

# ‘Ā’ishah bint Abī Bakr

رَضِيَ اللَّهُ عَنْهَا

## The beloved of the Beloved of Allah

Umm al-Mu’minīn ‘Ā’ishah ؓ is the most beloved of Nabī ؐ’s wives to him after Khadijah ؓ. She was the most knowledgeable of the women of this Ummah to whom many of the senior Companions would refer to and seek her ruling on matters. She is the only one of the wives of Nabī ؐ who was not previously married; thus, she was only ever devoted to and belonged entirely to Nabī ؐ.

Umm al-Mu’minīn ‘Ā’ishah ؓ had accompanied Nabī ؐ on a journey and when they came to a place called al-Baydā’ or Dhāt al-Jaysh, she lost her necklace. She went to inform Nabī ؐ of what had transpired and he stopped the caravan and commanded the Ṣaḥābah to search for the necklace, and they readily complied, even though it was late and the caravan had been travelling through the night. Look at the love, care, and patience Nabī ؐ had for Umm al-Mu’minīn ‘Ā’ishah ؓ. One can only imagine what our own reaction would have been if such a thing were to have transpired with our wives. Nabī ؐ, on the other hand, did not complain but rather stopped the caravan and ordered a search to be carried out. This is truly the beloved of Nabī ؐ.

This was an unscheduled stop, however, and there was no water nearby nor were they carrying any with them. The time of Fajr was approaching and anxiety began to set in. What were they to do if the necklace is not found and the time of prayer arrives? The law of Tayammum had not yet been revealed. But who was going to inform Nabī ؐ about the situation? None wished to cause distress to Nabī ؐ concerning Umm al-Mu’minīn. So, they came to Abū Bakr al-Ṣiddīq ؓ and informed him about it. Who best to send than a beloved of Nabī ؐ and the father of the beloved? So, Abū Bakr ؓ came to see Nabī ؐ but he was asleep with his head in the lap of Umm al-Mu’minīn. Abū Bakr ؓ sought to reprimand her instead, “You have made the Nabī ؐ and the people stop when there is no water nearby and they are not carrying any with them!” And as he reprimanded her, he poked her in the waist. She mentions that the only thing that stopped her from moving was that Nabī ؐ had his head on her lap and she did not wish to disturb his sleep. When Nabī ؐ awoke he was informed of the situation and the verses of Tayammum were subsequently revealed: “*And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [i.e., had marital relations] and find no water, then seek clean earth and wipe over your faces and your hands [with it].*” [Nisā’ 43]

All this time the Companions were searching for the necklace in the desert sand, in the darkness of night; burrowing and searching in the dunes for this necklace, all because of their intense love for Nabī ؐ and his beloved, Umm al-Mu’minīn ؓ. When they became apprehensive and sought a solution to their dilemma, Allah ؐ informed them that their solution lay in the very action they were just doing. Allah ؐ instructed them to use that very sand they were just searching in as a means of purifying themselves.

Later, when her camel was roused, they found the necklace underneath it. Usayd ibn Ḥudayr ؓ said to her, “This is not the first of your blessings, O family of Abū Bakr.” [Bukhārī] He also added, “May Allah have mercy upon you! Never has there been an occasion when you were beset with an unpleasant matter, but Allah created ease for you and the Muslims through it.” [Abū Dāwūd] Usayd ibn Ḥudayr ؓ is referring to the verses that were revealed by Allah ؐ when she was falsely slandered, testifying to her purity and chastity until the Day of Resurrection. Allah ؐ linked her purity with the Purity of Nabī ؐ, making slandering her tantamount to slandering Nabī ؐ, when Allah ؐ said: “*Evil women are for evil men, and evil men are for evil women. And good women are for good men and good men are for good women. Those [good people] are declared innocent of what the slanderers say. For them is forgiveness and noble provision.*” [Nūr: 26]

Allah ؐ warns those who falsely accuse her: “*Indeed, those who [falsely] accuse chaste, unaware, and believing women are cursed in this world and the Hereafter; and they will have a great punishment.*” [Nūr: 23]

Allah ؐ has cited a grave warning against casting such unfounded allegations against her ever again: “*Allah warns you against returning to the likes of this [conduct], ever, if you should be believers.*” [Nūr: 17]

A true believer will never dare perpetrate such a horrendous crime. ‘Ammār ibn Yāsir ؓ once saw a man cursing ‘Ā’ishah ؓ. He walked up to him and said, “Be silent, O despicable and rejected one. Do you revile the beloved of the Messenger of Allah ؐ? Undoubtedly, she is his wife in Jannat!” [Aḥmad]

The love of Nabī ؐ for ‘Ā’ishah ؓ was profound and unmatched. It was a love expressed not only in words, but in every action — in his patience, his care, and his unwavering respect for her. He would halt an entire caravan to search for her lost necklace, he would not accept invitations without her presence, and he treated her as his beloved confidante, and partner in faith. This love was a reflection of his mercy, his honour, and his nobility.

Let the Ummah take heed: ‘Ā’ishah ؓ is above reproach. To speak against her, belittle her, or question her integrity is to disregard the deep love and respect Nabī ؐ himself held for her. She is the Mother of the Believers, a woman of knowledge, character, and virtue. We must honour her, defend her dignity, and follow the example of Nabī ؐ in cherishing and respecting those whom Allah has elevated.

May our hearts be filled with reverence for her, and may our tongues speak nothing but respect and admiration for the beloved of Nabī ؐ.

May Allah ؐ guide us and grant us the ability to understand the status of Umm al-Mu’minīn ‘Ā’ishah ؓ, and make us of her dutiful sons who continue to defend her and protect her legacy.



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