

فضل عائشة

أُمُّ الْمُؤْمِنِينَ الصَّادِقَةُ بِنْتُ الصَّادِقِ
رَضِيَ اللَّهُ عَنْهَا

The Excellence of Aishah The Mother of the Believers

Compiled from the works of al-Bukhaaree, Muslim, adh-Dhahabee, ibn hajar....

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Translators Introduction

Indeed all Perfect Praise is for Allaah. We praise Him, seek His aid, and ask His forgiveness. We seek refuge in Allaah from the evils of our souls and from our bad deeds. He whom Allaah guides, there is none to misguide him, and he whom He leaves astray there is none to guide him! I bear witness that none is worthy of Worship but Allaah, who is alone without partners and I bear witness that Muhammad (sallallaahu 'alayhi wasallam) is His slave and Messenger.

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

O you who believe! Fear Allaah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islaam (as Muslims) with complete submission to Allaah. [Aal-'Imraan: 102]

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 mankind! Be dutiful to your Lord, Who created you from a single person (Aadam), and from him (Aadam) He created his wife [Hawwaa (Eve)], and from them both He created many men and women and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) Surely, Allaah is Ever an All Watcher over you. [An-Nisaa: 1]

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

*O you who believe! Keep your duty to Allaah and fear Him, and speak
(always) the truth.*

*He will direct you to do righteous good deeds and will forgive you
your sins. And whosoever obeys Allaah and His Messenger he has
indeed achieved a great achievement (i.e. he will be saved from the
Hell-fire and made to enter Paradise). [Al-Ahzaab: 70-71]*

To Proceed:

Indeed the most truthful of speech is the Speech of Allaah, and the best of guidance is the guidance of Muhammad (*Sallallaahu 'alayhi wasallam*), and the worst of affairs are the newly invented ones, and every new matter is an innovation, and every innovation is misguidance, and every misguidance leads to the fire.

Indeed Allaah Has completed and perfected this religion, and He prescribed the way to success – the way to understand and implement the religion as it requires - and that is by following and emulating the best of the people from the followers of the Prophet (*Sallallaahu 'alayhi wasallam*). These are the noble companions (may Allaah be pleased with them).

Part of this straight path and correct methodology is to glorify, love, and give high esteem to these noble personalities whom we have been commanded to emulate. More specifically, those who were distinguished by Allaah and His Prophet (*Sallallaahu 'alayhi*

wasallam), whose excellence and merit was revealed through revelation, and witnessed by the creation, those who were close to the best of the creation (Sallallaahu 'alayhi wasallam).

Allaah says:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

“The Prophet is closer to the believers than their own selves, and his wives are their (believers’) mothers (as regards respect and marriage)...” [Al-Ahzaab: 6]

In his *Tafseer*, Imaam as-Sa’ddee said:

‘The Exalted informs the believers with a statement by which they will know the status of the Messenger (Sallallaahu 'alayhi wasallam) and his position. And thus they will deal with him according to that state, hence He said:

“The Prophet is closer to the believers than their own selves...”

[Meaning] the closest state to a person, and [that which is] foremost is his own self, so the Messenger (Sallallaahu 'alayhi wasallam) is given precedence over [one’s] self because he (Sallallaahu 'alayhi wasallam) strived in advising them, loving them and showing kindness to them. Such that he is the most gentle and the most kind of all creation- so the Messenger (Sallallaahu 'alayhi wasallam) who is the best of all creatures is actually a favour [sent] to them [the believers]....’

Up to where he said:

‘..So this necessitates upon them that when there is a conflict of his own wishes, or the wishes of someone else conflicting with the wish of the Messenger (Sallallaahu 'alayhi wasallam), it is upon him [the believer] to give precedence to the wish of the Messenger

(*Sallallaahu 'alayhi wasallam*), and that he does not repel the statement of the Messenger (*Sallallaahu 'alayhi wasallam*) with the statement of anybody else – be whoever it may.

And that they give themselves ransom for his sake; by their wealth, selves and children. [And] that they give precedence to the love of the Messenger (*Sallallaahu 'alayhi wasallam*) over all other creatures, that they do not speak until after he speaks and that they do not precede him in doing anything [without his orders].

And [also] he (*Sallallaahu 'alayhi wasallam*) is a father to them [the believers] – as has been narrated in the reports of some companions. He nurtures them just as the father brings up his children.

And this necessitates that his wives are their mothers. Meaning in sanctity, and veneration, and honour.....'¹

Al-Imaam Ibn Katheer said:

'...and his wives are their (believers') mothers...'

Meaning: in being impermissible for marriage, in veneration and honour, and in being dignified and held in esteem. But it is not allowed to be in seclusion with them [nor to look at them when they are uncovered]'²

So this is the status that the Mothers of the Believers have in the hearts of the believers.

[And] as such, the best amongst them deserves greater reverence and love from us. The best from amongst the wives of whom he

¹ Tafseer as-Sa'dee: Sooratul-Ahzaab

² Tafseer ibn Katheer: Sooratul Ahzaab. The quote in brackets is from the Tafseer of Imaam Baghawe

(*Sallallaahu 'alayhi wasallam*) left behind, from his (*Sallallaahu 'alayhi wasallam*) own testification is none other than *at-tahirah* [the one declared free from illicit sins], *as-siddeeqah bint as-Siddeeq* [the truthful one, daughter of the truthful one]. She is our mother, 'Aishah (*radhiyallaahu 'anhaa*), the beloved of our beloved (*Sallallaahu 'alayhi wasallam*).

We felt the need to compile her merits, to make clear to the Muslims her weight in excellence, and to shed light on the life of piety that she led. Thus, we seek to emphasize that indeed, she will always remain on a high and lofty degree. Regardless of the claims of the disbelievers, heretics and hypocrites, the true believer in Allaah and His Messenger (*Sallallaahu 'alayhi wasallam*) knows the futility and senselessness of their arguments. Indeed the true believer loves, honours and defends those whom Allaah and His Messenger (*sallallaahu 'alayhi wasallam*) loved. This is our creed and stance and it will remain so until Allaah inherits the earth and all those therein.

Clearly whatever they say is futile and baseless. Allaah The Almighty said:

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

"[Good] women of purity are for [Good] men of purity, and [Good] men of purity are for [Good] women of purity: these are not affected [and are innocent of] what the people say: for them there is forgiveness, and a provision honourable." [An-Noor: 26]

Thus we ask them: Are you more knowledgeable than Allaah? Indeed not.

And we ask them: Who is more pure from the creatures than Muhammad (*Sallallaahu 'alayhi wasallam*)? No one.

Therefore, are not the *[Good] women of purity for [Good] men of purity and [Good] men of purity for [Good] women of purity?* Undoubtedly they are.

So know, O Muslim brother and sister that this is our creed and this is from the correct belief in this religion, of which we hope will be a reason for Allaah to grant us eternal bliss.

So read the virtues of this great woman and her superiority over other women and indeed many great men too. How wishful that the Muslim women of today imitate her! Indeed the Muslim society would flourish and be more prosperous if the likes of her are born and raised. She is our mother, our mentor, the one chosen for the Prophet (*Sallallaahu 'alayhi wasallam*) by The Creator.

I ask Allaah to grant us the love of loving and defending the honour of the Prophet (*Sallallaahu 'alayhi wasallam*), the companions, and the Mothers of the Believers. We ask Him for guidance to follow and adhere firmly to their Methodology.

O Allaah forgive me, my parents, and our pious predecessors, and all the Muslims. Indeed You are The Most Forgiving of those who grant forgiveness and The Most Merciful of those who show mercy.

*Aboo Waheeda as-Salafee
Ramadhaan 1429.*

فَضْلٌ عَائِشَةُ

أُمُّ الْمُؤْمِنِينَ
الصَّديْقَةُ بِنْتُ الصَّديْقِ
رَضِيَ اللهُ عَنْهَا

The Excellence of 'Aaishah

The Mother of the Believers

The Truthful One, Daughter of

The Truthful One

May Allaah be pleased with her

THE EXCELLENCE OF 'AAISHAH, THE PURE ONE

HER LINEAGE

Her father was al-*Imaam as-Siddeeq ul-akbar* (the foremost of the truthful ones), the *Khaleefah* of the Prophet (*Sallallaahu 'alayhi wasallam*) and his right hand, one of those given glad tidings of paradise before his death, the one who believed in *Islaam* without hesitation. He is Aboo Bakr 'Abdullaah ibn Abee Quhaafah 'Uthmaan ibn 'Aamir ibn 'Amr ibn K'ab ibn Sa'd ibn Taym ibn Murrah ibn Ka'b ibn Lua'yy al-Qurashiyy.

Her mother was Umm Rummaan bint 'Aamir ibn 'Uwaymir ibn 'Abd-ish- Shams ibn 'Utaab ibn Udhayna al-Kinaaniyya.

The special qualities attributed to her begin as early as her childhood. 'Aaishah was from those who were born in *Islaam*. She says of this:

'I do not remember except that my parents were in the religion, and there would be no day which would reach us except that the Prophet (*Sallallaahu 'alayhi wasallam*) would visit us...' ³

HER DESCRIPTION

She was a very beautiful attractive woman, of fair (white) complexion which had some redness. Hence she was nicknamed *Humayraa* (the red one). And this kind of complexion was rare.

Imaam adh-Dhahabee said: 'And I do not know any women of the Prophet (*Sallallaahu 'alayhi wasallam*) – or of any other women [of the world] – who is more knowledgeable than her.'

³ As in Saheeh al-Bukhaaree

Al-Haafidh Ibn Hajar said: ‘.. A great amount of knowledge has been narrated from her – of the legislations and the etiquettes - to the extent that it is said a quarter of all the legislations are narrated from her...’⁴

THOSE SHE TOOK KNOWLEDGE FROM

- The *Imaam* of *Imaams*, the Prophet (*Sallallaahu ‘alayhi wasallam*). She took from him a major collection of blessed knowledge.
- Her father, Aboo Bakr (*radhiyallaahu ‘anhu*),
- ‘Umar (*radhiyallaahu ‘anhu*),
- Faatimah (*radhiyallaahu ‘anhaa*),
- Sa’d (*radhiyallaahu ‘anhu*),

THOSE WHO NARRATED FROM HER

The list is very long. We will summarize and suffice by mentioning the major and famous of amongst the *Imaams* who took knowledge from her :

Ibn ‘Umar, Ibn ‘Abbaas, Aboo Moosaa, Aboo Hurayrah, Aboo ‘Ubaydah the son of ‘Abdullaah Ibn Mas’ood, her nephews [from her sister Asmaa] ‘Abdullaah Ibn az-Zubayr & ‘Urwa Ibn az-Zubayr, her nephews [from her brother Muhammad] ‘Abdullaah & Qaasim, [from her brother ‘Abdurrahmaan] ‘Abdullaah & her sister Hafsa, ‘Abdul’Azeez [the father of Ibn Jurayj], Ibn Abee Mulaykah, ‘Abdullaah Ibn Shaqeeq, ‘Ubayd Ibn ‘Umayr and his son ‘Abdullaah,

⁴ Fath-ul-Baaree (11/70)

al-Aswad Ibn Yazeed , Jaabir Ibn Nufayr, al-Hasan al-Basree, Hamzah Ibn 'Abdullaah Ibn 'Umar, Khabeeb Ibn 'Abdullaah Ibn az-Zubayr, Dhakwaan Ibn As-Simaan, Zur Ibn Hubaysh, Zayd Ibn Aslam, Saalim Ibn 'Abdullaah, Sa'ib Ibn Yazeed, Sa'eed Ibn al-Musayyib, Taawoos, Sa'sa' [the mother of al-Ahnaaf], ash-Sha'bee, 'Attaa Ibn Abee Rabaah, 'Ikrimah, 'Alqamah, 'Alee Ibn Husayn, Mujaahid, Muhammad Ibn Sireen, Masrooq, Abul 'Aaliyah, Aboo 'Uthmaan al-Hindee. [From the female students] Khayra [the mother of al-Hasan al-Basree], Jusra bint Dujajjah, Dhufraa bint Ghaalib, Zaynab bint Abee Salamah, Sumayyah al-Basriyyah, Safiyyah bint Shaybah, 'Aishah bint Abee Talhah, 'Amrah bint 'Abdurrahmaan , Marjaana [the mother of 'Alqamah], Muaa'dhah al-'Adawiyyah, Shumaysa al-'Itqiyyah. And others.

The *Ahaadeeth* she narrated reach up to 2210 *Ahaadeeth*.⁵

THE SLANDER AFFAIR: CLEARANCE AND PRAISE FROM ALLAAH

Sufficient for praise is the incident which is known as the *hadeeth of Ifk* (the slander) in which she was falsely accused of fornication. When the evil-doers spread their mischief and the hearts of many believers were deceived by *Shaytaan* and his army into questioning the righteousness of their mother, Allaah The Almighty came to her defense from above the seven heavens and revealed verses in His Book declaring her innocence. And who is better in speech than Allaah!?

⁵ 174 Ahaadeeth are agreed upon [Bukhaaree and Muslim]. The Ahaadeeth which Bukhaaree narrated [alone and are not the same as Muslim] amounts to 45 Ahaadeeth. The Ahaadeeth which Muslim narrated alone equal 69 Ahaadeeth. So altogether in the Saheehayn, there are 284 Ahaadeeth narrated by 'Aishah

Know my dear sister and my dear brother, that the praise of our mother 'Aishah (*radhiyallaahu 'anhaa*) is unanimous and innumerable. We will only highlight key points, beginning with the revelation (the *Qur'aan* and *Authentic Sunnah*) and then the statements of the Companions and their Successors.

We will mention the whole narration because of the many benefits it contains.

Narrated 'Aishah (*radhiyallaahu 'anhaa*):

"Whenever Allaah's Apostle intended to go on a journey, he used to draw lots among his wives and would take with him the one on whom the lot had fallen. Once he drew lots when he wanted to carry out an expedition and the lot came upon me. So I proceeded with Allaah's Apostle after Allaah's order of veiling (the women) had been revealed and thus I was carried in my *howdah* (on a camel) and dismounted while still in it. We carried on our journey and when Allaah's Apostle had finished his expedition and returned and we approached *Madeenah*, Allaah's Apostle ordered to proceed at night.

When the army was ordered to resume the homeward journey, I got up and walked on till I left the army (camp) behind. When I had answered the call of nature, I went towards my *howdah*, but behold! A necklace of mine made of *Jaz Azfar* (a kind of black bead) was broken and I looked for it and my search for it detained me. The group of people who used to carry me, came and carried my *howdah* on to the back of my camel on which I was riding, considering that I was therein. At that time women were light in weight and were not fleshy for they used to eat little (food), so those people did not feel the lightness of the *howdah* while raising it up, and I was still a young lady. They drove away the camel and proceeded. Then I found my necklace after the army had gone. I came to their camp but found

nobody therein so I went to the place where I used to stay, thinking that they would miss me and come back in my search. While I was sitting at my place, I felt sleepy and slept. Safwaan bin al-Mu'attil as-Sulami adh-Dhakwaani was behind the army. He had started in the last part of the night and reached my stationing place in the morning and saw the figure of a sleeping person. He came to me and recognized me on seeing me for he used to see me before veiling. I got up because of his saying: "Innaa Lillaahi wa innaa ilayhi raaji'oon (Verily to Allaah we belong and to Him we shall return)" which he uttered upon recognizing me. I covered my face with my garment, and by Allaah, he did not say to me a single word except, "Innaa Lillaahi wa innaa ilayhi raaji'oon," till he made his she-camel kneel down whereupon he trod on its forelegs and I mounted it. Then Safwaan set out, leading the she-camel that was carrying me, till we met the army while they were resting during the hot midday. Then whoever was meant for destruction, fell in destruction, and the leader of the *Ifk* (forged statement) was 'Abdullaah bin Ubayy bin Salool [the leader of the hypocrites]. After this we arrived at *Madeenah* and I became ill for one month while the people were spreading the forged statements of the people of the *Ifk*, and I was not aware of anything thereof. But what aroused my doubt while I was sick, was that I was no longer receiving from Allaah's Apostle the same kindness as I used to receive when I fell sick. Allaah's Apostle would enter upon me, say a greeting and add, "How is that (lady)?" and then depart. That aroused my suspicion but I was not aware of the propagated evil till I recovered from my ailment. I went out with Umm Mistah to answer the call of nature towards *Al-Manasi*, the place where we used to relieve ourselves, and used not to go out for this purpose except from night to night, and that was before we had lavatories close to our houses. And this habit of ours was similar to the habit of the old Arabs (in the deserts or in the tents) concerning the evacuation of the bowels, for we considered it troublesome and harmful to take lavatories in the houses. So I went out with Umm Mistah who was the daughter of Abee Ruhm bin 'Abd Manaf, and her

mother was the daughter of Sakhr bin 'Aamir who was the aunt of Aboo Bakr as-Siddeeq, and her son was Mistah bin Uthatha. When we had finished our affair, Umm Mistah and I came back towards my house. Umm Mistah stumbled over her robe whereupon she said, "Let Mistah be ruined! " I said to her, "What a bad word you have said! Do you abuse a man who has taken part in the Battle of *Badr*?' She said, "O you there! Didn't you hear what he has said?" I said, "And what did he say?" She then told me the statement of the people of the *Ifk* (forged statement) which added to my ailment. When I returned home, Allaah's Apostle came to me, and after greeting, he said, "How is that (lady)?" I said, "Will you allow me to go to my parents?" At that time I intended to be sure of the news through them. Allaah's Apostle allowed me and I went to my parents and asked my mother, "O my mother! What are the people talking about?" My mother said, "O my daughter! Take it easy, for by Allaah, there is no charming lady who is loved by her husband who has other wives as well, but that those wives would find fault with her." I said, "Subhaanallaah! Did the people really talk about that?"

[Another narration says :]

Narrated Umm Roomaan ['Aaishah's mother]: 'When 'Aaishah was accused, she fell down unconscious.'

'Aaishah continues to say :

"..That night I kept on weeping the whole night till the morning. My tears never stopped, nor did I sleep, and morning broke while I was still weeping. Allaah's Apostle called 'Alee bin Abee Taalib and Usaamah bin Zayd when the Divine Inspiration delayed, in order to consult them as to the idea of divorcing his wife. Usaamah bin Zayd told Allaah's Apostle of what he knew about the innocence of his wife and of his affection he kept for her. He said, "**O Allaah's Apostle! She is your wife, and we do not know anything about her except good.**" But 'Alee bin Abee Taalib said, "O Allaah's Apostle! Allaah does not

impose restrictions on you and there are plenty of women other than her. If you however, ask (her) slave girl, she will tell you the truth." 'Aaishah added: So Allaah's Apostle called for Bareerah and said, "O Bareerah! Did you ever see anything which might have aroused your suspicion (as regards 'Aaishah)? Bareerah said, "By Allaah Who has sent you with the truth, I **have never seen anything regarding 'Aaishah which I would blame her for** except that she is a girl of immature age who sometimes sleeps and leaves the dough of her family unprotected so that the domestic goats come and eat it."

So Allaah's Apostle got up (and addressed) the people and asked for somebody who would take revenge on 'Abdullaah bin Ubayy bin Salool. Allaah's Apostle, while on the pulpit, said, "O Muslims! Who will help me against a man who has hurt me by slandering my family? **By Allaah, I know nothing except good about my family,** and people have blamed a man of whom I know nothing except good, and he never used to visit my family except with me." Sa'd bin Mu'aadh al-Ansaari got up and said, "O Allaah's Apostle! By Allaah, I will relieve you from him. If he be from the tribe of (*Banee*) al-Aws, then I will chop his head off, and if he be from our brethren, the Khazraj, then you give us your order and we will obey it." On that, Sa'd bin 'Ubaadah got up, and he was the chief of the Khazraj, and before this incident he had been a pious man but he was incited by his zeal for his tribe. He said to Sa'd (bin Mu'aadh), "By Allaah the Eternal, you have told a lie! You shall not kill him and you will never be able to kill him!" On that, Usayd bin Hudayr, the cousin of Sa'd (bin Mu'aadh) got up and said to Sa'd bin 'Ubaadah, "You are a liar! By Allaah the Eternal, we will surely kill him and you are a hypocrite defending the hypocrites!" So the two tribes of al-Aws and al-Khazraj got excited till they were on the point of fighting with each other while Allaah's Apostle was standing on the pulpit. Allaah's Apostle continued quietening them till they became silent whereupon he became silent too.

On that day I kept on weeping so much that neither did my tears stop, nor could I sleep. In the morning my parents were with me, and I had wept for two nights and a day without sleeping and with incessant tears till they thought that my liver would burst with weeping.

While they were with me and I was weeping, an *Ansaaree* woman asked permission to see me. I admitted her and she sat and started weeping with me. While I was in that state, Allaah's Apostle came to us, greeted us, and sat down. He had never sat with me since the day what was said, was said. He had stayed a month without receiving any Divine Inspiration concerning my case. Allaah's Apostle recited the *Tashahhud* after he had sat down, and then said, "Thereafter, O 'Aishah! I have been informed such and-such a thing about you and if you are innocent, Allaah will reveal your innocence, and if you have committed a sin, then ask for Allaah's forgiveness and repent to Him, for when a slave confesses his sin and then repents to Allaah, Allaah accepts his repentance."

When Allaah's Apostle had finished his speech, my tears ceased completely so that I no longer felt even a drop thereof. Then I said to my father, "Reply to Allaah's Apostle on my behalf as to what he said." He said, "By Allaah, I do not know what to say to Allaah's Apostle." Then I said to my mother, "Reply to Allaah's Apostle." She said, "I do not know what to say to Allaah's Apostle."

In those days I was still a young girl and though I had little knowledge of the *Qur'aan*, I said:

"By Allaah, I know that you heard this story (of the *Ifk*) so much so that it has been planted in your minds and you have believed it. So now, if I tell you that I am innocent, and Allaah knows that I am innocent, you will not believe me. [And] if I confess something, and Allaah knows that I am innocent of it, you will believe me. By Allaah, I cannot find of you an example except that of Yoosuf's father:

فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ

"So (for me) patience is most fitting against that which you assert and it is Allaah (Alone) Whose help can be sought." [Yoosuf: 18]

Then I turned away and lay on my bed, and at that time I knew that I was innocent and that Allaah would reveal my innocence. **But by Allaah, I never thought that Allaah would sent down about my affair, Divine Inspiration that would be recited (forever), as I considered myself too unworthy to be talked of by Allaah with something that was to be recited. I hoped that Allaah's Apostle might have a vision in which Allaah would prove my innocence.**

By Allaah, Allaah's Messenger had not left his seat and nobody had left the house when the Divine Inspiration came to Allaah's Apostle . So there overtook him the same hard condition which used to overtake him (when he was Divinely Inspired) so that the drops of his sweat were running down, like pearls, though it was a (cold) winter day, and that was because of the heaviness of the statement which was revealed to him. When that state of Allaah's Apostle was over, and he was smiling when he was relieved, the first word he said was, " **'Aaishah, Allaah has declared your innocence.**"

My mother said to me, "Get up and go to him."

I said, "By Allaah, I will not go to him and I will not thank anybody but Allaah."

So Allaah revealed the verses of *Sooratun-Noor* (verses 11-21) [*the verses in their complete form are not in the hadeeth , but we will mention them for benefit*]:

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

"Verily! Those who brought forth the slander (against 'Aishah (radhiyallaahu 'anhaa) the wife of the Prophet (Sallallaahu 'alayhi wasallam)) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا
 هَذَا إِفْكٌ مُّبِينٌ

Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: "This (charge) is an obvious lie?"

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ
 اللَّهِ هُمُ الْكَاذِبُونَ

Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allaah they are the liars.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا
 أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ

Had it not been for the Grace of Allaah and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ
وَتَحْسِبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ

When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allaah it was very great

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا
بُهْتَانٌ عَظِيمٌ

And why did you not, when you heard it, say? "It is not right for us to speak of this. Glory be to You (O Allaah) this is a great lie."

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ

Allaah forbids you from it and warns you not to repeat the like of it forever, if you are believers.

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

And Allaah makes the Aayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allaah is All-Knowing, All-Wise.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ
فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allaah knows and you know not.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَؤُوفٌ رَحِيمٌ

And had it not been for the Grace of Allaah and His Mercy on you, (Allaah would have hastened the punishment upon you). And that Allaah is full of kindness, Most Merciful.

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 مَن يَشَاءُ وَاللَّهُ
سَمِيعٌ عَلِيمٌ

O you who believe! Follow not the footsteps of Shaytaan (Satan). And whosoever follows the footsteps of Shaytaan (Satan), then, verily he commands Al-Fahshaa' [i.e. to commit indecency (illegal sexual intercourse, etc.)], and Al-Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; to speak or to do what is forbidden in Islaam, etc.)]. And had it not been for the Grace of Allaah and His Mercy on you, not one of you would ever have been pure from sins. But Allaah purifies (guides to Islaam) whom He wills, and Allaah is All-Hearer, All-Knower."

[She continues to say] : 'When Allaah revealed this to confirm my innocence, Aboo Bakr *As-Siddeeq* who used to provide for Mistah bin Uthatha because of the latter's kinship to him and his poverty, said:

"By Allaah, I will never provide for Mistah anything after what he has said about 'Aaishah".

So Allaah revealed:

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ
وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلِيَعْفُوا وَيَلِصَفُوا أَلَّا تُحِبُّونَ
أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

*"Let not those among you who are good and are wealthy swear not to give (help) to their kinsmen, those in need, and those who have left their homes for Allaah's Cause. Let them pardon and forgive (i.e. do not punish them). Do you not love that should forgive you? Verily Allaah is Oft-forgiving. Most Merciful."*⁶

And Aboo Bakr said: "Yes, by Allaah, I wish that Allaah should forgive me."

So he resumed giving Mistah the aid he used to give him before and said: "By Allaah, I will never withhold it from him at all."

'Aaishah further said: 'Allaah's Apostle also asked Zeynab bint Jahsh about my case. He said:

"O Zeynab! What have you seen?"

⁶ Sooratu-n-Noor (Verse 22)

She replied: "O Allaah's Apostle! I protect my hearing and my sight (by refraining from telling lies). I know nothing but good (about 'Aishah)."

Of all the wives of Allaah's Apostle, it was Zeynab who aspired to receive from him the same favour as I used to receive. Yet, Allaah saved her (from telling lies) because of her piety...."⁷

I would urge the dear readers to refer back to Tafseer Ibn Katheer on these verses. They are of great value.

POINTS OF BENEFIT FROM THE HADEETH OF THE SLANDER

And now we will mention some of the points of benefit derived from this great event as listed by Ibn Hajar;

- Permissibility of a woman wearing ornaments during a journey [as long as they are not openly displayed].
- Protecting ones belongings, and the prohibition of wasting it – as we see that the necklace of 'Aishah (*radhiyallaahu 'anhaa*) was made of neither gold nor pearls – but still she went in search of it.
- Saying the *istirjaa'* during a calamity. [i.e. *Innaa Lillaahi wa innaa ilayhi raaji'oon* (*Surely we are from Allaah and to Him we shall return*)].
- Legislation of a woman covering her face from the sight of strange men (i.e. those who are permitted to marry her).
- Having good manners with strange women, especially in situations of seclusion.

⁷ Saheeh al-Bukhaaree

- Walking in front of the woman so as to safe guard and protect from the danger of looking at her , and at what might be displayed during the movements of her walking.
- Kindness towards the spouse, and having good interaction. And lessening that at times when there is a deficiency which arises. The point of the benefit from that is so that she/he may realize her/his deficiency hence resulting to excusing and correction of the matter.
- It is not proper for the relatives of a sick person to inform the sick person of a thing which would harm his feelings, fearing that this might increase in the sickness.
- When a woman goes out for a need, she accompanies a trustworthy person who will help her in her needs.
- Defense of a Muslim of another Muslim, especially those who are people of virtue.
- A great proof of the excellence of Umm Mistah; as she hated for her son to talk about 'Aaishah, in fact she even abused him for that.
- A clarification of the virtues of the Companions of [the Battle of] *Badr*.
- The woman refraining from leaving her house except after the permission of her husband, even if she is going to her parents.
- Using the phrase '*We do not know [about so and so] except good..'* as a form of praise and recommendation.
- Being steadfast in giving witness.
- Agility and intelligence of the leader when an important issue arises.

- The Prophet (*Sallallaahu 'alayhi wasallam*) never used to judge on matters by himself, except after the revelation come down. This is because he (*Sallallaahu 'alayhi wasallam*) never used to make conclusion of something except after the revelation is revealed. This was mentioned by Shaykh Muhammad ibn Abee Jamraa.
- The great excellence of 'Aaishah, and her parents, and Sufyaan, and 'Alee, and Usaamah, and Sa'd ibn Mu'aadh, and Usayd bin Hudayr.
- Aboo 'Alee al-Karaabisee, the companion of *Imaam* Shaafi'ee in his book '*Kitaabul Qadhaa'* used as an evidence to strengthen the fact that it is prohibited to make a judgment when angry – this is what happened when Sa'd bin Mu'aadh and Usayd bin Hudayr traded words between them, while in the state of anger [for the sake of Allaah] to the extent they almost fought.
- He then said: 'Indeed anger takes the soft and kind person to a state which is not befitting of him...'
- The steadfastness of Aboo Bakr in the matters [of trials and tribulations].
- Legislation of beginning by the *Tashahhud* and praise of Allaah when talking about a great matter.
- Prohibition of confessing to something that never happened, even if it is known that this confession might be considered true.
- Patience brings a praiseworthy result, and it raises the status of its bearer.
- Giving glad tidings to a person who has had a new blessing, or a person who has been defended from a bad thing.

- Smiling, laughing, and giving glad tidings in that.
- Whenever a hardship increases, then the degree of the happiness [at the end] increases.
- Excellent is the one who leaves his matter to His Lord.
- And the one who is strong in that [reliance on Allaah] then his distress and sorrow decreases.
- The encouragement of spending on the path of goodness, especially in keeping the ties of relationship.
- Permissibility of using a verse of the *Qur'aan* as evidence in any calamity.
- Rebuking of spreading of bad things.
- Impermissibility of having doubt about the clearance and purity of 'Aishah.

These are just some of the benefits , derived by *al-Haafidh* Ibn Hajar of which are of benefit.

And also from the *Ahaadeeth* which show how she was of those who guarded themselves and observant of the orders;

She (*radhiyallaahu 'anhaa*) narrated :

"Aflah the brother of Aboo al-Qu'ais, her foster uncle, came, asking permission to enter upon her after the verse of *al-Hijaab* (the use of veils by women) was revealed.

She said: I did not allow him to enter, but when Allaah's Messenger came, I told him what I had done, and he ordered me to give him permission.

And in another narration :

She said: 'I did not allow him to enter,

So he [Aflah] said: 'You prevent me while I am your uncle?'

So I said:

'I will not allow you until **after I ask the permission of the Prophet (Sallallaahu 'alayhi wasallam) !'** ⁸

A MARRIAGE OF PROPHECY

'Aishah (*radhiyallaahu 'anhaa*) reported Allaah's Messenger (*Sallallaahu 'alayhi wasallam*) having said:

"I saw you in a dream for three nights when an angel brought you to me in a silk cloth and he said: 'Here is your wife',

"And when I removed (the cloth) from your face, lo, it was yourself.

So I said: 'If this is from Allaah, let Him carry it out."

In another narration :

"..He will cause it to come true.." ⁹

A CLEAR LOVE & PRECEDENCE

1. Narrated 'Amr bin al-'Aas (*radhiyallaahu 'anhu*):

The Prophet deputed me to lead the army of *Dhaat-as-Salaasil*. I came to him and said, "Who is the most beloved person to you?"

⁸ Fath-ul-Baaree (4713)

⁹ Saheeh al-Bukhaaree & Muslim

He (*Sallallaahu 'alayhi wasallam*) said : " 'Aaishah."

I asked, "Among the men?"

He said, "Her father." I said, "Who then?" He said, "Then 'Umar bin Al-Khattaab." He then named other men. ¹⁰

Subhaanallaah – reflect on the fact that the first person mentioned is who....

2. 'Aaishah (*radhiyallaahu 'anhaa*), the wife of the Messenger of Allaah (*Sallallaahu 'alayhi wasallam*) said :

'The wives of Allaah's Apostle (*Sallallaahu 'alayhi wasallam*) sent Faatimah, the daughter of Allaah's Messenger (*Sallallaahu 'alayhi wasallam*), to Allaah's Apostle (*Sallallaahu 'alayhi wasallam*). She sought permission to get in as he had been lying with me in my mantle. He gave her permission and she (Faatihah) said:

'Allaah's Messenger, verily, your wives have sent me to you in order to ask you to observe equity in case of the daughter of Aboo Quhaafa [i.e. 'Aaishah].'

She ('Aaishah) said: 'I kept quiet.'

Thereupon Allaah's Messenger (*Sallallaahu 'alayhi wasallam*) said to her (Faatihah):

'O daughter, don't you love whom I love?'

She said: 'Yes, (I do).'

Thereupon he said: 'I love this one.'

¹⁰ Saheeh al-Bukhaaree

Faatimah then stood up as she heard this from Allaah's Messenger (*Sallallaahu 'alayhi wasallam*) and went to the wives of Allaah's Apostle (*Sallallaahu 'alayhi wasallam*) and informed them of what she had said to him and what Allaah's messenger (*Sallallaahu 'alayhi wasallam*) had said to her. Thereupon they said to her: 'We think that you have been of no avail to us. You may again go to Allaah's Messenger (*Sallallaahu 'alayhi wasallam*) and tell him that his wives seek equity in case of the daughter of Aboo Quhaafa. Faatimah said: 'By Allaah, I will never talk to him about this matter.' ¹¹

And we mention now another narration showing that this clear love was famous and witnessed even by the Companions :

3. From Aboo Qays, the servant of 'Amr said : 'Amr sent me to Umm Salamah (*radhiyallaahu 'anhaa*) to ask her if the Prophet (*Sallallaahu 'alayhi wasallam*) used to kiss her when he was fasting?'

She replied : 'No.'

So he said : ' 'Aishah reports to the people that he (*Sallallaahu 'alayhi wasallam*) used to kiss [his wives] while he was fasting!'

So she [Umm Salamah (*radhiyallaahu 'anhaa*)] said :

" Maybe it is because he did not have power over his affection to her. But as for me then, no he did not use to do that." ¹²

4. From 'Aasim ibn Kulayb from his father who said :

'We went to 'Alee (*radhiyallaahu 'anhu*) and 'Aishah was mentioned. So he ['Alee] said :

¹¹ Saheeh Muslim

¹² Narrated by Imaam Ahmad (6/296 & 317). Its chain is good.

“The *Khaleelah* (the most beloved female) of the Messenger of Allaah (*Sallallaahu ‘alayhi wasallam*).”¹³

5. From Areeb ibn Hameed who said : ‘On the day of the camel, ‘Ammar [ibn Yaasir] saw a congregation, so he asked : ‘what is this?’

So it was said to him : ‘A man who curses ‘Aaishah and reviles her.’

So he-‘Ammar- went to him and said : ‘ Shut up ! You are rebuked and you are refuted ! Do you revile the *habeebah* (the beloved one) of the Prophet (*Sallallaahu ‘alayhi wasallam*) ? Indeed she is his wife in Paradise.’¹⁴

6. Narrated ‘Aaishah (*radhiyallaahu ‘anhaa*):

“The people used to look forward for the days of my turn so as to send gifts to Allaah's Messenger (*Sallallaahu ‘alayhi wasallam*) in order to please him.”

And in another narration :

“...The Muslims knew that Allaah's Messenger (*Sallallaahu ‘alayhi wasallam*) loved 'Aaishah, so if any of them had a gift and wished to give it to Allaah's Messenger (*Sallallaahu ‘alayhi wasallam*), he would delay it, till Allaah's Messenger (*Sallallaahu ‘alayhi wasallam*) had come to 'Aaishah's home and then he would send his gift to Allaah's Messenger (*Sallallaahu ‘alayhi wasallam*) at her home...”¹⁵

¹³ Imaam Adh-Dhahabee said its chain is good

¹⁴ No. 1647 from Fadhaail as-Sahaabah of Imaam Ahmad with the checking of Shaykh Waseeullaah al-‘Abbaas who said it is Saheeh by way of other supporting narrations

¹⁵ Saheeh al-Bukhaaree

7. The *hadeeth* of Sawda bint Zam'aa (*radhiyallaahu 'anhaa*) [one of the Mothers of the Believers] The wife of Allaah's Messenger (*Sallallaahu 'alayhi wasallam*) : That when she grew old , she gave up her day to 'Aishah, and so the Prophet (*Sallallaahu 'alayhi wasallam*) used to give 'Aishah two days. ¹⁶

And another hadeeth close to this - it says :

"...He used to fix for each of them a day and a night. But Sawda bint Zam'aa gave up her (turn) day and night (when she became old) to 'Aishah, the wife of the Prophet in order to seek the pleasure of Allaah's Messenger (by that action)..." ¹⁷

SUPERIORITY

1. Aboo Moosaa (*radhiyallaahu 'anhu*) reported Allaah's Messenger (*Sallallaahu 'alayhi wasallam*) as saying:

"There are many persons amongst men who are quite perfect but there are not perfect amongst women except Maryam, the daughter of 'Imraan and Aasiyah, wife of Pharaoh, and the excellence of 'Aishah compared to the women is that of *Thareed* over all other foods." ¹⁸

Thareed : it is when the bread is cooked with a gravy of meat. It can also contain [the actual meat – and this is the best]. At-Turbashtee said, "It is said that the example was given by the *Thareed* because it is the best food of the Arabs, and they do not see any other food which equals it in sufficing a person. [And it is said] They used to

¹⁶ See Fath-ul-Baaree (4811)

¹⁷ Saheeh al-Bukhaaree (Book of gifts)

¹⁸ Saheeh Muslim

praise the *Thareed* which was cooked with meat. And it has been narrated that the chief of all foods is meat, so it is as if she has been exalted [and given chieftdom] over all the women, just as the meat has been exalted over all other foods.

And the secret in it is that the *Thareed* of meat combines between being a meal, and taste, and strength, and easiness of preparing it, and less effort in chewing, and hastiness in the digestive system.

Thus it was stricken as an example for her so that it is announced that she has been bestowed with the excellent beauty and excellent manners, and sweetness and eloquence of the dialect she speaks, and abundance of talent, and strong in the intellect, and composed ideas, and affection to the husband, thus she is fit and qualified to be a spouse and to interact with, and to become attached to. [And] sufficient for you is what she has learnt from Allaah's Messenger (*Sallallaahu 'alayhi wasallam*). She learnt what no other women had learnt from him , and she narrated what no other woman narrated...'

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2. Narrated Hishaam's father:

"The people used to send presents to the Prophet on the day of 'Aaishah's turn.

'Aaishah said: "My companions (i.e. the other wives of the Prophet) gathered in the house of Umm Salamah and said:

"O, Umm Salamah! By Allaah, the people choose to send presents on the day of 'Aaishah's turn and we too, love the good (i.e. presents) as 'Aaishah does. You should tell Allaah's Apostle to tell the people to

¹⁹ Tuhfatul-ahwaadhee (9/330)

send their presents to him wherever he may be, or wherever his turn may be."

Umm Salamah said that to the Prophet and he turned away from her, and when the Prophet returned to her (i.e. Umm Salamah), she repeated the same, and the Prophet again turned away, and when she told him the same for the third time, the Prophet said:

"O Umm Salamah! Don't trouble me by harming 'Aishah, for by Allaah, the Divine Inspiration never came to me while I was under the blanket of any woman amongst you except her." ²⁰

In another narration :

Then Umm Salamah said : I repent to Allaah The Exalted.' ²¹

Ibn Hajar said : In this hadeeth is a great [indication of the] excellence[of] 'Aaishah. ²²

3. Narrated 'Aaishah (*radhiyallaahu 'anhaa*):

"When the sickness of Allaah's Apostle got aggravated, he asked the permission of his wives that he should be treated in my house, and they permitted him." ²³

A FIRST CHOICE

1. Narrated 'Aaishah (*radhiyallaahu 'anhaa*):

²⁰ Saheeh Muslim

²¹ Saheeh al-Bukhaaree

²² Fath-ul-Baaree (no. 3491)

²³ Saheeh al-Bukhaaree

“When Allaah’s Messenger (*Sallallaahu ‘alayhi wasallam*) was ordered to give option to his wives, he started with me, saying:

“I am going to mention to you something, but you should not hasten (to give your reply) unless you consult your parents.”

And he knew that my parents would not order me to leave him.

Then he said: “Allaah, The Exalted in His Praise, says:

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُمْ تُرِيدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا
فَتَعَالَيْنَ أُمْتَعُنَّ وَأُسْرِحْنَ سَرَاحًا جَمِيلًا. وَإِنْ كُنْتُمْ تُرِيدْنَ اللَّهَ
وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا
عَظِيمًا

‘O Prophet (Muhammad)! Say to your wives: If you desire the life of this world, and its glitter, Then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allaah and His Messenger, and the home of the Hereafter, then verily, Allaah has prepared for Al-Muhsinaat (good doers) amongst you an enormous reward.’ [Al-Ahzaab: 28-29]

I [‘Aishah] said: “Then why do I have to consult my parents?”

Verily, I seek Allaah, His Messenger and the abode of the Hereafter.”

Then all the other wives of the Prophet did the same as I did.”²⁴

Al-Haafidh ibn Hajar said in his explanation of the hadeeth :

²⁴ Saheeh al-Bukhaaree

And in it is the kindness of the Prophet (*Sallallaahu 'alayhi wasallam*) and his gentleness and his patience to his wives in the matters which were between them.

And in it is the excellence of 'Aishah - because she was the first one who was asked this [out of all the wives.]²⁵

2. Narrated 'Aishah (*radhiyallaahu 'anhaa*) :

"I said: "O Messenger of Allaah! Suppose you landed in a valley where there is a tree of which something has been eaten, and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?"

He said: "(I will let my camel graze) of the one of which nothing has been eaten before."

(The narrator [‘Urwah] added: 'Aishah meant that the Messenger of Allaah (*Sallallaahu 'alayhi wasallam*) had not married a virgin besides herself .'²⁶

ZEAL AND LOVE FOR THE RELIGION

1. Narrated Anas (*radhiyallaahu 'anhu*) :

"On the day (of the battle) of *Uhud* when (some) people retreated and left the Prophet (*Sallallaahu 'alayhi wasallam*), I saw '**Aishah**

²⁵ Fath-ul-Baaree (Tafseer of Sooratul-Ahzaab : 29)

²⁶ Saheeh al-Bukhaaree

bint Aboo Bakr and Umm Sulaym, with their robes tucked up so that the bangles around their ankles were visible hurrying with their water skins."

[In another narration it is said, "carrying the water skins on their backs"].

Then they would pour the water in the mouths of the people, and return to fill the water skins again and came back again to pour water in the mouths of the people." ²⁷

2. Narrated 'Aishah (*radhiyallaahu 'anhaa*) the Mother of the Believers :

"I requested the Prophet permit me to participate in *Jihaad*, but he said:

"Your *Jihaad* is the performance of *Hajj*." ²⁸

GLAD TIDINGS OF PARADISE

From 'Abdurrahmaan ibn Ka'b ibn Maalik who narrated from 'Aishah (*radhiyallaahu 'anhaa*):

'I said : O Messenger of Allaah , which of your wives will be in Paradise?'

²⁷ Saheeh al-Bukhaaree

²⁸ Saheeh al-Bukhaaree

This hadeeth suggests that it is after they had participated in the previous battles as in the previous hadeeth, and Allaah knows best

He (*Sallallaahu 'alayhi wasallam*) said : ' As for you, then you are among them.' ²⁹

GREETINGS FROM THE TRUSTED SPIRIT

Narrated Aboo Salamah:

'Aaishah (*radhiyallaahu 'anhaa*) said:

"Once Allaah's Apostle said (to me), 'O 'Aaish ('Aaishah)! This is Jibreel greeting you.'

I said: 'Peace and Allaah's Mercy and Blessings be on him.

You see what I don't see.'

She was addressing Allaah 's Messenger (*Sallallaahu 'alayhi wasallam*).³⁰

A BLESSING

Narrated 'Aaishah (*radhiyallaahu 'anhaa*) :

"We went out with the Messenger of Allaah on one of his journeys till we reached *Al-Baida* or *Dhaatul-Jaysh* where my necklace got broken (and lost). Allaah's Apostle stopped to search for it and the people too stopped with him. There was no water at that place and they had no water with them. So they went to Aboo Bakr and said: "Don't you

²⁹ Mustadrak of Haakim (4/13) , and he authenticated it. Adh-Dhahabee agreed with him

³⁰ Saheeh al-Bukhaaree and Muslim

see what 'Aaishah has done? She has made Allaah's Apostle and the people stop where there is no water and they have no water with them."

Aboo Bakr came while Allaah's Apostle was sleeping with his head on my thigh and said: "You detained Allaah's Apostle and the people where there is no water and they have no water." He then admonished me and said what Allaah wished and pinched me at my flanks with his hands, but I did not move because the head of Allaah's Apostle was on my thigh .

The Prophet of Allaah kept on sleeping till he got up in the morning and found no water. Then Allaah revealed the Divine Verse of *Tayammum*, and the people performed *Tayammum*.

Usayd bin Al-Hudayr said: "**O family of Aboo Bakr! This is not the first blessings of yours.**"

We urged the camel on which I was sitting on to get up from its place [so that we leave that place] and the necklace was found under it."

Al-Haafidh Ibn Hajar said : '[meaning] rather this blessing has been preceded by other blessings.

And the meaning of the family of Aboo Bakr is himself , his family, and those who follow their path.

And in this *hadeeth* is an evidence of the excellence of 'Aaishah and her father , and the repetitive blessings from them.

And in the narration of 'Amr ibn Haarith : 'Surely Allaah has blessed the people through you.'

And in the *tafseer* of al-Bustee from Ibn Abee Mulaykah from her [‘Aaishah] that the prophet (*Sallallaahu ‘alayhi wasallam*) said to her : ‘What a great blessing your necklace has turned out to be..’

And in the next chapter from the narration of Hishaam ibn ‘Urwa : ‘By Allaah , there is no matter that happens to you of which we detest except that Allaah makes it a goodness to the Muslims’

And in the same context , in another wording : ‘...except that Allaah makes for you a way out [of the difficult matters] , and He makes it for all the Muslims a blessing.’³¹

A WOMAN OF THE PEOPLE AND RIGHTEOUS ACTIONS

‘Aaishah (*radhiyallaahu ‘anhaa*) Narrated that she prepared a lady (bride) for a man from the *Ansaar* as his bride.

And the Prophet said : "O ‘Aaishah! Haven't you got any amusement (during the marriage ceremony) as the *Ansaar* like amusement?"

And in the narration of Shurayk : He (*Sallallaahu ‘alayhi wasallam*) said : ‘Wont you send a girl who would sing for them and beat the *duff*....’³²

HER AFFECTION, CLOSENESS AND INTERACTION WITH THE PROPHET

The following *hadeeth* shows the jovial relationship between them, the ultimate love they shared, and the special rank she had over the wives of Allaah's Messenger (*Sallallaahu ‘alayhi wasallam*) who were present at the same time :

³¹ Fath-ul-Baaree (no. 322)

³² Fath-ul-Baaree (no. 4765). This is from the Ahaadeeth which show the exception and the permissibility of singing [clean jovial poems] during weddings , accompanied by the *duff* – a small drum like instrument. For women only

1. From Hishaam ibn 'Urwa , from his father, that 'Aishah (*radhiyallaahu 'anhaa*) said :

"While she was on a journey along with the Apostle of Allaah (*Sallallaahu 'alayhi wasallam*), they let the rest of the people proceed and they stayed behind them, and then he challenged her to a race. She said:

'I had a race with him (the Prophet) and I outstripped him on my feet.

But [another time] when I became fleshy, (again) I had a race with him (the Prophet) but [this time]he outstripped me.

So he (*Sallallaahu 'alayhi wasallam*) said: ' O 'Aishah, this is [payback] for that time you won over me." ³³

2. Narrated An-Nu'maan ibn Basheer (*radhiyallaahu 'anhu*) :

"Aboo Bakr asked the permission of the Prophet (*Sallallaahu 'alayhi wasallam*) to come in and when entered he heard 'Aishah speaking in a loud voice.

So when he entered, [he wanted to get hold of her] and he said: 'O you daughter of so and so! Do I see you raising your voice to the Apostle of Allaah!?'

[he wanted to get hold of her to punish her] but the Prophet (*Sallallaahu 'alayhi wasallam*) prevented him and came between him [Aboo Bakr] and her.

So Aboo Bakr left.

³³ Musnad of Imaam Ahmad (6/39). Also in Sunan Aboo Daawood – it is authentic

So the Prophet (*Sallallaahu 'alayhi wasallam*) began saying to her, teasing and pleasing her, 'You see I rescued you from the man.'

Then Aboo Bakr came back another time, and he heard their laughter.

So he said : 'Bring me into your peace as you brought me into your controversy.'

And they replied : 'You are welcome, you are welcome.'³⁴

3. Narrated 'Aaishah (*radhiyallaahu 'anhaa*) :

"..It was the day of 'Eed, and the black people were playing with shields and spears, so either I requested the Prophet (*Sallallaahu 'alayhi wasallam*), or he asked me whether I would like to see the display. I replied in the affirmative.

Then the Prophet (*Sallallaahu 'alayhi wasallam*) made me stand behind him and my cheek was touching his cheek [and I put my face on his shoulders] and he was saying: "Carry on! *O, Banee Arfida*", till I got tired.

The Prophet (*Sallallaahu 'alayhi wasallam*) asked me: "Are you satisfied (Is that sufficient for you)?"

I replied in the affirmative and he told me to leave."

And in another narration :

The Prophet (*Sallallaahu 'alayhi wasallam*) asked me :

' You have had enough ?'

³⁴ Narrated by Aboo Daawood (4999) , under the chapter : 'what has been narrated of the joking..'

So I said : 'No, do not be hasty, O Prophet of Allaah.' So he stayed for me.

Then he said again : ' You have had enough ?'

So I said : 'No, do not be hasty, O Prophet of Allaah.'

She continued to narrate saying : ' And it was not that I loved to watch them , rather I loved that the women should know his status with me , and my status with him.' ³⁵

Now look at the jealousy and the love and protection of a lover to the beloved

Narrated Ibn Abee Mulaykah:

'Aishah (*radhiyallaahu 'anhaa*) said: "The Jews came to the Prophet and said to him: "*As-Saamu 'Alayka* (i.e. Death be upon you)." He replied: 'The same on you.' "

'Aishah said to them: "Rather death be upon you, and may Allaah curse you and shower His wrath upon you!"

Allaah's Messenger said: "Be gentle and calm, O 'Aishah! Be gentle and beware of being harsh and of saying evil things."

She said: "Didn't you hear what they said?"

He said, "Didn't you hear what I replied (to them)? I have returned their statement to them, and my invocation against them will be accepted but theirs against me will not be accepted." ³⁶

³⁵ Fath-ul-Baaree (no. 897)

³⁶ Saheeh al-Bukhaaree

And also from the Ahaadeeth which show the closeness & intimacy they had

1. 'Aishah (*radhiyallaahu 'anhaa*) said:

"Allaah's Messenger (*Sallallaahu 'alayhi wasallam*) said to me, "I can well discern when you are pleased with me and when you are annoyed with me."

I said: 'How do you discern it?'

Thereupon he said: "When you are pleased with me you say; '*No, by the Lord of Muhammad,*' and when you are annoyed with me, you say: '*No, by the Lord of Ibraaheem.*'"

I said: 'Allaah's Messenger, by Allaah, I indeed leave your name (when I am annoyed with you, i.e. she affirmed the truth of this.)!' ³⁷

2. Narrated 'Aishah (*radhiyallaahu 'anhaa*):

"The Prophet and I used to take a bath from a single pot of water and our hands used to go in the pot after each other in turn." ³⁸

In another narration : 'Aishah (*radhiyallaahu 'anhaa*) reported:

"I and the Messenger of Allaah (*Sallallaahu 'alayhi wasallam*) took a bath from one vessel which was placed between me and him and he would get ahead of me, so that I would say: 'Spare (some water for) me, spare (some water for) me...' ³⁹

³⁷ Saheeh al-Bukhaaree

³⁸ Saheeh al-Bukhaaree

³⁹ Saheeh Muslim

3. Narrated 'Aaishah (*radhiyallaahu 'anhaa*):

“While in menses, I used to comb the hair of Allaah's Messenger .” ⁴⁰

4. Narrated 'Aaishah (*radhiyallaahu 'anhaa*):

“The Prophet used to lean on my lap and recite *Qur'aan* while I was in menses.” ⁴¹

5. 'Aaishah (*radhiyallaahu 'anhaa*) said :

“I applied perfume on the Prophet with my own hands when he wanted to assume the state of *Ihraam*, and I also perfumed him at Mina before he departed from there (to perform *Tawaaf-al-lfaadhah*).”

6. 'Aaishah (*radhiyallaahu 'anhaa*) said :

“I used to perfume Allaah's Apostle with the best scent available till I saw the shine of the scent on his head and shine beard.” ⁴²

7. 'Aaishah (*radhiyallaahu 'anhaa*) reported:

“I would drink when I was menstruating, then I would hand it (the vessel) to the Messenger (*Sallallaahu 'alayhi wasallam*) and he would put his mouth where mine had been, and drink.

⁴⁰ Saheeh al-Bukhaaree

⁴¹ Saheeh al-Bukhaaree & Muslim

⁴² Saheeh al-Bukhaaree

And I would eat flesh from a bone when I was menstruating, then hand it over to the Apostle (*Sallallaahu 'alayhi wasallam*) and he would put his mouth where mine had been." ⁴³

And lastly In this chapter, we have to mention how this love and this precedence of 'Aaishah over the rest of the Mothers of the Believers - was clearly shown in the last days of the Prophet (Sallallaahu 'alayhi wasallam)

1. Narrated Hishaam's father:

When the Prophet of Allaah (*Sallallaahu 'alayhi wasallam*) was in his fatal illness, he started visiting his wives and saying, "Where will I be tomorrow?"

He was anxious to be in 'Aaishah's home.

'Aaishah said:

"So when it was my day, the Prophet became silent (no longer asked the question)." ⁴⁴

2. Narrated Ibn Aboo Mulaaykah (*rahimahullaah*): 'Aaishah (*radhiyallaahu 'anhaa*) said:

"The Prophet died in my house on the day of my turn while he was leaning on my chest close to my neck, and Allaah made my saliva mix with his saliva."

⁴³ Saheeh Muslim

⁴⁴ Saheeh al-Bukhaaree

'Aishah added: "'Abdurrahmaan came with a *siwaak* and the Prophet was too weak to use it so I took it, chewed it and then (gave it to him and he) cleaned his teeth with it." ⁴⁵

3. Narrated 'Aishah (*radhiyallaahu 'anhaa*):

"The Prophet (*Sallallaahu 'alayhi wasallam*) expired in my house and on the day of my turn, leaning against my chest.

One of us (i.e. the Prophet's wives) used to recite a prayer asking Allaah to protect him from all evils when he became sick. So I started asking Allaah to protect him from all evils (by reciting a prayer).

He raised his head towards the sky and said: "With the companions of the highest order, with the companions of the highest order."

'Abdurrahmaan bin Aboo Bakr passed carrying a fresh leaf-stalk of a date-palm and the Prophet looked at it, and I thought that the Prophet was in need of it (for cleaning his teeth). So I took it (from 'Abdurrahmaan) and chewed its head and shook it and gave it to the Prophet who cleaned his teeth with it, in the best way he had ever cleaned his teeth, and then he gave it to me, and suddenly his hand dropped down or it fell from his hand (i.e. he expired).

So Allaah made my saliva mix with his saliva on his last day on earth and his first day in the Hereafter." ⁴⁶

HER KNOWLEDGE

This has been testified to by just going back and taking a look at the personalities of whom she took knowledge from , and is also testified

⁴⁵ Saheeh al-Bukhaaree

⁴⁶ Saheeh al-Bukhaaree

to by those who are considered as her students – but to us they are ‘great Imaams’ !

And also amazing is the vastness of her knowledge and the different fields of knowledge which she was proficient in.

1. It is reported from Aboo Moosaa Al-Ash’aree (*radhiyallaahu ‘anhu*) that he said:

“We, the Companions of Allaah’s Messenger (*sallallaahu ‘alayhi wasallam*) never had difficulty in understanding a *hadeeth* except that when we asked ‘Aaishah we found she had some knowledge about it.”⁴⁷

2. From Hishaam that his father [‘Urwa] said:

“Indeed I have accompanied ‘Aaishah (*radhiyallaahu ‘anhaa*) , and I have never seen any one, ever, who is more knowledgeable of any verse , or of the inheritance laws, or of the *Sunnah*, or poetry, or of the Arab history, or lineages, or of the judgments, or medicine...”

3. From Hishaam ibn ‘Urwa , that his father ‘Urwa said to ‘Aaishah (*radhiyallaahu ‘anhaa*):

“O aunt, I am not estranged by your *Fiqh* (understanding of the religion) ; for I say ‘The wife of the Prophet of Allaah (*Sallallaahu ‘alayhi wasallam*) and the daughter of Aboo Bakr.

⁴⁷ Narrated by at-Tirmidhee and he said : Hasan saheeh . Translation from sayings of the salaf blogspot

And I am not estranged by your knowledge of poetry and the history of people [for] I say 'The daughter of Aboo Bakr, and he was of the most knowledgeable among people.'

But I am estranged by your knowledge of medicine, how is it ? And how did you acquire it?'

So she hit him on his shoulders and said to him :

'O, you! Indeed the Prophet of Allaah (*Sallallaahu 'alayhi wasallam*) in his last days used to get weak, and all types of delegations and envoys of the Arabs used to visit him , and they would make treatments for him, and I used to treat him with these and hence [I got this knowledge].'⁴⁸

In another narration :

" I said to her 'O aunt, medicine, where did you learn it?'

So she said to me:

'I used to get sick and some potion would be made for me, and another sick person would get sick and something will be prescribed for him/her, and I used to hear what the people would usually prescribe for each other, so I memorized it [all].'⁴⁹

4. 'Attaa ibn Abee Rabaah (*rahimahullaah*) said :

' 'Aishah (*radhiyallaahu 'anhaa*) was the most knowledgeable of the people, and the best of the people in taking care of the matters of the general public.'

⁴⁸ Ahmad: 6/67, Hilyah (2/50)

⁴⁹ Its narrators are all thiqah, narrated by Aboo Nu'aym in Hilyah (2/49)

5. Az-Zuhree (*rahimahullaah*) said :

' If the knowledge of 'Aishah (*radhiyallaahu 'anhaa*) was to be weighed with the knowledge of all other women, then the knowledge of 'Aishah (*radhiyallaahu 'anhaa*) would be better.' ⁵⁰

6. From Ibn Sireen, from al-Ahnaf who said:

"I have heard speeches of Aboo Bakr, and 'Umar, and 'Uthmaan, and 'Alee, and the leaders after them. But I have not heard speech more persuasive and more beautiful from the mouth of any person than that from the mouth of 'Aishah." ⁵¹

7. From ash-Sha'bee that 'Aishah (*radhiyallaahu 'anhaa*) said : 'I recited to Labeed around 1000 lines of poetry.!' "

8. And ash-Sha'bee used to mention her, and be amazed by her understanding of the religion and her knowledge.

Then he would say :

" But [after all] what do you think about the Prophetic nurturing !?"

[Meaning don't be amazed by her knowledge and excellence. Indeed she was nurtured and cultivated by the best of all the people, the Imaam of Imaams, the scholar of all scholars, and it is the Prophet (Sallallaahu 'alayhi wasallam)].

⁵⁰ Mentioned by al-Haythamee in *Zawaaid* (9/234) and he attributed it to at-Tabaraanee and he said its narrators are thiqah. And it is in *al-Mustadrak* (4/11)

⁵¹ *Al-Haakim* (4/11)

9. From ‘AbdulMaalik ibn ‘Umayr , who narrated that Moosaa ibn Talhah said :

“I never saw anybody who is more eloquent than ‘Aaishah (*radhiyallaahu ‘anhaa*).”⁵²

HER PIETY AND UPRIGHTNESS

‘Aaishah’s piety and uprightness was witnessed by Allaah The Most High, who revealed verses in His Book clearing her from being a sinful women. We will mention some narrations [which amount only to a mere glimpse] of the greatness of her *Eemaan* and her piety, as witnessed to by others, and as such we will see the magnificent position that our mother ‘Aaishah deserves.

1. From ibn Abee Zaydah , from Hajjaaj , from ‘Attaa who said :

“ Mu’aawiyah (*radhiyallaahu ‘anhu*) sent a hundred thousand to ‘Aaishah (*radhiyallaahu ‘anhaa*). Consequently she divided it between the Mothers of the Believers.”

2. From Shu’bah, from ‘Abdurrahmaan ibn Qaasim, from his father who said :

“That ‘Aaishah (*radhiyallaahu ‘anhaa*) used to fast continuously.”⁵³

⁵² No. 1646 from Fadhaail as-Sahaabah of Imaam Ahmad with the checking of Shaykh Waseeullaah al-‘Abbaas who said it is Saheeh. Also authenticated by Imaam Al-Albaanee is Saheeh at-Tirmidhee

⁵³ Narrated by Ibn Sa’d (8/68) and its narrators are thiqah

Meaning she used to fast all those days which she could, except the days she was exempted and the days of 'Eed.

3. 'Urwah ibn az-Zubayr (*rahimahullaah*) said:

“'Aishah (*radhiyallaahu 'anhaa*) gave seventy thousand (*dirham*) in charity, while her own skirt used to be patched.”⁵⁴

4. When 'Umar was stabbed by the *kaafir*, the Zoroastrian , and death was approaching him , the events narrated below took place :

“... 'Umar then said (to 'Abdullaah), 'Go to 'Aishah (the Mother of the Believers) and say: 'Umar is paying his salutation to you. But don't say: 'The chief of the believers,' because today I am not the chief of the believers. And say: 'Umar bin Al-Khattaab asks the permission to be buried with his two companions (i.e. the Prophet and Aboo Bakr).”

'Abdullaah greeted 'Aishah and asked for the permission for entering, and then entered upon her and found her sitting **and weeping.**

He said to her, “Umar ibn al-Khattaab is paying his salutations to you, and asks the permission to be buried with his two companions.”

She said: "I had the idea of having this place for myself, **but today I prefer 'Umar to myself.**" When he returned it was said (to 'Umar), “'Abdullaah ibn 'Umar has come." 'Umar said, "Make me sit up." Somebody supported him against his body and 'Umar asked

⁵⁴ 'Abdullaah ibn al-Mubaarak in *Al-Zuhd wal-Raqaa'iq* Vol. 1 p588 (no.705).

From sayings of the salaf blog

('Abdullaah), "What news do you have?" He said, "O chief of the believers! It is as you wish. She has given the permission."

'Umar said, "Praise be to Allaah, there was nothing more important to me than this. So when I die, take me, and greet 'Aaishah and say: "Umar ibn al-Khattaab asks the permission (to be buried with the Prophet), and if she gives the permission, bury me there, and if she refuses, then take me to the graveyard of the Muslims...."

The hadeeth continues up to where it narrates :

"...So when 'Umar expired, we carried him out and set out walking. 'Abdullaah ibn 'Umar greeted ('Aaishah) and said, "'Umar bin Al-Khattaab asks for the permission."

'Aaishah said, "Bring him in." He was brought in and buried beside his two companions."⁵⁵

5. Abou Qaasim al-Laalikaa'ee said : " Al-Mankadir was the maternal uncle of 'Aaishah (*radhiyallaahu 'anhaa*), so once he went to her and complained of a need.

So she said : 'there is something which will be delivered to me, [when it comes] I will send it to you.'

So ten thousand came to her, and he sent it to him.

He bought a slave-girl with it and they were blessed with children : Muhammad⁵⁶ , Abou Bakr and 'Umar. "

⁵⁵ A portion of a long hadeeth in Saheeh al-Bukhaaree

⁵⁶ This Muhammad is : Muhammad ibn al-Mankadir , from the leaders and the great scholars of the Taabi'een. Imaam Maalik said : 'Ibn al-Mankadir was the chief of the Qur'aan recitors.' Siyaar a'laam an-Nubalaa (5/353)

6. From Sa'd ibn Ibraaheem , who said that 'Aaishah (*radhiyallaahu 'anhaa*) used to close her door and she would then pray *Salaatul-Dhuhaa*, a long prayer. ⁵⁷

7. From 'Urwa who said :

' Whenever I used to get up in the morning , [when I go out] I would start with visiting the house of 'Aaishah (*radhiyallaahu 'anhaa*) so as to greet her.

One day I went there and she was standing in prayer and reciting [the verse] :

فَمَنْ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ

"But Allaah has been gracious to us, and has saved us from the torment of the Fire."⁵⁸

['Urwa continues to say]: [She was reciting it] and supplicating, and crying , and repeating it.

So I stood there waiting for her [to finish so as greeting her]. But I got tired. So I went to the market for a need of mine. And when I returned, she was still standing there as I left her, praying and crying." ⁵⁹

JEWELS: SOME OF HER SAYINGS

1. From Sufyaan , from Hishaam Ibn 'Urwa from His father who said : 'Aaishah (*radhiyallaahu 'anhaa*) wrote to Muaa'wiyah (*radhiyallaahu*

⁵⁷ Az-Zuhd of Imaam Waaki'ee (336)

⁵⁸ Sooratut-Toor (27)

⁵⁹ Sifat-us-Safwaa (1/178)

'*anhu*) . [And in another narration : Muaa'wiyah (*radhiyallaahu 'anhu*) wrote to her asking for advice, so she wrote to him] :

" I advise you to have the fear of Allaah. Indeed if you fear Allaah then He will be sufficient for you from the people. But if you fear the people, they will never suffice you of anything. So upon you is the fear of Allaah, The Most Mighty, The Most Majestic. " ⁶⁰

2. From al-Aswad who narrated from 'Aaishah (*radhiyallaahu 'anhaa*) that she said :

"Indeed you people are forgetful of [one of]the best [and greatest] act of worship : humility and humbleness." ⁶¹

3 . It is reported from 'Aaishah (*radhiyallaahu 'anhaa*) that she said:

"You will never meet Allaah with anything better for you than having few sins. Whoever wants to surpass those who exert themselves in worship let him stop himself from committing numerous sins." ⁶²

4. From Mansoor ibn Safiyyah , from his mother , that 'Aaishah (*radhiyallaahu 'anhaa*) said:

" Glad tidings for the person who has in his book [of recording of deeds] ; a lot of *istighfaar* [seeking forgiveness]." ⁶³

⁶⁰ Az-Zuhd al-Kabeer of Imaam al-Bayhaqee (894)

⁶¹ Az-Zuhd of Abee Haatim ar-Raazee and az-Zuhd of Imaam Ahmad (1138)

⁶² Ibn Al-Jawzee, *sifaat as-safaah* Vol.1 p319 – taken from the sayings of the Salaf blog

⁶³ Az-Zuhd of Hinaad (915)

5. From 'Urwa that 'Aishah (*radhiyallaahu 'anhaa*) said:

“ When a person amongst you dies then supplicate for him and do not talk badly about him.”

And in another narration :

“ Do not mention the dead amongst you except by that which is good.”⁶⁴

- From ash-Sha'bee who narrated that 'Aishah (*radhiyallaahu 'anhaa*) heard someone reciting the *Qur'aan* in a fast pace, so she said :

“ This one did not recite the *Qur'aan* and nor did he stop ! ”⁶⁵

6. From Dhakwaan Abee Saaleh , from 'Aishah (*radhiyallaahu 'anhaa*) that she said :

“One of you shows humility and humbleness towards the good types of food while he does not have humility in the despicable word which he says to his brother!”⁶⁶

7. From al-Harmaas ibn Habeeb , who narrated from his father, who narrated from his grandfather , that he heard 'Aishah (*radhiyallaahu 'anhaa*) saying :

“ The best manners are ten :

⁶⁴ Az-Zuhd of Hinaad (1157&1158). This also resembles a hadeeth of the Prophet (sallallaahu 'alayhi wasallam) as authenticated by Imaam Al-Albaanee in Saheeh al-Jaami' (7271)

⁶⁵ Az-Zuhd of Imaam Ibn Mubaarak (1183)

⁶⁶ Az-Zuhd of Ibn Abee Aasim (114 , 123)

Truthful speech, sincerity and courage in obedience to Allaah, giving the one who asks, recompensing the worker [employee], keeping the ties of kinship, giving back [being trustworthy] with that which you are entrusted upon, honesty and good treatment of the neighbour, honesty and good treatment of the spouse, honouring the guests, and the top of all the [best manners] is *hayaa* [shyness & modesty]." ⁶⁷

DEATH

Reflect and ponder over the narration below, which suffices this whole treatise. Make note of the words of Ibn 'Abbaas and then the piety and humility of our mother:

From Ibn Abee Mulaykah, from Dhakwaan the servant of 'Aaishah (*radhiyallaahu 'anhaa*) who said that Ibn 'Abbaas sought permission from 'Aaishah (*radhiyallaahu 'anhaa*) to enter while she was at the brink of her death and in her company was her nephew 'Abdullaah ibn 'Abdurrahmaan.

So he ('Abdullaah) said: 'Here is Ibn 'Abbaas seeking permission from you and he is from the best of your children.'

So she ('Aaishah) said: 'Leave me off from Ibn 'Abbaas and his praising.'

So he ('Abdullaah) said: 'He is a *Qaari* (proficient recitor) of the Book of Allaah, and he is a Jurist in the [rulings of the] religion of Allaah, so permit him so that he can greet you and he can say goodbye to you.'

So she ('Aaishah) said: 'Then let him in if you wish.'

⁶⁷ Makaarim al-Akhlaaq of Ibn Abee Dunya (35)

The narrator said : ‘So he permitted him. And Ibn ‘Abbaas entered and gave the salaam (greetings of peace) and then sat. Then he (Ibn ‘Abbaas) said :

“O Mother of the Believers , Have glad tidings for by Allaah the only thing that is between you and the removal of all difficulties and hardships from you , and you meeting the beloved Muhammad and his companions, [the only thing between you and that] is just your soul leaving your body.”

So she (‘Aaishah) said : ‘And what else?’

So he (Ibn ‘Abbaas) said : ‘ You were the most loved of all the wives of the Prophet (*Sallallaahu ‘alayhi wasallam*) to him and he never loved anything except that which is pure and good. And Allaah revealed your clearance of sins from above the seven heavens, thus there is no *masjid* on the earth except that that (revelation) is recited in the length of the nights and days. And your necklace was lost in the night of *Abwaa*, so the Prophet (*Sallallaahu ‘alayhi wasallam*) and his companions looked for it until they stopped and then they discovered they had no water [for ablution], So Allaah revealed :

“...And if you find no water, then perform tayammum with clean soil and rub your faces and your hands therewith.” [4:43].’

So in that was a permission to all the general people in the whole *Ummah*, just because of you.

So, by Allaah, indeed you are blessed.”

She (‘Aaishah) said : ‘O Ibn ‘Abbaas , leave me off from this [praising]. For by Allaah, I wish that I was one of those forgotten and unknown.’

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⁶⁸ No. 1639 from Fadhaail as-Sahaabah of Imaam Ahmad with the checking of Shaykh Waseeullaah al-‘Abbaas who said it is Saheeh

And in another narration :

From 'Abdullaah ibn 'Ubayd who said : 'Ibn 'Abbaas sought permission to enter upon 'Aishah (*radhiyallaahu 'anhaa*) during her sickness which she died from. So she refused. And he continued to persist and seek permission until she agreed for him to enter . He entered and heard her saying :

'I seek refuge by Allaah from the fire.'

He said : 'O Mother of the Believers, Indeed Allaah, The Most Glorious, The Most Mighty has exempted you from the fire. You are the first women whose excuse was revealed from the heavens.' ⁶⁹

Hishaam ibn 'Urwa , Ahmad ibn Hanbal and others have said that she passed away in the year 57 *Hijri*.

Another narration it says it was on the night of the 27th of *Ramadhaan* after the *Witr* prayer and she was buried the same night.

The *Ansaar* (helpers of *Madeenah*) congregated and there has not been a night in which as many people had come together.. ⁷⁰

From Ibn Jurayj from Naafi' :

'I witnessed that Aboo Hurayrah led the prayer of 'Aishah (*radhiyallaahu 'anhaa*), and the *Khaleefah* Marwaan was in *Madeenah* in that day...'

She was buried in *al-Baqee'*.

And those who descended in her grave [to bury her] were five : 'Abdullaah and 'Urwa -the sons of az-Zubayr - al-Qaasim and

⁶⁹ No. 1636 from Fadhaail as-Sahaabah of Imaam Ahmad with the checking of Shaykh Waseeullaah al-'Abbaas who said it is Saheeh

⁷⁰ Tabaqaat ibn Sa'd (8/76) , al-Haakim (6/4)

'Abdullaah -the sons of Muhammad ibn Aboo Bakr and 'Abdullaah - the son of 'Abdurrahmaan ibn Aboo Bakr.⁷¹

'Ubayd ibn 'Umayr ⁷² said :

"Indeed anyone to whom she was his mother, then he is in sorrow and sadness."⁷³

⁷¹ Assaadul-ghaaya of Ibn Aatheer (3/385)

⁷² For a biography of this great Imaam:

<http://almuflihoon.com/articles/PDFs/'ubayd.pdf>

⁷³ That was when a person approached him and asked him : 'How was the condition of the people with 'Aishah (radhiyallaahu 'anhaa)?' So he said : '.....' Reported by Ibn Sa'd (8/78)

Meaning any true Muslim has to be saddened and sorrowful of her death.

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ
أُمَّهَاتُهُمْ

*“The Prophet is closer to the believers than their
own selves,
and his wives are their (believers’) mothers ...”*

*May Allaah have mercy on her and all the Companions and
those who follow them in goodness.*

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Az- Zuhd of Abee Haatim ar-Raazee

Az- Zuhd of *Imaam* Ahmad

Az-Zuhd of Hinaad

Az- Zuhd wa Raqaa'iq of *Imaam* Ibn Mubaarak

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