he has rejected the Qur’ān.<sup>1</sup>

2. Swearing at them necessitates attributing ignorance to Allah سُبحانه وتعالى or the futility of those many clear texts which establish praise for the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. Was Allah—the Mighty and Majestic—not aware that they were soon to turn upon their heels after the demise of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ? *Exalted is He above what they say by great sublimity.*
3. Reviling the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ includes disparaging and harming the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which is strictly prohibited. They are his Companions whom he nurtured and purified. Furthermore, he forbade reviling them:

لا تسبوا أصحابي فلو أن أحدكم أنفق مثل أحد ذهباً ما بلغ مد أحدهم ولا نصيفه

Do not speak ill of my companions. If any of you were to spend gold equivalent [in weight] to mount Uḥūd, you will not reach [the reward] of their mudd, not even half of it.<sup>2</sup>

4. Insulting them is criticising Dīn, falsifying the Sharī‘ah, and destroying its basis for they are the transmitters of Dīn. As soon as their integrity is distrusted, trustworthy transmitter of the Dīn are absent. Al-Qurṭubī رَحِمَهُ اللهُ writes:

فمن نقص واحدا منهم أو طعن عليه في روايته فقد رد على رب العالمين وأبطل شرائع المسلمين قال الله تعالى مُحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ الْآيَةَ

1 *Minhāj al-Sunnah al-Nabawiyah*, vol. 8 pg. 381.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3673; *Ṣaḥīḥ Muslim*, Ḥadīth: 222. The ḥadīth of Abū Sa‘īd al-Khudrī رَضِيَ اللهُ عَنْهُ.

3 He is Muḥammad ibn Aḥmad ibn Abī Bakr, Abū ‘Abd Allah al-Qurṭubī. From the senior Mufasssīrīn. He is famous for righteousness and worship as well as valuable books and reliable transmission. *Al-Jāmi‘ li Aḥkām al-Qur’ān* and *al-Tadhkirah bi Umūr al-Ākhirah* are authored by him. He passed away in 671 A.H. *Shadharāt Dhahab*, vol. 5 pg. 334; Muḥammad ibn Sharīfah: *al-Imām al-Qurṭubī al-Mufasssīr*.

وقال تعالى لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ إِلَىٰ غَيْرِ ذَلِكَ مِنْ  
الْآيِ الَّتِي تَضَمَّتِ الثَّنَاءَ عَلَيْهِمُ وَالشَّهَادَةَ لَهُمْ بِالصِّدْقِ وَالْفَلَاحِ قَالَ اللَّهُ تَعَالَى رِجَالٌ  
صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ

Whoever reviles any of them or criticises his report has refuted Allah, Lord of the worlds, and falsified the *sharā'i* (creed) of the Muslims. Allah سُبْحَانَهُ وَتَعَالَى declares: *Muḥammad is the Messenger of Allah; and those with him are forceful against the disbelievers.*<sup>1</sup> Allah سُبْحَانَهُ وَتَعَالَى states: *Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muḥammad], under the tree.*<sup>2</sup> Add to this the many verses which contain praise for them and testify to their honesty and success. Allah سُبْحَانَهُ وَتَعَالَى states: *Men true to what they promised Allah.*<sup>3,4</sup>

We conclude this section with several statements of the 'Ulamā' who excommunicate one who swears the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ:

### 1. Al-Imām Mālik ibn Anas (d. 179 A.H)

Al-Imām Mālik ibn Anas رَضِيَ اللَّهُ عَنْهُ announces:

الذي يشتم أصحاب رسول الله صلى الله عليه وسلم ليس له سهم أو قال نصيب في  
الإسلام

Whoever curses the Companions of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has no portion or share in Islam.<sup>5</sup>

This is the verdict against one who curses. What then about one who excommunicates them and expels them from Islam, as the Shī'ah Rawāfiḍ, in relation to majority of the Ṣaḥābah, including Abū Bakr and 'Umar, may Allah be pleased with them all. One who has no share in Islam is out of its fold. Every believer in Islam has a portion or share in Islam. One who has no portion or share in Islam is not one of its adherents.

1 Sūrah al-Faḥ: 29.

2 Sūrah al-Faḥ: 18.

3 Sūrah al-Aḥzāb: 23.

4 *Tafsīr al-Qurtubī*, vol. 16 pg. 297.

5 *Al-Sunnah*, vol. 3 pg. 493.

While commenting on the verse of Sūrah al-Fathḥ which was quoted previously, al-Ālūsī رَحِمَهُ اللهُ mentions that Imām Mālik had declared the Rawāfiḍ disbelievers—those Rawāfiḍ who harbour enmity for the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. Scores of scholars have supported him. Mālik was told about a person who reviles the Ṣaḥābah, hearing which Mālik recited this verse and commented:

من أصبح من الناس في قلبه غيظ من أصحاب رسول الله صلى الله عليه وسلم فقد أصابته هذه الآية ويعلم تكفير الرافضة بخصوصهم

Whoever harbours in his heart hatred for the Companions of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the target of this verse; the kufr of specifically the Rawāfiḍ is realised [from here].<sup>1</sup>

When this is the case of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ in general, then what about the Mother of the Believers and the wife of the Messenger of the Lord of the worlds?

## 2. Imām Aḥmad ibn Ḥambal (d. 241 A.H)

Imām Aḥmad ibn Ḥambal was asked about one who verbally abuses the Ṣaḥābah to which he replied:

أخشى عليه الكفر

I fear kufr for him.

He added:

من شتم أصحاب النبي صلى الله عليه وسلم لا نأمن قد مرق من الدين

Whoever abuses the Companions of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, we do not feel safe that he has renounced the Dīn.<sup>2</sup>

‘Abd Allah ibn Aḥmad narrates:

سألت أبي عن رجل شتم رجلا من أصحاب النبي صلى الله عليه وسلم فقال ما أراه على الإسلام

1 *Rūḥ al-Ma‘ānī*, vol. 13 pg. 280.

2 *Al-Sunnah*, vol. 3 pg. 493.

“I asked my father about a man who insults any of the Ṣaḥābah of the Nabī  
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”

He replied, “I do not feel he is in the fold of Islam.”<sup>1</sup>

### 3. Hishām ibn ‘Ammār (d. 245 A.H)

Hishām ibn ‘Ammār رَضِيَ اللهُ عَنْهُ reports:

سمعت مالكا يقول من سب أبا بكر وعمر قتل ومن سب عائشة قتل لأن الله تعالى يقول  
يَعْظُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ فمن سب عائشة فقد خالف القرآن ومن  
خالف القرآن قتل

Whoever reviles Abū Bakr and ‘Umar should be executed, and whoever insults  
‘Ā’ishah should be executed because Allah سُبْحَانَهُ وَتَعَالَى announces: *Allah warns you against returning to the likes of this [conduct], ever, if you should be believers.*<sup>2</sup>  
Therefore, whoever slanders her has indeed opposed the Qur’ān and whoever  
opposes the Qur’ān should be killed.<sup>3</sup>

### 4. Abū Zur‘ah al-Rāzī (d. 264 A.H)

Abū Zur‘ah al-Rāzī رَضِيَ اللهُ عَنْهُ alerts:

إذا رأيت الرجل ينتقص أحدا من أصحاب رسول الله صلى الله عليه وسلم فاعلم أنه زنديق

When you see a man disparaging any of the Companions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ,  
then realise he is a heretic.<sup>4</sup>

### 5. Ibn Ṭāhir al-Baghdādī<sup>5</sup> (d. 429 A.H)

Ibn Ṭāhir al-Baghdādī رَضِيَ اللهُ عَنْهُ announces:

1 Ibid., *Sharḥ Uṣūl I’tiqād Ahl al-Sunnah*, vol. 7 pg. 1341; *Tārīkh al-Islām*, vol. 18 pg. 89; Muḥammad ibn Yaḥyā al-Māliqī: *al-Tamhīd wa al-Bayān fī Maqṭal al-Shahīd ‘Uthmān*, pg. 175.

2 Sūrah al-Nūr: 17.

3 *Al-Ṣawā’iq al-Muḥriqah ‘alā Ahl al-Rafḍ wa al-Ḍalāl wa al-Zandaqah*, vol. 1 pg. 144.

4 Ibid.

5 He is ‘Abd al-Qāhir ibn Ṭāhir ibn Muḥammad, Abū Maṣṣūr al-Baghdādī. From the scholars of the Uṣūliyyīn and the distinguished Shāfi’ī Jurists. He would tutor in seventeen sciences and is proverbial. He wrote *al-Farq bayn al-Farq*—his chef-d’oeuvre—and *Faḍā’ih al-Mu’tazilah*. He passed away in 429 A.H. *Siyar A’lām al-Nubalā’*, vol. 17 pg. 572; *Ṭabaqāt al-Shāfi’iyyah*, vol. 5 pg. 136.

الإمامية الذين كفروا خيار الصحابة ... فإننا نكفرهم ولا تجوز الصلاة عليهم عندنا ولا الصلاة خلفهم

The Imāmiyyah (Shī'ah) who excommunicate the cream of the Ṣaḥābah... we excommunicate them. Ṣalāh upon them and ṣalāh behind them is not permissible according to us.<sup>1</sup>

## 6. Qāḍī Abū Ya'ālā (d. 458 A.H)

Qāḍī Abū Ya'ālā رَحِمَهُ اللهُ states:

الذي عليه الفقهاء في سب الصحابة إن كان مستحلا لذلك كفر وإن لم يكن مستحلا فسق ولم يكفر وقد قطع طائفة من الفقهاء من أهل الكوفة وغيرهم وسئل عن شتم أبا بكر قال كافر قيل يصلى عليه قال لا

The verdict adhered to by the Jurists with regards to reviling the Ṣaḥābah is: if the perpetrator regards it to be permissible, it is kufr. If not, it is transgression and he will not be excommunicated. A group of Jurists from Kūfah and other areas have unequivocally declared this.

He was asked about the person who insults Abū Bakr.

“He is a kāfir,” he replied.

“Should Ṣalāt al-Janāzah be performed over him.”

“No.”<sup>2</sup>

## 7. Ibn Abī Ya'ālā<sup>3</sup> (d. 526 A.H)

Ibn Abī Ya'ālā affirms:

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1 *Al-Farq bayn al-Farq*, pg. 351.

2 *Al-Ṣawā'iq al-Muḥriqah*, vol. 1 pg. 142.

3 He is Muḥammad ibn Muḥammad ibn Abī Ya'ālā, Abū al-Ḥusayn ibn al-Farrā' al-Baghdādī. The Qāḍī, the Ḥambalī. He was born in 451 A.H. From the most exalted and chiefs of the Fuqahā'. He was extreme in the Sunnah. He authored many books, inter alia, *al-Majmū' fī al-Furū'* and *al-Mufradāt fī al-Fiqh*. He passed away in 526 A.H. *Siyar A'lām al-Nubalā'*, vol. 20 pg. 353; *al-A'lām*, vol. 7 pg. 23.

والرافضة وهم الذين يتبرؤون من أصحاب محمد رسول الله صلى الله عليه وسلم  
ويسبونهم وينتقصونهم ... وليست الرافضة من الإسلام في شيء

The Rawāfiḍ: Those who dissociate from the Companions of Muḥammad the Messenger of Allah ﷺ, swear at them, and disparage them ... the Rawāfiḍ are not part of Islam in any way.<sup>1</sup>

## 8. ‘Abd al-Karīm al-Sam‘ānī<sup>2</sup> (d. 562 A.H)

‘Abd al-Karīm al-Sam‘ānī رَحِمَهُ اللهُ asserts:

اجتمعت الأمة على تكفير الإمامية لأنهم يعتقدون تضليل الصحابة وينكرون إجماعهم  
وينسبونهم إلى ما يليق بهم

The Ummah are unanimous on excommunicating the Imāmiyyah since they believe in the deviation of the Ṣaḥābah, deny their consensus, and attribute unbecoming things to them.<sup>3</sup>

## 9. Ibn Kathīr (d. 774 A.H)

In the commentary of Allah ﷻ's words:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا  
سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيَّمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ  
ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ  
فَاسْتَوَىٰ عَلَىٰ سُوْقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا  
وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَّغْفِرَةً وَأَجْرًا عَظِيمًا

1 *Ṭabaqāt al-Ḥanābilah*, vol. 1 pg. 33.

2 He is ‘Abd al-Karīm ibn Muḥammad ibn Manṣūr, Abū Sa‘d al-Sam‘ānī al-Shāfi‘ī. The Imām, the Great Ḥāfiẓ. He was born in 506 A.H and passed away in 562 A.H. He is the Muḥaddith of Khurāsān. He authored plenty books and travelled extensively. Some of his books are *al-Ansāb* and *Adab al-Imlā’ wa al-Istimlā’*. *Ṣiyar A‘lām al-Nubalā’*, vol. 20 pg. 456; *Shadharāt Dhahab*, vol. 4 pg. 204.

3 *Al-Ansāb*, vol. 6 pg. 365.



*Muḥammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Tawrah. And their description in the Injil is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers – so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.*<sup>1</sup>

Ibn Kathīr expounds:

من هذه الآية انتزع الإمام مالك في رواية عنه تكفير الروافض الذين يبغضون الصحابة رضوان الله عليهم قال لأنهم يبغضونهم ومن غاظ الصحابة رضي الله عنهم فهو كافر لهذه الآية ووافقه طائفة من العلماء رضي الله عنهم على ذلك والأحاديث في فضل الصحابة رضي الله عنهم والنهي عن التعرض لهم بمساءة كثيرة ويكفيهم ثناء الله عليهم ورضاه عنهم

From this verse, Imām Mālik deduces—in one of his reports—the kufr of the Rawāfiḍ who harbour hatred for the Ṣaḥābah—may Allah’s pleasure be upon them—because they are enraged by them. Whoever is enraged by the Ṣaḥābah رضي الله عنهم is a kāfir due to this verse. A group of ‘Ulamā’ رضي الله عنهم have supported him. The aḥādīth on the excellence of the Ṣaḥābah رضي الله عنهم and the prohibition of speaking negatively of them are plenty. Sufficient for them is Allah’s praise for them and pleasure with them.<sup>2</sup>

## 10. Ibn Ḥajar al-Haytamī (d. 973 A.H)

Ibn Ḥajar al-Haytamī observes:

وأما تكفير أبي بكر ونظرائه ممن شهد لهم النبي صلى الله عليه وسلم بالجنة فلم يتكلم فيها أصحاب الشافعي والذي أراه الكفر فيها قطعاً

As regards attributing kufr to Abū Bakr and his like, those in favour of whom the Nabī صلى الله عليه وسلم promised Jannah – the companions of al-Shāfi‘ī did not speak of them. I feel they are kuffār, unquestionably.<sup>3</sup>

1 Sūrah al-Faṭḥ: 29.

2 *Tafsīr Ibn Kathīr*, vol. 7 pg. 362.

3 *Al-Ṣawā‘iq al-Muḥriqah*, vol. 1 pg. 146.



## Summary

This book is an academic encyclopaedia on Umm al-Mu'minīn Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا. It covers several aspects of her life—her introduction, a list of her virtues and qualities, a journey through the various stages of her life, her relationship with the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Ahl al-Bayt, the most common fabrications and misconceptions about her [with their refutation], the verdict against one who slanders and insults her, and finally a collection of poems in praise of her.

This synopsis encapsulates the most significant themes of the book coupled with indication to its most important objectives. The original contains comprehensive discussions, evidences and proofs, substantiation of narrations and statements, and referencing of aḥādīth for one who wants a broader and wider image of Umm al-Mu'minīn Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا.

Why so much attention is focused upon Umm al-Mu'minīn Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا that a separate book be written about her biography and virtues and in her defence?

Since criticism directed towards her is criticism of the Dīn of Islam, as exclusion of her is rejection of an abundance of injunctions and all those narrations which come through her. It is also criticism of the honour of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and denial of Allah—the Mighty and Majestic. Since she holds this significant rank, she has become the target of much criticism. Many who tread the path of the hypocrites have reared their ugly heads and began insulting and levelling nasty allegations against the wife of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Their refutation and rebuttal was indispensable, by highlighting her virtues, defending her, and eliminating the misconceptions spread about her. This book was the product of this effort.

The book encompasses seven chapters.

### Chapter 1: The Life of Umm al-Mu'minīn 'Ā'ishah

This chapter comprises of two sections. Section one is an introduction to Umm al-Mu'minīn Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا. Her name and lineage is: 'Ā'ishah bint Abī Bakr al-Ṣiddīq ('Abd Allah) ibn Abī Quḥāfah ('Uthmān) ibn 'Āmir ibn 'Amr ibn Ka'b ibn Sa'd ibn Taym ibn Murrah ibn Ka'b ibn Lu'ayy ibn Fihr ibn Mālik ibn Kinānah, al-Qurashiyah al-Taymiyyah al-Makkiyyah then al-Madaniyyah.

Her agnomen is Umm ‘Abd Allah which was awarded to her by the Nabī ﷺ to please her. A number of titles have been assigned to her which reveal her distinguished virtue. They are: *Umm al-Mu‘minīn* (Mother of the Believers), *Ḥabībat Rasūlillāh* (The Beloved of Rasūlullāh ﷺ), *al-Mubarra‘ah* (The Exonerated), *al-Ṭayyibah* (The Chaste), *al-Ṣiddīqah* (The Truthful), *al-Ḥumayrā’* (fair in complexion with redness), and *al-Muwaffaqah* (The Inspired). The Nabī ﷺ would fondly address her as: O ‘Ā’ish, O daughter of al-Ṣiddīq, and O daughter of Abū Bakr.

Her family: Her father is the khalīfah of the Messenger of Allah ﷺ, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ and her mother is Sayyidah Umm Rūmān رَضِيَ اللهُ عَنْهَا—one of the early Muslim women. Her siblings are: ‘Abd al-Raḥmān—her full brother—‘Abd Allāh, Asmā’, Muḥammad, and Umm Kulthūm—her agnate siblings. Her paternal aunts are: Umm ‘Āmir, Quraybah, and Umm Farwah; all are Ṣaḥābiyyāt. Her freed slaves are: Barīrah, Sā’ibah, Murjānah, Abū Yūnus, and Dhakwān.

Umm al-Mu‘minīn Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was born in Makkah, approximately four to five years after Nubuwwah. She was born in the Islamic Era and never witnessed the Period of Ignorance. She was born to Muslim parents who were forerunners in the faith, supporters of his invitation.

The Nabī ﷺ married Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا before hijrah when she was six years of age and consummated the marriage in Shawwāl after the hijrah, when she was nine. The angel had brought her image to him in his dream for three nights informing him that she is his wife. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا lived in the company of the Nabī ﷺ for eight years and five months. He passed away when she was eighteen years old.

She lived in the home of the Nabī ﷺ, in a small room, devoid of objects of luxury, in ruggedness—taking into consideration the lack of furniture in the home and the food on which she survived. Two months would pass by, and a fire would not be lit in the home of the Messenger of Allah ﷺ. They would survive only on dates and water. This did not prevent her from being particular about her appearance, clothing, and beauty in the presence of the Messenger of Allah ﷺ. She served him, considered his rights, looked after his comfort, concealed his secrets, understood his glances, defended him, and felt possessive jealousy over him.

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا enjoyed a lofty position in the sight of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ; she was the most beloved to him. He would manifest his love for her, consider her young age, delight her, fill her heart with happiness and joy, and listen to her speak. He clutched onto her love until he parted from the world. The Companions of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ recognised this intense love—just as his wives were aware of this additional love—and would accordingly wait for her day to present their gifts to the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

This love story continued until the time for him to leave this world arrived. After his sickness began, he sought permission from his wives to be nursed in Sayyidah ‘Ā’ishah’s رَضِيَ اللهُ عَنْهَا home, owing to his intense love for her and so that she may memorise and retain all of his utterances and actions during his final days. This came after her perfect intelligence, strong memory, quick understanding, and lively mind became manifest. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away in Sayyidah ‘Ā’ishah’s رَضِيَ اللهُ عَنْهَا home, on her day, while resting on her chest, after her saliva had mixed with his.

After the demise of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Muslims’ agreement upon the khilāfah of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا remained confined to her room. Her academic role had not yet become evident at this stage, due to the enormity of the calamity of the demise of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, coupled with the engagement of the Muslims in the Wars of Apostasy. Nevertheless, Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ would consult her in Shar‘ī matters obscure to him. Likewise, the wives of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ consulted her. Add to this her engagement in answering the general masses’ questions. Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ passed away after bequeathing that he be buried at the side of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The lofty academic position of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا began to become visible in the reign of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ. Whenever Sayyidunā ‘Umar would face a problematic matter, especially private and personal matters, he would enquire from Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. He had great concern for the Ummahāt al-Mu’minīn and would check on them regularly. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا enjoyed additional attention. He added to her stipend from the Bayt al-Māl, over and above what he gave the Ummahāt al-Mu’minīn, offering his reason, “She is the beloved of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”

Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا revered and respected Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ. She reports numerous aḥādīth from the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on his virtues and merits. After Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ was stabbed, he sought her permission to be buried in her room at the side of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ and she awarded him this privilege, favouring him over herself.

The Islamic State expanded considerably during the reign of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ and many cities were conquered. The need for Umm al-Mu’minīn’s knowledge and understanding increased.

Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was not less concerned of the Ummahāt al-Mu’minīn رَضِيَ اللَّهُ عَنْهُنَّ and their affairs than Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ. He recognised the value of the Ummahāt al-Mu’minīn, including Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. Likewise, Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا was the most knowledgeable of the virtues of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. She has singlehandedly narrated numerous aḥādīth on his virtues. Their harmonious relationship and mutual reverence was sustained until Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was unjustly martyred. She was the first to seek vengeance from his killers and those who instigated his murder.

During the reign of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ—who had assumed khilāfah after the murder of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ—the relationship between Sayyidah ‘Ā’ishah and Amīr al-Mu’minīn Sayyidah ‘Alī رَضِيَ اللَّهُ عَنْهَا was pleasant, built on love and honour. Each of them recognised the other’s high status and worth. Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا recognised Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ as the most deserving of khilāfah after Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. Nonetheless, there was a difference of opinion between them regarding the killers of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ.

Then came the khilāfah of Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ. Nothing transpired before him assuming the khilāfah which would spoil their relationship. Besides, Sayyidunā Mu‘āwiyah had great reverence for Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا and was very keen on strengthening his relationship with her, especially after taking over the reins of the khilāfah. Few incidents had taken place, during this period, which sought to spoil their relationship. Despite this, Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ was devoted to make her happy and would send letters to her on a regular basis seeking advice, and she would advise him.

Sayyidunā Mu‘āwiyah’s ﷺ rule extended over 20 years of which Sayyidah ‘Ā’ishah ﷺ lived 18 years. She passed away two years before the end of his reign in the year 58 A.H. or so. She was buried in al-Baqī’, and the residents of Madīnah mourned bitterly over her.

## **Chapter 2: ‘Ā’ishah’s Qualities, Academic Position, and Persuasive Invitation**

This chapter consists of three sections. Section one deals with her qualities, external and internal. As for her external features, she was a beautiful woman, fair in complexion with a tinge of redness, and above average in stature. As for her internal qualities, it comes with no surprise that Sayyidah ‘Ā’ishah ﷺ be cultured with the most salient character. After all, she obtained her nurturing in the home of Nubuwwah. The guidance and direction of the Nabī ﷺ played a major role in moulding her character and refining her demeanour. Add to this, her emulation of the Nabī ﷺ and close inspection of his movements and actions.

Sayyidah ‘Ā’ishah ﷺ worshipped excessively, was constant in Tahajjud, stood in prayer at night, was punctual with optional forms of worship, and was enthusiastic not to miss the obligation of Ḥajj. Among the many salient traits she possessed were: benevolence and generosity; she spent in charity munificently. Some of her qualities are: asceticism, abstention, submission, obedience, and a soft heart. Add to this, she was a brave warrior, passionate about uniting people, modest and bashful, she enjoined good, forbade evil, was just to herself, honest to her opposition, she disliked being praised, and was extremely humble. These are just some of the amazing qualities she possessed.

Section two deals with her academic competence. The scholars have repeatedly praised her knowledge and understanding. The Companions of the Nabī ﷺ would enquire from her about issues of knowledge unclear and obscure to them. Undoubtedly, some of the reasons behind this lofty academic position which Umm al-Mu‘minīn assumed was her striking intelligence, powerful retention, marriage to the Nabī ﷺ at an early age, the abundance of revelation in her room, and her enquiring tongue.

She followed an academic methodology with manifest characteristics; some of which are: verification of rulings by what appears in the Qur’ān and Sunnah, refraining

from speaking without knowledge, relying on collecting proofs, understanding the objectives of the Sharī'ah, proficiency in Arabic linguistics, and a sound and deep understanding of Sharī' texts. Her acquaintance of the decorum to be observed when there exists disagreement and her distinctive methodology of teaching only add to her magnificence.

Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا excelled in a number of Sharī' and non-Sharī' sciences, inter alia, 'aqīdah, Qur'ān, and Qur'ānic sciences. She had a distinct method of commentary of the Qur'ān. She would interpret the Qur'ān with the Qur'ān, with the Sunnah, take cues from the reasons behind revelation, and interpret words based on the Arabic language—as she had command over the language and awareness of Arabic literature, poetry and prose. She had extensive knowledge of the Prophetic Sunnah due to her proximity to the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, listening directly from him, observing his states and actions, and seeking clarity on things unclear to her. Her narrations from the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ have reached 2210 aḥādīth. As a result, she is reckoned among the prolific transmitters of aḥādīth from the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Likewise, Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا had extensive knowledge of fiqh and undertook the task of passing verdicts. She was among the best jurists and most knowledgeable among the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. She was acquainted with history, the significant events of the Arabs, and the biography of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. She assumes a lofty pedestal of proficiency in language and poetry, coupled with her eloquent tongue and rhetoric. The sciences of medicine and treatments are included in her library.

Owing to her extensive knowledge and proficiency in various sciences, she corrected a number of senior scholars among the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ in several rulings.

Section three has been dedicated to discuss Sayyidunā 'Ā'ishah's رَضِيَ اللهُ عَنْهَا influence in inviting towards Allah in the Madīnian Period, the era of the Rightly Guided Khulafā', and the first leg of the Umawī Reign. In her invitation towards Allah, she observed the methodology of wisdom and good instruction and rose to be an exemplary leader for the Muslims.



### Chapter 3: The Excellences of ‘Ā’ishah and Comparing her with the Nobles of the Household of Nubuwwah and her Father

Her virtues are listed in section one of this chapter. Some of these virtues are equally shared by her and the Ummahāt al-Mu’minīn while others are exclusively hers. The virtues shared by her and the Ummahāt al-Mu’minīn are: they are the most exalted women of the entire universe unrestrictedly, they are the spouses of the cream of humankind Muḥammad ﷺ, they are the Mothers of the believers by the clear text of the Qur’ān: *and his wives are [in the position of] their mothers*, they are the partners of the Nabī ﷺ in the world and the Hereafter, they chose Allah, His Messenger, and the Abode of the Hereafter over the world and its adornments, they are purified from the impurity of shirk, immoral actions, and wicked character, their rewards for obedience and virtuous deeds are multiplied, etc.

Her exclusive excellences are abundant, some of which are listed hereunder:

1. The Messenger of Allah ﷺ declared: The superiority of ‘Ā’ishah over other women is as the superiority of tharīd over other foods.
2. She was the most beloved person to the Nabī ﷺ. When he was asked, “Who is the most beloved person to you?” “‘Ā’ishah,” was his instantaneous reply.
3. The Nabī ﷺ married no virgin besides her.
4. The angel came with her image on a piece of silk to the Messenger of Allah ﷺ. Her marriage was decided by Allah ﷻ. *سُبْحَانَهُ وَتَعَالَى*.
5. The Messenger of Allah ﷺ desired to be nursed in her home together with his demise in her home, on her day, laying on her chest, after his saliva had mixed with hers in the last moment of his worldly life, and his burial in her home.
6. Revelation would not descend upon the Messenger of Allah ﷺ while he was under the sheet of any of his wives besides her.
7. Sayyidunā Jibrīl ﷺ conveyed greetings with the Messenger of Allah ﷺ to her.
8. She enjoyed two days and nights in the distribution, to the exclusion of all the other Ummahāt al-Mu’minīn.

9. She was from the most knowledgeable and understanding women of this Ummah. No woman has transmitted more aḥādīth from the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ than her.

10. The Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ supplicated in favour of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا for the forgiveness of her former and future sins.

And the list goes on.

Favourable words have continuously been spoken about her from the entire Ummah, from the Ṣaḥābah up until this very day, and this will continue until the Final Hour; with the exception of the Shī’ah Rawāfiḍ who have withdrawn from the Consensus of the Ummah.

Section two deals with comparing Sayyidah ‘Ā’ishah and the nobles of the household of Nubuwwah as well as her and her father.

Is Sayyidah ‘Ā’ishah or Sayyidah Khadijah رَضِيَ اللهُ عَنْهَا superior? Well, the scholars differ in this regard. The accurate approach is detail i.e. Sayyidah Khadijah رَضِيَ اللهُ عَنْهَا is superior from the angle of supporting the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, having concrete conviction in him, comforting him, and mothering his children whereas Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is superior from the angle of her knowledge and the Ummah benefitting from her.

When comparing Sayyidah ‘Ā’ishah and Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا, the accurate approach is detail as well. If the nobility of origin and the loftiness of ancestry is meant, then no doubt Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا is superior. If superiority in knowledge is intended, then undoubtedly Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is more knowledgeable, has benefitted the Ummah more, and is superior from this angle.

When it comes to comparing Sayyidah ‘Ā’ishah and Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهَا, the ‘Ulamā’ are unanimous that Sayyidunā Abū Bakr al-Ṣiddīq is superior to his daughter Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.

#### **Chapter 4: The harmonious relationship between Umm al-Mu’minīn ‘Ā’ishah and the Ahl al-Bayt**

The purest exhibition of brotherhood and love occurred in the era of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. Their relationship with the Ahl al-Bayt did not differ even slightly from this

fundamental path. From here, we learn of Sayyidah ‘Ā’ishah’s رَضِيَ اللهُ عَنْهَا harmonious relationship with the Ahl al-Bayt.

Section one discusses the harmonious relationship between Sayyidah ‘Ā’ishah and the Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ in the books of the Ahl al-Sunnah. One is her pleasant relationship with Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. Countless proofs have been cited as evidence for this, despite their difference of opinion regarding the issue of the killers of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ and the consequence of this – Sayyidunā ‘Alī’s رَضِيَ اللهُ عَنْهُ party and Sayyidah ‘Ā’ishah’s رَضِيَ اللهُ عَنْهَا party landing up at the Battle of Jamal. Notwithstanding this, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ arranged for her a conveyance, provisions, and baggage. She bid the people farewell and announced, “O my sons, we should not reprove one other. By Allah, what happened between ‘Alī and me, due to my arrival, is nothing more than what happens between a woman and her in-laws. Certainly, he is above my censure and among the elite.” Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ confirmed, “She has spoken the truth, by Allah! What occurred between her and me was nothing more than this. Indeed, she is the wife of your Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the world and the Hereafter.” He then proceeded with her for a few miles to see her off and bid her farewell. This illustrates the strong bond between Sayyidunā ‘Alī and Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.

Another evidence to this is that she entreated the people to pledge allegiance to and be attached to Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ after Sayyidunā ‘Uthmān’s رَضِيَ اللهُ عَنْهُ murder. She would, at times, refer those who ask questions to Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ.

This section also covers the harmonious relationship between Sayyidah ‘Ā’ishah and Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا – a relationship of love, compassion, and reverence. Nothing contrary to this is established. Rather, there are many reports which depict the strong bond between Sayyidah ‘Ā’ishah and Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا. Some of these evidences are Sayyidah ‘Ā’ishah’s praise for Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا, “I have not seen anyone with more truthful speech than Fāṭimah, aside from her father.” Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is responsible for narrating the aḥādīth which speak of Sayyidah Fāṭimah’s رَضِيَ اللهُ عَنْهَا resemblance to the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the manner the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ welcomed her, his favouring her over his wives, and his declaration that she is the queen of the women of the universe. Had she harboured enmity for her, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا would have concealed all of this. Before his demise, the Nabī

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whispered to Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا a secret and Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا enquired about this secret after the demise of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which illustrates the love and closeness between them. When Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا would come to the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and find him absent, she would inform Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا about her need which the latter would convey to the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, proving the former’s reliance in the latter. The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا to love Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, and she would never oppose her father’s command. Add to this the numerous other proofs of their mutual love.

This section covers the harmonious relationship between Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا and other members of the Ahl al-Bayt. Sayyidah ‘Ā’ishah’s رَضِيَ اللَّهُ عَنْهَا narration of ḥadīth al-kisā’, which mentions that the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ covered Sayyidunā Ḥasan, Sayyidunā Ḥusayn, Sayyidah Fāṭimah, and Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ under his cloak and recited: *Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s] household, and to purify you with [extensive] purification.*<sup>1</sup>

Likewise, her report on the virtue of Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ. ‘Alī ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib was the student of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. There is not a single authentic incident which can prove that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا harboured hatred or dislike for any of the Ahl al-Bayt.

Section two discusses reports from Shī‘ī books on the harmonious relationship between Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا and the Ahl al-Bayt. Some of their books mention their testimony that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ protected Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, honoured her, and exalted her status, their testimony that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا narrates virtues of Sayyidunā ‘Alī, Sayyidah Fāṭimah and the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ, their acknowledgement of Sayyidah ‘Ā’ishah’s consenting to Sayyidunā Ḥasan’s رَضِيَ اللَّهُ عَنْهُ burial in her home, their testimony of Jannah in her favour, documentation of the scholars of the Ahl al-Bayt naming their daughters ‘Ā’ishah, the bond between Sayyidah Fāṭimah and Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا serving food prepared by her to Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, etc. All these convincing evidences contained in their books totally refute their claims of the existence of enmity between Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا and any of the Ahl al-Bayt.

1 Sūrah al-Aḥzāb: 33

## Chapter 5: Fabrications and Misconceptions about Umm al-Mu'minīn Sayyidah 'Ā'ishah and a Response to them

The first section lists the baseless fabrications against Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا. It is common knowledge that the Rawāfiḍ are the worst liars among all the deviated sects. In fact, their creed is based upon falsehood. Some fabrications about her are concerning the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. For example, they claim that she poisoned the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, for which they fabricated and concocted a number of fabrications and distorted the meanings of authentic aḥādīth to suit their fancies. This claim has been answered in great detail. Sufficient refutation is that this ludicrous claim contains a greater insult to Allah سُبْحَانَهُ وَتَعَالَى and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ than to 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا. The reason behind this is that no one ever plotted against the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ except that Allah سُبْحَانَهُ وَتَعَالَى sent upon him revelation notifying him of the evil plot. When the Jews tried to kill him with poison and when they plotted to kill him by throwing a rock upon him are few examples. All this time, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ lives with a wife who plots against him. Moreover, he is enthusiastic to be nursed in her home. Furthermore, he passes away while resting on her chest, completely oblivious that she is the culprit conspiring against him. This, itself, is adequate proof that this is one of their fabrications.

They falsely claim that she would fabricate narrations in the name of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They cite fake and rejected reports to support their false claim, which contradicts the mutawātir fact accepted by the Muslims, i.e. the reliability of Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا. Support for this is that firstly, she is a Ṣaḥābiyyah and secondly, she is the wife of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا—despite the protective jealousy that existed between them—testifies to her being truthful. One clear proof of her truthfulness is that she would report aḥādīth which highlight some of her shortcomings.

There are many other fabrications concerning the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [concocted to indict her].

Some of the fabrications against Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا deal with the Ahl al-Bayt. Sufficient refutation of this is the harmonious relationship shared by Sayyidah 'Ā'ishah and the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ established above.

There are a host of other fabrications, like their belief that Allah ﷻ presented the example of Sayyidunā Nūḥ's ﷺ wife and Sayyidunā Lūṭ's ﷺ wife as an example for Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا. This is a clear fabrication. It is inconceivable that Allah ﷻ draws the parable of these two women, which is an example for those who disbelieve, and despite this, Rasūlullāh ﷺ keeps her in his marriage and does not divorce her. How can praise and glorification of Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا in the verse: *and his wives are [in the position of] their mothers*<sup>1</sup> be in harmony with a parable He draws of two disbelieving women? Moreover, Allah ﷻ states: under two servants.<sup>2</sup> Sayyidah 'Ā'ishah and Sayyidah Ḥafṣah رَضِيَ اللهُ عَنْهُمَا were in the wedlock of only the Nabī ﷺ. It is, thus, learnt that the verse does not apply to her at all.

Another fabrication of theirs is that Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا hated Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ and ordered his killing. They relied on a false report for this fabrication. This false report stands in stark contradiction to the authentically established stance of Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا; she demanded qīṣāṣ from the killers of Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ. Add to this, she narrated plenty aḥādīth from the Nabī ﷺ on his virtues. There are many other fabrications, the falsehood of which is not hidden from any intelligent person.

Section two has been dedicated to tackle misconceptions, where truth is often confused with falsehood and is not crystal clear.

Some misconceptions about Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا pertain to the Messenger ﷺ, like their complaint that she would disrespect and illtreat the Messenger of Allah ﷻ. This is totally rejected. How could the Nabī ﷺ love a woman with such evil behaviour and character? In actual fact, she was the most beloved wife to him. Remember, the Messenger of Allah ﷻ loved her on account of her Dīn and character. This universal answer may be presented to reject all the misconceptions which concern her relationship with the Nabī ﷺ. There is absolutely no scope for criticism against her in the authentic reports, they have been manipulated by the Shī'ah to cast allegations against her. And of course, there exists a plethora of reports that are not authentic at all.

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1 Sūrah al-Aḥzāb: 6.

2 Sūrah al-Taḥrīm: 10.

Similar is their accusation that she exposed the secret of the Messenger ﷺ. The answer to this is that Sayyidah Ḥafṣah رَضِيَ اللهُ عَنْهَا disclosed the secret of the Messenger of Allah ﷺ, not Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. And had she been guilty, she would have been guilty of a sin from which she sought repentance. Infallibility from sins is not a condition for entry into Jannah. A similar answer will be given to their claim that she slapped her face at the demise of the Messenger of Allah ﷺ. The response to this is that it contradicts the report that no one wailed upon the Messenger of Allah ﷺ as affirmed by Qays ibn ‘Āsim. Nonetheless, if the slapping report is established—then as mentioned above—she acknowledged in the very same ḥadīth that she was young in age which indicates her repentance from this action and her acknowledgement of her error which occurred due to the enormity of the calamity. With this claim, they contradict themselves. How could she smack her face [in mourning] whereas she is the very one who plotted his murder and poisoned him—in their warped understanding? Many other misconceptions of this nature are dealt with.

As regards the misconceptions concerning the Ahl al-Bayt, one of them is the Rawāfiḍ’s claim that she harboured enmity for Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ and would not take his name on her tongue. The answer to this is the established harmonious relationship between them—discussed previously. Moreover, the ‘Ulamā’ have responded to the ḥadīth cited in this regard—if hypothetically proven—explaining that she did not take his name as she was unsure, because the Nabī ﷺ would at times take support on Sayyidunā Faḍl رَضِيَ اللهُ عَنْهُ and sometimes on Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. Even if for arguments sake, it is accepted that they had some issue which prevented her from taking his name, they enjoyed a wonderful relationship at the end of their lives, some details of which were mentioned previously. We use this as a response to the misconceptions spread by the Rawāfiḍ that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا harboured enmity for Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, and the many other complaints of the Rawāfiḍ.

They claim that she deprived Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا of her inheritance. The response is that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا did not deprive Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا of her inheritance. It was the Nabī ﷺ himself who pronounced, “We are not inherited from; whatever we leave behind is charity.” Due to this, neither did Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا nor did any of the wives of the Nabī ﷺ inherit anything from him. The deprivation was thus not only targeted at Sayyidah



Fāṭimah رَضِيَ اللَّهُ عَنْهَا. To the contrary, it is authentically proven that the wives of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—after the demise of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—intended to send Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ to Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ to claim their inheritance. Hearing of this, Sayyidah ‘Ā’ishah remarked, “Did the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ not say, ‘We are not inherited from; whatever we leave behind is charity?’” Furthermore, when Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ assumed the khilāfah, he did what Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ did and did not give Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا [i.e. her heirs] anything from the inheritance of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

There are other misconceptions which the Rawāfiḍ have stirred up against her; there is no room to mention them here. Nonetheless, they are recorded in the original book with a detailed refutation.

A discussion has been dedicated to the misconceptions propagated against Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا concerning the Battle of Jamal. That discussion has been opened with listing important principles unanimously accepted by the Ahl al-Sunnah, like having good thoughts about the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, the prohibition of reviling them, abstaining from getting involved in their disputes, and believing that they were not infallible. Thereafter, the Incident of Jamal—which occurred after Sayyidunā ‘Uthmān’s رَضِيَ اللَّهُ عَنْهُ murder—has been expounded on. The following aspects were covered: people uniting on the Bay‘ah of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, people demanding qīṣāṣ from his killers, and Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ requesting patience from them due to the power of the thugs and their mixing with the common folk, hence the necessity to research the matter properly and establish the pillars of the khilāfah so that qīṣāṣ can be meted out. Four months passed after Sayyidunā ‘Uthmān’s رَضِيَ اللَّهُ عَنْهُ murder and revenge had not yet been taken from his killers. Due to this, a dispute broke out and the masses demanded vengeance for Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا set out to unite the two groups and sent a message to Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ informing him of this. Meanwhile, the killers of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, who had mixed with the Muslims, conspired and sparked the flames of war between the two parties. A war broke out and a large number of people were killed. Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا was extremely remorseful for her journey and felt that it would have been more appropriate had she not travelled. She never thought that matters would lead to this unfortunate outcome.



The Rawāfiḍ have latched onto some fallacies like their claim that she left to fight Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. They rely on false reports for this. Another claim of theirs is that the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told her, “You will fight ‘Alī, and you will be oppressing him.” It is well-known that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا only journeyed to create unity, not to fight. There are many other mistaken beliefs that the Rawāfiḍ cling on to which have been answered satisfactory in the original book.

Section three tackles the Incident of the Slander, former and future, and the positive outcomes of both. The section begins with recounting the Slander Incident as it appears in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, together with listing several significant points connected to this incident, like when it occurred, who played the greatest role in it, the Messenger’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stance towards this incident, etc. The Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remained patient, having conviction in the purity and chastity of his wife. Proof of this is his oath, “By Allah, I know nothing but good about my family.” The stance of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ has been discussed as well.

The Slander Incident is an event which needs to be pondered upon deeply. It manifests the virtue of Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, her sublime character, her nobility and dignity, and the purity of her soul.

If a person just inspects intellectually, without considering her virtues, he will realise her innocence of the slander levelled against her. Firstly, she left with the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ due to her name coming out in the cast, as was the Messenger of Allah’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ habit to draw lots between his wives when intending a journey; whoever’s name would come out, would journey with him. She returned [to the army] in broad daylight in the public eye, without hiding under the cover of darkness. Sayyidunā Ṣafwān ibn al-Mu’aṭṭal رَضِيَ اللهُ عَنْهُ did no more than hold the camel’s stirrup she was riding upon. Moreover, his lagging behind was nothing unbelievable. It was his standard duty to be at the rear of the army to check on those lagging behind and to pick up any of the items that had unknowingly fallen. These, coupled with other apparent signs, prove her purity and innocence. Despite this, the Rawāfiḍ chose to assault Umm al-Mu’minīn رَضِيَ اللهُ عَنْهَا. And their conspiracies are despicable.

Just as this incident brought to light plenty positive outcomes and beneficial results, the modern Slander Incident, in which Umm al-Mu’minīn has been accused of that from which Allah exonerated her, brought along many benefits. The reality of the

Rawāfiḍ was exposed, a clear message was sent to those who call for unity with them, many ‘Ulamā’ began exposing the danger of Shī’ism, and many Shī’ah renounced Shī’ism when the reality of Shī’ism became manifest before them. There are many other positive effects of this incident.

### **Chapter 6: The Verdict on Slandering or Reviling Umm al-Mu’minīn ‘Ā’ishah**

Scores of scholars have documented consensus upon the kufr of one who slanders Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا of that from which Allah exonerated her; the likes of Qāḍī Abū Ya’lā, Ibn al-Qayyim, Ibn Kathīr, al-Ḥajjāwī, and others. Furthermore, an abundance of verdicts of scholars who determine the kufr of one who slanders her of that from which Allah exonerated her as well as the decree of his execution have been quoted. With regards to one who reviles her with anything besides that from which Allah exonerated her, the ‘Ulamā’ are unanimous on the prohibition of reviling the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ—among whom are the Ummahāt al-Mu’minīn—and have determined this a major sin. Nonetheless, there does exist a difference of opinion on whether one who accuses Umm al-Mu’minīn with anything besides that from which Allah exonerated her will be excommunicated or not.



## Poem of Sayyidunā Ḥassān ibn Thābit in praise of Sayyidah ‘Ā’ishah

The couplets of the eminent Ṣaḥābī Sayyidunā Ḥassān ibn Thābit رضي الله عنه:

وتصبح غرثي من لحوم الغوافل نبي الهدى والمكرمات الفواضل كرام المساعي مجدها غير زائل وطهرها من كل سوء وباطل فلا رفعت سوطي إلي أناملي بها الدهر بل قول امرئ بي ما حل لآل نبي الله زين المحافل تقاصر عنه سورة المتطاول من المحصنات غير ذات غوائل	حصان رزان ما تزن بريية حليمة خير الناس دينا ومنصبا عقيلة حي من لؤي بن غالب مهذبة قد طيب الله خيمها فإن كنت قد قلت الذي قد زعمتم وإن الذي قد قيل ليس بلائط فكيف وودي ما حييت ونصرتي له رتب عال على الناس كلهم رأيتك وليغفر لك الله حرة
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Chaste, composed, unblemished with suspicion.

You wake up hungry from the flesh of the unaware. [You do not backbite.]

The wife of the best of mankind in religion and dignity,  
the Prophet of guidance and outstanding noble characteristics.

The spouse of a man from the progeny of Lu’ayy ibn Ghālib.

Honourable efforts, her magnificence is everlasting.

Cultured, Allah has perfumed her pavilions [origins],  
and purified it from every evil and falsehood.

If I had uttered previously what you are thinking about,

May my fingertips not raise my whip towards me. [May I perish if I get involved  
in the slander.]

Indeed, what was said is not attached to her,  
and will never be. In fact, it is the gossip of a talebearer,

so how [can I ever slander her] whereas my love and my help, for as long as I  
live, [are dedicated to]

the family of the Prophet of Allah, the beauty of congregations.

He assumes lofty ranks over all of mankind.

The leap of the long-stretched falls short of it.

I have seen you—and may Allah forgive you—to be pure,  
from the chaste, not from those of disaster.<sup>1</sup>



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<sup>1</sup> *Dīwān Ḥassān ibn Thābit*, pg. 190.