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Supplementary Notes:

SAYYIDAH 'Ā'ISHAH

رَضِيَ اللهُ عَنْهَا

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SAYYIDAH 'Ā'ISHAH رَضِيَ اللَّهُ عَنْهَا

Brief Biography

Sayyidah 'Ā'ishah bint 'Abd Allāh ibn 'Uthmān al-Taymī al-Qurashī is the daughter of Sayyidunā Abū Bakr al-Ṣiddīq and Sayyidah Umm Rūmān رَضِيَ اللَّهُ عَنْهَا. She has the rare privilege of being born to Muslim parents in the early stages of Islam. She was born four to five years after nubuwwah. Both her parents, her sister Asmā', and her brother 'Abd Allāh were all Muslims. She was thus nurtured in one of the first Muslim homes by the cream of this ummah, Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ, and is reckoned among the early Muslim women of Islam.

Agnomen: Her agnomen is Umm 'Abd Allāh. She requested Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to give her an agnomen since she had no offspring of her own. She was given the agnomen Umm 'Abd Allah after 'Abd Allah ibn al-Zubayr, her sister Asmā's son.

Titles: She is known as Umm al-Mu'minīn (the mother of the believers), the beloved of Allah's beloved, the Truthful (al-Ṣiddīqah, the Exonerated (al-Mubarra'ah), the Pure (al-Ṭayyibah), Ḥumayrā', and Muwaffaqah. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would address her fondly as 'Ā'ish.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would visit their family twice every day, in the morning and evening.

Hijrah & Marriage: Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was shown Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا in a dream for three nights. She was covered in a silken cloth and he was told that she will be his wife. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married her when she was six years of age. She did not begin living with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as yet. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made hijrah to Madīnah Munawwarah accompanied by her father. He then sent two companions to bring his family to Madīnah. At the same time, Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ made plans for his family to travel to Madīnah. So the family of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Abū Bakr رَضِيَ اللَّهُ عَنْهُ made hijrah together. Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا began living with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when she was 9 years of age, about 7 months after his arrival in Madīnah.

Most Beloved Wife: Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا was definitely the most beloved of his wives, after Sayyidah Khadijah رَضِيَ اللَّهُ عَنْهَا. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself declared this when he was questioned as to who was the most beloved person to him. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also testified to her purity saying, "By Allah, revelation does not come to me when I am in the sheet of any of my wives besides 'Ā'ishah."

Bravery & Jihad: She was a very daring and brave woman and requested permission from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to participate in jihād. Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates: On the Day of Uḥud when (some) people retreated and left Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I saw 'Ā'ishah bint Abī Bakr and Umm Sulaym, with their robes tucked up so that the bangles around their ankles were visible hurrying with their water skins. Then they would pour the water in the mouths of the warriors, and return to fill the water skins again and return to pour water in the mouths of the soldiers.

Slander: After Ghazwat al-Muṣṭaliq, the leader of the hypocrites 'Abd Allah ibn Ubayy began the rumour that Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا was having an affair with Sayyidunā Ṣafwān ibn al-Mu'atṭal al-Sulamī رَضِيَ اللَّهُ عَنْهُ. This nasty rumour caused much pain and anguish to the heart of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Allah سُبحانه وتعالى revealed verses exonerating Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا and declaring her innocence, chastity, and purity and admonishing the believers for getting caught in the slander.

Knowledge: Allah سُبحانه وتعالى had gifted Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا with a remarkable memory and retention. She lived with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from the age of 9 to 18 and acquired an abundance of beneficial knowledge during this period. She is renowned for being the most knowledgeable female. Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا has transmitted 2210 aḥādīth and is the fourth most prolific narrator of ḥadīth; after Sayyidunā Abū Hurayrah, Sayyidunā 'Abd Allāh ibn 'Umar, and Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ.

She thus narrates the entire hijrah incident of Rasūlullāh ﷺ, whereas she was only 8 at the time. She also narrates the incident of the beginning of revelation and when Rasūlullāh ﷺ was crowned with Nubuwwah.

Privileges: Rasūlullāh ﷺ was informed through revelation that she is his wife. She was the only virgin that Rasūlullāh ﷺ married. Rasūlullāh ﷺ passed away in her lap. Rasūlullāh ﷺ is buried in her home. The angels were permanently around her house, (on account of Rasūlullāh ﷺ). She was the daughter of his closest friend and khalīfah. Allah revealed her innocence in the Qur’ān. Allah referred to her as pure in the Qur’ān and granted her the purest husband. She was promised forgiveness and a noble sustenance.

Demise: Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا passed away in Madīnah al-Munawwarah, on Monday night, the 17th of Ramaḍān, 58 A.H, during the khilāfah of Sayyidunā Mu‘āwiyah رَضِيَ اللهُ عَنْهُ. Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ led the Ṣalāt al-Janāzah and she was buried in al-Baqī’. May Allah be pleased with her.

Rasūlullāh’s ﷺ love for her

The following reports indicate to the amount of love Rasūlullāh ﷺ had for her.

Rasūlullāh ﷺ had a Persian neighbour who excelled in preparing gravy. He once invited Rasūlullāh ﷺ over for meals. Rasūlullāh ﷺ enquired whether Sayyidah ‘Ā’ishah, his beloved, was invited as well. The Persian indicated in the negative, so Rasūlullāh ﷺ rejected the invitation. Only when the neighbour invited Rasūlullāh’s ﷺ beloved, did he accept the invitation and attend.¹

Once, some Abyssinian boys had a practical display of their lances at the Masjid. Rasūlullāh ﷺ stood at the door and Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا stood behind him for concealment with her chin on his shoulder. She was fascinated at their skill and continued viewing their expert display. All this time, Rasūlullāh ﷺ stood patiently and allowed her to watch, owing to the intense love he had for her. Only when she moved, did he move.²

Rasūlullāh ﷺ once challenged her to a race while they were travelling together. They raced and Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا won. The next time they raced, after she had gained some weight, Rasūlullāh ﷺ came first and commented, “This for that.”³

Rasūlullāh ﷺ would tell her, “I know when you are happy with me and when you are displeased.” “How is that?” she asked. “When you are happy, you say, ‘No, by the Rabb of Muhammad,’ and when you are upset, you say, ‘No, by the Rabb of Ibrāhīm.’” She acknowledged that it was only the name of Rasūlullāh ﷺ that she would leave out.⁴

Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا was asked whether Rasūlullāh ﷺ would kiss his wives whilst fasting. She replied in the negative. Her student informed her that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was teaching to the contrary. Her response to this was, “Perhaps he could not hold back from her, out of his love for her.”⁵

Just to give you an understanding of the level of romance and love in this marriage. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا relates: “I would eat the meat from a bone when I was menstruating. The Messenger of Allah would then take the bone and put his mouth where my mouth had been. And I would drink from a vessel, and the Messenger of Allah ﷺ would take it and put his mouth where my mouth had been, and I was menstruating.”⁶

1 Sunan al-Nasa’i, Book 27, Ḥadīth 48 (3436).

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 454; Ṣaḥīḥ Muslim, Ḥadīth: 892.

3 Sunan Abī Dāwūd, Ḥadīth: 2578.

4 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 5228; Ṣaḥīḥ Muslim, Ḥadīth: 2439.

5 Musnad Aḥmad, Ḥadīth: 26691.

6 Sunan Ibn Mājah, Book 1, Ḥadīth 686.

Affirming that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا was his most beloved wife is not the outcome of speculation. Rather, it is the product of revelation. Sayyidunā ‘Amr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ narrates that he approached Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and asked, “Who is the most beloved person to you?” “‘Ā’ishah,” was Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instantaneous reply. What is in the heart comes on the tongue, they say. He then asked, “From the men?” “Her father,”¹ came the reply. Here again, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not say *Abū Bakr*, but said *her father*; indicating to the fact that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا was still on his mind. And Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ utterances are the product of revelation. Hence, she being the most beloved to him—after Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا—is from the revelation sent by Allah سُبْحَانَهُ وَتَعَالَى upon him.²

The Demand of loving Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is loving ‘Ā’ishah

Love for Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا is the demand of love for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Anyone who loves Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ must definitely love his most beloved wife. In fact, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ advised his most beloved daughter Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا saying, “O my beloved daughter, do you not love those whom I love?” “Definitely,” she replied. “Then love ‘Ā’ishah.” he commanded.³ When this was Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ command to his most beloved daughter, then it is mandatory upon all his followers to have love for Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.

Only the hypocrites do not have love for her. Sayyidah ‘Ā’ishah was told, “A man says that you are not his mother.” “He has spoken the truth,” she commented, “I am the mother of the believers; not the mother of the hypocrites.”⁴

Her blessings

Listen to the upcoming report of one of the travels of the golden era. You will realise the passionate love and compassion Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ showed her.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was out on a journey accompanied by Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, when her necklace broke and got lost. This happened during the night. Just imagine, you are driving on a long journey on the highway in the darkness of night and your wife’s scarf flies out of the window. What would you do? Would you stop your car and go back to look for it? Or would you continue your journey, presenting the darkness of night and danger of surroundings as your excuse?

Look at the love Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has for his beloved wife. He stayed there in search of the necklace, to appease his wife. And this delays the entire caravan.

To add to the predicament, the place they halted at had no water and the people had no water with them. People grew anxious and restless due to the absence of water and told Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ to speak to Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ scolded her saying, “You have detained Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the people where there is no water and they have no water with them.” He admonished her, but she did not move because Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had fallen asleep on her thigh. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ woke up when dawn broke and there was no water to make wuḍū’ for Ṣalāt al-Fajr. The situation could not possibly get worse. And there was no solution in sight.

Just then, Allah سُبْحَانَهُ وَتَعَالَى revealed the verses of Tayammum. All the Muslims performed Tayammum and performed their Ṣalāt al-Fajr. Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ love for Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا and stopping there in search of her necklace was the means of ease for the entire ummah till the day of Qiyāmah. Sayyidunā Usayd ibn Ḥuḍayr رَضِيَ اللَّهُ عَنْهُ commented: “O the

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4358; *Ṣaḥīḥ Muslim*, Ḥadīth: 2384.

2 Ibn Ḥazam: *al-Faṣl fi al-Mīl wa al-Ahwā’ wa al-Niḥal*, vol. 4 pg. 95.

3 *Ṣaḥīḥ al-Bukhārī*, Vol. 3, Book 47, Ḥadīth 755.

4 Al-Ājurrī: *al-Sharīḥah*, vol. 5 pg. 393; ‘Ā’ishah *Umm al-Mu’minīn* by al-Durar, pg. 3.

family of Abu Bakr! This is not the first blessing of yours.”¹ He addressed Sayyidah ‘Ā’ishah رضي الله عنها congratulating her, “May Allah reward you. By Allah, no matter which you dislike ever came upon you, except that Allah brought some goodness out of it.”²

Virtue: Tharīd

Sayyidunā Anas ibn Mālik رضي الله عنه reports that he heard Rasūlullāh صلى الله عليه وسلم saying, “‘Ā’ishah’s virtue over other women is like the virtue of tharīd³ over other foods.”⁴

Sayyidunā Abū Mūsā al-Ash‘arī رضي الله عنه relates that Rasūlullāh صلى الله عليه وسلم announced, “Many men reached perfection. The only women to reach perfection were Maryam bint ‘Imrān and Āsiyah—the wife of Fir‘awn. ‘Ā’ishah’s virtue over other women is like the virtue of tharīd over other foods.”⁵

Muṣ‘ab bin Sa’d from Sayyidunā Sa’d رضي الله عنه from Nabī صلى الله عليه وسلم, “Indeed, ‘Ā’ishah supersedes women just as tharīd supersedes other types of food.”⁶

Jibrīl greets her

Rasūlullāh صلى الله عليه وسلم said to me one day, “O ‘Ā’ish, this is Jibrīl conveying his greetings upon you.” So I replied, “May Peace, Mercy and Blessings be upon him as well. You see what I do not see.”⁷

Most beloved to Rasūlullāh صلى الله عليه وسلم

Abū ‘Uthmān reports that Rasūlullāh صلى الله عليه وسلم appointed Sayyidunā ‘Amr ibn al-‘Āṣ رضي الله عنه over the army of Dhāt al-Salāsīl and dispatched them.

Sayyidunā ‘Amr ibn al-‘Āṣ رضي الله عنه narrates: I came to him and asked, “Who is the most beloved person to you?”

Rasūlullāh صلى الله عليه وسلم said, “‘Ā’ishah.”

I asked, “From the men?”

Rasūlullāh صلى الله عليه وسلم replied, “Her father.”

I asked, “Then who?”

“Umar,” he replied.

And then he enumerated some men.

I then kept silent out of fear that he might put me last.⁸

1 *Ṣaḥīḥ al-Bukhārī*, Vol. 1, Book 7, Ḥadīth 330 (334).

2 *Ṣaḥīḥ al-Bukhārī*, Vol. 1, Book 7, Ḥadīth 332 (336).

3 A type of dish which includes bread, meat, and gravy which was considered to be delicacy among the Arabs.

4 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3770; *Ṣaḥīḥ Muslim*, Ḥadīth: 2446.

5 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3769; *Ṣaḥīḥ Muslim*, Ḥadīth: 2431.

6 *Al-Mu‘jam al-Awsaṭ*, vol. 2 pg. 278, Ḥadīth: 1978.

7 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3768.

8 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4358; *Ṣaḥīḥ Muslim*, Ḥadīth: 2384.

Sayyidunā Anas رضي الله عنه reports that Rasūlullāh صلى الله عليه وسلم was asked, “Who is the most beloved person to you.” “‘Ā’ishah,” was his reply. It was asked, “From the men?” “Her father,” he said.¹

Sayyidunā ‘Umar رضي الله عنه entered Ḥafṣah’s house and said, “O my beloved daughter. Do not be misled by the behaviour of she who is proud of her beauty because of the love of Rasūlullāh صلى الله عليه وسلم for her—referring to ‘Ā’ishah.” I thereafter mentioned this to Rasūlullāh صلى الله عليه وسلم and he smiled (on hearing that).²

Giving her preference

‘Amr ibn al-Ḥārith ibn al-Muṣṭaliq reports, “Ziyād sent wealth to the wives of Rasūlullāh صلى الله عليه وسلم and favoured ‘Ā’ishah with more. The messenger began to apologise to Sayyidah Umm Salamah [for this favoritism] upon which she remarked, ‘Ziyād apologises to us! Certainly, someone superior to Ziyād in our sight would give her more preference; Rasūlullāh صلى الله عليه وسلم.’³

Favoritism in stipends

Muṣ’ab bin Sa’d reports from Sayyidunā Sa’d رضي الله عنه “The stipend for the participants of Badr was 6000 each, while each of the Ummahāt al-Mu’minīn received 10 000 besides three: ‘Ā’ishah—regarding whom ‘Umar said, ‘I favour her with 2000 more due to Rasūlullāh’s صلى الله عليه وسلم intense love for her,’—Ṣafīyyah, and Juwayriyah; who would receive 7 000 each.⁴

Sayyidunā ‘Umar رضي الله عنه allocated 10 000 for the mothers of the believers and gave Sayyidah ‘Ā’ishah رضي الله عنها a supplementary 2000 commenting, “She is most definitely the beloved of Rasūlullāh صلى الله عليه وسلم.”⁵

Gifts on her day

Sayyidah Umm Salamah رضي الله عنها—the wife of Rasūlullāh صلى الله عليه وسلم—reports, “My co-wives asked me to request Rasūlullāh صلى الله عليه وسلم to instruct the people to give gifts to him wherever he is because they would wait for the day of ‘Ā’ishah for the same and that they too desire the goodness ([i.e. gifts, etc.] as ‘Ā’ishah does.

I said, ‘O Messenger of Allah! My co-wives have asked me to request you to instruct the people to give you gifts wherever you are since they wait for the day of ‘Ā’ishah for the same, and we wish goodness just as ‘Ā’ishah does.’

Rasūlullāh صلى الله عليه وسلم remained silent and did not answer me. My co-wives came to me and I informed them that he صلى الله عليه وسلم did not answer me.

They said, ‘Do not leave him alone [i.e. without asking him again]. What is this, you leaving him alone?’”

She continues, “He then came to me [when it was my turn] and I spoke to him saying, ‘My co-wives have instructed me to request you to order the people to give you gifts wherever you may be.’

She told him the same thing twice or thrice, and each time Rasūlullāh صلى الله عليه وسلم remained silent.

1 *Jāmi’ al-Tirmidhī*, Ḥadīth: 3890; *Ṣaḥīḥ Ibn Ḥibbān*, Ḥadīth: 7107.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5218; *Ṣaḥīḥ Muslim*, Ḥadīth: 1479.

3 *Al-Mu’jam al-Awsaṭ*, vol. 3 pg. 114 Ḥadīth: 2651.

4 *Al-Mustadrak*, vol. 4 pg. 9, Ḥadīth: 6724.

5 *Al-Mustadrak*, 4/9.

He then said, ‘O Umm Salamah! Do not hurt me regarding ‘Ā’ishah! By Allah, revelation does not come to me when I am in the sheet of any of my wives besides ‘Ā’ishah.’

She said, ‘I seek Allah’s protection from harming you with regards to ‘Ā’ishah.’”¹

Sawdah bint Zam‘ah hands over her day to ‘Ā’ishah

Rasūlullāh ﷺ would assign to each of his wives a day and night except for Sawdah bint Zam‘ah who handed over her day and night to ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, the wife of Rasūlullāh ﷺ, seeking thereby Rasūlullāh’s ﷺ pleasure.²

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا says: “I have not seen a woman in whose mould I would prefer to be in more than Sawdah bint Zam‘ah.” She relates that when she grew old, she handed over her day with Rasūlullāh ﷺ to Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا saying, “O Messenger of Allah, I have handed my day with you to ‘Ā’ishah.” Rasūlullāh ﷺ would thereafter allocate for ‘Ā’ishah two days; her day and Sawdah’s day.³

Wife in Jannah

‘Urayb ibn Ḥumayd reports, “Sayyidunā ‘Ammār رَضِيَ اللهُ عَنْهُ saw a group of people on the Day of Jamal and asked, ‘What is the matter?’

They replied, ‘A man is cursing ‘Ā’ishah.’

‘Ammār walked up to him and said, ‘Be silent, despicable and rejected one. Do you revile the beloved of Rasūlullāh ﷺ? Undoubtedly, she is his wife in Jannah!’”⁴

‘Abd Allāh ibn Ziyād al-Asadī reports that he heard Sayyidunā ‘Ammār ibn Yāsir رَضِيَ اللهُ عَنْهُ comment, “She is his wife in this world and the Hereafter,” referring to ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.⁵

Abū Wā’il reports, “When ‘Alī sent ‘Ammār and Ḥasan to Kūfah to recruit them, ‘Ammār delivered a sermon and said, ‘Certainly, I know very well that she is his wife in the world and the Hereafter.’”⁶

Knowledge

Sayyidunā Abū Mūsā al-Ash‘arī رَضِيَ اللهُ عَنْهُ states, “No matter became complicated for us, the Companions of Rasūlullāh ﷺ, except that we asked ‘Ā’ishah and we found her to have knowledge of it.”⁷

Sayyidunā Mu‘āwiyah رَضِيَ اللهُ عَنْهُ observes, “I have never seen a lecturer more expressive, eloquent, and intelligent than ‘Ā’ishah.”⁸

1 Musnad Aḥmad, Ḥadīth 26555; Ṣaḥīḥ Ibn Ḥibbān, Ḥadīth 7109.

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 2593; Ṣaḥīḥ Muslim, Ḥadīth: 2770.

3 Ṣaḥīḥ Muslim, Ḥadīth: 1463.

4 Faḍā’il al-Ṣaḥābah, Ḥadīth: 1631, 1647; Jāmi’ al-Tirmidhī, Ḥadīth: 3888.

5 Jāmi’ al-Tirmidhī, Ḥadīth: 3898.

6 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3772.

7 Jāmi’ al-Tirmidhī, Ḥadīth: 3883.

8 Al-Mu’jam al-Kabīr, vol. 23 pg. 183; Majma’ al-Zawā’id, vol. 9 pg. 243, Ḥadīth: 298.

Students of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا from the Ṣaḥābah: ‘Amr ibn al-‘Āṣ, Abū Mūsā al-Ash‘arī, Zayd ibn Khālid al-Juhanī, Abū Hurayrah, ‘Abd Allah ibn ‘Umar, ‘Abd Allah ibn ‘Abbās, Rabī‘ah ibn ‘Amr al-Jurashī, Sā‘ib ibn Yazīd, Ḥārith ibn ‘Abd Allah ibn Nawfal رَضِيَ اللَّهُ عَنْهُ.¹

Students of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا from the senior Tābi‘īn: Sa‘īd ibn al-Musayyab, ‘Abd Allah ibn ‘Āmir ibn Rabī‘ah, ‘Alqamah ibn Qays, ‘Amr ibn Maymūn, Muṭarrāf ibn ‘Abd Allah ibn al-Shikhīr, Masrūq ibn al-Ajda, ‘Aṭā’ ibn Abī Rabāḥ.²

Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا is the most knowledgeable of the women of this Ummah. She has narrated a prolific number of aḥādīth from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ exceeding 2000 in addition to the fact that many of the senior Companions would refer to her and seek her ruling on matters. Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا has narrated 2210 aḥādīth and is the fourth most prolific narrator of ḥadīth; after Abū Hurayrah, ‘Abd Allāh ibn ‘Umar, and Anas ibn Mālīk رَضِيَ اللَّهُ عَنْهُ.³

One possible reason Allah سُبْحَانَهُ وَتَعَالَى chose Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا as a wife for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, even though the age gap between them was so vast, was so that she may preserve his teachings. The sharpness of memory that a person has in his youth is something that is witnessed and accepted by all. This reason gains a lot of strength when one takes a look at the academic legacy of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. To start off with, help was sought from her when the Ṣaḥābah could not understand certain aḥādīth. Secondly, two thousand plus narrations have reached us from her. Some of her prominent students were Sa‘īd ibn al-Musayyab, ‘Aṭā’ ibn Abī Rabāḥ, Muḥammad ibn Sīrīn and Ibrāhīm al-Nakha‘ī. Thirdly, she asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ certain questions, due to which matters were clarified for the ummah.

Mother of the Believers

Sayyidah ‘Ā’ishah was told, “A man says that you are not his mother.” “He has spoken the truth,” she commented, “I am the mother of the believers; not the mother of the hypocrites.”⁴

‘Abd Allah ibn ‘Abīd ibn ‘Umayr said most truthfully, “Only that individual will mourn her demise, who ‘Ā’ishah was a mother to.”⁵

Virtues of the Ummahāt al-Mu‘minīn

1. The wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are the most virtuous women of the universe, absolutely, in nobility, superiority, and lofty status. Allah سُبْحَانَهُ وَتَعَالَى states:

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ

“O wives of the Nabī, you are not like any ordinary woman.” [Sūrah al-Aḥzāb: 32]

Allah’s سُبْحَانَهُ وَتَعَالَى declaration of their absolute superiority is sufficient an honour.

2. The mothers of the believers are the wives of the most superior human being, and the leader of the children of Ādam عَلَيْهِ السَّلَام, Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Can there be any women more honoured than those chosen by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? In fact, selected by Allah سُبْحَانَهُ وَتَعَالَى for his Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

1 ‘Ā’ishah Umm al-Mu‘minīn, pg. 181.

2 ‘Ā’ishah Umm al-Mu‘minīn, pg. 181.

3 Asmā’ al-Ṣaḥābah al-Ruwāt, pg., 39, Ibn al-Jawzī: Talqīḥ Fuhūm Ahl al-Athar, pg. 363.

4 Al-Ājurrī: al-Sharī‘ah, vol. 5 pg. 393; ‘Ā’ishah Umm al-Mu‘minīn by al-Durar, pg. 3.

5 Ṭabaqāt Ibn Sa‘d, vol. 8 pg. 78; Siyar A‘lām al-Nubalā’, vol. 2 pg. 185.

3. The wives of Rasūlullāh ﷺ are the mothers of the believers.

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.” [Sūrah al-Aḥzāb: 6]

Allah ﷻ awarded them the lofty status of being the mothers of the believers, in honour, reverence, kindness, respect and also in *ḥurmah* (no person is allowed to marry them).

4. They are Rasūlullāh’s ﷺ wives in this world and the Hereafter.¹

5. They all chose Allah, His Messenger, and the Abode of the Hereafter over the worldly life and its pleasures after the verses of takhyīr were revealed.² This selection of theirs was truthful and sincere. Only sincere faith and true taqwā could be the reason for making this choice. Allah ﷻ accepted this from them and prevented Rasūlullāh ﷺ from marrying anyone besides them or divorcing any of them thereafter.

6. Allah ﷻ purified them from the filth of shirk, shayṭān, wicked actions, and blameworthy qualities.

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. [Sūrah al-Aḥzāb: 33]

7. They are promised double reward for obedience and good deeds.

وَمَنْ يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُورِنَاهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا

And whoever of you devoutly obeys Allah and His Messenger and does righteousness - We will give her reward twice; and We have prepared for her a noble provision. [Sūrah al-Aḥzāb: 31]

8. Allah ﷻ honoured them with recitation of Qur’ān and ḥikmah (aḥādīth) in their homes, which indicates their high status and honour.

وَاذْكُرْنَ مَا يُتْلَىٰ 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]. [Sūrah al-Aḥzāb: 34]

Distinct Virtues

✓ Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا declares: I have been favoured with nine privileges, no woman besides Maryam bint ‘Imrān has been favoured with viz.

» Jibrīl descended with my image in his ﷺ dream and commanded Rasūlullāh ﷺ to marry me.

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.

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 2468; Ṣaḥīḥ Muslim, Ḥadīth: 1479.

- » He married me a virgin and did not marry any virgin besides me.
 - » His soul was taken while his head lie in my lap and he is buried in my home.
 - » The angels surrounded my house.
 - » Revelation would descend upon him while I was with him in under the same sheet.
 - » I am the daughter of his khalīfah and best friend.
 - » My innocence was revealed from the heavens.
 - » I was created pure and granted the purest husband.
 - » I was promised forgiveness and a noble provision.¹
- ✓ The Nabī ﷺ did not marry any woman, the parents of whom both were Muhājirīn besides Sayyidah ‘Ā’ishah رضي الله عنها.
- ✓ Sayyidah ‘Ā’ishah’s رضي الله عنها whole family were Ṣaḥābah. Her father Sayyidunā Abū Bakr, her mother Sayyidah Umm Rūmān, her grandfather Abū Quḥāfah, her grandmother Umm al-Khayr Salmā bint Ṣakhr, all her siblings viz. ‘Abd al-Raḥmān, ‘Abd Allah and Asmā’, and her nephew ‘Abd Allah ibn al-Zubayr رضي الله عنه were all Ṣaḥābah. Here you have 4 generations of Ṣaḥābah.
- ✓ The verses of exoneration (āyāt al-barā’ah) were revealed about her, specifically according to Ibn ‘Abbās, al-Ḍaḥḥāk and ‘Abd al-Raḥmān ibn Zayd ibn Aslam.² These verses are 17 in number and are spread over 2 rukū’s. Allah’s exoneration of Sayyidah ‘Ā’ishah by revealing Qur’ān is the greatest proof for her virtue, nobility, purity and chastity.
- ✓ Her father was the most beloved and valued man to Rasūlullāh صلى الله عليه وسلم.
- ✓ When the verses of takhyīr were revealed, Rasūlullāh صلى الله عليه وسلم began with Sayyidah ‘Ā’ishah رضي الله عنها. Rasūlullāh صلى الله عليه وسلم also told her not be hasty in making a decision, but to consult her parents first as both knew that her parents would never allow her to separate from him. This indicates that Rasūlullāh صلى الله عليه وسلم desired that she chooses him.
- ✓ Rasūlullāh صلى الله عليه وسلم had allocated 2 days and 2 nights for her, to the exception of all other wives, on account of Sayyidah Sawdah bint Zam’ah given her turn to Sayyidah ‘Ā’ishah رضي الله عنها.
- ✓ Rasūlullāh صلى الله عليه وسلم prayed for the forgiveness of Sayyidah ‘Ā’ishah’s previous and future sins. She relates: I saw happiness in the mood of Rasūlullāh صلى الله عليه وسلم so I requested, “O Messenger of Allah, supplicate in my favour.” He supplicated, “O Allah, forgive ‘Ā’ishah her past and future sins, those committed secretly and publicly.” Hearing this, she laughed and her head fell into his lap out of laughter. Rasūlullāh صلى الله عليه وسلم asked her, “Does my supplication please you?” “Why should your supplication not please me,” she boasted. Rasūlullāh صلى الله عليه وسلم exclaimed, “By Allah, this is my supplication for my ummah in every ṣalāh.”³
- ✓ Rasūlullāh صلى الله عليه وسلم testified that he only knows good things about her. This is a sufficient testimony in her favour. In the ifk incident, Rasūlullāh صلى الله عليه وسلم announces in his khuṭbah, “By Allah, I only know virtue about my family.”⁴

1 Musnad Abī Ya’lā, 8/90.

2 Al-Mustadrak, vol. 4 pg. 11; Tafsīr Ibn Jarīr, vol. 17 pg. 229; al-Durr al-Manthūr, vol. 6 pg. 164.

3 Majma‘ al-Zawā’id, vol. 9 pg. 246; Ṣaḥīḥ Ibn Ḥibbān, vol. 16 pg. 47, Ḥadīth: 7111.

4 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 2661; Ṣaḥīḥ Muslim, Ḥadīth: 2770.

- ✓ Her love is incumbent upon every individual. Rasūlullāh ﷺ commanded his beloved daughter Sayyidah Fatimah رَضِيَ اللهُ عَنْهَا: “Love ‘Ā’ishah.”¹
- ✓ Her home was the closest home to the Maṣjid, from all the homes of the Ummahāt al-Mu’minīn.² Since her home was adjacent to the maṣjid, she would comb Rasūlullāh ﷺ hair while he was observing i’tikāf in the Maṣjid.³ [Zād al-Ma’ād, 1/102; Ṣaḥīḥ al-Bukhārī, 5925; Ṣaḥīḥ Muslim, 297]

Who is better

The scholars have disputed over whether Sayyidah ‘Ā’ishah or Sayyidah Fatimah رَضِيَ اللهُ عَنْهَا is more virtuous. Ibn al-Qayyim has settled the debate in a magnificent manner. He says, “If by virtue, more reward is meant by Allah, the Majestic and Mighty, then this is something which cannot be determined except by naṣṣ. If by virtue, superiority in knowledge is meant then there is no doubt that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is more knowledgeable and has benefitted the ummah more in this field, and has passed on to the ummah an abundance of knowledge which others have not. The elite and common folk of the ummah are in need of her knowledge. If by virtue, nobility and grandeur of lineage is meant, then undoubtedly, Fatimah is superior for she is part of the Nabī ﷺ. This is a privilege that none besides her siblings shares with her. And if leadership is meant, then Fatimah is the queen of the women of the ummah.”⁴

Praises for her

Once ‘Ā’ishah fell ill. Ibn ‘Abbās went to see her and said, “O mother of the believers! You are leaving to meet the truthful forerunners (i.e. Allah’s Messenger ﷺ and Abū Bakr).”⁵

Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ entered her presence as she was in her final illness and praised her, “You were the most beloved wife of Rasūlullāh ﷺ to him and he would only love someone pure and chaste.”⁶

When Masrūq would narrate from Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, he would say: “The truthful, daughter of the truthful, the beloved of Allah’s beloved, the exonerated narrated to me.” (Al-Ṣiddīqah bint al-Ṣiddīq, Ḥabībat Ḥabīb Allah, al-Mubarra’ah).⁷

Al-Zuhrī says: “If the knowledge of ‘Ā’ishah was compared with the knowledge of all women, ‘Ā’ishah’s knowledge would be superior.”⁸

‘Urwah ibn al-Zubayr declares: “I have never seen anyone more knowledge about the Book of Allah, the Sunnah of Rasūlullāh ﷺ, poetry, and obligations than ‘Ā’ishah, may Allah be pleased with her.”⁹

Ibn Kathīr says: “No one is known among all the women of this ummah—in fact of other nations as well—to be more knowledgeable and more understanding than her.”¹⁰

1 Ṣaḥīḥ al-Bukhārī, Vol. 3, Book 47, Ḥadīth 755.

2 Zād al-Ma’ād, vol. 1 pg. 102.

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

4 Ibn al-Qayyim: *Badā’i’ al-Fawā’id*, vol. 3 pg. 162.

5 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3771.

6 *Musnad Aḥmad*, Ḥadīth: 2496.

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

8 *Al-Mu’jam al-Kabīr*, Ḥadīth: 299; *Al-Mustadrak*, Ḥadīth: 6734.

9 *Muṣannaf Ibn Abī Shaybah*, vol. 8 pg. 517.

10 *Al-Bidāyah wa al-Nihāyah*, vol. 2 pg. 431.

Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه stated, “Had a female had the prospect of being a khilāfah, then ‘Ā’ishah would be.”¹

Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه said, “Indeed, she is the wife of your Nabī صلى الله عليه وسلم in the world and Hereafter.”²

If you two wives repent

Sayyidunā ‘Abd Allāh ibn ‘Abbās رضي الله عنه reports, “I always desired to enquire from Sayyidunā ‘Umar رضي الله عنه concerning those two wives of Rasūlullāh صلى الله عليه وسلم whom Allah سبحانه وتعالى addressed:

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا

*If you two [wives] repent to Allah, [it is best], for your hearts have departed.*³

I performed ḥajj with him. He moved off the road and so did I with a utensil. He went to relieve himself and then returned. I poured [water] from the utensil on his hands and he made ablution.

I said, ‘O Amīr al-Mu’minīn! Who are the two wives of Rasūlullāh صلى الله عليه وسلم whom Allah سبحانه وتعالى addressed, “If you two [wives] repent to Allah, [it is best], for your hearts have departed.”⁴

He replied, ‘You have astonished me, O Ibn ‘Abbās! [They are] ‘Ā’ishah and Ḥafṣah.’

‘Umar then began narrating the ḥadīth. He said:

My Anṣārī neighbour and I lived by the Banū Umayyah ibn Zayd situated in the upper section of Madīnah. We would take turns to sit in the company of Rasūlullāh صلى الله عليه وسلم; he would go one day and I would go the next. When I would go, I would bring him the news of that day; commands etc. and when he would go, he would do the same. We, the Quraysh, would overpower the women. When we came to the Anṣār, we found them to be a nation overpowered by women. Our women began adopting the habits of the Anṣārī women.

[Once] I reprimanded my wife and she answered me back. I objected at this to which she said, ‘Why do you object when I answer you? By Allah, the wives of Rasūlullāh صلى الله عليه وسلم answer him and some of them do not speak to him for the entire day.’

This alarmed me and I said, ‘Those among them who do this are miserable failures.’

I quickly dressed up and went to Ḥafṣah and said, ‘Ḥafṣah! Do some of you remain angry with Rasūlullāh صلى الله عليه وسلم for the entire day?’

She replied in the affirmative to which I remarked, ‘She is a failure and loser. Are you not afraid that Allah will become angry due to the anger of Rasūlullāh صلى الله عليه وسلم and you will be destroyed? Do not demand from Rasūlullāh صلى الله عليه وسلم, do not answer him back at anything, and do not ignore him. Ask me whatever you like. Do not be deceived by your neighbour who is smarter and more beloved than you in the sight of Rasūlullāh صلى الله عليه وسلم—referring to ‘Ā’ishah.’

1 Qawwām al-Sunnah: *al-Mahajjah*, vol. 2 pg. 401.

2 *Tārīkh al-Ṭabarī*, vol. 5 pg. 544; *Al-Bidāyah wa al-Nihāyah*, vol. 10 pg. 472.

3 Sūrah al-Tahrīm: 4.

4 Sūrah al-Tahrīm: 4.

We would discuss that Ghassān was preparing an army to wage war against us. My friend went [to Rasūlullāh ﷺ] on his day. He came back at night and knocked hard at my door and shouted, 'Is he sleeping?'

I was surprised and went out to him. He said, 'Something major has occurred!'

'What is it?' I asked, 'Did Ghassān come?'

'No,' he replied, 'but it is far worse than that. Rasūlullāh ﷺ has divorced his wives.'

I remarked, 'Ḥafṣah is a definite failure and loser. I thought that this would happen.'

I put on my clothes and performed Ṣalāt al-Fajr with Rasūlullāh ﷺ. Rasūlullāh ﷺ entered his room and remained secluded therein. I went to Ḥafṣah and saw her weeping.

I asked, 'What makes you weep? Did I not warn you? Has Rasūlullāh ﷺ divorced you?'

She replied, 'I do not know. He is there in the upper room.'

I left and came to the pulpit where some people were crying. I sat with them for a while. I, however, could not contain myself so I went to the room in which he was and said to his slave, 'Seek permission for 'Umar to enter.'

He went in and spoke to Rasūlullāh ﷺ and then came out and said, 'I mentioned you to him but he remained silent.'

I went back and sat with the group by the pulpit. I, however, could not contain myself so I came to the slave and said, 'Seek permission for 'Umar to enter.'

The same thing happened. I thus sat with the group by the pulpit and again could not contain myself so I approached the slave and said, 'Seek permission for 'Umar to enter.' And the same transpired.

As I turned around to leave, the slave called me saying, 'Rasūlullāh ﷺ has granted you permission.'

I entered his room and saw him lying down on mat made of straw; there was no sheet between him and the mat and the mat had left marks on his side. He was resting on a leather pillow which was stuffed with fibres [of date palm]. I greeted him with salām and then asked while I was standing, 'Did you divorce your wives?'

He lifted his gaze at me and said, 'No.'

I then said to calm the mood and I was still standing, 'O Messenger of Allah! If only you had seen me; we were the Quraysh who would overpower our women. We came to a nation whose women overpower them.'

Rasūlullāh ﷺ smiled at this. I then said, 'You should have seen when I went to Ḥafṣah and said, 'Do not be deceived by your neighbour who is smarter and more beloved than you to Rasūlullāh ﷺ—referring to 'Ā'ishah.'

He again smiled. I sat down when I saw him smile. I then lifted my gaze to see his room. By Allah, I did not see anything pleasing to the eye besides three pieces of [animal] skin. I thus suggested, 'Implore Allah to enrich your ummah. Indeed, Persia and Rome have been enriched and given the world whereas they do not worship Allah.'

He was reclining. [He sat up] and said, ‘Are you in doubt, O son of Khaṭṭāb! They are a nation to whom pleasant things have been already bestowed in this very world [and there is nothing for them in the Ākhirah].’

I submitted, ‘O Messenger of Allah, seek forgiveness for me.’

Rasūlullāh ﷺ remained secluded due to the incident when Ḥafṣah disclosed the secret to ‘Ā’ishah. He had promised, ‘I am not going to them for a month,’ due to his severe anger at them as Allah ﷻ had reprimanded him.

When 29 days had passed, he went to ‘Ā’ishah and began with her. ‘Ā’ishah said to him, ‘You took an oath that you would not come to us for a month and we have woken up after the 29th night; which I counted.’

Rasūlullāh ﷺ said, ‘The month has 29 days.’ That month consisted of 29 days.

‘Ā’ishah reports, “Āyat al-Takhyīr was revealed and Rasūlullāh ﷺ began with me saying, ‘I am about to mention to you something. Do not be hasty in replying before consulting your parents.’

She comments, ‘I knew very well that my parents would never instruct me to separate from him.’

He then said, ‘Allah has stated:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجَكِ إِنْ كُنْتُمْ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعَنَّ وَأَسْرَحَنَّ سَرَاحًا جَمِيلًا وَإِنْ كُنْتُمْ 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 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.”*¹

I said, ‘Should I consult my parent about this? I desire Allah, His Messenger, and the abode of the Hereafter.’

He then gave the choice to his wives and they all gave the same answer as ‘Ā’ishah.²

The Slander

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that whenever Rasūlullāh ﷺ intended a journey, he would cast lots between his wives. ‘Ā’ishah’s name was drawn in the Battle of Banū Muṣṭaliq. In the middle of the night, ‘Ā’ishah went to relieve herself and her necklace fell off. She thus went to look for it.

When ‘Ā’ishah returned, she did not see the army [so she sat down and waited and fell asleep]. Ṣafwān ibn al-Mu‘aṭṭal al-Sulamī would travel behind the army and pick up arrows, bags, and utensils (that were left behind). He noticed that it was ‘Ā’ishah. He thus covered his face as not to see her. He then brought his camel close to her [and allowed her to mount.]

He finally reached the army. People began to talk, and rumours began to spread regarding him. [He then narrated the ḥadīth until the end]

He said, “Rasūlullāh ﷺ would come and stand at the door and say [to ‘Ā’ishah], ‘How are you feeling?’ Until he came one day and said, ‘O ‘Ā’ishah, be glad. Allah ﷻ has revealed your innocence.’

1 Sūrah Aḥzāb: 28-29.

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 2468; Ṣaḥīḥ Muslim, Ḥadīth: 1479.

She commented, 'I thank Allah only, [and I thank no one else but Him, even] not you.'

Allah revealed ten verses in this regard:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ ...

Indeed, those who came with falsehood are a group among you...¹

Rasūlullāh ﷺ carried out the punishment (for slander) on Miṣṭah, Ḥammah, and Ḥassān رضي الله عنهم.²

Sayyidunā 'Abd Allāh ibn 'Abbās رضي الله عنه commentated on the verse:

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ

Indeed, those who [falsely] accuse chaste, unaware and believing women ...³

"It was revealed specifically for 'Ā'ishah."⁴

The Ifk Incident

Narrated by Sayyidah 'Ā'ishah رضي الله عنها:

a. The Background of the Incident

Whenever Rasūlullāh ﷺ intended to go out on a journey, he would draw lots between his wives. Whoever's name was drawn would be taken along. Prior to one of the battles (al-Muraysī), he drew lots between us and my name came out.

b. 'Ā'ishah رضي الله عنها Gets Left Behind

Thus I went out (with Rasūlullāh ﷺ) whilst being carried in a palanquin, as the law of ḥijāb had been revealed. When the battle ended and we were returning to Madīnah. (After a pausing for a while) Rasūlullāh ﷺ announced at night that we will resume with the journey. At that moment, I stood up (to relieve myself) and walked until I was away from the entire army. After relieving myself, I headed back to my conveyance. However, I noticed that my necklace was missing, so I went to look for it.

In the meantime, those who were travelling with me were ready to go. They lifted my palanquin and placed it on my camel, thinking that I was inside. They did not find it to be too light, as the women back then were quite thin (as they would eat very little food) and I was a young girl. They sent the camel forward and began travelling. On the other hand, I found my necklace and made my way back to the place where they were, but I found nobody there. I looked for the exact place where I was (before the departure) and thought to myself that they will discover my absence and return. Whilst sitting there, my eyes got the better of me and I fell asleep.

1 Sūrah al-Nūr: 11-20.

2 *Majma' al-Zawā'id*, vol. 9 pg. 230.

3 Sūrah al-Nūr: 23

4 *Al-Mustadrak*, vol. 4 pg. 11 Ḥadīth: 6731.

c. ‘Ā’ishah رضي الله عنها is Rescued

Şafwān ibn Mu’āţţal was travelling at a certain distance behind the army. As he was travelling, he saw the figure of a sleeping human, so he came to me. He recognised me upon seeing me, as he had seen me prior to the revelation of the law of ḥijāb, so he proclaimed, “*To Allah we belong, and to Him is our return.*” When I heard him, I immediately woke up and covered my face with my jilbāb. By the oath of Allah, he did not say anything else until he made his camel sit and I mounted it. Thereafter, he began steering the camel on foot until we reached the rest of the army.

d. The Hypocrites Seize the Opportunity

Thereupon, some were destroyed (by starting and spreading the slander). The one who started the slander was Ibn Salūl. (The hypocrites spread the rumour that (Allah forbid) Şafwān رضي الله عنه had committed adultery with Sayyidah ‘Ā’ishah رضي الله عنها)

e. ‘Ā’ishah رضي الله عنها is Clueless Regarding the Slander

After a while, we reached Madīnah. I was ill for an entire month after returning to Madīnah. The masses were getting caught in the speech of the slanderers but I knew nothing about it. However, I found it quite strange that Rasūlullāh صلى الله عليه وسلم was not showing me the affection that he would usually show me when I was ill. He would merely enter, greet me, ask “How are you?” and thereafter depart. This disturbed me but I did not think that anything evil was taking place. One day, when I felt a little better, I went out to the toilets accompanied by Umm Miṣṭaḥ رضي الله عنها, the maternal aunt of Abū Bakr رضي الله عنه.

Upon our return, she slipped and spontaneously said, “May Miṣṭaḥ be in difficulty!”

I asked her, “How unpleasant is that which you are saying! Are you saying cursing one who witnessed Badr?”

She replied, “O you! Have you not heard what he said?”

I asked, “What did he say?”

She informed me of the entire slander, whereupon my sickness worsened.

f. ‘Ā’ishah رضي الله عنها seeks permission to Go to Her Parents Home

When I got to my house and Rasūlullāh صلى الله عليه وسلم came, he greeted and asked, “How are you?”

I replied, “Will you allow me to go to my parents?”

At that point, I wished to get confirmation of the story from them. Rasūlullāh صلى الله عليه وسلم granted me permission. Thus, I went to my parents.

I asked my mother, “O my beloved mother, what are the people saying?”

She replied, “My dear daughter, let it be easy upon you. By the oath of Allah, it is very rare that a beautiful woman is married to a man who loves her and has other wives who do not cause trouble for her.”

I exclaimed, “Allah is free from all blemish! Are people really saying this?”

I wept the entire night, without getting even a wink of sleep. I continued weeping during the day.

g. The Blessed Co-wives were Protected

Rasūlullāh ﷺ would ask Zaynab bint Jaḥsh regarding my matter.

She would reply, “I safeguard my hearing and my sight. I know nothing but good (regarding her).”

She (Zaynab رَضِيَ اللَّهُ عَنْهَا) was the one who would compete with me the most.

h. Usāmah saves the Marriage

Since revelation had not come down to Rasūlullāh ﷺ, he consulted ‘Alī ibn Abī Ṭālib and Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُمَا seeking their counsel as to whether he should divorce his wife.

Usāmah رَضِيَ اللَّهُ عَنْهُ replied, “O Rasūlullāh, (she is) your wife, and we do not know anything (regarding her) but goodness.”

‘Alī رَضِيَ اللَّهُ عَنْهُ, putting everything into perspective, replied, “Allah did not make things difficult for you. There are many other women besides her. (However if you wish to know the truth) Ask the slave-girl about her, she will tell you the truth.”

Rasūlullāh ﷺ called Barīrah رَضِيَ اللَّهُ عَنْهَا—the slave-girl—and asked her, “O Barīrah, did you ever see anything that could have raised suspicion?”

She replied, “By the oath of the One who sent you with the truth, no. I have not seen anything in her that I dislike more severe than the fact that she is a young girl who sometimes sleeps while the dough for her family is left outside and then eaten by the goat.”

i. Rasūlullāh’s ﷺ Announcement

On the very same day, Rasūlullāh ﷺ stood up and announced, “O gathering of Muslims, who will relieve me of a man who has hurt me regarding my Ahl al-Bayt (family)? By the oath of Allah, I do not know except virtue regarding my family. Also, the man who they have accused is one who I have only known to be a good man. He would not enter the presence of my family except when he was with me.”

j. The Greatest Trials Afflict the Ambiyā’, Followed by the Best After Them

I continued weeping the entire day and night. Neither would my tears stop, nor would my eyes get any bit of sleep. My parents came to me, after two nights and a day of non-stop weeping, which was so severe that I thought my liver would burst on account of it. Whilst they were sitting with me, a lady from the Anṣār sought permission to enter and then sat with me. She also began weeping. Whilst we were in this condition, Rasūlullāh ﷺ entered upon us greeted and took a seat. It was the first time that he sat with me since the rumour started. An entire month passed, but no revelation was revealed regarding my matter.

Thereafter, he recited the shahādatayn and said, “O ‘Ā’ishah, such and such has reached me regarding you. If you are innocent, Allah will prove your innocence, and if you committed the sin, then repent and turn to Allah. When a slave (of Allah) admits the sin and turns to Allah, Allah forgives him.”

As soon as he ended his speech, my tears dried up, until I could not feel a single tear. I said to my father, “Respond to Rasūlullāh ﷺ regarding that which he said.”

He replied, “By Allah, I do not know what to say to Rasūlullāh ﷺ.”

I then asked my mother, “Respond to Rasūlullāh ﷺ”

She replied, “I do not know what to say to Rasūlullāh ﷺ.”

Hence, I said, “By Allah, I know that you people have heard this tale (so many times) that it has now 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, and if I admit to it—whereas Allah knows that I am innocent—you will believe me. By Allah, I do not find any example of me and you except the statement of the father of Yusuf, “So patience is most fitting.”

k. A Great Reward after Immense Pain

Thereafter, I turned around and went to lie on my bed, knowing that I was innocent and Allah will reveal my innocence. By Allah, I did not have the slightest hope that Allah would reveal revelation that will be recited regarding my matter. I regarded myself far too inferior for Allah to speak in the recited revelation regarding me. My expectation was that Rasūlullāh ﷺ would see a dream in which Allah would declare my innocence.

By Allah, Rasūlullāh ﷺ did not stand, nor did anybody from the family leave until revelation descended upon him. After the revelation stopped, he smiled and the first words that he said were:

يا عائشة اما والله لقد برأك الله

O ‘Ā’ishah, listen! By the oath of Allah, He has declared your innocence!

My mother said, “Stand up and go to him.”

I said, “I will not stand to go to him, rather I will (first) praise Allah.”

Allah revealed, “*Indeed, those who came with the slander are a group among you.*”¹ Ten verses (were revealed).²

One of these verses were:

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

*Unchaste women are for unchaste men and unchaste men are for unchaste women. (Similarly) chaste women are for chaste men and chaste men are for unchaste women. Such people are free from what they (the slanderers) say about them. For them is forgiveness and noble sustenance.*³

l. History Repeats Itself

The present-day enemies of Islam and those who have fallen prey to their propaganda wish to emulate Ibn Salūl in the manner in which he caused pain to Rasūlullāh ﷺ. Thus, we find the commentaries of the Shī’ah

1 Sūrah al-Nūr: 11

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 2661; Ṣaḥīḥ Muslim, Ḥadīth: 2770.

3 Sūrah al-Nūr: 26

differing with regards to the purport of these verses. Some hesitantly admit that they refer to Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, whilst others produce a tale regarding Māriyah Qibṭiyyah رَضِيَ اللَّهُ عَنْهَا, in which the integrity and judgment of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, ‘Alī رَضِيَ اللَّهُ عَنْهُ, as well as Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا is insulted. This is no occasion to discuss the paucity of their claims. We will suffice upon the statement that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا made regarding their predecessors who slandered her:

فهلك من هلك

Thereupon, some were destroyed (by starting and spreading the slander).

If that is not enough, we present the words of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

والله ما علمت على أهلي الا خيرا

By the oath of Allah, I do not know except virtue regarding my family.

As regards the slander

The scholars of Islam of the Ahl al-Sunnah wa al-Jamā‘ah are unanimous that whoever curses and slanders Umm al-Mu‘minīn Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا with that which Allah سُبْحَانَهُ وَتَعَالَى has exonerated her from is a disbeliever.¹

Qāḍī Abū Ya‘lā رَضِيَ اللَّهُ عَنْهُ says: “Whoever slanders ‘Ā’ishah with that which Allah سُبْحَانَهُ وَتَعَالَى has exonerated her from has committed kufr without dispute. Many scholars have documented consensus upon this verdict and a number of leading scholars have categorically passed this verdict.”²

Ibn Kathīr رَضِيَ اللَّهُ عَنْهُ states: “Statements as these lead a person to kufr, if he has slandered ‘Ā’ishah (of adultery), by consensus.”³

Ibn Kathīr رَضِيَ اللَّهُ عَنْهُ states: “The scholars—may Allah have mercy upon them—are unanimous, without exception, that the one who curses her after this (the verse exonerating her, Sūrah al-Nūr: 23) and slanders her with the same slander after what has been mentioned in this verse is a *kāfir* (disbeliever) for he has opposed the Qur’ān. There are two views regarding the rest of the mothers of the believers, the most authentic of which is that they are just like her (‘Ā’ishah). And Allah knows best!”⁴

Mullā ‘Alī Qārī states: “As regards the one who slanders ‘Ā’ishah (of adultery) he is a *kāfir* by consensus, for opposing the categorical verses exonerating her, without any dispute.”⁵

Imām Mālik ibn Anas رَضِيَ اللَّهُ عَنْهُ declared, “Whoever curses Abū Bakr and ‘Umar will be lashed and whoever curses ‘Ā’ishah will be executed.” He was asked, “Why will he be killed with regards to (cursing) ‘Ā’ishah?” He replied, “Whoever slanders her has opposed the Qur’ān, and whoever opposes the Qur’ān will be executed i.e. due to apostasy.”⁶

1 ‘Ā’ishah Umm al-Mu‘minīn, pg. 635.

2 Ibn Taymiyyah: *al-Ṣārim al-Maslūl*, pg. 566.

3 *Al-Bidāyah wa al-Nihāyah*, vol. 14 pg. 376.

4 Ibn Kathīr: *Tafsīr al-Qur’ān al-‘Azīm*, vol. 6 pg. 32.

5 *Shamm al-‘Awāriḍ fī Dhamm al-Rawāfiḍ*, pg. 27.

6 Al-Jawharī: *Musnad al-Muwaṭṭa’*, pg. 112; Qāḍī ‘Iyāḍ: *al-Shafā bi Ta’rīf Ḥuqūq al-Mustafa*, vol. 2 pg. 209; *al-Ṣārim al-Maslūl*, pg. 566.

Al-Nawawī stated: “‘Ā’ishah’s ﷺ innocence from the slander as a categorical exoneration by the emphatic declaration of the mighty Qur’ān. If any human has misgivings in the matter—may Allah forbid—he automatically becomes a kāfir and murtad, by the consensus of the Muslims.”¹

Ibn Taymiyyah ﷺ states: “Whoever slanders ‘Ā’ishah ﷺ of what Allah has exonerated her from has exited from dīn.”²

Rasūlullāh’s ﷺ final illness

It was during the 11th year of hijrah, when one day, both Rasūlullāh ﷺ and Sayyidah ‘Ā’ishah ﷺ fell ill. This illness was the prelude to his demise. Sayyidah ‘Ā’ishah ﷺ describes these moments: I said, “O what a severe headache!” Rasūlullāh ﷺ replied, “Rather, I am the one who has a severe headache.”³ That was the beginning of the illness in which Rasūlullāh ﷺ passed away. Another subtle point deduced here is that their love was so intense and their connection was so strong, that they experienced each other’s pain just as they experienced each other’s happiness. This is the highest level of love and unity.

During his final illness, Rasūlullāh ﷺ desired to be nursed at the home of his most beloved and the other wives agreed to this. Sayyid Sulaymān al-Nadwī explains the wisdom behind this choice of Rasūlullāh ﷺ. He says: “Sayyidah ‘Ā’ishah ﷺ was gifted with a few special abilities such as; a phenomenal memory, outstanding intelligence, deep understanding, and unsurpassed potential in deducing laws. Thus, it is not far-fetched that Rasūlullāh ﷺ wanted to be in her home so that she could memorise all of his final sayings and actions. The truth of the matter, regarding which there is no dispute, is that the Muslims learnt of most of the happenings of these final moments only through Sayyidah ‘Ā’ishah ﷺ.”

Rasūlullāh ﷺ was resting upon Sayyidah ‘Ā’ishah ﷺ when Sayyidunā ‘Abd al-Raḥmān ibn Abī Bakr ﷺ entered with a miswāk in his hand. Rasūlullāh ﷺ began looking at the miswāk. Sayyidah ‘Ā’ishah ﷺ observed this and knew that he loved using the miswāk. She thus took the miswāk with his permission and gave it to him. Rasūlullāh ﷺ found it to be a bit hard so she offered to soften it and then gave it back to him. She relates: “I then saw him brushing (with it) in the best manner that I had ever seen him brushing.” Shortly thereafter, Rasūlullāh ﷺ fell unconscious. When he regained consciousness, he looked towards the roof of the house and said, “O Allah, the Most Lofty Companion!” Sayyidah ‘Ā’ishah ﷺ exclaimed, “Now he will not remain with us.”⁴

And the soul of Rasūlullāh ﷺ departed to the Most Lofty Companion (Allah ﷻ) while he lay in the lap of Sayyidah ‘Ā’ishah, in the home of Sayyidah ‘Ā’ishah, on the day of Sayyidah ‘Ā’ishah, a few moments after her saliva had mixed with his. Among her distinctive privileges she would boast over is that “Rasūlullāh ﷺ passed away in my lap and Rasūlullāh ﷺ is buried in my house.”⁵

Observations

Rasūlullāh ﷺ did not approve of his wives requesting him to tell the Ṣaḥābah ﷺ to give gifts on any day and not to wait only for the day of Sayyidah ‘Ā’ishah ﷺ. He became upset and voiced his displeasure saying, “Do not hurt me regarding ‘Ā’ishah! By Allah, revelation does not come to me when I am in the sheet of any of my wives besides ‘Ā’ishah.”⁶

1 *Sharḥ Muslim*, vol. 17 pg. 117.

2 *Al-Ṣārim al-Maslūl*, pg. 568.

3 *Ṣaḥīḥ al-Bukhārī*, Vol. 7, Book 70, Ḥadīth 570 (5666).

4 *Ṣaḥīḥ al-Bukhārī*, Vol. 5, Book 59, Ḥadīth 731 (4450).

5 *Siyar A’lām al-Nubalā’*.

6 *Musnad Aḥmad*, 26555; *Ṣaḥīḥ Ibn Ḥibbān*, 7109.

Those who level nasty accusations against Sayyidah ‘Ā’ishah رضي الله عنها and curse her should be warned! They are not just attacking Sayyidah ‘Ā’ishah رضي الله عنها, they are hurting the heart of the greatest creation and beloved of Allah سُبْحَانَهُ وَتَعَالَى, Rasūlullāh صلى الله عليه وسلم.

In Jannah, Sayyidah Fatimah رضي الله عنها will be one of the queens of Jannah. Sayyidah ‘Ā’ishah رضي الله عنها on the other hand will be with Rasūlullāh صلى الله عليه وسلم in the most exalted stage of Jannah. And Sayyidah Khadījah رضي الله عنها will be one of the queens of Jannah as well as in the blessed company of Rasūlullāh صلى الله عليه وسلم in the loftiest stage of Jannah.

Sayyidah ‘Ā’ishah رضي الله عنها is responsible for transmitting many authentic aḥādīth on the virtues of the members of the Ahl al-Bayt. She narrates ḥadīth al-kisā’ in favour of the Ahl al-Bayt, the ḥadīth of the hijrah of Sayyidah Zaynab رضي الله عنها and the conversion of Islam of her husband Sayyidunā Abū al-‘Āṣ رضي الله عنه, Rasūlullāh صلى الله عليه وسلم love for Sayyidah Fatimah and his display of love and kindness towards her, Sayyidah Fatimah رضي الله عنها being the queen of the women of Jannah, Rasūlullāh صلى الله عليه وسلم informing her of his imminent demise and she being the first of his family members to join him, the secret Rasūlullāh صلى الله عليه وسلم told Fatimah, she being the most truthful in speech, and she being the closest in resemblance to Rasūlullāh صلى الله عليه وسلم, the incident of Sayyidah ‘Abbās’s رضي الله عنه being taken captive in Badr, and Ibn ‘Abbās’s knowledge of the Sunnah.

‘Ā’ishah during the khilāfah of Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī

During the khilāfah of Sayyidunā Abū Bakr رضي الله عنه which was very short, Sayyidah ‘Ā’ishah رضي الله عنها was not very active in passing verdicts and disseminating knowledge due to the volatile political situation. People were still dealing with the sorrow of Rasūlullāh’s صلى الله عليه وسلم demise and the ummah was involved in combatting the waves of apostasy. During this period, Sayyidah ‘Ā’ishah رضي الله عنها remained in her home and comforted herself with being the neighbour of Rasūlullāh صلى الله عليه وسلم.

Despite this, when the wives of Rasūlullāh صلى الله عليه وسلم intended to send Sayyidunā ‘Uthmān رضي الله عنه to Sayyidunā Abū Bakr رضي الله عنه to request their inheritance from Rasūlullāh صلى الله عليه وسلم, it was none other than Sayyidah ‘Ā’ishah رضي الله عنها who cautioned them and reminded them, “Did Rasūlullāh صلى الله عليه وسلم not say: ‘We (the Ambiyā’) are not inherited from. Whatever we leave behind is ṣadaqah.’”¹

Sayyidunā Abū Bakr رضي الله عنه would turn to Sayyidah ‘Ā’ishah رضي الله عنها in matters that he was unfamiliar with. Sayyidah ‘Ā’ishah رضي الله عنها narrates: I entered the presence of Abū Bakr who asked, “In how many pieces of cloth did you shroud the Nabī صلى الله عليه وسلم?” She replied, “In three saḥūliyyah² white pieces of cloth, without any throbe or turban in them.” He asked her, “On which day did Rasūlullāh صلى الله عليه وسلم pass away?” “Monday,” she replied. “What is today?” “Monday.”³

Sayyidah ‘Ā’ishah رضي الله عنها would answer the questions of those seeking verdicts during the era of Sayyidunā Abū Bakr رضي الله عنه. Muhammad ibn Abī Bakr says, “‘Ā’ishah would manage verdicts during the khilāfah of Abū Bakr, ‘Umar, ‘Uthmān and continuing until she passed away. May Allah have mercy upon her.”⁴

Amazingly, Sayyidah ‘Ā’ishah رضي الله عنها nursed her father during his final illness. Sayyidunā Abū Bakr رضي الله عنه was the mirror image of Rasūlullāh صلى الله عليه وسلم. Just how Rasūlullāh صلى الله عليه وسلم was nursed by Sayyidah ‘Ā’ishah رضي الله عنها, Sayyidunā Abū Bakr رضي الله عنه was nursed by her. Sayyidunā Abū Bakr رضي الله عنه passed away on a Monday at the age of 63, just like Rasūlullāh صلى الله عليه وسلم.

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6730; *Ṣaḥīḥ Muslim*, Ḥadīth: 1758.

2 White, cotton, or attributed to Saḥūl, a village in Yemen. (*Sharḥ Muslim*, vol. 7 pg. 8.)

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

4 *Ṭabaqāt Ibn Sa’d*, vol. 2 pg. 375; *Tārīkh Dimashq*, vol. 49 pg. 165; *Mawsū’at Fiqh ‘Ā’ishah Umm al-Mu’minīn*, pg. 55.

The lofty academic level of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا began to become apparent in the era of Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ. Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ and other senior Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ would resort to her when things became difficult for them to solve, especially aspects dealing with personal human habits. Maḥmūd ibn Labīd says, “The wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ memorized much of the aḥādīth of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, but there was no comparison to ‘Ā’ishah and Umm Salamah. ‘Ā’ishah would pass verdicts during the era of ‘Umar and ‘Uthmān until she passed away, may Allah shower mercy upon her. Senior Ṣaḥābah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, ‘Umar, and ‘Uthmān would send messengers to her to ask her about the Sunan.”¹

Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا had great respect for Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ and he respected her. After he was stabbed, he sent his son Sayyidunā ‘Abd Allāh to request Sayyidah ‘Ā’ishah’s permission to be buried in her home alongside his companions. Although Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا had reserved the place for herself, she gave preference to Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ. Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ ordered that after his demise, permission must be sought from her again and if she permits, well and good, otherwise he should be taken to the graveyard of the Muslims.²

During the era of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, Islam had spread far and wide and people were thirsty for the knowledge and understanding Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا possessed. Therefore, they travelled from every hill and low plain to her to learn from her. The academic prowess of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا was realised in this era.

Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا knew the virtues of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ the best. She is the sole narrator of many aḥādīth of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the merits of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. This shows her high regard for him. She is responsible for narrating the report wherein Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ advises Sayyidah ‘Uthmān رَضِيَ اللَّهُ عَنْهُ not to remove his qamīṣ (throbe)—referring to the khilāfah—when the hypocrites demand the same from him.³

Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا had travelled for ḥajj during the siege. She feared that the rebels might ill-treat her the way they ill-treated Sayyidah Umm Ḥabībah رَضِيَ اللَّهُ عَنْهَا.

Due to her honour and love for Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, she was the first to demand retribution and vengeance for his blood after he was martyred.

She accepted Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ as the khilāfah but had a different viewpoint with regards to the killers of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ.

Demise

When she was about to pass away, she expressed her desire to be buried with the other wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

After she fell ill, people would come visit. When they would ask her about her health, she would reply, “I am well. All praise belongs to Allah.” Whoever would visit her would give her glad tidings. She would retort saying, “I wish I was a rock, I wish I were a clod of earth.”⁴

Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا passed away in Madīnah al-Munawwarah, on Monday night, 17th of Ramaḍān, 58 A.H during the khilāfah of Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ.⁵

1 *Ṭabaqāt Ibn Sa’d*, vol. 2 pg. 375.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1392.

3 *Sunan Ibn Mājah*, Ḥadīth: 90.

4 *Ṭabaqāt Ibn Sa’d*, vol. 8 pg. 74 – 75

5 *Ṭabaqāt Ibn Sa’d*, vol. 8 pg. 78; *al-Istī‘āb*, vol. 4 pg. 1885; *Usd al-Ghābah*, vol. 7 pg. 186, *Al-Bidāyah wa al-Nihāyah*, vol. 11 pg. 342; *al-Iṣābah*, vol. 8 pg. 235.

‘Abd Allāh ibn ‘Abīd ibn ‘Umair said most truthfully, “Only that individual will mourn her demise, who ‘Ā’ishah was a mother to.”¹

When Sayyidah Umm Salamah رضي الله عنها learnt of her demise, she exclaimed, “May Allah shower mercy upon her! By the Being in Whose hand lies my life, she was most definitely the most beloved person of all to Rasūlullāh صلى الله عليه وسلم, with the exception of her father.”² Another narration says, “May Allah remove difficulty from you, O ‘Ā’ishah. No soul on the face of the earth was more beloved to Rasūlullāh صلى الله عليه وسلم than you—I seek Allah’s’ forgiveness—besides her father.”³

Sayyidunā Abū Hurayrah رضي الله عنه led the Ṣalāt al-Janāzah in al-Baqī’. He was Marwān ibn al-Ḥakam’s representative over Madīnah, from the side of Sayyidunā Mu‘āwiyah رضي الله عنه, for Marwān went for Ḥajj and appointed Abū Hurayrah as his deputy.⁴

She was buried at night after Ṣalāt al-Witr. Many people attended. No night was seen with more people than that night. five individuals descended into her grave to bury her viz. ‘Abd Allāh ibn al-Zubayr; ‘Urwah ibn al-Zubayr; Qāsim ibn Muhammad ibn Abī Bakr; ‘Abd Allāh ibn Muhammad; and ‘Abd Allāh ibn ‘Abd al-Raḥmān ibn Abī Bakr. She was 67 years old and she was buried in al-Baqī’.⁵

Conclusion

Sayyidah ‘Ā’ishah رضي الله عنها was an outstanding wife and student of Rasūlullāh صلى الله عليه وسلم, and she brought great joy to his heart. Her legacy was one of loving Rasūlullāh صلى الله عليه وسلم above all else, seeking his pleasure, avoiding his displeasure, and imparting his teachings to his ummah. If her legacy is revived today by the ummah, all of our difficulties will come to an end, as we are either faced with difficulties on account of our lack of zeal for knowledge, or our laxity in practicing upon the knowledge that Allah has blessed us with. May Allah be pleased with her and revive her legacy in the life of every Muslim.

May Allah be pleased with her, reward her abundantly on behalf of the entire Ummah, and make us all her devoted sons who continue to protect and preserve her legacy, and have love for her, more than we have for our own biological mothers.

Remember that in Jannah, Sayyidah ‘Ā’ishah رضي الله عنها will be with Rasūlullāh صلى الله عليه وسلم in the most exalted stage of Jannah. And according to the declaration of Rasūlullāh صلى الله عليه وسلم, a person will be with the one he loves. So if we have sincere love for her, you guessed right where we will be, by the grace of Allah سبحانه وتعالى.

1 *Ṭabaqāt Ibn Sa’d*, vol. 8 pg. 78; *Siyar A’lām al-Nubalā’*, vol. 2 pg. 185.

2 *Musnad Abī Dāwūd al-Ṭayālīsī*, vol. 3 pg. 185, Ḥadīth: 1718; *Ḥilyat al-Awliyā’*, vol. 2 pg. 44.

3 Ibn Abī ‘Āṣim: *al-Sunnah*, 1234.

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

5 *Ṭabaqāt Ibn Sa’d*, vol. 8 pg. 77; *al-Iṣābah*, vol. 8 pg. 235.

Addendum

The harmonious relationship between ‘Āishah and ‘Alī

The relationship of Sayyidah ‘Āishah with Sayyidunā ‘Alī رضي الله عنه prior to Rasūlullāh’s صلى الله عليه وسلم demise was a strong one. After Rasūlullāh’s صلى الله عليه وسلم demise, the fitnah of al-Jamal occurred and Sayyidah ‘Āishah and Sayyidunā ‘Alī رضي الله عنه both differed in ijtihād and whatever transpired. However, apart from this the relationship between them was not one of enmity and estrangement.

Sayyidunā ‘Alī bin Abī Ṭālib Amīr al-Mu’minīn came to ‘Āishah رضي الله عنها 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.”¹

Ibn Jarīr mentions that Sayyidunā ‘Alī رضي الله عنه gave orders to hamstring the camel upon which Umm al-Mu’minīn ‘Āishah رضي الله عنها was. He shouted:

اعقروا الجممل فإنه إن عقر تفرقوا

Hamstring the camel because if it is hamstrung, the people will disperse.”²

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 marksmen.³

When the camel upon which Umm al-Mu’minīn ‘Āishah رضي الله عنها sat was hamstrung, Sayyidunā ‘Alī رضي الله عنه ordered a group of men to carry the carriage from amid the slain. He also commanded Muḥammad ibn Abī Bakr and Sayyidunā ‘Ammār رضي الله عنه to pitch a tent for her and he said to her brother Muḥammad,

انظر هل وصل إليها شيء فقالت لا

“See if she is hurt?” to which she replied in the negative.⁴

In fact, when Sayyidah ‘Āishah رضي الله عنها intended to depart from Baṣrah, after the cessation of the fitnah of al-Jamal, Sayyidunā ‘Alī رضي الله عنه sent for her everything that was needed viz. a conveyance, provisions, baggage, etc., and gave permission to those of her army who were pardoned 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, Sayyidunā ‘Alī رضي الله عنه came and halted at the door and the people 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 me and ‘Alī due to my arrival is nothing more than what happens between a woman and her co-wives. Certainly, he is above my censure and among the righteous.

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.

4 *Al-Ṭabarī* narrated it in his *Tārīkh* vol. 3 pg. 47 and see *Al-Bidāyah wa al-Nihāyah* of Ibn Kathīr vol. 10 pg. 468

Sayyidunā ‘Alī رضي الله عنه confirmed:

صدقت والله ما كان بيني وبينها إلا ذلك 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 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.¹

This stance is the most accurate stance which depicts the strong bond between Sayyidunā ‘Alī and Sayyidah ‘Āishah رضي الله عنها. Had Sayyidah ‘Āishah رضي الله عنها harboured enmity or malice for him, she would not have made that statement and had Sayyidunā ‘Alī رضي الله عنه held a grudge against her, he would not have validated her statement nor would he have made that proclamation, which ought to be written with gold ink, nor would he have taken this splendid stance in her regard.

More amazing than this is that Sayyidunā ‘Alī رضي الله عنه would chastise by lashing and whipping those individuals who were responsible for statements ridiculing Umm al-Mu‘minīn Sayyidah ‘Āishah رضي الله عنها. Ibn al-Athīr رحمته الله has mentioned:

أن رجلين وقفا على باب الدار الذي نزلت فيه أم المؤمنين بالبصرة فقال أحدهما جزيت عنا أمنا عقوقا وقال الآخر يا أمنا توبي فقد أخطأت فبلغ ذلك عليا فبعث القعقاع بن عمرو إلى الباب فأقبل بمن كان عليه فأحالوا على رجلين من أزد الكوفة وهما عجلان وسعد ابنا عبد الله فضر بهما مائة سوط وأخرجهما من ثيابهما

Two men stood at the door of the house in Baṣrah in which Umm al-Mu‘minīn was residing. 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 viz. ‘Ajlan and Sa‘d sons of ‘Abd Allah. He whipped them with a hundred lashes and stripped them of their clothes.²

What substantiates the amicable bond between Sayyidunā ‘Alī and Sayyidah ‘Āishah رضي الله عنها is what is reported after the martyrdom of Sayyidunā ‘Uthmān رضي الله عنه that she would entreat the people to obey Sayyidunā ‘Alī رضي الله عنه and pledge allegiance to him³. Some Shī‘ah have acknowledged this fact⁴. Ibn Abī Shaybah رحمته الله reports on the authority of Sayyidunā ‘Abd al-Raḥmān ibn Abzā رضي الله عنه who said:

انتهى عبد الله بن بديل إلى عائشة وهي في الهودج يوم الجمل فقال يا أم المؤمنين أشدك بالله أتعلمين أنني 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 al-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.’”⁵

He also records that Aḥnaf said:

1 Sayf ibn ‘Umar related the incident in *al-Fitnah wa Waq‘at al-Jamal* pg. 183; al-Ṭabarī in his *Tārīkh* vol. 4 pg. 544; Ibn al-Jawzī in *al-Muntaẓam fī Tārīkh al-Mulūk wa al-Umam* vol. 5 pg. 94; Ibn al-Athīr in *al-Kāmil* vol. 2 pg. 614; Ibn Kathīr in *Al-Bidāyah wa al-Nihāyah* vol. 10 pg. 472; al-Nuwayrī in *Nihāyat al-Arab* vol. 20 pg. 50.

2 *Al-Kāmil fī al-Tārīkh* of Ibn al-Athīr vol. 2 pg. 614 and *Nihāyat al-Arab* of al-Nuwayrī vol. 20 pg. 50

3 *Fath al-Bārī* of Ibn Ḥajar vol. 13 pg. 29-48

4 *Al-Jamal* of al-Mufīd pg. 73 and *al-Ṣā‘iqah fī Nasf Abāṭil wa Iftirā‘āt al-Shī‘ah* of ‘Abd al-Qādir Muḥammad ‘Aṭā Ṣūfī pg. 236 - 240

5 Ibn Abī Shaybah narrated it vol. 15 pg. 283. Ḥāfiẓ has categorised its isnād as jayyid in *al-Fath* vol. 13 pg. 57

قدمنا المدينة و نحن نريد الحج قال الأحنف فانطلقت فأيت طلحة و الزبير فقلت ما تأمراني به و ترضيانه لي فإني ما أرى هذا إلا مقتولا يعني عثمان قالا تأمرك بعلي قلت تأمراني به و ترضيانه لي قالا 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 ‘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.”¹

‘Umar ibn Shabbah 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 منعه 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 ‘Alī’s refusal of killing the murderers of ‘Uthmān and not taking revenge from them.²

Although, Sayyidunā ‘Alī رَحِمَهُ اللهُ did not prevent the killing of ‘Uthmān’s murderers but just delayed this so that the entire incident becomes clear and matters can settle.

Another aspect which depicts the pleasant relationship between Sayyidah ‘Ā’ishah and Sayyidunā ‘Alī رَحِمَهُ اللهُ is that many a time she would refer a questioner to the latter for an answer. Shurayḥ ibn Hāni’ reports:

سألت عائشة عن المسح على الخفين فقالت انت 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 و سلم

Go to Ibn Abī Ṭālib and ask him since he would travel with Rasūlullāh رَحِمَهُ اللهُ.³

This proves her confidence in him; in his knowledge, dīn and honesty and his awareness of the conditions of Rasūlullāh رَحِمَهُ اللهُ.

Another person asked Sayyidah ‘Ā’ishah رَحِمَهُ اللهُ:

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 السابغ فارجع إلي عائشة فأخبرها فقالت صدق

“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 asked him to which he replied, “In a khimār

1 Ibn Abī Shaybah narrated it vol. 11 pg. 118; al-Ṭabarī in his *Tārīkh* vol. 3 pg. 34. Ibn Ḥajar categorised its isnād as ṣaḥīḥ in *Fath al-Bārī* vol. 13 pg. 38

2 *Tārīkh al-Madīnah* of Ibn Shabbah vol. 4 pg. 1233, *Fath al-Bārī* vol. 13 pg. 56

3 *Ṣaḥīḥ Muslim Ḥadīth*: 276.

(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.”¹

When news of Sayyidunā ‘Alī’s رَضِيَ اللَّهُ عَنْهُ extermination of the Khawārij reached her she said,

قتل علي بن أبي طالب شيطان الردة تعني المخدج

‘Alī ibn Abī Ṭālib has killed the deformed shayṭān.²

She has also stated as reported by Masrūq رَضِيَ اللَّهُ عَنْهُ:

ذكر رسول الله صلى الله عليه وسلم الخوارج فقال شرار أمتي يقتلهم خيار أمتي

Rasūlullāh صَلَّى اللَّهُ 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.”³

Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ would complement Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, her marvellous 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.⁴

The harmonious relationship between ‘Ā’ishah and Fāṭimah

The bond between Sayyidah ‘Ā’ishah and Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا was one of love, affection, harmony and reverence. It is not established in any authentic ḥadīth that any of them harboured hatred or dislike for the other. On the contrary, the historians and narrators of aḥādīth are unanimous that the two enjoyed the strongest of ties, bound with love and affection similar to the most sublime bosom friendship between friends. The incidents of history support and corroborate the strong link of love between them.

There are ample traditions which elucidate on the harmonious relationship between Sayyidah ‘Ā’ishah and Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا. One such tradition is reported on the authority of ‘Ā’ishah bint Ṭalḥah that Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ 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

I have not seen anyone who resembled Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ more in his conduct, mannerisms and etiquettes – his style of standing and sitting – than Fāṭimah the daughter of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.⁵

1 *Muṣannaf Ibn Abī Shaybah* Ḥadīth: 6169; *Muṣannaf ‘Abd al-Razzāq* vol. 3 pg. 128. Al-Albānī categorized it as ṣaḥīḥ in *Tamām al-Mannah* pg. 161.

2 *Al-Tārīkh al-Kabīr* of Ibn Khaythamah Ḥadīth: 892, *Al-Bidāyah wa al-Nihāyah* vol. 10 pg. 629

3 *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 has ḥasan in *Fath al-Bārī* vol. 12 pg. 298.

4 *Al-Maḥajjah* of Qiwwām al-Sunnah vol. 2 pg. 401.

5 *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 ṭarīq.” 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

In this ḥadīth, Umm al-Mu'minīn Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا has attributed many praiseworthy qualities to Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا which demonstrates her standing and status, that she resembles Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in his conduct, behaviour, mannerisms and character.

She has also characterised her as being truthful. It appears on the authority of Sayyidunā 'Abd Allah ibn Zubayr رَضِيَ اللَّهُ عَنْهُ who reports that when Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا would mention Sayyidah Fāṭimah bint al-Nabī رَضِيَ اللَّهُ عَنْهَا, she would say:

ما رأيت أحدا كان أصدق لهجة منها إلا أن يكون ألدني ولدها

I have not seen anyone with more truthful speech than her aside from her father."¹

'Amr ibn Dīnār reports from Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا:

ما رأيت أصدق من فاطمة غير أبيها قالت و كان بينهما شيء أي بين رسول الله صلى الله عليه و سلم و عائشة فقالت عائشة يا رسول الله سلها فإنها لا تكذب

"I have not seen anyone more honest than Fāṭimah besides her father." She says, "Once there was a disagreement between them – i.e. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and 'Ā'ishah – so 'Ā'ishah said, 'O Messenger of Allah, ask Fāṭimah for she never lies.'"²

She would also consider her as the most intelligent woman.³ With regard to this is her narration of the ḥadīth that affirms that Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا is the queen of the women of the universe. Accordingly, Sayyidah 'Ā'ishah رَضِيَ اللَّهُ 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 نساءه 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 فنعم فأخبرتني قالت أما حين سارني في الأمر الأول فإنه أخبرني أن جبريل كان يعارضه بالقرآن كل سنة مرة و أنه قد عارضني به العام مرتين و لا أرى الأجل إلا قد اقترب فاتقي الله و اصبري فإنني نعم السلف أنا لك قالت فبكت بكائي الذي رأيت فلما رأى جزعي سارني الثانية قال يا فاطمة ألا ترضين أن تكوني سيدة نساء المؤمنات أو سيدة نساء هذه الأمة

We the wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were all by him; none of us left. Just then Fāṭimah approached. By Allah, her walk precisely resembled the walk of Rasūlullāh صَلَّى اللَّهُ 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 hearing 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 اللَّهُ عَلَيْهِ وَسَلَّمَ has favoured you with a secret in front of us, and you cry?" When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stood up, I asked her, "What did Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whisper to you?" She replied, "It is not becoming of me to disclose Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ secret." After Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whispered to me the first time, he told me that Sayyidunā Jibrīl عَلَيْهِ السَّلَام 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?'"⁴

1 Al-Mustadrak vol. 3 pg. 175, al-Istī'āb fī Ma'rīfat al-Aṣḥāb vol. 4 pg. 1896. Al-Ḥākīm comments, "The ḥadīth is ṣaḥīḥ according to the standards of Muslim but they have not recorded it."

2 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

3 Al-Sunan al-Kubrā vol. 7 pg. 393 Ḥadīth: 8311, Faṭḥ al-Bārī vol. 8 pg. 136

4 Ṣaḥīḥ al-Bukhārī vol. 7 pg. 362, Ṣaḥīḥ Muslim Ḥadīth: 2450

In this ḥadīth, Sayyidah ‘Ā’ishah رضي الله عنها described Sayyidah Fāṭimah’s رضي الله عنها resemblance to Nabī صلى الله عليه وسلم, 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 Rawāfiq, 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 صلى الله عليه وسلم.

Sayyidah ‘Ā’ishah once told Sayyidah Fāṭimah رضي الله عنها:

ألا أبشرك إني سمعت رسول الله صلى الله عليه وآله وسلم يقول سيئات 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 صلى الله عليه وسلم declaring, “The queens of the women of Jannah are four viz. Maryam bint ‘Imrān, Fāṭimah bint Rasūlillāh, Khadījah bint Khuwaylid and Āsiyah, the wife of Fir’awn.”¹

Had there been the slightest of reservations for each other, she would not have given her this glad tidings.

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 صلى الله عليه وسلم whispered his secret to his beloved daughter Sayyidah Fāṭimah رضي الله عنها, she disclosed her secret after his demise to none other than al-Ṣiddīqah رضي الله عنها as appears 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 رضي الله عنها. It should be noted that the incident happened during the final days of Rasūlullāh’s صلى الله عليه وسلم earthly life and Sayyidah ‘Ā’ishah رضي الله عنها beseeched Sayyidah Fāṭimah رضي الله عنها to disclose the secret after Rasūlullāh’s صلى الله عليه وسلم demise i.e. during the period regarding which the conspirators conspire to ignite the wick of hostility and the fire of disunity and division.

Furthermore, Sayyidah ‘Ā’ishah رضي الله عنها reports that Nabī صلى الله عليه وسلم declared:

و ايم الله لو أن فاطمة ابنة محمد سرقت لقطعت يدها

By the oath of Allah, if Fāṭimah the daughter of Muḥammad had stolen [Allah forbid], I would have cut her hand off!²

There is indication here to her lofty rank in his sight. And this is the narration of Sayyidah ‘Ā’ishah رضي الله عنها. Ḥāfiẓ Ibn Ḥajar رحمه الله observes:

و إنما خص صلى الله عليه وآله وسلم فاطمة ابنته بالذكر لأنها أعز أهله عنده و لأنه لم يبق من بناته حينئذ غيرها

Rasūlullāh صلى الله عليه وسلم 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.³

When Sayyidah Fāṭimah رضي الله عنها would come to Nabī صلى الله عليه وسلم for any need and not find him, she would inform Sayyidah ‘Ā’ishah رضي الله عنها about it. Sayyidunā ‘Alī رضي الله عنه relates:

أن فاطمة رضي الله عنها أتت النبي صلى الله عليه وآله وسلم 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

1 *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

2 *Ṣaḥīḥ al-Bukhārī Ḥadīth*: 3475, *Ṣaḥīḥ Muslim Ḥadīth*: 1688

3 *Faṭḥ al-Bārī* vol. 12 pg. 95

Fāṭimah رَضِيَ اللَّهُ عَنْهَا came to Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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...¹

This shows Sayyidah Fāṭimah’s رَضِيَ اللَّهُ عَنْهَا confidence in Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا 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 رَضِيَ اللَّهُ عَنْهَا to Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to request him:

إن نساءك ينشدنك الله العدل في بنت أبي بكر فكلمته فقال يا بنية ألا تحبين ما أحب قالت بلى فرجعت إليهن فأخبرتهن فقلن ارجعي إليه فأبت أن ترجع

“Your wives are entreating you for Allah’s sake to show fairness with regards to the daughter of Abū Bakr.” 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.²

This is emphatic evidence of Sayyidah Fāṭimah’s love for Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.

The narration of Muslim documents that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

يا بنية ألا تحبين ما أحب قالت بلى قال فأحيي هذه

“O beloved daughter! Do you not love what I love?” “Indeed,” she replied. “So love her,” he instructed.³

This is Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ command to her. And she would never violate his command, may Allah be pleased with her and make her happy.

The harmonious relationship between ‘Ā’ishah and the progeny of ‘Alī and the rest of the Ahl al-Bayt

The relationship experienced by Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا with the progeny of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and the rest of the Ahl al-Bayt is an amicable one strengthened by kindness and loyalty. In fact, Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا narrates several aḥādīth which mention their virtues and merits. Among these is *ḥadīth al-kisā’* (the ḥadīth of the shawl) wherein she relates:

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 إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا

Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left in the morning wearing a woollen garment, with pictures of camel saddlebags, made from black hair. Ḥasan ibn ‘Alī came and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered him [in his garment], followed by Ḥusayn who entered with him. Fāṭimah then came and he entered her, and then ‘Alī came and he entered him. 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.”⁴⁵

This ḥadīth proves that Sayyidunā ‘Alī, Fāṭimah and their sons رَضِيَ اللَّهُ عَنْهُمْ are most deserving of being included in the Ahl al-Bayt than others.⁶ And this is Sayyidah ‘Ā’ishah’s رَضِيَ اللَّهُ عَنْهَا narration which is clear evidence to her recognition of their position, her honesty in narrating and her love for them.

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 5361, *Ṣaḥīḥ Muslim* Ḥadīth: 2727

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 2581, *Ṣaḥīḥ Muslim* Ḥadīth: 2441

3 *Ṣaḥīḥ Muslim* Ḥadīth: 2442, its origin appears in *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 2581.

4 *Sūrah al-Aḥzāb*: 33

5 *Ṣaḥīḥ Muslim* Ḥadīth: 2424

6 *Majmū’ al-Fatāwā* of Ibn Taymiyyah vol. 22 pg. 361

Similar is her narration of Rasūlullāh ﷺ embracing Sayyidunā Ḥasan ﷺ and loving 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.¹

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.” This reached Marwān who said, “He is mistaken and so is she. By Allah, he will never be buried there.”²

There are many points deduced from this tradition. Some of them are:

- Her honour for *al-sibṭayn* (i.e. Sayyidunā Ḥasan and Ḥusayn ﷺ)
- The pleasant relationship between them

This is proven from her granting permission and preferring Sayyidunā Ḥasan ﷺ to be buried with his grandfather.

Another point of reflection is that ‘Alī ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib³ was a student of Sayyidah ‘Ā’ishah ﷺ and he narrates several aḥādīth from her some of which appear in *Ṣaḥīḥ Muslim*.⁴

و لم تسجل لنا كتب الأحاديث واقعة صحيحة تدل على أن عائشة رضي الله عنها تحمل شيئا من الكراهية أو البغض في قلبها تجاه أحد من آل البيت بل أجمع أصحاب السير على أن الصلة بين عائشة وبين عائشة رضي الله عنها و آل البيت كانت على أكمل ما ترضاه السجية الإنسانية

The books of aḥādīth have not documented even one authentic incident which shows that Sayyidah ‘Ā’ishah ﷺ harboured any aversion or enmity in her heart for any of the Ahl al-Bayt. Instead, the historians are unanimous that she experienced the most perfect relationship with the Ahl al-Bayt as desired by man’s natural disposition.⁵

The evidences for this harmonious connection between Sayyidah ‘Ā’ishah ﷺ and the Ahl al-Bayt are numerous, scattered all over the books of Aḥādīth and Tārīkh to the extent that the books of the Shī‘ah document them as well as will soon appear.

The loving bond between Sayyidah ‘Ā’ishah and Sayyidunā ‘Alī and his progeny has been established with conviction and through confirmed authentic narrations. Even if these had not been available, then too Sayyidah ‘Ā’ishah’s ﷺ devoutness, fear for Allah ﷻ, recognition of rights and entitlements, treatment of people according to their status,

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 5884, *Ṣaḥīḥ Muslim* Ḥadīth: 2421 on the authority of Sayyidunā Abū Hurayrah ﷺ.

2 *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

3 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 Karbala 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).

4 *Siyar A‘lām al-Nubalā’* vol. 4 pg. 386

5 *Sīrat al-Sayyidah ‘Ā’ishah* of al-Nadwī pg. 122 with slight editions.

realisation of the virtue of the virtuous and loving those whom Allah ﷻ and His Rasūl ﷺ 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. And Allah ﷻ knows best!

Members of the Ahl al-Bayt Who Had the Name ‘Ā’ishah

a. Sayyidah ‘Ā’ishah bint Ja‘far al-Ṣādiq

Ja‘far al-Ṣādiq ﷺ is regarded by the Shī‘ah as the sixth Imām and it is his ‘fiqh’ which they claim to so ardently follow—even referring to themselves as the “Ja‘farī School”. It would not be without benefit to mention at this juncture one of the sayings of this illustrious Imām regarding Abū Bakr al-Ṣiddīq ﷺ. He said:

In as much as I have hope in the intercession of ‘Alī (on the Day of Qiyāmah) I have just as much hope in the intercession of Abū Bakr, my relationship with Abū Bakr is twofold.¹

Imām Ja‘far al-Ṣādiq here is referring to his maternal ancestry, in other words that of his beloved mother whose maternal and paternal grandfathers are the sons of Abū Bakr al-Ṣiddīq ﷺ. Her paternal grandfather is Muḥammad ibn Abī Bakr al-Ṣiddīq ﷺ, while her maternal grandfather is ‘Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq ﷺ, making her ancestry purely Ṣiddīqī. Umm al-Mu‘minīn Sayyidah ‘Ā’ishah ﷺ would thus be the maternal and paternal grand-aunt of Umm Farwah — the mother of Imām Ja‘far al-Ṣādiq ﷺ.

It is no wonder then that Imām Ja‘far al-Ṣādiq named his daughter ‘Ā’ishah, after the beloved Mother of the Believers.²

b. Sayyidah ‘Ā’ishah bint Mūsā al-Kāẓim

Mūsā al-Kāẓim, considered to be the seventh Imām by the Shī‘ah, also named his daughter after Umm al-Mu‘minīn ‘Ā’ishah ﷺ.³

c. Sayyidah ‘Ā’ishah bint Ja‘far ibn Mūsā al-Kāẓim

The son of Imām Mūsā al-Kāẓim named his daughter, that is the granddaughter of the illustrious Imām al-Kāẓim ﷺ, ‘Ā’ishah, after the beloved of the Nabī ﷺ.⁴

d. Sayyidah ‘Ā’ishah bint ‘Alī al-Riḍā ibn Mūsā al-Kāẓim

‘Alī al-Riḍā ﷺ is 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.⁵

e. Sayyidah ‘Ā’ishah bint ‘Alī al-Hādī ibn Muḥammad al-Jawwād ibn ‘Alī al-Riḍā

‘Alī al-Hādī ﷺ also named his daughter ‘Ā’ishah after Umm al-Mu‘minīn Sayyidah al-Ṣiddīqah ﷺ.⁶ It should be borne in mind that ‘Alī al-Hādī ﷺ is considered to be the tenth Imām by the Shī‘ah Ithnā ‘Ashariyyah.

1 ‘Umdat al-Ṭālib p.176, Kashf al-Ghummah 2/347, Al-Aṣṣilī p.149

2 A’lām al-Nisā’ p.132, Lawāqih al-Anwār Fī Ṭabaqāt al-Akhyār, Nūr al-Absār Fī Manā Āl al-Bayt al-Mukhtār.

3 Kitāb al-Irshād p.304, ‘Umdat al-Ṭālib p.177, al-Majdī p.347, Muntahā al-Āmāl 2/292, Anwār al-Nu‘māniyyah 1/380, Tawārīkh al-Nabī wa al-Āl p.125

4 ‘Umdat al-Ṭālib, p.63

5 ‘Umdat al-Ṭālib, 128, Kashf al-Ghummah, 2/267, Biḥār al-Anwār, 49/221

6 Kitāb al-Irshād, 334, Rawḍ al-Mi‘tār, 306