



Supplementary Notes:

UMM AL-MU'MINĪN

SAYYIDAH 'Ā'ISHAH رَضِيَ اللَّهُ عَنْهَا



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Sayyidah ‘Ā’ishah—the Mother of the Believers

‘Ā’ishah, the Mother of the Believers رضي الله عنها is al-Ṣiddīqah, the daughter of al-Ṣiddīq Abū Bakr ‘Abd Allāh ibn ‘Uthmān, Her mother was Umm Rūmān bint ‘Uwaymir al-Kinānī, and she was born four or five years after Rasūlullāh’s صلى الله عليه وسلم mission began. She was declared innocent from above the seven heavens. She was the dearest of Rasūlullāh’s wives to him and the only virgin that he married.

She was the most knowledgeable of all the women of the Ummah; all of the most prominent among the Ṣaḥābah would consult her if they were uncertain about any religious matter. Rasūlullāh صلى الله عليه وسلم passed away when she was eighteen years old, and she رضي الله عنها passed away on the night before 17 Ramaḍān in 58 AH. Abū Hurayrah رضي الله عنه led the funeral prayer for her, and she was buried in Baqī Cemetery, may Allah be pleased with her and make her pleased.¹

Her virtues are many and well known, and there are sound aḥādīth describing virtues that were unique to her among all the Mothers of the Believers, including the following:

1. The angel brought her image to Rasūlullāh صلى الله عليه وسلم on a cloth of fine silk² before her marriage to him

Al-Bukhārī and Muslim, narrated that ‘Ā’ishah رضي الله عنها said that the Rasūl of Allah صلى الله عليه وسلم said:

I was shown in my dreams for three nights that an angel brought you to me wrapped in a cloth of silk, saying, “This is your wife.” I uncovered your face and saw that it was you, and I said, “If this is from Allah, then He will bring it to pass.”³

2. The most beloved of the wives of Rasūlullāh صلى الله عليه وسلم

He stated his love for her clearly when he was asked about the dearest of people to him. Al-Bukhārī narrated, with his chain of narration going back to ‘Amr ibn al-‘Āṣ that Rasūlullāh صلى الله عليه وسلم sent him at the head of the army of Dhāt al-Salāsīl.⁴ He said:

I came to him and said, “Who among the people is dearest to you?” He said, “‘Ā’ishah.” I said, “Who among men?” He صلى الله عليه وسلم said, “Her father.”⁵

Al-Ḥāfiẓ al-Dhahabī said:

This is a proven report in spite of the Rāfiḍah. Rasūlullāh صلى الله عليه وسلم never loved anyone except those who were good, and he said, “If I were to have taken a close friend (khalīl) from among this Ummah, I would have taken Abū Bakr as a close friend, but the brotherhood of Islam is better.”

So, he loved the best man among his Ummah and the best woman among his Ummah. Whoever hates the two who were beloved to the Rasūl of Allah صلى الله عليه وسلم deserves to be hated by Allah and His Rasūl صلى الله عليه وسلم. Rasūlullāh’s صلى الله عليه وسلم love for ‘Ā’ishah رضي الله عنها is well known and widely reported.⁶

1 *Siyar A’lām al-Nubalā’*, vol. 2 p. 135-201; *Ṭabaqāt ibn Sa’d*, vol. 8 p. 58; *Al-Bidāyah wa al-Nihāyah*, vol. 8 p. 95.

2 Ibn al-Athīr: *Al-Nihāyah*, vol. 2 p. 362.

3 *Ṣaḥīḥ Muslim*, Ḥadīth: 2438

4 *Dhāt al-Salāsīl* - the name comes from the word *al-Salsal*, which refers to pure, sweet water. Ibn al-Athīr: *Al-Nihāyah*, vol. 2 p. 389.

5 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4358.

6 *Siyar A’lām al-Nubalā’*, vol. 2 p. 143

3. Rasūlullāh ﷺ received revelation when he was under her blanket with her, but never with his other wives

Al-Bukhārī narrated, with his chain of narration going back to Hishām ibn ‘Urwah that the people would try to take their gifts to Rasūl ﷺ when it was ‘Ā’ishah’s day. ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا narrates:

My co-wives went to Umm Salamah and said, “O Umm Salamah, by Allah, the people try to bring their gifts when it is ‘Ā’ishah’s day, and we want some of this goodness as ‘Ā’ishah wants it. Tell the Rasūl of Allah ﷺ to instruct the people to bring their gifts to him wherever he is and wherever he goes.”

Umm Salamah mentioned that to Rasūlullāh ﷺ, and she (later) said, “He turned away from me. When he turned back to me, I mentioned it to him again, and he turned away from me. The third time I said it to him, he said, ‘Umm Salamah, do not annoy me with regard to ‘Ā’ishah, for by Allah, the revelation never comes down to me when I am under the blanket of any of you except her.’”¹

Al-Dhahabī said:

This response indicates that the superiority of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا to the other Mothers of the Believers was something that was divinely ordained and was not just because he loved her; rather this was one of the reasons why he loved her.²

4. Jibrīl عَلَيْهِ السَّلَام sent his greeting of salām to her with Rasūlullāh ﷺ

Al-Bukhārī narrated, with his chain of narration going back to ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, that the Rasūl of Allah ﷺ said to her one day:

O ‘Ā’ishah, this is Jibrīl sending greetings of salām to you.

She said:

And upon him be peace and the mercy of Allah and His blessings. You see what I cannot see—referring to the Rasūl of Allah ﷺ.³

5. Rasūlullāh ﷺ went to her first when the verse instructing him to give his wives the choice was revealed

That was also accompanied by the instruction to consult her parents about the matter, because he knew that they would not tell her to leave him. She chose Allah and His Rasūl ﷺ and the home of the hereafter, and the rest of his wives followed her example.

Al-Bukhārī and Muslim narrated, with their chain of narration back to ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, that she said:

When the Rasūl of Allah ﷺ was commanded to give his wives the choice, he started with me, and he said, “I am going to tell you something, but you do not have to rush until you consult your parents.” He knew that my parents would never tell me to leave him. Then he said, “Allah, may He be glorified and praised, said:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾ وَإِن كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ
وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا

O Rasūl [Muḥammad]! Say to your wives, “If you desire the life of this world, and its glitter, then come! I will make a

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3775, Kitāb Faḍā’il al-Ṣaḥābah.

2 *Siyar A’lām an-Nubala’*, vol. 2 p. 143.

3 *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā’il al-Ṣaḥābah, Ḥadīth: 3768.

provision for you and set you free in a handsome manner [divorce]. But if you desire Allah and His Rasūl, and the Home of the hereafter, then verily, Allah has prepared for al-muḥṣināt [good-doers] amongst you an enormous reward.”¹

I said, “Do I need to consult my parents about this? I desire Allah and His Rasūl and the Home of the hereafter.” Then the other wives of the Rasūl of Allah ﷺ did the same as I had done.²

6. The revelation of verses of the Book of Allah because of her

These include verses that speak about her in particular and others that are for the Ummah as a whole. Those that are about her particular, which speak of her virtue and high status, are the verses in which Allah testifies that she is innocent of the accusations and slanders against her. He says:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۚ بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ ۚ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

Verily, those who brought forth the slander [against ‘Ā’ishah wife of the Rasūl] are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.³

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

Bad statements are for bad people [or bad women for bad men] and bad people for bad statements [or bad men for bad women]. Good statements are for good people [or good women for good men] and good people for good statements [or good men for good women]: such [good people] are innocent of [every] bad statement which they say; for them is forgiveness, and Rizq Karīm [generous provision i.e. paradise].⁴

Ibn al-Qayyim said:

One of her virtues is that Allah declared her innocent of that which the people of the slander accused her of, and He sent down concerning her innocence revelation that will be recited in the masājid and prayers of the Muslims until the Day of Resurrection. He testified that she is one of the good, and He promised her forgiveness and a generous provision (referring to paradise). He stated that the lies that were told about her were good for her and that what was said about her was not bad for her and did not undermine her position; rather Allah raised her in status thereby, and her goodness and innocence became well-known among all the inhabitants of heaven and earth. What a great virtue this is! About this honour that stemmed from her extreme modesty and humbleness when she said, “I thought of myself as too insignificant for Allah to speak about me in revelation that would be recited, but I was hoping that the Rasūl of Allah ﷺ would see a dream in which Allah would prove my innocence.”⁵

This is the Ṣiddīqah of this Ummah, the Mother of the Believers, and the beloved of the Rasūl of Allah ﷺ. She knew that she was innocent and had been wronged, and that those who were accusing her were wrongdoers and fabricators. Their accusations also hurt her parents and the Rasūl of Allah ﷺ.⁶

Ibn Kathīr said:

1 Surah al-Aḥzāb: 28-29.

2 Ṣaḥīḥ al-Bukhārī, Kitāb at-Tafsīr, Ḥadīth: 4789.

3 Sūrah al-Nūr: 11.

4 Sūrah al-Nūr: 26.

5 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 4141.

6 Jalāl al-Afhām, p. 124, 125.

When the people of the slander spoke against her on the basis of fabrications and lies, Allah got angry and sent down—to prove her innocence—ten verses of Qur’ān that will be recited until the end of time. The scholars are unanimously agreed that whoever slanders her after she has been proven innocent is a disbeliever.¹

With regard to that which was revealed because of her but for the Ummah in general, it is the verse that permits Tayammum to be performed when no pure water is available. This was a mercy and made things easy for the entire Ummah. Al-Bukhārī narrated, with his chain of narration going back to ‘Ā’ishah رضي الله عنها, that she borrowed a necklace from Asmā’ and lost it, so the Rasūl of Allah صلى الله عليه وسلم sent some of his Ṣaḥābah out to look for it. The time for prayer came, and they prayed without wuḍḥū’. When they came to Rasūl صلى الله عليه وسلم, they complained to him about that, and the verse of Tayammum was revealed. Usayd ibn Ḥudayr رضي الله عنه said:

May Allah reward you with good, for by Allah nothing happened to you that you dislike but Allah caused it to bring good to you and to the Muslims.²

7. When the Rasūl of Allah صلى الله عليه وسلم was ill, he wanted to be cared for in ‘Ā’ishah’s house

Rasūlullāh صلى الله عليه وسلم passed away leaning on her chest, on the day of her turn. Allah caused his saliva to be mixed with hers during his last moments in this world and his first moments in the hereafter, and he was buried in her house.³

Al-Bukhārī narrated, with his chain of narration going back to ‘Ā’ishah رضي الله عنها, that when the Rasūl of Allah صلى الله عليه وسلم was ill, he used to go around to his wives and say, “Where will I be tomorrow?” Because he looked forward to being in ‘Ā’ishah’s رضي الله عنها house. She said, “When it was my day, he settled down there.”⁴

Muslim narrated that she said:

The Rasūl of Allah صلى الله عليه وسلم used to check and ask, “Where will I be today, where will I be tomorrow,” hoping that my turn was close. When it was my day, Allah took his soul when he was between my neck and my chest.⁵

His wives gave him permission to go wherever he wanted, and he remained in ‘Ā’ishah’s house until he passed away there. ‘Ā’ishah رضي الله عنها said:

He passed away on the day that was my day, in my house. Allah took his soul when his head was between my neck and my chest and his saliva was mixed with mine.

Then she said:

‘Abd al-Raḥmān ibn Abī Bakr came in, with a *miswāk* (stick used as a natural toothbrush). The Rasūl of Allah صلى الله عليه وسلم looked at it, and I said to him, “Give me this miswāk, O ‘Abd al-Raḥmān.” He gave it to me and I cut it, then I chewed it and gave it to the Rasūl of Allah صلى الله عليه وسلم who brushed his teeth with it while he was leaning on my chest.

Another report adds:

So, Allah mixed my saliva with his on his last day in this world and his first day in the hereafter.⁶

1 *Al-Bidāyah wa al-Nihāyah*, vol. 8 p. 95; *Tafsīr al-Qur’ān al-‘Aẓīm*, vol. 3 p. 268.

2 *Saḥīḥ al-Bukhārī*, Ḥadīth: 336.

3 *Siyar A’lām al-Nubalā’*, vol. 2 p. 189; *al-Bidāyah wa al-Nihāyah*, vol. 8 p. 95.

4 *Saḥīḥ al-Bukhārī*, Kitāb Faḍā’il al-Ṣaḥābah, Ḥadīth: 3774.

5 *Saḥīḥ Muslim*, Kitāb al-Ṣaḥābah, Ḥadīth: 2443.

6 *Saḥīḥ al-Bukhārī*, Ḥadīth: 4450, 4451.

8. Rasūlullāh ﷺ told her that she was one of the people of paradise

Al-Ḥākim narrated, with his chain of narration going back to ‘Ā’ishah رضي الله عنها, that she said:

I said, “O Rasūl of Allah, who will be your wives in paradise?”

He said, “You will be one of them.”

She said, “I thought that the reason was that he did not marry any other virgin except me.”¹

Al-Bukhārī narrated with his chain of narration going back to al-Qāsim ibn Muḥammad that when ‘Ā’ishah رضي الله عنها fell sick Ibn ‘Abbās رضي الله عنه came to her and said:

O Mother of the Believers, you are going to meet those who went ahead of you, the Rasūl of Allah ﷺ and Abū Bakr.²

This is indicative of the great virtue of ‘Ā’ishah رضي الله عنها because he confirmed to her that she would enter paradise; he would not have said that on the basis of his own thoughts, so he must have heard it from Rasūl ﷺ.³

9. The superiority of ‘Ā’ishah over other women is like the superiority of tharīd⁴ over other kinds of food

Al-Bukhārī and Muslim narrated, with their chain of narration going back to ‘Abd Allāh ibn ‘Abd al-Raḥmān, that he heard Anas ibn Mālik رضي الله عنه say:

I heard the Rasūl of Allah ﷺ say, “The superiority of ‘Ā’ishah over other women is like the superiority of tharīd over other kinds of food.”⁵

Al-Nawawī said:

The scholars said that it means: Tharīd is better than broth, and tharīd with meat is better than broth without meat, and the tharīd that has no meat is better than broth. What is meant by better is that it is more nutritious, more filling, easier to digest, more enjoyable and easier to eat, a person may eat his fill quickly, and so on. It is better than all kinds of broth and all kinds of food. The superiority of ‘Ā’ishah over other women is great, as great as the superiority of tharīd over other kinds of food. This does not clearly state that she is better than Maryam and ‘Āsiyah, it could be that what is meant is that she is superior to the women of this Ummah.⁶

These are a few of the aḥādīth which point to the virtue, status and superiority of ‘Ā’ishah رضي الله عنها and to the high esteem in which she is held in Islam. Despite that, ‘Ā’ishah, the Mother of the Believers, has been subjected to slander, criticism, lies and fabrications by the Rāfiḍī Shī‘ah and those who were influenced by their reports. They also discussed sound reports and sound aḥādīth, but they misinterpreted them and understood them in a way that differed from the actual meanings.

This is what was done by the author of the book *Thumma Ihtadaytu* [Then, I was guided; which has been thoroughly refuted by Khālīd ‘Asqalānī in his book *Bal Ḍalalta*, translated into english by the Maḥajjah Research Institute under the title *Rather, Misguided!*—[click here for the pdf](#)] who did not come up with anything new; he simply followed in the footsteps

1 *Al-Mustadrak*, vol. 4 p. 13; its chain of narration is sound although it was not narrated by *Bukhārī* and *Muslim*; al-Dhahabī agreed with him.

2 *Saḥīḥ al-Bukhārī*, Ḥadīth: 3771.

3 *Fath al-Bārī*, vol. 7 p. 108; *al-‘Aqīdah fī Ahl al-Bayt*, p. 95.

4 A dish made from pieces of flat bread soaked in a meat stew [Editor].

5 *Saḥīḥ al-Bukhārī*, Ḥadīth: 3770.

6 *Sharḥ Saḥīḥ Muslim*, vol. 15 p. 208, 209.

of his predecessors among the Rāfiḍī Shī'ah. He slandered the Mother of the Believers by misinterpreting the words of 'Ammār رضي الله عنه:

By Allah, she is the wife of your Rasūl in this world and in the hereafter but Allah, may He be blessed and exalted, is testing you by means of her, so that He may know whether you will obey Him or her.¹

There is nothing in these words of 'Ammār رضي الله عنه that could be understood as undermining 'Ā'ishah رضي الله عنها; in fact, it mentions her greatest virtue, which is that she is the wife of our Rasūl صلى الله عليه وسلم in this world and in the hereafter. What virtue could be greater than that?

The aim of every believer is to please Allah and attain paradise, and 'Ā'ishah رضي الله عنها attained that, according to the testimony of 'Ammār رضي الله عنه. He held a different view than hers with regard to that turmoil, but he testified that she would be in the highest degrees of paradise, in the company of the Rasūl of Allah صلى الله عليه وسلم.²

Thus, the sound ḥadīth, which can be attributed to Rasūl صلى الله عليه وسلم, according to what al-Ḥākim narrated in *al-Mustadrak* from 'Ā'ishah رضي الله عنها, says that Rasūl صلى الله عليه وسلم said to her:

Would it not please you to be my wife in this world and in the hereafter?

She replied:

Yes, by Allah.

He said:

You are indeed my wife in this world and in the hereafter.³

This ḥadīth points to one of the greatest virtues of 'Ā'ishah رضي الله عنها. Hence al-Bukhārī narrated the previous report from 'Ammār under the heading of “The virtues of 'Ā'ishah رضي الله عنها.”⁴

As for his words in the last part of the report: “...but Allah, may He be blessed and exalted, is testing you by means of her, so that He may know whether you will obey Him or her,” this is not undermining the position of the Mother of the Believers 'Ā'ishah رضي الله عنها at all, for the following reasons:

- a. 'Ammār's رضي الله عنه words represent his own opinion; 'Ā'ishah رضي الله عنها (held a different opinion and thought that what she was doing was right. Each of them was a noble Ṣaḥābī and possessed a high level of religious commitment and knowledge, so the view of one of them was not binding upon the other).⁵
- b. All that may be understood from the words of 'Ammār is that she was going against the command of Allah in a particular case, but not everyone who takes a contrary stance is blameworthy unless proof is shown to them and they realise that they are wrong. Otherwise, they may be excused if they did not deliberately go against the command of Allah, because they may have been unaware, or their actions may have been based on misinterpretation, so they are not to be blamed for that.

1 *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā'il al-Ṣaḥābah, Ḥadīth: 3772.

2 *Al-Intisār li al-Ṣaḥbī wa al-Āl*, p. 448.

3 *Al-Mustadrak*, vol. 4 p. 10; Muṣṭafā al-'Adawī: *al-Ṣaḥīḥ al-Musnad*, p. 356.

4 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3772.

5 *Al-Intisār li al-Ṣaḥbī wa al-Āl*, p. 449.

c. ‘Ammār رضي الله عنه did not intend thereby to criticise or undermine ‘Ā’ishah رضي الله عنها; his intention was to point out her mistaken stance out of sincerity towards the Ummah. Nevertheless, he recognised her status.¹

According to some versions of this report from ‘Ammār رضي الله عنه, he heard a man reviling ‘Ā’ishah رضي الله عنها and he said:

Shut up, you ugly, hateful man! By Allah, she is the wife of your Rasūl in this world and in the hereafter, but Allah is testing you by means of her, so that He may know whether you will obey Him or her.²

The Rāfiḍī Shī‘ah say that Rasūl صلى الله عليه وسلم once stood up to deliver a speech, and he pointed towards ‘Ā’ishah’s house and said:

Here is fitnah, from where the horns of the Satan emerge.

This is a slander against ‘Ā’ishah رضي الله عنها, as they claim that Rasūl صلى الله عليه وسلم meant that fitnah would emerge from her house. These are misleading words, which turn the facts upside down and confuse those among the common people who have no knowledge. They explained what the narrator said, “Then he pointed (at ‘Ā’ishah’s house),” as meaning that he was pointing towards ‘Ā’ishah’s house and that she would be the cause of turmoil. But the ḥadīth does not indicate that in any way whatsoever, and this phrase cannot be interpreted as meaning that by anyone who has the slightest knowledge of what words mean.

The narrator said he pointed ‘towards the direction of ‘Ā’ishah’s house’; he did not say ‘at ‘Ā’ishah’s house’. The difference between the two expressions is quite clear. The report in question was narrated by al-Bukhārī in Kitāb Farḍ al-Khums³ and was also narrated in the books of Sunnah, the two *Ṣaḥīḥs* of al-Bukhārī and Muslim and elsewhere, with a number of chains of narration and in more than one version. The text states the land referred to, which refutes the claim of the Rāfiḍī Shī‘ah, and there is no need to refute the argument in any other way. The following are some of the versions of the ḥadīth via many chains of narration from Ibn ‘Umar رضي الله عنه:

It was narrated from Layth from Nāfi‘ from Ibn ‘Umar رضي الله عنه that he heard the Rasūl of Allah صلى الله عليه وسلم say, when he was facing towards the east:

Verily fitnah is there, where the horn of the Satan will emerge.⁴

It was narrated that ‘Ubayd Allah ibn ‘Umar said — Nāfi‘ narrated to me — from Ibn ‘Umar that the Rasūl of Allah صلى الله عليه وسلم stood at Ḥafsaḥ’s door and pointed towards the east and said:

Fitnah will appear from where the horn of the Satan is.⁵

He said it two or three times. It was narrated from Sālim ibn ‘Abd Allāh from his father that the Rasūl of Allah صلى الله عليه وسلم said, while facing towards the east:

Verily fitnah is there, verily fitnah is there, and verily fitnah is there, where the horn of the Satan will appear.⁶

1 *Al-Intisār li al-Ṣaḥbī wa al-Āl*, p. 450, 451.

2 *Al-Bidāyah wa al-Nihāyah*, vol. 7 p. 248.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3104.

4 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 7093; *Muslim*, Ḥadīth: 2905.

5 *Ṣaḥīḥ Muslim*, Kitāb al-Fitan, vol. 4 Ḥadīth: 2229.

6 *Ṣaḥīḥ Muslim*, Kitāb al-Fitan, vol. 4 Ḥadīth: 2229.

In these reports, the direction referred to is clearly specified; it is the east. This explains what is meant by the pointing that is referred to by the Rāfiḍī Shī'ah.¹

In some other versions of the ḥadīth, the country referred is specified. It was narrated from Nāfi' that ibn 'Umar رضي الله عنه said:

Rasūl صلی الله علیه و سلم said, "O Allah, bless us in our Syria; O Allah, bless us in our Yemen." They said, "O Rasūl of Allah, in our Najd."² I think he said the third time, "There are earthquakes and fitnah there, and in it the horn of the Satan will appear."³

It was narrated from Sālim ibn 'Abd Allāh ibn 'Umar that he said:

O people of Iraq, how much you ask about minor sins, and how many major sins you commit! I heard my father, 'Abd Allāh ibn 'Umar say, "I heard the Rasūl of Allah صلی الله علیه و سلم say, 'Turmoil will come from there,' and he pointed towards the east, where the horn of the Satan will appear."⁴

According to some reports, the names of some of the tribes who live in that land are mentioned, and the situation of their people is described. It was narrated that Abū Mas'ūd said:

The Rasūl of Allah صلی الله علیه و سلم pointed with his hand towards Yemen and said, "Faith is there, and harshness and hardheartedness are among the uncouth owners of camels, where the horns of the Satan rise, Rabī'ah and Muḍar."⁵

This report definitively indicates that what Rasūlullāh صلی الله علیه و سلم meant when he said, "fitnah is there" was the eastern land, as the reports clearly state. In some of the reports, the people of that land are described and some tribes are mentioned by name, which clearly demonstrates the falseness of the claims made by the Rāfiḍī Shī'ah that what he was pointing at was 'Ā'ishah's house. This is an invalid opinion and a worthless point of view; no one came up with this understanding or spoke of it except the Rāfiḍī Shī'ah.⁶

10. Comparative virtues of 'Ā'ishah, Khadījah and Fāṭimah

Ibn Taymiyyah said:

The best women of this Ummah are Khadījah, 'Ā'ishah, and Fāṭimah رضي الله عنها, but as to which of these three is better than the others, there is some dispute.⁷

Ibn Taymiyyah was asked about which of the two Mothers of the Believers was better, Khadījah or 'Ā'ishah رضي الله عنها. He replied:

In terms of seniority, influence at the beginning of Islam and support of the religion, Khadījah is superior, and neither 'Ā'ishah nor any of the other Mothers of the Believers share that virtue with her. As for 'Ā'ishah's influence later on, her devotion to Islam and conveying it to the Ummah and her attainment of knowledge, neither Khadījah nor any of the others share that virtue with her, which distinguishes her from others.⁸

1 *Al-Intisār li al-ṣaḥbī wa al-Āl*, p. 453.

2 Najd is towards the east, so for the one who is in Madīnah, his Najd is the desert of Iraq .

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 7095.

4 *Ṣaḥīḥ Muslim*, Kitāb al-Fitnah min al-Mashriq, vol. 4 Ḥadīth: 2229.

5 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3302; *al-Intisār liṣ-ṣaḥbī wal-Āl*, p. 455.

6 *Al-Intisār li al-ṣaḥbī wa al-Āl*, p. 455.

7 *Majmū' al-Fatāwa*, vol. 4 p. 294.

8 *Ibid.*, vol. 4 p. 394.

Ibn Hajar said:

It was said that there was consensus on the superiority of Fāṭimah, and that the difference of opinion remained with regard to whether ‘Ā’ishah or Khadījah was more virtuous.¹

Commenting on the ḥadīth of Abū Hurayrah رضي الله عنه about the angel Jibrīl عليه السلام coming to Rasūlullāh صلى الله عليه وسلم and telling him convey salām to Khadījah from her Lord, Ibn Hajar reported that al-Suhaylī said:

Abū Bakr ibn Dāwūd quoted this story as evidence that Khadījah is superior to ‘Ā’ishah, because Jibrīl sent greetings to ‘Ā’ishah from himself, but to Khadījah he conveyed greetings from her Lord. Ibn al-‘Arabī claimed that there was no disputing Khadījah was superior to ‘Ā’ishah. He narrated that this argument was an old issue and that it was more likely that Khadījah is superior because of this (the greeting being conveyed to her from her Lord) and because of what is mentioned above.²

From studying the texts that were narrated concerning the virtues of each one of them (may Allah be pleased with them), we find that they point to the superiority of Khadījah and Fāṭimah, then ‘Ā’ishah (may Allah be pleased with them all) because Rasūlullāh صلى الله عليه وسلم said:

Khadījah was given precedence over the women of my Ummah.³

and,

The best of the women of paradise are Khadījah, Fāṭimah, Maryam, and Āsiyah.⁴

Ibn Hajar said:

This is a clear statement that cannot be interpreted in any other way.⁵

Rasūlullāh صلى الله عليه وسلم also said:

The best of the women of this world are Maryam bint ‘Imrān, Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, and Āsiyah the wife of Pharaoh.⁶

This states that Khadījah رضي الله عنها is the best of the women of this Ummah. Moreover the wording of the reports about the superiority of Fāṭimah, in which Rasūl صلى الله عليه وسلم said:

O Fāṭimah, does it not please you to be the leader of the believing women or the leader of the women of this Ummah?⁷

or according to another version:

The leader of the women of the people of paradise.⁸

1 *Fath al-Bārī*, vol. 7 p. 109.

2 *Fath al-Bārī*, vol. 7 p. 139.

3 *Fath al-Bārī*, vol. 7 p. 135; *Majma‘ al-Zawā‘id*, vol. 9 p. 223.

4 Ibn Hībbān: *al-Iḥsān*, vol. 9 p. 73; al-Albānī: *Ṣaḥīḥ al-Jāmi‘*, vol. 1 p. 371.

5 *Fath al-Bārī*, vol. 7 p. 135.

6 *Faḍā‘il al-Ṣaḥābah*, vol. 2 p. 755, Ḥadīth: 1325.

7 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6285.

8 *Fath al-Bārī*, vol. 7 p. 107.

This is a clear statement in which there is no ambiguity, and it cannot be interpreted in any other way. It is the statement that she is the best of the women of this Ummah and the leader of the women of the people of paradise. Fāṭimah عليها السلام shared with her mother in this superiority, for she and her mother are the best of the women of the people of paradise, and she and her mother are the best of the women of this Ummah. This is what the texts say.¹

With regard to what is narrated about the superiority of ‘Ā’ishah عليها السلام in the ḥadīth:

The superiority of ‘Ā’ishah over other women is like the superiority of tharīd over all other kinds of food.

This wording does not imply absolute superiority. Ibn Ḥajar² said:

This does not imply that ‘Ā’ishah عليها السلام is superior to all others, because the virtue of tharīd, in comparison to other foods, is that it is easy to cook and easy to digest, and it was the best of their food at that time. None of these attributes necessarily implies superiority in every way. It may be inferior to other types of food in other ways.³

So, the ḥadīth indicates that ‘Ā’ishah عليها السلام is superior to the women of this Ummah except Khadījah and Fāṭimah, because of the evidence to that effect, which puts a limit on ‘Ā’ishah’s superiority.⁴

With regard to the ḥadīth of ‘Amr ibn al-‘Āṣ رضي الله عنه, in which he asked Rasūlullāh صلى الله عليه وسلم, “Who is the dearest to you,” and he replied, “‘Ā’ishah.”⁵ Ibn Ḥibbān suggested that this was a question that was about his wives only, he quoted the ḥadīth of ‘Amr رضي الله عنه as follows:

I said, “O Rasūl of Allah, who among the people is dearest to you?” He said, “‘Ā’ishah.” I said, “I do not mean women; rather I mean men.” He said, “Abū Bakr” or “Her father.”

Then Ibn Ḥibbān said:

I am going to quote the report indicating that the question was about his wives and not about women in general, such as Fāṭimah and others.

He narrated, with his chain of narration from Anas رضي الله عنه that the latter said:

The Rasūl of Allah صلى الله عليه وسلم was asked, “Who is the dearest of people to you?” He said, “‘Ā’ishah.” It was said to him, “We are not asking about your family.” He said, “Her father.”⁶

Thus it is clear that ‘Ā’ishah عليها السلام comes after Khadījah and Fāṭimah عليها السلام in virtue, so all the reports that indicate her superiority in general are to be understood in light of the reports about Khadījah and Fāṭimah عليها السلام which limit that superiority. No doubt ‘Ā’ishah عليها السلام had many virtues, such as her knowledge, which were exclusively hers and which she did not share with Khadījah and Fāṭimah عليها السلام, but the fact that a virtue is proven does not necessarily mean that she was superior in every aspect.⁷

1 Al-‘Aqīdah fī Ahl al-Bayt, p. 97.

2 Fath al-Bārī, vol. 7 p. 107.

3 Ibid., vol. 6 p. 447.

4 Al-‘Aqīdah fī Ahl al-Bayt, p. 97.

5 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 4358.

6 Al-Ihsān fī Tartīb Ṣaḥīḥ Ibn Ḥibbān, vol. 9 p. 11.

7 Fath al-Bārī, vol. 7 p. 108; al-‘Aqīdah fī Ahl al-Bayt, p. 98.

Whatever the case, the superiority of one of them over another does not undermine the lesser one; rather this is the greatest evidence of the high status of these three women, Fāṭimah, Khadījah, and ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, as the difference of opinion is not about the fact that these women are the best of the women of this Ummah. What harm does it do to the Mother of the Believers ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا if she is the third of the women of this Ummah in virtue? Is this a call to respect and honour her or to undermine and slander her, as the Rāfiqī Shī‘ah do?¹

¹ *Al-Intisār li al-ṣaḥbī wa al-Āl*, p. 461.