

**A Critical Study and Analysis of the  
Scholarly Achievements of ‘Ā’ISHAH  
the Wife of the Prophet ﷺ**

by  
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## THESIS OUTLINE

### ‘Ā’ISHAH

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## SOURCE SYMBOLS

The following is a list of symbols used to indicate the sources of the narrations and their authentications

:

<i>Ṣaḥīḥ al-Bukhārī</i>	SB	<i>Ṣaḥīḥ Muslim</i>	SM
<i>Ṣaḥīḥ, Sunan<sup>1</sup> Abī Da'ūd</i>	SAD	<i>Sunan Abī Da'ūd</i>	AD
<i>Ḍa'eef, Abī Da'ūd</i>	DAD	<i>Ṣaḥīḥ Sunan an-Nasā'ī</i>	SN
<i>Sunan an-Nasā'ī</i>	N	<i>Ṣaḥīḥ Sunan Ibn Mājah</i>	IM
<i>Sunan Ibn Mājah</i>	SIM	<i>Ṣaḥīḥ Sunan at-Tirmidhī</i>	T
<i>Sunan at-Tirmidhī</i>	SAT	<i>Da'eef at-Tirmidhī</i>	DT
<i>Muwaṭṭa'</i>	MT		
<i>Ṣaḥīḥ al-Mishkāṭ</i>	MS	<i>Al-Irwā' al-Ghalīl</i>	I
<i>Silsilah al-Aḥādīth</i>		<i>Silsilah al-Aḥādīth</i>	
<i>aṣ-Ṣaḥīḥah</i>	SS	<i>ad-Ḍa'eefah</i>	SD
<i>Jāmi' aṣ-Ṣaḥīḥ</i>	JS	<i>Sunan al-Kubrā</i>	SK
<i>Bukhārī and Muslim/Agreed Upon</i>	BM/Ag		

## NUMBERING SYSTEM

The original numbers of the *aḥādīth* contained in the text or mentioned in Footnotes/Endnotes are according to those found in the following editions:

- 1) Bukhari. *Ṣaḥīḥ al-Bukhārī*. 9 vols. Eng. trans. Muḥammad Muḥsin Khan. Beirut: Dār al-Fikr, undated.
- 2) Muslim. *Ṣaḥīḥ Muslim*. 3 vols. Eng. trans. 'Abdul Ḥamīd Ṣiddīqi. Beirut: Dār al-'Arabia, undated.
- 3) Abī Da'ūd. *Sunan Abū Dawud*. 3 vols. Eng. trans. Aḥmad Ḥasan. New Delhi: Kitāb Bhavan, rept. 1990.
- 4) An-Nasā'ī. *Ṣaḥīḥ Sunan an-Nasā'ī*. Takhrīj: Muḥammad Nāṣir ad-Dīn al-Albānī. Emirates: Maktab at-Tarbiyah al-'Arabī, 3<sup>rd</sup> edn, 1408/1988.

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<sup>1</sup> The term *Ṣaḥīḥ, Sunan* refers to each particular authenticated collection by Al-Albānī.

- 5) An-Nasā'ī. *Sunan an-Nasā'ī*. Beirut: Dar al-Ma'rifah, 4<sup>th</sup> edn, 1407/1997
- 6) Ibn Mājah. *Ṣaḥīḥ Sunan ibn Mājah*. Takhrīj: Muḥammad Nāṣir ad-Dīn al-Albānī. Emirates: Maktab at-Tarbiyah al-'Arabī, 3<sup>rd</sup> edn, 1408/1988.
- 7) Ibn Mājah. *Sunan ibn Mājah*. Beirut: Dār al-Ma'rifah, 1<sup>st</sup> edn, 1416/1996
- 8) At-Tirmidhī. *Ṣaḥīḥ Sunan at-Tirmidhī*. Takhrīj: Muḥammad Nāṣir ad-Dīn al-Albānī. Emirates: Maktab at-Tarbiyah al-'Arabī, 3<sup>rd</sup> edn, 1408/1988.
- 9) At-Tirmidhī. *Sunan at-Tirmidhī*. Beirut: Dār al-Iḥya' at-Turāth al-'Arabī, 1<sup>st</sup> edn, 1415/1995
- 10) Mālik. *Muwatta' Imām Mālik*. Eng. trans. M. Raḥīmuddin. Lahore: Shaikh Muḥammad Ashraf, 1985.

In order to identify location in the *Musnad* at Chapter 3, each narration has been given a Serial Number, except for any repeats included in the text. These have been excluded from such numbering.

**TRANSLITERATION**

The commonly used system of transliteration as shown below has been used. It will be noticed, however, that a variation has been made in the case of ط and ض because of the inability of available fonts to produce T, D, and d, with dots underneath. Those letters have, therefore, been underlined to indicate ط and ض sounds.

Arabic	English	Arabic	English
أ	a	ك	k
ب	b	ل	l
ت	t	م	m
ث	th	ن	n
ج	j	ه	h
ح	ḥ	ة	h/t
خ	kh	و	w
د	d	ي	y
ذ	dh	ء	,
ر	r	VOWELS	
ز	z	Short Vowels	
س	s	—	a
ش	sh	—	I
ص	ṣ	—	u
ض	<u>d</u>	Long Vowels	
ط	t/ <u>T</u>	آ	ā
ظ	dh	اي	ī
ع	,	أو	ū
غ	gh	Diphthongs	
ف	f	أو	aw
ق	q	أي	ay

## DECLARATION

This work has not previously been accepted in substance for any degree and is not concurrently submitted in candidature for any degree.

Fahmeeda Hameed

Hameed

Signed (candidate)

15<sup>th</sup> March '2000

Date

I declare that the following thesis is a result of my own investigation except where explicit reference has been made to the works of other scholars. The sources are acknowledged by footnotes giving references. A bibliography is included.

Fahmeeda Hameed

Hameed .

Signed (candidate)

15<sup>th</sup> March '2000

Date

I hereby give consent for my thesis, if accepted, to be available for photocopying and Lampeter-library loan, and for the title and summary to be made available to outside organisations.

Fahmeeda Hameed

Hameed

Signed (candidate)

15<sup>th</sup> March '2000

Date



## **ACKNOWLEDGMENT**

It is first and foremost only through the Mercy of God that a work of this nature could be successfully completed.

My gratitude is due to all those who co-operated in various ways and lent invaluable support to make it possible. In particular I would like to thank my supervisor, Dr. Mawil Izzi Dien for his patient and sympathetic guidance.

## ABSTRACT

In the following work an attempt has been made to collect most of the available details on the biography of ‘Ā’ishah, the youngest wife of the Prophet (ﷺ). An overview of where in the literature most of her narrations from God's Messenger (ﷺ) are to be found is included. The thesis sheds light on her achievements in a summary form, providing a description of her methodology in *Fiqh* and a similarly brief view of her most outstanding positions in *Fiqh*. The latter has been verified by the inclusion of an edited translation of a selection from Imam Badr ad-Dīn az-Zarkashi's book *Al-Ijābah*. The most significant feature of the present work is the collection of ‘Ā’ishah's narrations, particularly the authenticated ones, found in the *Ṣiḥaḥ as-Sittah* and the *Muwaṭṭa’* of Imām Mālik.

## SYNOPSIS

Chapter One is an overview of the contents of the complete work, setting a precedent for the material that follows. It establishes a general premise regarding the literary achievements of the early Muslim women and their particular role in the acquisition and dissemination of religious knowledge. ‘Ā’ishah (رضي الله عنها) is selected as a particular instance and the type and nature of her general immersion in the various branches of Islamic knowledge, as well as her specific contributions are pinpointed. Included in the chapter is an appraisal of ‘Ā’ishah’s work by other Companions and scholars of the earliest generations, which places her on a par with the foremost Companions. The chapter indicates the nature and composition of ‘Ā’ishah’s biography in the following sections, as well as the composition of her *Musnad* and the arrangement of narrations within it. Reference is made to the methodology followed in the collection of the *Musnad* and a list of the prominent narrators from ‘Ā’ishah is provided.

Chapter Two is a journey through the various stages of the life of ‘Ā’ishah from most of the available resources. A genealogy is provided and an attempt has been made to give the reader a taste of her times by providing as complete a historical background as was possible to the incidents of her life. Some inaccuracies regarding her biography have been refuted.

Chapter Three, which comprises the core of the work, has in its first part the *Musnad* of ‘Ā’ishah. In it are the narrations of ‘Ā’ishah from the *Ṣiḥaḥ as Sittah* or the six authentic books of traditions and the *Muwaṭṭa’*. The categorisation of narrations from books other than *Bukhāri* and *Muslim* is mentioned using in particular the copious work done by Al-Albānī.

Repeated narrations appearing in *Bukhāri*, *Muslim*, and *Abī Da’ūd* have been indicated in the footnotes. In the case of *an-Nasā’ī*, *Tirmidhī*, and *Ibn Mājah*, selection has been restricted to narrations found in Al-Albānī’s *takhrīj* (authentication) books of *Ṣaḥīḥ Sunans*.

Some *ahādīth* appearing throughout the work were found to be unique: Their whole content or in some cases a part thereof has been conveyed only by ‘Ā’ishah. Most of them have naturally been the subject of unique rulings. Every *hadīth* falling under this category has been highlighted by placing a Star mark after the Serial number.

Section headings, with some minor changes, follow the traditional pattern. The arrangement of narrations within sections is my own and follows a logical pattern appealing to me. The narrations were generally found to be quite clear; brief commentaries have, however, been provided where necessary, quoting recognised sources.

The second part of the chapter mentions a number of other *Musnads*, in which the narrations of ‘Ā’ishah appear and provides in summary form textual information about these narrations. This information could be useful in doing further research on the subject.

Chapter Four gives a brief account of the principles ‘Ā’ishah followed in the deduction of her rulings. The six sources she used are concisely dealt with and clear examples have been provided for each of them. The chapter concludes with a sampling of ‘Ā’ishah's most divergent views.

Chapter Five, which forms the conclusion, reinforces ‘Ā’ishah 's status as almost an equal to some of the major Companions, through the volume and unique nature of the narrations transmitted by her from the Messenger and by the scintillating lessons of *Fiqh* given by her based on those narrations, from her humble abode.



## Chapter One

### INTRODUCTION

In readings about the early period of Islam one comes across the emphasis placed on teaching and learning and equal provisions of it for both males and females. Note for instance, the Messenger's encouragement to both sexes to enquire and to seek knowledge; the ransom for the educated prisoner; the praise of *Anṣārī* women for not being shy to question in matters of faith; and the pursuits of the Messenger's wives and the *Ṣaḥābiyāt*. Undoubtedly the counter current to feminine progress in the Muslim world stems from rigid, inflexible cultural attitudes, which need to be separated from the faith and to be critically examined in unbiased studies.

On the spiritual plane, man and woman are equals according to the pronouncements of the Almighty in the Qur'ān:

**«If any do deeds of righteousness be they male or female and have faith, they will enter Heaven, and not the least injustice will be done to them». (4:12). And their Lord has accepted of them, and answered them: «Never will I suffer to be lost the work of any of you, be he male or female». (3:195)**

The traditions of the Prophet ﷺ convey a similar message:

“The reward of deeds depends upon the intention and hoping to get rewards from Allah. And every person will have the reward according to what he has intended.”<sup>1</sup>

Muslim women have copiously contributed to the area of religious knowledge in particular. In the *Musnad* of ibn Ishāq Rahwayh a hundred women transmitters of traditions have been mentioned. Such women scholars were called *musnidahs*. Levy states: “...they

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<sup>1</sup> *Ṣaḥīḥ al-Bukhārī*, translated by Dr. Muḥammad Muḥsin Khan, vol. 1, Book of Belief, p. 47, no. 51.

continued to appear as authorities until the tenth century of the *Hijrah*, ...”,<sup>2</sup> that is until the seventeenth century of the Gregorian calendar. Women who had acquired knowledge in the explanation of the Qur’ān were called *shaykhahs*.

By focusing on ‘Ā’ishah this thesis will show some aspects of the role played by Muslim women in the preservation, development and conveyance of Islamic knowledge and in the building of the ideological foundations of its civilisation. The aim is to highlight the various and prolific contributions of the illustrious ‘Ā’ishah, Mother of the Believers, to the body of fundamental Islamic Sciences, particularly her role and status and the copious nature of her work in the areas of *Ḥādīth* and Islamic Jurisprudence (*Fiqh*). The compilation of the *Musnad* of ‘Ā’ishah indicates the extent of her work in *Ḥādīth* literature. References used to show her position in the area of *Fiqh* are *al-Ijābah* by Badr ad-Dīn az-Zarkashi, *Subul as-Salām* by Muḥammad ibn Isma‘īl al-Amīr al-Yamni as-Ṣan‘āni, Ibn Ḥajar’s *Fath al-Bāri*, *Nail al-Awṭār* by ibn Qayyim al-Jawziyah, Nawwawi’s *Sharḥ of Ṣaḥīḥ Muslim*, Mubārakpūrī’s *Tuḥfat al-Aḥwadhī*, and *Mawsu‘ah Fiqh ‘Ā’ishah* by ash-Shaikh Sa‘īd Fa‘iz ad-Dakhīl.

Due to ‘Ā’ishah’s privileged proximity to the Prophet, ﷺ and her astute perception coupled with excellent powers of memory, she conveyed a unique body of *Fiqh* to the exception of others. At times her depth of insight got to the core when others misunderstood the apparent meanings of some prophetic statements due to their incomplete knowledge of the Traditions of the Prophet ﷺ, and partial knowledge of the context in which they were mentioned. Alternatively, the *Ṣaḥābah* sometimes erred as they unintentionally maintained a too generalistic or too restrictive an approach, from being overcautious in their fervour to preserve the content. It is the nature of language that it is not precise and offers a range of possibilities in meanings and hence errors in understanding are commonplace. This practice often led the *Ṣaḥābah* to be rather rigid and strict in their initial explanations of the traditions. Errors of this type in understanding are recorded from even the major Companions. Appendix D of the thesis includes an annotated translation of selections from Zarkashi’s classic work *al-Ijābah* in which he collected all of the corrections

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<sup>2</sup> Levy, *Social Structure of Islam*, p. 133.

made by ‘Ā’ishah of the traditions narrated by the *Ṣaḥābah*. Some abstruse references and details, which did not appear to be relevant, have been left out.

When disagreements arose, ‘Ā’ishah was the fount of knowledge to turn to, as she had in most cases the precise information. People in the outlying provinces of the Islamic State, would write to the Companions in the Ḥijaz (Makkah and Madīnah) when they had problems regarding religious matters. If they were unable to help, they in turn would refer to the more knowledgeable, amongst them - Abū Hurairah, ‘Abdallah ibn ‘Umar, ‘Abdallah ibn ‘Abbās, Jābir, Anas ibn Mālik, ‘Urwah and Zubair and others besides them. Amongst them ‘Ā’ishah’s status was like that of a teacher amongst students.<sup>3</sup> She corrected any mistakes that were made in narrations and in legal rulings, narrated what others were not informed about, specifically matters dealing with the affairs of women and the Prophet’s domestic life. However, she was not above error, as we shall also see. Some of these errors resulted from a particular stand she took or from errors in methodology. In stark contrast to her contemporaries, ‘Ā’ishah stood up for the rights of women. Her sharp critique, lively wit and exuberant spirit never cease to amuse those who peruse her biography. These traits in her character are often evident in the exchange of arguments that took place between her and the Companions.

In the knowledge of Islamic Jurisprudence ‘Ā’ishah was equal to none other than ‘Abdallah ibn ‘Abbās who was referred to as *Tarjumān al Qur’ān* (The Commentator of the Qur’ān). In the words of Abū Musa Ash‘arī: “We Companions were never confronted with a problem which when referred to ‘Ā’ishah (رضى الله عنها) she did not present a satisfactory solution to.”<sup>4</sup> The *Tabi‘ī* ‘Aṭā’ ibn Abū Ribāḥ recalled: ‘Ā’ishah (رضى الله عنها) was the best theologian, the most learned and the one having soundest judgement.<sup>5</sup> The *Tabi‘ī* Masrūq ibn al-Ajda related, “Even the most exalted Companions used to consult ‘Ā’ishah (رضى الله عنها)

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<sup>3</sup> See (T:3044) narrated by Abū Mūsā: If ever a narration of God’s Messenger ﷺ was difficult for us, we asked ‘Ā’ishah and she had knowledge about it.

<sup>4</sup> *Mishkāt al-Maṣābīḥ*, Translated by James Robson, Kashmiri Bāzār Lahore, 1975, vol. 2, p. 1362., *Ā’lām an-Nisā’*, p. 105.

<sup>5</sup> Ibn al-Athīr, *Usad al-Ghābah*, vol. 5, p. 504, Ibn ‘Abd al-Barr, vol. 2, p. 765; *Ibn Ḥajjar*, vol. 7, p. 140; Badr ad-Dīn az-Zarkashi, *al-Ijābah*, p. 49.



about details of obligatory duties”<sup>6</sup>. Zuhri recorded, “If the knowledge of all women and that of the Mothers of the Believers were to be gathered at one place, that of ‘Ā’ishah (رضي الله عنها) would be superior.”<sup>7</sup>

‘Ā’ishah had the privilege of being moulded by the Prophet (ﷺ). She recalled, "The Prophet (ﷺ) married me when I was only six and I came to live with him when I was nine.”<sup>8</sup> She was widowed at the age of eighteen.<sup>9</sup> Her exceptional memory and her persistently enquiring mind helped her to often commit many statements of the Prophet (ﷺ) to memory in exactly the same manner as they were transmitted.<sup>10</sup> It was the practice of the *Ṣaḥābah* (رضي الله عنهم) to check and verify with her that none of the original was lost. It is recorded that Abū Hurairah who narrated the most *aḥādīth* would approach ‘Ā’ishah’s apartment and would call out, “Listen, O mistress of the house!”<sup>11</sup> He would then relate the *aḥādīth* to find out their authenticity by her verbal approval or silence.

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<sup>6</sup> *Al-Musnad*, vol. 6, p. 48; Badr ad-Dīn az-Zarkashi; *al-Ijābah*, p. 51.

<sup>7</sup> Al-Biladhurī, *Al-Ansāb*, vol. 1, p. 659; Ibn ‘Abdul Barr, vol. 2, pp. 765-6; *Ibn Ḥajjar*, vol. 8, p. 140; *Ā’lām an-Nisā’*, p. 105.

<sup>8</sup> *Ṣaḥīḥ al-Bukhārī*, translated by Dr. Muḥammad Muḥsin Khan, vol. 7, p. 65, no. 88 and *Ṣaḥīḥ Muslim*, translated by ‘Abdul Ḥameed Ṣiddīqī, Dār al-Arabia, vol.2, p. 716, no. 3310.

<sup>9</sup> Badr ad-Dīn az-Zarkashi, *al-Ijābah*, p. 33.

<sup>10</sup> Sa‘īd Faiz ad-Dakhīl, *Mawsū‘ah Fiqh ‘Ā’ishah*, p.86.

<sup>11</sup> *Ṣaḥīḥ Muslim*, translated by ‘Abdul Ḥameed Ṣiddīqī, Dār al-Arabia (Fadail aṣ-Ṣaḥābah, no. 2493.)



‘Ā’ishah is deemed to be the fourth most prolific narrator of *aḥādīth* from amongst the *Ṣaḥābah* as is clear from the following table (indicating number of narrations).<sup>12</sup>

Name of <i>Ṣaḥābi</i>	No. of Narrations
Abū Hurairah	5364
Ibn ‘Umar	2630
Anas ibn Mālīk	2286
‘Ā’ishah <sup>13</sup>	2210
Jābir	1540
Abū Saīd Khudhri	1170
Ibn ‘Abbās	1160

‘Ā’ishah’s narrations are unique in that the vast majority of them are directly narrated from the Prophet (ﷺ) which is not the case with most of the other narrations; a large number are exclusively narrated by her and a major section of these pertain to domestic affairs. Ḥākim records in his *Ḥadīth* collection *Al-Mustadrak* that a fourth of the *Shari‘ah* has been transmitted by ‘Ā’ishah (رضي الله عنها).<sup>14</sup> Zarqānī’s tribute is even more comprehensive. He states: “If attainments in knowledge, service to the religion, propagation of the sayings of the Prophet (ﷺ), guidance and education are the criteria of superiority, ‘Ā’ishah stands unrivalled.”<sup>15</sup>

The multiplicity of narrations of a single tradition via a number of different channels strengthens the authenticity of any tradition. Hence, a function which many of ‘Ā’ishah’s narrations fulfil, is the confirmation of the authenticity of a large body of traditions.

<sup>12</sup> Sayyid Sulaimān Nadvi, *Hazrat Ayesha Siddiqa - Her Life and Works* (Kuwait: Islamic Book Publishers, 1982), p. 57.  
<sup>13</sup> Badr ad-Dīn az-Zarkashi, *al-Ijābah*, p. 33.  
<sup>14</sup> Ḥākim, *Al-Mustadrak‘ala aṣ-Ṣaḥīḥain* (Riyadh: Maktabah an-Naṣr al-Ḥādītha); ‘Abdul Ḥameed Tahmaz, *As-Sayyidah ‘Ā’ishah*, (Damascus: Dār al-Qalam, 1981), p. 174.  
<sup>15</sup> Zarqānī, *Muhāhib*, vol. 3, p. 269.

Specific incidents that took place in the life of ‘Ā’ishah were means of clarifying certain points of Islamic Law, for instance making ritual ablution in case of scarcity or absence of water<sup>16</sup> and the punishment for slandering a virtuous woman.<sup>17</sup> She even had the privilege of having verses of the Qur’ān revealed in her favour.<sup>18</sup>

‘Ā’ishah (رضي الله عنها) died long after the time of the Prophet (ﷺ) during the reign of caliph Mu‘āwiyah, at the age of 65.<sup>19</sup> She gave weekly lectures at her apartment and most of her time was spent in the preservation and transmission of the *Shari‘ah*. From amongst her many students the most prominent ones were:<sup>20</sup>

‘Abdallah and ‘Urwah, the sons of Zubair by her sister Asmā’; Qāsim ibn Muḥammad her brother’s son; ‘Abdallah ibn Abū ‘Atīq her brother’s grandson; ‘Ubād and Khabīb the sons of ‘Abdallah ibn Zubair; and Abū Salmah ibn ‘Abd ar-Raḥmān, the son of her suckling sister.

The complete list of those who narrated from ‘Ā’ishah is long and varied. Noteworthy amongst them were:<sup>21</sup>

1. From the *Ṣaḥābah*: ‘Umar ibn Al-Khaṭṭāb, ‘Abdallah ibn ‘Umar, Abū Hurairah, Abū Mūsā Al-Ash‘arī, ‘Abdallah ibn ‘Abbās and ‘Abdallah ibn Zubair.
2. From members of her household: ‘Urwah ibn Zubair, the son of her sister Asma’, and Qāsim the son of her brother Muḥammad.

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<sup>16</sup> *Sūrah an-Nisā’* 4:43

<sup>17</sup> *Sūrah an-Nūr* 24:23-5

<sup>18</sup> *Sūrah an-Nūr* 24:11-20

<sup>19</sup> Badr ad-Dīn az-Zarkashi, *al-Ijābah*, p. 33.

<sup>20</sup> ‘Abdul Ḥameed Tahmaz, *As-Sayyidah ‘Ā’ishah* (Damascus: Dār al-Qalam, 1981), p. 203.

<sup>21</sup> Adh-Dhahabī, *Siyar A‘lām an-Nubalā’*, vol. 2, p. 29.

3. From the major Tabi'īn 'Alqamah ibn Qais, Mujāhid, 'Ikramah, Sha'bi, Zir ibn Ḥubaish, Masrūq, 'Ubaid ibn 'Umair, Sa'īd ibn al-Muṣayyib, Aswad ibn Zaid, Ta'ūs, Muḥammad ibn Sirīn, 'Abd ar-Raḥmān ibn Al-Ḥārith ibn Hishām, 'Atā ibn Abū Rabāḥ, Sulaimān ibn Yāsar, 'Ali ibn al-Ḥusain, Yaḥyah ibn Ya'mar, Ibn Abū Malīkah, Abū Bardah ibn Abū Mūsa, Abū Zubair al-Makki, and Muṭraf ibn Shukhair.

4. From the slaves: Abū 'Amr, Dhakwān, Abū Yūnus and Farrukh.

5. From women: 'Amrah bint 'Abd ar-Raḥmān, Mu'ādhah al-'Adawiyah, 'Ā'ishah bint Talḥah, Jasrah bint Dajājah, Ḥafṣah her brother 'Abd ar-Raḥmān's daughter, Khīrah the mother of Ḥasan al-Baṣri, and Ṣafiyyah bint Shībah.

The *Musnad* of 'Ā'ishah has been compiled from narrations found in the *Ṣiḥaḥ as-Sittah* and *Muwaṭṭa'*. The groundwork of the *Musnad* are the *ṣaḥiḥ* narrations from Bukhāri and Muslim. Certain aḥādīth have been shown as 'Agreed Upon.' This means that both the afore-mentioned *Imāms* have authenticated these *aḥādīth*.

I tried to omit repeated narrations, i.e., those similar in content even with variations in language whether complete or fragmentary and footnoted them as repeats by reference to their numbers. The phrase most commonly used in the footnotes for this purpose has been 'also see'. Some particularly striking repeated narrations have been included in the text of the *Musnad*, but they have not been given serial numbers. The narrations selected for inclusion in the text were rearranged under particular 'Aqīdah, Fiqh and Sīrah sections. In the rearrangement an attempt was made to initially enter the most exhaustive narrations and make clusters of particular topics for purposes of a better flow in the narrative and to make them more readily available for easy reference. I have tried to begin each section with a narration that particularly appealed to me.

At times the same narration appears in more than one chapter, due to its relevance to multiple themes. It gets numbered only in the section where I gave it priority, according to its primacy to the contents. Repetitions of the narration elsewhere are not numbered.



The language of the narrations was generally clear and unambiguous; hence a commentary has been provided only where a need for it was felt. For this purpose recognised, reliable sources were used.

Narrations in *Bukhāri* and *Muslim* are recognised as *Ṣaḥiḥ*, for the others, every effort has been made to indicate the category where identifiable. I am deeply indebted to Al-Albānī for the research on this subject reflected in his *Saḥiḥ Sunans*.

Following the practice of the scholars of *ḥādīth*, some narrations appear with no authentication. These are referred to as *Saqata ‘Anhu* (the authenticating scholar did not comment on the nature of the narration). This implies that further research and scrutiny through collateral and corroborative studies may determine the classification.

At times the reading of adjacent *aḥādīth* might suggest that *Sayyidah ‘Ā’ishah* appears to be making somewhat contradictory statements. It is really not a case of her saying one thing, and, then almost in the same breath, saying something else. It only means that according to one chain of narrators she is reported to have said the thing in these words and according to another chain of narrators she is reported to have said the thing in those other words. Scholars of *ḥadīth* have done most useful work in this connection to categorise narrators and narrations, thus determining the relative validity of each piece of reporting that has come down to us.

Included in the work is a comprehensive biography of the life of ‘Ā’ishah from the major available reference sources. All sections of the thesis have been amply footnoted and cross-referenced.



“O daughter, let the matter not weigh down upon you. By Allah, rarely is a beautiful woman with a man who loves her and she has co-wives but they will distress her beyond measure and so do the people.”

Umm Rumān  
From: The narration of the Slander  
*Bukhāri and Muslim*

## *Chapter Two*

# THE LIFE AND TIMES OF ‘Ā’ISHAH

## Introduction

‘Ā’ishah, one of the most cherished wives of the Prophet ﷺ and the youngest of them, was blessed to be born in Islam to Abū Bakr, loved the most by the Prophet ﷺ from amongst men. His companionship of the Messenger ﷺ extends beyond earthly life, for Abū Bakr lies buried by the side of the Prophet ﷺ’s grave in Madīnah. Youthful, charming, witty, intellectual, pious and generous, ‘Ā’ishah was imbued with all the fervour and dedication of the early believers and was raised in an environment in which striving for faith was the priority. She was born in the desert city of Makkah, at a time when the Prophet ﷺ had already completed four or five years of his mission as a Prophet. By the Gregorian calendar it was approximately the year 614 C.E.<sup>1</sup> The Prophet ﷺ’s youngest daughter Faṭimah was eight years her senior.

It was a period of gruesome persecutions for the early converts, which had caused some of them to seek sanctuary in *Ḥabashah* from the Negus. This was followed in subsequent years by the Quraish boycott of the Banu Hāshim and their exile in Sha‘b-i-Abī Tālib, forced to subsist on desert vegetation. Relief came through the Truces of ‘Aqabah, which led to the migration of the believers to Madīnah.

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<sup>1</sup> H.A.R. Gibb and J.H. Kramers, *Shorter Encyclopedia of Islam* (Ithaca, New York: Cornell University Press, 1st ed., 1953), p. 25.

When Khadījah bint Khwailid,<sup>2</sup> the first wife of the Prophet (ﷺ), passed away, he married ‘Ā’ishah and later Saudah<sup>3</sup>. ‘Ā’ishah was yet a minor. Most of the scholars agree that ‘Ā’ishah’s marriage was not consummated till after the migration to Madīnah.<sup>4</sup> Amongst his wives, ‘Ā’ishah was the only virgin he married and the preference for her is mentioned in a narration of Bukhārī’s by ‘Ā’ishah herself. It states: I said to the Prophet (ﷺ), “What would you do if you arrived in a valley which has a tree of which the fruit has been eaten of and another of which the fruit has not been eaten of. Which one would you like your camel to graze in?” He said, “The one which has not been grazed in.” This was in reference to ‘Ā’ishah.<sup>5</sup>

### The Genealogy of ‘Ā’ishah

‘Ā’ishah’s father Abū Bakr was called ‘Abd al-Ka‘bah in the Days of Ignorance. Amongst men he was the first to be enlightened by the faith of Islam. The Messenger named him ‘Abdallah and he was given the title of ‘Atīq<sup>6</sup>. The Messenger said to him: You are ‘Atīq from the Fire. Through Abū Bakr, ‘Ā’ishah was honoured to meet the lineage of the Prophet (ﷺ) in the 8th generation in their common ancestral forefather Murrah ibn Ka‘b of the Taiyim clan, the so-called *afkhādh* of the Quraish tribe. Abū Bakr was respected amongst his people for excellence of character, noble lineage and as a man of knowledge.

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<sup>2</sup> She belonged to the Asad branch of the Quraish tribe and was married twice before being married to the Prophet (ﷺ). She was the first person to accept Islam and all of the Prophet’s offspring with the exception of Ibrahīm were from her. She was an exemplary wife and helper to the Prophet (ﷺ). She helped him financially and with her gentle advice. The Prophet (ﷺ) gave her the glad tidings of a house in Paradise. She transpired in Makkah three years before the Migration. *Al-Iṣābah*, vol. 4, p. 281, and *as-Samṭ ath-Thamīm*, p. 11.

<sup>3</sup> Saudah bint az-Zam‘ah was previously married to Sukrān ibn ‘Umar. He emigrated to Ḥabashah and on his return to Makkah he passed away. Dr Akram Dia’ al-‘Umri, *As-Sīrah an-Nabawiyah as-Ṣaḥīḥah*, vol. 2, p. 650; Ṣafī ar-Raḥmān Mubārak Pūrī, *ar-Raḥīq al-Makhtūm*, p. 203.

<sup>4</sup> *Ibn Sa‘d*, vol. 8, p. 39. *al-Mas‘udi*, vol. 4, pp. 146-7. *Ibn Ḥajjar*, vol. 8, p. 117.

<sup>5</sup> *al-Bidāyah wan-Nihāyah*, vol. 3, p. 176. Also see (SB7:114) under Virtues of the Companions.

<sup>6</sup> *Wafyat al-A‘yān*, vol. 3, p. 16.

Ibn ad-Daghīna<sup>7</sup> described his virtues thus: "O Abū Bakr you support the destitute, respect and help restore family ties. You try to bear the burden of others, honour your guest and uphold the cause of the righteous."<sup>8</sup> Abū Bakr's prosperity as a trader was used benevolently in helping the needy believers. During the emigration to Madīnah he accompanied the Prophet (ﷺ) earning for himself the title of 'The Companion of the Cave'. His goats were used to feed them and he provided the camels for the journey.<sup>9</sup> He liberally spent from his wealth to help free the slaves. Bilāl the renowned *muadhdhin* (caller to prayer) gained his freedom through Abū Bakr's help. The Prophet (ﷺ) in fact mentioned that he had benefitted the most from Abū Bakr's property upon which Abū Bakr wept saying, "O Prophet of Allah who besides you are my wealth and property for."<sup>10</sup>

'Ā'ishah's mother Umm Rumān's real name was Zainab. It was said about her that if one wished to see the *houris* of Paradise one should see Umm Rumān. She was the daughter of 'Āmir ibn 'Owaimir ibn 'Abd Shams ibn 'Itāb ibn Adhainah ibn Sabī' ibn Duhman ibn al-Ḥārith ibn Ghanam ibn Mālik ibn Kinānah and belonged to the Kinānah branch of the Quraish. Through her too 'Ā'ishah's lineage is shared with that of the Prophet (ﷺ) in the 11th or 12th generation.

A chart showing 'Ā'ishah's Genealogy is placed at Appendix A. They - the Prophet (ﷺ) and 'Ā'ishah (رضي الله عنها) - had common ancestors from Murrah upwards.

'Ā'ishah was childless; she showered her maternal instincts on her nephews and nieces. As it is a mark of nobility among the Arabs to refer to persons by the names of their

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<sup>7</sup> According to al-Wāqidi his real name was al-Ḥārith ibn Yazīd and he was the brother of Banī al-Ḥārith ibn Bakr from the Kinānah tribe. He was the leader of the Abyssinians, *Sīrah ibn Hishām*, vol. 1, p. 394.

<sup>8</sup> *Fath al-Bāri*, vol. 4, p. 475.

<sup>9</sup> *Ṣaḥīḥ al-Bukhārī*, vol. 7, p. 230.

<sup>10</sup> *Ibn Mājah*, vol. 1, p. 10.



descendants, 'Ā'ishah was given permission from the Prophet ﷺ to be also called Umm 'Abdallah<sup>11</sup> after her nephew 'Abdallah ibn az-Zubair.<sup>12</sup>

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<sup>11</sup> *Sunan Abī Da'ūd* no. 4949, *Sunan ibn Mājah* no. 3739 and vol. 23, p.18.

<sup>12</sup> 'Abdallah ibn az-Zubair al-Qurshi al-Asdī. His mother was Asmā' bint abī Bakr. He was the first Muslim child to be born in the first year of *Hijrah*. He witnessed the Battle of the Camel with 'Ā'ishah and when Yazīd ibn Mu'āwiyah was assassinated, all of the populace pledged loyalty to him to be their *khalīfah* with the exception of some of the Syrians. He was killed by al-Ḥajjāj in Makkah in the year 73 A.H., *al-Iṣābah*, vol. 2, p. 309.

<sup>13</sup> *Musnad Ibn Ḥanbal*, vol. 6, p. 201.

<sup>14</sup> Bint ash-Shāṭi, *Tarājim Sayidāt Bait an-Nabuwah*, p. 259.

<sup>15</sup> This was a popular story. It was believed that horses had wings in the time of Solomon. One day the horse being in flight made Solomon miss his prayer and so the horses' wings were cut off. See (AD:4914) under Virtues of the Companions.

<sup>16</sup> *Ṣaḥiḥ Muslim*, vol. 4, p. 1299, no. 5981 and *Al-Lu'lu wal Marjān*, no. 1581, p.257. Also see (SB8:151) in Virtues of the Companions,

<sup>17</sup> *Sunan Abī Da'ūd*, no. 2578. *Ibn Mājah*, no. 1979. *Sunan Nasā'ī*, vol. 4, p. 27; *Siyar A'lām an-Nubalā'*, vol. 2, p. 174.

<sup>18</sup> *Ṣaḥiḥ al-Bukhārī* (SB2:70 and 103) under Īd Prayer; *Ṣaḥiḥ Muslim*, vol. 2, p. 609; *Fath al-Bāri*, vol. 9, p. 336.

<sup>19</sup> See (MT:352) in Format of *Ṣalah*; *Muslim*, The Book of *Ṣalah*.

<sup>20</sup> *Bukhārī*, The Book of *Ḥajj*.

<sup>21</sup> See SB2: Book of *Ḥajj*, Chap. 63



## The Formative Years

Born to devout Muslim parents, ‘Ā’ishah’s life was moulded by the purely Islamic regimens of her Muslim home. As was customary amongst the Arabs, ‘Ā’ishah was sent to the desert tribe of Banī Makhzūm<sup>13</sup> to grow up to be healthy, tough and self-reliant; to learn the pure in-corrupted Arabic of the Bedouins; and to be versed in the poetic heritage of her ancestors. Her wet nurse was the wife of Wā’il abū Āqis. Later on when she returned home, ‘Ā’ishah undoubtedly had the opportunity of seeing and interacting with the Prophet (ﷺ) as he was a daily visitor<sup>14</sup> and her father Abū Bakr was his constant companion. She had the chance to gain and improve her knowledge and enhance the practice of her faith and morals.

Not unlike any other child ‘Ā’ishah loved to play. One day the Prophet (ﷺ) happened to pass by her while she was engaged in play. He asked what it was she was playing with. She told him it was a winged horse. The Prophet (ﷺ) retorted that horses do not have wings. The reply to the amusement of the Messenger was instant and witty, “Solomon’s horses had wings,”<sup>15</sup> she said. Even after her marriage ‘Ā’ishah continued to play with her dolls and with her mates<sup>16</sup> and the Prophet (ﷺ) would join her in her little games. She relates: “I used to play and we would hide behind the curtains from the Prophet (ﷺ).” Sometimes she and the Prophet (ﷺ) would race each other<sup>17</sup> to see who was faster. At that time ‘Ā’ishah was lean and slim and she shot ahead of him. A few years later the Prophet (ﷺ) invited her to compete with him again. ‘Ā’ishah lagged behind and the Prophet (ﷺ) smilingly told her: “This is an answer to the previous competition.” He let her indulge in childhood pursuits befitting her age. In one tradition it is mentioned that the Prophet (ﷺ) shielded her and let her watch a show of the Ethiopians while they played on their tambourines in the mosque.<sup>18</sup>

She had an exceedingly sharp memory and even as a little girl she applied herself to learning and memorising the context and meanings of verses of the Holy Qur’ān. She avidly kept herself informed about the teachings of Islam and followed them in her daily life. Her piety was exemplary. ‘Ā’ishah regularly began to pray the *Ishrāq* prayer although

she never saw the Prophet ﷺ pray it and there is only one narration by Umm Hāni about him praying it.<sup>19</sup> She performed *Hajj* approximately every year since the time that the Prophet ﷺ told her that for women the best *jihād* was *Hajj Mabrūr*.<sup>20</sup> However, she abstained from rushing to kiss the Black Stone saying to her companions: “If you like you may go; I would never like to join the crowd of men.”<sup>21</sup>

When she grew up she followed in her father’s footsteps and many were the services she offered in spreading the knowledge of Islam. She acquired from her father knowledge about the genealogies of the tribes and those of the Quraish in particular and knowledge about events in the history of the Arabs - their wars, their heroes, and their poetry.<sup>22</sup> The knowledge of history helped to formulate her political views. It gave her perceptions about the methods of administration; about the causes of the rise and fall of nations; about why people form coalitions and how differences arise and ways of resolving them. She utilised this knowledge in counselling ‘Uthmān ibn ‘Affān and the *khalīfās* after him in political affairs.

She witnessed the persecution of the early believers during the Makkan period and accompanied the emigrants to Madīnah when life in Makkah became intolerable. At first the Prophet ﷺ and Abū Bakr migrated, followed by their families in the protection of the two freed-slaves of Muḥammad ﷺ, Zaid ibn al-Ḥārithah and Abū Rāfi‘. ‘Ā’ishah was accompanied by her mother Umm Rumān, her sister Asmā’, her co-wife Saudah and the two daughters of the Prophet ﷺ - Fāṭimah and Umm Kulthūm.<sup>23</sup> They trekked through the desert until they reached *Madīnat-an-Nabi*, relieved and overjoyed to be in the city of peace and security and to rejoin their dear ones.

The generosity of her father moved her and we see ‘Ā’ishah repeating many acts of charity in her own life. One day she came by a thousand *dirhams* but she parted with all she

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<sup>22</sup> Sa‘īd Faiz ad-Dakhīl, *Mawsu‘ah Fiqh ‘Ā’ishah*, p.81.

<sup>23</sup> Dr. Akram Dia’ al-‘Umri, *As-Sīrah an-Nabawiyah*, vol. 2, p.314.

<sup>24</sup> *al-Iṣābah*, vol. 4, p. 10.

<sup>25</sup> *al-Musnad*, vol. 6.



had and was left with nothing to break her fast with.<sup>24</sup> This act of ‘Ā’ishah’s is not a stray incident but represents the norm in her daily life. On another occasion she had only a piece of bread in the house. She asked her slave girl to give it to a needy woman who had come along asking for help. The slave girl said, “What will you break the fast with?” ‘Ā’ishah asked her to give away the piece of bread anyhow. In the evening someone sent her goat meat, so she called the slave girl and said, “This is better than your bread.”<sup>25</sup> For months, no fire was kindled at her house, as there was nothing to cook. Gifts were sent by the Companions and by heads of state and the Prophet (ﷺ) was entitled to part of the booty, but at the end of the day, nothing remained as all of it was given in charity. In fact after the Prophet (ﷺ) passed away the Companion ‘Abdallah ibn az-Zubair noticed the extent of ‘Ā’ishah’s generosity and happened to remark that someone needs to restrain her. ‘Ā’ishah was so infuriated with the remark that she pledged she would not communicate with him anymore and she kept her resolve for a long time.<sup>26</sup> Then after a lot of effort on his part, when she forgave him she freed forty slaves as *Kaffarah* in lieu of the broken pledge.<sup>27</sup> On

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<sup>26</sup> *Ṣaḥīḥ al-Bukhārī*, chapter on the virtues of the Quraish.

<sup>27</sup> *Ṣaḥīḥ al-Bukhārī*, chapter on Etiquette.

<sup>28</sup> Mu‘āwiyah ibn abī Sufyān Ṣakhr ibn Ḥarb al-Qurshi al-Amawi was born 5 years before the Prophethood of Muḥammad (ﷺ). He accepted Islam the year of the conquest of Makkah and witnessed the battle of Ḥunain. He was one of the scribes of revelation. ‘Umar ibn al-Khaṭṭāb made him governor of Syria and he later became *khalīfah* when Ḥasan abdicated in his favour. He died in the year 59 A.H., *al-Iṣābah*, vol. 3, p. 433 and *Usad al-Ghābah*, vol. 5, p. 151.

<sup>29</sup> *Sharḥ Bulūgh al-Marām*, chapter on Freedom from Slavery.

<sup>30</sup> It is agreed upon that she had completed the sixth year and entered the seventh. *Faṭḥ al-Bārī*, vol. 9, p. 120, and *Muslim* no. 2438, *Musnad Aḥmad*, vol. 6, p. 41. Also see (SB7:65) in Virtues of the Companions.

<sup>31</sup> *Sunan at-Tirmidhī*, no. 3967. Also see (SB7:57) in Virtues of the Companions.

<sup>32</sup> Khaulah bint Ḥakīm ibn Umayyah al-Awqathi had the *kunyah* Umm Shariq. It is said that she had offered herself to the Prophet (ﷺ). She was pious and learned and narrated from the Prophet (ﷺ), *aṭ-Ṭabaqāt li ibn Sa‘d*, vol. 8, p. 113, *Iṣābah*, vol. 4, p. 291, and *Tahdhīb at-Tahdhīb* vol. 12, p. 415

<sup>33</sup> He was the fourteenth person to accept Islam. He died after the battle of Badr and is buried in Baqī‘, *al-Iṣābah*, vol. 2, p. 464 and *aṭ-Ṭabaqāt li ibn-Sa‘d*, vol. 3, p. 393.

<sup>34</sup> See (IM:102) in Virtues of the Companions.

one occasion Mu'āwiyah<sup>28</sup> sent her one hundred thousand *dirhams* but by evening all of it had been given in charity. When her maid informed her that there was nothing in the house to break her fast with she said, "Why did you not inform me earlier?"<sup>29</sup>

### **'Ā'ishah's Marriage and Subsequent Ties**

Grief stricken by the death of his two dearest companions - his first wife Khadījah and Abū Tālib, his protector - the Messenger was deeply hurt by the intensified campaign of persecution by his uncouth neighbours in Tā'if. Allah's timely relief and blessings came to him at this point through his marriage with 'Ā'ishah. 'Ā'ishah was barely seven<sup>30</sup> when the Prophet (ﷺ), then approximately fifty one or fifty two years old approached her father Abū Bakr requesting to wed her. She clearly and fondly remembered the incidents surrounding this occasion. The Prophet (ﷺ) received revelation twice or thrice, approximately two years after his first wife Khadījah's demise. In a dream Muḥammad (ﷺ) saw the angel Gabriel bring 'Ā'ishah to him in a piece of white silk (*as-sirqah*) and tell him that she was his. It is mentioned in *Tirmidhī* that Gabriel came to the Prophet (ﷺ) with 'Ā'ishah (her likeness) and told him, 'She is your wife in this life and in the Hereafter.'<sup>31</sup>

'Ā'ishah narrated: "When Khadījah had passed away, Khaulah<sup>32</sup> bint Ḥakīm ibn Ummayah, the wife of Uthmān ibn Maz'ūn<sup>33</sup> came to the Prophet (ﷺ) while he was still in Makkah. She asked, "O Prophet of Allah, shall you not marry?" The Prophet (ﷺ) enquired who it was that she proposed for him to marry. She told him he had the option to marry a virgin or a previously married woman. He asked who the virgin was and she replied, 'Ā'ishah, the daughter of one who is dearest to you from amongst God's creation.'<sup>34</sup> Then he asked who the previously married woman was and she informed him about Saudah. The Prophet (ﷺ) permitted Khaulah to work on the proposals. Khaulah informed Umm Rumān about the glad tidings she had come with. At first Abū Bakr informed Khaulah that his daughter was engaged to Jubair ibn Mut'im and he did not wish to break his promise. Later Jubair himself expressed unwillingness, fearing that 'Ā'ishah would bring Islam into his house. Abū Bakr still hesitated as he considered his brotherly relationship to the Prophet



ﷺ to be a bar to such kinship. The Prophet ﷺ assured Abū Bakr that as he was only his brother in Islam, it would be lawful (*ḥalāl*) for him to marry his daughter.

Abū Bakr performed the *nikāḥ*. At this point in time, it had no bearing on ‘Ā’ishah as she did not know about her changed circumstances. It was only later when her mother began to restrain her from going out that she figured out that she was married.<sup>35</sup> The Prophet ﷺ was a regular daily visitor to the house of Abū Bakr either in the morning or the evening.<sup>36</sup> He asked Umm Rumān to take good care of her charge saying, “Make ‘Ā’ishah your concern and protect her.” One day when ‘Ā’ishah’s mother was annoyed with her, the Prophet ﷺ reminded her lightly, “O Umm Rumān, did I not ask you to look after ‘Ā’ishah?”<sup>37</sup>

Shortly after the migration to Madīnah, ‘Ā’ishah lost all her hair.<sup>38</sup> It was then that her mother began seriously to consider handing over her trust to the Prophet ﷺ. Eighteen months<sup>39</sup> had elapsed since the marriage was contracted when ‘Ā’ishah came to live in her husband’s house. This took place six or seven months after she migrated to Madīnah in *Shawwāl*<sup>40</sup> 2 A.H. following the victory of the Muslims at Badr. ‘Ā’ishah used to say, “The Prophet ﷺ got married to me in *Shawwāl* and consummated his marriage with me in the month of *Shawwāl*, and who amongst his wives is dearest to the Prophet ﷺ than me.” It

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<sup>35</sup> *aṭ-Tabaqāt li ibn Sa’d*, vol. 8, p. 40. See (IM:102) in Virtues of the Companions.

<sup>36</sup> *As-Sīrah*, vol. 2, p. 128, ‘*Uyūn al-Āthār*, vol. 1, p. 182. Also see (SB5:245) in Virtues of the Prophet ﷺ.

<sup>37</sup> *Ibn Sa’d*, vol. 8, p. 54.

<sup>38</sup> *Bukhārī*, Chapter on Migration. Also see (SB5:234) in Virtues of the Companions.

<sup>39</sup> Ibn Kathīr, *Sīrah an-Nabawiyah*, vol.2, p. 314

<sup>40</sup> Ibn Kathīr, *Sīrah an-Nabawiyah*, vol.2, p. 333

was the custom of the Arabs not to marry in the month of *Shawwāl*<sup>41</sup> as in the old days they had plague in that month and they believed that persons marrying in that month were destined to break up. ‘Ā’ishah’s marriage to the Prophet ﷺ shattered this superstitious belief.

‘Ā’ishah relates the incidents of the day: “I was nine years old. A month had passed by after our arrival in Madīnah. Umm Rumān came to me while I was on the swings with my friends. She called me and I came to her not knowing what she intended. She held me by the hand and we stood by a door and I panted for breath. She made me enter a house where a group of women from the *Anṣār* congratulated me and I greeted them. They washed my hair and made me ready to present me to the Prophet ﷺ<sup>42</sup>. The Prophet ﷺ

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<sup>41</sup> *Muslim*, 1423

<sup>42</sup> *Ṣaḥīḥ al-Bukhārī*, vol. 7, p. 233 and *Muslim*, no. 1422.

<sup>43</sup> *Al-Misnad*, vol. 6, p. 458, and *Adh-Dhahb*, p. 55.

<sup>44</sup> *al-Bidāyah wan-Nihāyah*, vol. 3, p. 178.

<sup>45</sup> *Tārīkh al-Khamis li Diyār Bikri*, vol. 1, p. 358. Also see (SB5:234) in Virtues of the Companions.

<sup>46</sup> Zakariyah Bashier, *Sunshine at Madīnah*, p. 148.

<sup>47</sup> See *Ṣaḥīḥ Muslim*, vol. 3, p. 719, no. 3318, *Abū Da’ūd*, vol. 2, p. 234 -5, no.2015 and *Nasā’i*, vol. 6, p. 116-17. For its explanation see *Subul as-Salām*, vol. 3, p. 313-14, no. 967. Briefly, in the narration in *Muslim* by ‘Ā’ishah it is mentioned that the dower given by Allah’s messenger to his wives was twelve *uqiyas* and one *naskh* which amounted to five hundred *dirhams*. In *Subul as-Salām* this is explained to be the Prophet ﷺ’s most common practice and the exceptions to it are mentioned.

<sup>48</sup> *Ibn Hishām*, vol. 4, p. 293.

<sup>49</sup> *Ṣaḥīḥ al-Bukhārī*, vol. 9, p. 549.

<sup>50</sup> *Hilyat al-awliyā’*, vol. 2, p. 46.

<sup>51</sup> *Sūrah al-Aḥzāb* 5: 28-9.

<sup>52</sup> *Tafsīr Sūrah al-Aḥzāb*, and *Muslim*, no. 1475. Also see (SB3:648) in Marriage and Divorce.

<sup>53</sup> See (SB5:112) in Virtues of the Companions..

<sup>54</sup> *as-Samṭ ath-Thamīn*, p. 25, *Tirmidhī*, h. no. 1068. The *ḥadīth* has been graded as *Ḥasan Ṣaḥīḥ*. *Gharīb*, *Musnad Aḥmad*, vol. 1, p. 335.

<sup>55</sup> *Lisān al-‘Arab*: *Ḥumairah* from the root word *Ḥumr* [redness].

<sup>56</sup> Al-Ḥākim in *Mustadrak*, vol. 3, p. 119. It has been graded as a *Ṣaḥīḥ ḥadīth* in *Bukhārī* and *Muslim*.

<sup>57</sup> Also see (SN:3687) in Virtues of the Companions.

was sitting on a bed in our house amongst the *Anṣār*. I was made to sit in the room he was in. Then the people said: 'This is your family. May Allah make you be blessed amongst them and may they be blessed for you.'" The Prophet ﷺ drank from a cup and offered it to 'Ā'ishah. She lowered her head shyly then one of the ladies who had adorned her reproached her. 'Ā'ishah took the cup from the Prophet ﷺ and drank from it.<sup>43</sup> No sheep or goats were slaughtered but Sa'd ibn 'Ubādah sent a bowl of food called *Jafnah*, which would suffice ten people.<sup>44</sup> The wedding night was spent in the house of Abū Bakr, which was located in the living quarters of Banī al-Ḥārith ibn al Khazraj.<sup>45</sup>

'Ā'ishah's marriage to the Prophet ﷺ being the marriage of a minor to one much older in age has been criticised and questioned in Orientalist literature as also in present day cultures. However, the records of those times are evidence for it to be in keeping with the practice of the time and not out of step with it, and as such the criticism ignores its credibility in the time of its occurrence. It was a totally acceptable practice in Arabia for both sexes, as it was a simple society in which the normal functions of marrying and producing children were given priority. When the Muslims migrated to Madīnah, many of the *Muhajirs* mostly men in their middle age married young virgin girls. Abū Bakr, 'Abd ar-Raḥmān ibn 'Auf, 'Umar ibn al-Khaṭṭāb and many others got married into their hosts' families, although they were all previously married with one or more wives. At an advanced age and during his *khilāfah*, 'Umar ibn al-Khaṭṭāb got married to Umm Kulthūm bint 'Alī ibn abī Tālib, who was quite young. The marriage of the Prophet ﷺ to youthful 'Ā'ishah was not condemned or criticised by his many vigilant enemies within the city or beyond it. The absence of any such criticism strongly suggests that marriage to girls in their early teens was not out of the ordinary.<sup>46</sup>

The Prophet ﷺ gave 'Ā'ishah 500 *dirhams*<sup>47</sup> as *mahr*, which was the amount graciously agreed by Abū Bakr.<sup>48</sup> 'Ā'ishah had been brought up in an affluent household but with her marriage to the Prophet ﷺ she was brought into contact with a world where there was hardly anything sufficient to go round. She commented, "The family of Muḥammad did not satiate their hunger even with brown bread for any three consecutive nights ever since they came to Madīnah" and this continued to be the pattern of 'Ā'ishah's



life until she passed away.<sup>49</sup> ‘Urwah narrated that he saw ‘Ā’ishah distribute seventy thousand *dirhams* and she used to patch the pocket of her dress.<sup>50</sup> Yet ‘Ā’ishah was contented and did not hesitate to choose to be with the Prophet (ﷺ) when the Verses of Option (*Ayāt at-Takhyīr*) were revealed:

**«O Prophet, say to your wives that if they desire the worldly life and its embellishments, then you shall separate them gracefully. If they desire (to please) Allah and His Prophet and the life of the Hereafter, then Allah has prepared for the righteous ones from amongst them a great reward.»<sup>51</sup>**

‘Ā’ishah’s instantaneous and firm response was: “No, I desire Allah, his Prophet (ﷺ) and the Hereafter.”<sup>52</sup>

The Prophet (ﷺ) sometimes used to call her ‘Ā’ish as in the following *ḥadith* related by ‘Ā’ishah herself: ‘O ‘Ā’ish, it is Gabriel greeting you.’<sup>53</sup> And at other times, he would call her *Muwaffiqah*, the daughter of aṣ-Ṣiddīq, the daughter of Abū Bakr<sup>54</sup>, or *Ḥumairah*<sup>55</sup> - the fair complexioned one - as in the *ḥadith* narrated by Umm Salamah. The Prophet (ﷺ) mentioned about the going out of some of his wives from their houses, upon which ‘Ā’ishah laughed. So he said, “O *Ḥumairah*, maybe you are meant.” Then he looked towards ‘Ali and said to him, “If you are put in authority over her, then be gentle.”<sup>56</sup>

The Prophet (ﷺ)’s love for ‘Ā’ishah was special. He compared her to *Tharīd*<sup>57</sup> in its superiority over other meals. The narrations about ‘Ā’ishah playing with her mates and with the Prophet (ﷺ) bespeak of tender love. ‘Ā’ishah used to narrate the *ḥadith* of Umm Zara‘. The gist of it is that eleven women sat talking about their husbands and promised not to hide any of their dealings with them. Each one of them narrated about her husband. Then the last of them, Umm Zara‘, spoke about her husband Abū Zara‘, her praise was lofty and in elaborate detail. She spoke about the abundance of his good deeds and the beauty of



his companionship. ‘Ā’ishah would then say that the Prophet ﷺ would say to her, “I am to you like Abū Zara’ was to Umm Zara’<sup>58</sup>

Even the wives of the Prophet ﷺ could not help noticing this difference and out of jealousy went to the limits of asking him to be just. They sent his most beloved daughter Faṭimah to redress their grievance, but their efforts were to no avail for the Prophet ﷺ’s reply to Faṭimah was: “My daughter, do you not love one who is loved by me?”<sup>59</sup> Do not trouble me regarding ‘Ā’ishah, for revelation does not come to me under the covers of any of my wives except hers.”<sup>60</sup> Zainab bint Jahsh<sup>61</sup> also intervened but he quietened her by

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<sup>58</sup> *Muslim*, no. 2448. Also see (SB7:117) in *Virtues of the Companions*.

<sup>59</sup> *Ṣaḥīḥ al-Bukhārī*, vol. 5, p. 200, *Siyar A’lām an-Nubalā’*, vol. 2, p. 144.

<sup>60</sup> *Ṣaḥīḥ al-Bukhārī*, vol. 5, p. 206; *Muslim* no. 2441; *al-Iṣābah*, vol. 4, p. 360. Also see (SB5:119) in *Virtues of the Prophet ﷺ*.

<sup>61</sup> She was the daughter of Umainah bint ‘Abdul Muṭṭalib, the Prophet’s aunt. The Prophet ﷺ married her to Zaid his freed-slave and adopted son, but the marriage did not work out. She was later married to the Prophet ﷺ on the basis of revelation found in *Sūrah al-Aḥzāb*, verse 37.

<sup>62</sup> *Ṣaḥīḥ al-Bukhārī*, vol. 5, p. 206. *Siyar A’lām an-Nubalā’*, vol. 2, p. 144. Also see (SM:5984) in *Virtues of the Companions*.

<sup>63</sup> See (SB5:117) in *at-Tayammum*.

glancing at ‘Ā’ishah and saying, “She is the daughter of Abū Bakr!”<sup>62</sup> ‘Urwah narrated from ‘Ā’ishah: I said, ‘O Messenger of Allah, how is your love for me?’ He said, ‘Like the knot in a rope.’ So I used to ask, ‘How is the knot, O Messenger of Allah?’ and he used to say, ‘It is in a good state.’ On the return journey from the battle of Banī Mustālaq when her necklace broke and the beads got scattered in the sand, the Prophet ﷺ halted the caravan for her to be able to pick up the beads. On this occasion the verses of *Tayammum* were revealed.<sup>63</sup> When she had the onset of menses while doing *Hajj* with the Prophet ﷺ and so had to change her *iḥrām* from *Qirān* to *Mufrid*, she was remorseful about missing the ‘Umrah and wept. The Prophet ﷺ consoled her by saying that it was something common to the daughters of Eve. Also he delayed his return back home in order to make it possible for her to make the ‘Umrah and asked her brother ‘Abd-ar-Raḥmān ibn abī Bakr to accompany her to Tan‘īm to put on her *iḥrām* for ‘Umrah.<sup>64</sup>

She was the best of companions to the Prophet ﷺ and her love helped to protect him from the trials and hardships he faced in spreading the faith and in the establishment of the Muslim nation. She even ventured to take part in some of the holy wars. During the battle of Badr the Muslim flag was made from part of her head-cover. In the battle of Uḥud, ‘Ā’ishah and Umm Sulaim<sup>65</sup> quenched the thirst of wounded soldiers. Anas ibn Mālik reported that they would empty the skins of water in the mouths of the soldiers, then return and fill them up again to empty them once more in the mouths of the soldiers.<sup>66</sup> During the battle of the Trench in the midst of the encounter ‘Ā’ishah stepped out of the fort boldly to inspect the battleground.

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<sup>64</sup> See (SB2:631) in *Hajj*.

<sup>65</sup> Umm Sulaim bint Malḥan ibn Khālīd al-Anṣāriyah Khazrajiyah was popularly known by her *kunyah*. Her name was Sehlah and others say Ramlah. She married Mālik ibn an-Nadhr in the Age of Ignorance and gave birth to Anas. She accepted Islam with the early believers and presented her son as a servant to the Prophet ﷺ. She witnessed the battle of Uḥud with the Prophet ﷺ and had a dagger with her. Abū Talḥah married her and her *mahr* was the acceptance of Islam. The Prophet ﷺ prophesied that she would be a resident of Paradise.

<sup>66</sup> *Ibn Kathīr* vol. 4, p. 27. Also see (SB5:393) in *Jihād*.

The Companions were aware of the Prophet ﷺ's leaning towards her and so chose her day to present their gifts on<sup>67</sup> and they continued to favour her above the other wives even after the death of the Prophet ﷺ. 'Umar ibn al-Khaṭṭāb fixed a stipend of 10,000 *dirhams* for the wives of the Prophet ﷺ and increased it by 2,000 for 'Ā'ishah saying, "She was the Prophet ﷺ's beloved."<sup>68</sup> On another occasion 'Umar ibn al-Khaṭṭāb was sent a trinket case from Iraq containing a jewel and he could not decide whom to give it to, so he asked the Companions: If you permit me I will send it to 'Ā'ishah because of the Prophet ﷺ's love for her. They consented and he sent it to her.<sup>69</sup>

'Ā'ishah herself jealously guarded the love she bore for her husband. If the Prophet ﷺ asked to visit any other wife on her day, she would say, "If you ask me I don't like for you to go to anyone else."<sup>70</sup> She narrated from the Prophet ﷺ that he used to say to her: "I know when you are pleased with me and when you are annoyed." She said, "And how do you know that, O Prophet of Allah?" He said, "When you are pleased, you address me with: 'By the Lord of Muḥammad,' and when you are annoyed you say, 'By the Lord of Ibrahīm.'" I said, "By Allah, I do not leave out anything but your name."<sup>71</sup> Once 'Ā'ishah and Ḥaḥṣah<sup>72</sup> were travelling with the Prophet ﷺ. In the night he remained to converse with 'Ā'ishah. At one stop Ḥaḥṣah said to her, "Why don't you ride my mount tonight and I yours, then you could see (his manner towards me) as well as I (his manner towards you). 'Ā'ishah agreed and they rode each others mounts. The Prophet ﷺ approached 'Ā'ishah's camel and Ḥaḥṣah was on it. He bid salaams and remained with Ḥaḥṣah till the next stop. 'Ā'ishah missed the Prophet ﷺ so when they alighted, (in anguish) she planted her feet in the grass and said, "O Lord may a snake or a scorpion sting me and may I not be able to say

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<sup>67</sup> Also see (SB5:119) in Virtues of the Prophet ﷺ.

<sup>68</sup> *Tārīkh aṭ-Ṭabari*, vol. 3, p. 614, *Siyar A'lām an-Nubalā'*, vol. 2, p. 187, 190.

<sup>69</sup> *Tārīkh aṭ-Ṭabari*, vol. 3, p. 614, *Siyar A'lām an-Nubalā'*.

<sup>70</sup> *Ṣaḥīḥ al-Bukhārī*, vol. 6, Book. on Tafsīr, *al-Aḥzāb*.

<sup>71</sup> Also see (SB7:165) in Virtues of the Companions.

<sup>72</sup> Ḥaḥṣah bint 'Umar, the fourth wife of the Prophet ﷺ, was the widow of the Companion Khunais ibn Ḥudhaifah who had emigrated twice and had witnessed the battle of Uhud. He succumbed to the injuries he suffered in this battle. The Prophet ﷺ married her in the year 3 A.H.



a thing to him.”<sup>73</sup> During his last illness the Prophet ﷺ complained of headache and so did ‘Ā’ishah. When she repeated the complaint he said gently, “And what disadvantage will it be to you if you die before me. I shall then manage your affairs, shroud you, pray for you and bury you?” She replied, “This is going to be someone else’s luck. You want me to die so that even today you could spend the night with one of your other wives.”<sup>74</sup>

### Significant Events during the Life of the Prophet ﷺ

‘Ā’ishah accompanied the Prophet ﷺ for the encounter at Uḥud<sup>75</sup> in 3 A.H. and for the expedition of Banī Mustālaq<sup>76</sup> in 5 A. H. In the latter year she was privileged to be mentioned in divine revelation in answer to the base charges made by the *Munāfiqūn*. The Messenger’s marriage to Juwairiyah bint Ḥārith, chief of the Banī Mustālaq, took place and verses regarding veiling and other rules of etiquette for Muslim women were revealed in this

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<sup>73</sup> *Muslim*, no. 2445, *A’lām an-Nubalā’*, vol. 2, p. 176. Also see (SB7:138) in Virtues of the Companions.

<sup>74</sup> Also see (SB9:324) in Virtues of the Companions.

<sup>75</sup> Uḥud was the second battle fought between the Muslims and the Meccans in the plains of Uḥud five miles from Madīnah in the year 3 A.H.- 624-25 C.E. *The Life of Muḥammad*, ‘Abdul Ḥameed Ṣiddīqī.

<sup>76</sup> The Banu Mustālaq branch of the Khuza‘ā tribe who were in alliance with the Quraish in order to retain their access to the trade route to Syria, prepared to attack Madīnah accompanied by some of the neighbouring Arab tribes. As the battle of Uḥud had ended in a draw, it gave hope and courage to the tribes around Madīnah to try their might against the Muslims. The Banu Mustālaq secretly prepared for battle. The Muslims on being informed about it made a sudden all-out attack on them which put their opponents to flight. This is the view given by Ibn Qayyim in *Zād al-Ma‘ād*, vol. 2, p. 157 and it coincides with the narration in *Bukhārī*, chapter on Freedom from Slavery, vol. 1, p. 345 and in *Fatḥ al-Bārī*, vol. 7, p. 431. According to the historians (see *Sīrah ibn-Hishām* vol. 2, p. 290-293 and *Tārīkh ibn-Jarīr*, vol. 2, p. 260 - 262) there was not a sudden attack and an encounter did take place. Ibn Hishām and Ibn Jarīr have narrated this through ibn-Ishāq by a Mursal chain. It is also called the battle of Muraisī‘ as it was fought by the waters of the spring of Muraisī‘ in Qudaid which is 120 km. away from Makkah. There are two statements regarding the time it occurred in. According to the evidence in *Zād al Ma‘ād*, vol. 2. p. 115, it happened in the year 5 A.H. or the following year and the evidence for both points of view is weighty. That it took place in the former year is however regarded to be the more correct opinion. See *ar-Rahīq al-Makhtūm*, p. 442; *al-Bidāyah wan-Nihāyah*, vol. 4, p. 2156. *Fatḥ al-Bārī*, vol. 7, p. 430, *Maghāzi al-Wāqidi*, vol. 1, p. 404, *aṭ-Ṭabaqāt ibn Sa‘d*, vol. 2, p. 63, *Zād al-Ma‘ād*, vol. 3, p. 125 and *Dhahabī, Tārīkh al-Islam*, vol. 2, p. 275.



year. As the years passed by, the Prophet ﷺ married other women, which naturally made the co-wives jealous. With the expansion of the Muslim territories and the influx of booty, the wives requested a raise in their allowances. The demand for material upgrading, and their petty squabbles and intrigues annoyed the Prophet ﷺ, so in the year 9 A.H. divine revelation was sent asking the Prophet ﷺ to temporarily separate from his wives and to give them the option of materially enhancing their status or staying with him. In 10 A.H. ‘Ā’ishah performed the *Hajj* in the company of the Prophet ﷺ.<sup>77</sup>

### Revelation regarding *Tayammum*

On the return journey from the expedition of Banī Mustalaq, ‘Ā’ishah lost the necklace she had borrowed from her sister Asmā’ at a place called al-Baidā’ or Dhāt al-Jaish, and so the caravan had to break its journey. When it was time for *ṣalah* no water could be found. The Companions went to Abū Bakr and complained that ‘Ā’ishah had detained them. Abū Bakr admonished his daughter and hit her with his hand on her flank. ‘Ā’ishah did not move as the Prophet ﷺ’s head was on her lap. At dawn the Prophet ﷺ woke up and the verse concerning *Tayammum* was revealed:

**﴿...When you do not find water, take clean earth and rub your hands and faces with it....﴾ (5:6)**

The ease and facility gladdened the hearts of the Muslims. The Companion Usaid ibn Ḥudhair commented, “O family of Abū Bakr, many are the blessings ensuing from you.”<sup>78</sup>

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<sup>77</sup> *Ṣaḥīḥ al-Bukhārī*, vol. 2, p. 364, no. 627.

<sup>78</sup> *Bukhārī*, vol. 1, The Book of *Tayammum*.

## The Slander about ‘Ā’ishah (*al-Ifk*<sup>79</sup>) 5 A.H.

This incident also took place on the return journey from the battle of Banī Mustālaq when the army was stationed a few miles on the outskirts of Madīnah. This was the first battle in which the *Munāfiqūn* (Hypocrites) took part. After the success of the Muslims in this encounter the Hypocrites were looking for something that could cause division in Muslim ranks.<sup>80</sup> Jahjah ibn al-Mas‘ūd an employee of ‘Umar ibn al-Khaṭṭāb from the Banī Ghifār tribe and Sinān al-Juhnī an ally of the Banū ‘Aus happened to pick up a fight by the fountain of Muraisī‘. They both called out for help from their particular groups – the *Muhajirs* and the *Anṣārs*.<sup>81</sup> ‘Abdallah ibn Ubai, the leader of the *Munāfiqūn*, seized the opportunity to fan differences amongst the Muslims. He instigated the *Anṣārs* saying, “You have yourselves brought this evil upon you. You invited the *Muhajirs* and made them so strong that they challenge you as equals. The simile ‘Fatten your dog and it will tear you to shreds’ befits the state we are in. By Allah, when we return to Madīnah, the most dignified person amongst us will drive out the lowliest one. If you withdraw your support, they will be forced to flee from here.” However, peace was restored between the two groups of the Muslims,<sup>82</sup> leaving the *Munāfiqūn* in anguish and remorselessly craving for more trouble. They stooped to launch a personal attack on the Prophet ﷺ and his family. The Jews fabricated the details of the slander and the *Munāfiqūn* aided in spreading it.<sup>83</sup> Their unified motive was to create doubts about the Prophethood of Muḥammad ﷺ by airing the

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<sup>79</sup> lie or falsehood, Arabic English Lexicon, E. W. Lane, vol. 1, p. 69. By Allah’s grace and much to the irony of the *Munāfiqūn* this was the name that got stuck to the incident.

<sup>80</sup> For details of this incident see *ar-Raḥīq al-Makhtūm*, Safī ar-Raḥmān Mubarak Puri, *as-Sīrah an-Nabawiyah*, ibn Kathīr, vol.3, p. 299-301, *Fiqh As-Sīrah*, Muḥammad al- Ghazālī, p. 286 - 7 and *The Life of Muḥammad*, A. Guillaume, p. 490-1.

<sup>81</sup> For details of this incident see *ar-Raḥīq al-Makhtūm*, Safī ar-Raḥmān Mubarak Puri, *as-Sīrah an-Nabawiyah*, ibn Kathīr, vol.3, p. 299-301, Muḥammad al-Ghazālī, *Fiqh as-Sīrah*, p.286 - 7 and A.Guillaume, *The Life of Muḥammad*, p. 490-91.

<sup>82</sup> *Ṣaḥīḥ al-Bukhārī*, p. 728. In *Sunan at-Tirmidhī*, no. 3314, it is mentioned that ‘Abdallah ibn Ubai’s afore-mentioned speech was uttered during the combat at Tabuk. According to the author of *As-Sīrah an-Nabawiyah aṣ-Ṣaḥīḥah* this view is incorrect as ‘Abdallah ibn Ubai was not present at the battle of Tabuk, vol. 2, p. 409. Also see *Tafsīr ibn Kathīr*, vol. 4, p. 369 and *Fath al-Bāri*, vol. 8, pp. 644,650.

<sup>83</sup> *Zilāl al-Qur’ān*, Syed Quṭub, vol. 6, p. 76.



incidents of the slander and attempting to malign his wife as a person of low character. It was also an expedient for them to divide the faithful and gain the leadership of Madīnah, which they had coveted before the arrival of the Prophet ﷺ in Madīnah.<sup>84</sup> However, Allah himself revealed ‘Ā’ishah’s innocence in verse 11 of *Sūrah an-Nūr*:

**‘Those who brought forward the lie are a body amongst you. Think it not to be evil for you; on the contrary it is good for you. Every one of them will meet the punishment of the sin that he earned, and he who took on himself the lead among them, will incur a grievous chastisement.’**

‘Ā’ishah related that ‘Abdallah<sup>85</sup> ibn Abī Salūl<sup>86</sup> was the source of the slander. ‘Urwah’s narration<sup>87</sup> from ‘Ā’ishah gives us detailed information about the incidents of *al-Ifk*. She said: "Whenever the Prophet ﷺ travelled he would draw lots and whichever wife’s name came out she would travel with him. The Prophet ﷺ was going out to battle<sup>88</sup> and it chanced to be my lot. I used to be lifted up (on to the back of the camel) in a *hawdaj* and taken down in it. After the end of the battle we hastened back. On nearing Madīnah, the Prophet ﷺ ordered us to stop (in preparation for the last leg of the journey). I then walked away a good distance from the gathering, and when I had finished doing what I had intended to do (answered the call of nature), I started getting back to my camel. However, my necklace of Yemenite beads from Zifār<sup>89</sup> had got broken and I was delayed in trying to find it (the beads). Meanwhile the *rahṭ*<sup>90</sup> departed. The man in charge of my *hawdaj* placed

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<sup>84</sup> Akram Dia’ al-‘Umri, *as-Sīrah an-Nabawiyah aṣ-Ṣaḥīḥah*, vol. 1, p. 231.

<sup>85</sup> ‘Abdallah ibn abī Salūl ibn Mālīk al-Khazraji, chief of the Khazraj tribe, was the leader of the Hypocrites. He accepted Islam after the battle of Badr.

<sup>86</sup> He would spread everything ill that he heard, for instance the slanderous lies about ‘Ā’ishah. Zirkli, *al-A’lām*, vol. 4, p. 188. *Ṣaḥīḥ al-Bukhārī*, vol. 8, p. 451, *Muslim*, no. 2770.

<sup>87</sup> The narration is in *as-Ṣaḥīḥain* and the books of *Sunan*, also in *Tabaqāt ibn Sa’d* and the *Sīrah al-Hishāmīyah* by Ibn Ishāq, vol. 3, p. 3, ‘Uyūn *al-Āthār*, vol. 2, p. 96-103 and *As-Sīrah an-Nabawiyah*, Ibn Kathīr, vol. 3, p. 304 - 311. Also see (SB5:462) and (SM:6673) in *Virtues of the Companions*.

<sup>88</sup> It was the battle of Banī Mustalaq, *as-Sīrah li ibn Hishām*, vol. 3, p. 342.

<sup>89</sup> It is a city in Yemen, *Lisān al-‘Arab*.

<sup>90</sup> *ar-rahṭ*: group of more than ten. *Lisān al-‘Arab*.



the *hawdaj* on my camel, thinking that I was inside. He did not feel the lightness of the *hawdaj* when it was raised, as I was just a young girl; in those days women used to be slim and did not put on much weight. I found my necklace and returned to the place we had been in, but found no one around who could be called for help. So I resolved to stay where I was, thinking that they would discover my absence and return to look for me. I sat down in that place but sleep overpowered me.

Ṣafwān ibn al-Muṭal as-Salmi al-Dhakwānī<sup>91</sup> was acting as rear party to the troops (to take care of such matters as things left behind). He started in the later part of the night and came along near where I was. Seeing the silhouette of a sleeping person, he advanced towards it. I lay wrapped in my outer garment. He recognised me, for he had seen me before the verses on *ḥijāb* were revealed. I woke up to the sound of his utterance, "*Inna lilahi wa inna ilayhi raji' ūn.*"<sup>92</sup> Oh, the Prophet's wife!" I covered up my face and I swear by Allah that he did not engage in any sort of conversation with me and I did not hear anything from him except the above statement. I mounted the camel and he guided it until we reached the *raḥṭ*.

We reached Madīnah and those who were destined to be ruined aired the slander until the gossip spread around and some weak characters began to believe in it. All the time I was totally unaware. I was ill for a whole month but I did not see from the Prophet ﷺ the sort of gentleness that I was used to. When he came to see me he would say, 'How are you?' and would not say anything more than that. One day Umm Miṣṭah<sup>93</sup> accompanied me

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<sup>91</sup> Ṣafwān ibn al-Muṭal ibn Rabi'ah as-Salmi az-Zakwānī Abū 'Umar accepted Islam before the Battle of Muraisī' and witnessed as well *Ghazwah Khandaq* and others that followed it. The Prophet ﷺ prophesied and prayed, "May Allah clothe him from the ornaments of Paradise." In the journey mentioned above his job was to make certain that the possessions of the group were not left behind.

<sup>92</sup> To Allah we belong and to Him we return.

<sup>93</sup> Salmah bint Abī Rahm al-Qurshiyah, at-Taimiyah. She accepted Islam and became a devoted believer. Gathātha ibn 'Ibād married her and Miṣṭah was their son. She was the harshest in rebuking Miṣṭah when he joined with the slanderers. *aṭ-Ṭabaqāt li ibn S'ad*, vol. 8, p. 166, *al-Iṣābah*, vol. 4, p. 496.

to the place<sup>94</sup> where the women relieved themselves. We used not to venture out except in the night and this was before toilets were made near our houses. Umm Miṣṭah, a cousin of Abū Bakr's, was the daughter of Abī Rahm ibn 'Abd Manāf and her mother was Abū Bakr aṣ-Ṣiddīq's aunt, the daughter of Ṣakhr ibn 'Āmir. Gathātha ibn 'Ibād married her and Miṣṭah<sup>95</sup> ibn Gathātha was her son. Umm Miṣṭah stumbled and exclaimed, 'May Miṣṭah be destroyed!' I said, 'By God, it is unbecoming to speak ill of one of the *Muhajirs* in such a manner. And he witnessed Badr as well.' She said, 'Have you not heard what he said?' I enquired and she informed me about the slanderous lies that were being aired about me. This did increase my sickness. After I returned home, the Prophet ﷺ came and greeted me. He also enquired as to how I was feeling. I then obtained his permission to be with my parents.

At my parents' place I asked my mother to tell me what was being said about me. She said, "Rarely is a beautiful woman with a man who loves her and she has co-wives but they will distress her beyond limits and so do people." I cried that night endlessly till there were no tears left and did not sleep right up to the morning.

Meanwhile the month passed by without any revelation, so the Prophet ﷺ called 'Ali ibn abī Tālib and Usāmah<sup>96</sup> ibn Zaid (May Allah be pleased with them) in order to consult them about the matter. Usāmah ibn Zaid pointed to the innocence of members of the Prophet ﷺ's family on the basis of his personal acquaintance with and attachment for

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<sup>94</sup> al-Manāsa' to the south of al-Baqī' - *Mu'jam al-Buldān*, vol. 5, p. 202 and *Āthār al-Madīnah al-Munawwarah* by 'Abd al-Quds al-Anṣari, p. 185.

<sup>95</sup> Miṣṭah ibn Gathātha ibn 'Ibad ibn al-Muṭṭalib's real name was 'Auf, and Miṣṭah was his title. He was related to Abū Bakr. As he was poor, Abū Bakr took care of his financial needs. The Prophet ﷺ lashed him along with the others who had slandered 'Ā'ishah. He died in 34 A.H. in the *khilāfah* of 'Uthmān at the age of 56. *al-Iṣābah*, vol. 3, p. 408 and *Siyar A'lām an-Nubalā'*, vol. 1, p. 187.

<sup>96</sup> Usāmah ibn Zaid ibn Hārithah was dear to the Prophet ﷺ. His mother Umm Aiman was the Prophet ﷺ's foster nurse. He was born in Makkah and grew up in Islam as his father was one of the early Muslims. The Prophet ﷺ made him leader of one of the armies that included major companions though he was barely twenty. There is a single narration by him from the Prophet ﷺ and some Companions have narrated from him. He died during the later period of Mu'āwiyah's caliphate and is buried in Madīnah. *al-Iṣābah*, vol. 1, p. 31, *Ṣifāt as-Ṣafwah*, vol. 1, p. 521.



them. He said, ‘O Prophet of Allah, we know nothing but good about your family.’ ‘Ali ibn abī Tālib said, ‘Allah will not grieve you; there are other women besides her and if you ask the slave-woman she will tell you the truth.’<sup>97</sup> The Prophet ﷺ called Barīrah<sup>98</sup> and asked her if she had seen anything suspicious. Barīrah said, ‘By Him who sent you with the truth, I do not find any fault with her except that she is young and sleeps by the dough of her family and the domestic sheep come and eat it.’ He also enquired about me from Zainab bint Jahsh<sup>99</sup> saying: ‘O Zainab, what do you know about ‘Ā’ishah or have seen about her?’ She said, ‘I have not heard or seen anything but good.’ ‘Ā’ishah continued: “She was the one who was equal to me in dignity and status amongst the wives of the Prophet ﷺ”<sup>100</sup>

The Prophet ﷺ mounted the pulpit and said, “O Muslims, who will arrange punishment for the man who has hurt me with regard to members of my family? I do not

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<sup>97</sup> ‘Ali did not outright advise the Prophet ﷺ to repudiate ‘Ā’ishah as has been claimed by Orientalists, *Shorter Encyclopedia of Islam*, p. 25. The first half of the statement is conditional upon the following section: that the slave-woman who is her perpetual companion would be able to give the most reliable evidence. ‘Ā’ishah most certainly was grieved by what ‘Ali had said. However, she forgave him for it, as she herself claimed for those who were led to believe otherwise, when she demanded immediate punishment for the assassins of ‘Uthmān ibn ‘Affan. She said, “By Allah there was not between me and him (‘Ali) in the past (anything unusual) beyond what is between a woman and her in-laws and by me his censure was that of the righteous.” This was declared in ‘Ali’s presence and he made the people be witness to it. *Tārīkh aṭ-Ṭabari*, vol. 4, p. 544; Ibn Athīr, *al-Kāmil*, vol. 3, p. 132 and *al-Bidāyah wa-an-Nihāyah*, vol. 7, p. 246. The Orientalists claim that on account of the afore-mentioned advice ‘Ā’ishah bore hatred for ‘Ali, *Shorter Encyclopedia of Islam*, H.A.R. Gibb, p. 25. There is no evidence in fact in the literature for this conclusion. ‘Ali sought ‘Ā’ishah’s counsel and gave her the respect due to a Mother of the Believers. Reference will be made to this evidence in the appropriate place in the narration of events following the above, in the account of her life.

<sup>98</sup> She was the slave-girl of ‘Utbah ibn Abū Lahb. ‘Ā’ishah the wife of the Prophet ﷺ bought her and freed her.

<sup>99</sup> Zainab bint Jahsh al-Asdiyah, Mother of the Believers, married the Prophet ﷺ in 3 A.H. or in 5 A.H. The verses on Hijab were revealed in the context of a situation that she faced. Before her marriage she was with her *maula*, Zaid ibn Hārithah. She prided herself over the other wives of the Prophet ﷺ for her marriage was contracted through revelation. She was the first of his wives to pass away after his death, in the year 20 A.H. *Al-Iṣābah*, vol. 4, p. 313 and *at-Tabīn fī ansāb al-Qurshiyīn*, p. 59.

<sup>100</sup> There is evidence in the literature for the mutual jealousies between ‘Ā’ishah and Zainab being more than amongst the other wives. She did not waver in her support for ‘Ā’ishah,



know anything but good about them.<sup>101</sup> There has been talk about a man about whom I know nothing but good. He never entered our house except in my company.”<sup>102</sup> Sa’d<sup>103</sup> ibn Mu’ādh al-Anṣārī stood up and said, “I shall punish the culprit on your behalf. If he is from the Aus, I shall wring off his neck, and if he is from amongst our brothers, the Khazraj, you command us and we will do accordingly.” Then Sa’d ibn ‘Ubādah,<sup>104</sup> the chief of the Khazraj, stood up and he was a righteous man but his dignity was touched and he said to Sa’d: "By God; you lied; you cannot kill him."

Then Aseed ibn Khudair stood up and he was a cousin of Sa’d ibn Mu’ādh. He said to Sa’d ibn ‘Ubādah: “By God, you lied; we will kill him, for he is a hypocrite.” The Prophet (ﷺ) stood on the pulpit and did not quieten them. In the end they quietened themselves.

I was crying when a woman from the *Anṣār* asked for permission to enter and thereafter began weeping along with me. Later on the Prophet (ﷺ) entered and sat down - and he never sat beside me ever since the slanderous lies were being told about me. He recited the *Tashahud* and said, “Such and such statement has reached me about you. If you are blameless, Allah will prove your innocence, and if you are to blame, then ask for Allah’s mercy and seek forgiveness from Him. If a person admits a sin, Allah forgives the person.”

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although her own sister Ḥamnah was involved in the slander. Ḥamnah slandered as she was troubled by her sister’s situation.

<sup>101</sup> Note the Prophet (ﷺ)’s declaration about the morality of members of his household. He was not in doubt about ‘Ā’ishah’s innocence. Compare this with the reference to this incident in Orientalist accounts: “An unfortunate accident afterwards endangered ‘Ā’ishah’s power over her husband.” H.A.R. Gibb, *Shorter Encyclopedia of Islam*, p. 25.

<sup>102</sup> The Prophet (ﷺ) did not have any doubts in the matter but as the leader of his people he was obliged to establish the truth.

<sup>103</sup> Sa’d ibn Mu’ādh al-Anṣārī was popularly known Abū ‘Umar. He accepted Islam under the influence of Mus’ab ibn ‘Umair and through him the Banī ‘Abd al-Ash‘al entered the fold. He witnessed the battles of Badr and Uhud and died from wounds in the battle of Khandaq. *Usad al-Ghābah*, vol. 2, p. 296. and *Ṣifāt aṣ-Ṣafwah*, vol. 1, p. 455.

<sup>104</sup> Sa’d ibn ‘Ubādah ibn Dalīb al-Anṣārī was popularly known as the father of Abū Thābit. He was one of the chiefs who witnessed the Pledge of al-‘Aqabah and took part in all of the battles along with the Prophet (ﷺ), except Badr. He was very generous and used to write in Arabic during the Age of Ignorance. He died during the *khilāfah* of ‘Umar in 15 A.H. *Usad al-Ghābah*, vol. 2, p. 283, *Ṣifāt aṣ-Ṣafwah*, vol. 1, p. 503.

She said, "When the Prophet ﷺ finished talking, my tears welled up and flowed till there was not a drop left. Then I said to my father, 'Answer the Prophet ﷺ.' He said, 'I do not know what to say.' I was a young girl and I did not read the Qur'ān a lot, but I said, "You have been hearing so much of this that you have begun believing it. If I tell you that I am blameless - Allah knows I am blameless - you will not believe me on this basis. I cannot find for you a parallel except the statement of Prophet Yūsuf's father: '**Patience is best and Allah will help in regard to what they are saying!**'"

Then I turned my face and lay down on my bed. I knew that I was blameless and that Allah would show my innocence, but I did not think that He would send down a revelation concerning me. I considered myself too insignificant for Allah to talk about me. I did desire that the Prophet ﷺ be shown a dream in which Allah ﷻ declared me blameless.

The Prophet ﷺ did not go aside, nor did he ask anyone of the members of the household to leave, and the revelation came. He was overcome with pain because of the burden of the revelation being sent to him, and drops of sweat dripped down from him like pearls, although it was a day in winter. When it was over, he laughed and the first words he said were: "O 'Ā'ishah, Allah ﷻ has confirmed your innocence." Then my mother said, "Go to him (the Prophet ﷺ)." I said, "By Allah, I will not, and there is no praise for anyone except Allah ﷻ." Allah revealed verses 11 to 20 of *Sūrah an-Nūr* to prove my innocence. The full text of these verses is:

**«Those who brought forward the lie are a group amongst yourselves. Think it not to be an evil for you; on the contrary it is good for you. Every one of them will meet the punishment of the sin he committed, and he<sup>105</sup> who took on himself the lead among them, will incur a grievous chastisement. Why did not the**

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<sup>105</sup> In some traditions it is claimed that this is a reference to Ḥassān ibn Thābit. This is a misunderstanding on the part of the narrators. Ḥassān merely fell into the trap of the *Munāfiqūn*. The lead was taken by 'Abdallah ibn Saba also known as 'Abdallah ibn Abī Salūl and he is the one referred to. Even more gross was the assertion by the Ummayyids that the reference in the verse is to 'Ali. There is a narration to this effect in Bukhārī, Ṭabarānī and Baihaqī by the Ummayyid Hishām ibn 'Abdul Mālik. No doubt this must have been instigated by party politics and factionalism and may have been another of the figments created and aided by the *Munāfiqūn*. There is evidence for the activities of the fabricators



believers -men and women when you heard of the affair - think well of your folks and say, 'This is an obvious lie'? Why did they not produce four witnesses? When they have not produced the witnesses, such men, in the sight of Allah, stand forth as liars! Were it not for the grace and mercy of Allah on you, in this world and the Hereafter, a grievous chastisement would have seized you in that you rushed glibly into this affair. You spread it on your tongues, and uttered out of your mouths things of which you had no knowledge. You thought it to be a light matter, while it was most serious in the sight of Allah. And why did you not, when you heard it, say, "It is not right of us to speak like this. Glory to You (our Lord), this is a most serious slander!" Allah does admonish you that you should never repeat such conduct, if you are (true) believers. Allah makes the signs plain to you; Allah is full of knowledge and wisdom. Those who love to see scandal circulate among the believers will have a grievous chastisement in this life and in the Hereafter. Allah knows, and you know not. Were it not for the grace and mercy of Allah on you, and were it not that Allah is full of kindness and compassion, (you would indeed be ruined.))<sup>106</sup>

The three Muslims who took part in the slander - Maṣṭah ibn Athatha, Ḥassān ibn Thābit and Ḥamnah bint Jaḥsh were each given the Islamic legal punishment of eighty lashes<sup>107</sup> and they sought forgiveness and mended their ways. However, 'Abdallah ibn Ubai who had been the chief instigator was left unharmed. Allah had promised for him a grievous

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intensifying during the times of 'Ali and being coloured in a manner similar to the above claim. There is really no ground for this claim and no evidence for it.

<sup>106</sup> Note in contrast the Orientalist version: "The Prophet exculpated her as the result of a revelation (24:10) which states that no charge of adultery is valid, unless it is supported by four witnesses." *Shorter Encyclopedia of Islam*, H. A. R. Gibb, p. 25. The emphasis in this version is quite stilted. The instructions to produce four witnesses for a charge of adultery to be valid had been sent much earlier in *Sūrah an-Nisā'* verse 15. The presence of four witnesses is simply mentioned as a general legal requirement and was simply reiterated in *Sūrah an-Nūr*. She was not exonerated because of the absence of four witnesses or because of the lack of proof for it. An unbiased reading of the above verses lends itself to the interpretation that 'Ā'ishah was blameless, that what had been aired around was baseless and pure slander, that given her character why did not the Believers say: "«This is an obvious lie.»"

<sup>107</sup> al-Haithami: *Majmah az-Zawā'id*, vol. 9, p. 230, from the narration of Bazzār with a Ḥasan chain.



punishment in the Hereafter. Punishment on earth is a means of atonement for the sins of true believers. It would not have cleansed him and he was not worthy of it. Furthermore, he did not slander in front of the Muslims and hence they had no evidence against him.<sup>108</sup> In some weak narrations it is mentioned that Ibn Ubai was also given the prescribed punishment.<sup>109</sup> The faithful were undoubtedly perturbed at the mudslinging the *Munāfiqūn* had indulged in, but it could not swerve their belief in the integrity of the characters of those whose dignity had been crudely smeared. There is no record of any evil talk in the circles of the faithful except what has already been mentioned. The attitude of the faithful remained unchanged throughout and consequently the designs of the evil ones failed miserably: the incident strongly affirmed the piety of those who had been dragged in the mire. (For instance it has been reported that when) Abū Ayyūb Anṣārī's wife told him about the accusations floating around, his response was, "If you had been there in place of 'Ā'ishah, would you have done it?" She replied, "By God, I would never have done it." Abū Ayyūb Anṣārī then said, "Well 'Ā'ishah is a much better woman than you are. As for myself, if I had been there instead of Ṣafwān, I could never have entertained such an evil thought and Ṣafwān is a much better Muslim than I am."<sup>110</sup>

When the verses declaring 'Ā'ishah's innocence were revealed, Abū Bakr aṣ-Ṣiddīq who used to spend on Maṣṭah ibn Athatha as he was needy and was related to him, vowed that he would never spend anything on Maṣṭah because of his part in the slander. Then Allah revealed the following verses:

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<sup>108</sup> *Zād al-M'ād*, vol. 2, p. 127-128.

<sup>109</sup> *Majmah az- Zawā'id*, vol. 9, p. 237-40 and *Fath al-Bāri*, vol. 8, p. 479-481. However, for the role that he had played during this campaign, the Muslims were infuriated so much so, that they sought permission from the Prophet (ﷺ) to wring his neck or at least to expel him from Madīnah. In fact his own son 'Abdallah, who was a pious Muslim, stood guard at the entrance to Madīnah awaiting the Prophet (ﷺ)'s order. Receiving no such divine command the Prophet (ﷺ) forbade for them to take revenge. After this incident 'Abdallah ibn Ubai failed to impress his own people in his activities against the Muslims in the lifetime of the Prophet (ﷺ). The Prophet (ﷺ) pointed out to the divine wisdom in abstaining from killing him: "Had he been killed the day you sought permission from me to do so, there would have been a wave of insurgents against us." Ibn Hishām, *As-Sīrah an-Nabawiyah*, vol. 2, p. 293.

<sup>110</sup> Ibn Hishām, *as-Sīrah an-Nabawiyah*, vol. 2, p. 302.

﴿And those of you of good means should not vow not to give to their relatives, the needy and the emigrants in Allah's path. Forgive, for would you not desire that Allah forgive you and Allah is most Forgiving, most Merciful.﴾  
(*An-Nūr*: 22)

Abū Bakr said, "I certainly desire to be forgiven by Allah, so by God I shall never withhold it from him." He continued to spend on *Masṭah*.<sup>111</sup>

Once again due to the remnants of the traces of *Jahiliyah* amongst the Arab tribes the old rivalry had surfaced amongst the two groups of the Muslims to the satisfaction of the *Munāfiqūn*, seeking to weaken the unity and trust that the Muslims had in their leadership. Were it not for the protection of Allah and the guidance of the Prophet (ﷺ), the Muslims would have succumbed to the devious ways of the hidden enemy in their midst and perished in the early stages of their rise to power. However, this incident was as Allah mentioned in the divine revelation, ﴿...think it not to be an evil to you. On the contrary it is good for you....﴾ The time of trial and hardships helped the steadfast believers who were mentally tortured by the slander to emerge stronger in the integrity of their characters and more confirmed in their belief. As to the designs of the enemy they were quashed by divine will.

### The Incidents of *Taḥrīm*, *Takhyīr* and *Īla'*

They are a series of linked events<sup>112</sup> that took place in the year 9 A.H.<sup>113</sup> and were inter-related in that they concerned the Prophet (ﷺ)'s annoyance with his wives. At this

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<sup>111</sup> *Ṣaḥīḥ Muslim*, vol. 8, p. 112-18, *Bukhārī*, vol. 9, p. 89 and *Tafsīr at-Tabarī*, vol. 18, p. 89.

<sup>112</sup> The evidence for this is to be found in a detailed *Ṣaḥīḥ ḥadīth* found in *Bukhārī*, vol. 2, p. 730. It clearly provides an explanation for some of the verses in *Sūrah at-Taḥrīm* which refer to the incident of *Taḥrīm*, i.e. the two wives that were outspoken in their opposition and daring in their actions were 'Ā'ishah and Ḥaṣṣah. It also indicates the consequences that resulted from not paying heed to the threat delivered in *at-Taḥrīm* to have materialised. The consequences are mentioned in *Sūrah al-Aḥzāb*. The tradition mentions the last in the series of annoying incidents to be the demand for higher allowances. It shows the sequence of events and conclusively establishes the time of their occurrence, i.e. 9 A.H., the time when an attack from the Ghassanids was feared. *Ṣaḥīḥ al-Bukhārī*, vol. 2, p. 730 and also appears in *Muslim*, *Tirmidhī*, *Nasā'ī* and *Musnad Aḥmad*.



point in time the Prophet (ﷺ) had nine wives<sup>114</sup> and they grouped themselves into two camps: that of ‘Ā’ishah, Ḥafṣah and Saudah, and that of the rest.<sup>115</sup> *Taḥrīm*<sup>116</sup> is the making forbidden or *Ḥarām* of something, and is equivalent to taking an oath. The Prophet (ﷺ)’s wives pestered him into doing so. Divine revelation was sent to scold the Prophet (ﷺ) for the grave error he had made in making something that was *Ḥalāl* or permissible *Ḥarām*, as no one is given the authority to make unlawful what Allah has made lawful. Although the Prophet (ﷺ) had made an individual choice in the matter and did not regard it as unlawful, - neither as a matter of faith nor legally - there was potential for his followers to imitate him blindly. He was reprimanded as he was the leader and his wives who had led him into it were Mothers of the Believers who were also looked upon for guidance. The Prophet (ﷺ) was commanded to absolve himself from the oath he had made to forbid himself a lawful

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<sup>113</sup> Based on some reports some traditionists hold that these events took place in the 5th year of the *Hijrah* before the Prophet (ﷺ) married Zainab bint Jaḥsh and before the verses of *Ḥijāb* were revealed. They hold that the whole of *Sūrah al-Aḥzāb* was revealed in 5 A.H. as a number of incidents mentioned in the *Sūrah* occurred in 5 A.H. and verses in which *Takhyīr* is mentioned are part of its text. They hold that *Takhyīr* took place around 5 A.H. and was only related to the demand for higher subsistence and that *Taḥrīm* was a separate incident that happened later on around the year 7 or 8 A.H. However, there is a *Ṣaḥīḥ* narration on the authority of ‘Umar ibn al-Khaṭṭāb (mentioned in the previous footnote), which indicates that *Takhyīr* and *Īlā’* took place when he noticed anxiety amongst the Muslims fearing an attack by the Ghassānids. The Ghassānids were an Arab tribe that ruled over Syria under the Byzantinian emperor Heracleus and had been instigated to attack Madīnah. ‘Umar thought that the king of Ghassān had mounted an expedition, whereas in fact the Prophet (ﷺ) had temporarily separated from his wives. The attack by the king of Ghassān was feared in the ninth year of the *Hijrah*, *Ṣaḥīḥ al-Bukhārī*, vol. 2, p. 730. Ḥāfiz ibn Ḥajjar and Dumyātī have convincingly proved that these events took place in the beginning of the ninth year of the *Hijrah*, *Fath al-Bārī*, vol. 9, p. 250 and *Rahīq al-Makhtūm*.

<sup>114</sup> According to ‘Ikramah’s narration: five were from the Quraish: ‘Ā’ishah, Ḥafṣah, Umm Ḥabībah, Saudah and Umm Salamah. He was also married to Ṣafīyyah bint Ḥuyi an-Nudhairiyah, Maimunah bint al-Ḥārith al-Hilaliyah, Zainab bint Jaḥsh al-Asdiyah and Jawairiyah bint al-Ḥārith al-Mustalqiyah. *Tafsīr al-Qur’ān al-‘Azīm*, Ibn Kathīr, vol. 3, p. 635. Ibn al-‘Arabī in *Aḥkām al-Qur’ān* mentions that these events took place in 5 A.H., and that at the time the Prophet (ﷺ) had four wives: Saudah, ‘Ā’ishah, Ḥafṣah and Umm Salamah.

<sup>115</sup> See *as-Samṭ ath-Thamīm*, p. 39, Ḥāfiz Badr ad-Dīn ‘Aini, *Umdat al-Qārī*.

<sup>116</sup> The scholars agree that if a man declared his wife *ḥarām* upon him, this would not constitute a divorce. However, opinions differ on whether there is atonement for taking an oath to do so. See *Subul as-Salām* vol. 3, p. 370-71 and *Al-Lu’lu’ Wal Marjān*, *ḥadīth* no. 938



thing by the method mentioned in *Sūrah al-Ma'idah*: 89<sup>117</sup>. He also temporarily separated from his wives for a month<sup>118</sup> in order to teach them the gravity of their doings. A temporary separation of this nature is known as *Īla'*.<sup>119</sup> Some scholars like Ibn Baṭṭāl and others hold that this was a period of separation in which the Prophet ﷺ swore to keep himself aloof, as well as to not have any sexual relationships with his wives. They base their arguments on the narration of 'Ā'ishah in which she said, "The Prophet ﷺ separated from his wives and he made it forbidden so what he had made forbidden became allowable and he did *kaffarah*<sup>120</sup> for what he had sworn."<sup>121</sup> *Tirmidhī* received this narration through reliable narrators and he considers it more likely for it to have been *mursal* rather than *mawṣūl*. However, for a multiplicity of reasons one cannot be certain about Ibn Baṭṭāl's claim. Various reasons have been stated for the Prophet ﷺ's separation, e.g. being led into forbidding the drinking of honey, his being pressurised into keeping himself aloof from Māriyah, annoyance about demands from his wives for an increase in allowances, etc. It is quite likely that all or some or one of those causes led to his separation<sup>122</sup> but there is no evidence for the Prophet ﷺ having abstained from sex that month. Those who say that he abstained from sex have used the above narration as proof for their position when in fact there is no clear textual evidence in it for their claim and there is no other reliable narration supporting it. That the Prophet ﷺ secluded himself does not necessarily imply that his wives did not visit him there and have sexual relations with him, unless the place were a mosque.<sup>123</sup>

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<sup>117</sup> (But He will call you to account for your deliberate oaths.) "For expiation, feed ten indigent persons, on the scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days."

<sup>118</sup> *Ṣaḥīḥ Muslim*, The Book of Divorce; *Ṣaḥīḥ Bukhārī*, and *Musnad Aḥmad*.

<sup>119</sup> Linguistically it means taking an oath but in the faith it is used to convey an oath taken to abstain from having sexual relations with one's wife.

<sup>120</sup> originates from *takfīr* which linguistically means to cover, to conceal or to hide and technically it is an expiation for a sin or crime or a violated oath, Arabic English Lexicon, E. W. Lane, vol. 2, p. 2622.

<sup>121</sup> *at-Tirmidhī*, The Book of Divorce, chapter on *Īla'*, *ḥadīth* no. 1201, vol. 3, pp. 504-5.

<sup>122</sup> This is the view of the author of *Subul as-Salām*. It appears to be more likely that the separation was for multiple reasons.

<sup>123</sup> *Subul as-Salām*, *Sharḥ Bulūgh al-Marām*, vol. 3, p. 384.

The Qur'ān refers to the incident of *Taḥrīm* in *Sūrah at-Taḥrīm* (66: 1-5):

«O Prophet, why do you make unlawful that which Allah has permitted for you? (Is it because) you seek the goodwill of your wives? But Allah is All-Forgiving, All-Merciful. Allah has already appointed a way to absolve you from your oaths. Allah is your Master, and He alone is the All-Knowing, All-Wise. When the Prophet disclosed a matter in confidence to one of his wives, and she then disclosed it (to another), and Allah made it known to him. The Prophet made known (to the wife) part of it and overlooked part of it. So when the Prophet told her (of the disclosure), she asked, “Who informed you of this?” He said, “He told me who knows everything and is All-Aware. If you two (wives of the Prophet) turn in repentance to Allah, (it will be better for you) for your hearts are indeed so inclined (to oppose what the Prophet likes). But if you support each other against the Prophet, truly Allah is his Protector and Gabriel, and the righteous believers and the angels are his companions and helpers. It may well be that if the Prophet divorces all of you, that Allah will give him in exchange better wives, true Muslims who believe and are obedient, who turn to Allah in repentance, who worship (in humility) and who fast, be they previously married or virgins.» (66:1-5)

The Qur'ān does not give us details of the incident, as to what it was that the Prophet ﷺ had forbidden himself, who the wives were and what secret had been told and not safeguarded. Had it been that knowledge about this incident was imperative to our faith then the Qur'ān would have mentioned the details. The Qur'ān reprimands one of the wives on the disclosure of a secret and it mentions two of them opposing the Prophet ﷺ. The identity of the two wives has been made known to us in a *Ṣaḥīḥ* tradition.<sup>124</sup> They were Ḥafṣah and 'Ā'ishah. The lesson in it for us is to not be careless in guarding secrets and hence all the more reason for us not to try to unearth what we have not been informed about. The message in the last section for the wives of the Prophet ﷺ was a warning to refrain from opposing the Prophet ﷺ and forming factions. If this went unheeded they would be

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<sup>124</sup> *Ṣaḥīḥ al-Bukhārī*, vol. 2, p. 730 and *Ṣaḥīḥ al-Bukhārī*, vol. 6, no. 435.



faced with divorce. The Prophet (ﷺ) would not be made to suffer and Allah would replace those who opposed him with better believing women.

From amongst the explanations given by traditionists and commentators regarding *Taḥrīm*,<sup>125</sup> two specific incidents have been emphasised, one of which is about honey and the other relates to Māriyah Qibṭiyyah.<sup>126</sup> The more sound narration<sup>127</sup> regarding *Taḥrīm* is

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<sup>125</sup> For details of legal injunctions referring to it and differences of opinions regarding it amongst the various madhāhib see, *Tafsīr al-Qurṭabī*, vol. 10, p. 6658-65 and vol. 8, p. 5252-5, *Fatḥ al-Bārī*, vol. 9, p. 281-7 and S. Abul A'la Maudūdī, *The Meaning of the Qur'ān*, vol.5, p. 379-83, *Tafsīr Ibn Kathīr*, vol. 4, p. 496-97. Other explanations have been given. In a narration by Ibn 'Abbās, the verse about *Taḥrīm* was revealed about a woman who had presented herself to the Prophet (ﷺ). However it is a weak narration. In *Muslim's* narration Ḥafṣah is mentioned in place of Zainab. In some other narrations Umm Salamah and Saudah are mentioned. Yet other explanations have been given in *Subul as-Salām*, *Sharḥ Bulūgh al Marām*, as-Ṣin'ani, authenticated by Fawāz Aḥmad Zamarli and Ibrahīm Muḥammad al Hajjal, vol. 3, p. 384. These relate to the Prophet (ﷺ) having disclosed to Ḥafṣah that her father would be in charge of the affairs of the nation after Abū Bakr. A further reason given for the separation is that the Prophet (ﷺ) distributed a gift sent to him amongst his wives. Zainab bint Jaḥsh was not satisfied with her portion, so the Prophet (ﷺ) increased it and still she was dissatisfied. She returned the gift back to the Prophet (ﷺ). 'Ā'ishah commented addressing the Prophet (ﷺ), "You are inclined towards her though she returned the gift back to you." So the Prophet (ﷺ) swore to keep away from his wives.

<sup>126</sup> She was the slave-girl of Muḥammad (ﷺ) who had been presented to him by Muqawqis, the Roman ruler of Alexandria in reply to the Prophet's invitation to Islam, after the treaty of Ḥudaibiyah in 6 A.H. She accepted Islam and in Dhul-Ḥijjah 8 A.H. a son, Ibrahīm, was born to the Prophet (ﷺ) by her. This further vexed the wives of the Prophet (ﷺ) who were themselves issue-less. 'Ā'ishah the wife of the Prophet (ﷺ) had this to say about her: "No woman's entry into the Holy Prophet's household vexed me so much as of Māriyah, because she was very beautiful and pleased him much." *al-Isti'āb* and *al-Iṣābah*. In the narration regarding Māriyah the Prophet (ﷺ) happened to be at Ḥafṣah's place in Ḥafṣah's absence and Māriyah happened to visit him there. The Prophet (ﷺ) had conjugal relations with her. Ḥafṣah's annoyance led her to inform 'Ā'ishah about it and the two of them prevailed upon the Prophet (ﷺ) to vow to forbid Māriyah for himself. His statement, 'I forbid you for myself was void (as he had sworn to make something that was ḥalāl or permissible to be forbidden). The Prophet (ﷺ) asked Ḥafṣah not to inform anyone about it. Ibn Jarīr and al-Haitham ibn al-Kalīb, *Tafsīr at-Tabarī*, as-Samṭath-Thamīm, p.85.

<sup>127</sup> Narrated by 'Ā'ishah in an authentic tradition in *Ṣaḥīḥ Bukhārī*, vol. 7, p. 140, *Ṣaḥīḥ Muslim*, Abū Da'ūd and Nasā'ī and several other books of traditions. Statements about its authenticity have been recorded by Qādi 'Ayād, Ibn al-'Arabī, Imām Nawawī, Ḥāfiz Badr ad-Dīn 'Aini, Ibn Kathīr and Ibn Ḥumām, the major traditionists and commentators. See S. Abul A'la Maudūdī, *The Meaning of the Qur'ān*, vol. 5, p. 379. Also refer to *Tafsīr al-Qurṭabī*, vol. 10, p. 6656-7. In some other narrations the one who offered honey is named as Ḥafṣah or Saudah or Umm Salamah. According to Ibn al-'Arabī all of the latter



about the beautiful and youthful Zainab bint Jahsh offering the Prophet ﷺ honey while he was at her place during his daily rounds after 'Asr. 'Ā'ishah and Ḥafṣah felt that he was prolonging his stay at Zainab's, so they thought of a way to stop him from it. Saudah favoured 'Ā'ishah and so she also joined the plot. They planned that if he came to anyone of them after returning from Zainab's place, she would say to him: "Have you eaten *maghafīr*?<sup>128</sup>"

The Prophet ﷺ came to 'Ā'ishah's apartment. She smelt his breath and said, "I smell *maghafīr*. Did you eat it? Ḥafṣah similarly commented about it when the Prophet ﷺ passed by her place. And Saudah did likewise but the Prophet ﷺ denied having eaten it. Then she asked him what the smell was from and he told her that Zainab had given him some honey to drink. Saudah then said to him in the dialect of the experienced Bedouin observer, "The bee sipped nectar from *al-'arfat*.<sup>129</sup> The Prophet ﷺ prohibited to himself from that day drinking the honey Zainab had given him, as he hated that any bad smell come from him.<sup>130</sup> Saudah felt ashamed of herself and said, 'By God we have prohibited him from it.' 'Ā'ishah glanced at her in a manner which meant, 'Be quiet.'

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are incorrect and this is also the conclusion arrived at by Ibn al-Ḥajjar (See, *Fatḥ al-Bāri*, p. 289). This is clearly in accordance with the narration by Ibn 'Abbās in which he said that the two who opposed the Prophet ﷺ were Ḥafṣah and 'Ā'ishah. Saudah liked to appease 'Ā'ishah and therefore listened to her. The two were jealous of Zainab who was in the opposite camp. It could not have been Umm Salamah as the narration regarding her is *Mursal* and *Shadh*. Another narration mentions that the Prophet ﷺ, to please his wives, forbade for himself Umm Sharīq, the woman who had presented herself to him. According to Ibn al-'Arabī the weakness of the latter narration lies in the unreliability of its narrators as well as in its meaning. The Prophet ﷺ's non-acceptance of the one who presented herself to him does not make her forbidden for him as this can only happen after she had become allowable for him.

<sup>128</sup> Plural of *maghfūr*, a gum of disagreeable odour produced by a species of mimosa. *Arabic English Lexicon*, Lane.

<sup>129</sup> A species of mimosa that bears the fruit called *Mu'afīm* or *Barmah*. It exudes a gum called *Maghfūr* of disagreeable odour and when bees eat it some of its odour is found in their honey. *Arabic English Lexicon*, Lane. It has a sour taste, broad leaves, thorns and a white fruit resembling cotton. The smell is disagreeable, *Fatḥ al-Bāri*, vol. 9, p. 292.

<sup>130</sup> According to a narration by Ibn 'Abbās the Prophet ﷺ disliked that any foul smell come from him as he was frequented by the angel. In another narration by Ibn 'Abbās, the Prophet ﷺ was pleased with pleasant smells coming from him. *Fatḥ al-Bāri*, vol. 9, p.292. For complete text of the narration see (SB7:193) in *Virtues of the Prophet ﷺ*.

Almost all of the narrations referring to Māriyah are reported by a *mursal* chain<sup>131</sup> and are not found in any of the six authentic collections with the exception of Nasā'ī which has a brief reference to it.<sup>132</sup> It does not however mention her by name. Nawawī, the highest authority on traditions, observed that Māriyah's story is not authentically reported.<sup>133</sup> A gist of it is that the Prophet ﷺ met her in one of the houses of his wives. The wife in question said, "In my house and on my bed," and so the Prophet ﷺ made her forbidden on himself as he was pestered by Ḥafṣah and 'Ā'ishah to do so. The Prophet ﷺ took an oath not to meet Māriyah and the verses concerning *Tahrīm* were revealed.

Added to their petty intrigues, the wives of the Prophet ﷺ on seeing the influx of booty from foreign lands, had complained about their meagre allowances. This appears in a narration by Jābir ibn 'Abdallāh in *Ṣaḥīḥ Muslim*<sup>134</sup>: Abū Bakr sought permission to see the Prophet ﷺ and found people sitting by his door and none of them were permitted to see him. Then he permitted Abū Bakr and later 'Umar to enter. They found the Prophet ﷺ with his wives seated around him, sad and silent. 'Umar said, "I must say something that will make the Prophet ﷺ laugh." So he said, "O Messenger of Allah, I wish you had seen when the daughter of Khārījāh asked me for subsistence money and I stood up and slapped her on her neck." The Messenger of Allah ﷺ laughed and said, "They are around me as you see demanding higher subsistence." Abū Bakr got up and slapped 'Ā'ishah on her neck and 'Umar did the same to his daughter Ḥafṣah. They both exclaimed, "You ask from the

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<sup>131</sup> a broken chain that ends at a *Tābi* 'ī, without mentioning any Companion.

<sup>132</sup> The Prophet ﷺ had a slave-girl with whom he had marital relations. Ḥafṣah and 'Ā'ishah began to point out this to him repeatedly until he forbade her for himself. Thereupon Allah sent down the verse: **﴿O Prophet why do you make unlawful that which Allah has made lawful for you?﴾** *an-Nasā'ī*, chapter on *Ghīrah*. However, one of the narrators in the chain is unsound. Ibn Kathīr, *Tafsīr al-Qur'ān al-'Adhīm*, vol. 4, p. 496 and *Tafsīr al-Qurṭabī*, vol. 10, p. 6657-8. Narrations of a like nature have been reported by at-Tabarānī, Qatadah, ash-Sha'bi, ad-Dahāk, al-Ḥasan, Maqātil ibn Ḥayyān, al-Awfi and al-Haitham ibn al-Kalīb. Another version by Ḥāfiz ibn Ḥajjar includes an unreliable narrator 'Abd al-Mālik Raqashi. Dār Quṭni refers to him as being frequently mistaken in naming authorities and reproducing exact words.

<sup>133</sup> 'Aini, *Commentary on Bukhārī*, chapter on Marriage.

<sup>134</sup> *Ṣaḥīḥ Muslim*, vol. 2, p. 762, no. 3506 and *Nasā'ī*.



Messenger for what he does not have.” So we said, “By Allah we will never ask the Prophet ﷺ for what he does not have.” When *Īla'* or the period of separation was over it was followed by the divine revelation about *Takhyīr*<sup>135</sup> or the wives of the Prophet ﷺ were granted the option between two choices. Allah asked the Prophet ﷺ to let them choose between material wealth and the privilege to be his wives, i.e. it amounted to giving them a choice to be divorced. That it was a period of separation and not divorce is also clear from a number of narrations by ‘Ā’ishah herself of which one has been selected: “Allah’s Messenger gave us the option (to get divorce) and we chose him and he did not count it a divorce.”<sup>136</sup>

*Takhyīr* is mentioned in *Sūrah al-Aḥzāb*:

**﴿O Prophet, say to your wives: ‘If you desire the life of this world, and its glitter, - then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allah and His Messenger, and the Home of the Hereafter, then verily, Allah has prepared for al-Muḥsināt (good doers) amongst you an enormous reward.﴾ (33: 28-9)**

These verses end in a manner similar to that of the verses of *Tahrīm*. As a result of the way in which the wives of the Prophet ﷺ had conducted themselves, in the first instance they were warned of the impending consequences and in the second the threat was partially materialised. Reading about their lives, one comes across a number of instances of mutual jealousies and friction. Given their youth, beauty, the richness of character, and the fact that they were married to Muḥammad ﷺ, one is able to sympathise with their natural outbursts and in fact the Prophet ﷺ bore them with extraordinary good humour. But it was the heightening of this trait and the alliance which was feared though it was instigated by love which could well become an impediment in the way of the normal and healthy functioning of the Prophet ﷺ’s household and could negate its peace and harmony.

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<sup>135</sup> For legal injunctions see *Fatḥ al-Bārī*, vol. 10, pp. 280-7 and *Tafhīm al-Qur’ān*, vol. 5, pp. 380-3. These deal with the person who chooses *Takhyīr* - the husband or the wife, the time in which it occurs, variations in the expressions used, and their implications.

<sup>136</sup> See (SB7:188) in Marriage and Divorce.



To desire to have an increase in their allowances was natural for they lived in straitened circumstances. Two months would pass by without a fire being lighted in the household of the Prophet ﷺ. ‘Urwah ibn az-Zubair once asked ‘Ā’ishah: ‘What used to be your means of sustenance?’ She said: “The two black ones: dates and water.”<sup>137</sup> They would often fast and sometimes there was nothing in the house to break the fast with. In another narration by Masrūq it is mentioned that the family of Muḥammad ﷺ ever since they migrated from Madīnah did not have their fill of brown bread for three consecutive nights till they transpired.<sup>138</sup> His mattress was made of hide filled with palm leaves.<sup>139</sup> The Prophet ﷺ’s clothes were coarse and rough made from sheep hair and he and his wives only had a single change of clothes. Sometimes the Prophet ﷺ would enquire if there was anything to eat and if the reply was in the negative, he would just fast.<sup>140</sup> They lived in one-room houses made of unbaked bricks and thatched with palm leaves and their belongings were so meagre that at the time of the Prophet ﷺ’s death the total value of what he had did not exceed ten *dirhams*. He bore the hardships of this worldly life patiently, living simply and humbly, contented with the little he had and feeling self-sufficient in his love for Allah. The Prophet ﷺ received gifts from companions and rulers and as a result of the many expeditions booty flowed in but his generosity was boundless and he could never be at ease until all of it had been distributed. One comes across numerous instances of this in the Prophet ﷺ’s biographies. The *Aṣḥāb aṣ-Ṣuffah*, who served the cause of faith and were a penniless people, lived in the Prophet’s mosque. They were the Prophet ﷺ’s perennial guests and were his priority amongst the needy. It is true that for household expenditures he annually drew money from the gardens of Khaibar and Fadak<sup>141</sup> but in it too was a share for the needy, all of what remained was distributed. The Prophet ﷺ was not in the habit of turning away anyone from his door empty-handed. He was uneasy with the comforts of this

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<sup>137</sup> See (SB7:295) in Food and Beverages.

<sup>138</sup> Muḥammad al-Ghazzali, *Fiqh as-Sīrah*.

<sup>139</sup> Authenticated by Al-Albāni, *Ṣaḥīḥ Sunan at- Tirmidhī*, vol. 11, p. 152, no. 1832; *Ibn Mājah*, no. 4151.

<sup>140</sup> Also see (AD:2449) in Fasting.

<sup>141</sup> See (SB8:718) in Inheritance.

life. Ḥafṣah once folded the spread for the bed four times to make it soft but the Prophet ﷺ was displeased. He longed to be “in the world like a stranger or a wayfarer.”<sup>142</sup>

We find a succinct explanation for the Prophet ﷺ's desire to lead the kind of life he did in his answer to 'Umar during his temporary separation from his wives. The Prophet ﷺ was lying on his mattress of palm leaves and it left marks on his body. Seeing this 'Umar cried and the Prophet ﷺ asked him the reason for it. 'Umar said, “I thought of Caesar and *Khusrau* sitting on thrones of gold, wearing silk. And you are the messenger of God, yet here you are sitting on this simple mattress.” “O 'Umar,” said the Prophet, “are you not satisfied that they have this world and we have the next?”<sup>143</sup>

The Prophet ﷺ desired to instil the love for the next world in those closest to him. The wives of the Prophet ﷺ all hailed from the houses of the rich and influential and were used to lives of ease. Umm Ḥabībah was the daughter of a Quraish dignitary, Juwairiyah was the daughter of the then chief of the Banu Mustalaq, while Ṣafīyyah came from the ruling family of Khaibar and 'Ā'ishah bint Abī Bakr's father was a successful trader. The wives of the Prophet ﷺ were human hence it was not unnatural for them to be impatient at times and to sometimes long for some ease and comfort and it was their alliance yet another time, in order to put pressure on the Prophet ﷺ that was disliked.

Relevant to both *Taḥrīm* and *Takhyīr* is a *Ṣaḥīḥ* tradition related by 'Abdallah ibn 'Abbās which mentions both the incidents in a manner which is evidence for one having followed the other and for them to have occurred at the same period in time. In the narration Ibn 'Abbās enquired from 'Umar ibn al-Khaṭṭāb about the verses of *Taḥrīm* (66:4). He explained and gave details about himself and an *Anṣārī* brother from Banī Ummayah ibn Zaid who also lived in Awālī in Madīnah, about alternately attending to the Prophet ﷺ and informing one another about the happenings of the day. At the time in the year 9 A.H. an attack from the Ghassānids<sup>144</sup> was feared by the Muslims. 'Umar continued:

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<sup>142</sup> *Bukhārī*, vol. 8, no. 425

<sup>143</sup> *Muslim*, vol. 2, pp. 763-4.

<sup>144</sup> an Arab tribe that ruled over Syria under the over-lordship of the Byzantine Emperor Heracleus. Instigated by the Byzantines, they were planning an attack on Madīnah.



We the people of the Quraish used to have the upper hand over our wives, but when we came to the *Anṣār*, we found that their women had the upper hand over their men, so our women also started learning the ways of the *Anṣāri* women. I shouted at my wife and she retorted and I disliked that she should answer me back. She said to me, “Why are you so surprised at my answering you back? By Allah the wives of the Prophet ﷺ answer him back and some of them may leave (do not speak to) him throughout the day till night.’ The talk scared me and I said to her, “Whoever has done so will be ruined!” Then I proceeded to meet Ḥafṣah and enquired about the truth of the above statements from her; she confirmed my fears. ‘Umar told her, “You are a ruined losing person! Don’t you fear that Allah may be displeased by the Prophet’s displeasure? Do not ask from the Prophet ﷺ and do not answer him back and do not give up talking to him. Ask me whatever you need and do not be tempted to imitate your neighbour in her manners for she is more charming than you are and more beloved to the Prophet ﷺ). Then I went to Umm Salamah and made a similar complaint. She protested that I was interfering in every matter, even in the private affairs between the Prophet ﷺ and his wives. I was silenced and left.”

A little later that night the *Anṣāri* brother returned and violently knocked at ‘Umar’s door. ‘Umar thought the Ghassānids had attacked. The brother confided that something even more serious had happened, that the Prophet ﷺ had divorced his wives. ‘Umar offered the morning prayers with the Prophet ﷺ and then the Prophet ﷺ kept himself in seclusion in an upper room. Incidentally, at the same time the Prophet ﷺ had fallen off from horseback and got his shin wounded. ‘Umar continued: “I entered upon Ḥafṣah and saw her weeping. I asked, “What makes you weep? Did I not warn you about that? Did the Prophet ﷺ divorce you all?” She said, “I do not know.” ‘Umar then asked for permission to see the Prophet ﷺ and it was granted on being requested the third time. Upon enquiry the Prophet ﷺ told him that he had only separated from his wives.

The Prophet ﷺ kept away from his wives for 29 days because of the story which Ḥafṣah had disclosed to ‘Ā’ishah. When the month was over he came down and went to ‘Ā’ishah. She had been counting the days so she said, ‘O Prophet of Allah, you had vowed to stay away for a month and it is yet only 29 days.’ He replied, ‘Sometimes the month has 29 days.’ Then the Prophet ﷺ received revelation about *Takhyīr* and he mentioned it to ‘Ā’ishah. He told her not to hasten in giving him a reply to it and to take advice from her



parents. ‘Ā’ishah knew her parents would never advise her to part with the Prophet ﷺ. She said, “Am I to consult my parents about this? I indeed prefer Allah, His Messenger and the Home of the Hereafter.” After that the Prophet ﷺ gave the choice to his other wives and they also gave him the same reply as ‘Ā’ishah had done.<sup>145</sup>

### ‘Ā’ishah as a Co-Wife

‘Ā’ishah was approximately nine when she came to live with the Prophet ﷺ. She was very young and was gifted with beauty and wit and had the advantage of being the daughter of the Companion Abū Bakr, whom Muḥammad ﷺ most favoured on account of the beauty of his faith and his unswerving devotion. Yet even on her own merits, ‘Ā’ishah was deeply loved by her companion and she passionately doted on him. The nine years of her life that she shared with the Prophet ﷺ enriched her life and made her be the one who exclusively conveyed one fourth of the knowledge of faith<sup>146</sup> to the believers. The knowledge that the Prophet ﷺ had been married to Khadījah, an older woman, fifteen years his senior, that she was able to bear children for him, that he fondly remembered her long after she was gone, and most of all that she had the Prophet ﷺ all to herself for fifteen years of her life, naturally troubled ‘Ā’ishah. She tried to make him disregard his deceased wife but to no avail. Whenever the Prophet ﷺ slaughtered a sheep he would send some meat to Khadījah’s friends. All this annoyed ‘Ā’ishah and she would say: “It is Khadījah only who always prevails upon your mind.” Once Khadījah’s sister Ḥālah sought permission by Allah’s Messenger to see him. Her voice reminded him of Khadījah. Overwhelmed with emotion he asked her to enter. ‘Ā’ishah felt envious and said: “Why do you remember one of those old women of the Quraish who is long dead, while Allah has given a better one in her stead?” The Prophet ﷺ said, “When the people disbelieved me, she affirmed her belief in the sincerity of Islam and when there was none to support me, she offered me help and support.”<sup>147</sup> In the years to come ‘Ā’ishah was distressed to have to share her husband with eight other women: Ḥafṣah, Zainab bint Jaḥsh, Umm Salamah bint Abī Ummayyah, Jawairiyah bint al-Ḥārith, Ṣafiyyah bint al Ḥuiyi, Umm Ḥabībah bint abī

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<sup>145</sup> *Fatḥ al-Bārī*, vol. 8, p. 504. Also see (SM:2384) in Fasting.

<sup>146</sup> Diyār Bikri, *Tārīkh al-Khamīs fī Aḥwāl Anfus Nafīs*, vol. 1, p. 358.

Sufyān, Māriyah and Reḥāna bint ‘Amr, his right-hand possession. They were mostly beautiful women of noble birth and competing with her in their piety. The wives of the Prophet ﷺ formed two rival factions and through these they expressed their hurt feelings and sought to channelize their activities against those of them who displayed greater ‘airs’ and sought personal comfort. It was perfectly normal and natural for them to desire to have the most coveted person on earth to themselves and for them to wish to be with him.

Zainab bint Jaḥsh was equal in rank to ‘Ā’ishah. She was, however, quick tempered. One day she entered ‘Ā’ishah’s room without seeking permission and in a rage she blurted, “O Messenger of Allah, is it enough for you that the daughter of Abū Bakr offered her puny hands to you (in love)?” Then she turned towards ‘Ā’ishah and continued to castigate her, but ‘Ā’ishah ignored her till the Prophet ﷺ permitted her to answer her back. Then ‘Ā’ishah had it out to her heart’s content and Zainab was left speechless. The Prophet ﷺ watched this exchange and was so amused that his face shone bright with pleasure.<sup>148</sup>

One night assuming that ‘Ā’ishah was asleep, the Prophet ﷺ stepped out of the house and walked to the graveyard as Gabriel had come to him asking him to seek forgiveness for those buried in *Baqī’*. Inquisitive as to where he was headed for, she followed him there. When she returned she was breathless. Allah informed the Messenger ﷺ and he said, “Did you think that Allah and his Prophet would deny you your right?”<sup>149</sup>

When envy reached its excesses, the Prophet ﷺ would excuse her by saying: ‘Woe to her if it were possible for her she would not indulge in it.’ Sometimes he used to ask her, ‘Are you jealous?’ She would reply: ‘And why should a person like me be not jealous about a person like you?’<sup>150</sup> Like ‘Ā’ishah, the other wives of the Prophet ﷺ had feelings of jealousy for each other and they naturally found it hard to share their husband with other women.

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<sup>147</sup> *Isti‘āb*.

<sup>148</sup> *Sunan ibn Mājah*, vol. 1, no. 1981. Also see (SM:5984) in Virtues of the Companions.

<sup>149</sup> See (SM:2127) in Funeral Rites.



The information at Appendix B is presented to convey at a glance in tabular form, a comparative insight into the times of the marriages of the Messenger's wives to him, their (mostly youthful) ages at the time of marriage, the time lapse between each marriage, and the actual amount of time that the wives spent in his company. This helps one to understand the envy between them. In looking at the time mentioned for each wife with the exception of Khadījah, one needs to keep in mind that the time was chopped up a lot more, not only by the Prophet ﷺ's greater involvement in state affairs, which incidentally increased voluminously during the Madinite period, but also because the years spent with any particular wife were also shared with the many others wedded to him. In a normal day the Prophet's private time was mainly in the early evening and the first hours of the night. But he also used to retire to his home between the prayers and in the afternoon between the noon (*Dhuhr*) and mid-afternoon (*'Asr*) prayers. Those were also his times to receive visitors and to visit. Part of the time between *Dhuhr* and *'Asr* prayers was spent in the company of all of his wives who would gather in the house of the wife whose day it was.

### The Death of the Prophet ﷺ

In *Rabi' al-Awwal*, 11 A.H. on a Monday, almost three months after the Prophet ﷺ performed the Farewell *Hajj*, he fell ill after eating poisoned food in Khaibar, and was not able to recover from his ailment. He was then at Maimūnah's place. He was sick for thirteen days<sup>151</sup> and spent eight of those days in 'Ā'ishah's apartment. He came to 'Ā'ishah in the early morning and found her complaining from headache. "O my head," she said. He replied, "Rather, O 'Ā'ishah, it is my head." When she repeated the complaint he said gently, "And what disadvantage will it be to you if you die before me? I shall have to manage your affairs for you, shroud you, pray for you and bury you!" She replied, "This is going to be someone else's luck." When the pain worsened he said, "Where will I be tomorrow? Where will I be after tomorrow?" Then the Prophet ﷺ took permission from his wives to be nursed in 'Ā'ishah's apartment and they agreed.<sup>152</sup>

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<sup>150</sup> *Muslim*, no. 2815 and *as-Samṭ ath-Thamīn*, p. 80.

<sup>151</sup> At the most it was thirteen days, *Fatḥ al-Bārī*, vol. 8, p. 130.

<sup>152</sup> *Ṣaḥīḥ Muslim*, no. 2443, *As-Sīrah an-Nabawiyah as-Ṣaḥīḥah*, vol. 4, p. 292, *as-Samṭ ath-Thamīn*.



Before the Prophet ﷺ passed away, ‘Abd ar Raḥmān ibn Abī Bakr entered into the room and he was holding a *miswāk*. The Prophet ﷺ was reclining in ‘Ā’ishah’s lap. He kept gazing at the tooth-stick, upon which ‘Ā’ishah took it from ‘Abd ar Raḥmān and softened it with her teeth and then presented it to the Prophet ﷺ. Then he looked at the ceiling of the house and said, “O Allah! With the highest companions!” and his soul was taken away. ‘Ā’ishah used to say, “He [the Prophet ﷺ] died while his head was resting between my bosom and my chin.” ‘Ā’ishah also had the privilege of having the Prophet ﷺ buried in her apartment.<sup>153</sup>

‘Ā’ishah had reserved a place for herself by the grave of the Prophet ﷺ but when ‘Umar ibn al-Khaṭṭāb requested for it, she gave it to him and he is buried there.<sup>154</sup> Because of ‘Umar’s presence, she began to cover herself up whenever she visited the graves of her husband and her father.<sup>155</sup>

### ‘Ā’ishah’s Stature in Post-Prophet Era

Widowed at eighteen, ‘Ā’ishah barely at the threshold of adolescence faced her lonesome future courageously. She rose above her loss to share and teach the knowledge the Messenger ﷺ had entrusted her with. The major role the illustrious ‘Ā’ishah played during her lifetime and for the generations beyond, is that of the enlightened teacher through her transmitted works in *ḥadīth* and *fiqh* literature. A secondary political role and political ambitions that some have claimed for her are the product of bias and an underhand attempt to smear Islam, its institutions, and its important personalities.

As the Prophet ﷺ’s constant companion she had been eyes and ears to all that transpired in front of her. She benefited from the answers the Prophet ﷺ gave to the many queries made by the faithful and by the juristic rulings she heard him pronounce. She absorbed and accurately retained many of the statements and events of their life and

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<sup>153</sup> Also see (SB7:144) in Virtues of the Prophet ﷺ.

<sup>154</sup> Also see (SB5:50) in Virtues of the Companions.

<sup>155</sup> *Musnad Aḥmad*, vol. 6.

faithfully conveyed them to her compatriots. The major portion of the body of laws pertaining to female affairs has been conveyed and preserved through ‘Ā’ishah, particularly family laws and laws relating to the private relationships between men and women, for she was the middle person for the many queries the womenfolk of Madīnah made. Her mastery of various types of knowledge amazed many and made her a reliable and eminent person in the assessment of many of the Companions. ‘Umar ibn al-Khaṭṭāb said, “I have not seen anyone more knowledgeable than ‘Ā’ishah regarding obligatory duties, jurisprudence and poetry.”<sup>156</sup> Abū Salamah ibn ‘Abdur-Raḥmān in his tribute considered her to be “more knowledgeable in the *Sunnah* of the Prophet (ﷺ), the context and meanings of the verses of the Holy Qur’ān and obligatory duties” than anyone else.<sup>157</sup> Qubaish ibn Zayab<sup>158</sup> regarded ‘Ā’ishah to be most knowledgeable. The prominent companions of the Prophet (ﷺ) used to enquire from her.<sup>159</sup> In the opinion of az-Zuhri “If the knowledge of ‘Ā’ishah and that of the other wives of the Prophet (ﷺ) and rest of womankind were to be assembled, that of ‘Ā’ishah would be superior.”<sup>160</sup> Whenever she accompanied the Prophet (ﷺ) in his travels, ‘Urwah was her frequent companion. He said he did not meet anyone more knowledgeable in the reasons for revelation of verses of the Qur’ān, in obligatory duties, the *sunnah*, poetry, the history of the Arabs and their Genealogy, in jurisprudence and what have you, even in the field of medicine.<sup>161</sup>

‘Urwah marvelled at her knowledge of medicine and enquired as to how and where she got it from. She answered him: O ‘Uryah, the Prophet (ﷺ) used to fall ill towards the

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<sup>156</sup> *Ibn abī Shaibah*, vol. 11, p. 234.

<sup>157</sup> *aṭ-Ṭabaqāt li ibn Sa’d*, vol. 2, p. 375.

<sup>158</sup> Qubaish ibn Zayāb al-Khaza’i was a trusted scholar from amongst the *Tabi’ūn*. He was known by the *kunya* ‘The Father of Ishāq’. His year of birth was the year of the Conquest of Makkah. He narrated from ‘Umar, Uthmān and ‘Ā’ishah and other Companions of the Prophet (ﷺ). From amongst those who narrated from him are Ishāq, Zuhri and Raja’ and other outstanding scholars of the times. He died in the year 86 A.H. *Tahdhīb at-Tahdhīb*, vol. 8, p. 346 and *aṭ-Ṭabaqāt li ibn Sa’d*, vol. 7, p. 447.

<sup>159</sup> *aṭ-Ṭabaqāt li ibn Sa’d*, vol. 2, p. 374.

<sup>160</sup> *al-Iṣābah*, vol. 4, p. 360, *al-Bidāyah wan-Nihāyah*, vol. 8, p. 91, and *Ḥilyāt al-Awliyā’*, vol. 2, p. 49.

<sup>161</sup> *Siyar A’lām an-Nubalā’*, vol. 2, p. 183.

end of his life and many delegations from Arab and non-Arab places used to prescribe for him and so I learnt it.

She knew around a thousand couplets of Labīd and was distinguished in oratory. Bukhārī has mentioned in *Adab al Mufrīd* that ‘Ā’ishah knew the poetry of Ka‘b ibn Mālīk which ran to the approximate length of forty verses. She memorised pre-Islamic as well as Islamic poetry. She remembered the struggles of the early days of Islam and there is a narration by her about the migration to Madīnah. When her father Abū Bakr passed away she stood on his grave and said (in beautiful couplets), “May Allah make your face radiant, O my father, and thanks be to you, the doer of pious deeds. You turned your back and you honoured the Hereafter by proceeding towards it. After the death of the Prophet (ﷺ) your loss is grave.”<sup>162</sup>

The addresses ‘Ā’ishah gave in Makkah and in Baṣrah after the assassination of ‘Uthmān are fine literary pieces. The following is an extract from her address during the Battle of the Camel: “My father was the third Muslim and in the cave of Thaur he was the second of the two, and he was the first one to be called by the title aṣ-Ṣiddīq. The Prophet (ﷺ) was happy with him and before his death put the noose of *khilāfah* around his neck. Then when the rope of Islam weakened, he was the one to grasp both ends of it, to stem the tide of hypocrisy, to dry up the sources of apostasy and extinguish the conflagrations of the Jews. At that time you were awaiting a rebellion with closed eyes, in a state of expectancy. He (Abū Bakr) healed the rift, made the defunct ship of state sail-worthy, saved the situation.”<sup>163</sup>

Many great scholars of her time from amongst men and women were her students--her nephews ‘Abdallah ibn Muḥammad and Qāsim ibn Muḥammad, and her niece ‘Amrah bint ‘Abd ar-Raḥmān<sup>164</sup> are a few of the great ones.<sup>165</sup> The total number of her students was

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<sup>162</sup> *Mustadrak*, Hākim, vol. 4, p. 13.

<sup>163</sup> *Ibid.*

<sup>164</sup> *Siyar A‘lām an-Nubalā’*, vol. 2, p. 183. She died in the year 98 A.H. at the age of 77. *Tahdhīb at-Tahdhīb*, vol. 12, p. 438 and *aṭ-Tabaqāt li ibn Sa‘d*.

<sup>165</sup> *Siyar A‘lām an-Nubalā’*, vol. 2, p. 137-139.



about two hundred. Those who have narrated directly from her include the Companions, their followers, even women and slaves; they number about a hundred.<sup>166</sup>

## Knowledge of the Qur'ān

‘Ā’ishah was one of the authoritative commentators of the Qur’ān during her time. Even as a little girl, she had the opportunity to listen to verses of the Qur’ān, as hers was a Muslim household from the early days of Islam. She memorised parts of the Qur’ān and also acquired knowledge about its meanings and its commentary. It was her privilege to have first hand information about Qur’ānic verses at the time of their revelation. She was well versed in the reasons for revelation of different verses of the Qur’ān . She said, “I was a little girl and I used to play when the verse **﴿Nay, the Hour (of Judgement) is the time promised them (for their full recompense): And that will be most grievous and most bitter﴾** (*al-Qamar* 54:46) was revealed. The chapters *al-Baqarah* and *an-Nisā’* were revealed during the time that ‘Ā’ishah had come to stay with the Prophet **﴿ﷺ﴾**.<sup>167</sup> Sometimes revelation would come to the Prophet **﴿ﷺ﴾** while he would be lying under ‘Ā’ishah’s covers and as a consequence she has been able to inform us about the Prophet **﴿ﷺ﴾**’s physical and emotional state during revelation. She said, “I have seen revelation come to him on an intensely cold day and the sweat would pour down his forehead.”<sup>168</sup>

In the following section are a few instances of narrations from ‘Ā’ishah about sections of the Qur’ān. She asked the Prophet **﴿ﷺ﴾** about the meaning of the verse **﴿And those who dispense their charity with their hearts full of fear because they will return to their Lord﴾** (*al-Mu’minūn* 23:60) if it was a reference to drunks and thieves. He informed her that on the contrary in it the reference is to those who fast and pray and give in charity. Nevertheless, they fear that their deeds might not be accepted from them. He said

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<sup>166</sup> *al-Ijābah*, p. 40; *Ḥilyāt al-Awliyā’*, vol. 2, p. 44.

<sup>167</sup> See (SB6:515) in Commentary of the Qur’ān.

<sup>168</sup> See (SB1:2) in Revelation.

that they are in fact **﴿Those who hasten in every good work, and they are those who are foremost in them﴾** (*Al-Mu'minūn* 23: 61)<sup>169</sup>

Her commentary is initially an attempt to explain the Qur'ān by other Qur'ānic verses. 'Urwah enquired from her about the commandment of Allah **﴿If you fear that you shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four.﴾** (*An-Nisā'* 4:3) 'Ā'ishah said that it was in reference to the orphan girl who is in the protection of her guardian and she has a share in his property. The guardian is attracted by her property and her beauty and wishes to marry her without being just to her as regards her dower - in giving her what anyone else would have given her. It is forbidden for him to marry her except that he be fair towards her. Otherwise he is ordered to marry other women.

'Ā'ishah explained that people still continued to enquire about the orphan girls so Allah revealed **﴿They ask your instruction concerning the women. Say, Allah instructs you about them: Remember what has been rehearsed unto you in the Book concerning orphaned girls to whom you give not the portions prescribed, and yet whom you desire to marry.﴾** (*An-Nisā'* 4: 127) She said that in this verse the reference is to the orphan girl who is in her guardian's protection and she has little property and beauty. Her guardian is not allowed to marry her except if he can be just towards her in giving her the *mahr*.<sup>170</sup>

'Ā'ishah contributed extensively to the *tafsīr* of the Qur'ān. Her Qur'ān was voluminous and almost three times the size of the normal Qur'ān<sup>171</sup> because it included its commentary as well.

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<sup>169</sup> *Sunan at-Tirmidhī*, Book on Commentary of the Qur'ān, no. 3225.

<sup>170</sup> *Ṣaḥīḥ-al-Bukhārī*, vol. 10, no. 18.

<sup>171</sup> *Al-Itqān fī Ulūm al-Qur'ān*, vol. 1, p. 96.

## Contributions in Jurisprudence

‘Ā’ishah’s greatest contributions have been in the area of *Fiqh* (Islamic Jurisprudence). As the Prophet ﷺ’s confidante and his companion in the private recesses of his house she faithfully conveyed the guidance concerning unique situations and cleared misunderstandings. A fourth of the faith has been conveyed through ‘Ā’ishah. When Abū Bakr became *khalīfah* after the death of the Prophet ﷺ she gained further importance amongst the *ṣahabah* as in some matters of Islamic Jurisprudence even Abū Bakr used to consult her, as she was better informed about them than he was. Her brother Muḥammad stated: ‘Ā’ishah was independent in giving judicial rulings during the *khilāfah* of Abū Bakr, ‘Umar, ‘Uthmān and others who followed them in the position of authority, up until the time of her death.<sup>172</sup>

For instance, Ibn al Jawzi mentioned Abū Bakr’s query from ‘Ā’ishah in the narration found in *Bukhāri* and *Muslim*, in which Hishām states that his father reported ‘Ā’ishah as saying: I was in the presence of Abū Bakr and he asked, ‘In how many pieces of cloth did you bury the Prophet ﷺ?’ I said, ‘In three pieces of white and they did not include a shirt or a head-dress.’ He said, ‘On what day did the Prophet ﷺ die?’ I said, ‘On Monday.’<sup>173</sup>

Amongst the juristic rulings for which ‘Umar ibn al-Khaṭṭāb had recourse to her are some of the following: ‘Amr ibn al-Ummayah<sup>174</sup> related that ‘Umar came upon him in the market place while he was busy trying to get a *kisāh*. He remarked, “What is this ‘Amr?” He replied, “A garment that I bought to give away in charity.” Later on while passing by him, ‘Umar enquired as to what happened to the garment. ‘Amr informed him that he had

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<sup>172</sup> *Ṣaḥīḥ-al-Bukhāri*, vol. 3, p. 252. *Aṭ-Ṭabaqāt al-Kubra*, vol. 2, p. 375.

<sup>173</sup> See (SB6:98) in Marriage and Divorce.

<sup>174</sup> ‘Amr ibn Ummayah ibn Khwailid ibn Kinānah is known by his *kunya* Abū Ummayah ad-Damari. He accepted Islam when the non-believers returned from Uhud. He witnessed the battle of Mu‘awannah and those following it. The Prophet ﷺ sent him to the Negus. He has narrated traditions from the Prophet ﷺ and his sons Ja‘far and ‘Abdallah az-Zuhri have narrated from him. He died in the reign of Mu‘āwiyah. *Tahdhīb at-Tahdhīb*, vol. 8, p. 179, *Siyar A‘lām an-Nubalā’*, vol. 3, p. 179.



given it away to a mild and gentle slave girl. ‘Umar retorted that he had claimed to wish to give it in charity, to which ‘Amr’s reply was, “I heard the Prophet (ﷺ) say what you give to them (slaves) it is charity for you.” ‘Umar was indignant and said, “Don’t lie regarding the Prophet (ﷺ).” They both went to ‘Ā’ishah and she affirmed the truth of ‘Amr’s statement. ‘Umar remorsefully remarked, ‘Where was I when all this took place? I was (perhaps) diverted by the effort to find business deals in the market place.’<sup>175</sup>

Another instance has been related by at-Ṭahawī in *Mushkil al-Āthār* about the bath after sexual intercourse. Zaid<sup>176</sup> ibn Thābit related that if after sexual intercourse there is no emission then one needs to simply wash one’s privates and make ablution for *ṣalah*. A man from amongst the audience stood up and went and informed ‘Umar about it. ‘Umar asked the man to bring Zaid to him and to be his witness. ‘Umar was in the company of other companions of the Prophet (ﷺ) amongst them were ‘Ali ibn abī Ṭālib and Mu‘ādh ibn Jabl<sup>177</sup>. ‘Umar reproached Zaid, ‘You enemy to yourself, do you give people this ruling?’ Said Zaid, ‘By God I did not invent it but heard it from my uncles. ‘Umar addressed the Companions and found them in disagreement about it. ‘Ali suggested enquiring from the wives of the Prophet (ﷺ). Ḥafṣah was asked. She professed to have no knowledge about it. Then they put the question to ‘Ā’ishah and she told them: ‘When the two privates touch, *ghusl* becomes necessary.’<sup>178</sup>

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<sup>175</sup> *al-Ijābah*, p. 71.

<sup>176</sup> Zaid ibn ad-Dahāk al-Anṣārī al-Khazraji accepted Islam after the migration of the Prophet (ﷺ) when he was eleven years old. The Prophet (ﷺ) ordered him to learn the script of the Jews so as to read their books to him. He witnessed the battles of Uhud, Khandaq and those following it. He was the Prophet (ﷺ)’s scribe for Revelation and was the chief reader of the Qur’ān. He was the jurist of Madīnah and has narrated from the Prophet (ﷺ) and his companions. His virtues are many. ‘Umar made him ruler over Madīnah. He collected the Qur’ān in the caliphate of Abū Bakr and Uthmān and passed away in the year 45 A.H., *Siyar A’lām an-Nubalā’*, vol. 2, p. 426, *Usad al-Ghābah*, vol. 2, p. 321.

<sup>177</sup> Mu‘ādh ibn Jabl ibn ‘Umar ibn al-Aus al-Khazraji Abū ‘Abd ar-Raḥmān witnessed the Pledge of al-‘Aqabah and the battles of Badr and those following it. The Prophet (ﷺ) made him responsible for teaching the reading of the Qur’ān and *Fiqh* to the Muslims in Makkah. After the conquest of Makkah the Prophet (ﷺ) sent him to Yemen to teach Islam. Many were his virtues. He died at the age of 28 in Jordan. *Siyar A’lām an-Nubalā’*, vol. 1, p. 443.

<sup>178</sup> *Sharḥ M’āni al-Āthār li at-Ṭahawī*, vol. 1, p. 59, *al-Ijābah*, p. 78.

‘Ā’ishah was asked about monasticism. Her opinion was not to indulge in it and she took her proof from the verse of the Qur’ān ﴿We did send Messengers before you, and appointed for them wives and children.﴾ (*Ar-Ra’d* 13: 38)<sup>179</sup>

Similarly it was mentioned in the presence of ‘Ā’ishah that ‘Ali was appointed as the Prophet ﷺ’s successor. She said, “When did the Prophet ﷺ appoint him? He (the Prophet ﷺ) was reclining in my lap, then he became languid, and passed away. So, when did he appoint him as his successor?”<sup>180</sup> In another narration by Masrūq ‘Ā’ishah said: “The Prophet ﷺ did not appoint anyone.” A similar narration has been reported by Arqam ibn Sharhabīl by way of Ibn ‘Abbās.<sup>181</sup>

Some of the judicial rulings that ‘Ā’ishah gave were unique in that they did not agree with the majority view of the Companions.<sup>182</sup> Of these is her ruling about the permissibility of prayer in the boundaries of her house following the *Imām* in the mosque and making four *rak’āt* of *fard ṣalaḥ* in travel and as a resident.<sup>183</sup>

‘Ā’ishah’s excellent memory meticulously retained precise details of what the Messenger had said and done. During the era of the last two *Khulafa’-ar-Rāshidīn*, the boundaries of the Muslim State expanded as many new regions and tribes joined it. Having acquired by then a confident mastery of the knowledge assimilated over her carefree childhood years and imbued with extraordinary perceptions ‘Ā’ishah was a point of reference for the Companions and the multitude of believers both males and females who thronged to her doors.

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<sup>179</sup> *Ṣaḥīḥ al Bukhārī*, vol. 9, p. 117; also see (SN:3012) in *Tawhīd*.

<sup>180</sup> *Ṣaḥīḥ al Bukhārī*, vol. 4, no: 4.

<sup>181</sup> *‘Abd ar- Razzāq*, vol. 5, p. 76. Also see (SB4:4) in *Government*.

<sup>182</sup> *‘Abd ar- Razzāq*, vol. 3, p. 82.

<sup>183</sup> *Sunan al-Baihaqi*, vol. 3, p. 144.



## The *Khilāfah* of ‘Uthmān ibn ‘Affan (642-656 C.E)

During the latter period of her life, until the end of her earthly abode, ‘Ā’ishah was an outspoken, trusted counsellor to the *khalīfah* in authority as she kept herself informed about current political affairs. However, she was not a politician and there is not enough evidence to support her continued active interest and involvement in political affairs. She commented on matters of humane interest if the parties involved took extreme measures, but in the day to day affairs of state and in its organisational set-up she had nothing to say.

During the civil war which took the masses by surprise, leaving them unaware and unclear about its origins, motives and horrifying ensuing aftermath, the hopes and trusts of the believers were firmly anchored in ‘Ā’ishah, the most endeared vestige from the glorious times of the Messenger (ﷺ).

The first half of ‘Uthmān’s reign (642-648 C.E.) witnessed expansion and prosperity. In the East, Muslims took Persia and Khurasān; in the West they defeated the Byzantines; also the greater part of North Africa came under their sway. However, during the second half of his reign (649-656 C.E.) he was criticised for a number of issues.

Most of the grievances and complaints<sup>184</sup> were frivolous lies, while others were based on misinformation about facts and possible motives. For instance, ‘Uthmān was labelled an innovator to have ordered the unification of the Qur’ān according to the Quraishi dialect and the burning of the prevailing copies was regarded an act of sacrilege.<sup>185</sup>

The base charges provided the Hypocrites, the chief ones amongst them being from the Ibn Sabā group, the opportunity to fan differences amongst the believers. A horde of supporting lies were fabricated about ‘Uthmān to make the yarns that had been circulated plausible. There were also secret organisations that preached the right of ‘Ali to the

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<sup>184</sup>For details about arguments and counter arguments refer to Ibn ‘Arabī’s scholarly work *Al-Awāṣim min al-Qawāṣim* pp. 76-150

<sup>185</sup> See for the defence of this charge and others *Al-Awāṣim min al-Qawāṣim* pp. 80-4, pp. 90-4 and p. 113.



*khilāfah* and asked ‘Uthmān to step down.<sup>186</sup> Aware of the obvious threats to his life, ‘Uthmān refused to comply, as God's Messenger (ﷺ) had not sanctioned for him to remove the garb of authority.<sup>187</sup>

In the early days of Islam the populace had unlimited powers to criticise the *khalifas* but this right gave the miscreants the audacity to unashamedly intensify their activities. Coupled with it ‘Uthmān’s leniency emboldened the evil mongers.

There was a lot of criticism about the appointment and replacement of provincial governors<sup>188</sup> and the disbursement of State expenditure. Amongst other causes of the unrest were the speedy conversion of masses of people to Islam through its large-scale conquests, and the infiltration of concepts of social life and administrative systems foreign to Islam. The new converts had not yet had the opportunity to be inspired with the true spirit of the message. Particularly damaging was affluence that led to relaxed morals, jealousy, cravings for power and internal feuds.

The Bedouins in the outlying areas of the Islamic State, who had nearly apostasised in the time of Abū Bakr but who had helped to conquer new lands, were angered because the settled Arabs, and particularly the Quraish, were granted permission to own agricultural properties in the provinces and to settle there. Not only were lands allotted to the Quraish, but they were also exempted from the payment of tribute. They certainly began to lead lives of ease, and monopolised the top jobs. Their abilities had much to do with it, but the others in any case eyed them with envy. There was considerable unrest in the new cities of Baṣrah, Kūfah and Fustaṭ as a result of the policy of land grants and on account of frequent changes in the administrative set-up.

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<sup>186</sup> Ibn Kathīr, *Al-Bidāyah wa-an-Nihāyah*.

<sup>187</sup> *Ibn Sa’d*, vol. 3, p. 66

<sup>188</sup> The Companions like Abū Musā Ash‘ari, Mughīrah ibn Shu‘bah, ‘Amr ibn al-‘Āṣ and Sa’d ibn Abī Waqqās had been replaced.

People requested ‘Ā’ishah to intervene as she held a position of great respect amongst all the Companions due to her favoured position with the Prophet (ﷺ). In ‘Ā’ishah’s opinion, solutions to problems between the ruler and the ruled lay in consultation and advice and ‘Uthmān was in agreement with her. She advised ‘Uthmān to respect the wishes of the people and to revert to the former state of affairs in order to satisfy the public. However, ‘Ā’ishah found most of the complainants to be evil liars and the appointees to be innocent, pious and trustworthy.<sup>189</sup>

In an angry mood the rebels marched on the capital Madīnah. ‘Uthmān heard their grievances and sent the Companions to the provinces to redress them. The rebels had, however, plotted to murder ‘Uthmān Ibn ‘Affān,<sup>190</sup> so they forged a letter and claimed that on the return journey they had intercepted the *khalīfah*’s messenger to the governor of Egypt instructing him to assassinate them. This was the work of Islam’s worst enemy since its earliest days, the *Munafiqūn* (Hypocrites), who were the prime cause of rivalries between the Companions, leading to the birth of party politics and factions.

‘Ā’ishah respected ‘Uthmān and was well aware of his virtues. She was infuriated with those who had slandered ‘Uthmān. She has reported many narrations on this theme. For instance: “May Allah curse those who have cursed him (‘Uthmān). By Allah he used to stand by the Prophet (ﷺ) while the Prophet (ﷺ) rested his back against me and Gabriel revealed the Qur’ān to the Prophet (ﷺ). He would say, ‘Write O ‘Athim (‘Uthmān).’ Allah honoured ‘Uthmān due to his generosity towards Allah and his Prophet (ﷺ).”<sup>191</sup>

‘Ā’ishah defended ‘Uthmān whenever she heard him being publicly cursed. It is untrue that ‘Ā’ishah wrote to the town assemblies advising ‘Uthmān’s murder and she denied this charge when Masrūq mentioned it. She said, “We left him like a clean garment, and they murdered him,” and in another narration, “They closed in upon him and

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<sup>189</sup> *Tārīkh at-Tabarī*, vol. 4, p. 464.

<sup>190</sup> *Ibn Kathīr*.

<sup>191</sup> *Musnad Ahmad*, vol. 6, p. 250.

slaughtered him like a ram.”<sup>192</sup> Ibn Kathīr ascertained the authenticity of the chain of this narration. Tabari mentions that she was gone for *Hajj* and that when ‘Uthmān was assassinated in 36 A.H. she said, “By Allah, if Allah had willed to prevent them, I would have done whatever was in my power to do. He was murdered unjustly and we demand his blood.”<sup>193</sup> She indeed considered ‘Uthmān to be a martyr. She asked for the murderers of ‘Uthmān to be punished and for haste in the matter. By this she wished to guide the rightly appointed caliph and close the door upon the audacity of those who had ventured to attack the position of the leader and opened the door to evils without end. She wished for a speedy punishment so that the *ummah* could be at peace from the evil doers and that they would not have the courage to intensify their evil activities.<sup>194</sup>

### ‘Ali’s Reign (656C.E.-661C.E.)

For five days after the murder of ‘Uthmān awaiting a decision for the appointment of a *khalīfah*, the temporary leader of Madīnah was al-Ghāfiqī (ibn Ḥarb al-‘Aki), the head of the rebel group from Egypt. The *Muhājirs* and the *Anṣārs* approached ‘Ali and asked him to take the oath of allegiance, but he did not accept the *khilāfah* without first offering it to Talhah and Zubair.<sup>195</sup> Both of them, however, submitted to ‘Ali. The Companions and their followers after pledging allegiance to ‘Ali demanded that the blood of ‘Uthmān be avenged immediately, whereas ‘Ali favoured delay in the matter until the State regained its stability.<sup>196</sup>

‘Ali, presumably because of the turmoil that had taken place in Madīnah, made Kūfah his capital. He was faced with a number of problems. The *Khawārij*, a faction of those who had rebelled and initially supported his leadership, were from amongst the assassins of ‘Uthmān. He did not have the power to punish them (and in fact one of them

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<sup>192</sup> *Ibn abī-Shaibah*, vol. 12, p. 51, Section M.

<sup>193</sup> *Tārīkh at-Tabari*, vol. 4, p. 457.

<sup>194</sup> *Tārīkh at-Tabari*, vol. 4, p. 448.

<sup>195</sup> They were from amongst the ten Companions given the glad tidings of a place in Paradise. See *Usad al-Ghābah*, vol. 3, p. 59.



eventually killed him.) ‘Ali found it advisable, in view of what had been happening in ‘Uthmān’s time, to make an overall change of governors. This unfortunately caused more trouble. The people accepted some of the governors and some they rejected. The followers of the governors that were replaced ended up rallying against ‘Ali.

Mu‘āwiyah who had been the governor of Syria under ‘Uthmān refused to step down on ‘Ali’s command and also joined in with those who demanded speedy punishment for ‘Uthmān’s assassins. There is no ground for the accusation made by some that ‘Ā’ishah nominated a candidate in the person of her cousin Talḥah ibn ‘Ubaidullah to replace ‘Uthmān. According to al-Aḥnāf<sup>197</sup> when she was asked as to whom to pledge loyalty to, she said, “Ali.” ‘Ā’ishah’s demand to avenge the blood of ‘Uthmān cannot be regarded as evidence for her disapproval of ‘Ali’s appointment as *khalīfah*.

People were divided into four groups during those days. ‘Ali was in Kūfah with those who sided him. There were Talḥah and Zubair in the *Ḥijāz* demanding immediate punishment of ‘Uthmān’s murderers and they eventually went along with a large number of people to Baṣrah and were supported by the people of that town. Then there were Mu‘āwiyah and his supporters in Syria. The fourth group in *Ḥijāz* kept itself aloof from politics. The prominent Companions sought to seclude themselves from what was going on. They advised against going out of Madīnah to take part, hoping thus to avoid bloodshed and wishing a peaceful solution between the opposing sides.

‘Ā’ishah was on *Ḥajj* when ‘Uthmān was assassinated. She initially favoured travelling back to Madīnah and dealing with the problem from there. She stood up and aroused the people to punish the assassins of ‘Uthmān and rally around for the purpose. She mentioned the violations that had been committed by the murder in a sacred month, in a sacred city and in the vicinity of the Prophet (ﷺ)<sup>198</sup> The people responded to her call as they saw in her move a quest for justice, peace and order. A thousand or nine hundred

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<sup>196</sup> *Tārīkh aṭ-Ṭabari*, vol. 4, p. 448.

<sup>197</sup> His real name was Ad-Dahāk. He has been graded as a reliable narrator. See *al-Iṣābah*, vol. 1, p. 100.

<sup>198</sup> *Al-‘Aqd-al-Farīd*, vol. 4, p. 319.

mounted volunteers from Makkah and Madīnah got together and people from other places joined them till their ranks swelled to around three thousand. Talḥah and Zubair in the meanwhile suggested going to Baṣrah and Kūfah to gather a larger force to face the opposition.<sup>199</sup> All the other wives of the Prophet (ﷺ) were in agreement with ‘Ā’ishah regarding immediate punishment for the assassins of ‘Uthmān and had intended to travel with her to Madīnah. However on hearing about the changed plan to advance to Baṣrah and Kūfah, they chose to stay at home. Umm Salamah advised ‘Ā’ishah against going to Baṣrah and Kūfah, but ‘Ā’ishah envisaging a peacemaker’s role went ahead. Relations between ‘Ali and Mu‘āwiyah had already worsened. ‘Ali was convinced that he had no choice but to confront those who refused to swear allegiance to him.

‘Ā’ishah was in doubt and remorseful about having come out, especially after she reached the waters of al-Ḥawāb. She recollected the statement of the Prophet (ﷺ) in Umm Salamah’s narration: “I heard the Prophet (ﷺ) say, ‘Which of you is the rider of the camel at whom the dogs of Ḥawāb will bark?’ ‘Ā’ishah desired to turn back but ‘Abdallah ibn az-Zubair persuaded her to continue.<sup>200</sup> Thus ‘Ā’ishah’s companions goaded her on, suggesting that she could reconcile the opposing parties and help in preventing bloodshed.

‘Ā’ishah, Talḥah and Zubair met ‘Ali in Baṣrah and all of them expressed their desire for peace and agreed upon it. ‘Ali made it clear that he was against discord and abhorred the nation dividing into sects; his intention in advancing to Baṣrah was simply to express his authority. Nevertheless the two sides got inevitably drawn into fighting instigated by the troublemakers. Efforts for reconciliation were thwarted repeatedly.

Before the last battle the two sides had exchanged messages of peace and gone to sleep. However, the group that was responsible for the murder of ‘Uthmān - numbering around 2,000 - plotted to stir up the fighting between the two sides by making a stealthy attack at dawn. The battle that ensued is known as ‘The Battle of the Camel’. On that day there were twenty thousand on ‘Ali’s side and thirty thousand on ‘Ā’ishah’s side. A crier

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<sup>199</sup> *Tārīkh aṭ-Ṭabari*, vol. 4, p. 437, Ibn Athīr, *Al-Kāmil*, vol. 3, p. 100.



from 'Ali's side tried to stop people from bloodshed and so did 'Ā'ishah by stepping forward on the advice of the governor of Baṣrah. However the fighting went on.<sup>201</sup>

The intention of the opposing group was to capture 'Ā'ishah's camel. Those who were holding the banner and the camel's reins were the bravest of men. They killed in defence and then they were killed. In the end 'Abdallah ibn az-Zubair held the reins of the camel. He was attacked by al-Ashtar an-Nakh'i and they both fought each other, 'Abdallah receiving 37 wounds that day. Then a man cut off the camel's legs and it slumped down to the ground.<sup>202</sup> It is said that the command for this was given by 'Ali ibn Abī Tālib so that 'Ā'ishah be not hurt and be removed from the scene and the crowd around her be dispersed. 'Ali's crier announced that people were not to follow those in flight, not to kill the injured, and not to enter houses. The *hawdaj*, with 'Ā'ishah sitting inside, was picked up by 'Ā'ishah's brother Muḥammad ibn AbīBakr and 'Ammār ibn Yāsir. 'Ā'ishah was then escorted by her brother Muḥammad to Baṣrah.

There has not been recorded an event in history in which there was a greater number of hands and feet lost as in this battle. There were many casualties and amongst them Talḥah and Zubair. 'Ali grieved about the bloodshed and said to his son Ḥasan, "O that I had passed away twenty years earlier. I did not know that the situation would reach these proportions." He then sought forgiveness from Allah.<sup>203</sup>

'Ali visited 'Ā'ishah in Baṣrah and so did other eminent people, amongst them the commanders of the army. 'Ali greeted her, and expressed regret over what had happened. He did not demand that she pledge loyalty to him as he already knew that she did not feel there was at the time anyone more befitting than him. 'Ali stayed on the outskirts of Baṣrah for three days and prayed the funeral prayers for those who were killed from both sides. When 'Ā'ishah was ready to depart, he provided whatever was needed for the journey, rode with her for miles and personally bade her farewell. She said to him, "My son, some of us

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<sup>200</sup> Nāsir ad-Dīn al-Albāni, *Aḥādīth as-Ṣaḥīḥah*, vol. 5, p. 474.

<sup>201</sup> *Tārīkh at-Ṭabari*.

<sup>202</sup> Ibid.



have blamed others for being slow and for being excessive, so each of us should not be ready for (to accept) what reaches one of it (the gossip).”<sup>204</sup>

‘Ā’ishah is reported to have said: “By Allah, what was between me and him (‘Ali) in the past, was no more than what exists between a woman and her in-laws, and in censuring me he was from amongst the good people.” ‘Ali said, “O people, she has spoken the truth and has cleared up what was between me and her (except for what remains between us as in-laws) and she is the wife of your Prophet ﷺ in this life and in the next.”<sup>205</sup>

Later on whenever ‘Ā’ishah remembered this incident she would say, “By God, I would have loved to die 20 years before it. If I had stayed at home rather than going to Baṣrah, this would have been more desirable to me than to have ten sons from the Prophet ﷺ.” Whenever she read the verse in the Qur’ān ﴿And stay quietly in your houses﴾ (Al-Ahzāb 33:33) she would weep till her scarf was wet.<sup>206</sup>

#### The Times of Mu‘āwiyah<sup>207</sup> ibn Abī Sufyān (660 C.E.-680 CE.)

On his accession to the caliphate in 656 C.E., ‘Ali sent a directive to Mu‘āwiyah commanding him to give up the governorship of Syria. Mu‘āwiyah declined to obey and his followers started an uprising in Syria demanding that the blood of ‘Uthmān be avenged. Forty thousand of ‘Ali’s troops pledged loyalty to ‘Ali when they heard about the Syrian insurgence. ‘A Khārjī, Ibn Muljam mortally wounded ‘Ali, in retaliation for the massacre of the *Khawārij* in the battle of Nahrawān. ‘Ali died in January 661 C.E. After ‘Ali, the people pledged loyalty to his son Ḥasan ibn ‘Ali. To quell the uprising he advanced towards Kūfah, but a group of his followers betrayed him. He then made peace with Mu‘āwiyah and abdicated in his favour. This was exactly the way the Prophet ﷺ had predicted it in the

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<sup>203</sup> Ibid.

<sup>204</sup> *Tārīkh at-Tabari*, vol. 4, p. 544.

<sup>205</sup> Ibid.

<sup>206</sup> *Tabaqāt Ibn Sa’d*, vol. 2.

*ḥadīth* of Abū Bakra: “I saw the Prophet ﷺ on the pulpit and Ḥasan ibn ‘Ali was by his side. He glanced towards the people once and then towards Ḥasan and said, “This son of mine is a leader and maybe Allah will bring peace between two major groups of Muslims.”<sup>208</sup>

‘Ā’ishah was held in great esteem by Mu‘āwiyah ibn Abī Sufyan. He visited her twice to improve his relationship with her, which had deteriorated after the murder of her brother Muḥammad ibn Abī Bakr. According to ‘Urwah, Mu‘āwiyah sent ‘Ā’ishah 80,000 *dirhams*. There is no statement from ‘Ā’ishah indicating opposition to Mu‘āwiyah’s rule. She was, however, opposed to some of his views and was angered by some of his political activities, amongst them the murder of his opponents, Muḥammad ibn Abī Bakr and Ḥajjar ibn ‘Adi. ‘Ā’ishah advised Mu‘āwiyah to attend to matters with courtesy and patience and to quit bloodshed as it would only result in hatred and division, whereas forbearance would bring about reconciliation and unity. She was also opposed to him making *khilāfah* into hereditary rule by making his son Yazīd<sup>209</sup> ibn Mu‘āwiyah his successor. This was a matter on which there were differences of opinion between the Companions. However, the view of the majority prevailed.<sup>210</sup>

Ibn ‘Abbās visited ‘Ā’ishah before her death and praised her saying, “Good news to the wife of God's Messenger ﷺ! He did not marry a virgin other than you and your vindication was sent down from Heaven. You are headed towards the truthful leader Muḥammad and towards Abū Bakr, then why worry?” Then ‘Abdallah ibn Zubair came and ‘Ā’ishah told him about Ibn ‘Abbās’s visit. She said, “He praised me. I wish I were some forgotten thing.”<sup>211</sup>

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<sup>207</sup> He was a scribe for revelations of God's Messenger ﷺ and a virtuous, gifted ruler. See Ibn Taimiyah’s *Minhāj as-Sunnah*, vol 3, p. 212.

<sup>208</sup> See Ibn Taimiyah’s *Minhāj as-Sunnah*, vol 2, p. 242.

<sup>209</sup> He commanded the first Muslim naval fleet. It was victorious in Constantinople. The besmearing of Yazid’s person is the work of the *Rafīdah*. Muḥib ad-Dīn Khaṭīb, *Al-Awāṣim min al-Qawāṣim*, pp. 222-3.

<sup>210</sup> Ibid, p.229.

‘Ā’ishah left her earthly abode on Tuesday the 27th of Ramadān, 57 A.H.<sup>212</sup> at the age of sixty six. Forty seven years of her widowhood spanned through the times of the first four caliphs. She requested her nephew ‘Abdallah ibn az-Zubair to bury her along with her sisters (co-wives) in Baqī’ in the dark of night. The place she had reserved for herself by the Prophet (ﷺ)’s side had been given to ‘Umar ibn al-Khaṭṭab, for she did not wish to be given a status better than that of the other wives. She was lowered into her grave by the sons of her sister Asmā’ ‘Abdallah and ‘Urwah ibn az-Zubair, and by her nephews Qāsim ibn Muḥammad, ‘Abdallah ibn Muḥammad and ‘Abd ar-Raḥmān ibn ‘Abdallah, all of them narrators of traditions from her. Abū Hurairah, who had been appointed governor of Madīnah by Marwān ibn al-Ḥakam led the funeral prayers for her.<sup>213</sup>

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<sup>211</sup> See (SB6:27) in Virtues of the Companions..

<sup>212</sup> *Al- Bidāyah wa-an-Nihāyah*, vol. 8, p. 94

<sup>213</sup> *‘Abd ar-Razzāq*, vol. 3, p. 525.



## *Chapter Three*

### **‘Ā’ISHAH’S CONTRIBUTIONS TO ḤADĪTH LITERATURE**

#### **3.1 MUSNAD OF ‘Ā’ISHAH**

##### ***A Consolidated Collection*<sup>1</sup>**

##### **3.1.1 BOOK OF FAITH:**

##### ***‘Aqīdah - The Dimension of Belief***

##### **3.1.1.1 REVELATION**

1. (SB9:111)<sup>2</sup> Narrated ‘Ā’ishah: Commencement of Revelation to God’s Messenger ﴿ﷺ﴾ was in the form of true dreams. He never had a dream without it coming true like bright daylight. He used to go to (the cave of) Ḥira’ and therein perform *ḥanath* - praying continuously for several nights. He would take food supplies with him and would return to (his wife) Khadījah for more. This was going on when Truth came to him while he was in the cave of Ḥira’. An angel (Gabriel) came there and said, “Read!” The Prophet ﴿ﷺ﴾ said: I told him, “I do not know how to read.” He thereupon got hold of me and embraced me so vigorously that I could not bear it any more. Then he released me and said, “Read!” I said, “I do not know how to read.” He then got hold of me for the second time and embraced me so vigorously that I could not bear it any more. He then released me and said, “Read!” I said, “I do not know how to read.” Thereupon he embraced me so vigorously for the third time that I could not bear it any more. He then released me and said: ﴿Read: "In the Name of your Lord who created, created man out of a blood clot." Read: "And your Lord is Most Generous, who taught by the pen, taught man, that which he knew not."﴾ (96:1-5)

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<sup>1</sup> compiled from narrations by ‘Ā’ishah found in *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ al-Muslim*, *Sunan Abī Da’ūd*, *Ṣaḥīḥ Sunan an-Nasā’ī*, *Ṣaḥīḥ Sunan at-Tirmidhī*, *Ṣaḥīḥ Sunan Ibn Mājah* (collectively called *Ṣiḥaḥ as-Sittah*) and *Al-Muwatta’*

With that he (the Prophet ﷺ) then returned home, trembling because of what had happened to him. He went in to Khadijah and said, “Cover me! Cover me!” She covered him up till his state of fright ended and he said, “O Khadijah, what has gone wrong with me?” He then told her what had happened, and said, “I am in fear of my life!” “Never!” said Khadijah, “Good omen! I swear by God ﷻ, He will never humiliate you. You honour bonds of kinship, speak the truth, take care of the poor, serve your guests generously, and assist those in trouble while trying to pursue truth.” Khadijah then went with him to Waraqah ibn Naufal ibn Asad ibn ‘Abd al-‘Uzzah ibn Quṣai. He was the son of her uncle - her father’s brother.

He had become a Christian during the period of Ignorance, used to write Arabic, and had written the Gospels in Arabic<sup>3</sup> as much as God ﷻ willed him to write. He was an old man and had lost his eyesight. Khadijah said to him, “O my cousin, listen to your nephew.” “What did you see, my nephew?” asked Waraqah. The Prophet ﷺ then told him what he had seen. Waraqah said, “This is the same *Nāmūs* (Keeper of Secrets) who came down to Moses. I wish I were young, I wish I lived up to the time when your people turn you out.” God’s Messenger ﷺ asked, “Will they turn me out?” Waraqah said, “Yes. Never did a man bring something like what has come to you without his being treated with hostility. If I see your day, I will support you most strongly.”

It was not long before Waraqah died; also Revelation paused for some time. (Narrators of the *Ḥadīth* added: According to what has been conveyed to us, the Prophet ﷺ got so depressed that several times he contemplated flinging himself down from high mountain-tops. Every time he went up the top of a mountain to fling himself down, Gabriel appeared before him and said, “O Muḥammad! You are truly God’s Messenger. With that his anxiety would subside, his heart would find peace, and he would get back. Nevertheless, whenever there was a big gap in Revelation, he would do as before, but as soon as he reached the top of the mountain, Gabriel would appear before him and say to him what he had said before.)

2. (SB1:3), another version of the foregoing *Ḥadīth*, adds:

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<sup>2</sup> also see (SB1:3), (SB4:605), (SB6:478-81), (SM:301-3).

<sup>3</sup> (SB1:3) mentions Hebrew. Both versions are correct. For supportive detail see *Fath al-Bāri*, vol. 1, pp. 33-4

A narration by Jābir ibn ‘Abdallah al-Anṣārī reports the following statement of the Prophet ﷺ about the period of pause in Revelation: While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Ḥira’ sitting on a chair between the sky and the earth. I got afraid of him, returned home, and said, “Wrap me!” Then God ﷻ revealed the verses **﴿O you Shrouded One! Arise and warn, magnify your Lord, purify your raiment, and desert the idols.﴾** (*Muddathir*, 74:1-5)<sup>4</sup>

3. (SB1:2)<sup>5</sup> Narrated ‘Ā’ishah, mother of the believers: Al-Hārith ibn Hishām asked the Prophet ﷺ, “O God’s Messenger ﷺ, how does Revelation come to you?” God’s Messenger ﷺ replied: “At times it is like the ringing of a bell.<sup>6</sup> This is the hardest for me. The state passes off after I have absorbed what is said. Sometimes the angel takes for me the form of a man and talks to me. I absorb what he says.” ‘Ā’ishah added: “I saw the Prophet ﷺ on a very cold day, when Revelation came to him and had finished. His forehead was perspiring.”

4. (SM:337)<sup>7</sup> ‘Ā’ishah said: Have you not heard that God ﷻ has said **﴿And it is not vouchsafed to a human being that God should speak to him other than by Revelation, or from behind a veil, or that He sends a messenger so that he reveals whatever He wills, by His leave. Surely, He is Exalted, Wise.﴾** (42:51)

5. (SM:401) It is narrated on the authority of ‘Ā’ishah that when the verse **﴿And warn thy nearest kindred﴾** was revealed, God’s Messenger ﷺ stood on *Ṣafa’* and said: O Fāṭimah, daughter of Muḥammad, O Ṣafiyyah, daughter of ‘Abd al-Muṭṭalib, O sons of ‘Abd al-Muṭṭalib, I have nothing which can avail you against God ﷻ; you may ask me what you want of my worldly belongings. *Ṣaḥīḥ*, JS:7914

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<sup>4</sup> After this, Revelation began coming in a sustained and regular manner.

<sup>5</sup> also see (SB4:438), and (AD:5764-5)

<sup>6</sup> like the effect of metal on metal, difficult to differentiate at first. See *Fath al-Bārī*, vol.1, p. 20.

<sup>7</sup> This is a translation of a part of the *Hadīth* - a part relating to Revelation. Also see (T:2435)



6. (SM:338)<sup>8</sup> ‘Ā’ishah said: If Muḥammad ﷺ were to conceal anything sent to him, he would have concealed the verse **﴿And when you said to him on whom God had conferred favour and you too had conferred favour: Keep your wife to yourself and fear God, and you were concealing in your heart that which God was going to disclose, and you feared men while God has a better right that you should fear Him.﴾**<sup>9</sup> (33:37)

7. (SB9:622)<sup>10</sup> Narrated ‘Ā’ishah: Whoever tells you that the Prophet ﷺ concealed something of the Revelation, do not believe him, for God ﷻ addressed him: **﴿O Messenger, say: I proclaim what has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message.﴾** (5:67)

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<sup>8</sup> (ST:3220)’s narration is more comprehensive and includes the addition: When God’s Messenger ﷺ married Zainab, people said, ‘He married his son’s wife.’ Then the verse **‘﴿Muḥammad is not the father of any of your men but he is the Messenger of Allah and the last of them﴾’** (33:40) was revealed. God’s Messenger ﷺ had adopted Zaid when he was young. Zaid lived with him till he became an adult and was called Zaid ibn Muḥammad. Then Allah revealed the verse: **﴿Call them by their fathers’ names and if their fathers names are not known, then they are your brothers in faith and companions.﴾** (33:5) *Da’eef al-isnād*: ST,3220. Also see (T:2563)

<sup>9</sup> These verses were revealed regarding the divinely ordained marriage of Muḥammad ﷺ with his cousin Zainab bint Jaḥsh. She was previously married, on the advice of the Messenger, to Zaid ibn Ḥārithah, the freed slave and adopted son of Muḥammad ﷺ. The marriage did not work out in spite of the Prophet ﷺ’s reconciliation efforts and Allah informed the Messenger about his own marriage with Zainab. According to the custom of those days, marrying the wife of an adopted son was unheard of, and so the Messenger fearing the response of the people, did not disclose what God had inspired him with. However, true to the trust Allah had granted him, when revelation came regarding it, he did not conceal it, though it contained a light rebuke.

<sup>10</sup> also see (T:2453)

### 3.1.1.2 TAWHĪD

#### Belief in Unity

8. (SB9:472) Narrated ‘Ā’ishah: The Prophet ﷺ sent out an expedition under a person who, while leading his companions in prayers, always used to finish his recitation with (Say (O Muḥammad), “He is God, the One.) (112:1). When they returned, they mentioned this to the Prophet ﷺ. He said, “Ask him why he does so.” They asked him and he said, “(I recite it) because it praises the Most Merciful and I love to repeat it.” The Prophet ﷺ said, “Tell him that God ﷻ loves him.”

9. (SB8:514) Narrated ‘Ā’ishah: God’s Messenger ﷺ said, ‘Whoever loves to meet Allah, Allah loves to meet him and whoever dislikes meeting Allah, Allah dislikes meeting him too.’ *Ṣaḥīḥ, Mukhtaṣar Muslim:454*

10. (SM:416) ‘Ā’ishah reported: I said: God’s Messenger ﷺ, Ibn Jud‘ān established ties of relationship, and fed the poor. Would that be of any avail to him? He said: It would be of no avail to him, as he did not ever say: "O my Lord, pardon my sins on the Day of Resurrection." *Ṣaḥīḥ, Mukhtaṣar Muslim:41*

11. (SN:3012) Narrated ‘Ā’ishah: God’s Messenger ﷺ forbade asceticism. *Ṣaḥīḥ. Ag; Tuhfat-al-Ashrāf:16100*

#### Seeing God

12. (SB6:378)<sup>11</sup> Narrated Masrūq: I said to ‘Ā’ishah “O Mother! Did Prophet Muḥammad ﷺ see his Lord?” ‘Ā’ishah said, “What you have said makes my hair stand on end! Know that if somebody tells you one of the following three things, he is a liar:

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<sup>11</sup> also see (AD:2453)

Whoever tells you that Muḥammad saw his Lord, is a liar.” Then ‘Ā’ishah recited the verses:

**﴿No vision can grasp Him, but His grasp is over all vision. He is the Most Courteous Well-Acquainted with all things.﴾ (6:103)**

**﴿It is not fitting for a human being that God should speak to him except by inspiration or from behind a veil.﴾ (42:51)**

‘Ā’ishah further said, “And whoever tells you that the Prophet ﷺ knows what is going to happen tomorrow, is a liar.” She then recited:

**﴿No soul can know what it will earn tomorrow.﴾ (31:34)**

She added: “And whoever tell you that he concealed (some of God’s orders), is a liar.” Then she recited:

**﴿O Messenger, proclaim (the Message) which has been sent down to you from your Lord....﴾ (5:67)**

‘Ā’ishah added: “But the Prophet ﷺ saw Gabriel in his true form twice.”<sup>12</sup>

13. (SM:287)<sup>13</sup> Masrūq reported: ‘Ā’ishah said: O Abū ‘Ā’ishah (*kunyah* of Masrūq), there are three things--and he who asserts even one of them, has fabricated the greatest lie against God ﷻ. I asked what they were. She said: He who presumes that Muḥammad ﷺ saw his Lord (with ocular vision), fabricates the greatest lie against God ﷻ. I was reclining but then sat up and said: Mother of the Faithful, wait a bit and do not be in a haste. Has not God ﷻ said **﴿And truly, he saw him on the clear horizon﴾ (83:23)** and **﴿he saw Him in another descent﴾ (53:13)** She replied: I was the first of this *Ummah* to ask God’s Messenger ﷺ about it, and he said: Surely, he is Gabriel. I have never seen him in the original form in which he was created, except on those two occasions. I saw him descending from heaven and filling (the space) from the sky to the earth with the greatness of his bodily structure. She said: Have you not heard God ﷻ saying, **﴿Eyes comprehend**

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<sup>12</sup> during the Night Journey on the seventh heaven and once filling the sky.

<sup>13</sup> This is a translation of a part of the *Hadīth* - a part relating to *Tawḥīd*.



Him not, but He comprehends (all) vision, and He is Subtle, All-Aware》 (6:103)  
*Ṣaḥīḥ*, JS: 2362

14. (SM:340) Masrūq reported: I said to ‘Ā’ishah, “What about the words of God ﴿٣٤﴾ ﴿Then he drew nigh and came down, so he was at a distance of two bows or closer still, so He revealed to His servant what He revealed.﴾ (53:8-10) She said: It referred to Gabriel. He used to come to him in the guise of a man, but this time he came in his true form, blocking the horizon. *Ṣaḥīḥ*, *Mukhtaṣar Muslim*:84

15. (SB9:486) ‘Ā’ishah reported that the Prophet ﴿٣٥﴾ said: Gabriel called me and said, “God ﴿٣٦﴾ has heard the statement of your people and what they replied to you.”

16. \*(MT:1015) ‘Ā’ishah, Mother of the Believers, was referred to in a matter where a person said that his property was endowed for the gate of the *Ka’bah*. She said that the penalty of an oath has become obligatory. *Athār*, AM 1065

### Fortune Telling

17. (SB9:650) Narrated ‘Ā’ishah: Some people asked the Prophet ﴿٣٧﴾ regarding soothsayers. He said, “They are nothing.” They said, “O God’s Messenger! Some of their statements come true.” The Prophet ﴿٣٨﴾ said, “That word which happens to be true is what a *jinn* snatches away and puts into the ear of his friend,<sup>14</sup> with a sound like the cackling of a hen. They mix with it more than a hundred lies.”

18. \*(SB5:182) Narrated ‘Ā’ishah: Abū Bakr had a slave who used to give him some of his earnings and Abū Bakr used to eat from it. One day he brought something and Abū Bakr ate from it. The slave said to him, “Do you know what this is?” “What is it?” Abū Bakr enquired. The slave said, “Once, in the pre-Islamic period of Ignorance I foretold somebody’s future. I had no knowledge of foretelling

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<sup>14</sup> (SB8:232) has similar content with the exception of the more specific words ‘fortune teller’ replacing ‘friend.’

but bluffed him. On meeting me, he gave that to me, which is what you have eaten from.” Thereupon Abū Bakr inserted his hand into his mouth and vomited what he had in his stomach.

## Images

19. (SB4:447)<sup>15</sup> Narrated ‘Ā’ishah: I stuffed a pillow for the Prophet ﷺ, decorated with pictures (of animals), and it looked like a *numuriqah* (i.e. a small cushion). He came and stood among the people, and the colour of his face had changed. I said, “O God’s Messenger, what is wrong?” He said, “What about this pillow?”<sup>16</sup> I said, “I made the pillow for you so that you may recline on it.” He said, “Don’t you know that angels<sup>17</sup> don’t enter a house where there are pictures. Whoever makes a picture will be punished on the Day of Resurrection and will be asked to insert life (into what he made).”

20. (SB3:659)<sup>1819</sup> Narrated Al-Qāsim: ‘Ā’ishah said that she hung a curtain decorated with pictures (of animals) on a shelf. The Prophet ﷺ tore the curtain<sup>20</sup>

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<sup>15</sup> According to (SB3:318), another chain of narrators reported ‘Ā’ishah, mother of the believers, saying as follows: I bought a cushion with pictures on it. When God’s Messenger ﷺ saw it, he kept standing at the door and did not enter the house. I noticed the sign of disgust on his face, so I said, “O God’s Messenger! I repent to God ﷻ and His Messenger ﷺ. Please tell me what I have done wrong.” God’s Messenger ﷺ said, “What about this cushion?” I replied, ‘I bought it for you to sit and recline on.’ God’s Messenger ﷺ said, “The makers of these pictures will be punished on the day of Resurrection. It will be said to them, ‘Put life in what you have created.’” The Prophet ﷺ added, “The angels do not enter a house where there are pictures.” Also see (SB7:110,844), (SM:5258-9,5261,65-7), (SN:4945,4949-0,4955-6), (MT:1743) and (IM:2947)

<sup>16</sup> In similar narrations, a carpet is mentioned.

<sup>17</sup> In another narration angels of Mercy: (SB7:110)

<sup>18</sup> also see (SB8:130), (SM:5256,5262) and (SN:4945,4948-0)

<sup>19</sup> (SN:5368)’s similar narration mentions that the Messenger did not like the curtain with figures as it reminded him of the world. It also has the addition: We used to wear an old worn-out garment with a silk-embroidered border. *Ṣaḥīḥ, Tuhfat-al-Ashrāf*:16101

<sup>20</sup> In the repeated narrations, the pictures mentioned are those of horses and birds.

and she turned it into two cushions, which remained in the house for the Prophet ﷺ to sit on.

21. (SB7:836) Narrated ‘Ā’ishah: The Prophet ﷺ never used to leave things carrying images in his house without obliterating them.

22. (SB7:838)<sup>21</sup> Narrated ‘Ā’ishah: God’s Messenger ﷺ returned from a journey and I had hung up in the courtyard a curtain of mine having pictures on it. On seeing it, God’s Messenger ﷺ tore it and said, “The people to receive the severest punishment on the Day of Resurrection will be those who try to make the like of God’s created beings.” So we turned it into a cushion or two.<sup>22</sup>

23. (SM:5254)<sup>23</sup> Abū Talḥah Anṣārī reported that he heard God’s Messenger ﷺ say: “Angels do not enter a house in which there is a dog or statues.” He (Abū Talḥah Anṣārī) said: I went to ‘Ā’ishah and enquired from her if she had also heard God’s Messenger ﷺ say: Angels do not enter a house in which there is a dog or statues. She said, “No, but I shall narrate to you what I saw him do. The Prophet ﷺ went on an expedition. I took a dyed sheet of cloth<sup>24</sup> and screened the door with it. When the Prophet ﷺ returned and saw it, I noticed signs of dislike on his face. He pulled it until he tore or cut it.<sup>25</sup> And he said: “God has not commanded us to clothe stones and clay.” She said: “We made two pillows from the curtain and stuffed them with palm fibre. He did not disapprove and find fault with me for doing this.” *Ṣaḥīḥ*, JS:1804

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<sup>21</sup> also see (SB7:839), (SB8:130) and (SM:5264)

<sup>22</sup> There is no contradiction between this narration and (SB4:447) above. There is no harm in using pictures of animate objects, when cut or separated so that the form becomes inconspicuous. *Fatḥ al-Bārī*, vol. 10, pp. 470-6

<sup>23</sup> also see (SM:5255,5258,5262,5264)

<sup>24</sup> a dyed sheet of cloth (E.W. Lane, *Arabic-English Lexicon*, vol. 1, p. 2855)

<sup>25</sup> It is understood from other narrations that he did so because of pictures on the sheet



24. (SM:5246)<sup>26</sup> Abī Salmah ibn ‘Abd ar-Raḥmān reported this from ‘Ā’ishah. She said: “Gabriel ﴿ٱلْمَلَكُ﴾ promised to God's Messenger ﴿ٱلرَّسُولُ﴾ to come at a certain time. The time came but he did not visit him. There was a stick in his hand. He threw it from his hand and said: ‘Never has God ﴿ٱللَّهُ﴾ broken His promise, nor His Messengers.’ Then he cast a glance and found a puppy under his cot. Then he said, ‘Ā’ishah, when did this dog enter here?’ She said, ‘By God I don’t know.’ He then gave instructions about it and it was turned out. Then Gabriel ﴿ٱلْمَلَكُ﴾ came and God's Messenger ﴿ٱلرَّسُولُ﴾ said to him: ‘You had made a promise with me and I waited for you, but you did not come.’ He said, ‘The dog in your house prevented me. We do not enter a house with a dog or a picture in it.’” *Ṣaḥīḥ*, JS:4349

## Oaths

25. (SB8:618)<sup>27</sup> Narrated ‘Ā’ishah: Abū Bakr aṣ-Ṣiddiq would never break an oath until God ﴿ٱللَّهُ﴾ sent down revelation<sup>28</sup> concerning expiation for renouncement of oaths. After that he said, “If I take an oath to do something and later on I find something else better than that, I do what is better and pay off the penalty for renouncement of my oath.”

26. (SB8:656)<sup>29</sup> Regarding the verse **﴿God will not call you to account for that which is unintentional in your oath.﴾** (2:225) ‘Ā’ishah said: This verse was revealed concerning such oath formulas as ‘No, by God!’ and ‘Yes, by God!’

27. (AD:3248) adds: It is man’s speech in the house. *Ṣaḥīḥ*, SAD: 3254

28. (SB8:687)<sup>30</sup> Narrated ‘Ā’ishah: The Prophet ﴿ٱلنَّبِيُّ﴾ said, “Whoever vows an act of obedience to God ﴿ٱللَّهُ﴾, should satisfy the requirements of obedience to Him;

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<sup>26</sup> also see (SM:5247)

<sup>27</sup> also see (SB6:138)

<sup>28</sup> This refers to the verse which says: **﴿Allah will not take you to account for what is futile in your oaths.﴾**

<sup>29</sup> also see (SB6:137), (AD:3248) and (MT:1006)

<sup>30</sup> also see (SB8:691) and (AD:3283,3285,3287)

whoever vows an act of disobedience to God ﴿ﷻ﴾, should desist from disobedience to Him.”<sup>31</sup>

29. (AD:3285) Narrated ‘Ā’ishah: God’s Messenger ﴿ﷺ﴾ said, “Vows must not be made for sinful acts. The expiation for such acts is the same as for (unintentional) oaths.” *Ṣaḥīḥ, al-Mishkāt*: 3435

### Grave Worship

30. (SB2:414)<sup>32</sup> Narrated ‘Urwah: ‘Ā’ishah said that in his terminal illness the Prophet ﴿ﷺ﴾ said: God ﴿ﷻ﴾ cursed the Jews and the Christians because they used the graves of their Prophets as places of worship.” ‘Ā’ishah added, “Had it not been for that, I would have made his grave prominent. I was afraid it might be taken as a place of worship.”

31. (SB2:425)<sup>33</sup> Narrated ‘Ā’ishah: When the Prophet ﴿ﷺ﴾ became ill, some of his wives talked about a church named Māriah that they had seen in Ethiopia. Umm Salamah and Umm Ḥabībah had been to Ethiopia, and both of them talked about the Church’s beauty and about the pictures it contained. The Prophet ﴿ﷺ﴾ raised his head and said, “When a pious man amongst them dies, those people build a place of worship at his grave and then they put up those pictures in it. Those are the worst creatures in the sight of God ﴿ﷻ﴾.”

32. (SB8:400) Narrated ‘Ā’ishah that God’s Messenger ﴿ﷺ﴾ was affected by magic, so much so that he used to think that he had done something which in fact he had not done. He then invoked his Lord (for a remedy). Later on he said, “(O ‘Ā’ishah.) Do you know God ﴿ﷻ﴾ has advised me about the problem for which I sought His guidance?” ‘Ā’ishah said, “O God’s Messenger, what about it?” He said: “Two men came to me and one of them sat at my head and the other at my feet. Then

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<sup>31</sup> in the repeated narrations is the addition: and the atonement for it is the same as for an oath.

<sup>32</sup> also see (SB1:427), (SB2: 472), (SB4:660) and (SB7:706)

<sup>33</sup> also see (SB1:419,426) and (SB5:213)

one of them asked his companion, ‘What is wrong with this man?’ The latter replied, ‘He is under the effect of magic.’ The former asked, ‘Who has worked magic on him?’ The latter replied, ‘Labīd ibn al-A‘ṣam.’ The former asked, ‘With what did he work the magic?’ The latter replied, ‘With a comb and hair stuck to the comb, and the skin of pollen of a date-palm tree.’ The former asked, ‘Where?’ The latter replied, ‘It is in Dharwān.’ Dharwān was a well in the dwellings of Bani Zuraiq. God’s Messenger ﷺ went to that well and returned to ‘Ā’ishah, saying, ‘By God, the water was as red as the mixture of *hinna*, and the date-palms look like the heads of devils.’” She added: “When the Prophet ﷺ came to me and informed me about the well, I asked him, ‘O God’s Messenger, why didn’t you take out the pollen skin?’ He said, ‘As for me, God ﷻ has cured me and I disliked that people should get affected by the evil.’”

According to another version<sup>34</sup> received through a different chain of narrators, ‘Ā’ishah said, “God’s Messenger ﷺ was bewitched, so he invoked God ﷻ repeatedly, requesting Him to cure him of that affliction.” Rest of the narration is as above.

33. (SB7:211) Narrated ‘Ā’ishah, wife of the Prophet ﷺ: When the believing women came to the Prophet ﷺ as emigrants, he used to test them in accordance with the order of God ﷻ:

**﴿O believers, when believing women come to you as emigrants, test them; God knows best as to their belief. Then if you know them to be true believers, return them not to the unbelievers. They are not lawful for the unbelievers, nor are the unbelievers lawful for them. O Prophet, when believing women come to you, swearing fealty to you upon the terms that they will not associate with God anything, and will not steal, neither commit adultery, nor slay their children, nor bring a calumny they forge between their hands and their feet, nor disobey you in anything honourable, ask God’s forgiveness for them. God is All-Forgiving, All-Compassionate.﴾ (60:10-12)**

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<sup>34</sup> also see (SB7:658)



When anyone of the believing women pledged in accordance with this requirement, she pledged orally. After they had pledged in that manner by word of mouth, it was the custom of God's Messenger ﷺ that he would say to them, "You can go. I have accepted your pledge."<sup>35</sup> By God, the hand of God's Messenger ﷺ never touched the hand of any of those women. He only used to take their pledge of allegiance orally. By God, God's Messenger ﷺ did not take any pledge from women other than what God ﷻ had ordered him. When he accepted their pledge of allegiance, he merely said to them verbally, "I have accepted your oath."

## **Innovation**

34. (SB3:861)<sup>36</sup> Narrated 'Ā'ishah: 'God's Messenger ﷺ said, "If somebody introduces something new into our religion which is not there before, it is unacceptable."<sup>37</sup>

35. (SB8:93)<sup>38</sup> Narrated 'Ā'ishah: Naming two persons, the Prophet ﷺ said, "I don't think they know anything of our religion." (Al-Laith said: These two persons were among the hypocrites.)

## **The *Sunnah* (Way of the Prophet ﷺ))**

36. (SB8:123) Narrated 'Ā'ishah: The Prophet ﷺ did something and allowed his people to do it, but some people refrained from doing it. When the Prophet ﷺ learned of that, he delivered a sermon, and after having sent praises to God, he said, "What is wrong with such people as refrain from doing a thing that I do? By God, I know God better than they do, and I am more afraid of Him than they are."

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<sup>35</sup> The section from this point to the end of the *ḥadīth* is the text of (SB9:321)

<sup>36</sup> also see (AD:4589) and (SN:14)

<sup>37</sup> Abī Daūd's wording is: 'it is rejected.'

<sup>38</sup> also see (SB8:94)

37. (SIM:30) Narrated 'Ā'ishah the statement of God's Messenger (ﷺ): "Whoever intentionally lied on me took for himself a seat in the Hellfire."<sup>39</sup> *Ṣaḥīḥ Muttawatir*, SS:6519

38. (AD:4695) Narrated 'Ā'ishah: I said to God's Messenger (ﷺ), 'What happens to the offspring of believers?' He replied, 'They are joined to their parents.' I asked, 'God's Messenger (ﷺ), although they have done nothing?' He replied, "Allah knows best what they were doing. I asked, "What happens to the offspring of polytheists, God's Messenger (ﷺ)?' He replied, "They are joined to their parents." I asked, 'Although they have done nothing?' He replied, "Allah knows best what they were doing."<sup>40</sup> *Ṣaḥīḥ al-Isnād*, SAD: 4712

39. (AD:4737) 'Ā'ishah said that she thought of Hell and wept. God's Messenger (ﷺ) asked her: 'What makes you weep?' She replied: "I thought of Hell and wept. Will you remember your family on the Day of Resurrection?" God's Messenger (ﷺ) said: 'There are three places where no one will remember anyone: at the scale until one knows whether his weight is light or heavy; at (the examination of) the book when one is commanded: **Take and read Allah's record**, until he knows whether his book will be put into his right hand, or into his left hand, or behind his back,<sup>41</sup> and at the Path when it is placed across *jahannam*.' *Ḍa'eef: Ḍa'eef Abī Da'ūd*, no. 4713

## Intentions

40. (SB3: Book of Fasting, Chap. 6) 'Ā'ishah narrated from God's Messenger (ﷺ): "The people will be resurrected (and judged) according to their intentions."

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<sup>39</sup> Ibn Salāḥ mentioned that this narration has been reported by 72 Companions of the Messenger (ﷺ), amongst them the ten (*Ashra Mubashirah*) given glad tidings on earth, of a place in Heaven. There is no other parallel *ḥadīth* narrated by all the ten.

<sup>40</sup> See footnote at the end of (AD:4696). The contents of this narration stand abrogated. *Tuḥfat al-Ahwadhi*.

<sup>41</sup> Qur'ān, 84:7-10.

41. (AD:2936) ‘Abdallah ibn Ḥishām, who was a Companion, reported that his mother Zainab daughter of Ḥumaid went to God’s Messenger ﷺ and said, “God’s Messenger, receive the oath of allegiance from him ”. God’s Messenger ﷺ said: “He is a minor.” He then caressed his head.<sup>42</sup> *Ṣaḥīḥ*: SB; SAD 2549.

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<sup>42</sup> This shows that it is not necessary for minors to take the oath of allegiance.



## Omens and Divination

42. (AD:4139) 'Ā'ishah said: "God's Messenger (ﷺ) never left in his house anything containing the figure of a cross without destroying it."<sup>43</sup> *Ṣaḥīḥ. Ghayāt al-Marām* 142; SAD 3489

43. (AD:4969) 'Ā'ishah said: "I never heard the Messenger of Allah (ﷺ) attributing precedence to anyone because of anything except religion."<sup>44</sup> *Ḍa'eef al-Isnād*:DAD 4987

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<sup>43</sup> Christians believe that the Jews crucified Jesus on the cross. They made models of it and drew its pictures on paper and garments. The cross is a sacred symbol for them. It is a part of their faith. According to the Muslims' belief, Jesus was not crucified but lifted to heaven. Hence, the Prophet (ﷺ) destroyed the figures of the cross.

<sup>44</sup> The Prophet (ﷺ) did not give weight to lineage. He determined seniority and excellence of the people by their piety and achievement in religion.

### 3.1.1.3 DESTINY

44. (SM:287)<sup>45</sup> ‘Ā’ishah said: “Whoever asserts that he (God’s Messenger ﷺ) could tell what was going to happen next morning, fabricates a great lie against God ﷻ. God ﷻ says (Say (O Muḥammad): None in heavens and on earth knows the unseen except God.)” (37:65). *Ṣaḥīḥ*, JS:2362

45. (AD:4696)<sup>46</sup> ‘Ā’ishah, Mother of the Believers, said: The Prophet (ﷺ) was invited to the funeral of a boy who belonged to the *Anṣār*, and I said: God’s Messenger, this one is blessed, for he has done no evil, nor has he known it. He replied: “It may be otherwise. ‘Ā’ishah, God created Paradise and created those who will go to it, and he created it for them when they were still in their father’s loins. He created Hell and created those who will go to it, and created it for them when they were still in their father’s loins.”<sup>47</sup> *Ṣaḥīḥ*: *Ṣaḥīḥ Ibn Mājah*, 82; *Muslim*; *Ṣaḥīḥ Abī Da’ūd*, no. 4713.

46. (SM:6436) ‘Ā’ishah, Mother of the Believers, said that Allah's Messenger (ﷺ) was called to lead the funeral prayer of a child of the *Anṣār*. I said: ‘Allah's Messenger, there is happiness for this child who is a bird from the birds of Paradise, for he committed no sin, nor reached the age when one can commit sin.’ He said: ‘Ā’ishah, per adventure, it may be otherwise, because God created for Paradise those who are fit for it while they were yet in their father's loins and created for Hell those who are to go to Hell. He created them for Hell while they were yet in their father's loins. *Ṣaḥīḥ*, *Mukhtaṣar Muslim*, 8/55

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<sup>45</sup> This is the translation of the part of the *ḥadīth* relating to *Tawhīd*.

<sup>46</sup> also see (SN:67)

<sup>47</sup> The majority of scholars agree that before the age of puberty children of both Muslims and non-Muslims are not held responsible for their actions, and will enter Heaven. During the Ascension the Messenger (ﷺ) saw Ibrāhīm (عليه السلام) and around him were the offspring of people. The Messenger (ﷺ) asked if the offspring of polytheists would enter Heaven and this was affirmed. Another proof is the Qur’ānic verse (And We were not going to penalise them until We sent a Messenger to them.)

47. (SB4:680) Narrated 'Ā'ishah, wife of the Prophet ﷺ, "I asked God's Messenger ﷺ about the plague. He told me that it was a punishment sent by God ﷻ on whom he wished, and God ﷻ made it a source of mercy for the believers. If in the time of an epidemic plague one stays in his area hoping for God's reward and believing that nothing will befall him except what God ﷻ has written for him, he will get the reward of a martyr.

48. (SB:1387) Narrated 'Ā'ishah: God's Messenger ﷺ said, 'Do what is right, unify and have glad tidings, and know (be informed) that no one will enter Paradise on the basis of his actions, not even me, if it were not for the mercy and forgiveness of God ﷻ.



### 3.1.1.4 AFFLICTIONS

49. (SB1:103)<sup>48</sup> Narrated Ibn Abū Mulaikah: Whenever ‘Ā’ishah, wife of the Prophet (ﷺ), heard anything which she did not understand, she asked about it again until she understood it completely. ‘Ā’ishah said: “Once the Prophet (ﷺ) said, ‘Whoever will be called to account, will get punished.’ I said, ‘Doesn’t God (ﷻ) say: **‘Then as for him who will be given his record in his right hand, he will surely receive an easy reckoning?’**” (84:8) The Prophet (ﷺ) replied, “This means only the presentation of the accounts but whoever will be questioned about his account, will certainly be ruined.”

50. (SM:7050) Narrated ‘Ā’ishah: When the Bedouins saw God’s Messenger (ﷺ) they would ask him about the time of the Hour. He would look at the youngest one of them and say: ‘If he lives, he will not have reached old age when your Hour (that is, your death) will come.’ *Ṣaḥīḥ*, JS:1443

51. (SB8:627) Narrated ‘Ā’ishah: The Prophet (ﷺ) said, “O followers of Muḥammad! By God, if you knew what I know, you would weep much and laugh little.”

52. (SB8:534) Narrated ‘Ā’ishah: God’s Messenger (ﷺ) said, “The people will be gathered bare-footed, naked, and uncircumcised.” I said, “O God’s Messenger, will the men and the women look at each other?” He said, “The situation will be too grim for them to pay attention to that.”

53. (SB9:243) Narrated ‘Ā’ishah: I heard God’s Messenger (ﷺ), in his prayer, seeking refuge with God (ﷻ) from the affliction of *ad-Dajjāl*.

54. (IM:3235) Narrated ‘Ā’ishah: I heard God’s Messenger (ﷺ) say, ‘Order the good and prohibit the evil before a time when people will make supplications and they will not be answered. *Ḥasan, at-Ta’līq ar-Raghīb*, vol. 3, no. 172

55. (IM:3421) Narrated 'Ā'ishah: God's Messenger ﷺ said to me, 'O 'Ā'ishah, be ware of (even) minor lapses as there is accountability for them.' *Ṣaḥīḥ*: SS, 513

56. (SB3:329) Narrated 'Ā'ishah: God's Messenger ﷺ said, "An army will invade the Ka'bah, but when they reach al-Baidā', the ground will sink and swallow the whole lot - their people in front and their people in the rear." I said, "O God's Messenger, how will they sink into the ground while amongst them will be their shops and people not belonging to them?" The Prophet ﷺ replied, "All of them - people in front and people in the rear - will sink but they will be resurrected and judged according to their intentions."

57. \*(SM:6945) Narrated 'Ā'ishah: God's Messenger ﷺ said, 'The day and the night will not have ended until *Lāt* and *'Uzzah* will be worshipped again. I said: God's Messenger ﷺ, when God revealed the verse: **(Allah is the One who sent His Messenger with Guidance and the True Faith, to make it prevail over all other faiths, though it may make the polytheists disgusted.)** I thought it was for ever.'

God's Messenger ﷺ said: 'That will be (that is, the True Faith will prevail) while God wills. Then God will send a pure breeze which will kill all those who have even a mustard grain's worth of faith, and those people will be left alive who have no virtue in them. They will then return to the faith of their (polytheistic) forefathers.'

58. (SB8:377)<sup>49</sup> Narrated 'Ā'ishah: Two old women from amongst the Jews had come to me and said, "The dead are punished in their graves." I thought they were telling a lie and did not believe them. When they went away and the Prophet ﷺ came, I said, "O God's Messenger, two old ladies...(and I told him all about it.)" He said, "They told the truth; the dead are really punished - to the extent that all the animals hear (the sound resulting from) their punishment." Since then I always saw him, in his prayers, seeking refuge with God ﷻ from the punishment of the grave.

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<sup>48</sup> also see (SB8:543-5)

<sup>49</sup> also see (SM:1214)

59. (SB2:516) Narrated Abū Wa'il: Ḥudhaifah said 'Umar asked us, "Who amongst you remembers the statement of God's Messenger (ﷺ) about affliction?" I said, 'I know it exactly as the Prophet (ﷺ) said.' 'Umar said, 'No doubt, you are bold. How did he say it?' I said, 'A man's afflictions concerning his wife, children and neighbours are expiated by prayer, charity, and by enjoining good and forbidding evil.' 'Umar said, 'I did not mean that, but I ask about the affliction which will spread like the waves of the sea.' I said, 'O Chief of the Believers, you need not be afraid of it, as there is a closed door between you and it.' He asked, 'Will the door be broken or opened?' I replied, 'No, it will be broken.' He said, 'Then, if it is broken, it will never be closed again.' I replied, 'Yes.' Then we were afraid to ask what the door was, so we asked Masrūq to inquire, and he asked Ḥudhaifah about it. Ḥudhaifah said. "The door was 'Umar." We then asked Ḥudhaifah whether 'Umar knew what the door meant. Ḥudhaifah replied in the affirmative and added, 'He knew it as one knows that there will be a night before tomorrow morning.'

60. (IM:3452) Narrated 'Ā'ishah: I asked God's Messenger (ﷺ) about the verse **﴿Yauma Tubaaaddalul arḍu ghair al-ardī, the day on which the earth will be changed﴾** (48:14), 'Where will the people be?' He said, 'On the bridge (over Hell).' Da'eef, DT:3475

61. \*(T:1776) Narrated 'Ā'ishah: God's Messenger (ﷺ) said, 'Towards the end of this *ummah* there will be sinking in the earth, changing the forms of people and the raining of stones from the sky.' I said, 'God's Messenger, will we be destroyed in spite of there being virtuous people amongst us?' He affirmed it, saying it would be so when vice is more prevalent. *Ṣaḥīḥ*, SS:987

(SB2:453)<sup>50</sup> Narrated 'Ā'ishah: The Prophet (ﷺ) said, "They now realise that what I used to tell them was the truth." And Allah said, "**﴿Verily, you cannot make the dead to hear (i.e. benefit them, and similarly the disbelievers), nor can you make the deaf hear.﴾**" (27:80)

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<sup>50</sup> This is a repeat of (SB5:316) in Funeral Rites



## 3.1.2 BOOK OF FAITH: '*Ibādah* or Rites of Worship

### 3.1.2.1 PRAYERS

#### 3.1.2.1.1 *AT-TAHĀRAH*

62. (SM:502)<sup>53</sup> 'Ā'ishah reported: God's Messenger ﷺ said: "There are ten acts according to *fītrah*:<sup>54</sup> clipping the moustache, letting the beard grow, using the tooth-stick, snuffing up water in the nose, clipping the nails, washing the finger joints, plucking the hair under the armpits, shaving the pubes, and cleaning one's private parts with water." The narrator said: "I have forgotten the tenth, but it may have been rinsing the mouth." *Ṣaḥīḥ, Mukhtaṣar Muslim*:182

63. (SB1:418)<sup>55</sup> Narrated 'Ā'ishah: The Prophet ﷺ used to start everything from the right whenever possible - for example, in washing, combing or wearing shoes.

64. (SM:488)<sup>56</sup> Miqdām ibn Shuraiḥ narrated it from his father who said: "I asked 'Ā'ishah what God's Messenger ﷺ did first when he entered his house, and she replied: He used a tooth-stick first of all." *Ṣaḥīḥ, Mukhtaṣar Muslim*:123

65. (SN:5) 'Ā'ishah reported from God's Messenger ﷺ: *Siwāk* cleans the mouth and is pleasing to the Lord. *Ṣaḥīḥ: Al-Mishkāt*, 381; *Al-Irwā'*, 65; *Ṣaḥīḥ al-Jamī' aṣ-Ṣaghīr*, 3695.

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<sup>53</sup> also see (SM:502-3), (AD:53), (SN:4667) and (IM:238)

<sup>54</sup> Ḥadīth by Abī 'Awānah says, 'these were the *Sunnah* of the Prophets.' Nawwawī, *Sharḥ Muslim*

<sup>55</sup> also see (SM:514-5), (SN:109,408,4684,4835), (IM:322) and (T:498)

<sup>56</sup> also see (SM:489) (AD:58) and (SN:8)

66. \*(AD:50) ‘Ā’ishah reported: God’s Messenger ﷺ was using the tooth-stick, when two men, one older than the other, were with him. A revelation came down to him about the merit of using the tooth-stick. He was asked to show proper respect and give it to the elder of the two. *Ṣaḥiḥ*: SAD 50

67. \*(AD:51) ‘Ā’ishah reported: The Prophet of Allah ﷺ was accustomed to use the tooth-stick and then give it to me to wash it. I would first use it myself, then wash it and hand it over to him.<sup>57</sup> *Ḥasan*: SAD 52

68. (AD:55)<sup>58</sup> ‘Ā’ishah reported: Ablution water and tooth-stick were placed by the side of the Prophet ﷺ. When he got up during the night (for prayer), he relieved himself, and then he used the tooth-stick. *Ṣaḥiḥ*, *Ṣaḥiḥ al-Jami’ aṣ-Ṣaghīr wa Ziadatuhū*, vol. 1, chap. 15, no. 25.

69. (SB2:15) Narrated ‘Ā’ishah: ‘Abd ar-Raḥmān ibn Abū Bakr came holding a *siwāk* with which he was cleaning his teeth. God’s Messenger ﷺ gazed at him, so I said, “Give the *Siwāk* to me, ‘Abd ar-Raḥmān.” He gave it to me, I divided it, chewed it, and gave it to God’s Messenger ﷺ. He cleaned his teeth with it, while resting against my chest.

70. (SB8:366)<sup>59</sup> Narrated ‘Ā’ishah: The boys used to be brought to the Prophet ﷺ and he used to invoke Allah’s blessing upon them.<sup>60</sup> Once an infant<sup>61</sup> was brought to him and it urinated on his clothes. He asked for water and poured it over the place of the urine, but did not wash his clothes.

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<sup>57</sup> The tradition indicates the permissibility of using the tooth-stick of one person by the other.

<sup>58</sup> also see (AD:56)

<sup>59</sup> also see (SN:292) and (IM:422)

<sup>60</sup> (SM:460) has similar content with the exception that it mentions *ḥanak*. The Prophet ﷺ would soften part of a date and put it in the mouth of the newly born infant’s mouth.

<sup>61</sup> another narration clarifies that the child was not yet weaned

71. (SM:560)<sup>62</sup> ‘Urwah recalled that ‘Ā’ishah, Mother of the Believers, said: “Infants used to be brought to God’s Messenger ﷺ for him to pray for blessings on them and to give them *ḥanak*. One infant brought to him urinated over him. He asked for water and poured it on his urine, but did not wash it.” *Ṣaḥiḥ*, Ag

72. (AD:387) ‘Ā’ishah reported from God’s Messenger ﷺ: When one of you treads with his shoes upon something unclean, they will be purified with the earth. *Ṣaḥiḥ*: SAD 385

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<sup>62</sup> also see (SB1:222), (SM:561-2) and (MT:136)



### 3.1.2.1.1.1 TOILET MANNERS

73. (AD:30)<sup>63</sup> ‘Ā’ishah reported: When he came out of the toilet, the Prophet ﷺ used to say: “Grant me forgiveness (O Allah).” *Ṣaḥīḥ* SAD, 30

74. (AD:33)<sup>64</sup> ‘Ā’ishah reported: The Prophet ﷺ used his right hand for getting water for ablution and taking food, and his left hand for answering call of nature and for anything repugnant. *Ṣaḥīḥ*: SAD 33

75. (AD:40)<sup>65</sup> ‘Ā’ishah reported: God’s Messenger ﷺ said: “When anyone of you goes to relieve himself, he should take with him three stones to cleanse himself, for they will be enough for him.” *Ḥasan*: SAD, 40

76. (SN:29)<sup>66</sup> ‘Ā’ishah said: Do not regard truthful whoever related that the Prophet ﷺ urinated standing. He would not do so but sitting.<sup>67</sup> *Ṣaḥīḥ*: *Ibn Majah*; *Silsilah al-aḥādīth as-Sahihah*, 201.

77. (SN:45)<sup>68</sup> ‘Ā’ishah said: “Order your spouses to wash themselves (perform *istinjah*) with water for I am shy to mention it to them. The Prophet ﷺ used to do so.” (*Ṣaḥīḥ*)

78. (IM:284) ‘Ā’ishah reported: I never noticed the Prophet ﷺ exiting the toilet without using water. (*Ṣaḥīḥ*)

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<sup>63</sup> also see (T:7)

<sup>64</sup> also see (AD:34)

<sup>65</sup> also see (SN:43)

<sup>66</sup> also see (IM:249) and (T:11)

<sup>67</sup> *Ibn Mājah*’s narration includes the phrase: I saw him.

<sup>68</sup> also see (T:18)

### 3.1.2.1.1.2 AL-WUDU'

79. (SM:464)<sup>69</sup> Sālim, the freed slave of Shaddād, said: 'I went to 'Ā'ishah, wife of the Prophet (ﷺ), on the day when Sa'd ibn Abū Waqqās died. 'Abd ar-Raḥmān ibn Abū Bakr also came and performed ablution in her presence. She said: 'Abd ar-Raḥmān, complete the ablution! I heard God's Messenger (ﷺ) say: 'Woe to the heels because of Hell-fire.'

80. \*(SN:100) Abū 'Abdallah Sālim Sablān reported: 'Ā'ishah was surprised by his trustworthiness and employed him. She showed him how God's Messenger (ﷺ) used to perform ablution. She gargled thrice, snuffed up water in her nose, and cleaned it thrice. She washed her face three times, then the right and the left hand in succession thrice. Then she did the *Mash* of the head once, moving from the front of the head to its back. She followed it up with passing the fingers by the ears and then the cheeks<sup>70</sup>. Sālim said: As a slave,<sup>71</sup> I used to come into her presence and sit in her company and she would converse with me. Then one day when I came, I said: "Pray for blessings for me, O Mother of the Believers!" She said: "What is it?" He said: "God has made me free." She replied: "May God bless you." (From that day) She veiled from him and he did not see her after that. *Ṣaḥīḥ, Tuhfat al-Ashrāf*:16093

81. (SM:539)<sup>72</sup> Shuraiḥ ibn Hanī reported: I asked 'Ā'ishah about wiping over the *khuffs*. She said: "You better go to 'Ali, for he knows more about this than I do. I therefore went to 'Ali and he narrated from the Messenger (ﷺ) the stipulation of three days and three nights for a traveller and one day and one night for the resident. *Ṣaḥīḥ, Mukhtaṣar Muslim*:139

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<sup>69</sup> also see (SM:465-7), (MT:34) and (IM:364)

<sup>70</sup> This was perhaps because it was cold and she took away the excess water with her palms, p. 77. Imām Sindi's commentary, *Sunan an-Nasā'i*.

<sup>71</sup> He was the slave of some of her relatives.

<sup>72</sup> also see (SN:125)

82. (SM:688)<sup>73</sup> ‘Urwah said he heard ‘Ā’ishah, wife of God’s Messenger, saying: God’s Messenger said, “Make *wudu*’ after taking food prepared with fire.”<sup>74</sup>  
*Ṣaḥīḥ*, JS:3007

83. (SM:598)<sup>75</sup> Al-Aswad related this, saying he heard ‘Ā’ishah say: “Whenever God’s Messenger (ﷺ) desired to eat or sleep while he was *junub*, he used to perform *wudu*’ as for prayers. *Ṣaḥīḥ*, *Mukhtaṣar Muslim*:162

84. (AD:179)<sup>76</sup> ‘Ā’ishah reported: The Prophet (ﷺ) kissed one of his wives and went out to pray and he did not perform ablution. ‘Urwah said: “I remarked: Who is she except you! Thereupon she laughed.” *Ṣaḥīḥ*, SAD 179

85. (IM:295) ‘Ā’ishah said: “I and the Prophet (ﷺ) made *wudu*’ from a single vessel from which a cat had used (the water).” (*Ṣaḥīḥ*) - *Ṣaḥīḥ Abī Da’ūd* 69-70

86. (IM:308) Narrated ‘Ā’ishah from God’s Messenger (ﷺ) that they used to make *wudu*’ for *ṣalah* together. *Ṣaḥīḥ*, *Tuhfat al-Ashrāf*:17404

87. (IM:384) Narrated ‘Ā’ishah: God’s Messenger (ﷺ) would sleep until he snored. He would then get up and pray and not make *wudu*’. *Ṣaḥīḥ*, *Tuhfat al-Ishrāf*:15969

Aṭ-Ṭanafasi quoted the statement of Waki’ in this connection that the Messenger (ﷺ) was in prostration.

88. (SN:207) Narrated ‘Ā’ishah: In the time of God’s Messenger (ﷺ) a woman who had flow beyond the period of menstruation was told that it was a copious flow of venous blood. She was asked to delay *dhuhr*, to offer ‘*asr*’ in advance and to take a single bath for both of them; to delay *maghrib*, to offer *ishā*’ in advance

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<sup>73</sup> also see (IM:394)

<sup>74</sup> *Ḥadīth* 2377 in *Musnad Aḥmad* abrogates the ruling contained in (SM:688) - states that God’s Messenger (ﷺ) was at Maimunah’s house, ate cooked food, and did not make *wudu*’.

<sup>75</sup> also see (SM:597,599)



and to take a single bath for both of them; and to take a single bath for the *fajr* prayer.  
*Ṣaḥīḥ*, SAD:305

89. (AD:42) Narrated ‘Ā’ishah: God’s Messenger (ﷺ) said, ‘I did not ordain that every time one urinates one has to make ablution. Had I done so it would have become *sunnah*. *Ḥasan*, *al-Mishkāt*:368

90. (IM:335) ‘Ā’ishah reported that the Prophet (ﷺ) made *wudu*’ thrice (washed the parts of *wudu*’ three times). (*Ṣaḥīḥ*)

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<sup>76</sup> also see (AD:178,180), (SN:164) and (T:75)

### 3.1.2.1.1.3 AT-TAYAMMUM

91. (SB1:330)<sup>77</sup> Narrated ‘Ā’ishah, wife of the Prophet (ﷺ): We set out with God’s Messenger (ﷺ) on one of his journeys till we reached al-Baidā’ or Dhātul-Jaish. A necklace of mine was broken (and lost).<sup>78</sup> God’s Messenger (ﷺ) stayed there to search for it, and so did the people along with him. There was no water at that place, so the people went to Abū Bakr aṣ-Ṣiddīq and said, “Don’t you see what ‘Ā’ishah has done? She has made God’s Messenger (ﷺ) and the people to stay where there is no water and they have no water with them.” Abū Bakr came while God’s Messenger (ﷺ) was sleeping with his head on my thigh. He said to me, “You have detained God’s Messenger (ﷺ) and the people where there is no water and they have no water with them.”

So he admonished me and said what God (ﷻ) wished him to say and hit me on my flank with his fist. Nothing prevented me from moving<sup>79</sup> but the position of God’s Messenger (ﷺ) on my thigh. God’s Messenger (ﷺ) got up when dawn broke and there was no water. So God (ﷻ) revealed the verses of *Tayammum* (4:43) (5:6), and then they all performed *Tayammum*. Usaid ibn Hudair said, “O the family of Abū Bakr! This is not the first blessing of yours.”

Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it.

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<sup>77</sup> also see (SB1:332), (SB1:Chap. 32), (SB7:93,770), (SB8:827), (SM:714-5) (MT:117) and (SN:299)

<sup>78</sup> It had been borrowed from her sister Asma’.

<sup>79</sup> (SB8:827) mentions: ‘I remained motionless as if I were dead.’

### 3.1.2.1.1.4 GHUSL

#### Rulings Regarding Menstruation and Prolonged Bleeding

92. (SB1:293)<sup>80</sup> Al-Qāsim related this, saying that he heard it from ‘Ā’ishah: “We set out with the sole intention of performing *Hajj*. After we reached Sarif,<sup>81</sup> I found myself menstruating. Then God’s Messenger ﷺ came along to me and I was weeping. He asked, “What happened to you? Are you having your menses?” I said, ‘Yes.’ He then said, ‘God ordained this thing for all the daughters of Adam. So do what the pilgrims do, except that you do not perform *ṭawāf* of the House until you get clean.’” She added, ‘God’s Messenger ﷺ sacrificed cows on behalf of his wives.’

93. \*(SB1: The Book of Menses: Chap. 21).<sup>82</sup> Some women used to send the pads of cotton with traces of yellowish discharge to ‘Ā’ishah (for her verdict as to whether they had become clean from menses or not). ‘Ā’ishah would say, “Do not hurry until you see *al-Qaṣṣah al-Bayda*’.”<sup>83</sup> The daughter of Zaid ibn Thābit was told that some women used to ask for candles at midnight to see whether the menses had stopped or not. On that the daughter of Zaid blamed them and said that the ladies (the wives of the Prophet’s companions) had never done so.

94. (SB1:327)<sup>84</sup> Narrated ‘Ā’ishah: The Prophet ﷺ said to me, “Give up prayer when your menses begin and when it has finished, wash the blood off your body (take a bath) and start praying.”

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<sup>80</sup> also see (SB1:302) and (SN:279,337)

<sup>81</sup> A place six miles from Makkah Mukarramah, Dr. Muḥammad Muḥsin Khan, *Ṣaḥīḥ Al-Bukhārī, Arabic-English*, 1985, vol.1, p. 178.

<sup>82</sup> also see (MT:125)

<sup>83</sup> white, watery discharge expelled by the uterus at the end of menses. Mālik stated that he enquired from the women about it and it is a phenomenon well known to them. *Al-Muwatta*’, vol. 1, p. 75, no. 97

<sup>84</sup> also see (SN:196)



95. (SB1:303)<sup>85</sup> Narrated ‘Ā’ishah: Fāṭimah bint Abī Ḥubaish said to God’s Messenger (ﷺ): “O God’s Messenger! I do not become clean (from bleeding). Shall I give up my prayers?” God’s Messenger (ﷺ) replied: “No, because it is from a blood vessel and not the menses. So when the real menses begin, give up your prayers. When it has finished, wash the blood off your body (take a bath) and offer your prayers.”

96. (SM:655)<sup>86</sup> ‘Ā’ishah, wife of God’s Messenger (ﷺ), reported: Umm Ḥabībah bint Jahsh who was the sister-in-law of God’s Messenger (ﷺ) and wife of ‘Abd ar-Raḥmān ibn ‘Auf, remained *mustaḥadah* for seven years, and she, therefore, consulted God’s Messenger (ﷺ) about it. God’s Messenger (ﷺ) said: “This is not menstruation, but (blood from) a vein, so bathe yourself and offer prayer.”<sup>87</sup> ‘Ā’ishah said: “She took a bath in a tub placed in the apartment of her sister Zainab bint Jahsh, till the water turned red because of the blood.”<sup>88</sup> *Ṣaḥīḥ*, JS:2272

97. (SM:662)<sup>89</sup> Mu‘ādhah said: “I asked ‘Ā’ishah what is the reason that a menstruating woman completes the fasts (which she abandons during the monthly course), but she does not complete the prayers? She said, ‘Are you a *Ḥarūriyah*?’<sup>90</sup> I said, ‘I am not a *Ḥarūriyah*, but I simply want to inquire.’ She said: ‘We passed through this, and we were told to complete the fasts, but were not told to complete the prayers.’ *Ṣaḥīḥ*, Ag

<sup>85</sup> also see (SB1:317), (SM:652, 57), (AD:279,281-3), (SN:203, 6,211-3,228,339,347,352-5), (IM:504,507) (MT:131) and (T:108,111)

<sup>86</sup> also see (SM:656-9), (AD:285,288,290,292), (SN:197-9,201,340,341)

<sup>87</sup> The narrations on this topic mention the permissibility of:

- (i) ablution for every *ṣalāh*.
- (ii) *ghusl* for every *ṣalāh*.
- (iii) *ghusl* and joining two prayers.

The *mustaḥab* way is the last one. See Irwā’ al-Ghalīl, vol. 1, pp. 202-3, n. 188.

<sup>88</sup> Presumably the tub was used to collect the water to throw it out at the end. There was nothing like modern bathroom facilities in those days.

<sup>89</sup> also see (SB1:318), (SM:660-1), (AD:262-3), (IM:514,1355), (T:112,630) and (SN:369)

<sup>90</sup> Ḥarūrah was a village near Kufah in Iraq where the *Khārjites* assembled for the first time and a sect of those *Khārjites* regarded it compulsory for a menstruating woman

98. (SB1:305)<sup>91</sup> Narrated ‘Ā’ishah: Whenever anyone of us got her menses, on becoming clean, she used to take hold of the portion of the cloth with the blood spot, rub the blood off, pour water over it, wash that portion thoroughly, and sprinkle water over the rest of the garment. After that, she would pray in that garment.

99. (SB1:307)<sup>92</sup> Narrated ‘Ā’ishah: One of the wives of God’s Messenger (ﷺ) who had joined him in *i’tikāf*, noticed blood and yellowish discharge (from her private parts) and she placed a (wash) basin under herself when she prayed.

100. (SB1:324)<sup>93</sup> Narrated ‘Ā’ishah, wife of the Prophet (ﷺ): Umm Ḥabibah had bleeding in between the periods for seven years, and she asked God’s Messenger (ﷺ) about it. He told her to take a bath (after the termination of actual periods) and added that it was (from) a blood vessel. However, she used to take a bath for every prayer.

101. \*(SIM:646) Narrated ‘Ā’ishah: God’s Messenger (ﷺ) said about the woman who is in doubt about what she sees after her *Tuhr*: It (the blood) is from a vein or veins. *Ṣaḥīḥ, Tuhfat al-Ishrāf*:17976

Muḥammad ibn Yaḥyā said: after *Tuhr* means after the bath.

102. (SM:586)<sup>94</sup> Al-Aswad reported that ‘Ā’ishah said: “I used to wash the head of God’s Messenger (ﷺ), while I was in a state of menstruation.” *Ṣaḥīḥ, Mukhtaṣar Muslim*:178

103. (SB7:808)<sup>95</sup> Narrated ‘Ā’ishah: I used to comb the hair of Allah’s Messenger (ﷺ) during my periods.

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to pray in lieu of the prayers missed because of menses. Dr. Muḥammad Muḥsin Khan, *Ṣaḥīḥ Al-Bukhārī, English-Arabic*, 1985, vol. 1, p. 191.

<sup>91</sup> also see (IM:513)

<sup>92</sup> also see (SB1:306,308)

<sup>93</sup> also see (SM:654,658-9), (SN:200,204,345), and (IM:509)

<sup>94</sup> also see (SN:265)

<sup>95</sup> also see (SB7:809)

104. (SM:589)<sup>96</sup> Abū Hurairah reported, “While God’s Messenger ﷺ was in the mosque, he asked ‘Ā’ishah to pass him a garment.<sup>97</sup> She said she was menstruating. Upon this he remarked, ‘Your menstruation is not in your hand.’ She then passed him the garment.” *Ṣaḥīḥ*, JS:2061

105. (SM:1042)<sup>98</sup> ‘Ā’ishah reported: God’s Messenger ﷺ offered prayer at night and I was by his side in a state of menses. I had a sheet pulled over me, a portion of which was on his side. *Ṣaḥīḥ*, SAD:394

106. (SM:590)<sup>99</sup> ‘Ā’ishah reported: I would drink while in my menses and then hand the bowl to God’s Messenger ﷺ. He would put his mouth where mine had been, and drink. During my menses, I would eat flesh from a bone, then hand it over to God’s Messenger ﷺ and he would put his mouth where mine had been, and eat.

107. (SB1:229)<sup>100</sup> Narrated by Sulaiman ibn Yassar, who said he heard ‘Ā’ishah saying: “I used to wash the traces of *janābah* from the dress of God’s Messenger ﷺ and he used to go for prayers while the water spot was on his dress.

108. (SM:566)<sup>101</sup> It has been related from ‘Alqamah and al-Aswad that a person stayed at ‘Ā’ishah’s house and in the morning he washed his garment. Thereupon ‘Ā’ishah said, “It was enough for you to wash the spot, if you saw anything; or to sprinkle water round the place, if you saw nothing. I used to scratch it away from the garment of God’s Messenger ﷺ and he would pray in it.” *Ṣaḥīḥ, Mukhtaṣar Muslim*:188

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<sup>96</sup> also see ((AD:261)

<sup>97</sup> a prayer rug is mentioned in another narration

<sup>98</sup> also see (AD:370) and (IM:532)

<sup>99</sup> also see (AD:259), (SN:68,268-71,330,364-7) and (IM:515,526)

<sup>100</sup> also see (SB1:230-3), (SM:567-71), (AD:372-3), (SN:284-90) and (T:102)

<sup>101</sup> also see (SM:572), (AD:371,387), (IM:435,437) and (T:101)



109. (SM:646)<sup>102</sup> ‘Ubaid ibn ‘Umar reported: “It was conveyed to ‘Ā’ishah that ‘Abdallah ibn ‘Umar ordered the women to undo the plaits of hair on their heads while taking a bath.” She said: “How strange it is for Ibn ‘Umar that he orders women to undo the plaits of their heads while taking a bath. Why does he not tell them to shave their heads? I and God’s Messenger (ﷺ) bathed from one vessel; I did no more than pour three handfuls of water over my head.”<sup>103</sup>

110. (IM:524) Narrated ‘Ā’ishah: God’s Messenger (ﷺ) said to me while I was in a state of menstruation, ‘Undo your hair and bathe.’ (for purification from that state, at the end of menses) *Ṣaḥīḥ, al-Irwā’*:144, SS:188

111. \*(IM:535) Narrated Mu’ādhah: A woman enquired from ‘Ā’ishah: ‘Can a menstruating woman use dye (for her hair)?’ She said, ‘We were with God’s Messenger (ﷺ) and we used to dye. He did not forbid us from doing so.’ *Ṣaḥīḥ, Tuhfat al-Ishrāf*:17972

112. (SN:403) Narrated ‘Ā’ishah: I and God’s Messenger (ﷺ) would bathe from a small vessel with the capacity of a *ṣa’*, or a similar vessel. Our hands would go in it, trying to outdo each other. I would pour three handfuls on my head, and I did not undo my hair. *Ṣaḥīḥ*

113. (SM:649)<sup>104</sup> ‘Ā’ishah reported: Asma’ (daughter of Shakal) asked God’s Messenger (ﷺ) about bathing after menstruation. He said: “You people should use water treated with the leaves of the lote-tree,<sup>105</sup> make *wudu’*, then pour water over the head and rub it vigorously until the water reaches the roots of the hair. After that pour water over the rest of the body, then take a (musk-scented)<sup>106</sup> piece of cloth (or cotton) and clean with it.” Asma’ said: “God’s Messenger (ﷺ), how should she clean

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<sup>102</sup> also see (IM:524)

<sup>103</sup> The ruling of this *Ḥadīth* is applicable only to the bath for *janābah*. See narrations on this topic. (*Ṣaḥīḥ Muslim*, vol. 1, p. 260)

<sup>104</sup> also see (SM:651) (AD:314-6) and (IM:525)

<sup>105</sup> *Sidr*: a species of lote tree which exudes perfume, E.W. Lane, *English-Arabic Lexicon*, vol.1, p. 1331.

<sup>106</sup> also see (AD:315)

with it?” Upon this he<sup>107</sup> said: “Praise be to God (ﷻ)! She should clean herself with it.” ‘Ā’ishah interjected in a low tone that she should apply it to the trace of blood. Asma’ then asked about bathing after sexual intercourse. He said: “She should take water, clean herself well, complete the ablution and then pour water on her head and rub it till the water reaches the roots of the hair, and then pour water on the rest of the body.”

‘Ā’ishah said: “How good are the women of *Anṣār* that their shyness does not prevent them from learning religion! *Ṣaḥīḥ*, JS 2903

114. (AD:228) ‘Ā’ishah reported: God’s Messenger (ﷺ) would sleep while he was sexually defiled without touching water. *Ṣaḥīḥ*, IM 473

(MT:105)<sup>108</sup> ‘Ā’ishah, wife of the Prophet (ﷺ), is reported to have said: “If any of you has intercourse with his wife and desires to sleep before taking his bath, he should not do so until he performs ablution as for prayer.”<sup>109</sup> *Ṣaḥīḥ Sunan an-Nasā’ī*, 252.

115. (SB1:286) Narrated ‘Ā’ishah: When God’s Messenger (ﷺ) intended to sleep in a state of *janabah*, he would wash his privates and then make ablution as for prayer.

116. (SM:603)<sup>110</sup> ‘Abdallah ibn Abū al-Qais reported: I asked ‘Ā’ishah about the *Witr* prayer of God’s Messenger (ﷺ) and made mention of a *Ḥadīth*. Then I said: “What did he do after having sexual intercourse? Did he take a bath before going to sleep or did he sleep before taking a bath?” She said: “Both of them. Sometimes he took a bath and then slept; sometimes he performed ablution only and

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<sup>107</sup> covering his face in shyness

<sup>108</sup> This is a repeat of (SB1:286). Also see (AD:226), (SN:250-1) and (IM:483).

<sup>109</sup> it is *mustaḥab* to do so. Refer to narrations on the topic, *Ṣaḥīḥ Muslim*, p. 177.

<sup>110</sup> also see (SB1:284,286) and (SM:597-9,604), (SN:249,252), (IM:471,473-4,481) and (T:103)

went to sleep.”<sup>111</sup> The narrator said: “Praise be to God ﴿ﷻ﴾ who has made things easy.” *Ṣaḥīḥ*, Ag

117. (SB1:248)<sup>112</sup> ‘Urwah recalled having heard ‘Ā’ishah saying this: When God’s Messenger ﴿ﷺ﴾ used to take a bath because of *janābah* he started by washing his hands, pouring over his left hand with his right hand. He then washed his private parts,<sup>113</sup> and then performed ablution for prayer. After that he took water and rubbed his fingers into the roots of his hair until he was satisfied that they had got clean. Then he poured on his head three times with his cupped hands, then he poured over his whole body, then he washed his feet.<sup>114</sup>

118. (SM:619)<sup>115</sup> ‘Urwah recounted having heard ‘Ā’ishah saying this: When God’s Messenger ﴿ﷺ﴾ used to take a bath after *janābah*, he started by washing his hands<sup>116</sup> before inserting his hand in the water, then performed ablution like his ablution for prayer. *Ṣaḥīḥ*, Ag

119. (SM:628)<sup>117</sup> Ḥafṣah bint ‘Abd ar-Raḥmān ibn Abū Bakr (who was wife of al-Mundhir ibn az-Zubair) recounted having been told by ‘Ā’ishah that she and the Prophet ﴿ﷺ﴾ used to bathe from a single vessel of three *amdād* or so.<sup>118</sup>

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<sup>111</sup> The ruling of this *Ḥadīth* is *mustaḥab*. See no. 228 from *Abī Dā’ūd* above.

<sup>112</sup> also see (SB1:272), (SM:616-8,627), (AD:240,242-3) (SN:237-43,407,410) (MT:95) and (T:91)

<sup>113</sup> with the left hand as amplified by another narration

<sup>114</sup> in some of the narrations, washing the feet separately is not mentioned.

<sup>115</sup> also see (SB1:262)

<sup>116</sup> cleaning the hands by rubbing on the wall is mentioned in one narration. *Nasā’ī’s* narration 409 is a combination of this narration and the one above it, except that washing thrice for ablution is mentioned.

<sup>117</sup> also see (AD:77,238), (SN:70) and (MT:96)

<sup>118</sup> mentioned in another tradition as a *faraq*



120. (SM:629)<sup>119</sup> Al-Qāsim ibn Muḥammad recounted having heard this from ‘Ā’ishah: “I and God’s Messenger (ﷺ) used to take a bath after *janābah* from a single vessel and our hands used to go into it after each other.”<sup>120</sup> *Ṣaḥīḥ*, Ag

121. (AD:92)<sup>121</sup> ‘Ā’ishah reported: The Prophet (ﷺ) used to wash himself with a *sā’* (of water) and perform ablution with a *mudd* (of water).<sup>122</sup> *Ṣaḥīḥ*: SAD 82

122. (AD:98)<sup>123</sup> ‘Ā’ishah said: “I and God’s Messenger (ﷺ) used to bathe from a brass vessel.” *Ṣaḥīḥ*: SAD 98

123. (SB1:250)<sup>124</sup> ‘Urwah recounted having heard ‘Ā’ishah say: “I and God’s Messenger (ﷺ) used to take a bath from a single vessel called *faraq*.”

124. (IM:470) Narrated ‘Ā’ishah: God’s Messenger (ﷺ) did not make ablution after bath for *janābah*. *Ṣaḥīḥ*, *al-Mishkāt*:445, SAD:244

125. (SB1:258)<sup>125</sup> Al-Qāsim recounted having heard this from ‘Ā’ishah: Whenever God’s Messenger (ﷺ) took the bath of *janābah* he asked for something like the *ḥilab*. He used to take water in his hand, first washed the right side of his head, then the left, and then poured on his head with both hands.

126. (SB1:276)<sup>126</sup> Ṣafiyyah bint Shaibah recounted having heard this from ‘Ā’ishah: Whenever any one of us was *junub*, she poured water over her head thrice

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<sup>119</sup> also see (SB1:261,264), (SM:630), (AD:78) and (SN:226-7,229,398-9)

<sup>120</sup> In another narration: ‘from which we took water simultaneously.’

<sup>121</sup> also see (SN:335-6) and (IM:215)

<sup>122</sup> *Ṣā’* is a measure equal to four *mudds* and *mudd* is the quantity that fills the cupped hands put together, *Muqaddimah Fath al-Bari*, p.196. There are differences of opinion about the exact quantity. See *Ṣaḥīḥ Sunan Abī Da’ūd*, p. 47, no. 1. According to *Sharḥ Nawwawī* there is no maximum or minimum quantity fixed for *Tahārah*. This depends upon circumstances and availability. Being wasteful is disliked.

<sup>123</sup> also see (AD:99)

<sup>124</sup> also see (SM:625), (SN:222,225,333,397) and (IM:301)

<sup>125</sup> also see (SM:623) and (SN:411)

<sup>126</sup> also see (AD:253)

with both her hands and then rubbed the right side of her head with one hand and rubbed the left side of the head with the other hand.

127. (SM:613)<sup>127</sup> ‘Urwah ibn az-Zubair related this saying that ‘Ā’ishah said a woman asked God's Messenger ﷺ whether a woman is to take a bath if she has a wet dream and sees the fluid. He said, “Yes.” ‘Ā’ishah said to her, “Mud to your hands and may you suffer loss.” She (‘Ā’ishah) added: “At this God's Messenger ﷺ said, “Leave her! And could there be resemblance except because of that? If her fluid exceeds<sup>128</sup> the fluid of the man, the child takes after his maternal uncles, and if the fluid of the man exceeds her fluid (the child takes after) his paternal uncles.” Supporting evidence for the first section in the text (up to ‘Leave her’): *Mukhtaṣar Muslim*,154

128. (SM:684)<sup>129</sup> There was difference of opinion amongst a group of the *Muhājirīn* and the *Anṣār*. The *Anṣār* said: ‘A bath is not obligatory except in the case of ejaculation of fluid.’ The *Muhājirīn* said, ‘Having intercourse makes bathing obligatory.’ Abū Mūsā said, ‘I will spare you from this’. He went and asked for permission to be in ‘Ā’ishah’s presence. She said: “If the top part of the penis passes into the vulva, then taking a bath becomes obligatory.” *Ṣaḥīḥ, Mukhtaṣar Muslim*:152

129. (SM:685)<sup>130</sup> Umm Kulthūm recounted ‘Ā’ishah, wife of the Prophet ﷺ, having said: “A person asked the Prophet ﷺ whether if a man has intercourse with his wife and withdraws (before discharge) - whether the two are required to take a bath.” And ‘Ā’ishah was sitting there. God’s Messenger ﷺ said: “ I do this - I and this one - then we take a bath.” *Ṣaḥīḥ, Mukhtaṣar Muslim*:153

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<sup>127</sup> also see (SM: 607,612) (AD:237), (MT:112) and (SN:190)

<sup>128</sup> genes prevail

<sup>129</sup> also see (MT:101)

<sup>130</sup> also see (SM:684), (IM:492) and (T:94-5)

130. (SB1:295)<sup>131</sup> Narrated ‘Urwah: A person asked me, “Can a woman in menses serve me? And can a *junub* woman come close to me?” I replied, “All that is all right for me. All of them serve me, and there is no hatred in it for anyone. ‘Ā’ishah told me that she used to comb the hair of God’s Messenger ﷺ while she was in menses, and God’s Messenger ﷺ was in *i’tikāf* in the mosque. He would bring his head near her in her room and she would comb his hair, while she used to be in menses.”

131. (SB9:639)<sup>132</sup> Narrated ‘Ā’ishah: The Prophet ﷺ used to recite the Qur’ān with his head in my lap while I used to be in my periods.

132. (SB3:285) Narrated ‘Ā’ishah: The companions of God’s Messenger ﷺ used to undertake manual labour, so they smelt of sweat. They were advised to take a bath (in particular, before coming for Friday prayers.)

133. (SB1:251)<sup>133</sup> Abū Salamah said: “I and her brother from shared suckling, went to ‘Ā’ishah and enquired from her about how God’s Messenger ﷺ used to take a bath after *janābah*. She asked for a vessel that measured about a *Sa’a* and took a bath. There was a screen between us and her. She poured it over her head three times.” Abū Salamah added, “And the Prophet ﷺ’s wives cropped their hair leaving it hanging down to the ears.”

134. (SM:577)<sup>134</sup> Al-Aswad recalled having heard ‘Ā’ishah saying this: Whenever God’s Messenger ﷺ wanted to fondle anyone of us during her periods, he used to tell her to put on an *izār*, and then he would fondle her. ‘Ā’ishah added, “None of you could control sexual desires as God’s Messenger ﷺ could.” *Ṣaḥīḥ*, SAD:262

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<sup>131</sup> also see (SB1:294), (SM:585) (MT:129) and (SN:267,376)

<sup>132</sup> also see (SB1:296), (SM:591), (AD:260), (SN:264,368) and (IM:517)

<sup>133</sup> also see (SM:624,626) and (SN:221)

<sup>134</sup> also see (SB1:298-9), (SM:578,584,586), (AD:268,273,358), (SN:274-5,361-2), (IM:518-9), (MT:122) and (T:113)



135. (SB1:309)<sup>135</sup> Mujāhid recounted having heard ‘Ā’ishah saying this: None of us had more than a single garment and we used to have our menses while wearing it. Whenever it got soiled with the blood of menses, we used to apply saliva to the blood spot and rub off the blood with our nails.

136. (AD:236)<sup>136</sup> ‘Ā’ishah reported: The Prophet (ﷺ) was asked about a person who found moisture (on his body or clothes) but did not remember the sexual dream. He replied: “He should take a bath.” He was asked about a person who remembered that he had a sexual dream but did not find moisture. He replied: “Bath is not necessary for him.” Umm Sulaim then asked: “Is washing necessary for a woman if she sees that (in her dream)?” He replied: “Yes. Women are counterparts of men.” *Ḥasan* except for Umm Sulaim’s statement ‘Is washing necessary for a woman...?’ SAD 236

137. (AD:250)<sup>137</sup> ‘Ā’ishah reported: God’s Messenger (ﷺ) took a bath, offered two rak‘at of prayer and then said the dawn prayer. I do not think he performed ablution afresh after taking a bath. *Ṣaḥiḥ*: SAD 250

138. (AD:254) ‘Ā’ishah said: We took a bath having an adhesive substance<sup>138</sup> in our hair while in a state of *ihrām* and outside of it. *Ṣaḥiḥ*: SAD 254

139. (AD:269)<sup>139</sup> Khallās al-Hujarī reported: I heard ‘Ā’ishah say: “I and God’s Messenger (ﷺ) used to pass the night in one cloth (on us) while I menstruated profusely. If anything from me (blood) smeared him (his body), he would wash that spot and would not exceed it (in washing), then he would offer prayer with it. If anything smeared his clothes, he would wash that place and would not exceed it; and then he offered prayer with it.” *Ṣaḥiḥ*: SAD 269

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<sup>135</sup> also see (AD:358,364)

<sup>136</sup> also see (IM:496) and (T:98)

<sup>137</sup> also see (SN:125,246,417) and (T:93)

<sup>138</sup> *Ad-Dimād* - in the context - implies hair accessories used to strengthen the hair, or used for some similar purpose.

<sup>139</sup> also see (SN:65,273,360)

140. (AD:279)<sup>140</sup> ‘Ā’ishah reported: Umm Ḥabībah asked the Prophet (ﷺ) about the blood (which flows beyond the period of menstruation). ‘Ā’ishah said: “I saw her wash-tub full of blood. God’s Messenger (ﷺ) said: “Keep away (from prayer) equal to the length of time that your menses prevented you, then wash yourself.” (*Ṣaḥīḥ* - Muslim)

141. (AD:295)<sup>141</sup> ‘Ā’ishah said: “Sahlah daughter of Suhail had a prolonged flow of blood. She came to the Prophet (ﷺ). He told her to take a bath for every prayer. When it became hard for her, he told her to combine the noon and afternoon prayers with one bath and the sunset and night prayer with one bath, and to take a separate bath for the dawn prayer.” *Da’eef*<sup>142</sup>: DAD 295

142. (AD:298)<sup>143</sup> ‘Ā’ishah said: “Fātimah daughter of Abū Ḥubaish came to the Prophet (ﷺ) and narrated what happened to her.<sup>144</sup> He said: ‘Then take a bath and perform ablution for every prayer and pray.’” (*Ṣaḥīḥ*) Supporting evidence in IM:508

143. (SN:211) Narrated ‘Ā’ishah: Faṭima bint abī Ḥubaish had a prolonged flow of blood. She queried God’s Messenger (ﷺ) about it saying: ‘I bleed and do not become clean, so shall I abstain from prayer?’ God’s Messenger (ﷺ) replied, ‘It is the flow from a vein, and not menstruation, so when you get menses leave prayer and when it has ended wash the traces of blood, and make ablution, because it is the flow from a vein, and not menstruation. God’s Messenger (ﷺ) was asked, ‘What about taking a bath?’ He said, ‘What’s been suggested is to not make it hard on anyone.’ *Ṣaḥīḥ al-Isnād*

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<sup>140</sup> also see (AD:281)

<sup>141</sup> also see (AD:294) and (SN:65,207,348)

<sup>142</sup> (AD:294) which begins with “A woman had...” has similar content and has been graded *Ṣaḥīḥ*.

<sup>143</sup> also see (AD:299)

<sup>144</sup> The narrator is ‘Urwah from ‘Ā’ishah.

144. (AD:357) Mu'ādhah said that 'Ā'ishah was asked about the clothes of a menstruating woman smeared with blood. She said: "She should wash it. In case the mark is not removed she should change it by applying some yellow colour." *Ṣaḥīḥ*: SAD 357

145. (SB1:267)<sup>145</sup> Narrated Muḥammad ibn al-Muntathir on the authority of his father that he had asked 'Ā'ishah (about the *Ḥadīth* of Ibn 'Umar). She said, "May Allah be Merciful to Abū 'Abd ar-Raḥmān. I used to put scent on God's Messenger (ﷺ) and he used to go round his wives, and in the morning he assumed the *Iḥram*, and the fragrance of scent was still coming out from his body."

146. (SB1:271) Narrated 'Ā'ishah: It is as if I am just now looking at the glitter of scent in the parting of the Prophet (ﷺ)'s hair while he was a *Muḥrim*.

147. (SM:630)<sup>146</sup> 'Ā'ishah reported: I and God's Messenger (ﷺ) took a bath from one vessel which was placed between him and me, and he would get ahead of me so that I would say: Spare (some water) for me, spare (some water) for me. She added that they had had sexual intercourse. *Ṣaḥīḥ*, *Mukhtaṣar Muslim*:161

148. (T:53) Narrated 'Ā'ishah: God's Messenger (ﷺ) had a rag with which he would dry himself up after making ablution. *Ḥasan*, SS:2099

149. (MT:127) Mālik learnt that 'Ā'ishah, wife of the Prophet (ﷺ) said: "If a pregnant woman should observe blood she should abandon prayer." *Athār*, AM 136

150. (SN:210) 'Ā'ishah narrated that Fāṭimah bint Abī Ḥubaish was *mustaḥadaḥ*. The Prophet (ﷺ) said to her: "The blood of menses is black and recognisable so when it is like that refrain from *ṣalāh* and if it is other than it then make ablution and pray." (*Ḥasan Ṣaḥīḥ*) - *Al-Irwā'* 204, *Ṣaḥīḥ Abī Da'ūd* 284,285, *Ṣaḥīḥ al-Jami'* 765

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<sup>145</sup> also see (SB1:270)

<sup>146</sup> also see (SN:228,233,400-1) and (IM:308)



151. (SN:344) 'Ā'ishah narrated: Umm Ḥabībah bint Jaḥsh who was the wife of 'Abd ar-Raḥmān ibn 'Auf was *mustaḥadaḥ* and used not to get clean. Her case was mentioned to the Prophet (ﷺ). He said it is not menses but a kick from the uterus. She should abstain from formal *ṣalāh* for the period that she used to menstruate formerly, then take account of what follows, and bathe for every *ṣalāh*. *Ṣaḥīḥ al-Isnād*.

### 3.1.2.1.2 MOSQUES

152. (SB1:445) Narrated ‘Ā’ishah: Once I saw God’s Messenger ﷺ at the door of my house while some Habashīs were playing in the mosque.<sup>147</sup> God’s Messenger ﷺ screened me with his cloak to enable me to see their play.

153. (SB1:452) Narrated ‘Ā’ishah: On the day of al-Khandaq (the battle of the Trench), the medial arm vein of Sa’d (ibn Mu’ādh) was injured and the Prophet ﷺ got a tent pitched in the mosque to look after him. There was also a tent for Bani Ghaffār in the mosque and they found blood flowing towards them. They shouted, “O occupants of the tent, what is this coming to us from you?” Sa’d’s wound had started bleeding profusely and he died because of that.

154. (AD:455)<sup>148</sup> ‘Ā’ishah said: God's Messenger ﷺ commanded us to build mosques in different localities and to keep them clean and perfumed. *Ṣaḥīḥ: Ṣaḥīḥ Abī Da’ūd*, 455

(SB1:419)<sup>149</sup> ‘Urwah related this from ‘Ā’ishah: Umm Habibah and Umm Salamah talked about a church they had seen in Habashah, with pictures in it. They told God's Messenger ﷺ about it, whereupon he said, “These people, if there used to be a virtuous man amongst them and he died, they built a place of worship on his grave and drew in it those pictures. They will be the worst creatures in the sight of God on the day of *qiyāmah*.”

155. (SB1:427)<sup>150</sup> ‘Ubaidullah ibn ‘Abdallah ibn ‘Utbah related this, saying that he heard it from ‘Ā’ishah : When nearing the end of his life God's Messenger ﷺ would put his *khamīṣah* on his face and on feeling uneasy with it, take it off. Whilst in this condition he said, ‘God's curse on the Jews and the Christians - they have taken

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<sup>147</sup> another version says ‘playing with their spears’

<sup>148</sup> also see (IM:758-9)

<sup>149</sup> This is a repeat of (SB2:425) in *Tawḥīd*. Also see (SB1:426-7).

<sup>150</sup> also see (SB7:706)

the graves of their prophets as places of prayer.’ He was warning the Muslims about what they (the Jews and the Christians) had done.

156. (SB1:449)<sup>151</sup> Masrūq related this, saying that he heard it from ‘Ā’ishah: When the verses of *Sūrah al-Baqarah* on *riba* were revealed, God's Messenger ﷺ went out to the mosque and recited these to the people. After that, he forbade the trading of alcohol.

157. (SB1:401)<sup>152</sup> ‘Urwah related this from ‘Ā’ishah, Mother of the Believers: God's Messenger ﷺ saw some nasal secretion, expectoration, or sputum on the *qiblah* wall and he scraped it off.

(SB1:430)<sup>153</sup> ‘Urwah related this from ‘Ā’ishah. She said: “There used to be a tent<sup>154</sup> for her<sup>155</sup> in the mosque....”

(SB1:446)<sup>156</sup> Narrated ‘Ā’ishah: Barīrah came to seek my help regarding her manumission. I told her, “If you like I would pay your price to your masters but your *al-walā’* would be for me.” Her masters said, “If you like, you can pay what remains (one version says: if you like you can manumit her), but her *al-walā’* would be for us.” When God’s Messenger ﷺ came, I spoke to him about it. He said, “Buy her and manumit her. No doubt *al-walā’* is for the manumitter.” Then God’s Messenger ﷺ ascended the pulpit and said, “What about some people who impose conditions which are not present in God’s Book? Whoever imposes conditions which are not in God’s Book, his conditions will be invalid even if he imposed them a hundred times.”

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<sup>151</sup> also see (SB3:297,429), (AD:3483,3838-9) and (SN:4350)

<sup>152</sup> also see (SM:1120), (IM:618,764) and (MT:451)

<sup>153</sup> This is a repeat of the same *ḥadīth* in Miscellaneous Section of Virtues of the Companions. Also see (SB5:176)

<sup>154</sup> Subsequent narrators were unsure as to whether she mentioned a tent or a small room.

<sup>155</sup> She was talking about a maid whose former masters had tortured her on the suspicion that she had stolen a red, leather scarf decorated with precious stones. It had actually dropped off from their little girl and been picked up by an eagle. While they were tormenting her, the eagle came back and dropped the scarf. She developed great faith in God and came along to Madīnah and embraced Islam.



158. (SB5:245)<sup>157</sup> Narrated ‘Ā’ishah, wife of the Prophet (ﷺ): I do not remember my parents ever believing in any religion other than the true religion (Islam), and I do not remember a single day passing without our being visited by God’s Messenger (ﷺ) in the morning and in the evening. When the Muslims were put to test (troubled by the pagans), Abū Bakr set out, migrating to the land of Habashah, and when he reached Bark al-Ghimād, Ibn ad-Daghīna, the chief of the tribe of Qāra met him and asked, “O Abū Bakr! Where are you going?” Abū Bakr replied, “My people have turned me out, so I want to go around on the earth and worship my Lord.” Ibn ad-Daghīna said, “O Abū Bakr! A man like you should not leave his homeland, nor should he be driven out. You help the destitute, earn their living, keep good relations with your kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons. Therefore, I am your protector. Go back and worship your Lord in your town.” So, Abū Bakr returned and Ibn ad-Daghīna accompanied him. In the evening Ibn ad-Daghīna visited the nobles of Quraish and said to them, “A man like Abū Bakr should not leave his homeland, nor should he be driven out. Do you drive out a man who helps the destitute, earns their living, keeps good relations with his kith and kin, helps the weak and poor, entertains guests generously and assists calamity-stricken persons?” So the people of Quraish could not refuse Ibn ad-Daghīna’s protection, and they said to Ibn ad-Daghīna, “Let Abū Bakr worship his Lord in his house. He can pray and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly. We are afraid that he may affect our women and children.” Ibn ad-Daghīna told Abū Bakr and Abū Bakr stayed in that state, worshipping his Lord in his house. He did not pray publicly, nor did he recite Qur’ān outside his house. Then it occurred to Abū Bakr to build a mosque in front of his house, and there he used to pray and recite the Qur’ān. The women and children of the pagans began to gather around him in great numbers. They used to wonder at him and keep looking at him. Abū Bakr was a man who used to weep very much, and he could not help weeping while reciting the Qur’ān. This situation scared the nobles of the pagans of Quraish, so they sent for Ibn ad-Daghīna. When he came to them, they said, “We accepted your protection of Abū

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<sup>156</sup>This is a repeat of the same *ḥadīth* in Freedom from Slavery

<sup>157</sup> This is a partial quotation of the *ḥadīth*: of the part relating to mosques.

Bakr on the condition that he should worship his Lord in his house, but he has violated the condition and built a mosque in front of his house where he prays and recites the Qur'ān publicly. We are now afraid that he may affect our women and children unfavourably, so you should prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so. However, if he insists on doing it openly, ask him to release you from your obligation to protect him. We dislike to break our pact with you, but we must deny Abū Bakr the right to perform his act publicly." Ibn ad-Daghīna went to Abū Bakr and said, "(O Abū Bakr!) You know very well what contract I made on your behalf; now you are either to abide by it, or else release me from my obligation of protecting you. I do not want the Arabs to hear that my people have dishonoured a contract I made on behalf of another man." Abū Bakr replied, "I release you from your pact to protect me, and am pleased with protection from Allah (ﷻ)." .

159. (SB1:828)<sup>158</sup> Yaḥya ibn Saīd related this, saying that it was conveyed to him by 'Amrah bint 'Abd ar-Raḥmān, who recounted having heard 'Ā'ishah saying it: Had God's Messenger (ﷺ) known what the women are doing, he would have forbidden them (from going to the mosque), as the women of *Bani Isra'īl* were forbidden. Yaḥya ibn Saīd said he enquired of 'Amrah, "Were they (the women of *Bani Isra'īl*) forbidden?" She said, "Yes."

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<sup>158</sup> also see (SM:895) and (MT:461)

### 3.1.2.1.3 ĀDHĀN

160. (AD:526) ‘Ā’ishah said that when God’s Messenger ﷺ heard the *mu’adhdhin* uttering the testimony, he would say, “And I too, and I too.” *Ṣaḥīḥ: Ṣaḥīḥ Abī Da’ūd*, 526

161. (SM:742)<sup>159</sup> Narrated ‘Ā’ishah: God’s Messenger ﷺ had two *mu’adhdhins*, Bilāl and ‘Abdallah ibn Umm Maktūm, who was blind. The text is supported by *Mukhtaṣar Muslim*:193

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<sup>159</sup> also see (SM:743), (AD:535) and (SN:468)



### 3.1.2.1.4 PRAYER TIMINGS

162. (SB2:232)<sup>160</sup> Masrūq related this. He said he asked ‘Ā’ishah what action was dearest to the Prophet (ﷺ). She said: “What was regular.”<sup>161</sup> He asked, “When would he get up?” She said: ‘At the crowing of the rooster.’

163. (SM:1813)<sup>162</sup> Ta’ūs narrated from ‘Ā’ishah God’s Messenger (ﷺ) never missed praying two units after ‘*asr*. She reported that God’s Messenger (ﷺ) said: Do not get into the habit of praying at sunrise or sunset.<sup>163</sup> *Ṣaḥīḥ, Mukhtaṣar Muslim*:210

164. (SM:1264)<sup>164</sup> ‘Urwah recounted having heard ‘Ā’ishah saying this: God’s Messenger (ﷺ) said, ‘He who finds a prostration [*rak‘ah*] before sunset or in the morning before sunrise, he in fact finds that [prayer].’ Prostration implies a unit of prayer. *Ṣaḥīḥ, al-Irwa’*:252

165. (ST:155) Narrated ‘Ā’ishah: I never saw anyone hastier than God’s Messenger (ﷺ), Abū Bakr, and ‘Umar (رضي الله عنه) in commencing the *dḥuḥr* prayer. *Da‘eef al-Isnād*, DT:23

166. (SB1:520)<sup>165</sup> ‘Urwah recounted having heard ‘Ā’ishah saying that God’s Messenger (ﷺ) used to pray ‘*asr* while sunshine would still be in her room - without any shadows having appeared in the room.

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<sup>160</sup> also see (SM:1614)

<sup>161</sup> This is an oft-repeated narration that appears in the context of various topics in various forms to reinforce its importance. See for instance (SB8:471-2) under General Etiquette.

<sup>162</sup> also see (SM:1814)

<sup>163</sup> It is the time of worship for the sun-worshippers. *Ta‘wīl Mukhtalif al-Aḥādīth*, pp. 124-6.

<sup>164</sup> also see (IM:700)

167. (SB1:541)<sup>166</sup> ‘Urwah recounted having been informed about this by ‘Ā’ishah. She said: “One night God’s Messenger ﷺ delayed the ‘*Isha*’ prayer. This was before the spread of Islam. And he did not go out until ‘Umar called out to say that women and children had gone to sleep. He then went out and said, “There is no one amongst the inhabitants of the earth other than you waiting for this.”<sup>167</sup>

168. (SB1:552)<sup>168</sup> ‘Urwah ibn Zubair related this, stating that he was told by ‘Ā’ishah. She said: Believing women used to offer *fajr* prayer with God’s Messenger ﷺ, clad in their veiling sheets. When they finished praying, they returned to their houses without anyone recognising them because of the darkness.

169. (SB1:564)<sup>169</sup> ‘Abd al-Wāḥid ibn Aiman related this, saying that it was conveyed to him by his father, who heard ‘Ā’ishah saying it: By God who took him away, God’s Messenger ﷺ never missed the two (*rak‘āt* after ‘*asr*’)<sup>170</sup> until he went back to God, and he did not go back to God until he became heavy in connection with prayers. Then he used to offer most of the prayers sitting down. (The narrator says, “She meant the two-*rak‘āt* prayers after ‘*asr*.’”) God’s Messenger ﷺ used to offer them at home and never offered them in the mosque lest they should become a hardship for the *ummah* (the community of his followers). He used to like what was light for them.

170. (T:146) Narrated ‘Ā’ishah: God’s Messenger ﷺ did not make prayer in it’s later time except twice, until the time of his death. *Ḥasan, al-Mishkāṭ:608*

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<sup>165</sup> also see (SB1:519,521), (SM:1269-1272), (AD:407), (SN:491), (IM:557,683) and (T:136)

<sup>166</sup> also see (SB1:821,823) and (SM:1270-2,1331,1333)

<sup>167</sup> They prayed ‘*Isha*’ between the disappearance of the twilight and the first third of the night. (SB1:823) In (SN:522) is his statement: ‘This is its time if it were not hard on my *ummah*.’

<sup>168</sup> also see (SB1:368,826,831), (SM:1345-7), (IM:669) and (MT:3)

<sup>169</sup> also see (SB:564-7) and (SM:1816-9)

<sup>170</sup> These two were specific for him. See (SB5:656) in the following section.

171. (SN:555) Narrated ‘Ā’ishah from God’s Messenger ﷺ: Do not offer prayers at the times of sunrise and sunset as (at these times) it rises on the horns of Satan. *Ṣaḥīḥ, Mukhtaṣar Muslim: 210*



### 3.1.2.1.5 PRAYER ETIQUETTE

172. (SB9:617)<sup>171</sup> Narrated ‘Ā’ishah: The verse ﴿O Muḥammad! Neither say your prayer aloud nor say it in a low tone﴾ (17:110) was revealed in connection with invocations.

173. \*(SB4:664) ‘Ā’ishah said she hated the practice of hands being kept on the flanks while praying. She said the Jews used to do that.

174. (SB1:211)<sup>172</sup> Narrated ‘Ā’ishah: God’s Messenger ﴿ﷺ﴾ said, “If anyone of you feels sleepy while praying he should go to sleep until he gets rid of drowsiness. No doubt, if one prays while feeling drowsy, one doesn’t know whether one is asking for forgiveness or abusing oneself.”

175. (SB1:369)<sup>173</sup> Narrated ‘Ā’ishah: The Prophet ﴿ﷺ﴾ prayed in a *Khamīṣah* (a square garment) having patterns. During prayer, his eyes fell on the patterns. So when he finished praying he said, “Take this *Khamīṣah* of mine to Abū Jahm<sup>174</sup> and get me his *Inbijaniya* (a woolen garment without marks). The *Khamīṣah* diverted my attention from the prayer.”

176. (AD:915) The above-mentioned tradition has also been received through a different chain of transmitters. This version has the addition: “He (the Prophet) took a kind of sheet of cloth known as *Kurdee*, belonging to Abū Jahm. The people told him: ‘God’s Messenger, the (previous) sheet of cloth was better than this kind of *Kurdee* sheet.’” *Ḥaṣan: Ṣaḥīḥ Abī Da’ūd*, 915

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<sup>171</sup> also see (SB6:247), (SB8:339), (SB9:617) and (SM:898)

<sup>172</sup> also see (SM:1718) and (MT:252)

<sup>173</sup> also see (SB1:370), (SB7:708,719), (SM:1131-3), (AD:4041,4042), (IM:2859) and (MT:213)

<sup>174</sup> Ibn Ḥudhaifah from Bani ‘Adi ibn Ka‘b.

177. (SB1:380)<sup>175</sup> Narrated ‘Ā’ishah: God’s Messenger (ﷺ) prayed while I was lying like a dead body on his family bedding<sup>176</sup> between him and his *Qiblah*.

178. (SB1:490)<sup>177</sup> Narrated ‘Ā’ishah: The things that annul prayer were mentioned before me. They said, “Prayer is annulled by a dog, a donkey, or a woman passing from in front of a person saying his prayer.” I said, “You have made us dogs. I used to see the Prophet (ﷺ) praying while I would be lying on my bedding between him and the *Qiblah*. Whenever I was in need of anything, I slipped away, for I disliked getting up in front of him.”<sup>178</sup>

179. (SB1:492)<sup>179</sup> Narrated ‘Ā’ishah, wife of the Prophet (ﷺ): I used to sleep in front of God’s Messenger (ﷺ) with my legs opposite his *Qiblah*. When he prostrated, he touched me and I withdrew my legs; when he stood up, I stretched them. ‘Ā’ishah added, “In those days there were no lamps in the houses.”

180. (SB1:565)<sup>180</sup> Hishām ibn ‘Urwah related this, saying that it was conveyed to him by his father, who was addressed by ‘Ā’ishah as follows: O my sister’s son, God’s Messenger (ﷺ) never missed the two *rak‘āt* after ‘*asr* when with me, never.

181. (SB1:566) ‘Abd ar-Rahmān related this, saying that it was conveyed to him by his father, who heard ‘Ā’ishah saying it: Two *rak‘āt* God’s Messenger (ﷺ)

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<sup>175</sup> also see (SB1:381)

<sup>176</sup> naturally on the floor

<sup>177</sup> also see (SB1:481,486,493,498)

<sup>178</sup> Whatever has come to us about breaking *ṣalah* has been abrogated according to a *marfū‘* narration in *Abī Da‘ūd*. Nawwawī stated that narrations on this topic merely indicate that these things divert a person’s attention, and affect the quality of *ṣalah*. ST, vol. 1, p. 507 and *Ma‘alim*, vol. 1, 191.

<sup>179</sup> also see (SB1:379,494), (SB2:300) and (MT:251)

<sup>180</sup> also see (SB1:567) and (SM:1817-9)

never missed, whether he prayed secretly or openly: two *rak'āt* before *fajr*<sup>181</sup> and two *rak'āt* after *'asr*.

182. (SB8:293)<sup>182</sup> Narrated 'Ā'ishah: God's Messenger ﷺ used to offer his prayer facing the midst of the bedding, and I used to be lying in front, between him and the *Qiblah*. In case of need, I would gradually slip away. I disliked standing up in front of him.

183. (SB5:656)<sup>183</sup> Narrated Bukair that Kuraib, the freed slave of Ibn 'Abbās told him that Ibn 'Abbās, 'Abd ar-Raḥmān ibn Azhar and Al-Miswar ibn Makhramah sent him to 'Ā'ishah saying, "Pay her our greetings and ask her about two-*rak'āt* after *'asr*. Tell her, "We have been informed that you offer these two, while we have heard that the Prophet ﷺ forbade them." Ibn 'Abbās said, "I and 'Umar used to beat people for their offering them." Kuraib added, "I went to her and delivered their message to her." She said, "Ask Umm Salamah." So, I informed them and they sent me to Umm Salamah as they had sent me to 'Ā'ishah. Umm Salamah said, "I heard that the Prophet ﷺ forbade the offering of these two *rak'āt*. Once the Prophet ﷺ offered the *'asr* prayer, and then came to me. At that time, some *Anṣārī* women from the tribe of Banu Ḥarām were with me. He then offered those two *rak'āt*, whereupon I sent my servant to him, saying, "Stand beside him and say: Umm Salamah says, 'O God's Messenger, didn't I hear that you forbade the offering of these two *rak'āt*, yet I see you offering them? If he indicates by the motion of his hand that you should wait, do so." The maid did as instructed, and he motioned with his hand for her to wait. She stayed behind, and when he finished praying, he said, 'O daughter of Abū Umaiyya, you asked me about two *rak'āt* after *'asr*. In fact, representatives of 'Abdul Qais had come to me in connection with some of their people embracing Islam and they kept me so busy that I did not offer the two *rak'āt* after *Dhuhr*. These two were those.'"

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<sup>181</sup> recurrently mentioned in variant narrations to stress their highly recommended nature. See for instance (SB2:262,276) and (SM:1584) under Format of *Ṣalāh*. Note the number of repeats.

<sup>182</sup> Also see (SM:1036). These traditions point so vividly to the paucity of space in their single living room.



184. (SB7:842) Narrated Anas: ‘Ā’ishah had a thick curtain with which she screened a side of her house. The Prophet ﷺ said to her, “Remove it from my sight, for its pictures distract me in my prayer.”

185. (SN:733) Narrated ‘Ā’ishah: I had a garment in my house with pictures and I made a closet out of it. God’s Messenger ﷺ used to pray towards it. Then he said, ‘Remove it.’ So I did and made it into cushions. *Ṣaḥīḥ Muslim, Aḥkām al-Janāiz:209-10*

186. (AD:631) ‘Ā’ishah said: The Prophet ﷺ prayed in a single piece of cloth whose one part was upon me. *Ṣaḥīḥ Muslim; Ṣaḥīḥ Abī Da’ūd, no. 631.*

187. (AD:641) ‘Ā’ishah reported the Prophet ﷺ as saying: God does not accept the prayer of a woman who has reached puberty unless she wears a veil.<sup>184</sup> *Ṣaḥīḥ: Ṣaḥīḥ Abī Da’ūd, 648; ar-Rauḍ 1021; ath-Thamar al-Mustaṭab.*

188. (AD:645) ‘Ā’ishah is reported to have said: God’s Messenger ﷺ would not pray on our sheets or quilts.<sup>185</sup> ‘Ubaidullah (one of the narrators) said that his father (from whom he heard the tradition) was not sure which of the two items was mentioned. *Ṣaḥīḥ: Ṣaḥīḥ Abī Da’ūd, 645*

189. (AD:922) ‘Ā’ishah said: God’s Messenger ﷺ was praying with the door bolted, when I came and asked to have the door opened. He walked along and opened the door for me, then returned to his place for prayer. ‘Urwah (the first narrator after: ‘Ā’ishah) stated that the door faced the *Qiblah*.<sup>186</sup> *Ḥasan: Ṣaḥīḥ Abī Da’ūd, 922*

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<sup>183</sup> also see (SM:1815)

<sup>184</sup> A woman uses a veil (*khimār*) to cover her head and bosom. The prayer needs to be repeated if she is not properly covered. All of her body except the hands and the face must be covered. *al-Umm*, vol. 1, p. 88

<sup>185</sup> Compare with (SM:1042). According to Showkāni the action is *mubah*. The Messenger ﷺ did it some times. See SIM, p. 497.

<sup>186</sup> This shows that it is permissible to walk a few steps during supererogatory prayer for some necessity. Moreover, traditions indicate that there is no harm if one walks a

190. (AD:1109) ‘Ā’ishah reported the Prophet ﷺ as saying: When one of you becomes defiled during prayer, he should hold his nose and then turn away.<sup>187</sup>  
*Ṣaḥīḥ: Abī Da’ūd*, no. 1114.

191. (SM:1716)<sup>188</sup> ‘Urwah ibn az-Zubair reported that ‘Ā’ishah, wife of God’s Messenger ﷺ, told him that once when God’s Messenger ﷺ was with her, Haula’ bint Tuwait ibn Ḥabīb ibn Asad ibn ‘Abd al-‘Uzza passed by her (at the time). ‘Ā’ishah said: It is Haula’ bint Tuwait and they say that she does not sleep at night. Upon this, God’s Messenger ﷺ said: Oh, does she not sleep at night? One should adopt a routine that one is capable of handling consistently. By God, God will not grow weary, but you would get tired. *Ṣaḥīḥ*, JS:4085

192. (IM:702) ‘Ā’ishah is reported to have said that God’s Messenger ﷺ did not sleep before (observing) ‘Isha’ prayer and did not chat at night after it.  
*Ṣaḥīḥ: Ath-Thamr al-Mustaṭab*.

193. (T:342) Narrated ‘Ā’ishah: After God’s Messenger ﷺ completed praying the two voluntary units of *fajr ṣalah*, if he needed, he conversed with me and then he would exit for *ṣalah*.

194. (SB1:640)<sup>189</sup> Hishām ibn ‘Urwah related this, saying that it was conveyed to him by his father, who recalled having heard ‘Ā’ishah saying that God’s Messenger ﷺ said: When food has been laid out, should *Iqāmah* be called, go ahead with the food.

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few steps, or opens the door, or kills a snake or a scorpion with a stick, or puts a child on the shoulder during prayer. (*‘Awn al-Ma’būd*, I, 346-47)

<sup>187</sup> This is a manner by which the *imām* will understand that the man has become defiled.

<sup>188</sup> (SB:251b) is similar

<sup>189</sup> also see (SB7:374)

195. (SB1:718)<sup>190</sup> Narrated ‘Ā’ishah: I asked God’s Messenger (ﷺ) about looking hither and thither in prayer. He said, “It is a way of stealing by which Satan takes away (a portion) from the prayer of a person.”

196. (SM: 1139)<sup>191</sup> Ibn ‘Atīq reported: Al-Qāsim was in the presence of ‘Ā’ishah when I narrated a *ḥadīth* and Qāsim was a man who committed errors (in pronouncing words) and his mother was a freed slave-girl. ‘Ā’ishah said to him: What is the matter with you that you do not narrate as this son of my brother narrated (the *ahādīth*)? Well, I know from where you picked it up. This is how his mother brought him up and how your mother brought you up. Qāsim felt angry on this remark of ‘Ā’ishah’s and showed bitterness towards her. When he saw that the table had been spread for ‘Ā’ishah, he stood up. ‘Ā’ishah said: Where are you going? He said: (I am going) “To say prayers.” She said: “Sit down (to take the food).” He said: “I must say my prayers.” She said: “Sit down, O faithless, for I heard the Messenger of Allah (ﷺ) say: ‘No prayer (can rightly be said) when the food is there (before the worshipper), or when he is prompted by the call of nature.’”

197. (AD:410)<sup>192</sup> Abū Yūnus, the freed slave of ‘Ā’ishah, said: ‘Ā’ishah commanded me to write for her some material from the Qur’ān. She said that on reaching the following verse I was to inform her: **﴿Be guardians of your prayers and of the mid-most prayer.﴾** (2:238). When I reached it, I informed her. She asked me to write, “Be guardians of your prayers, and of the mid-most prayer, and of the afternoon prayer, and stand up with devotion to God.” ‘Ā’ishah said she heard it accordingly from God’s Messenger (ﷺ).<sup>193</sup> *Ṣaḥīḥ Sunan at-Tirmidhī*, no. 3178.

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<sup>190</sup> also see (AD:910)

<sup>191</sup> also see (SM:1140) and (AD:69)

<sup>192</sup> also see (SM:1316) and (MT:307)

<sup>193</sup> This is a rare (uncommon) reading of the Qur’ānic verse. Hence it is no authority. The common reading agreed upon by the Muslims does not contain the phrase “and of the afternoon prayer.” The conjunction “and” may be taken as an explanatory conjunction, explaining the-word *al-wustā*, or it may be taken as redundant, since the version reported by Abū ‘Ubaid contains no such conjunction. As such, the phrase “the afternoon prayer” would be an explanation of ‘*aṣ-ṣalāt al-wustā*’ (*‘Awn al-Ma’būd*, vol. I, p. 159)



198. (AD:1237) Narrated ‘Ā’ishah: God’s Messenger ﷺ uttered the *takbīr* and so did those who were with him in the row. He bowed and they bowed. He prostrated and they prostrated. He raised his head from prostration and so did they. Then God’s Messenger ﷺ remained seated and they (the congregation) prostrated a second time. Then they stood up and retreated to the back—and they were walking backwards without turning their faces—until they stood behind.

Another group came. They stood up in *qiyām* and uttered *takbīr*. Then they bowed by themselves. God’s Messenger ﷺ prostrated and they prostrated with him. Then the Messenger ﷺ stood up and they prostrated by themselves a second time. Then the two groups stood up together and prayed with God’s Messenger ﷺ making their bowings and prostrations together. Then God’s Messenger ﷺ made the second prostration and they prostrated with him as quickly as possible, showing no slackness. Then God’s Messenger ﷺ made the salutation and they did likewise. God’s Messenger ﷺ stood up. Thus all the people took part in the entire *ṣalah*. *Ḥasan*, SAD:1242

### 3.1.2.1.6 FORMAT OF ṢALĀH (INCLUDING AS-SUTRAH)

199. (IM:685) Narrated ‘Ā’ishah from God’s Messenger (ﷺ): Every ṣalah in which the Opening Chapter (*Al-Fātiḥah*) is not read is deficient.<sup>194</sup> *Ṣaḥiḥ, ar-Raud an-Nadīr*:800

200. (SM:500)<sup>195</sup> ‘Urwah related this from ‘Ā’ishah: God’s Messenger (ﷺ) was asked about *sutraḥ* for the worshipper.<sup>196</sup> He said, ‘Like the back of the saddle.’

201. (SB1:490)<sup>197</sup> Masrūq related this from ‘Ā’ishah saying that it was being discussed in front of her as to what annuls prayer. People said a dog, a donkey, or a woman (getting in front) annuls it. She said, “You have reduced us to dogs. I have surely seen God’s Messenger (ﷺ) praying and I used to be between him and his *Qiblah*, lying in bed. And then whenever the need arose for me, I slipped out gradually, as I did not like facing him.”

202. (SB1:656)<sup>198</sup> ‘Urwah related this from ‘Ā’ishah, Mother of the Faithful. She said: God’s Messenger (ﷺ) prayed in the house while he was sick, so he prayed sitting and people prayed behind him standing. He then motioned to them to sit down. When he finished, he said, ‘Indeed the *Imām* has been appointed so as to be followed. When he bows down, bow down. When he gets up, get up. When he says, "*Sami‘ Allahu liman ḥamidah*" (Meaning: God hears him who offers praise), say, "*Rabbana wa lakal ḥamd.*" (Meaning: O God, to you is due all praise!) And when he prays sitting, pray sitting.

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<sup>194</sup> Other than new Muslims who might not have completely memorised the *Surah al-Fātiḥah*, believers are required to recite this *surah* in every unit of prayer. *Subul as-Salām*, vol. 2, p. 334

<sup>195</sup> also see (SM:1008,1009)

<sup>196</sup> Muslim’s narration mentions that the query was made during the expedition of Tabūk.

<sup>197</sup> also see (SM:1035,1037,1039,1040)

<sup>198</sup> also see (SM:124)

203. (SB1:196)<sup>199</sup> From Az-Zuhri who said ‘Urwah recounted having heard ‘Ā’ishah saying this: When *Ṣalāh* was first enjoined, two *rak‘āt* were prescribed. The *Ṣalāh* for travel was left unchanged and the *Ṣalāh* for residence was complemented. Az-Zuhri said: I asked ‘Urwah what ‘Ā’ishah’s final position was? He said she interpreted as ‘Uthmān did.

204. (SB1:760)<sup>200</sup> Masrūq recounted having heard ‘Ā’ishah saying this: God’s Messenger ﷺ used to say in his kneeling and his prostration: *Subḥanaka Allah-humma Rabbana wa-biḥamdika Allah-hummaghfirli* (Yours is glory, our Lord, our Creator and Master - and praise! Forgive me, our Lord!)

205. (IM:714) Narrated ‘Ā’ishah: God’s Messenger ﷺ would genuflect (make *rukū‘*) placing his hands on his knees, and making a hollow with his upper arms. *Da’eef*, SIM:874

206. (SM:1005)<sup>201</sup> Abī al-Jauza related this from ‘Ā’ishah. She said: God’s Messenger used to commence prayer with *takbīr* and the recitation: ‘Praise be to God, the *Rabb* of the Universe.’ When he bowed, he neither held his head up nor bent it down, but took a position in between. When he raised his head from the bowing, he did not prostrate without standing up. When he raised his head from prostration, he did not prostrate till he sat up. At the end of every two units he recited the *taḥiyah*.<sup>202</sup> He used to lay his left foot flat and keep his right foot upright. He prohibited Satan’s way of sitting on the heels.<sup>203</sup> He forbade spreading of arms like a wild animal. He used to end the prayer with salutation. *Ṣaḥīḥ*, JS:4264

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<sup>199</sup> also see (SM:685)

<sup>200</sup> also see (SB1:781,821), (SB5:Book of Maghāzi, Chap. 50), (SB5:550), (SM:981) and (AD:876)

<sup>201</sup> also see (AD:782)

<sup>202</sup> For detail on this see *Tafsīr Ibn Kathīr*, vol. 3, p. 69.

<sup>203</sup> i.e., sitting on the heels and hips, raising the knees like a dog. Nawwawī, *Sharḥ Muslim*



207. (IM:750) Narrated ‘Ā’ishah: God’s Messenger ﷺ would make one *taslīm* (salutation) by turning his face to one side. *Ṣaḥīḥ, Ṣifāt as-Ṣalah, Aḥkām al-Janāiz*:128

208. (SM:1227)<sup>204</sup> ‘Abdallah ibn al-Ḥārith related this. He heard it from ‘Ā’ishah : After pronouncing the salutation (at the end of prayer), God’s Messenger ﷺ remained seated for only so long as it would take him to say, ‘*Allah-humma ant as-salāmu wa mink as-salāmu, tabārakta dhal-jālali wal-ikrām.*’ [Lord! You are The Protector: peace emanates from You. You are Sublime, enjoying the greatest glory and exercising utmost generosity.] *Ṣaḥīḥ*, SS:2074

209. (SB1:795)<sup>205</sup> ‘Urwah ibn az-Zubair said ‘Ā’ishah, wife of God’s Messenger ﷺ, told him this: God’s Messenger ﷺ used to supplicate thus in his prayers:<sup>206</sup> *Allah-humma inni a’udhu bika min ‘adhāb il-qabri, a’udhu bika min fitnat al-masiḥ ad-dajjāl, wa a’udhu bika min fitnat al-maḥya wa fitnat al-mamāt. Allah-humma inni a’udhu bika min al-mathmi wal-maghrami.* (O God, I seek refuge with You from punishment of the grave,<sup>207</sup> and I seek refuge with You from the trials of *Masiḥ ad-Dajjāl*, and I seek refuge with You from the trials of life and death. I seek refuge with You from sins and from falling in debt.] Somebody asked him, ‘Why do you so frequently seek refuge from getting into debt?’ He said, ‘When a person is in debt, he speaks and he is lying, he makes promises and he breaks them.’

210. (SM:984)<sup>208</sup> Masrūq related this from ‘Ā’ishah. She said: “After the revelation **﴿When Allah’s help and victory came﴾**, I never saw the Prophet ﷺ praying without this supplication: Your praise, my Master - with gratitude. Forgive me, my Lord!”

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<sup>204</sup> also see (SM:1229)

<sup>205</sup> also see (SM:1218) and (AD:879)

<sup>206</sup> The Prophet ﷺ used to make this supplication in the sitting position after reciting *tashahhud* and invoking blessing.

<sup>207</sup> So great would be the punishment in the grave that the animals would hear its sounds. (SM:1214)

<sup>208</sup> also see (SM:982-3)

211. (IM:944) Narrated 'Ā'ishah: God's Messenger ﷺ prayed *Fajr* and would say, "The two best *surahs* to be read in the two units of *Fajr* are, 'Say God is One' and 'Say O Non-Believers.' *Ṣaḥīḥ*, SS:646

212. (SM:985)<sup>209</sup> Abī Hurairah narrated this from 'Ā'ishah. She said: "One night I missed God's Messenger from his bedding. So I searched for him and then, in the mosque, my hand came across the soles of his erect feet [obviously in prostration] and he was saying, 'My Lord! I seek refuge in Your pleasure from Your anger, and in Your forgiveness from Your punishment, and I seek refuge in You from You. I cannot do justice to Your praise. You are as You have said Yourself.'"

213. (SM:987)<sup>210</sup> Muṭarrif ibn 'Abdallah ibn ash-Shikhir said 'Ā'ishah informed him that while bowing and prostrating God's Messenger ﷺ used to say: All Glorious, All-Holy, Lord of the Angels and the Spirit!

214. (SM:1618)<sup>211</sup> From Hishām who said his father told him that 'Ā'ishah said: The Prophet ﷺ used to pray while I lay asleep on his bedding. When he decided to pray *witr* (the last prayer in the night), he would wake me up and then I would pray *witr*.

215. (SB2:262)<sup>212</sup> Narrated 'Ā'ishah: The Prophet ﷺ used to make the two *rak'āt* before the *Fajr* prayer so light that I would wonder whether he recited *al-Fātiḥah* or not.

216. (SB2:276)<sup>213</sup> Narrated 'Ā'ishah: The Prophet ﷺ never missed four *rak'āt* before the *Dhuhr* prayer and two *rak'āt* before the *Fajr* prayer.

217. (IM:955) Narrated 'Ā'ishah: God's Messenger ﷺ would pray *Maghrib*, then would return to my house and pray two units. *Ṣaḥīḥ*, SAD:1137

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<sup>209</sup> also see (SM:986) and (AD:878)

<sup>210</sup> also see (SM:988)

<sup>211</sup> also see (SM:1036,1619)

<sup>212</sup> also see (SB1:593,599), (SM:1567-72), (SN:907) and (MT:278)

218. (AD:676) ‘Ā’ishah reported God’s Messenger ﷺ as saying: God and His angels bless those who are on the right flanks of the rows. *Ḍa’eef, Ḍa’eef Abī Da’ūd*, no. 131.

219. \*(AD:679) ‘Ā’ishah reported God’s Messenger ﷺ as saying: Some people will keep going farther away from the front row until God throws them behind in the fire (because of their unacceptable performance.)<sup>214</sup> *Ṣaḥīḥ: Ṣaḥīḥ Sunan Abī Da’ūd*.

220. (IM:814) Narrated ‘Ā’ishah: God’s Messenger ﷺ said, ‘God and the angels bless those (the people in the rows) who make the rows joined and whoever closes an opening (in the rows) God raises his status. *Ṣaḥīḥ*, SS:1892

221. (AD:776)<sup>215</sup> ‘Ā’ishah said: God’s Messenger ﷺ used to begin his prayer by saying, “Glory be to Thee, O God. Praise be to Thee. Blessed is Thy name. Exalted is Thy greatness. There is no god but Thee.”<sup>216</sup> *Ṣaḥīḥ*: SAD 702

222. (AD:883) ‘Ā’ishah said: A man used to pray on the roof of his house. When he recited the verse **﴿Is He not able to bring the dead to life?﴾** (75:40), he would say, “Glory be to Thee, why not?” When the people questioned him about it, he said, “I heard it from God’s Messenger ﷺ.” *Ṣaḥīḥ: Ṣaḥīḥ Sunan Abī Da’ūd*, no. 884.

223. (AD:955)<sup>217</sup> ‘Ā’ishah said: God’s Messenger ﷺ used to pray standing at night for a long time, and to pray sitting at night for a long time. When he

<sup>213</sup> also see (SB2:260) and (SN:1657-8)

<sup>214</sup> Apart from highlighting the significance of standing in the front row, the tradition points to the serious risk involved in allowing oneself to regress.

<sup>215</sup> also see (SB1:760,781), (SM:981-5), (IM:657) and (T:202)

<sup>216</sup> A number of traditionists state that ‘Umar used to recite this supplication aloud in the beginning of prayer so that people might learn it. Abū Bakr also used to recite it in prayer and so did ‘Uthmān and Ibn Mas‘ūd. This practice of the Companions shows that it is better to recite this supplication in the beginning of prayer and also shows that the Prophet ﷺ might have recited it in prayer. It is, however, worthy of remark that the traditions coming direct from the Prophet ﷺ about the supplication to be recited in the beginning of prayer are those reported by Abū Hurairah and ‘Ali. The tradition reported by ‘Ā’ishah has been criticised. (*‘Awn al-Ma‘būd*, vol I, p. 282)



prayed standing, he bowed standing, and when he prayed sitting, he bowed sitting.  
*Ṣaḥīḥ: Muslim*

224. (AD:956) ‘Abdallah ibn Shaqīq said: I asked ‘Ā’ishah whether God’s Messenger (ﷺ) recited a whole *Sūrah* in one *rak‘ah* of the prayer. She replied: “He recited from among the *mufaṣṣal*<sup>218</sup> *surahs*.” I asked: “Did he pray sitting at night?” She replied: “He prayed sitting when the people made him old.” *Ṣaḥīḥ: Ṣaḥīḥ Sunan Abī Da‘ūd*, no. 956.

225. \*(MT:200) ‘Abd ar-Raḥmān ibn al-Qāsim narrated from his father, from ‘Ā’ishah: She would say the following in her *Tashahud*: *At-Taḥiyyātu at-Tayyibātu aṣ-Ṣalawātu, az-Zākiyātu lillāhi. Ash-hadu anna lā ilāha il lallahu Waḥdahū lā shar ḥka lahu. Wa<sup>a</sup> an-na Muḥammadan ‘abduhu wa rasuluhu. As-salāmu ‘alaika ayyuhan Nabīyyu wa raḥmatullahi wa barakātuhū. As-sālamu ‘alaina wa ‘alā ‘ibād illāhiṣ Ṣālihīn.*

All compliments, pure words, prayers, pure titles are due to Allah. I bear witness that none has the right to be worshipped except Allah, alone. He has no partner and I bear witness that Muḥammad is his slave and Messenger. Peace be on you, O Prophet and also the mercy of Allah and His blessings. Peace be on us and the righteous slaves of Allah. *Marfū’*: MT, p. 97, no. 55

226. (MT:201) Qāsim ibn Muḥammad reported, ‘Ā’ishah used to say the following in her *Tashahud*: (Same as above with the only variant section at <sup>a</sup>) *wa ash-hadu an-na Muḥammadan ‘abdu lāhi wa rasūl lihi....*

And I bear witness that Muḥammad is his slave and Messenger.... *Marfū’*, MT: p. 95, no. 56

227. (SN:1567) Narrated ‘Ā’ishah: I saw God’s Messenger (ﷺ) pray cross-legged. *Da‘eef, Tuhfat al-Ashrāf*:16206

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<sup>217</sup> also see (SN:552-3) and (T:309)

<sup>218</sup> *Mufaṣṣal sūrah*s are the short *sūrah*s of the Qur’ān beginning from *Sūrah al-Qāf* up to the end.

228. (SN:947) Narrated ‘Ā’ishah: God’s Messenger ﷺ prayed the *Surah al-A‘rāf* and he divided (its recitation) between two units. *Ṣaḥīḥ*, SAD:773

229. (SM:1573)<sup>219</sup> ‘Ā’ishah reported God’s Messenger ﷺ as saying: The two *rak‘ahs* at dawn are better than this world and what it contains. *Ṣaḥīḥ* - JS:3517; *al-Irwā’*:437; *Mukhtaṣar Muslim*:359

(SM:1773)<sup>220</sup> ‘Ā’ishah reported: The Messenger of Allah ﷺ sent a man in charge of an expedition and he would recite for his Companions during their prayer, ending (recitation) with: **﴿Say, He is God, One﴾**. When they returned mention was made of it to the Messenger of Allah ﷺ. He (the Holy Prophet) told them to ask him why he had done like that. So they asked him and he said: “Verily, it is an attribute of the Compassionate One, and (for this reason) I love to recite it.” The Messenger of Allah ﷺ thereupon said: “Inform him that Allah loves him.” *Ṣaḥīḥ*, *Mukhtaṣar Muslim*:2100

230. (SM:1548)<sup>221</sup> ‘Urwah reported ‘Ā’ishah’s statement: I have never seen the Messenger of Allah ﷺ observing the supererogatory prayer of the forenoon, but I observe it. And if the Messenger of Allah (may peace be upon him) abandoned any act that he in fact loved to do, it was out of fear that if the people practised it constantly, it might become obligatory for them. *Ṣaḥīḥ*, Ag

231. (SM:1551)<sup>222</sup> Mu‘ādhah ‘Adaqiyyah reported ‘Ā’ishah as saying: The Messenger of Allah ﷺ used to observe four *rak‘ahs* in the forenoon prayer,<sup>223</sup> and he sometimes observed more as Allah pleased. *Ṣaḥīḥ*, *Mukhtaṣar Muslim*:365

232. (SIM:1157) Narrated ‘Ā’ishah: If God’s Messenger ﷺ missed the four units before *dḥuḥr*, he would offer them after *dḥuḥr*. *Ḥasan*, SD:4208

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<sup>219</sup> also see (SB2:260) and (SM:1574)

<sup>220</sup> This is a repeat of (SB9:472) in Tawḥīd

<sup>221</sup> also see (SB2:228,273)

<sup>222</sup> also see (SM:1549-0)

<sup>223</sup> He would do them when he returned from his travels.

233. (SM:1584)<sup>224</sup> ‘Abdallah ibn Shaqīq said: I asked ‘Ā’ishah about the Messenger of Allah’s ﷺ voluntary prayer, and she replied: Before the noon prayer, he used to pray four *rak’ahs* in my house, then would go out and lead the people in prayer. After that he would come into the house and pray two *rak’ahs*. He would lead the people in the sunset prayer; then come in and pray two *rak’ahs*. He would lead the people in the ‘*Isha*’ prayer, and enter my house and pray two *rak’ahs*. He would pray nine *rak’ahs* during the night, including *Witr*. At night, he would pray for a long time standing and for a long time sitting. When he recited the Holy Qur’ān while standing, he would bow and prostrate himself from the standing position. When he recited while sitting, he would bow and prostrate himself from the sitting position. When it was dawn he would pray two *rak’ahs*. *Ṣaḥīḥ, Mukhtaṣar Muslim:373*

234. (T:338) Narrated ‘Ā’ishah: God’s Messenger ﷺ said, “Whoever constantly attended to the twelve units of supererogatory prayers – four units before *dḥuhr* and two after it; two units after *maghrib*; two after ‘*ishā*’ and two before *fajr* – God Almighty will make a house for him in Paradise.” *Ṣaḥīḥ, Ṣaḥīḥ at-Targhīb:579*

235. (IM:796) ‘Ā’ishah reported that God’s Messenger ﷺ said, “If people come to know (the reward ) that is (earned ) in ‘*Isha*’ and *Fajr* prayer, they would come to the mosque to observe these two even if they had to come crawling.” *Ṣaḥīḥ: Ṣaḥīḥ Ibn Mājah*

236. (MT:353) ‘Ā’ishah, Mother of the Believers, used to offer the eight *rak’ahs* of the *duḥā* prayer<sup>225</sup> and then say: If my father and mother were to come back to life, I would not abandon these. *Athār, AM 366*

237. (MT:352) Mālik related this. He heard it from Az-Zuhri, who from ‘Urwah, he from ‘Ā’ishah. She said God’s Messenger ﷺ at times used to quit doing something that he loved to do lest people should begin doing it and it become

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<sup>224</sup> also see (SM:1585), (SM:1586), (SM:1587), (SM:1588), (SM:1589), (SM:1593), (SM:1594), (SM:1595), (SM:1597)

<sup>225</sup> This prayer is charity on behalf of the 360 joints in the body.



obligatory for them. God's Messenger (ﷺ) used not to pray *ad-duḥa*, but I do pray it.

*Ṣaḥīḥ*. Ag; SAD 1147

### 3.1.2.1.7 CONGREGATIONAL PRAYER

238. (SN:809) Narrated ‘Ā’ishah: God’s Messenger ﷺ said, ‘Congregational prayer is twenty-five times better than individual prayer. *Ṣaḥiḥ al-isnād, Tuhfat-al-Ashrāf*:13239

(SB1:552)<sup>226</sup> ‘Urwah ibn Zubair related this, stating that he was told by ‘Ā’ishah. She said: Believing women used to offer *fajr* prayer with God’s Messenger ﷺ, clad in their veiling sheets. When they finished praying, they returned to their houses without anyone recognising them because of the darkness.

239. (SB1, Book of *Ādhān*, Chapter 54) - A slave or a manumitted slave can lead prayers.

‘Ā’ishah was led in prayer by her slave Dhakwān who used to recite from the Qur’ān (not from memory).

240. (SB1:823)<sup>227</sup> Narrated ‘Ā’ishah: Once God’s Messenger ﷺ delayed the ‘*Isha*’ prayer till ‘Umar informed him that women and children had gone to sleep. The Prophet ﷺ came out and said, “None except you from amongst the dwellers of earth is waiting for this prayer.” In those days, there was no prayer except in Madīnah and they used to pray the ‘*Isha*’ prayer between the disappearance of twilight and the first third of the night.

241. (SB1:633)<sup>228</sup> This was related to us by ‘Amr ibn Ḥafs. He said he was told by his father, who said he was informed by Al-A’mash on the authority of Ibrahīm that Al-Aswad said: We were with ‘Ā’ishah and were talking about regularity in prayer and esteem for it. She said: “When God’s Messenger ﷺ was down with the illness he died from, prayer time came and his consent (for

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<sup>226</sup>This is a repeat of the same *ḥadīth* in Prayer Timings. Also see (SB1:368), (SN:531-2,1290), (IM:543) and (T:131)

<sup>227</sup> also see (SB1:821) and (SN:468,521)

commencement of prayer was sought).” He said, “Tell Abū Bakr to lead the people in prayer”. It was said to him, “Abū Bakr is a tender-hearted person. When he stands in your place, he will not be able to lead the people in prayer.” He, however, repeated his words. They still tried to reason with him. He reiterated his decision the third time and said, “You are like the women with Yūsuf. Tell Abū Bakr to lead the prayer.”

So Abu-Bakr proceeded to pray. In the meanwhile, God's Messenger ﷺ felt some relief and went out supported between two men - it seems as if I can see his legs dragging along on the ground because of pain. Then Abū Bakr thought of getting back. The Prophet ﷺ motioned him to stay in his place, then proceeded along to him, and sat down by his side.

A'mash was asked whether the Prophet ﷺ prayed and Abū Bakr followed him and the people followed Abū Bakr. He nodded his head to say yes.

Abū Da'ūd narrated the tradition partly from Sha'bah on the authority of A'mash and added from Abū Mu'āwiyah that he (the Prophet ﷺ) sat on the left of Abū Bakr and Abū Bakr prayed standing.

242. (SB1:634)<sup>229</sup> From Ma'mmar, who received it from Az-Zuhri, who said 'Ubaidullah ibn 'Abdallah informed him that 'Ā'ishah said: “When God's Messenger ﷺ got seriously ill and in great pain, he asked his (other) wives' permission to be nursed in my house. They permitted him, so he came out (to my house) with the support of two men, his legs dragging along on the ground - between 'Abbās and another person.” 'Ubaidullah said, “I mentioned this to Ibn 'Abbās - what 'Ā'ishah had said.” He asked me: “Do you know who was the man whom 'Ā'ishah did not name?” I said: “No.” Ibn 'Abbās said: “He was 'Ali ibn Abī Talib.”

(SB1:640)<sup>230</sup> Hishām ibn 'Urwah related this, saying that it was conveyed to him by his father, who recalled having heard 'Ā'ishah saying that God's Messenger ﷺ said: When food has been laid out, should *Iqāmah* be called, go ahead with the food.

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<sup>228</sup> also see (SB1:634,646-7,650-1,680-1,684), (SB4:598), (SM:835-7,839,844) and (MT:407)

<sup>229</sup> also see (SM:833-4)



243. (SB1:644)<sup>231</sup> Al-Aswad said he asked ‘Ā’ishah what the Prophet ﷺ used to do in the house. She said he used to work for his family - look after his family. And then as soon as prayer (time) came, he went out for prayers.

244. (SB1:647)<sup>232</sup> ‘Abdallah ibn Yūsuf narrated this, saying that Mālik informed them that Hishām ibn ‘Urwah related it. It was conveyed to him by his father, who heard ‘Ā’ishah, Mother of the Believers, saying: “No doubt during his illness God's Messenger ﷺ said: ‘Tell Abū Bakr to lead the people in prayer.’” ‘Ā’ishah went on: “I said to him, ‘Surely if Abū Bakr stands in your place, people will not be able to hear him because of (his) crying. So please tell ‘Umar to lead the prayer.’” ‘Ā’ishah added: “I also asked Ḥafṣah to say to him that if Abū Bakr stands in his place, people will not be able to hear him because of (his) crying. He should ask ‘Umar to lead the prayer.’” Ḥafṣah did it, whereupon God’s Messenger ﷺ said, “You women are like those associated with Yūsuf. Tell Abū Bakr to lead the prayer.” Ḥafṣah then said to ‘Ā’ishah: “It never happened that I received anything good from you.”

245. (SB1:655)<sup>233</sup> Mūsa ibn Abī ‘Ā’ishah related this, saying that it was conveyed to him by ‘Ubaidullah ibn ‘Abdallah ibn ‘Utbah, who said, “I went to ‘Ā’ishah and said ‘Would you not tell me about the illness of God’s Messenger ﷺ?’ She said: ‘Yes.’ The Prophet ﷺ was ill and he said, “Have the people prayed?” We said, “No and they are waiting for you, O Messenger of God.” He said, “Put some water for me in the pail.” She said: We did that; he took a bath, and then wanted to get up but fainted. Later, he recovered and said, “Have the people prayed?” We said, “No and they are waiting for you, O Messenger of God.” He said, “Put some water for me in the pail.” He then sat up, took a bath, then wanted to get up but fainted. Later on he recovered and said, “Have the people prayed?” We said, “No and they are waiting for you, O Messenger of God.” And the people were in the

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<sup>230</sup>This is a repeat of the same *ḥadīth* in Prayer Etiquette

<sup>231</sup> also see (SB8:65)

<sup>232</sup> also see (MT:407)

<sup>233</sup> also see (SB1:633-4,646-7,650,680-1,684), (SM:832) and (MT:407)

mosque awaiting the Prophet ﷺ for late *Isha*’ prayer. Then the Prophet ﷺ sent word to Abī Bakr to lead the prayer. So the messenger got to him and said, “The Prophet ﷺ asks you to lead the prayer.” Then Abū Bakr said, (and he was a tender-hearted person) “You lead the prayer, ‘Umar.” ‘Umar told him, “You have greater right for this.” So, Abū Bakr prayed (as *imām*) those days. Later God’s Messenger ﷺ felt some relief and went out supported between two men - one of them was ‘Abbās - to pray *Dḥuhr* and Abū Bakr was leading the prayer. On seeing him, Abū Bakr tried to step back. The Prophet ﷺ motioned him not to get back and said, ‘Help me be seated beside him.’ So, they seated him beside Abū Bakr.”

He (‘Ubaidullah) said Abū Bakr then began praying in such a way that he followed the Prophet ﷺ and the people followed Abū Bakr, and the Prophet ﷺ was seated.

‘Ubaidullah said: “I later went to Ibn ‘Abbās and said to him, ‘Should I not present to you what ‘Ā’ishah told me about the illness of the Prophet ﷺ?’ He said yes. So, I presented her *ḥadīth* before him. He did not object to anything in it except that he asked me, “Did she name the person who was with ‘Abbās?” I said, ‘No.’ Ibn ‘Abbās said, ‘He was ‘Ali’.

246. (SB2:214)<sup>234</sup> ‘Abdallah ibn Yūsuf related this to us, stating that Mālik said Hishām ibn ‘Urwah recalled his father telling him that ‘Ā’ishah, Mother of the Faithful, said: God’s Messenger ﷺ prayed in the house while he was sick, so he prayed sitting and people prayed behind him standing. He then motioned to them to sit down. When he finished, he said, ‘Indeed the Imam has been appointed so as to be followed. When he bows down, bow down. When he gets up, get up. When he says, “*sam‘e Allāho lemun ḥamidah*” (Meaning: God hears him who offers praise), say, “*Rabbana wa lakal ḥamd*” (Meaning: O God, to You is due all praise!) and when he prays sitting, pray sitting.

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<sup>234</sup> also see (SB2:328), (SM:822), (AD:605) and (MT:299)

### 3.1.2.1.8 WITR AND TAHAJJUD

247. (SB2:110)<sup>235</sup> Narrated ‘Ā’ishah: God’s Messenger ﷺ offered *Witr* prayer on different nights at various hours extending (from the ‘*Isha*’ prayer) up to the last hour of the night.

248. \*(AD:1311) Narrated ‘Ā’ishah: God, The Exalted would awaken God’s Messenger ﷺ at night. When the dawn came he would finish his daily round of recital. *Hasan*, SAD:1316

249. (AD:1432) has content similar to the above except it is in the format of a query. It has the following addition:

How did he recite the Qur’ān? Did he recite it quietly or aloud? She replied: “He did it both ways—sometimes quietly and sometimes aloud. Sometimes he bathed and slept and at other times he performed ablution and then slept.” *Ṣaḥīḥ*, SAD:1437

250. (AD:1430) with similar content as (SB2:110) has the addition: He offered it (*witr*) at the time of his death just before dawn. *Ṣaḥīḥ*, SAD:1435; Ag.

251. (SM:1689) ‘Ā’ishah reported that when God’s Messenger ﷺ stood up at night to pray, he began with two short rak’āt. *Ṣaḥīḥ*, *Mukhtaṣar Muslim*:380

252. (SB2:111)<sup>236</sup> Narrated ‘Ā’ishah: The Prophet ﷺ used to offer his night prayer while I was sleeping across in his bed. Whenever he intended to offer the *Witr* prayer, he used to wake me up and I would offer the *Witr* prayer too.

253. (SB2: Book of Prayer, Chap. 5) Standing of the Prophet ﷺ (for the prayer) at night.

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<sup>235</sup> also see (SM:1620-2) and (AD:226). (SM:1621) adds ‘finished his *Witr* at dawn.’

<sup>236</sup> also see (SM:1618-9)



‘Ā’ishah narrated that the Prophet ﷺ used to pray till his feet used to be swollen (oedematous).

254. (SB6:361) Narrated ‘Ā’ishah: The Prophet ﷺ, used to offer prayer at night (for such a long time) that his feet used to crack. I said, “O God’s Messenger! Why do you do it since God has forgiven you your faults of the past and the future?” He said, “Shouldn’t I love to be a thankful slave (of God)?” When he became old, he prayed while sitting, but if, he wanted to perform a bowing, he would get up, recite (some other verses) and then perform the bowing.

255. (SB2:240)<sup>237</sup> Narrated Masrūq: I asked ‘Ā’ishah about the night prayer of God’s Messenger ﷺ and she said, “It was seven, nine or eleven *rak‘āt* besides the two *rak‘āt* of the *Fajr* prayer (i.e. *Sunnah*).”

256. (SB2:247)<sup>238</sup> Narrated al-Aswad: I asked ‘Ā’ishah about the night prayer of the Prophet ﷺ She replied, “He used to sleep during the first part of the night, and get up in its last part to pray, and then return to his bed. When the *Mu’adhdhin* pronounced the *Adhān*, he got up. If he was in need of a bath he would take it; otherwise he would perform ablution and then go out (for the prayer).”

257. (IM:983) Narrated ‘Ā’ishah: God’s Messenger ﷺ would sleep in the last part of the night (when he was with me).

Wakī’ said, ‘that is after *witr*.’ *Ṣaḥīḥ*, SAD:1191

258. (SB2:248)<sup>239</sup> Narrated Abū Salamah ibn ‘Abdur Raḥmān: I asked ‘Ā’ishah about the prayer of God’s Messenger ﷺ during the month of *Ramādān*.” She said, “God’s Messenger ﷺ never exceeded eleven *rak‘āt* in *Ramādān* or in other months; he used to offer four *rak‘āt* - do not ask me about their beauty and length, then four *rak‘āt*, do not ask me about their beauty and length, and then three *rak‘āt*.”<sup>240</sup> ‘Ā’ishah further said, ‘I

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<sup>237</sup> also see (SB2:241, 247). (SB2:241) mentions ‘the thirteen included the *Witr* prayer.’

<sup>238</sup> also see (SM:1612,1615)

<sup>239</sup> also see (SB3:230), (SB8:322), (SM:1607-11) and (MT:257-8)

<sup>240</sup> It is possible to pray *Witr* with other odd number of *rak‘āt*, but three are recommended.

said, ‘O God’s Messenger! Do you sleep before offering the *Witr* prayer?’ He replied, ‘O ‘Ā’ishah! My eyes sleep but my heart remains awake!’”

259. (SB2:256) Narrated ‘Ā’ishah: God’s Messenger offered the ‘*Isha*’ prayer (and then got up at the *Tahajjud* time) and offered eight *rak‘āt* and then offered two *rak‘āt* while sitting. He then offered two *rak‘āt* in between the *Adhān* and *Iqāmah* (of the *Fajr* prayer) and he never missed them.

260. (SB3:229)<sup>241</sup> Narrated ‘Urwah that he was informed by ‘Ā’ishah, “God’s Messenger (ﷺ) went out in the middle of the night<sup>242</sup> and prayed in the mosque and some men prayed behind him. In the morning, the people spoke about it and then a large number of them gathered and prayed behind him (on the second night). In the next morning the people again talked about it and on the third night the mosque was full with a large number of people. God’s Messenger (ﷺ) came out and the people prayed behind him. On the third or fourth night, the mosque was overflowing with people till it could not accommodate them. However, the Prophet (ﷺ) came out (only) for the Morning Prayer. When the Morning Prayer was finished, he recited *Tashahhud* and (addressing the people) said, “*Amma ba‘du*, your presence was not hidden from me, but I was afraid lest the night prayer (*Qiyām*) should be enjoined on you and you might not be able to carry it out.” So, God’s Messenger (ﷺ) died and the situation remained like that (i.e. people prayed individually).”

261. (AD:1309) ‘Ā’ishah reported from God’s Messenger (ﷺ). Anyone who offers the night prayer regularly but (on a certain night) he is dominated by sleep will be given the reward of the prayer. His sleep will be regarded as an act of charity. *Ṣaḥīḥ*, SAD:1314

262. (SM:1694) ‘Abd ar-Raḥmān ibn ‘Auf reported: I enquired from ‘Ā’ishah, Mother of the Believers, about the words with which God’s Messenger (ﷺ) commenced praying when he got up at night. She said: “When he got up at night, he commenced his prayer with these words: ‘O God, Lord of Gabriel, Michael, and Israīl, Creator of heavens and earth, Knower of the unseen and the seen, Judge between Your servants concerning

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<sup>241</sup> also see (SB1:696), (SB2:46,229), (SB3:229), (SM:1666-7) and (AD:1121)



their differences, guide me, with Your blessing, with regard to the divergent views that people hold concerning Truth. You are the one who guides whom He wishes to the straight path.”

263. (SM:1710)<sup>243</sup> ‘Ā’ishah reported: God’s Messenger ﷺ had a mat which he used for making an enclosure during the night to pray in. During the day, he spread it on the floor. The people started praying with him and one night there was a big crowd. He then said: O people, try to do only as much as you are capable of doing regularly. God does not grow weary (of rewarding you for your effort) but you would get tired. The acts of devotion most pleasing to God are those done regularly, although they might be small. ‘Ā’ishah added: It was the habit of members of Muḥammad’s household ﷺ that when they started performing an act of virtue, they did it consistently. *Ṣaḥīḥ*, JS:4626

264. (SB2:223)<sup>244</sup> ‘Urwah related this stating that ‘Ā’ishah said: God’s Messenger ﷺ used to pray eleven *rak’at*. This prayer used to be such that his prostration, before he raised his head, was as long as it takes one of you to recite fifty verses. He used to pray two *rak’at* before the morning prayer, then he lay down on his right side until the announcer for the prayer came along to him.

265. (SM:1603)<sup>245</sup> ‘Ā’ishah, wife of the Messenger of Allah ﷺ, said that between the time when the Messenger of Allah ﷺ finished the ‘*Isha*’ prayer, which is called ‘*Atama*’ by the people, and dawn, he used to pray eleven *rak’ahs*, uttering the salutation at the end of every two *rak’ahs*, and observing the *Witr* with a single one. The *Mu’adhdhin* when he finished the call for the dawn prayer and it was dawn, came along to God’s Messenger ﷺ. He then stood up and prayed two short *rak’ahs*. Then he lay down on his right side till the *Mu’adhdhin* came to him for *Iqāmah*. (Ibn Shihāb has narrated this *ḥadīth* with the same chain of transmitters, but in it no mention has been made of *Iqāmah*)

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<sup>242</sup> one narration mentions it to have occurred in Ramadān.

<sup>243</sup> also see (SB1:697), (SB7:752) and (SM:1711-3)

<sup>244</sup> also see (SB2:257) and (SM:1603)

<sup>245</sup> also see (SM:1602)



266. (SM:1604)<sup>246</sup> ‘Ā’ishah reported: God’s Messenger ﷺ used to observe thirteen *rak’ahs* of the night prayer. Five out of them consisted of *Witr*, and he did not sit, but at the end (for salutation). *Ṣaḥīḥ, Mukhtaṣar Muslim:382*

267. (SM:1613) ‘Ā’ishah said that the Messenger of Allah ﷺ used to observe prayer in the night and the last of his night prayer was *Witr*.

268. (SM:1623)<sup>247</sup> Sa’d ibn Hishām ibn ‘Āmir decided to participate in Jihad for the sake of Allah, so he came to Madīnah and decided that he would dispose off his belongings there and buy arms and horses instead and fight against the Romans to the end of his life. When he came to Madīnah, he met the people of Madīnah and they dissuaded him from doing such a thing. They informed him that a group of six men had decided to do so during the lifetime of the Messenger of Allah ﷺ and the Messenger of Allah ﷺ forbade them to do it, and said: Is there not a model for you in me?

When they narrated this to him (Sa’d ibn Hishām), he returned to his wife, though he had divorced her and made people witness to his reconciliation. He then came to Ibn ‘Abbās and asked him about the *Witr* of the Messenger of Allah ﷺ. He said: “Shall I not inform you about the one who from among the inhabitants of the earth is the most knowledgeable about the *Witr* of God’s Messenger ﷺ?” He (Sa’d ibn Hishām) said: Who is it? He (Ibn ‘Abbās) said: It is ‘Ā’ishah, so go to her and ask her (about *Witr*) and then come to me and inform me about the answer that she gives you.

The narration continues in Sa’d ibn Hishām’s words: I went to Ḥakīm ibn Aflah and requested him to take me to ‘Ā’ishah. He said, “I would not go to her, for I forbade her to speak anything about the conflict between the two groups, but she refused (to accept my advice) and went (to participate in that conflict.)” I requested him (Ḥakīm) with an oath to lead me to her. So we went to ‘Ā’ishah and we begged permission to meet her. She granted us permission and we went in. She said, “Are you Ḥakīm?” (She recognised him.) He replied: ‘Yes.’ She said: ‘Who is there with you?’ He said: ‘He is Sa’d ibn Hishām.’ She said: ‘Which Hishām?’ He said: ‘Hishām ibn ‘Āmir.’ She blessed him (‘Āmir) with mercy from Allah and spoke well of him (Qatādah said that he died as a martyr in Uḥud.)

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<sup>246</sup> also see (SM:1605)

<sup>247</sup> also see (SM:1624-8)

I said: “Mother of the Faithful, tell me about the character of the Messenger of Allah ﷺ.” She said: “Don’t you read the Qur’ān?” I said: “Yes.” Upon this she said: “The character of the Messenger of Allah ﷺ is the Qur’ān.” His narration continues. I felt inclined to get up and not ask anything (further) till death, but then I changed my mind and said: “Inform me about the observance of the night prayer of the Messenger of Allah ﷺ.” She said: “Did you not recite: **﴿O thou wrapped up!﴾**?” He said: “Yes.” She said: “Allah, the Exalted and the Glorious, made the observance of the night prayer at the beginning of this *Sūrah* obligatory. So, the Messenger of Allah ﷺ and his Companions around him observed this (night prayer) for one year. Allah ﷻ held back the concluding of this *Sūrah* for twelve months in Heaven till (at the end of this period) Allah ﷻ revealed the concluding verses of this *Sūrah* which lightened (the burden of this prayer), and the night prayer became a supererogatory prayer after being an obligatory one.” I said: “Mother of the Faithful, inform me about the *Witr* of the Messenger of Allah ﷺ.” She said: “I used to prepare tooth-stick for him and water for his ablution, and Allah ﷻ would rouse him to the extent He wished during the night. He would use the tooth-stick, perform ablution, and would offer nine *rak’ahs*. He would not sit except in the eighth one and would remember Allah, and praise Him and supplicate Him. Then he would get up without uttering the salutation and pray the ninth *rak’ah*. He would then sit, remember, praise Him, supplicate Him and then utter a salutation loud enough for us to hear. He would then pray two *rak’ahs* sitting<sup>248</sup> after uttering the salutation, and that made eleven *rak’ahs*. However, O my son, when the Messenger of Allah ﷺ grew old and put on flesh, he observed *Witr* of seven, doing in the two *rak’ahs* as he had done formerly, and that made nine. And, O my son, when the Messenger of Allah ﷺ observed prayer, he liked to keep on observing it, and when sleep or pain overpowered him and made it impossible (for him) to observe prayer in the night, he prayed twelve *rak’ahs* during the day. I am not aware of Allah’s Prophet ﷺ having recited the whole Qur’ān during one single night, or praying through the night till morning, or fasting a complete month, except *Ramādān*.”

He (Sa’d ibn Hishām) said: I then went to Ibn ‘Abbās and narrated to him the *ḥadīth* (transmitted from her), and he said: She tells the truth. If I had gone to her and been in her

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<sup>248</sup> One may pray two *rak’āt* after *witr*. The Prophet ﷺ prayed them consistently. He recommended them by saying in an authentic narration by Ibn Khuzaymah and Dārquṭnī: ‘... when one of you prays *witr*, let him follow it with two *rak’āt*. Whether he wakes up (later in the night) or not, they will be (recorded as *Tahajjud*) for him.’ *The Night Prayer, Qiyām and Tarāwih*, al-Albānī, p. 105



presence, I would have listened to it firsthand from her. He (Sa'd ibn Hishām) said: If I knew that you do not go to her, I would not have related to you this *ḥadīth* narrated by her. *Ṣaḥīḥ*, JS:4788; *Mukhtaṣar Muslim*:390

269. \*(N:1697) Narrated 'Ā'ishah: God's Messenger (ﷺ) would not make salutations in the (first) two units of *witr*. *Ṣaḥīḥ*, *Tuhfat al-Ashrāf*:16116

270. (AD:954) Narrated 'Ā'ishah: I never saw God's Messenger (ﷺ) reciting the Qur'ān in the night prayer in a sitting position until he was old. When thirty or forty verses remained he stood up and recited them standing. He then bowed and prostrated and did in the second *rak'ah* as he did in the first. *Ṣaḥīḥ*, SAD:954; Ag.

271. (MT:267) It reached Imām Mālik that 'Ā'ishah, wife of the Prophet (ﷺ), used to say that the man who feared he would not wake up before daybreak should say his *Witr* before proceeding to bed and he who hoped to wake up late at night should delay *Witr*. *Ṣaḥīḥ*: *Ṣaḥīḥ Jāmi' aṣ-Ṣaghīr*, vol. 16, Chap. 42

272. (AD:1357) 'Abdallah ibn Abī Qais asked 'Ā'ishah: How many *rak'ahs* would God's Messenger (ﷺ) pray observing the *witr*? She said: "He used to observe the *witr* with four and three, six and three, eight and three, and ten and three *rak'ahs*, never observing less than seven or more than thirteen." *Ṣaḥīḥ*, SAD:1362

273. (AD:1409) Narrated 'Ā'ishah: God's Messenger (ﷺ) during the night for the prostrations for the recitation of the Qur'ān would repeat the following supplication: My face prostrates to Him Who created it and gave it hearing and sight, by His Might and Power. *Ṣaḥīḥ*, SAD:1414

274. (AD:1302) 'Ā'ishah said: Do not give up the night prayer, for the God's Messenger (ﷺ) did not do so. Whenever he got ill or tired he would offer it in a sitting position. *Ṣaḥīḥ*, SAD:1307

275. (T:370) Narrated 'Ā'ishah: Once God's Messenger (ﷺ) recited a single verse of the Qur'ān all through the night in his *ṣalah*. *Ḥasan Gharīb*



### 3.1.2.1.9 AL-QAŞR

(SB2:196)<sup>249</sup> From az-Zuhri who said ‘Urwah recounted having heard ‘Ā’ishah saying this: When *ṣalāh* was first enjoined,<sup>250</sup> two *rak‘āt* were prescribed. The *ṣalāh* for travel was left unchanged and the *ṣalāh* for residence was complemented.

276. \*(N:1455) Reported Aswad from ‘Ā’ishah that she travelled from Madīnah to Makkah, with the intention of ‘Umrah, in the company of God’s Messenger (ﷺ). When they were approaching Makkah she said: “May my parents be sacrificed for you! You shortened prayer and I completed it (prayed as for residence). You broke fast (did not fast in travel) and I fasted.” God’s Messenger (ﷺ) said: “You did good, O ‘Ā’ishah and there is no fault in what I did<sup>251</sup>.” *Tuhfat al-Ashrāf*:16298

277. \*(AD:1224) ‘Atā ibn Abī Rabaḥ asked ‘Ā’ishah: “Can women offer prayer on a riding-beast?” She replied: “They were not permitted to do so in hardship or in comfort.”

The narrator said: “This (prohibition) applies to the obligatory prayers. *Ṣaḥīḥ*, SAD:1227

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<sup>249</sup>This is a repeat of the same *ḥadīth* in Prayer Format. Also see (SB5:272), (SM:1458-60) and (SN:439,441).

<sup>250</sup> This was in the year before the Migration to Madīnah. *Subul as-Salām*

<sup>251</sup> This narration points to the non-obligatory nature of shortening prayers during travel. Some other narrations, however, indicate it is obligatory to shorten. God’s Messenger (ﷺ) always shortened, so it is better to follow the path of caution. Sindi’s commentary, *Sunan an-Nasā’ī*, p. 138.

### 3.1.2.1.10 FRIDAY PRAYERS

278. (SB2:25)<sup>252</sup> Narrated ‘Ā’ishah, wife of the Prophet (ﷺ): Coming from their living areas<sup>253</sup> and from al-‘Awālī<sup>254</sup>, people used to pass through mud and get drenched with sweat and covered with dust, sweat trickling down from them. One of them visited God’s Messenger (ﷺ) in my house. The Prophet (ﷺ) said to him, “I wish that you keep yourself clean on this day of yours (i.e. take a bath).”<sup>255</sup>

279. (SB2:26) Narrated Yahya ibn Sa’īd: I asked ‘Amrah about taking a bath on Fridays. She replied: ‘Ā’ishah said, “The people used to work (for their livelihood) and when they went for the Friday prayer, they would go to the mosque in the same state as they had been in at work. So they were asked to take a bath on Friday.”

280. (IM:899) Narrated ‘Ā’ishah: God’s Messenger (ﷺ) gave a sermon on Friday. He saw people dressed in garments made from the hides of predatory animals. So, he said: ‘Get a set of garments for Friday (prayers) other than your work-clothes. *Ṣaḥīḥ*, SAD:989

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<sup>252</sup> also see (SB3:285), (AD:1050)

<sup>253</sup> in Madīnah.

<sup>254</sup> Outskirts up to four miles or so from Madīnah.

<sup>255</sup> Taking a bath on Friday was obligatory at first; then it became highly recommended, *Subul as-Salām*, vol. 1, p. 181.

### 3.1.2.1.11 ECLIPSE PRAYER

281. (SM:1966)<sup>256</sup> Qutaibah ibn Sa'īd related this to us, stating that he heard it from Mālik ibn Anas, who received it from Hishām ibn 'Urwah, who recounted being told by his father that 'Ā'ishah said: There was a solar eclipse during the time of God's Messenger (ﷺ). Then God's Messenger (ﷺ) stood praying. He prolonged the *qiyām* very much; then he bowed in *ruku'* and prolonged the *ruku'* very much. Then he prolonged the *qiyām* very much, but it was shorter than the previous *qiyām*. Then he bowed in *ruku'* and prolonged the *ruku'* very much, but it was shorter than the previous *ruku'*. Then he prostrated.

After this he stood up and prolonged the *qiyām*, but it was shorter than the previous *qiyām*. Then he bowed in *ruku'* and prolonged the *ruku'*, but it was shorter than the previous *ruku'*.

Thereafter he raised his head and prolonged the *qiyām*, but it was shorter than the previous *qiyām*. Then he bowed in *ruku'* and prolonged the *ruku'*, but it was shorter than the previous *ruku'*. Then he prostrated.

Later he finished praying; also the sun brightened up. After this he addressed the people, thanked God, and praised Him. Then he said, "The sun and the moon are two of the signs of God; they do not go into eclipse due to somebody's dying or somebody's living. So when you see them, glorify and implore God, pray, and offer alms. O followers of Muḥammad, none has a keener sense of hurt dignity than God has if a bondsman or a bondswoman of His commits adultery. O followers of Muḥammad, if you knew what I know, you would laugh little and weep a lot. Be careful--haven't I indeed passed the message?" *Ṣaḥīḥ: Mukhtaṣar Muslim*, 445; Ag

282. (SM:1968)<sup>257</sup> Yūnus related this. He heard it from Ibn Shihāb, who said 'Urwah ibn az-Zubair told him that 'Ā'ishah, wife of the Prophet (ﷺ) said: There was a solar eclipse during the time of God's Messenger (ﷺ). God's Messenger (ﷺ) thereupon went out to the mosque, stood and said '*Allahu akbar*', and people made rows behind him.

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<sup>256</sup> also see (SB2:154-7,159,166,171-2,327), (SB4:425), (SM:1967), (AD:1176,1187), (SN:1393,1408,1411), (MT:437) and (T:462)

<sup>257</sup> also see (SB2:156,303) and (IM:1044,1389,1391-2)



Then God's Messenger (ﷺ) recited a long recitation, after which he said, '*Allahu akbar*' and bowed down in a long *ruku'*. After this he raised his head and said, "*Sami' Allahu liman ḥamida, wa lakal ḥamd.*" [Meaning: God hears him who offers praise--and to You is due all praise!]

Then he recited a long recitation, but shorter than the previous one. After this he said, '*Allahu akbar*' and bowed down in a long *ruku'*, which was, however, shorter than the previous *ruku'*. Thereafter he said, "*Sami' Allahu liman ḥamida.*" He then prostrated.

In the second *rak'ah* he did as he had done in the first *rak'ah*, and completed *ruku'* four times and prostration four times. The sun brightened up before he finished praying.

After this he stood up and addressed the people, praised God as is due to Him. Then he said, "Without doubt the sun and the moon are two of the signs of God; they do not go into eclipse due to somebody's dying or somebody's living. So when you see them, rush towards prayer." He also said, "Pray until God opens it up for you."

God's Messenger (ﷺ) further said, "I saw at this spot all the things that have been promised to you, so much so that--you indeed saw me--I wanted to pluck a bunch from Paradise when you saw me putting my step forward. And indeed, I saw Hell when you saw me retreat - part of it devoured another. And I saw in it Ibn Luḥai, and he was the one who first let out the *swāib*. The *ḥadīth* of Abū Tāhir ended with rushing for prayer and did not include what has been stated after that. Ag

283. (SB1:184). Narrated Asma' bint Abū Bakr: I went to 'Ā'ishah, wife of the Prophet (ﷺ), during a solar eclipse. The people were standing and offering the prayer and she too was praying. I asked her, "What is wrong with the people?" She pointed with her hand towards the sky and said, "*Subḥan Allah.*" I asked her, "Is there a sign?" She pointed out, "Yes." So I too stood for the prayer till I fell unconscious and later on I poured water on my head. After the prayer, God's Messenger (ﷺ) praised and glorified God (ﷻ) and said, "Just now at this place of mine I have seen things which I never saw before, including paradise and hell. I had inspiration that you will be put to trial in your graves and these trials will be like the trials of *Ad-Dajjāl*, or nearly like it (the sub-narrator is not sure as to what exactly Asma' said). Angels will come to every one of you and ask, "What do you know about this man? (Pointing to a resemblance of the Prophet (ﷺ))" A believer will reply, 'He is Muḥammad, God's Messenger (ﷺ), and he came to us with self-evident truth, and guidance. So we accepted his teaching, believed and followed him.' The angels will

tell him to sleep in peace as they have come to know that he was a believer. On the other hand, a hypocrite or a doubtful person will reply: 'I do not know but heard the people saying something and so I said the same.'”

284. (SM:1969)<sup>258</sup> Ibn Shihāb related this. He heard it from ‘Urwah, who from ‘Ā’ishah. She said: “There was a solar eclipse during the time of God’s Messenger (ﷺ). A caller for mass prayer was sent around, and people gathered together. God’s Messenger (ﷺ) then went forward, said, ‘*Allahu akbar*’ and performed *ruku’* four times in two *rak’āt* and four prostrations.

285. (SM:1970)<sup>259</sup> Ibn Shihāb related this. He heard it from ‘Urwah, who from ‘Ā’ishah. She said: “The Prophet (ﷺ) recited aloud during eclipse prayer and performed *ruku’* four times in two *rak’āt* and four prostrations. Ag

286. (SM:1972)<sup>260</sup> Ibn Juraij related this. He said he heard ‘Atā’ say he heard it from ‘Ubaid ibn ‘Umair, who said he heard it from the most truthful one--I [Ibn Juraij] understood it meant ‘Ā’ishah--that there was a solar eclipse during the time of God’s Messenger (ﷺ). He stood for an extremely long time in *qiyām*. He would stand in *qiyām*, then bow down, then stand up, then bow, then stand up, then bow--two *rak’āt* with *ruku’* performed three times in each *rak’ah*, and four prostrations.

Then he finished and the sun had brightened up. And for bowing he said, ‘*Allahu akbar*’, then bowed, and when he raised his head, he said, “*Sami’ Allahu liman ḥamida.*” After this he stood up, thanked God, and praised Him. Then he said, “Without doubt the sun and the moon do not go into eclipse due to somebody’s dying or somebody’s living, but the two of them are from amongst the signs of God. So when you see an eclipse, busy yourself with remembrance of God until it opens up.” (*Ṣaḥīḥ* with the exception of the statement concerning three *rukū’*s in each *rak’ah*, which is *Shādh*.)

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<sup>258</sup> also see (AD:1186) and (SN:1388)

<sup>259</sup> also see (SB2:172), (AD:1184), (SN:1406) and (T:463)

<sup>260</sup> also see (AD:249,1173) and (SN:1470)



287. (AD:1173) with the same content as the above narration has the following addition: He stood for such a long time that some people became unconscious and buckets of water had to be poured on them. *Ṣaḥīḥ*, SAD:1177

288. (SM:1986)<sup>261</sup> ‘Amr ibn al-‘Āṣ reported: “When the sun eclipsed during the lifetime of God’s Messenger (ﷺ), the people were called to congregational prayer. God’s Messenger (ﷺ) observed two *ruku*’s in one *rak’ah*. He then stood and observed two *ruku*’s in the second *rak’ah*. The sun then became bright.” ‘Ā’ishah said: “Never did I observe *ruku*’ and prostration longer than this *ruku*’ and prostration.”<sup>262</sup>

289. (SM:1973)<sup>263</sup> Sulaimān (that is, Ibn Bilāl) related this. He said he heard from Yahya, who from ‘Amrah, she from ‘Ā’ishah that a Jewess came to ‘Ā’ishah, asking her for something, and she [the Jewess] said to her, “May God save you from torment of the grave!” ‘Ā’ishah recounted that she said, “O God’s Messenger (ﷺ), are people tormented in their graves?” God’s Messenger (ﷺ) said, “I seek God’s protection from it!” Later, one early morning God’s Messenger (ﷺ) was riding a mount, then the sun went into an eclipse. ‘Ā’ishah said, ‘I went out to the mosque from behind the rooms in the company of some women. At this time God’s Messenger (ﷺ) came on his mount till he reached the *moṣallāh* where he used to pray; then he went into *qiyām* and the people stood behind him.

‘Ā’ishah said he stood for a long time in *qiyām*, then he bowed down into a long *ruku*’. Then he raised himself and stood for a long time in *qiyām* but it was shorter than the previous *qiyām*, then he bowed down into a long *ruku*’ but it was shorter than the previous *ruku*’. He then raised himself and the sun had brightened up. He said, “I saw that you will be tested in the graves, just as in the tribulation of *Masiḥ ad-Dajjāl*.”

‘Amrah said, “I also heard ‘Ā’ishah saying that after this she used to hear God’s Messenger (ﷺ) imploring protection from the torment of the fire and the torment of the grave.” Ag

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<sup>261</sup> also see (SN:1398-9)

<sup>262</sup> it appears from various traditions that the length of the recitation was according to the duration of the eclipse, *‘Awn al-Ma‘būd*, vol. 1, pp. 457-8.

<sup>263</sup> also see (SB2:159,164,166,454), (SM:1974), (MT:439) and (SN:1394-5,1410)



290. (SB2:162)<sup>264</sup> Narrated Fāṭimah bint al-Mundhir: Asma' bint Abū Bakr aṣ-Ṣiddiq went to 'Ā'ishah and the people were praying (*Ṣalāt al-Kusūf*.) She said: "I asked 'Ā'ishah what the Prophet ﷺ had said." 'Ā'ishah informed me that he said, "I saw things at this place of mine which were never shown to me before; I saw Paradise and Hell. And no doubt, it has been revealed to me that you will be put to trial in your graves like or nearly like the trial of *Masiḥ ad-Dajjāl*. The angels will come to everyone of you and pointing to a likeness of Prophet Muḥammad ﷺ, will ask him, 'What do you know about this man?' The faithful believer or firm believer (a later narrator was in doubt as to which word was used), will say, 'He is God's Messenger ﷺ and he is Muḥammad who came to us with clear evidence and guidance, so we believed him, accepted his teachings and followed them.' Then the angels having come to know that he was a believer will tell him to sleep in peace. But a hypocrite or a doubting person (the narrator was not sure which word was used), when asked, 'What do you know about this man?' will say, 'I do not know but I heard people saying something about him so I said the same.'"

291. (AD:1183)<sup>265</sup> 'Ā'ishah said: "There was an eclipse of the sun in the time of God's Messenger ﷺ. God's Messenger ﷺ went out into the mosque and led the people in prayer. He stood praying and I guessed by the time taken that he recited *Sūrah al-Baqarah*.<sup>266</sup> He prostrated twice, then stood up and prolonged the recitation. I guessed by the time taken that he recited *Sūrah Āl-i-Imrān*."<sup>267</sup> *Ṣaḥīḥ*: SAD 1187

<sup>264</sup> also see (SB2:Chap. 27, 327) and (MT:440)

<sup>265</sup> also see (AD:1185) and (SN:1400)

<sup>266</sup> After this sentence there is a remark by Abū Da'ūd indicating that the narrator conveying the tradition to him described other details which have not been recorded.

<sup>267</sup> On the basis of this and similar other traditions, Mālik, ash-Shāfi'ī and Abū Ḥanīfah hold the view that one should recite the Qur'ān quietly during eclipse prayers.

### 3.1.2.1.12 AL-ISTISQĀ

292. (SB2:142)<sup>268</sup> Narrated ‘Ā’ishah: “Whenever God’s Messenger ﷺ saw the rain, he used to say, ‘O God! Let it be a strong, fruitful rain.’”

293. (AD:1169) ‘Ā’ishah said: “The people complained to God’s Messenger ﷺ of the lack of rain, so he gave orders for a pulpit and it was set up for him in the place of prayer.<sup>269</sup> He fixed a day for the people from all around to gather.” ‘Ā’ishah continued: “When the rim of the sun appeared, God’s Messenger ﷺ sat down on the pulpit, and having pronounced God’s greatness and expressed His praise, he said, ‘You have complained of famine in your localities, and delay in start of rains at the beginning of the season. (You know that) God has commanded you to supplicate before Him (whenever in need) and has promised that He would answer your prayer.’ Then he said: ‘Praise be to God, the Lord of the Universe, the Compassionate, the Merciful, the Master of the Day of Judgement. There is no god but God, who does what He wishes. O God, You are (the one and only) God; there is no god but You. You are most rich, while we are poor. Send down rain upon us and make what You send down a source of strength and satisfaction for a time.’ He then raised his hands, and kept raising them till the whiteness under his armpits was visible.<sup>270</sup> Later he turned his back to the people and inverted his cloak or lifted it. He kept raising his hands high. He then turned towards the people, descended and prayed two *rak‘āt*. God then caused a cloud to appear, and it thundered and bolted. By God’s permission, rain followed, and before he reached his mosque, water was flowing down the rills. When he saw the haste with which people were seeking shelter, he burst into a hearty laugh with his molars showing. He then said, “I testify that God is Omnipotent and that I am God’s servant and messenger.” *Ḥasan*: SAD 1173

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<sup>268</sup> also see (SM:3138) and (SN:1433)

<sup>269</sup> *Moṣallāh* for ‘*Īd*’ prayer (SM:1947)

<sup>270</sup> A tradition in *Musnad Aḥmad* indicates that it was a very long supplication. (*Ḥadīth* No. 15870)

(SM:1961)<sup>271</sup> ‘Atā’ ibn Abū Rabah reported that he heard ‘Ā’ishah, wife of God’s Messenger (ﷺ), saying: “Whenever on any day there was a storm or a dark cloud, its effect could be read on the face of God’s Messenger (ﷺ). He paced up and down in a state of anxiety. When it rained, he got delighted and restlessness disappeared.” ‘Ā’ishah said: “I asked him what was the reason for his anxiety.” He said: “I was afraid that it could be a calamity that might fall upon my *Ummah*.” When he saw the rain falling, he said: “It is the mercy of God.” Ag

294. (SM:1962)<sup>272</sup> ‘Atā’ ibn Rabah reported that ‘Ā’ishah, wife of God’s Messenger (ﷺ), said: “Whenever the wind was stormy, God’s Messenger (ﷺ) used to say,<sup>273</sup> ‘O God, I implore You for what is good in it, for the good which it contains, and for the good of that which it was sent for. I seek refuge with You from what is evil in it, from what evil it contains, and from the evil of what it was sent for.’ Whenever there was thunder and lightning in the sky, his colour underwent a change. He kept going out and coming back, pacing up and down. When the rain came, he felt relieved, and I noticed that on his face. When questioned about it all he said: ‘It could be as in the case of the people of ‘Ād (When they saw it as a dense cloud coming towards their valleys, they said, ‘This is a cloud bringing us rain!’ Nay, but, it is that which you were asking to be hastened - a wind wherein is severe torment.)’” (46:24) *Ṣaḥīḥ, Mukhtaṣar Muslim*:449

295. (AD:5080) ‘Ā’ishah said: When the Prophet (ﷺ) saw a cloud formation in the horizon, he left work, even if he were at prayer, and then would say: “O Allah! I seek refuge in You from its evil.” If it rained, he would say: “O Allah! Send a beneficial downpour.” *Ṣaḥīḥ: Ṣaḥīḥ Sunan Abī Da’ūd; al-Kalim ut-Tayyib (Ṣaḥīḥ al-Kalim)*

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<sup>271</sup> also see (SB4:428)

<sup>272</sup> also see (SB6:353), (SB8:114), (AD:5079), (IM:3139) and (T:2595,2744)

<sup>273</sup> In the parallel narration in (SB6:353) this section is preceded by: ‘I never saw God’s Messenger (ﷺ) laughing loudly enough for me to see his palate but he used to smile only.’



### 3.1.2.1.13 ṢALAT AL-‘ĪD

296. (SB2:70)<sup>274</sup> Narrated ‘Ā’ishah: God’s Messenger ﷺ came to my house while two small *Anṣārī* girls were singing songs of *Bu‘āth* (a story about war between the two tribes of the *Anṣār*, the Khazraj and the Aus, before Islam). The Prophet ﷺ lay down and turned his face to the other side. Then Abū Bakr came and spoke to me harshly saying, “Musical instruments of Satan near the Prophet ﷺ?” God’s Messenger ﷺ turned his face towards him and said, “Leave them.”<sup>275</sup> There is an ‘Īd for every nation and this is our ‘Īd.” When Abū Bakr became inattentive, I signalled to those girls to go and they left. It was the day of ‘Īd, and the black people were playing with shields and spears. I requested the Prophet ﷺ or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet ﷺ made me stand behind him and my cheek was touching his cheek and he was saying, “Carry on! O Bani Arfidah,” till I got tired. The Prophet ﷺ asked me, “Are you satisfied?” I replied in the affirmative and he told me to leave.

297. (T:643) Narrated ‘Ā’ishah: God’s Messenger ﷺ said, “‘Īd al-Fiṭr is on the day of the breaking of the fast, and ‘Īd al-Adḥā on the day of the slaughter. *Ṣaḥīḥ, al-Irwā’*:905

298. (AD:1145)<sup>276</sup> ‘Ā’ishah said: “God’s Messenger ﷺ would say the *takbīr* (God is most great) seven times in the first *rak‘ah* and five times in the second on the day of the breaking of the fast and on the day of sacrifice (i.e. during ‘Īd prayers on the occasion of the two festivals).” *Ṣaḥīḥ*: SAD 1045-6

299. (SB2:103)<sup>277</sup> Narrated ‘Urwah on the authority of ‘Ā’ishah: During the days of Mina,<sup>278</sup> Abū Bakr came to her while two young girls were playing with tambourines<sup>279</sup>

<sup>274</sup> also see (SB1:445), (SB2:72), (SB4:155,730), (SB5:268) and (SN:1503)

<sup>275</sup> The musical instruments they were playing with were the permissible ones – tambourines without jingles. Wind and string instruments fall within the forbidden category as do licentious songs. These take away the heart from the remembrance of Allah ﷻ. *Fath al-Bāri*, vol. 2, pp. 560-2

<sup>277</sup> (IM:1058) has the addition: leaving out the *takbīrs* for *ruku’*. *Ṣaḥīḥ, al-Irwā’*:639

<sup>277</sup> also see (SM:1939-41) and (SN:1502,1506)

and the Prophet ﷺ was lying, with a sheet over his face. Abū Bakr scolded the girls, whereupon the Prophet ﷺ uncovered his face and said to Abū Bakr, “Leave them. These are the days of ‘Id, days of Mina.” ‘Ā’ishah further said, “The Prophet ﷺ was screening me while I was watching the display of black slaves in the mosque. ‘Umar scolded them, but the Prophet ﷺ said, “Leave them! O Bani Arfidah, carry on. You are safe.”

300. (SB7:163)<sup>280</sup> Narrated ‘Ā’ishah: The Prophet ﷺ was screening me with his *rida*’ (garment covering the upper part of the body) while I was looking at the Habashis who were playing in the courtyard of the mosque. I continued watching till I was satisfied. So you may deduce from this event how a little girl eager to enjoy amusement should be treated in this respect.

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<sup>278</sup> 11<sup>th</sup>, 12<sup>th</sup>, and 13<sup>th</sup> of *Dhul-Hijjah*

<sup>279</sup> in one narration beating drums

<sup>280</sup> also see (SB7:118)

### 3.1.2.1.14 FUNERAL RITES

301. (SB2:476)<sup>281</sup> Narrated ‘Ā’ishah: The Prophet (ﷺ) said, “Don’t abuse the dead, because they have met the end result of what they sent ahead.”

302. (SIM:1451) Narrated ‘Ā’ishah, God’s Messenger (ﷺ) came to her while she was with a close dying friend of hers. When God’s Messenger (ﷺ) saw what she was suffering from, he said: “Do not grieve for your friend, because what (the pain) she is going through is (written as) her good deeds.” *Da‘eef*, SD:4777

303. (SN:1723) ‘Ā’ishah reported from God’s Messenger (ﷺ): Advise the dying to say, ‘*Lā ilāha illallah.*’ (There is none worthy of worship except Allah.) *Ṣaḥīḥ, Mukhtaṣar Muslim:771*

304. (SB2:333)<sup>282</sup> Narrated ‘Ā’ishah: Abū Bakr came riding his horse from his dwelling place in As-Sunḥ.<sup>283</sup> He got down from it, entered the Mosque and did not speak with anybody till he came to me and went direct to the Prophet (ﷺ), who was covered with a marked blanket. Abū Bakr uncovered his face. He knelt down and kissed him and then started weeping and said, “Let my father and my mother be sacrificed for you! O God’s Prophet, God will not combine two deaths on you. You have died the death which was written for you.”

305. (SIM:1558) Narrated ‘Ā’ishah: When God’s Messenger (ﷺ) passed away, the people disagreed about *al-laḥd* (digging a trench in the side of a grave) and *ash-shaq* (digging a trench in the middle of the grave). They talked about it and the voices rose. ‘Umar (رضي الله عنه) said: “Do not be noisy in the presence of God’s Messenger (ﷺ), in life or in death, or something similar to it. They sent for both kinds of grave diggers. The *laḥid* came and he made a side trench for the grave. God’s Messenger (ﷺ) was placed in it, and buried. *Ṣaḥīḥ, Tuhfat al-Ashrāf:16246*

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<sup>281</sup> also see (AD:4881) and (SN:1827-8)

<sup>282</sup> also see (SN:1735-7) and (IM:1192)

<sup>283</sup> a place on the outskirts of Madīnah



306. (SB2:375)<sup>284</sup> Narrated ‘Abdallah ibn ‘Ubaidullah ibn Abū Mulaikah: One of the daughters of ‘Uthmān died in Makkah, and we went to attend her funeral procession. Ibn ‘Umar and Ibn ‘Abbās were also present. I sat in between them (or said, I sat beside one of them, then the other one came and sat beside me.) ‘Abdallah ibn ‘Umar said to ‘Amr ibn ‘Uthmān: Will you not prohibit crying? God’s Messenger ﷺ said, “The dead person is tortured because of the crying of his relatives.” Ibn ‘Abbās said, “‘Umar used to say so.” Then he added, “I accompanied ‘Umar on a journey from Makkah. When we reached al-Baidā’, he saw some travellers in the shade of a *Samura* (a kind of forest tree). He said (to me), “Go and see who those travellers are.” So I went and saw that one of them was Ṣuhaib. I informed ‘Umar about that who then asked me to call him. So I went back to Ṣuhaib and said to him, “Depart and proceed to the chief of the faithful believers.” Later, when ‘Umar was stabbed, Ṣuhaib came weeping and saying, “O my brother, O my friend! On that ‘Umar said to him, “O Ṣuhaib! Are you weeping for me while the Prophet ﷺ said, “The dead person is punished by the weeping of some of his relatives?” Ibn ‘Abbās added, “When ‘Umar died I mentioned all this to ‘Ā’ishah and she said, ‘May God ﷻ be merciful to ‘Umar. By God, God’s Messenger ﷺ did not say that a believer is punished because of the weeping of his relatives. But he said: God ﷻ increases the punishment of a non-believer because of the weeping of his relatives.” ‘Ā’ishah further added, “The Qur’ān is sufficient for you (to clear up this point), as God ﷻ has stated: **⟨No burdened soul will bear another’s burden.⟩**” (35:18). Ibn ‘Abbās then said, “Only God ﷻ makes one laugh or cry.” Ibn ‘Umar did not say anything after that.

307. (SB2:376)<sup>285</sup> Narrated ‘Ā’ishah, wife of the Prophet ﷺ: Once God’s Messenger ﷺ passed by the grave of a Jewess whose relatives were weeping over her. He said, “They are weeping over her and she is being tortured in her grave.”

308. (SB5:316)<sup>286</sup> Narrated Hishām’s father: It was mentioned before ‘Ā’ishah that Ibn ‘Umar attributed the following statement to the Prophet ﷺ: The dead person is

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<sup>284</sup> also see (SM:2022-3), (AD:3116,3123) (MT:549) and (T:802). (AD:3123) mentions: The Prophet ﷺ passed by a grave. In Abī Mu‘āwiyah’s narration: passed by the grave of a Jew... (Al-Albānī, *Al-Ahkām*, p. 28)

<sup>285</sup> also see (SM:2026,2029), (IM:1396) and (T:802)

punished in the grave because of the crying and lamentation of his family. On that, ‘Ā’ishah said, “But God’s Messenger ﴿ﷺ﴾ said, ‘The dead person is punished for his crimes and sins while his family cry over him.’” She added, “This case is similar to the statement of God’s Messenger ﴿ﷺ﴾ when he stood by the well that contained the corpses of the pagans killed at Badr. He said, ‘Have you found true what your Lord promised you?’ He did not say, ‘They hear what I say.’ He said, ‘Now they know very well that what I used to tell them was the truth.’”

‘Ā’ishah then recited: ﴿You cannot make the dead hear.﴾ (30:52) and ﴿You cannot make those who are in their graves, hear you.﴾ (35:22) It is said (that she implied ‘you cannot make the dead hear’) when they have taken their places in the Fire.<sup>287</sup>

309. (SIM:1570) Narrated ‘Ā’ishah: God’s Messenger ﴿ﷺ﴾ permitted visiting the graves. *Ṣaḥīḥ al-Isnād, Tuhfat al-Ashrāf*:16266

310. (SB2:469)<sup>288</sup> Narrated Hishām’s father: ‘Ā’ishah said, “I went to Abū Bakr (during his fatal illness) and he asked me, ‘In how many garments was the Prophet ﴿ﷺ﴾ shrouded?’”

(The sub-narrator continued:) She replied, ‘In three Yemenite *Suḥūliyah* pieces of white cloth of cotton, and there was neither a shirt nor a turban among them.’ Abū Bakr further asked her, ‘On which day did the Prophet ﴿ﷺ﴾ die?’ She replied, ‘He died on Monday.’ He asked, ‘What is today?’ She replied, ‘Today is Monday.’ He added, ‘I hope I shall die sometimes between this morning and tonight.’ Then he looked at a garment that he was wearing during his illness and it had some stains of saffron. He said, ‘Wash this garment of mine and add two more garments and shroud me in them.’ I said, ‘This is worn out.’ He said, ‘A living person has more right to wear new clothes than a dead one; the shroud is only for the body’s pus.’ He did not die till it was the night of Tuesday and was buried before the morning.

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<sup>286</sup> also see (SB2:453), (SB5:317), (SM:2027) and (SN:1751-2,1963)

<sup>287</sup> being destined for Hell-fire because of their disbelief and having reached a stage in which nothing can benefit them. (*Fath al-Bāri*, vol. 3, p. 277)

<sup>288</sup> also see (SB2:354, 361-3), (SM:2056), (MT:516,518), (AD:3145) and (SN:1789-90)



311. (AD:3146) A similar tradition has also been transmitted by ‘Ā’ishah through a different chain of narrators. This version adds: “of cotton”. The narrator said: “‘Ā’ishah was told that the people said he was shrouded in two garments and a cloak.” She replied: “A cloak was brought but they returned it and did not shroud him in it.” *Ṣaḥīḥ: Muslim*

312. (SM:2052) ‘Ā’ishah reported that God’s Messenger (ﷺ) was shrouded in three cotton garments of white Yemeni stuff from *Suḥūl*, among which there was neither a shirt nor a turban. So far as a *Ḥullah* is concerned, there was some doubt about it in the minds of people. It was brought to shroud him in, but was abandoned, and he was shrouded in three cotton garments of white Yemeni stuff from *Suḥūl*. Then ‘Abdallah ibn Abū Bakr took the *Ḥullah* and said he would keep it in order for him to be shrouded in it. Later on he said: "If Allah (ﷻ), had desired it for His Messenger, he would have been shrouded in it." He then sold it and gave its price in charity. *Ṣaḥīḥ, Mukhtaṣar Muslim:469*

(SB5:715)<sup>289</sup> Narrated ‘Ā’ishah: Before his death, the Prophet (ﷺ) was lying on his back. I heard him, and paid careful attention to him, saying, “O God! Forgive me, bestow Your mercy on me, and let me meet the highest companions.”

313. (SB5:726)<sup>290</sup> Narrated ‘Ā’ishah: The Prophet (ﷺ) died while he was between my chest and chin, so the death agony of anyone never shocks me after the Prophet (ﷺ).

314. (SB5:562)<sup>291</sup> Narrated ‘Amrah: I heard ‘Ā’ishah saying, “When the news of the martyrdom of Ibn Ḥārithah, Ja‘far ibn Abū Tālib and ‘Abdallah ibn Rawāḥah was received, God’s Messenger (ﷺ) sat with sorrow explicit on his face.” ‘Ā’ishah added, “I was then peeping through a chink in the door. A man came to him and said, ‘O God’s Messenger, the women of Ja‘far are crying.’ Thereupon the Prophet (ﷺ) told him to forbid them from doing it. So the man went away and returned saying, ‘I forbade them but they did not listen to me.’ The Prophet (ﷺ) ordered him again to go (and forbid them). He went

<sup>289</sup> This is a repeat of (SB8:517) in Virtues of the Prophet. (SB5:720,724), (SB7:578) and (MT:558-9) as well refer. Also see the Qur’ān 4:69.

<sup>290</sup> also see (SN:1762), (T:783) and (IM:1315)

<sup>291</sup> also see (SB2:386,392), (SM:2034), (AD:3116) and (SN:1743)



again and came saying, ‘By God, they overlooked me (i.e. did not listen to me).’” ‘Ā’ishah said that God’s Messenger (ﷺ) said, ‘Go and throw dust into their mouths.’ ‘Ā’ishah added: I said, May God put your nose in the dust! By God, neither have you done what you have been ordered, nor have you relieved God’s Messenger (ﷺ) from trouble.

315.(SM:3549)<sup>292</sup> ‘Urwah reported that he understood from ‘Ā’ishah that the Prophet (ﷺ) said: It is not lawful for any woman who believes in God and the day of the hereafter to mourn the death of anyone for more than three days, except for her husband. *Ṣaḥīḥ, Mukhtaṣar Muslim*:863

316. \*(SB5:178) ‘Abd ar-Rahmān ibn al-Qāsim related that Qāsim used to walk in front of the bier and would not stand up for it.<sup>293</sup> He would inform about ‘Ā’ishah’s statement regarding the people of the Days of Ignorance standing up for the funeral procession. When they saw it they used to say twice: “You were noble in your family. What are you now?”

317. (SM:2068)<sup>294</sup> Da’ūd ibn ‘Āmir ibn Sa’d ibn Abū Waqqāṣ reported on the authority of his father that while he (the father) was sitting along with ‘Abdallah ibn ‘Umar, Khabbāb, the owner of *Maqṣūrah*, said: “Ibn ‘Umar, do you hear what Abū Hurairah says?” He says that he heard God’s Messenger (ﷺ) say: ‘He who goes out with the bier when taken out from its residence, offers prayer for it, and then follows it till the body is buried, he would have two *qirāṭs* of reward, each *qirāṭ* being equivalent to Uhud. He who comes back after having offered the prayer, would have his reward as great as Uhud?’ ” Ibn ‘Umar sent Khabbāb to ‘Ā’ishah in order to ask her about Abū Hurairah’s statement and also told him to come back and inform him what ‘Ā’ishah said. (In the meanwhile) Ibn ‘Umar took up a handful of pebbles and turned them over in his hand till the messenger (Khabbāb) came back and said that ‘Ā’ishah testified the statement of Abū Hurairah. ‘Ibn Umar threw the pebbles he had in his hand on the ground and said: ‘We missed a large number of qirāṭs.’ *Ṣaḥīḥ, JS*:6226

<sup>292</sup> also see (SN:3299-0), (IM:1695) and (MT:1224)

<sup>293</sup> The majority of scholars are in agreement that standing up for the bier has been cancelled by the Messenger’s subsequent example, as mentioned in the narration by ‘Ali (رضي الله عنه) in *Ṣaḥīḥ Muslim*. (*Fath al-Bārī*, vol. 3, p. 233) Also see narrations (ST:1012-5 and 1049)

318. (SM:2127)<sup>295</sup> Muḥammad ibn Qais said (to the people): “Should I not narrate to you (a *ḥadīth* of the Holy Prophet) on my authority and on the authority of my mother? It was thought that he meant the mother who had given him birth. He then reported that it was ‘Ā’ishah who had spoken to them as follows: “Should I not narrate to you about myself and about the Messenger of Allah ﷺ?” We said, ‘Yes.’”

She said: “When it was my turn for Allah’s Messenger ﷺ to spend the night with me, he turned his side, removed his mantle, took off his shoes, placed both these near his feet, spread the corner of his loin cloth on his bed, and lay down till he thought that I had gone to sleep. He then took hold of his mantle slowly, put on the shoes carefully, opened the door, went out, and then closed it lightly. I covered my head, put on my veil, tightened my waist wrapper, and went out following his steps till he reached *Baqī’*. He stood there and he stood for a long time. He then lifted his hands three times, and thereafter returned and I too returned.

He hastened his steps and I too hastened my steps. He ran and I too ran. He came (to the house) and I too came. I, however, preceded him, got in and just lay down in the bed when he entered. He then said: ‘Why is it, O ‘Ā’ishah, that you are out of breath?’ I said: ‘There is nothing.’ He said: ‘Tell me or the All-Subtle and All-Aware would inform me.’ I said: ‘Messenger of Allah, may my father and mother be ransomed for you!’ Then I told him (the whole story). He said: ‘Was it the darkness (of your shadow) that I saw in front of me?’ I said: ‘Yes.’ He struck me on the chest, which caused me pain, and then said: ‘Did you think that Allah and His Messenger would deal unjustly with you?’ ‘Ā’ishah continued: ‘Whatsoever the people conceal, Allah knows it.’

Thereupon the Prophet ﷺ said: “Gabriel came to me when you saw me. He called me and he concealed himself from you. I responded to his call, but I too concealed it from you. He did not come to your side, as you were not fully dressed.<sup>296</sup> I thought that you had gone to sleep, and I did not like to awaken you, fearing that you might be scared. He

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<sup>294</sup> also see (AD:3163)

<sup>295</sup> also see (SM:2126)

<sup>296</sup> At times Revelation was received while the Prophet ﷺ lay with ‘Ā’ishah. See *Ṣaḥīḥ al-Bukhārī*, vol 5, *Ḥadīth* no. 119.



(Gabriel) said that the Lord had commanded me to go to the inhabitants of *Baqī'*<sup>297</sup> and seek forgiveness for them."

I said: "Messenger of Allah, how should I pray for them?" He said: "Say, Peace be upon the inhabitants of this city (graveyard) from among the Believers and the Muslims, and may Allah have mercy on those who have gone ahead of us, and those who come later on. We shall, God willing, be joining you." *Ṣaḥīḥ*, JS:2053

319. (IM:1276) Narrated 'Ā'ishah, God's Messenger (ﷺ) permitted visiting the graves.<sup>298</sup> *Ṣaḥīḥ, al-Aḥkām*:181

320. (AD:3157) 'Ā'ishah said: I saw that after 'Uthmān ibn Madḥ'ūn died, God's Messenger (ﷺ) kissed him. I also saw that tears were flowing from his eyes.<sup>299</sup> *Ṣaḥīḥ: Ibn Mājah*, 1456.

321. (AD:3201)<sup>300</sup> 'Ā'ishah reported God's Messenger (ﷺ) as saying: Breaking a dead man's bone is like breaking it when he is alive.<sup>301</sup> *Ṣaḥīḥ: Al-Aḥkām*, 233.

322. (AD:3114)<sup>302</sup> 'Ā'ishah said: "The Prophet (ﷺ) was covered with a striped Yemeni wraparound<sup>303</sup> after his death." *Ṣaḥīḥ: Bukhārī and Muslim*

323. \*(MT:1260) Narrated Yaḥya ibn Sa'īd: 'Abd ar-Raḥmān ibn Abī Bakr died in his sleep. 'Ā'ishah, the wife of God's Messenger (ﷺ), freed many slaves on behalf of him.

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<sup>297</sup> the graveyard; also see (T:788)

<sup>298</sup> Narrations by Anas in *Abī Da'ūd* and *Nasā'ī*: 'visit them (the graves) for they remind you about the Hereafter' apply equally to men and women. This is 'Ā'ishah's opinion and that of the majority. Tirmidhī's narration has been interpreted by Qurtubī to apply to those who do it often, do not follow the Islamic code of modesty and neglect the rights of the husband. *Fath al-Bārī*, vol. 3, pp. 190-1

<sup>299</sup> 'Uthmān ibn Madḥ'ūn was the Prophet's foster-brother. He was the first immigrant to die in Madīnah.

<sup>300</sup> also see (IM:1310) and (MT:557)

<sup>301</sup> The dead ones are to be respected like those that are alive. If a gravedigger comes across a bone, he should cover it up and start digging elsewhere.

<sup>302</sup> also see (AD:3143) which has the addition: it was then removed from him.



324. (SM:2071)<sup>304</sup> ‘Ā’ishah reported God’s Messenger (ﷺ) as saying: If a gathering of Muslims numbering a hundred prays over a dead person, all of them interceding for him, their intercession for him will be accepted. *Ṣaḥīḥ*: JS, 5771; *Mukhtaṣar Muslim*:482

325. (SM:2124)<sup>305</sup> ‘Abbād ibn ‘Abdallah ibn Zubair reported on the authority of ‘Ā’ishah that when Sa’d ibn Abū Waqqāṣ died, the wives of God’s Messenger (ﷺ) sent word for the bier to be taken through the mosque so that they could offer prayers for him. This was complied with, the bier was placed (in the mosque) in front of their apartments, and they offered prayers for him. The bier was then brought out of the door called *Bāb al-Janā’iz* which was towards the side of *Maqā’id*.

Subsequently the ladies came to know that the people had criticised it and had said that biers should not be taken into the mosque. This was conveyed to ‘Ā’ishah. She said: ‘How hastily do people criticise things about which they have no knowledge! They criticise us for the bier having been taken through the mosque, whereas God’s Messenger (ﷺ) offered the funeral prayer of Suhail ibn Baidā’ in the innermost part of the mosque.’ *Ṣaḥīḥ*, *Mukhtaṣar Muslim*:478

326. (AD:3184)<sup>306</sup> ‘Ā’ishah said: “I swear by Allah, God’s Messenger (ﷺ) prayed in the mosque over the two sons of al-Baidā’ - Suhail and his brother.” *Ṣaḥīḥ*: *Muslim*

327. (ST:1056) Narrated ‘Abdallah ibn Abī Mulaikah: When ‘Abd ar-Raḥmān ibn Abī Bakr passed away in Ḥubashi, he was carried to Makkah and buried there. ‘Ā’ishah came to visit his grave and recited couplets which mean ‘We two were like the two

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<sup>303</sup> *بدر حبرة*, *bard ḥibrah* - a striped oblong wraparound of the fabric of Al-Yemen. E.W.Lane, *Arabic-English Lexicon*, vol. 1, pp. 184 and 409.

<sup>304</sup> also see (AD:3163)

<sup>305</sup> also see (SM:2123,2125) and (MT:534)

<sup>306</sup> also see (AD:3183) and (T:825)

companions<sup>307</sup> of Jazīmah who lived for years in his company and people would say they will never be separated. When we (‘Ā’ishah and her brother) parted, it was as if, inspite of me and Mālik having spent time together for a long while, we had not spent even a day together.’ Then she said: “Had I been present, I would have buried you where you died, and if I had seen you (then), I would not have visited you.” *Da‘eef: Al-Mishkāt:1718*

328. (SN:1734) Narrated ‘Ā’ishah: God’s Messenger ﷺ said, ‘Whoever loves to meet Allah, Allah loves to meet him and whoever dislikes meeting Allah, Allah dislikes meeting him.’ ‘Amr added in his narration: It was said to the Messenger that to dislike meeting Allah is like disliking death. All of us dislike it. He said, ‘That is at the time of death. If the person has signs about the mercy of Allah and His forgiveness, he loves to meet Allah and Allah loves to meet him. If he has signs of Allah’s punishment, he hates meeting Allah and Allah does likewise. *Ṣaḥiḥ, Tuhfat al-Ashrāf:13492*

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<sup>307</sup> They were Mālik and ‘Aqīl, companions for a period of 40 years to Jazīmah, a king of Irāq. *Sharḥ al-Mughni* mentioned that the couplets are by Tamīm ibn Nuwairah. (p. 11, vol. 4, *Sunan at-Tirmidhī*, al-Maktabah al-Islāmīa, Istanbul, Turkey.)

### 3.1.2.2 FASTING

329. (SB3:220) Narrated 'Ā'ishah: The Quraish used to fast on the day of 'Āshura' in the pre-Islamic period, and God's Messenger (ﷺ) also used to fast on that day. When he came to Madīnah, he fasted on the day of 'Āshura' and ordered others as well to fast. Later when the fasting of the month of *Ramadhān* was prescribed, he gave up the fast of 'Āshura' and it became optional for one to fast on that day.<sup>308</sup>

330. (SB2:662) has the addition: The *Ka'bah* used to be covered with a new *Kiswah* on this day.

331. \*(AD:2318) 'Ā'ishah said: The Messenger of God (ﷺ) used to count the days in *Sha'bān* in a manner in which he did not count any other month.<sup>309</sup> He fasted when he saw the new moon of *Ramadhān*, but if the weather was cloudy, he counted thirty days<sup>310</sup> and then fasted. *Ṣaḥīḥ*: SAD 2325

332. (SM:2384)<sup>311</sup> Zuhri reported that God's Messenger (ﷺ) took an oath that he would not go to his wives for one month. Zuhri said that 'Urwah narrated to him from 'Ā'ishah (Allah be pleased with her) that she said: When twenty-nine nights were over, which I had counted, God's Messenger (ﷺ) came to me. I said: "God's Messenger, you had taken an oath that you would not come to us for a month, whereas you have come after twenty-nine days, which I have counted." Whereupon he said: 'The month may also consist of twenty-nine days.' *Ṣaḥīḥ, Mukhtaṣar Muslim:575*

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<sup>308</sup> Fasting on the day of 'Āshūrā' is an atonement for the whole year. According to the *ḥadīth* of Ibn 'Abbās it is recommended to fast on the ninth and the tenth. ST, vol. 3, p. 127

<sup>309</sup> in order to start *Ramadhān* correctly

<sup>310</sup> for *Sha'bān*

<sup>311</sup> also see (T:556)



333. (SB3:142)<sup>312</sup> Narrated ‘Ā’ishah: Bilāl used to pronounce the *Ādhān* while it was still night, so God’s Messenger ﷺ said, “Carry on taking your meals till Ibn Umm Maktūm pronounces the *Ādhān*, for he does not pronounce it until it is dawn.

334. (SM:2402)<sup>313</sup> Al-Qāsim reported from ‘Ā’ishah that the Prophet ﷺ said: No doubt Bilāl calls out the *Ādhān* in the night, so eat and drink until Ibn Umm Maktūm calls. It was said that the difference between the two calls was no more than one descending and the other climbing up. (*Mukhtaṣar Muslim*:584 supports the text)

335. (SB3:149)<sup>314</sup> Narrated ‘Ā’ishah: The Prophet ﷺ used to kiss and embrace while he was fasting,<sup>315</sup> and he had more power to control his desires than any of you have.

336. (AD:2378)<sup>316</sup> ‘Ā’ishah said: The Messenger of God ﷺ used to kiss me when he and I were fasting. *Ṣaḥīḥ*. SAD 2384

337. (MT:587) ‘Ā’ishah daughter of Talḥah reported that she was sitting with ‘Ā’ishah, wife of the Prophet ﷺ, when there came in her husband, ‘Abdallah ibn ‘Abd ar-Raḥmān ibn Abū Bakr aṣ-Ṣiddiq (nephew of ‘Ā’ishah) and he was fasting. ‘Ā’ishah said: Why do you not approach your wife and kiss and fondle her? ‘Abdallah said: Shall I kiss her while I am fasting? ‘Ā’ishah said: ‘Yes.’ *Athār*, AM 661

338. (SM:2455)<sup>317</sup> Abū Yūnus the freed slave of ‘Ā’ishah reported from her: A man came to the Prophet ﷺ asking for guidance and she was over-hearing

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<sup>312</sup> also see (SB1:596)

<sup>313</sup> also see (SN:620)

<sup>314</sup> also see (SB3:150), (SM:2436-47), (AD:2277,2376), (MT:585,589), (IM:1366,1368) and (T:581-2)

<sup>315</sup> Jābir said, “The person who gets discharge after casting a look should complete his fast.”

<sup>316</sup> also see (IM:1365) and (T:580)

from behind the door. The person said: ‘O God's Messenger, if the time of prayer overtakes me and I am in a state of impurity, should I fast?’ God's Messenger ﷺ replied: ‘It happens to me that the time of prayer overtakes me while I am in a state of impurity and I fast.’<sup>318</sup> The person said: “O God's Messenger ﷺ, you are not like us. God has forgiven your sins, past and future.” God's Messenger ﷺ said: ‘By God, I hope I am the most God-fearing amongst you and possessing the most knowledge as to what to guard against.’ *Ṣaḥīḥ, Mukhtaṣar Muslim:586*

339. (SM:2465)<sup>319</sup> ‘Abbād ibn ‘Abdallah ibn az-Zubair reported from ‘Ā’ishah, wife of the Prophet ﷺ. She said: A person came to God's Messenger ﷺ in the mosque during *Ramādān* and said: ‘O Prophet of God, I am burnt, I am burnt.’ So God's Messenger ﷺ asked him what had happened to him. He said he had intercourse with his wife while fasting, whereupon the Prophet ﷺ said: ‘Give charity.’ The man said: ‘By God, O Prophet of God, I can't do that as I have nothing.’ The Prophet ﷺ said: ‘Sit down.’ So he sat down. While he was sitting, a person came along, nudging a donkey carrying food.<sup>320</sup> God's Messenger ﷺ asked: Where is the burnt one, who was here just before? The man then stood up and God's Messenger ﷺ told him: Give this (the food) in charity. The person enquired: O God's Messenger, to others besides us? By God, we are hunger-stricken and do not have a thing. The Prophet ﷺ said: “Then eat it.” *Ag; Mukhtaṣar Muslim:699*

340. (SB3:164)<sup>321</sup> Narrated ‘Ā’ishah, wife of the Prophet ﷺ: Ḥamzah ibn ‘Amr al-Aslami asked the Prophet ﷺ, “Should I fast while travelling?” The Prophet ﷺ replied, “Fast if you wish, break fast if you wish to do so.”

341. (SM:2552)<sup>322</sup> Abū Salamah ibn ‘Abd ar-Raḥmān reported this from ‘Ā’ishah. She said: ‘If one of us had to postpone fasting during the lifetime of God's

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<sup>317</sup> also see (SB3:148,153), (SM:2454), (AD:2382-3) and (T:625)

<sup>318</sup> This ruling also applies to the woman purified of menses or childbirth, but did not take a bath. ‘*Awn al-Ma‘būd*, vol.2, p. 285

<sup>319</sup> also see (SB3:156), (SB8:811), (SM:2463-4) and (AD:2388-9)

<sup>320</sup> in *Bukhari's* narration a basket of food was brought to the Prophet ﷺ.

Messenger ﴿ﷺ﴾, she could not find it possible to make it up until *Sha'bān* came.'  
*Ṣaḥīḥ, Mukhtaṣar Muslim:604*

342. (SB3:173)<sup>323</sup> Narrated 'Ā'ishah: God's Messenger ﴿ﷺ﴾ said, "If a person dies while he is some fasts short, his heir should fast on his behalf."

343. (SB3:185)<sup>324</sup> Narrated 'Ā'ishah: God's Messenger ﴿ﷺ﴾ forbade *al-Wiṣāl*<sup>325</sup> out of kindness towards them. They said, "But you practice *al-Wiṣāl*." He said, "I am not like you; my Lord gives me food and drink."

344. (SB3:190)<sup>326</sup> Narrated 'Ā'ishah: God's Messenger ﴿ﷺ﴾ used to fast until we would say that he was not going to stop fasting, and he would quit fasting until we would say that he is not going to fast any more. I never saw God's Messenger ﴿ﷺ﴾ fasting for a whole month except in *Ramaḍān*, and did not see him fasting in other months more than in *Sha'bān*.

345. (SM:2576)<sup>327</sup> 'Abdallah ibn Shaqīq reported: I asked 'Ā'ishah: Did the Messenger of God ﴿ﷺ﴾ fast for a full month in any month besides *Ramaḍān*? She said: I do not know of any month in which he fasted throughout except *Ramaḍān* and of any month in which he did not fast at all, till he ran the course of his life. *Ṣaḥīḥ, Mukhtaṣar Muslim:608*

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<sup>321</sup> also see (SM:2487-90), (AD:2396), (IM:1349), (T:572) and (SN:2172-3,2248). (SB3:163) mentions that Ḥamzah would fast without a break.

<sup>322</sup> also see (T:629), (SM:2549-52), (AD:2393), (IM:1354) and (SN:2058,2185)

<sup>323</sup> also see (SM:2553), and (AD:2394,3305)

<sup>324</sup> also see (SM:2435)

<sup>325</sup> fasting continuously without eating or drinking anything by day or night, may be for a day or two or more

<sup>326</sup> also see (SM:2578-1), (AD:2425,2428), (IM:1388,1405), (T:615), (SN:2058-61,2063,2211,2213,2215) and (MT:624)

<sup>327</sup> also see (SM:2577)



346. (SM:2574)<sup>328</sup> ‘Ā’ishah bint Talḥah reported this from her aunt ‘Ā’ishah, Mother of the Believers. She said: “God's Messenger (ﷺ) came to me one day and asked if we had anything? We told him: ‘No.’ He said: ‘Then I am going to fast.’ After that he came to us another day and we told him: “We have been given some *ḥais*.” He said, “Show it to me. I began the morning fasting.” Then he ate it.<sup>329</sup> *Ṣaḥiḥ*, JS:4719

347. (SB3:191)<sup>330</sup> Narrated ‘Ā’ishah: The Prophet (ﷺ) never fasted in any month more than in the month of *Shā‘bān*.<sup>331</sup> He used to say, “Pick only such acts of devotion as your endurance permits: God (ﷻ) will not get tired, but you will.” The prayer offered consistently was most endearing to the Prophet (ﷺ), even if it were short. Whatever prayer he offered, he offered it regularly.

348. (SM:2538)<sup>332</sup> ‘Amrah reported that ‘Ā’ishah said: ‘God's Messenger (ﷺ) forbade fasting on two days - the day of *al-Fiṭr* and the day of *al-Adḥa*.’ *Mukhtaṣar Muslim*:622

349. (SB3:216) Narrated ‘Ā’ishah and ibn ‘Umar: Nobody was allowed to fast on the days of *Tashrīq* except those who could not afford the *Hadi*.<sup>333</sup>

350. (SM:2645)<sup>334</sup> ‘Ā’ishah reported: I never saw the Messenger of God (ﷺ) fasting in the ten days of *Dhul-Ḥijjah*. *Ṣaḥiḥ*, *Mukhtaṣar Muslim*:619

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<sup>328</sup> also see (SM:2573), (IM:1380), (T:586-7) and (SN:2188,95)

<sup>329</sup> *Nasā’i* and *Ibn Mājah* bear the addition: voluntary fasting is like the man who takes out charity from his property. If he wishes he gives it or withholds it. *Ḥasan: Al-Irwā’*, vol. 4, 135-6.

<sup>330</sup> also see (SM:2582), (SN:2214,2218-9) and (IM:1388)

<sup>331</sup> in some other narrations: He fasted most of *Shā‘bān*. (SN:2220) refers to the Prophet (ﷺ) fasting the whole of *Shā‘bān*.

<sup>332</sup> also see (SB3:117,220). (SM:2501-3), AD:2436) and (MT:607,643)

<sup>333</sup> sacrifice

<sup>334</sup> also see (SM:2646), (AD:2433) and (T:604)

351. (SM:2600)<sup>335</sup> Mu'adhah al-'Adawiyyah reported: I asked 'Ā'ishah, if the Messenger (ﷺ) fasted for three days during every month<sup>336</sup> and she affirmed it. I asked her which were the days. She said: 'He was not particular about it.' *Ṣaḥīḥ*, Ag

352. (SB3:234)<sup>337</sup> Narrated 'Ā'ishah: God's Messenger (ﷺ) said, "Look for the *Night of Qadr* in the odd nights from amongst the last ten nights of *Ramādān*."

353. (SB3:237)<sup>338</sup> Narrated 'Ā'ishah: God's Messenger (ﷺ) used to undertake *i'tikāf* in the last ten nights of *Ramādān* and used to say, "Look for the *Night of Qadr* in the last ten nights of the month of *Ramādān*."<sup>339</sup>

354. (SB3:241)<sup>340</sup> Narrated 'Ā'ishah: "With the start of the last ten days of *Ramādān*, the Prophet (ﷺ) used to redouble his effort most strenuously, keep awake praying in the night, and keep his family awake."

355. (IM:3105) Narrated 'Ā'ishah: She asked God's Messenger (ﷺ), "If I knew which is the Night of Power, what must I recite?" He said, "Allah *humma innaka 'afu wun tuḥib ul-'afwa fa'fu 'anni*." O God, You are the Forgiver and you befriend forgiveness, so forgive me. *Ṣaḥīḥ al-Mishkāt*:2091

356. (SN:2073)<sup>341</sup> Narrated 'Ā'ishah: God's Messenger (ﷺ) came out in the middle of the night to pray in congregation at the mosque. He related a *hadīth* to them in which he encouraged them about the *qiyām* in *Ramādān* without strictly

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<sup>335</sup> also see (SB3:208), (AD:2447) and (IM:1387)

<sup>336</sup> According to other narrations, the person fasting for three days during the month is rewarded as if he were fasting perpetually. ST, vol. 3, p. 134

<sup>337</sup> also see (SB3:236) and (SM:2632)

<sup>338</sup> also see (SM:2632) and (T:634)

<sup>339</sup> In Muslim's narration: "... It is the night in which God's Messenger (ﷺ) commanded us to stand (in prayer); it is the night preceding the morning of the twenty-seventh (of *Ramādān*). Its sign is that the sun rises the following morning white and without rays." *The Night Prayer*, al-Albānī, p. 25

<sup>340</sup> also see (SM:2643-4), (IM:1430-1) and (T:638)

<sup>341</sup> also see (SN:2072,2075)

ordering them. He said: Whoever stayed up on *Laylat al-Qadr* due to his faith and desiring a reward only from Allah, his past sins will be forgiven. *Ṣaḥīḥ al-Isnād*

357. (SM:2420)<sup>342</sup> Abū ‘Atiyyah reported: I and Masrūq went to ‘Ā’ishah, and Masrūq said to her, “There are two persons among the companions of Muḥammad (ﷺ) none of whom abandons the good, but one of them hastens to observe the sunset prayer and to break the fast. The other delays in observing the sunset prayer and in breaking the fast.” She asked: “Who hastens to observe the sunset prayer and to break the fast?” He said: “It is ‘Abdallah.”<sup>343</sup> Upon this she said: “This is how the Messenger of God (ﷺ) used to do.” *Ṣaḥīḥ, Mukhtaṣar Muslim:594*

358. (MT:618)<sup>344</sup> Ibn Shihāb reported that ‘Ā’ishah and Ḥafṣah, wives of the Prophet (ﷺ), rose in the morning observing voluntary fasts. However, when their share of food was brought, they broke their fasts. Just then, God’s Messenger (ﷺ) came in. ‘Ā’ishah said: ‘Ḥafṣah began talking to him without allowing me to speak; after all, she is her father’s daughter.’<sup>345</sup> She said: “Messenger of God, I rose in the morning and ‘Ā’ishah too; we were fasting voluntarily, but when our share of food was brought to us, we broke our fasts.” God’s Messenger (ﷺ) said: “Observe a *qadā’* fast in compensation.” (*Ḍa’eef: Ḍa’eef Abī Da’ūd*)

359. (AD:2449) Narrated ‘Ā’ishah: God’s Messenger (ﷺ) when he would come to my place would say: “Do you have any food?” And if we said no, he would say; “I’m fasting.” And in another version is the addition: Another day he came and we told him: “God’s Messenger (ﷺ), we have been sent some *ḥais* and we have saved it for you.” He said: “Bring it.” Talḥah mentioned: “He was fasting that morning (a voluntary fast) but he did not complete it.” *Ḥasan Ṣaḥīḥ, SAD:2455*

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<sup>342</sup> also see (SM:2419), (AD:2347) and (T:563-4)

<sup>343</sup> in a similar narration he is specified as ‘Abdallah ibn Mas‘ūd

<sup>344</sup> also see (AD:2451)

<sup>345</sup> known for his assertive personality



360. (SN:2062)<sup>346</sup> Narrated 'Ā'ishah: I do not know of the Prophet ﷺ reciting the whole Qur'ān in one night, nor did he stay up in prayer until the morning, nor did he fast a complete month except *Ramādān*. *Ṣaḥīḥ: Ṣaḥīḥ Muslim*

361. (SN:2067)<sup>347</sup> The Prophet ﷺ would fast *Sha'bān* and *Ramādān* and he was specific in fasting on Mondays and Thursdays. *Ṣaḥīḥ*

362. \*(T:745) Narrated 'Ā'ishah: God's Messenger ﷺ would fast on Saturday, Sunday and Monday during one month, and Tuesday and Wednesday during the following month. *Da'eef*, DT, 2059

363. (IM:1360) 'Ā'ishah said: The Prophet ﷺ applied *kohl* in *Ramādān* while fasting. *Ṣaḥīḥ: Ar-Raud*, 759

364. (IM:2108) 'Ā'ishah reported from the Prophet ﷺ: Fasting is a shield from Hellfire. Whoever woke up in this state and did not speak ill, nor respond with abusive speech, cursing and insulting--by Him in whose hold the soul of Muḥammad is, the smell of the one fasting is better in the sight of Allah than the fragrance of musk. *Ṣaḥīḥ: at-Ta'līq ar-Raghib*, vol. 2, no. 60

365. (MT:576)<sup>348</sup> 'Ā'ishah and Ḥafṣah held fasting invalid without the intention to fast being made before dawn.<sup>349</sup> *Athār*, AM 249

366. (IM:1382) Narrated 'Ā'ishah: God's Messenger ﷺ would sleep in a state of *janabah*; Bilāl would come to him, and then make the call for prayer. Muḥammad ﷺ would arise and bathe. One could see water dripping from his head. Then he would go out and I could hear him making *Ṣalat al-Fajr*. Muṭraf said: I asked 'Āmir: 'Was that in *Ramādān*?' He said: '*Ramādān* and besides.' *Ṣaḥīḥ: Ar-Raud*, 793-4. Agreed Upon.

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<sup>346</sup> also see (SN:2212)

<sup>347</sup> also see (SN:2224-8), (IM:1337) and (T:588)

<sup>348</sup> also see (SN:2206)

### 3.1.2.2.1 I'TIKĀF

367. (SB3:243)<sup>350</sup> Narrated 'Ā'ishah wife of the Prophet (ﷺ): The Prophet (ﷺ) used to practice *i'tikāf* in the last ten days of *Ramadhān* till he died and then his wives used to practice *i'tikāf* after him.

368. (AD:2458) Narrated 'Ā'ishah: When God's Messenger (ﷺ) intended *i'tikāf*, he would pray *Fajr* and then enter the place of *i'tikāf*. *Ṣaḥīḥ, Mukhtaṣar Muslim:631*

369. (SM:583)<sup>351</sup> 'Amrah daughter of 'Abd ar-Raḥmān reported: 'Ā'ishah, wife of God's Messenger (ﷺ) observed: When I was in *i'tikāf*, I entered the house for call of nature, and while passing I inquired after the health of the sick (in the family). When God's Messenger (ﷺ) was in *i'tikāf*, he put out his head towards me, while he himself was in the mosque, and I combed his hair; and he did not enter the house except for the call of nature.

370. (SB3:247)<sup>352</sup> Narrated 'Ā'ishah: The Prophet (ﷺ) used to embrace me during my menses. He also used to put his head out of the mosque while he was in *i'tikāf*, and I would wash it during my menses.

371. (SB3:253)<sup>353</sup> Narrated 'Ā'ishah: One of the wives of God's Messenger (ﷺ) practised *i'tikāf* with him while she had bleeding in between her periods and she would see red or yellowish traces, and sometimes we put a tray beneath her when she offered prayers.

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<sup>349</sup> Compare with (MT:618). The intention for supererogatory fasts can be made even later. ST, vol. 3, p. 108.

<sup>350</sup> also see (SB3:242), (SM:2638-40) and (T:632)

<sup>351</sup> also see (SB1:294,298), (SB3:246), (SM:582,584-5), (IM:516,1438), (SN:373) and (T:645)

<sup>352</sup>(AD:2463) has the version 'I would comb it.' *Ṣaḥīḥ, SAD:2469, Ag.* Also see (AD:2463), (SM:584,586), (SN:266,374-5) and (IM:516).

<sup>353</sup> also see (SB1:306,308) and (AD:2470)

372. (SB3:261)<sup>354</sup> Narrated ‘Amrah bint ‘Abd ar-Raḥmān from ‘Ā’ishah: God’s Messenger (ﷺ) mentioned that he would practice *i’tikāf* in the last ten days of *Ramadhān*. ‘Ā’ishah asked his permission to perform *i’tikāf* and he permitted her. Ḥafṣah asked ‘Ā’ishah to take his permission for her, and she did so. When Zainab bint Jahsh saw that, she ordered a tent to be pitched for her and it was pitched for her. God’s Messenger (ﷺ) used to proceed to his tent after *Fajr* prayer. So, he saw the tents and asked, “What is this?” He was told that those were the tents of ‘Ā’ishah, Ḥafṣah and Zainab. God’s Messenger (ﷺ) said, “Is it righteousness they intended by doing so? I am not going to perform *i’tikāf*. Remove the tents, for I do not want to see them.” He then returned home. When the fasting month was over, he performed *i’tikāf* for ten days in the month of *Shawwāl*.

373. (AD:2467) ‘Ā’ishah said: “The *sunnah* for one who is observing *i’tikāf* is not to visit a patient, or to attend a funeral, or touch or embrace one’s spouse,<sup>355</sup> or go out for anything but necessary purposes. There is no *i’tikāf* without fasting,<sup>356</sup> and there is no *i’tikāf* except in a congregational mosque.”<sup>357</sup> *Ḥasan Ṣaḥīḥ*.  
SAD 2473

<sup>354</sup> also see (SB3:249-50,257,261), (SM:2641-2), (IM:1434) and (T:633)

<sup>355</sup> The Arabic word *basharah* means association, but here it refers to intercourse.

<sup>356</sup> This suggests that *i’tikāf* is not valid without fasting. Others hold the view that fasting is not necessary for the validity of *i’tikāf* and it is valid for a woman in the mosque (*‘Awn al-Ma’būd*, vol.2, p. 311)

<sup>357</sup> This probably means that if a man does not observe *i’tikāf* in a grand congregational mosque, he will not get the perfect reward.



### 3.1.2.3 ZAKĀH AND ṢADAQAH

374. (MT:1818) It reached Mālik that a beggar went to ‘Ā’ishah, wife of the Prophet (ﷺ). She was fasting and had nothing in the house except a piece of bread. She asked her freed-woman to give that bread to the beggar. The woman said: ‘There would be nothing left for you to break your fast with.’ ‘Ā’ishah told her to give it away, and she did so. When evening came, a portion of some cooked mutton was sent to ‘Ā’ishah. She sent for the freed-woman and said: ‘Eat!’ Is this not better than your bread? *Athār*, AM 1929

375. (MT:1819) It reached Mālik that a poor man came asking for food from ‘Ā’ishah, wife of the Prophet (ﷺ), and she had grapes in front of her. She asked a person to give him a grape. The person looked surprised. ‘Ā’ishah remarked: Do you consider this one grape inconsequent? *Athār*, AM 1930

376. \*(T:2009) Narrated ‘Ā’ishah: I slaughtered a sheep. God’s Messenger (ﷺ) asked me, ‘What is left of it?’ I said nothing but the shoulder. God’s Messenger (ﷺ) replied, ‘All of it remained except the shoulder.’ *Ṣaḥīḥ*, SS:2544

377. (SM:2196)<sup>358</sup> ‘Urwah narrated this from ‘Ā’ishah: A person came to the Prophet (ﷺ) and said: My mother died suddenly without making a will. I think if she had spoken, she would have made a donation. Would she benefit from my contribution to charity? He replied: ‘Yes.’ Ag

378. (SM:2234)<sup>359</sup> Masrūq reported from ‘Ā’ishah. She said: “When a woman spends on charity from her husband’s house, without intending wrong, there is a reward for her and similarly for him. The reward for him is because it was from his

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<sup>358</sup> also see (SB2:470), (SB4:22), (SM:4002-3), (AD:2874-5) (SN:3410) and (MT:1447)

<sup>359</sup> also see (SB2:518,520-1), (SB3:279), (SM:2232-3,2235), (IM:1858) and (AD:1681)

earnings and the reward for her is because she gave it. This applies also to a trustee. The reward for none of them is diminished.”<sup>360</sup> *Ṣaḥīḥ*, SS:730

379. \*(SM:2199)<sup>361</sup> ‘Abdallah ibn Farrukh said he heard ‘Ā’ishah narrate: God's Messenger said: All human beings of Adam's progeny have been created with three hundred and sixty joints. So, whoever to the extent of that number asserts God's greatness, praises God, affirms God to be one, glorifies God, seeks forgiveness from God, removes a stone from people's path, or a thorn or bone from people's path, enjoins what is good, forbids what is evil, he walks that day having distanced himself from Hell. *Ṣaḥīḥ*, SS:1717

380. (SB2:501) Narrated ‘Ā’ishah: Some of the wives of the Prophet (ﷺ) asked him, “Who amongst us will be the first to follow you?” He said, “Whoever has the longest hand.” So they started measuring their hands with a stick and Saudah's hand turned out to be the longest. Later, (when Zainab bint Jahsh died in the caliphate of ‘Umar), we came to know that the long hand was a symbol of practising charity. She was the first to follow the Prophet (ﷺ) and she used to love to practice charity. (Saudah died later in the caliphate of Mu‘āwiyah).

381. (AD:1696) Abū Mulaikah reported: ‘Ā’ishah made mention of the number of indigent people assisted (another version says: counted the number of *ṣadaqahs*.) God's Messenger (ﷺ) said: Give and do not count; otherwise, what is given to you will also be counted. (*Ṣaḥīḥ*, *Ṣaḥīḥ Sunnan Abī Dā’ud*, p.317, no. 1700)

382. (MT:667) ‘Ā’ishah, wife of the Prophet (ﷺ), reported: *Zakāh* goats were brought to ‘Umar ibn al-Khaṭṭāb, among which he found a great milker. He asked the people: How is this goat? They said: ‘It is a *zakāh* goat.’ ‘Umar said: The owner could never have given it willingly. Do not put people in the way of mischief.

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<sup>360</sup> Permission must be sought from the one whose property it is. *‘Awn al-Ma‘būd*, vol. 2, p. 56

<sup>361</sup> also see (SM:2201)

Do not take away the best of the property of the Muslims, and desist from depriving them of sustenance. *Athār*, AM 613

383. (MT:655) Qāsim ibn Muḥammad reported: ‘Ā’ishah brought me up and my brother, and both of us were orphans under her care. She used to take out *zakāh* from our property. *Athār*, AM 598

384. (IM:1448) Narrated ‘Ā’ishah, the Messenger (ﷺ) used to take (*zakaṭ*) from twenty *dinārs* half a *dinār* and a *dinār* from forty. *Ṣaḥīḥ, al-Irwā’*:813

385. (MT:652) Qāsim ibn Muḥammad narrated: ‘Ā’ishah, wife of the Prophet (ﷺ), brought up the orphan daughters of her brother under her care and they had jewellery. She did not calculate any *zakāh* on their jewellery. *Athār*, AM 595

386. (AD:1560) ‘Abdallah ibn Shaddād ibn al-Hād said: We visited ‘Ā’ishah, wife of the Prophet (ﷺ). She said: “God’s Messenger (ﷺ) came and saw two silver rings on my hand. He said: ‘What is this, ‘Ā’ishah?’ I said: ‘O God’s Messenger, I made these so as to provide a source of pleasure for you.’ He said: ‘Did you pay *zakāh* on them?’ I said, “No” or I said, “As God willed.” He said: ‘This is sufficient to take you to the Fire.’ *Ṣaḥīḥ: Ṣaḥīḥ Sunnan Abī Dā’ud*; MS 1809

387. (AD:3406) ‘Ā’ishah said: The Prophet (ﷺ) used to send ‘Abdallah ibn Rawāḥah to Khaibar, to assess the amount of dates when they began to ripen.<sup>362</sup> He would give choice to the Jews that they could take their share by that assessment or assign to Muslims, so that *zakāh* (payable by Muslims) could be calculated before the fruit became eatable and was distributed.<sup>363</sup> *Ḥasan: Ṣaḥīḥ Sunnan Ibn Mājah*

388. (IM:1449) Narrated ‘Ā’ishah from God’s Messenger (ﷺ): There is no *zakah* on goods on which a year has not passed. *Ṣaḥīḥ, al-Irwā’*:1403

<sup>362</sup> If the dates were allowed to ripen, they would get eaten, and only half the remaining ones would be given to the Muslims.

<sup>363</sup> It was necessary to assess the amount of dates, as there was none to look after the palm-trees in Khaibar except the Jews. According to the agreement, the Jews had to give half of the total amount of fruit to the Muslims.



### 3.1.2.4 *ḤAJJ* (PILGRIMAGE)

#### GENERAL RULINGS

389. (SB2:622) Narrated ‘Ā’ishah: I know how the Prophet ﷺ used to say *Talbiya*; it was:

*Labbaik Allahumma Labbaik,  
Labbaika la sharika laka labbaik,  
Inna-l-ḥamda wan-ni‘mata laka wal-mulk,  
La sharika lak.*<sup>364</sup>

390. (SB3:84)<sup>365</sup> Narrated ‘Ā’ishah, Mother of the Faithful: I said, “O God’s Messenger, shouldn’t we participate in holy battles and *Jihād* along with you?” He replied, “The best and the most superior *Jihād* (for women) is *Ḥajj* which is accepted by God ﷻ.” ‘Ā’ishah added: Ever since I heard that from God’s Messenger ﷺ I have been keen not to miss *Ḥajj*.

391. (SIM:2901) Narrated ‘Ā’ishah: I asked God’s Messenger ﷺ, “Do women have to take part in *Jihād*?” He said, “Their *jihād* is free of massacre; it is *Ḥajj* and ‘Umrah.” *Ṣaḥiḥ, Tuhfat-al-Ashrāf*:17871

392. (AD:1883) ‘Ā’ishah reported God’s Messenger ﷺ as saying: Going round the House (the *Ka‘bah*), running between *aṣ-Ṣafa* and *al-Marwah* and stoning of the pillars are meant for the remembrance of Allah. *Da‘eef: Da‘eef Abī Da‘ūd*, no. 410.

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<sup>364</sup> for translation see Appendix C.

<sup>365</sup> also see (SB4:43) and (SN:2345)

393. (SM:2718)<sup>366</sup> Sa'īd ibn al-Musayyab reported from 'Ā'ishah. God's Messenger ﷺ said, "Five harmful ones<sup>367</sup> should be killed whether one is out of *Ihrām* or in *Ihrām*: snake, speckled crow, rat, wild dog,<sup>368</sup> and kite."<sup>369</sup> *Ṣaḥīḥ*, JS:3244

394. (IM:1029) Narrated 'Ā'ishah: A scorpion bit God's Messenger ﷺ while he was in prayer. He said, "May the curse of God be on the scorpion. He does not leave anyone, be it a person who prays or one who does not offer prayers. Kill it inside and outside the sanctuary." *Ṣaḥīḥ, ar-Raud*:695

395. \*(T:769) 'Ā'ishah used to carry *zamzam* water with her and she would inform about God's Messenger ﷺ doing so. *Ṣaḥīḥ: Aṣ-Ṣaḥīḥah*, no. 976.

396. (AD:1829) 'Ā'ishah said: Riders would pass us when we accompanied God's Messenger ﷺ in the sacred state (wearing *ihrām*). When they came near us, we would let down our outer garments from our heads over our faces, and when they had passed on, we would uncover our faces. *Da'eef: Da'eef Abī Da'ūd*, no. 399.

## TYPES OF ḤAJJ

397. (T:826) Narrated 'Ā'ishah: God's Messenger ﷺ performed *Ifrād*. *Shādh*, IM:2964

398. (IM:2495) Narrated 'Ā'ishah: We set out with God's Messenger ﷺ to perform three kinds of Ḥajj. Amongst us were those who had donned *ihrām* for both Ḥajj and 'Umrah, some who intended *Ifrād* and some who intended *Umrah* alone (for Ḥajj *Tamattu'*). Those who intended *Qirān* did not take off the *ihrām* until they completed the rites of Ḥajj, and so also the ones who did *Ifrād*. Those who intended 'Umrah alone circumambulated the House and did the circuits between Ṣafa

<sup>366</sup> also see (SB3:55), (SM:2717-9,2721-3), (T:669) and (IM:2505)

<sup>367</sup> vicious in another narration

<sup>368</sup> denotes the genus dog i.e. fox, lynx, wolf, hyena etc.

<sup>369</sup> scorpion is also mentioned

and Marwah. Whatever was prohibited for them in *iḥrām* became permissible until *Ḥajj*. *Hasan al-isnād*

399. (SB2:631)<sup>370</sup> Narrated Al-Qāsim ibn Muḥammad: ‘Ā’ishah said, “We set out with God’s Messenger (ﷺ) in the months of *Ḥajj*, and (in) the nights of *Ḥajj*, and at the time and places of *Ḥajj* and in a state of *Ḥajj*. We dismounted at Sarif (a village six miles from Makkah). The Prophet (ﷺ) then addressed his companions and said, “Anyone who has not got the *Hadi* and likes to do ‘*Umrah* and *Ḥajj* separately may do so (*Ḥajj-at-Tamattu*) and anyone who has got the *Hadi* should not finish the *Iḥrām* after performing ‘*Umrah* (*Ḥajj-al-Qirān*).”<sup>371</sup>

‘Ā’ishah added, “The companions of the Prophet (ﷺ) obeyed the above order and some of them (i.e. those who did not have *Hadi*) finished their *Iḥrām* after ‘*Umrah*. God’s Messenger (ﷺ) and some of his companions were resourceful and had the *Hadi* with them. They did not perform ‘*Umrah* separately but undertook both *Ḥajj* and ‘*Umrah* with one *Iḥrām*.<sup>372</sup>

‘Ā’ishah added, “God’s Messenger (ﷺ) came to me and saw me weeping and said, ‘What makes you weep, O *Ḥantah*?’ I replied, ‘I have heard your conversation with your companions and I cannot perform the ‘*Umrah*.’ He asked, ‘What is wrong with you?’ I replied, ‘I do not offer the prayers (i.e. I have my menses).’ He said: It will not harm you, for you are one of the daughters of Adam, and God (ﷻ) has written for you (this state) as He has written it for them.<sup>373</sup> Keep on with your intentions for *Ḥajj* and God (ﷻ) may reward you for that.” ‘Ā’ishah further added, “Then we proceeded for *Ḥajj* till we reached Mina and I became clean from my

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<sup>370</sup> Also see (SB1:313-4,316), (SB2:593,627,636,639,702,815), (SB3:14-6), (SB4:277-8), (SB5:678,690), (SM:2771-8,2781-8,2791-3), (AD:1773-80), (SN:236), (MT:730-1,915,918), (T:753) and (IM:2398,4595). The sub-narrator adds: He (‘Abd ar-Raḥmān) let her ride behind him. She assumed *Iḥrām* for ‘*Umrah* in lieu of the abandoned one. She completed her *Ḥajj* and ‘*Umrah*, and no *Hadi*, *Ṣadaqah* (charity), or fasting was obligatory for her.

<sup>371</sup> In a similar narration by Muslim is the addition: the Messenger (ﷺ) was infuriated by their hesitation and preferred to have bought the sacrificial animals in Makkah so he could have done *Tamattu*’ or *Ifrād*.

<sup>372</sup> (SB2:633) has the addition: and completed it on the day of sacrifice.

<sup>373</sup> In another narration of Muslim’s she did not have *hadi*. It also mentions the obligation of a single *Sa’iy* for those doing *Qirān* and two for the ones performing *Tamattu*’. The latter is due on return from Mina.



menses.<sup>374</sup> Then I went out from Mina and performed *Tawāf* round the *Ka'bah*.” ‘Ā’ishah added, “I went along with the Prophet ﷺ in his final departure (from *Hajj*) till he dismounted at Al-Muḥaṣṣab (a valley outside Makkah), and we too dismounted with him.” He called ‘Abd ar-Raḥmān ibn Abū Bakr and said to him: “Take your sister outside the sanctuary of Makkah<sup>375</sup> and let her assume *Ihrām* for ‘*Umrah*.<sup>376</sup> When you have finished ‘*Umrah*, return to this place and I will wait for you till you both return.” ‘Ā’ishah added, “So we went out of the sanctuary of Makkah and after finishing from the ‘*Umrah* and the *Tawāf* we returned to the Prophet ﷺ at dawn.<sup>377</sup> He said, ‘Have you performed the ‘*Umrah*? We replied in the affirmative. So he announced the departure amongst his companions, the people set out for the journey<sup>378</sup>, and the Prophet ﷺ too left for Madīnah.

400. (SM:2764) has the addition: “Undo your hair and comb them, and assume *Ihrām* for *Hajj*.” It also mentions the *Hajj* in the previous narration to be the Farewell Pilgrimage.<sup>379</sup> *Ṣaḥīḥ*, SN:236

401. (SB3:16) narrated by ‘Ā’ishah has the additional phrases: ...some of them (the Companions) performed the *Tawāf* of the *Ka'bah* before the morning prayer.

402. \*(AD:1892) Narrated ‘Ā’ishah: God's Messenger ﷺ said, “Your circumambulation of the *Ka'bah* and your running between *aṣ-Ṣafa* and *al-Marwah* (only once)<sup>380</sup> would suffice for both *Hajj* and ‘*Umrah*. *Ṣaḥīḥ*, SAD:1897

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<sup>374</sup> Alternative wording: on the night of *Batha'* (Mina) - *Abī Da'ūd*. (SB3:14) has the phrase ‘till the day of ‘*Arafah*.’

<sup>375</sup> to Tan‘īm

<sup>376</sup> This was a supererogatory *Umrah*.

<sup>377</sup> (SB3:16) mentions the return at mid-night.

<sup>378</sup> Some of them had performed the *Tawāf* of the *Ka'bah* before the Morning Prayer. (SB3:16)

<sup>379</sup> God's Messenger ﷺ performed only one *Hajj*.

<sup>380</sup> Similar narrations in the same chapter specify this to be valid for *Hajj Qirān*.

(AD:1773)<sup>381</sup> Narrated 'Ā'ishah: God's Messenger ﷺ performed *Hajj* exclusively (without performing 'Umrah in the beginning).<sup>382</sup> *Ṣaḥīḥ*, SAD:1777; Ag.

403. (SB4:201)<sup>383</sup> Narrated 'Ā'ishah: We set out in the company of God's Messenger ﷺ five days before the end of *Dhul-Qa'dah* for the exclusive purpose of performing *Hajj*. When we approached Makkah, God's Messenger ﷺ ordered those who did not have *hadi* (animal for sacrifice) with them, to perform the *Tawāf* around the *Ka'bah*, and between *Ṣafa* and *Marwah*, and then finish their *Ihrām*. Beef was brought to us on the day of *an-Naḥr* (day of slaughtering) and I asked, "What is this?" The person said, "God's Messenger ﷺ offered sacrifice on behalf of his wives."

404. (SM:2789) Ṣafīyyah bint Shaibah reported that 'Ā'ishah said: God's Messenger, the people are returning with two rewards whereas I am returning with one reward. Thereupon he commanded 'Abd ar-Raḥmān ibn Abū Bakr to take her to Tan'ī m. She ('Ā'ishah) said: He seated me behind him on his camel. She (further) stated: 'I lifted my head cover and took it off from my neck.' He struck my foot as if he was striking the camel. I said to him: 'Do you find anyone here?' She (further) said: 'I entered into the state of *Ihrām* for 'Umrah till we reached God's Messenger ﷺ and he was at Ḥaṣbah.'

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405. (SM:2756)<sup>384</sup> 'Urwah reported that 'Ā'ishah said: God's Messenger ﷺ went to *Duba'ah* bint az-Zubair and asked her if she intended to go on *Hajj*. She replied: 'By God, I always remain sick.' He told her: "Go on *Hajj*, but make it

<sup>381</sup> This is a repeat of (T:826)

<sup>382</sup> The Messenger ﷺ performed *Tamattu'* and the narrations from the Companions which make it appear as if he did *Ifrād* or *Qirān* are due to misunderstandings about the terminology used, which was formulated in a later period. *Zād al Ma'ād*, vol. 2, pp. 112-6

<sup>383</sup> also see (SB2:778), (SM:2779,3031), (AD:1746), (IM:2399,2400,2415), (MT:873)

conditional and say, 'God, my destination is where you stop me.'" Incidentally, she was the wife of Al-Miqdād. *Ṣaḥīḥ*, Ag

### *Iḥrām*

406. (AD:1735) 'Ā'ishah said: God's Messenger (ﷺ) appointed Dhāt 'Irq<sup>385</sup> as the place for putting on *iḥrām* for the people of Iraq. *Ṣaḥīḥ*, *Ṣaḥīḥ Jami'* aṣ-*Ṣaghīr*, Chap. 7, no. 1.

407. (SM:2762)<sup>386</sup> 'Ā'ishah reported that Asma' bint 'Umais gave birth to Muḥammad ibn Abū Bakr near Dhul-Ḥulaifah. God's Messenger (ﷺ) commanded Abū Bakr to convey to her that she should take a bath and then enter the state of *Iḥrām*.

408. (SM:2684)<sup>387</sup> Both 'Urwah and Al-Qāsim reported that 'Ā'ishah said: I scented God's Messenger (ﷺ) with *dharīrah*<sup>388</sup> with my own hand during the Farewell Pilgrimage - on getting out of *Iḥrām*,<sup>389</sup> as also on entering it. *Ṣaḥīḥ*, Ag

409. (SB2:611)<sup>390</sup> Narrated Aswad from 'Ā'ishah: As if I were just now observing the glitter of the scent in the parting of the hair of the Prophet (ﷺ)<sup>391</sup> while he was *Muḥrim*?<sup>392</sup>

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<sup>384</sup> also see (SB7:26) and (SM:2758)

<sup>385</sup> Dhāt 'Irq is the name of a place near Makkah at a distance of two days' journey. It is disputed whether the Prophet (ﷺ) himself appointed this place for putting on the *iḥrām* or 'Umar did it. The correct position is that 'Umar did it during his caliphate.

<sup>386</sup> also see (AD:1739) and (IM:2353)

<sup>387</sup> also see (SB2:612,809), (SB7:805), (SM:2680-3,2686-7), (AD:1741), (MT:713), (SN:2367), (T:730) and (IM:2467)

<sup>388</sup> the best perfume and alternatively musk is mentioned

<sup>389</sup> in other narrations it is explained as before *Tawāf al- Ifādah*

<sup>390</sup> (SN:2532) has the alternative ending phrase: 'after the three days (of *Hajj*).' *Ṣaḥīḥ al-Isnād*, *Tuḥfat-al-Ashrāf*:15975. Also see (SB1:271), (SB7:800), (SM:2685,2688-95,2697), (AD:1742) and (IM:2368)

<sup>391</sup> and his beard is mentioned in a similar narration.



410. (AD:1826) ‘Ā’ishah said: “We were proceeding to Makkah along with the Prophet (ﷺ). We pasted on our foreheads the perfume known as *sakk* at the time of wearing *Ihrām*. When one of us perspired, it (the perfume) came down on her face. The Prophet (ﷺ) saw, but did not forbid it.”<sup>393</sup> *Ṣaḥīḥ: Ṣaḥīḥ Abī Da’ūd*, no. 1830.

411. (SB2: The Book of *Ḥajj*, Ch22). What kind of clothes a *Muḥrim* should wear, both for upper body cover and waist cover.

‘Ā’ishah wore clothes dyed with yellow colour while she was *Muḥrimah* and she said that a *Muḥrimah* should not veil her face and should not cover it completely; and she should not wear such clothes as are scented with Wars or saffron.

‘Ā’ishah considered that there was no harm for a woman to wear ornaments or black or rosy coloured clothes or leather socks while in a state of *Ihrām*.

412. (SM:2700)<sup>394</sup> Muḥammad ibn al-Muntashir reported on the authority of his father: I heard from Ibn ‘Umar: “It is dearer to me to rub tar (on my body) than to enter upon the state of *Ihrām* reeking of perfume.” He (the narrator) said: “I went to ‘Ā’ishah and told her about this statement of Ibn ‘Umar. Thereupon she said: ‘I applied perfume to God’s Messenger (ﷺ) and he then went round his wives, then entered upon the state of *Ihrām* in the morning.’”

413. \*(MT:776) ‘Ā’ishah, Mother of the Believers, told ‘Urwah ibn az-Zubair: O my brother’s son, these are the ten nights of *ihrām*. If there is doubt in your mind, abstain from the meat of the hunt. *Athār*, AM 810

414. (MT:790) ‘Ā’ishah, wife of the Prophet (ﷺ), said: A *Muḥrim* is not *ḥalal* until he arrives at the *House*. *Athār*, AM 827

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<sup>393</sup> The perfume was used before wearing *ihrām*.

<sup>394</sup> also see (SM:2698)

## Entry into Makkah

415. (AD:1863) ‘Ā’ishah said: God’s Messenger (ﷺ) entered Makkah from the side of Kuda’,<sup>395</sup> when he performed ‘*Umrah*. ‘Urwah used to enter from both sides, but often he entered from the side of Kuda’ as it was nearer to his house. *Ṣaḥīḥ: Ṣaḥīḥ Abī Da’ūd*, no. 1645.

416. (SB2:647)<sup>396</sup> Narrated ‘Ā’ishah: When the Prophet (ﷺ) came to Makkah he entered from its higher side and left from its lower side.

417. (SM:3008)<sup>397</sup> ‘Urwah reported that ‘Ā’ishah said: “Stopping at Abṭah<sup>398</sup> is not *sunnah*. In fact God’s Messenger (ﷺ) stopped there because it was convenient for his departure when leaving.” *Ṣaḥīḥ*, Ag

418. (IM:2488) Narrated ‘Ā’ishah: God’s Messenger (ﷺ) on the Night of Departure set out from Baṭḥah. *Ṣaḥīḥ*

## Tawāf

419. (SM:2920) ‘Urwah reported that ‘Ā’ishah said: “During the Farewell Pilgrimage, God’s Messenger (ﷺ) circumambulated the *Ka’bah* riding a camel, and performed *istilām* of the *rukn*<sup>399</sup>--he did not like people to be pushed aside from him.” (*Mukhtaṣar Muslim*:699 supports the text)

420. (SB2:683)<sup>400</sup> Narrated ‘Urwah: ‘Ā’ishah said, “The first thing the Prophet (ﷺ) did on reaching Makkah was the ablution and then he performed *Tawāf* of the *Ka’bah* and that was not ‘*Umrah* (alone). ‘Urwah added: Later Abū Bakr and

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<sup>395</sup> Kada’ and Kuda’ are hillocks. The former is in the lowlands of Makkah and the latter near the graveyard in its highland region.

<sup>396</sup> also see (SM:2887) and (AD:1864)

<sup>397</sup> also see (SB2:818), (SM:3009-10), (AD:2003) and (IM:2487)

<sup>398</sup> Al-Muḥaṣṣab is mentioned in many other narrations.

<sup>399</sup> touched the corner with a stick and then kissed the stick.

‘Umar did the same in their *Hajj*.” And I performed the *Hajj* with my father az-Zubair, and the first thing he did was *Tawāf* of the *Ka‘bah*. Later I saw the *Muhajirīn* (Emigrants) and the *Anṣār* doing the same. My mother (Asmā’) told me that she, her sister (‘Ā’ishah), az-Zubair and such and such persons assumed *Ihrām* for ‘*Umrah*. After they passed their hands over the Black Stone Corner (of the *Ka‘bah*) they finished the *Ihrām* (i.e. after doing *Tawāf* of the *Ka‘bah*, and *Sa‘ī* between *Ṣafa* and *Marwah*.)

421. (SB2: Book of *Hajj*, Chap. 63), The *Tawāf* of women and men. Ibn Juraij said, “‘Atā’ informed us that when Ibn Hishām forbade women to perform *Tawāf* with men, he said to him, ‘How do you forbid them while the wives of the Prophet (ﷺ) used to perform *Tawāf* with the men?’ I said, ‘Was this before decreeing the use of the veil or after it?’ ‘Atā’ took an oath and said, ‘I saw it after the order of the veil.’ I said, ‘How did they mix with the men?’ ‘Atā’ said, ‘Women never mixed with men. ‘Ā’ishah used to perform *Tawāf* separately and never mixed with the men. Once it happened that ‘Ā’ishah was performing the *Tawāf* and a woman said to her, ‘O Mother of the Believers! Let us touch the Black Stone.’ ‘Ā’ishah said to her, ‘Go yourself,’ and refused to do so. The wives of the Prophet (ﷺ) used to come out at night in disguise and used to perform *Tawāf* with the men. But whenever they intended to enter the *Ka‘bah*, they would stay outside till the men had gone out. I said ‘Ubaid ibn ‘Umair used to visit ‘Ā’ishah while she was residing at Jawf Thabīr. I asked, “What was her veil?” ‘Ata’ said, “She was wearing an old Turkish veil, and that was the only screen between us and her. I saw a rosy cover on her.”

422. (SM:3060)<sup>401</sup> Both Abī Salamah and ‘Urwah reported that ‘Ā’ishah said: Ṣafiyyah bint Ḥuyyī was having her menses after having performed *Tawāf-al-Ifādah*. ‘Ā’ishah said: I informed God’s Messenger (ﷺ) about her menses. God’s Messenger (ﷺ) said, “Is she going to detain us?”<sup>402</sup> She (‘Ā’ishah) said: I told him that she had finished with *al-ifādah* and performed *Tawāf* of the *House* and

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<sup>400</sup> also see (SM:2850)

<sup>401</sup> (SB1:325), (SB2:789,812), (SB5:678,684), (SB7:246), (SB8:178), (SM:3061-7), (AD:1998), (IM:2492-3) (T:751) and (MT:918-9,921)

<sup>402</sup> on the day of *Nahr*, *Muslim*.



menstruated after *ifādah*. Thereupon God's Messenger ﷺ said, "Then let us depart."<sup>403</sup> *Ṣaḥīḥ*, Ag

423. (SB2:694) Narrated 'Urwah from 'Ā'ishah: Some people performed *Tawāf* (of the *Ka'bah*) after the morning prayer and then sat to listen to a preacher till sunrise, when they stood up for prayer. Then 'Ā'ishah commented, "Those people kept on sitting till it was the time in which the prayer is disliked and after that they stood up for the prayer."

Sa'i

424. (SB2:706)<sup>404</sup> Narrated 'Urwah: I said to 'Ā'ishah, "How do you interpret the statement of God ﷻ: (Verily, (the mountains) *aṣ-Ṣafa* and *al-Marwah* are among the symbols of God ﷻ), and whoever performs the *Hajj* to the *Ka'bah* or performs '*Umrah*, it is not harmful for him to perform *Tawāf* between them. (*Ṣafa* and *Marwah*)" (2:158) By God it is evident from this revelation there is no harm if one does not perform *Tawāf* between *Ṣafa* and *Marwah*." 'Ā'ishah said, "O, my nephew! Your interpretation is not correct. Had this interpretation of yours been correct, the statement of God ﷻ should have been: "It is not harmful for him if he does not perform *Tawāf* between them." In fact, this divine inspiration was revealed concerning the *Anṣār*<sup>405</sup> who used to assume *Ihrām* for worshipping an idol called *Manāt*,<sup>406</sup> whom they used to worship at a place called *Al-Mushallal*<sup>407</sup> before they embraced Islam. Whoever assumed *Ihrām* (for the idol) would consider it wrong to perform *Tawāf* between *Ṣafa* and *Marwah*. When they embraced Islam, they asked God's Messenger ﷺ regarding it, saying, 'O God's Messenger, we used to refrain from *Tawāf* between *Ṣafa* and *Marwah*.' So God ﷻ revealed (Verily *aṣ-Ṣafa* and *al-Marwah* are among the symbols of God.)

<sup>403</sup> For menstruating women, to perform *Tawāf-al-Widā'* after purification is commendable, but not necessary. '*Awn al-Ma'būd*, vol. 2, p. 158

<sup>404</sup> also see (SB6:384), (SM:2923-7), (T:2366) and (IM:2418)

<sup>405</sup> (SM:2927) has the addition: and the people of Ghassān.

<sup>406</sup> (SM:2923) mentions the idols *Isāf* and *Na'ilah* by the seashore.

<sup>407</sup> Near Qudaid according to (SB6:22)

‘Ā’ishah added, ‘Surely, God’s Messenger ﷺ set the tradition of *Tawāf* between *Ṣafa* and *Marwah*, so nobody is allowed to omit the *Tawāf* between them.’

### *Wuqūf*

425. (SM:2807)<sup>408</sup> ‘Urwah reported that ‘Ā’ishah said: The Quraish and those to whom their religious practices applied, used to camp at Al-Muzdalifah. They used to be called *Hums*. All other Arabs used to camp at ‘Arafāt. When Islam came, God - the Most Exalted and Most Glorious - commanded His Prophet ﷺ to go to ‘Arafāt, camp there, and then set out from there. This is the meaning of the statement of God - the Most Exalted and Most Glorious: **﴿Then set out from where all the people set out.﴾** (2:199) *Ṣaḥīḥ, Mukhtaṣar Muslim:710*

426. (SM:3126)<sup>409</sup> It was reported by Ibn al-Musayyab that ‘Ā’ishah told him that God's Messenger ﷺ said: There is no other day on which God sets free from the fire more of his worshippers than on the day of ‘*Arafah*. He draws nearer, then praises them before the angels, and asks, “What do these people want?” *Ṣaḥīḥ, Mukhtaṣar Muslim:643*

427. \*(MT:736) ‘Ā’ishah, wife of the Prophet ﷺ, used to stop saying *Labbaik* when she arrived at ‘Arafāt. *Athār, AM 769*

428. \*(MT:739) ‘Ā’ishah, Mother of the Faithful, reported that when she would arrive at ‘Arafāt, she would stay at Namrah, and later she began to stay at Arak.<sup>410</sup> As long as she was home she and her companions used to say *Labbaik* and when she mounted, she stopped saying it. After *Ḥajj* she used to perform ‘*Umrah*, putting on *iḥrām* at Makkah in *Dhul-Ḥijjah*. Later, she left off this practice and she would arrive at Juhfah before the crescent of *Muḥarram* and after seeing the moon she used to put on *iḥrām* for ‘*Umrah*. *Athār, AM 772*

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<sup>408</sup> also see (T:701)

<sup>409</sup> also see (IM:2440)

<sup>410</sup> Namrah and Arak are places in ‘Arafah.

429. (SM:2958)<sup>411</sup> Al-Qāsim reported that ‘Ā’ishah said: Saudah requested the permission of God's Messenger ﷺ to leave before him and the rush of the people. She was a fat lady. He permitted her, so she left before him; we stayed till dawn, and returned with him. I think if I had asked God's Messenger ﷺ as Saudah had done, and left with his permission, it would have been better for me than what I felt happy about. *Ṣaḥiḥ*, Ag

430. (SN:2855) with the same content has the addition: ‘...and she stoned before the people came.’<sup>412</sup> *Ṣaḥiḥ*

431. (AD:2014) ‘Ā’ishah said: I asked God's Messenger, “Should we not build a house or a building which shades you from the sun?” He replied: ‘No, it is a place for the one who reaches there earlier.’ *Da‘eef: Da‘eef Abī Da‘ūd*, no. 437.

432. (MT:823) Qāsim ibn Muḥammad reported that ‘Ā’ishah, Mother of the Believers, used to fast on the day of ‘Arafah. Qāsim said that he saw on the evening of the day when the *imām* was leaving that she remained in her place until the ground was clear. She then sent for water and broke her fast.

### **Rulings about *Yaum an-Naḥr* or the Day of Slaughter**

433. (SM:3033)<sup>413</sup> Both Al-Qāsim and Abī Qilābah reported that ‘Ā’ishah said: I myself wove garlands<sup>414</sup> for sacrificial animals of God's Messenger ﷺ. He

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<sup>411</sup> also see (SB2:41,740), (SM:2959-60) and (IM:2453)

<sup>412</sup> *Rami* before dawn is permitted only on the tenth, for women. (AD:1829)

<sup>413</sup> also see (SB:753,755,757,759-62), (SB3:510), (SM:3033-42), (AD:1751,1753-5), (IM:2510-2,2514)

<sup>414</sup> with coloured wool.



marked<sup>415</sup> and garlanded them, then sent them to the House,<sup>416</sup> and stayed at Madīnah, but nothing lawful was forbidden for him.<sup>417</sup> *Ṣaḥīḥ*, Ag

434. (T:723) ‘Ā’ishah said: I used to weave garlands for the sacrificial animals of God's Messenger (ﷺ). These were all sheep. *Ṣaḥīḥ: Ṣaḥīḥ Sunan at-Tirmidhī*, 917.

435. (AD:2827) ‘Ā’ishah said: God's Messenger (ﷺ) used to sacrifice a goat out of every fifty goats. *Ṣaḥīḥ: SAD* 2457

436. (SM:4845)<sup>418</sup> ‘Urwah ibn az-Zubair reported that ‘Ā’ishah said: God's Messenger (ﷺ) asked for a ram with black legs, black belly, and black circles round the eyes and it was brought to him so that he may sacrifice it. Then he said to her: O ‘Ā’ishah, bring me the knife. He then said: ‘Sharpen it on a stone.’ I did that, then he took it, got hold of the ram, lay it down on the ground, then sacrificed it, saying: In the name of God! O God, accept this from Muḥammad and the family of Muḥammad, and from the *ummah* of Muḥammad.

437. (IM:2531) Narrated ‘Ā’ishah: When God's Messenger (ﷺ) intended to slaughter, he would buy two large sized, fattened, long-horned, gelded, black rams. He would sacrifice one from his *ummah* for those who testified to the unity of God and the prophet-hood of Muhammad (ﷺ). The other one he slaughtered on behalf of himself and his family. *Ṣaḥīḥ, al-Irwā’*:1138

438. (T:1497) Narrated ‘Ā’ishah: God's Messenger (ﷺ) said, ‘The action most loved by God on the Day of Naḥr (Slaughter) is sacrificing the animal. On the Day of Judgement the slaughtered animal will come with its horns, hair and hooves

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<sup>415</sup> (AD:1753) this was done by making incisions in their humps.

<sup>416</sup> with Abū Bakr.

<sup>417</sup> She corrected the views of Ibn ‘Abbās regarding non-*muḥrim*s. She clarified that the restrictions of *iḥrām* do not apply to them. The animals were garlanded to be recognised, *Sunan al-Baihaqi*, vol. 5, p. 232.

<sup>418</sup> also see (AD:2786)

and blood dripping from its body. The blood will be accepted by Allah before it reaches the ground. So, be happy with glad tidings.' *Ḥasan Gharīb*

439. (MT:947) 'Ā'ishah, Mother of the Believers, is reported to have said: "The fast is for him who does *Tamattu'*, i.e. does '*Umrah* and then performs *Ḥajj*, and does not sacrifice. He should keep fasts from the time of the *iḥrām* until the day of '*Arafah*; and if he cannot fast during these days, then he should observe fasts during the days of Mina." *Ḍa'eef*

### **Rami**

440. (AD:1968) 'Ā'ishah said: God's Messenger (ﷺ) performed the obligatory circumambulation of the *Ka'bah* at the end of the day of sacrifice after he had offered the noon<sup>419</sup> prayer. He then returned to Mina and stayed there during the *tashrīq* days and he threw pebbles at the *jamrahs* when the sun declined. He threw seven pebbles at each of the *jamrahs*, uttering the *takbīr* (Allah is most great) at the time of throwing each pebble. He stood at the first and the second *jamrah*, and prolonged his standing there, making supplications with humiliation. He threw pebbles at the third *jamrah* but did not stand there. *Ṣaḥīḥ: Ṣaḥīḥ Abī Da'ūd*, no. 1973, with the exception of the phrase: after he had offered the noon prayer, which is *munkar*.

441. (AD:1973) 'Ā'ishah is said to have reported God's Messenger (ﷺ) as saying: When one of you throws pebbles at the last *jamrah* (*Jamrat al-'Aqabah*) everything becomes lawful for him except women (sexual intercourse). *Ṣaḥīḥ: Ṣaḥīḥ Abī Da'ūd*, no. 1978.

### **Ḥalaq or Shaving**

442. (T:728) 'Ā'ishah reported from God's Messenger (ﷺ) that he forbade a woman from shaving off her hair and this has been the practice amongst the learned. They acknowledge she does not have to shave but shorten. *Ḍa'eef: Ḍa'eef Sunan at-Tirmidhī*, no. 924.

### ***Tawāf al-Wida'***

443. (MT:922) Hishām reported on the authority of ‘Urwah that ‘Ā’ishah said: Why do the people send their women in advance for *tawāf* if it is not advantageous? And if it were as they say that it is necessary to wait for the Farewell *Tawāf*, then more than six thousand women would lie at Mina in a state of menstruation waiting for the Farewell *Tawāf*. *Athār*, AM 965

444. (AD:1891) ‘Ā’ishah said: The Companions of God’s Messenger (ﷺ) who accompanied him would not go round the *Ka’bah* till they threw pebbles at the *jamrah* (pillar at Mina). *Ṣaḥīḥ: Ṣaḥīḥ Abī Da’ūd*, no. 1896.

445. (AD:1937) ‘Ā’ishah said: The Prophet (ﷺ) sent Umm Salamah on the night before the day of sacrifice and she threw pebbles at the *jamrah* before dawn. She hastened to Makkah to perform the circumambulation. That day was the one God’s Messenger (ﷺ) spent with her. *Da’eef: Da’eef Abī Da’ūd*, 423.

### **The *Ka’bah***

446. (SB2:654)<sup>420</sup> Narrated ‘Ā’ishah: I asked the Prophet (ﷺ) whether the round wall (near *Ka’bah*) was part of the *Ka’bah*. The Prophet (ﷺ) replied in the affirmative. I further said, “What was wrong with them? Why did they not include it in the building of the *Ka’bah*?” He said, “Don’t you see that your people (Quraish) ran short of money (so they could not include it inside the building of the *Ka’bah*)?” I asked, “What about its gate? Why is it so high?” He replied, “Your people did this in order to admit into it whoever they liked and prevent whoever they liked. Were your people not close to the pre-Islamic period of Ignorance (i.e. they have recently embraced Islam), and were I not afraid that they would dislike it, I would surely have included the (area of the) wall inside the building of the *Ka’bah*. Also I would have lowered its gate to the level of the ground.”

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<sup>419</sup> night (SB2: Book of *Hajj*: Chap. 129)

<sup>420</sup> also see (SB2:656), (SM:3087) and (IM:2392)



447. (SM:3080)<sup>421</sup> with similar content has the following addition. ‘Abdallah ibn ‘Umar reported this from ‘Ā’ishah, wife of the Prophet (ﷺ), God's Messenger (ﷺ) said, “Did you not know that when your people rebuilt the *Ka‘bah*, they decreased it<sup>422</sup> from the foundations laid by Abraham?” She continued: I said, “O God's Messenger! Then aren't you going to restore it to the foundations laid by Abraham?” He replied: “If your people had not been new converts from *Kufr*, I would have done so.”<sup>423</sup> ‘Abdallah ibn ‘Umar said: “‘Ā’ishah must have heard this from God's Messenger (ﷺ). I think God's Messenger (ﷺ) omitted *istilām* of the two corners of the *Ka‘bah* opposite *Al-Ḥijr* only because the *Ka‘bah* was not rebuilt (at this end) on the foundations laid by Abraham.” *Ṣaḥīḥ*, Ag

448. (SB2:656)<sup>424</sup> Narrated ‘Urwah: ‘Ā’ishah said that the Prophet (ﷺ) said to her, “O ‘Ā’ishah! Were your nation not close to the pre-Islamic period of Ignorance, I would have had the *Ka‘bah* demolished and would have included in it the portion that had been left out. I would have made it at a level with the ground and would have made two doors for it - one towards the east and the other towards the west. By doing this it would have been built on the foundations laid by Abraham.” That was what urged Ibn az-Zubair to demolish the *Ka‘bah*.

Yazīd said, “I saw Ibn az-Zubair when he demolished and rebuilt the *Ka‘bah* and included in it a portion of *Al-Ḥijr* (the unroofed portion of *Ka‘bah* which is at present in the form of a compound towards the north-west of the *Ka‘bah*.) I saw the original foundations of Abraham which were of stones resembling the humps of camels.” Jarīr said, ‘I asked about the location.’ He said, ‘I will just now show it to you.’ So I accompanied him and entered *Al-Ḥijr*, and he pointed to a place and said: “Here it is.” Jarīr said, “It appeared to me about six cubit or so from *Al-Ḥijr*.”<sup>425</sup>

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<sup>421</sup> also see (SB1:128), (SB2:653,655), (SB4:587), (SB6:11) (SM:3078,3080-2,3084), (AD:1870), (SN:378), (T:693-4) and (MT:794)

<sup>422</sup> by six cubits from the side of *Ḥijr*. (SM:3084) mentions 15 cubits.

<sup>423</sup> (SB1:128) has the addition: and would also have made two doors in it - one for entrance and the other for exit.

<sup>424</sup> also see (SB2:655) and (SN:378)

<sup>425</sup> (SM:3084) mentions fifteen cubits away from *al-Ḥijr*.

449. (MT:795) ‘Urwah ibn az-Zubair reported that ‘Ā’ishah, Mother of the Believers, said: I see no difference if I pray in the *Ḥijr* or in the *House*. *Ṣaḥīḥ: SAD* 1769, *As-Ṣaḥīḥah*

450. (SB2: Book of *Ḥajj*, Chap. 48) The demolishing of the *Ka’bah*. ‘Ā’ishah reported that the Prophet (ﷺ) said, “An army from *Ḥabashah* will attack the *Ka’bah* and that army will get sunk into the earth.”

451. (AD:2023) ‘Ā’ishah said: I liked to enter the *House* (the *Ka’bah*) and pray in it. God’s Messenger (ﷺ) caught me by the hand and admitted me to *al-Ḥijr*.<sup>426</sup> He then said: “Pray in *al-Ḥijr* when you intend to enter the *House* (the *Ka’bah*), for it is a part of the *House* (the *Ka’bah*).” Your people shortened it when they built the *Ka’bah*, and they took this part out of the *House*. *Ḥasan Ṣaḥīḥ: Ṣaḥīḥ Abī Da’ūd*, no. 2028

452. (AD:2024) ‘Ā’ishah said: The Prophet (ﷺ) went away from me while he was happy, but he returned to me sad. He said: “I entered the *Ka’bah*. If I knew beforehand about my affair what I have come to know later, I would not have entered it. I am afraid I have put my community to hardship.” *Da’eef: Da’eef Abī Da’ūd*, no. 440.

### ‘*Umrah*

453. (SB3:4)<sup>427</sup> Narrated Mujāhid: ‘Urwah ibn az-Zubair and I entered the Mosque (of the Prophet (ﷺ)) and saw ‘Abdallah ibn ‘Umar sitting near the dwelling place of ‘Ā’ishah and some people were offering the *Duḥa* prayer. We asked him about their prayer and he replied that it was heresy. He (‘Urwah) then asked him how many times the Prophet (ﷺ) had performed ‘*Umrah*. He replied, “Four times; one of them was in the month of *Rajab*.” We disliked contradicting him. Then we heard

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“*Al-Ḥijr* is generally known as *al-Ḥaṭīm*. This is a part of the *Ka’bah*, but the Quraish did not include it in the *Ka’bah*. ‘Abdallah ibn az-Zubair during his caliphate included it, but al-Ḥajjāj again excluded it. It should be noted that to pray in *al-Ḥaṭīm* is just like praying inside the *Ka’bah*, for it is a part of it.

<sup>427</sup> also see (SM:2882), (IM:2431) and (T:744)

‘Ā’ishah, the Mother of faithful Believers cleaning her teeth with *Siwāk* in the dwelling place. ‘Urwah said, “O Mother! O Mother of the believers! Don’t you hear what Abū ‘Abd ar-Raḥmān is saying?” She said, “What does he say?” ‘Urwah said, “He says that God’s Messenger (ﷺ) performed four ‘*Umrahs*<sup>428</sup> and one of them was in the month of *Rajab*.” ‘Ā’ishah said, “May God (ﷻ) be merciful to Abū ‘Abd ar-Raḥmān! The Prophet (ﷺ) did not perform any ‘*Umrah* except that he was with him, and he never performed any ‘*Umrah* in *Rajab*.”

454. (AD:1987) Mujāhid said that Ibn ‘Umar was asked: How many times did God’s Messenger (ﷺ) perform ‘*Umrah*? He said: “Twice.” ‘Ā’ishah said: Ibn ‘Umar knew that God’s Messenger (ﷺ) performed three ‘*Umrahs* in addition to the one he combined with the Farewell Pilgrimage. *Da’eef: Da’eef Abī Da’ūd*, no. 433.

455. (AD:1986)<sup>429</sup> ‘Ā’ishah said: God’s Messenger (ﷺ) performed two ‘*Umrahs*: one ‘*Umrah* in *Dhul-Qa’dah* and the other in *Shawwāl*. *Ṣaḥīḥ: Ṣaḥīḥ Abī Da’ūd*, no. 1991, with the exception of the phrase ‘in *Shawwāl*. The other ‘*Umrah* was also in *Dhul-Qa’dah*.

456. (SN:2487) Narrated ‘Ā’ishah: God’s Messenger (ﷺ) fixed *Dhul-Hulaifah* as the place for putting on *iḥrām* for the people of *Madīnah*; *al-Juḥfah* for the inhabitants of *Syria* and *Egypt*; *Dhat-’Irq* for those from ‘*Irāq*; *Qarn* for those from *Nejd*; and *Yalamlam* for the people of *Yemen*. *Ṣaḥīḥ, Tuḥfat-al-Ashrāf*:17438

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<sup>428</sup> they were performed in 6 A.H., 7 A.H., and 8 A.H. from *al-Ji’ranah* and in 10 A.H. with *Hajj*.

<sup>429</sup> also see (IM:2428)



### 3.1.2.5 COMMENTARY OF THE QURAN

457. (SB9:46) ‘Ā’ishah said: Whenever you appreciate the good deed of a person, you should say, “**﴿Do (good) deeds for God ﴾ will observe your actions and so will His Messenger and the believers﴾.**” (9:105). You should not hasten to praise anyone (for doing what seems to be a good deed.)<sup>430</sup>

458. \*(SB4:603)<sup>431</sup> Narrated ‘Urwah: I asked ‘Ā’ishah, wife of the Prophet ﴾, “Does the verse **﴿Till, when the Messengers despaired, suspecting that they were counted as liars, Our help came to them and whosoever We willed was delivered﴾** (12:110) really read ‘were counted as liars’ or ‘were lied to’? She said, “Indeed their community called them liars.” I said, “But, by God ﴾, they were definite that their nations treated them as liars and it was no case of suspecting.” ‘Ā’ishah said, “O ‘Urya, no doubt they were quite sure about it.” I said, “Could it be (that they suspected they had been) ‘lied to’?” ‘Ā’ishah said, “God ﴾ forbid! The Messengers did not suspect their Lord of such a thing. This verse is concerned with the Messengers’ followers who had faith in their Lord and believed in their Messengers. Their period of trials was long and God’s help was taking a long time to come. The Messengers gave up hope for the disbelievers amongst their community and suspected that even their followers were shaken in their belief. God’s help then came to them.”

459. (T:2537) Narrated ‘Ā’ishah: I enquired from God’s Messenger ﴾ about the verse: **﴿And those who give, that which they give, with their hearts full of fear because they are sure to return to their Lord﴾** (23:60) if they are the people who take liquor, and steal. He said, ‘No the daughter of Ṣiddīq, they are the ones who fast, pray and

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<sup>430</sup> Her commentary was based on the occasion of the revelation of the verse **﴿And say (O Muḥammad), “Do deeds, God ﴾ will see your deeds; so will His Messenger and the believers. And you will be brought back to the All-Knower of the seen and the unseen. Then He will inform you of what you used to do.﴾** (9:105) Ka‘b ibn Mālīk failed to follow the Prophet ﴾ (during the battle of Tabūk), and the verse was revealed in his connection.

<sup>431</sup> also see (SB6:217-8)

give charity, but still fear if God will accept their charity. Those are the ones who race towards good deeds and they are the winners. *Hasan*, IM, 3384

460. (SB6:70)<sup>432</sup> ‘Ā’ishah said God’s Messenger (ﷺ) recited the following verse:

**«It is He who sent down to you the Book. In it are verses that are entirely clear, they are the foundation of the Book, others not entirely clear. As for those in whose hearts there is a deviation, they follow the part that is not clear, seeking dissension and searching for its hidden meanings. None knows its hidden meanings but God. And those firmly grounded in knowledge say, ‘We believe in it; all is from our Lord.’ And none receives admonition except men of understanding.»**

Then God’s Messenger (ﷺ) said, “If you see those who follow that which is not entirely clear,<sup>433</sup> then they are those whom God has named (as having deviation in their hearts.) Beware of them.”

461. (SB6:99)<sup>434</sup> Regarding the verse **«And whoever is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable»** ‘Ā’ishah said: This verse was revealed regarding the orphan’s property. If the guardian is poor, he can take from the property of the orphan what is just and reasonable, according to the service he provides.

462. (SB6:318) Narrated ‘Ā’ishah: Saudah (wife of the Prophet (ﷺ)) went out to answer the call of nature after it was made obligatory (for all the Muslim ladies) to observe the veil. She was a large bodied woman, and everybody who knew her before could recognise her. So ‘Umar ibn al-Khaṭṭāb saw her and said, “O Saudah! By God, you cannot hide yourself from us, so think of a way by which you should not be recognised on going out. Saudah returned while God’s Messenger (ﷺ) was in my house taking his supper and a bone covered with meat was in his hand. She entered and said, “O God’s Messenger! I

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<sup>432</sup> also see (T:2392-3)

<sup>433</sup> of this category are verses like ‘The hand of Allah is over their hands.’ (17:2)

went out to answer the call of nature and ‘Umar said to me so-and-so.” Then God inspired him (the Prophet ﷺ) and when the state of inspiration was over and the bone was still in his hand as he had not put it down, he said (to Saudah), “You (women) have been allowed to go out for your needs.”

463. \*(SB6:352) Narrated Yūsuf ibn Mahak: Marwān had been appointed as the governor of Hijaz by Mu‘āwiyah. He delivered a sermon and mentioned Yazīd ibn Mu‘āwiyah so that the people take the oath of allegiance to him as the successor of his father (Mu‘āwiyah). Then ‘Abd ar-Raḥmān ibn Abū Bakr told him something, whereupon Marwān ordered that he be arrested. But ‘Abd ar-Raḥmān entered ‘Ā’ishah’s house and they could not arrest him. Marwān said, ‘It is he (‘Abd ar-Raḥmān ) about whom God revealed this verse:

**﴿And the one who says to his parents: Fie on you! Do you hold out the promise to me...?﴾ (46:17)**

On that, ‘Ā’ishah said from behind a screen, “God did not reveal anything from the Qur’ān about us, except what was connected with the declaration of my innocence (of the slander).”

464. (T:2440) Narrated ‘Ā’ishah: Sentries used to be posted for the protection of God’s Messenger ﷺ until the following verse was revealed: **﴿By God, He will protect you from the people.﴾** God’s Messenger ﷺ put out his head from the tent and asked his guards to leave, saying, ‘God will protect me.’ *Ḥasan*

465. (T:2651) Narrated ‘Ā’ishah: The chapter ‘*Abasa wa tawala*’ was revealed regarding ‘Abdallah ibn Maktūm. He came to God’s Messenger ﷺ seeking guidance. God’s Messenger ﷺ was in the company of one of the influential polytheists and was helping to make him understand. God’s Messenger ﷺ turned away from ‘Abdallah. ‘Abdallah said, ‘Is there something wrong in what I said?’ God’s Messenger ﷺ said, ‘No.’ This was the cause of the revelation of the *surah*.

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<sup>434</sup> also see (SM:7161-3)



466. (SB6:489) Narrated Abū 'Ubaidah: I asked 'Ā'ishah regarding the verse **﴿Verily we have granted you the *Kauthar*.﴾** (108:1). She replied, "The *Kauthar* is a river which has been given to your Prophet **﴿ﷺ﴾** on the banks of which there are (tents of) hollow pearls and its utensils are as numberless as the stars."

467. (SB6:491) Narrated 'Ā'ishah: "When *Sūrah an-Naṣr* - **﴿When comes the Help of God and the Conquest﴾** - had been revealed to the Prophet **﴿ﷺ﴾**, he did not offer any prayer without saying therein, "*Subḥānaka Rabbana wa biḥamdika; Allahummaghfirli.*" (I testify to Your Uniqueness, our Lord, and all the praises are for You. O God, forgive me!)"

468. (T:370) Narrated 'Ā'ishah: One night, God's Messenger **﴿ﷺ﴾** recited a single verse of the Qur'ān throughout the night<sup>435</sup> (in his *ṣalah*) *Ḥasan Gharīb*

469. (SB6:502)<sup>436</sup> Narrated 'Ā'ishah and Ibn 'Abbās: The Prophet **﴿ﷺ﴾** remained in Makkah for ten years, during which the Qur'ān used to be revealed to him; and he stayed in Madīnah for ten years.

470. \*(SB6:515) Narrated Yūsuf ibn Mahak: While I was with 'Ā'ishah, Mother of the Believers, a person from 'Iraq came and asked, "What type of shroud is the best?" 'Ā'ishah said, 'May God be merciful to you! What does it matter?' He said, "O Mother of the Believers! Show me (the copy of) your Qur'ān." She said, "Why?" He said, "In order to compile and arrange the Qur'ān according to it, for people recite it with its *Sūrahs* not in the proper order." 'Ā'ishah said, "What does it matter which part of it you read first? (Be informed that) The first thing that was revealed thereof was a *Sūrah* from *al-Mufaṣṣal*, and in it were mentioned Paradise and the Fire. When the people embraced Islam, the verses regarding legal and illegal things were revealed. If the first thing to be revealed had been 'Do not consume alcoholic drinks', people would have said, 'We will never leave alcoholic

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<sup>435</sup> (T:370) is supported by evidence from (SIM:1350) in a narration by Abu Dhar. He said: "God's Messenger **﴿ﷺ﴾** recited a single verse (in his *ṣalah*) until the morning. He kept repeating it. The verse was: **﴿If You punish them, they are Your servants and if You forgive them, then You are The Exalted in Power, The Wise.﴾** (5:121)" *Ṣaḥīḥ, Tuhfat al-Ashrāf*:12012

<sup>436</sup> also see (SB5:741)

drinks.' If (in the very beginning) there had been revealed 'Do not commit illicit sexual intercourse', they would have said, 'We will never give up illicit sexual intercourse.' While I was a young girl of playing age, the following verse was revealed in Makkah to Muḥammad (ﷺ):

**﴿Nay! But the Hour is their appointed time (for their full recompense),  
and the Hour will be very grievous and most bitter.﴾ (54:46)**

*Sūrah al-Baqarah* (The Cow) and *Sūrah an-Nisā'* (The Women) were revealed while I was with him." Then 'Ā'ishah took out the copy of the Qur'ān for the man and dictated to him the verses of the *Sūrahs*.

471. (SB6:562)<sup>437</sup> Narrated 'Ā'ishah: The Prophet (ﷺ) heard a reciter reciting the Qur'ān in the mosque at night. The Prophet (ﷺ) said, 'May God bestow His Mercy on him, as he has reminded me of such-and-such verses of such-and -such *Sūrahs*, which I missed!"

472. (AD:3959) with similar content ends with the phrase 'which I was about to forget.' *Ṣaḥīḥ*, SAD: 3970

473. (IM:1100) Narrated 'Ā'ishah, the wife of God's Messenger (ﷺ). I was delayed one night after '*Ishā'*' in the time of God's Messenger (ﷺ). He asked, 'Where were you?' I said, 'I was listening to the recitation of one of your Companions. I have never heard a recitation and a voice like his.' God's Messenger (ﷺ) got up, and I with him, to listen. Then God's Messenger (ﷺ) turned towards me, saying: 'It is Sālim, the client of Abu Ḥudhaifah. God be praised who made in my *ummah*, people like him. *Ṣaḥīḥ Tuhfat al-Ashrāf*:16290

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<sup>437</sup> also see (SB6:556,558,562), (SB8:347), (SM:1720-1), (SN:1241,5040,5054) and (AD:3959)

474. \*(AD:3980) ‘Ā’ishah said: I heard God’s Messenger ﷺ read «(There is for him) Rest and satisfaction» *«fa ruḥun wa raiḥānun»*<sup>438</sup> *Ṣaḥīḥ al-Isnād: Ṣaḥīḥ Abī Da’ūd*, no. 3991.

475. \*(SB5:465) Ibn abī Mulaikah reported: ‘Ā’ishah used to recite the verse *«Idh taliqūnahū<sup>439</sup> bi-alsinatikum ...»* (As you lied with your tongues ...) (24:15) and used to say ‘*walaq*’ means ‘telling lies.’ She knew this verse more than anybody else as it was revealed about her.

476. (AD:3997) ‘Ā’ishah said: The revelation came down to God’s Messenger ﷺ and he recited to us «A *sūrah* which We have ordained (*faradnāhā*)»<sup>440</sup> (24:1) *Ṣaḥīḥ al-Isnād: Ṣaḥīḥ Abī Da’ūd*, no 4008.

477. (ST:3466) Narrated ‘Ā’ishah: God’s Messenger ﷺ would not sleep until he had recited the chapters *Bani Isrā’īl* and *Zumar*. *Ṣaḥīḥ*: SS, 641

478. \*(T:2711) Narrated ‘Ā’ishah: The Prophet ﷺ would not sleep until he had recited the chapters *Isrā’īl* and *az-Zumar* (from the Qur’ān). *Ṣaḥīḥ*, SS:207

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<sup>438</sup> (Qur’ān 56:89) The word *ruḥ* in this verse has two readings. Ya’qūb read it with the short vowel u and others with the diphthong aw. The well-known reading is rawḥ.

<sup>439</sup> *taliqūnahū* means ‘tells lies’ and may be read as *talaqqaunahū* which means ‘receive.’

<sup>440</sup> *Faradnāhā* has two readings one of which is with the doubling of the consonant r and the other without the doubling. The majority read it in the latter way.



### 3.1.2.6 SUPPLICATION

479. (SB6:536a)<sup>441</sup> Narrated ‘Ā’ishah: “Whenever the Prophet ﷺ went to bed every night, he used to cup his hands together and blow over them after reciting *Sūrah al-Ikhlāṣ*, *Sūrah al-Falaq* and *Sūrah an-Nās*. He would then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body.<sup>442</sup> He used to do that three times.”

480. (SB6:535) Narrated ‘Ā’ishah: Whenever God’s Messenger ﷺ became sick, he would recite *Mu‘āwwidhāt*<sup>443</sup> and then blow his breath over his body. When he became seriously ill, I used to recite these and rub his hands over his body looking forward to the soothing effect of the action.

481. (AD:5038) ‘Ā’ishah said: Every night when the Prophet ﷺ went to his bed, he joined his hands and breathed into them, after reciting the *Surahs* (Say: He is the only one God), (Say: I seek refuge in the Lord of the dawn), and (Say: I seek refuge in the Lord of men) Then he would wipe as much of his body as he could with his hands, beginning with his head, his face and the front of his body, doing that three times. *Ṣaḥīḥ al-Albānī, Ṣaḥīḥ Sunan Abī Da’ūd*, 5056;Ag

482. (SB8:379)<sup>444</sup> Narrated ‘Ā’ishah: The Prophet ﷺ used to say, “O God ﷻ! I seek refuge with You from laziness and old age, from all kinds of sins, from being in debt, from the affliction of the grave and the punishment of the grave. Also from the affliction of the Fire, and the punishment of the Fire, and from the evil of the affliction of wealth. I seek refuge with You from the affliction of poverty, and I seek refuge with You from the

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<sup>441</sup> also see (SB5:723), (SB7:631,644,647,714), (SM:5432-3,5439-40), (AD:3893), (MT:1693) and (IM:2843-4)

<sup>442</sup> (SM:5439) mentions: any member of the household. Also that his hand was more blessed and had greater healing power.

<sup>443</sup> *Sūrah al-Falaq* and *Sūrah an-Nās*

<sup>444</sup> also see (SB8:386-8), (SN:60,322,5049,5057), (IM:3095) and (T:2777)

affliction of *al-Masiḥ ad-Dajjāl*. O God ﴿ٱ﴾! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from dirt. Let there be a long distance between me and my sins, just as You have made East and West far from each other.”

483. (IM:3102) Narrated ‘Ā’ishah: God’s Messenger ﴿ﷺ﴾ taught her the following supplication: ‘O God! I ask from You the good of this world and of the Hereafter, what I have knowledge about and what I know not. I seek protection from the evil of this world and the Hereafter, what I know of them and what I know not. I ask of goodness, what Your servant and Messenger asked for, and seek protection from the evil from which he sought protection. O God! Grant me Paradise and what will draw me close to it, be it an expression or an action. Protect me from the Hellfire likewise and I ask You to make whatever You destine for me to be in my favour. *Ṣaḥiḥ*, SS:1542

484. (SM:5424)<sup>445</sup> ‘Ā’ishah (the wife of God’s Messenger) said: When God’s Messenger ﴿ﷺ﴾ fell ill, Gabriel used to recite the following: “In the name of Allah! May He cure you from all kinds of illness and safeguard you from the evil of a jealous one when he feels jealous and from the evil influence of eye.” *Ṣaḥiḥ, Mukhtaṣar Muslim*.1443

485. \*(T:3489) Narrated ‘Ā’ishah: God’s Messenger ﴿ﷺ﴾ would supplicate thus: ‘O God, grant me health, protect my sight and make someone my heir. There is none worthy of worship except God, the Wise, the Generous. All praise is due to God, the Creator of the Highest Sphere (*‘Arsh al-‘Adhīm*) and all praise is for God, the Creator of the universes. *Ḥasan Gharīb*

486. (SB3:582)<sup>446</sup> Narrated ‘Ā’ishah: God’s Messenger ﴿ﷺ﴾ used to invoke God ﴿ٱ﴾ in prayer saying, “O God ﴿ٱ﴾, I seek refuge with you from sins and debt.” Someone said, “O God’s Messenger, we see that very often you seek refuge with God ﴿ٱ﴾ from being in debt.” He replied, “If a person is in debt, he tells lies when he speaks, and breaks his promises when he promises.”

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<sup>445</sup> also see (SM:5445,5447)

487. (SB3:823) <sup>447</sup> Narrated 'Ā'ishah: The Prophet ﷺ heard a man reciting (the Qur'ān) in the Mosque, and he said, "May God ﷻ bestow His Mercy upon him. He reminded me of such and-such verses. I was missing them from such-and-such *Sūrah*."

According to another version received through a different chain of narrators, 'Ā'ishah said: The Prophet ﷺ performed the *Tahajjud* prayer in my house, and then he heard the voice of 'Abbād who was praying in the Mosque, and said, "O 'Ā'ishah! Is this 'Abbād's voice?" I said, "Yes." He said, "O God ﷻ! Be merciful to 'Abbād!"

488. (SM:724) <sup>448</sup> 'Ā'ishah said: God's Messenger used to remember God at all times. *Ṣaḥīḥ*, SS:406

489. (AD:1477) Narrated 'Ā'ishah: God's Messenger ﷺ preferred comprehensive supplications and would leave others besides these. *Ṣaḥīḥ*, *al-Mishkāt*:2246; JS:4949

490. (SM:6557) <sup>449</sup> Farwah ibn Naufal al-Ashja'i reported: I asked 'Ā'ishah, "In what words did God's Messenger ﷺ supplicate?" She said that he used to utter the words: I seek refuge in You from the evil of what I did and from the evil of what I did not do. *Ṣaḥīḥ*, JS:1293

491. \*(AD:5066) <sup>450</sup> Sharīq al-Hawzānī said: I went to 'Ā'ishah and asked her, "With which prayer did God's Messenger ﷺ begin when he woke up at night?" She replied: "You asked me about a thing which no one asked me before. When he woke up at night, he uttered, 'God is Most Great' ten times, and uttered 'Praise be to God' ten times, and said 'Glory be to God and I begin with His praise' ten times, and said: 'Glory be to the King, the Most Holy' ten times, and asked for God's pardon ten times, and said 'There is no

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<sup>446</sup> also see (SB6:556,558,562), (SM:1720-1), (AD:3959) and (SN:1241,5040,5054)

<sup>447</sup> also see (SB8:347)

<sup>448</sup> also see (T:2695) (AD:18) and (IM:245)

<sup>449</sup> also see (SM:6558,6560) and (IM:3096)



god but God' ten times, and then said, 'O God! I seek refuge in You from the harshness of the Day of Resurrection' ten times.<sup>451</sup> He then started with *Ṣalah*. (*Ḥasan Ṣaḥīḥ*: IM:1356)

492. (IM:188)<sup>452453</sup> 'Ā'ishah is reported to have said, "All praise be to Him who listens to all supplications. A woman who had a dispute with her husband came to God's Messenger (ﷺ) while I was sitting in a corner of the house and she complained about her spouse. I could not hear what she was saying. However, this was the occasion when Allah (ﷻ) revealed **«Indeed, God hath heard the saying of her who disputed with thee about her spouse»** (58:1) (*Ṣaḥīḥ*: *az-Zilāl*, p. 625; *al-Irwā'*, vol. 7, p. 175.)

493. (SN:1081) Narrated 'Ā'ishah: God's Messenger (ﷺ) in his prostration for the recitation of Qur'ān during the night would say, 'I prostrate with my face, to the One who created it and who gave hearing and sight, with His Strength and Power.' *Ṣaḥīḥ*, SAD:1273

494. (MT:493)<sup>454</sup> Muḥammad ibn Ibrahīm ibn al-Ḥārith Tamīmī reported: 'Ā'ishah, Mother of the Believers, said, "I was sleeping by the side of God's Messenger (ﷺ). Then during the night I did not find him there. I felt around and my hand touched his feet. He was in prostration, and was saying: 'I seek refuge in Your Mercy from Your wrath and in Your forgiveness from Your punishment and in You from You. I cannot praise You enough. You are what you have said in praise about Yourself. *Ṣaḥīḥ*: JS 7, Chap. 16

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<sup>450</sup> also see (AD:5043), (IM:1356)

<sup>451</sup> AD:5043 has a similar content except that it has the addition: I ask You for Your mercy. O Allah! Advance me in my knowledge; do not cause my heart to deviate (from guidance) after You have guided me, and grant me mercy from Yourself; verily You are the one who grants. (*Da'eef*: al-Albānī, *al-Kalim uṭ-Tayyib*, p. 45)

<sup>452</sup> also see (IM:55)

<sup>453</sup> In (SN:3237) narrated by 'Ā'ishah we are informed that it was Khaulah who came to God's Messenger (ﷺ) complaining about her husband. *Ṣaḥīḥ*, *Tuḥfat al-Ashrāf*:16332

<sup>454</sup> also see (SN:5107)

495. \*(SM:7167) Narrated Urwah from his father, 'Ā'ishah said to me: O my nephew they (the Muslims) were asked to seek forgiveness for the Companions of God's Messenger ﷺ but they reviled them.

496. (SN:1076) Narrated 'Ā'ishah: I missed God's Messenger ﷺ from his bed so I searched for him thinking he had gone to visit one of his neighbours. My hand touched him while he was in prostration. He said:

*Allah humagh firli ma asrartu wa ma a'lantu*

(O Allah forgive me for what I alone know and what others are aware of)

*Ṣaḥiḥ, Ṣifāh aṣ-ṣalah*

497. (SN:3697)<sup>455</sup> 'Ā'ishah reported: I missed God's Messenger ﷺ one night<sup>456</sup> and thought that he might have gone to one of his wives, so I searched around. He was either in *ruku'* or *sujūd* and was saying: "The Praise and Glory is Yours and there is none worthy of worship except You!" So, I said: 'My father and mother sacrifice their lives for you! You are occupied in one way and I in another.' *Ṣaḥiḥ: Muslim.*

498. (T:2789) Narrated 'Ā'ishah: God's Messenger ﷺ would supplicate with the words: 'O Allah, You are the Forgiver, You love to forgive, so forgive me.' *Ṣaḥiḥ, IM:3850*

499. \*(IM:3803) Narrated 'Ā'ishah : When God's Messenger ﷺ witnessed what was pleasing he said: May God be praised with whose blessings goodness gets completed and if he saw something undesirable he would say: May Allah be praised in every state. *Ṣaḥiḥ: al-isnād, Tuhfat al-Ashrāf:17864*

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<sup>455</sup> also see (SN:3698)

<sup>456</sup> presumably in her bed, in the darkness.

### 3.1.3 BOOK OF GOVERNMENT

#### 3.1.3.1 GENERAL AFFAIRS OF GOVERNMENT

500. (SB4:4)<sup>457</sup> Narrated al-Aswad: Some people mentioned in the presence of ‘Ā’ishah that the Prophet ﷺ had appointed ‘Ali by will as his successor. ‘Ā’ishah said, “When did he appoint him by will? Surely, when he died he was resting against my chest (or she said ‘in my lap’) and he asked for a washbasin. He then collapsed in my lap, and I did not realise that he had died. So when did he appoint him by will?”

501. (SB3:284) Narrated ‘Ā’ishah: When Abū Bakr aṣ-Ṣiddiq was chosen Caliph, he said, “Our people know that my calling was not incapable to provide sustenance for my family. I am occupied in the service of Muslims, so my family will in future eat from this fund (the *Bait al-Māl* of the Muslims) , and I will keep serving the Muslims.”

502. (SM:4494) ‘Abd ar-Raḥmān ibn Shamasah reported this. He said he went to ‘Ā’ishah to enquire about something from her. She said: ‘Which people do you belong to?’ I said: ‘I am from Egypt.’ She said: ‘How did your Governor conduct himself with your people in this fighting of yours?’ I said: “We did not experience anything bad from him. If the camel of one of our people died, he gave him a camel. If it was a slave, he gave him a slave. If anybody was in need of monetary help, he gave him monetary help.” She then said: “Indeed, the treatment meted out to my brother, Muhammad ibn Abū Bakr, does not prevent me from telling you what I heard from God's Messenger ﷺ. He said in this house of mine: ‘O God, he who has some control over the affairs of my people and he is hard on them, be hard upon him. And he who has some control on the affairs of my people and is kind to them, be kind to him.’” *Ṣaḥīḥ*, JS:1312

503. (SM:4599) ‘Ā’ishah reported this from ‘Ā’ishah. She said: “God's Messenger ﷺ was asked about migration. He said there is no migration after the *Al-Fataḥ*, but Jihad and *niyyah*. When you are asked to set out, to set out.” *Ṣaḥīḥ, Mukhtaṣar Muslim*:1186

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<sup>457</sup> also see (SB4:4) (SN:3387-8)



504. (AD:2926) ‘Ā’ishah reported God’s Messenger (ﷺ) as saying: When God means well for a ruler, He appoints for him a sincere minister who reminds him if he forgets and helps him if he remembers; but when God has a different purpose from that for him, He appoints for him an evil minister who does not remind him if he forgets and does not help him if he remembers. *Ṣaḥīḥ*: SAD 2544

505. (IM:697) Narrated ‘Ā’ishah: God’s Messenger (ﷺ) said, ‘The Jews did not envy you for anything more than they did for your peace and security.’ *Ṣaḥīḥ*, SS:691

### 3.1.3.2 JUDICIAL RULINGS

506. (SB3:528) Narrated ‘Ā’ishah: God’s Messenger ﷺ said, ‘Whoever cultivated unclaimed land has more right over it.’ *Ṣaḥīḥ, al-Irwā’*:1550

507. (SB5: Merits of the *Anṣār*, Chap. 22) <sup>458</sup> ‘Urwah ibn az-Zubair reported that ‘Ā’ishah said: Hind bint ‘Utbah ibn Rabi‘ah came and said, “O Messenger of God! By God, there was no household on the surface of the earth, which I wished disgraced more than your household. And today there is no household on the face of earth, which I wish honoured more than your household. Thereupon, God’s Messenger ﷺ said: That applies to me too, by Him in whose hand is my life! Then she said: “O Messenger of God! Abū Sufyan is a miserly person. Is there any harm for me if I spend out of what belongs to him on our children?” He said to her: “No, but only what is reasonable.”

508. (SM:3925) Muḥammad ibn Ibrāhīm said that Abū Salamah told him that there was a dispute between him and his people over a piece of land. He visited ‘Ā’ishah and mentioned it to her. She said: Abū Salamah, abstain from getting this land, for Allah’s Messenger ﷺ said, “He who usurps even a span of land would be made to wear seven earths around his neck.” (*Mukhtaṣar Muslim*:970 supports the text)

509. (AD:4339) Narrated ‘Ā’ishah from God’s Messenger ﷺ: It is not permissible to spill a Muslim’s blood except in the case of three: A fornicator who is married must be stoned; one who fights Allah and His Messenger must be killed, crucified or exiled from the land; and the one who has taken a life must be killed in return.<sup>459</sup> *Ṣaḥīḥ, al-Irwā’*:2196

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<sup>458</sup> also (SM:4251-4), (AD:3525) and (IM:1857)

<sup>459</sup> No one can be substituted for him. *Tuḥfat al-Aḥwadhī*, vol. 4, p. 657

### 3.1.3.3 PRESCRIBED PUNISHMENTS

510. (SB8:785) <sup>460</sup> Narrated ‘Ā’ishah: A thief’s hand was not cut off for stealing anything cheaper than a *Hajafa* or a *Turs* (two kinds of shields), each of which was worth a respectable amount.

511. (T:1428) Narrated ‘Ā’ishah: God’s Messenger ﷺ said, ‘Move the prescribed punishments from Muslims as much as possible; so if you find a way out for them, leave them. A leader who mistakenly grants pardon is better than the one who mistakenly penalises.’ *Da‘eef, al-Mishkāt:3570*

512. (SM:4181) <sup>461</sup> ‘Urwah reported that ‘Ā’ishah said: During the time of God’s Messenger ﷺ the hand of a thief was not severed for less than the price of a shield, or steel coat of armour, and both these are costly. *Ṣaḥīḥ, Ag*

513. (IM:3769) Narrated ‘Ā’ishah: Some people stole the milking animals of God’s Messenger ﷺ. Their hands and feet were amputated and their eyes pierced.<sup>462</sup> *Ṣaḥīḥ al -isnād, Tuhfat-al-Ashrāf:17032*

514. (SM:4175) <sup>463</sup> ‘Amrah reported that ‘Ā’ishah said: God’s Messenger ﷺ used to cut the hand of a thief for quarter of a *dinār* and above. *Ṣaḥīḥ, ar-Rauḍ:783*

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<sup>460</sup> also see (SB8:783,784,786)

<sup>461</sup> also see (SB8:783-6,792) and (SN:4579,4582-3,4585-6,4588)

<sup>462</sup> Other narrations on the subject give the context to the incident. The punishment was equivalent to what the people had done. They were from Uraynah, came to Madīnah, and did not like to be there for fear of contagion. They were asked to go to Zūd. There they apostasised, killed the herdsmen and their camels and were given a similar punishment. See (SN:2578) in Prescribed Punishments and (SN:3503) in Medicine.

<sup>463</sup> also see (SB8:780-2), (SM:4177-80), (AD:4370-1), (SN:4564-4578,4580-1,4584,4586), (IM:2098), (T:1170) and (MT:1544)



515. (SB8:792) Narrated 'Ā'ishah: The hand of a woman was severed by (the order of) the Prophet ﷺ and she used to come to me after this. I would bring her needs to the notice of the Prophet ﷺ. She repented, and her repentance was sincere.

516. (AD:4459) 'Ā'ishah said: When my vindication came down,<sup>464</sup> the Prophet ﷺ mounted the pulpit and mentioned it, and recited the Qur'ān. Then when he came down from the pulpit he ordered regarding the two men and the woman,<sup>465</sup> and they were given the prescribed punishment.<sup>466</sup> *Hasan*: SAD 4474

517. (AD:4519) 'Ā'ishah said: The Prophet ﷺ sent Abū Jahm ibn Hudhaifah as a collector of *zakah*. A man quarrelled with him about his *zakah*, and Abū Jahm struck him and wounded his head. They (his people) came to the Prophet ﷺ and said: 'Retaliation, God's Messenger!' The Prophet ﷺ said: 'You may have so much and so much, but they did not agree.' He then said: 'You may have so much and so much, but they did not agree.' He then said: 'You may have so much and so much, and they then agreed.' The Prophet ﷺ said: 'I am going to address the people in the afternoon and tell them about your consent.' They agreed.

Addressing the people, God's Messenger ﷺ said: The people of Laith came to me asking for retaliation. I presented them so much and so much and they agreed. Do you agree? They said: "No." The Immigrants (*Muhājirūn*) wanted to fight them, but the Messenger of God ﷺ commanded them to restrain themselves and they did. He then called them (the Laithiyīn), increased the amount, and asked: 'Do you agree?' They replied: 'Yes.' He said: 'I am going to address the people and tell them about your consent.' They said: 'Yes.' The Prophet ﷺ addressed the people and said: 'Do you agree?' The people said: 'Yes.'<sup>467</sup> *Ṣaḥīḥ*: SAD 4534; IM 2638

<sup>464</sup> Qur'ān, 24:11.

<sup>465</sup> The men are said to have been Hassān. ibn Thābit and Miṣṭah. ibn Guthātha, and the woman Ḥamnah daughter of Jahsh.

<sup>466</sup> Charging a man or a woman with the crime of fornication is called *qadhf* and the punishment for it is known as *hadd qadhf*. If the person who slanders cannot produce four witnesses against the accused, he will be given eighty stripes according to the Qurānic verse 24:4.

<sup>467</sup> This shows that in case of conciliation any amount can be paid to the heirs of the affected person. This can be more than the blood-wit prescribed for an injury. But it is reported about Abū Bakr and 'Umar that they had taken retaliation on the collectors of *zakah* in such cases. Ash-Shafi'ī, Aḥmad and Ishāq hold that retaliation should be taken.

518. (SM:4188) <sup>468</sup> ‘Urwah ibn az-Zubair reported that ‘Ā’ishah said: The Quraish were concerned about the woman<sup>469</sup> who had committed a theft<sup>470</sup> in the time of the Prophet ﷺ, during the expedition of *al-Fath*. So they said, "Who should speak about her to God's Messenger ﷺ?" They said, "Who dare do it except Usāmah ibn Zaid, the beloved of God's Messenger ﷺ?"

She was brought to God's Messenger ﷺ and Usamah spoke to him about her. At this the face of God's Messenger ﷺ changed colour and he said: ‘Do you want to mediate about a *ḥad* from amongst the *ḥudūd* of God?’ Usamah at once said: ‘Excuse me, O Messenger of God!’

Then when it was dark God's Messenger ﷺ delivered a sermon. He praised God as He should be praised. Then he said: “Now then! Indeed those before you were destroyed. When anyone highborn amongst them committed theft they let him go, but when one of their weak ones stole something, they inflicted the prescribed punishment on him. Without doubt and by Him in whose hand is my life, if Faṭimah bint Muḥammad stole, I would cut her hand.” Then he gave orders about the woman who had stolen and her hand was severed.

‘Ā’ishah continued: She repented admirably after the event. She married and after that used to come to me. I would refer her needs to God's Messenger ﷺ. *Ṣaḥīḥ, Mukhtaṣar Muslim:1046*

519. (IM:2080) Narrated ‘Ā’ishah: God’s Messenger ﷺ said, ‘If a slave woman fornicates, lash her; if she fornicates again, lash her; if she fornicates again, lash her. If she fornicates again, lash her; then sell her even if it is for a rope.’ *Ṣaḥīḥ, al-Irwā’*:2326

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<sup>468</sup> also see (SB4:681), (SB5:79), (SB8:778-9), (SM:4187,4189-90), (AD:4360-1,4382-3), (SN:4546-7,4549-52), (IM:2064) and (T:1156)

<sup>469</sup> mentioned in one narration as Fāṭimah Makhzūmiah.

<sup>470</sup> mentioned in other narrations as a loan which she sold.



### 3.1.3.4 JIHĀD

520. (SB5:448) <sup>471</sup> ‘Urwah reported this from ‘Ā’ishah . She said: Sa’d was wounded on the day of the Battle of the Trench. A man from the Quraish called Ibn al-‘Arīqah shot an arrow at him, which pierced the artery in the middle of his forearm. God's Messenger ﴿ﷺ﴾ pitched a tent for him in the mosque to look after him from near. When God's Messenger ﴿ﷺ﴾ had returned from the Trench, laid down his arms, and taken a bath, the angel Gabriel came to him dusting his hair and said, “(You have) laid down arms? By God, we have not laid them down. Set out against them.” God's Messenger ﴿ﷺ﴾ said, “But where?” In reply he pointed towards Bani Quraizah, so God's Messenger ﴿ﷺ﴾ fought against them. They surrendered to God's Messenger ﴿ﷺ﴾, and he then referred the decision about them to Sa’d, who said: “My decision about them is that the combatants be executed, the children and the women be taken prisoner, and their belongings be distributed.”

Narrated Hishām: My father informed me that ‘Ā’ishah reported, “Sa’d said, ‘O God! You know that there is nothing more beloved to me than to fight in Your cause against those who disbelieved Your Messenger ﴿ﷺ﴾ and turned him out of Makkah. O God, I think you have put to an end the fight between us and them. And if there still remains any fight with the Quraish, then keep me alive till I fight against them for Your sake. On the other hand, if You have brought the war to an end, then let this wound burst, and cause my death.’ So blood gushed out from the wound. There was a tent in the mosque belonging to Banu Ghifār who were surprised by the blood flowing towards them. They said, ‘O people of the tent! What is this thing coming to us from your side?’ Behold! Blood was flowing profusely out of Sa’d’s wound. Sa’d died because of that.”

521. (SB6:414)<sup>472</sup> Narrated ‘Urwah: ‘Ā’ishah, wife of the Prophet ﴿ﷺ﴾, said that God’s Messenger ﴿ﷺ﴾ used to cross-examine the believing, migrating women in accordance with the verses:

**﴿O believers, when believing women come to you as emigrants, test them; God ﴿ﷻ﴾ knows best as to their belief. Then if you know them to be true believers,**

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<sup>471</sup> also see (SB1:269), (SB5:443) and (SM:4370)



return them not to the unbelievers. They are not lawful for the unbelievers, nor are the unbelievers lawful for them. O Prophet, when believing women come to you, swearing fealty to you upon the terms that they will not associate with God ﴿٣٤﴾ anything, and will not steal, neither commit adultery, nor slay their children, nor bring a calumny they forge between their hands and their feet, nor disobey you in anything honourable, ask God's forgiveness for them. God ﴿٣٥﴾ is All-Forgiving, All-Compassionate.﴾ (60:10-12)

‘Ā’ishah continued, “And if any of the believing women accepted the condition (assigned in the above mentioned verse), God’s Messenger ﴿٣٦﴾ would say to her, ‘I have accepted your pledge of allegiance.’” He would only say that, for, by God, his hand never touched any lady’s hand during that pledge of allegiance. He did not receive their pledge except by saying, “I have accepted your pledge of allegiance for that.”

522. (SM:4472) ‘Urwah ibn az-Zubair reported this from ‘Ā’ishah, wife of the Prophet ﴿٣٧﴾. She said: “God’s Messenger ﴿٣٨﴾ set out for Badr. When he reached Ḥarrat al-Wabarah [a place four miles from Madīnah], a man met him who was known for his bravery and courage. The Companions were pleased to see him. When he met God’s Messenger ﴿٣٩﴾, he said: ‘I have come so that I may serve you and get a share from the booty.’ God’s Messenger ﴿٤٠﴾ asked him: ‘Do you believe in God and His Messenger?’ He said: ‘No.’ God’s Messenger ﴿٤١﴾ said: ‘Then go back. I will not seek help from a *mushrik*.’ She continued: ‘He then left, until we reached Shajarah, where he met him again. He said to him [the Prophet ﴿٤٢﴾] as he had said the first time. The Prophet ﴿٤٣﴾ told him again what he had told him the first time. He said: ‘Then go back. I will not seek help from a *mushrik*.’ The sub-narrator said that he then left, but later met him at Baida’. He [God’s Messenger ﴿٤٤﴾] asked him just as he had asked the first time: ‘Do you believe in God and His Messenger?’ The man said: ‘Yes.’ Thereupon God’s Messenger ﴿٤٥﴾ said: ‘Then come along.’ *Ṣaḥīḥ*, SS:1101

523. (AD:2686) ‘Ā’ishah said: When the people of Makkah sent persons for ransoming their prisoners,<sup>473</sup> Zainab sent some property to ransom Abul-‘Āṣ.<sup>474</sup> She sent

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<sup>472</sup> also see (SB6:414), (SM:4603), (AD:2935) and (T:2634)

<sup>473</sup> after the battle of Badr.

among it a necklace of hers which Khadījah had had, and which she had given to her when she married Abul-‘Āṣ. When God’s Messenger ﷺ saw it, he felt great tenderness about it and said: ‘If you consider that you should free her prisoner for her and return to her what belongs to her (it will be well.) They said: ‘Yes.’ God’s Messenger ﷺ made an agreement with him (Abul-‘Āṣ) that he should let Zainab come to him (the Prophet ﷺ). God’s Messenger ﷺ sent Zaid ibn Ḥārithah and a man of the *Anṣār* (the Helpers) and said: ‘Wait in the valley of Yajīj<sup>475</sup> till Zainab passes you, then you should accompany her and bring her back.’<sup>476</sup> *Ḥasan: SAD 2692*

524. (AD:2946) Narrated ‘Ā’ishah: a little bag of provisions containing pearls was brought to God’s Messenger ﷺ. He distributed them amongst the free women and the slave women. ‘Ā’ishah said, “My father used to distribute amongst the free and the slaves. *Ṣaḥīḥ, SAD:2952*

525. (SB5:393) Narrated Anas: On the day of Uḥud, the people had left the Prophet ﷺ while Abū Talḥah stood in front of the Prophet ﷺ, shielding him with his leather shield. Abū Talḥah was a skilful archer who used to shoot ferociously. He broke two or three arrow bows that day. If a man carrying arrows in his quiver passed by, the Prophet ﷺ would ask him to leave some arrows for Abū Talḥah. The Prophet ﷺ would raise his head to look at the enemy, whereupon Abū Talḥah would say, “Would that my father and mother laid down their lives for you! Do not raise your head, lest any of the enemy’s arrows should hit you. My neck in place of yours!”

I saw ‘Ā’ishah, daughter of Abū Bakr, and Umm Sulaim rolling up their dresses so that I saw their anklets<sup>477</sup> while they were carrying water-skins on their backs and emptying them in the mouths of the (wounded) people. They would return to refill them and again empty them in the mouths of the people. The sword fell from Abū Talḥah’s hand twice or thrice.

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<sup>474</sup> Abul-‘Āṣ was the son of Khadījah’s brother ‘Abd ar-Rabī’.

<sup>475</sup> The name of a place near Makkah.

<sup>476</sup> Zainab, eldest daughter of the Prophet ﷺ, was in Makkah. She made an agreement with her husband not to prevent her from coming over to Madīnah

526. (SB5:404) Regarding the following verse:

**«Those who responded to the call of God and the Messenger, after harm had befallen them, for those of them who do good deeds and refrain from wrong, there is a great reward.» (3:172)**

‘Ā’ishah said to ‘Urwah, ‘O my nephew, your father, az-Zubair, and Abū Bakr were amongst them. When God’s Messenger ﷺ suffered what he suffered on the day of Uḥud and the pagans went away, the Prophet ﷺ was afraid that they might return. So he said, ‘Who will go in pursuit of them?’ He then selected seventy men from amongst them. (The sub-narrator added, ‘Abū Bakr and az-Zubair were amongst them.’)

527. \*(SB9:28)<sup>478</sup> Narrated ‘Ā’ishah: On the day of the battle of Uḥud, the pagans were defeated. Then Satan shouted, “O God’s worshippers! Beware of what is behind you!” So the front files attacked the rear files of the army. Ḥudhaifah looked, and behold, there was his father, al-Yamān, being attacked! He shouted, “O God’s worshippers, my father, my father!” But by God, they did not stop till they killed him. Ḥudhaifah said, “May God forgive you.” (‘Urwah said that Ḥudhaifah continued until his death to ask for God’s forgiveness for the killer of his father.)

528. (SB5:429) ‘Urwah reported this from ‘Ā’ishah. Regarding God’s words **«When they came upon you from above you, and from below you, and when the eyes turned dull, and when hearts rose to throats» (33:10)** she said: ‘This was on the Day of the Trench.’

(SB5:241)<sup>479</sup> Narrated ‘Ā’ishah: Sa’d said, “O God, You know that there is none against whom I am eager to fight more willingly for Your cause than those people who

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<sup>477</sup> the verses of *hijāb* or covering for women had not yet been revealed, *Fath al-Bāri*, vol. 6, p. 719.

<sup>478</sup> also see (SB9:22)

<sup>479</sup> This is a repeat of (SB5:448) in the same section.



disbelieve Your Messenger ﴿ﷺ﴾ and who drove him out. O God. I think you have ended the fight between us and them.”

529. (SM:2410) <sup>480</sup> Narrated ‘Ā’ishah: God's Messenger ﴿ﷺ﴾ lay sleepless in bed one night and said, “I wish a good man out of my companions could keep guard for me tonight.” Then suddenly we heard the clang of arms. God's Messenger ﴿ﷺ﴾ asked, “Who is it?” He said: “Sa’d ibn abī Waqqās, O God's Messenger! I came to guard you.” ‘Ā’ishah said: Then God’s Messenger ﴿ﷺ﴾ went to sleep so that eventually I heard him snoring. *Ṣaḥīḥ, Ag*

530. (SB5:496) Narrated ‘Urwah ibn az-Zubair that he heard Marwān ibn al-Ḥakam and al-Miswar ibn Makhramah relating one of the events concerning God’s Messenger ﴿ﷺ﴾ that took place during the *‘Umrah* of al-Ḥudaibiyah. They said: “When God’s Messenger ﴿ﷺ﴾ wrote the peace treaty for a period with Suhail ibn ‘Amr on the day of al-Ḥudaibiyah, one of the conditions which Suhail ibn ‘Amr stipulated was as he said, ‘If anyone from us comes to you, though he may be on your religion, you will return him to us, and desist from interfering between us and him.’” Suhail refused to conclude the treaty except on this condition. The Muslims disliked this, were disgusted with it and argued about it. But when Suhail refused to conclude the treaty with God’s Messenger ﴿ﷺ﴾ without this condition, God’s Messenger ﴿ﷺ﴾ had it written in. God’s Messenger ﴿ﷺ﴾ then returned Abū Jandal ibn Suhail that day to his father. Every man coming to God's Messenger ﴿ﷺ﴾ during that period was returned, even if he was a Muslim. Then believing women emigrants came and Umm Kulthūm daughter of ‘Uqbah ibn Abū Mu‘ait was one of those who came to God’s Messenger ﴿ﷺ﴾ and she was an adult at that time. Her relatives came, asking God’s Messenger ﴿ﷺ﴾ to return her to them; then God revealed what He sent down concerning believing women.

‘Ā’ishah said, “God’s Messenger ﴿ﷺ﴾ used to test in the light of the following verse all believing women who migrated to him: **﴿O Prophet, when believing women come to you, to give the pledge of allegiance to you...﴾ (60:12)**

We were informed when God ordered His Messenger ﴿ﷺ﴾ to return to the pagans what they had given to their wives who migrated.”

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<sup>480</sup> also see (SB4:136)

531. (SB2:648)<sup>481</sup> Narrated ‘Ā’ishah: “In the year of the Conquest, the Prophet ﷺ entered Makkah from Kada’ and left from Kuda’ from the higher region of Makkah.”

532. (SB5:602) <sup>482</sup> Narrated ‘Atā’ ibn Abū Rabāḥ: ‘Ubaid ibn ‘Umair and I visited ‘Ā’ishah and he asked her about migration. She said, “There is no migration today. A believer used to flee with his religion to God and His Prophet ﷺ for fear that he might be put to trial regards his religion. Today God has rendered Islam victorious; therefore, a believer can worship his Lord wherever he wishes. But *Jihād* and *niyyah*<sup>483</sup> are there.”

533. (AD:2665) <sup>484</sup> ‘Ā’ishah said: No woman of Banu Quraizah was killed except one. She was with me, talking and laughing heartily while God’s Messenger ﷺ was getting her people killed with the sword. Suddenly a man called her name: ‘Where is so-and-so?’ She said: ‘I am here.’ I asked her: ‘What is the matter with you?’ She said: ‘I did a new act.’<sup>485</sup> ‘Ā’ishah said: ‘The man took her and beheaded her.’ ‘Ā’ishah could not forget she was laughing heartily, though she knew she would be killed.’ *Ḥasan*: SAD 2671

534. (AD:2758) ‘Ā’ishah said: A woman would give security from the believers and it would be honoured. *Ṣaḥīḥ*: SAD 2764

535. (IM:2285) Narrated ‘Ā’ishah the statement of God’s Messenger ﷺ: War is deception.<sup>486</sup> *Ṣaḥīḥ*, JS:3176

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<sup>481</sup> also see (SB2:649), (SB5:585-6), (SM:2888) and (T:677)

<sup>482</sup> also see (SB4:42)

<sup>483</sup> resolve to answer the call when the need for *Jihād* arises

<sup>484</sup> also see (AD:2671)

<sup>485</sup> She used to abuse the Prophet ﷺ. Hence she was killed.

<sup>486</sup> It means that it is permissible for believers to use strategies in war to cause differences and dissension in the ranks of the enemy. This includes tactical manoeuvres to mislead the enemy. However, treaties are mutually binding. *Sharḥ Nawwawī*

### 3.1.4 FAMILY LAWS

#### 3.1.4.1 FAMILY LAWS - GENERAL

536. (SB8:18) Narrated ‘Ā’ishah, wife of the Prophet ﷺ: The Prophet ﷺ said, “The word ‘*ar-Raḥm*’ (womb) derives its name from ‘*ar-Raḥmān*’ (i.e. God). So whosoever joins it (keeps good relations with kith and kin), God will keep good relations with him, and whosoever will sever it (i.e. sever his bonds of kith and kin), God too will sever His relations with him.

537. (SM:6198) Narrated ‘Ā’ishah: God’s Messenger ﷺ said, ‘The womb is in a suspended state in the Highest Sphere (*‘Arsh*). It says: “Whoever has good ties of relationship, Allah ﷻ is with him and whoever severs me (the womb). Allah ﷻ severs him.” *Ṣaḥiḥ*, JS:3549, *Ghayat al- Marām*:406

538. (IM:1716) Narrated ‘Ā’ishah from God's Messenger ﷺ: Whoever swore to break off family ties or to do something opposed to its reconciliation, his virtue lies in not completing such an action. *Ṣaḥiḥ*, SS:2234

539. (SB7:277)<sup>487</sup> Narrated ‘Ā’ishah: Hind bint ‘Utbah said, “O God’s Messenger! Abū Sufyān is a miser and what he gives me is insufficient for me and my children, unless I take from him without his knowledge.” The Prophet ﷺ said, “Take what is justifiably sufficient for you and your children.”

540. (AD:3525) with similar content has the addition: ...according to the custom (of the locality or the family). *Ṣaḥiḥ*, SAD:3532; Ag.

541. (SIM:2290) Narrated ‘Ā’ishah: God’s Messenger ﷺ said, ‘A man’s offspring is from his best earnings so parents can benefit from their property. *Ṣaḥiḥ*, *al-Irwā’*:838



542. (SB3:603)<sup>488</sup> Narrated ‘Ā’ishah: ‘Abd ibn Zam‘ah and Sa‘d ibn Abū Waqqāṣ brought the case of their claim on the son of a slave-girl of Zam‘ah before the Prophet ﷺ. Sa‘d said, “O God’s Messenger! My brother told me before his death that when I return (to Makkah), I should search for the son of Zam‘ah’s slave-girl and take him into my custody as he was his son.” ‘Abd ibn Zam‘ah said, “He is my brother and the son of the slave-girl of my father. He was born on my father’s bed.” The Prophet ﷺ noticed a resemblance between ‘Utbah and the boy, but he said, “O ‘Abd ibn Zam‘ah, you will get this boy, as the son goes to the owner of the bed.”<sup>489</sup> (He said to Saudah,) “Saudah, screen yourself from the boy.”<sup>490</sup>

543. (SB8:762)<sup>491</sup> Narrated ‘Ā’ishah: God’s Messenger ﷺ came to me one day and he was in a very happy mood. He said, “O ‘Ā’ishah, do you know Mujazziz al-Mudlijī came and saw Usāmah and Zaid with a velvet covering on them. Their heads were covered while their feet were bare. He said, “These feet belong to each other.”<sup>492</sup>

544. (SB8:24)<sup>493</sup> Narrated ‘Ā’ishah, wife of the Prophet ﷺ: A woman along with her two daughters came to me asking me for some alms, but she found nothing with me except one date. I gave that to her and she divided it between her two daughters. Then she got up and went away. After that the Prophet ﷺ came in and I told him about it. He said,

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<sup>487</sup> also see (SB3:413 and 640), (SB7:272, and 283), (SM:4251-4) and (AD:3525-6)

<sup>488</sup> also see (SB3:269,413,421,603, 640, 710), (SB4:8), (SB8:741, 757), (SB5:596 and Chap. 22, p.57), (SB7:272,283), (SM:3435), (AD:2266), (SN:3260,3263), (IM:1631) and (T:924)

<sup>489</sup> The incident took place in the year of the conquest of Makkah. In similar narrations is the addition: ‘and for the fornicator is stoning.’

<sup>490</sup> Saudah bint Zam‘ah did not ever see the boy (SN:3260)

<sup>491</sup> also see (SB5:78), (SB8:761), (SB4:755), (SM:3439-41), (AD:2260), (SN:3268-9), (T:1729) and (IM:1902)

<sup>492</sup> Zaid, the father, was very fair and Usamah, the son. was black as coal. People doubted Usamah’s lineage so God’s Messenger ﷺ asked the expert in lineage from physical features, to confirm it.

<sup>493</sup> also see (SM:6362)

“Whoever is in charge of daughters and treats them generously--they will act as a shield for him from the Fire.”

545. (SB2:499)<sup>494</sup> Narrated ‘Ā’ishah: A woman along with her two daughters came to me asking for some alms, but she found nothing with me except one date which I gave her. She divided it between her two daughters, and did not eat anything herself. Then she got up and went away. Later on, the Prophet (ﷺ) came in and I talked to him about it. He said, “Whoever is put to trial with daughters and he treats them generously--the daughters will act as a shield for him from Hell-Fire.”

546. (SM:6363) ‘Ā’ishah is reported to have recalled: A poor woman came to me along with her (two) daughters, and I gave her three dates. She gave a date to each of them and then she took up one date and brought it to her mouth in order to eat, but her daughters expressed the desire to eat it. She then divided between them the date that she had intended to eat. Her conduct impressed me and I mentioned it to Allah's Messenger (ﷺ). He said: “Verily, Allah has assured Paradise for her because of this act of hers (or he said: ‘Allah has rescued her from Hell-fire).’” *Ṣaḥīḥ, Mukhtaṣar Muslim*:1760

547. (SB8:27)<sup>495</sup> Narrated ‘Ā’ishah: A Bedouin came to the Prophet (ﷺ) and said, “You kiss your children? We don’t kiss them.” The Prophet (ﷺ) said, “I cannot put mercy into your heart after God has taken it away.”

548. (AD:5087)<sup>496</sup> ‘Ā’ishah is reported to have said: “Boys used to be brought to the Messenger of Allah (ﷺ), and he would invoke blessings on them. Yūsuf mentioned: ‘and he would soften some dates and rub their palates with them.’ He did not mention ‘blessings.’” *Ṣaḥīḥ*:4259

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<sup>494</sup> also see (SB8:24) and (T:539-40)

<sup>495</sup> also see (SM:5735)

<sup>496</sup> also see (SM:5344,5347-8)

549. (SM:5311) ‘Ā’ishah reported that a woman said: ‘Allah's Messenger, may I say to my co-wife that my husband has given me a thing which he has not in fact given me?’ Thereupon Allah's Messenger (ﷺ) said: ‘The one who makes a false statement about that which one has not been given is like one who wears a garment of falsehood.’ *Ṣaḥīḥ, Mukhtaṣar Muslim:1387*

550. (T:1221) Narrated ‘Ā’ishah: God's Messenger (ﷺ) ordered the slaughtering of two sheep, of the same age, for a boy's ‘*aqīqah* and one for a girl. *Ṣaḥīḥ, al-Irwā’:1166*



### 3.1.4.2 MARRIAGE AND DIVORCE

551. (IM:1496) ‘Ā’ishah narrated from God’s Messenger (ﷺ): Marriage is from my *Sunnah*. Whoever does not practice my *Sunnah* is not from amongst mine (my believers). So marry, for by you I shall outnumber the nations (before you). And whoever can support a wife should marry and those who cannot should fast, for fasting suppresses sexual desire. *Ṣaḥīḥ*

552. (SB7:68)<sup>497</sup> Zakwān *maula* ‘Ā’ishah said he heard ‘Ā’ishah saying this: I asked God's Messenger (ﷺ) about the young girl whom her guardians marry off - whether it is necessary to consult her or not. God's Messenger (ﷺ) said about her: “Yes, she should be consulted.” ‘Ā’ishah continued: “Then I said to him, ‘She would feel shy.’ He replied, ‘It is her consent if she remains silent.’”

553. (IM:1502) Narrated ‘Ā’ishah: God's Messenger (ﷺ) said, “If I were to order prostration to a person, I would ask the woman to do so for her husband.” *Ṣaḥīḥ, al-Mishkāt:3255*

554. (SB9:101)<sup>498</sup> Narrated ‘Ā’ishah: God’s Messenger (ﷺ) said, “It is essential to have the consent of a virgin for marriage.” I said, “A virgin feels shy.” The Prophet (ﷺ) said, “Her silence means her consent.” Some people said, “A man falls in love with an orphan slave girl or a virgin and she refuses (him) and then he makes a trick by bringing two false witnesses to testify that he has married her. When she attains the age of puberty and agrees to marry him and the judge accepts the false witnesses and the husband knows that the witnesses were false ones, he may consummate his marriage.”

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<sup>497</sup> also see (SM:3305) and (SN:3004)

<sup>498</sup> also see (SB7:68) and (SB9:79). (SN:3138) combines the two preceding narrations.

555. (SB6:98)<sup>499</sup> ‘Urwah ibn az-Zubair reported that he asked ‘Ā’ishah regarding the following verse:

**«If you fear that you shall not be able to deal justly with orphan girls, then marry (other) women of your choice, two or three or four. But if you fear that you shall not be able to deal justly (with them), then marry only one, or (the captive) that your right hands possess. That will be nearer to prevent you from doing injustice.» (4:3)**

She said, “O son of my sister, an orphan girl<sup>500</sup> used to be under the care of a guardian with whom she shared property. Her guardian, being attracted by her wealth and beauty, intended to marry her without giving her a just *mahr*, like the *mahr* that another person would give her. So, such guardians were forbidden to marry their female wards, unless they did justice to them and gave them the best *mahr*. They were told to marry other women of their choice.”

‘Ā’ishah added, “After the revelation of this verse people began putting questions to God’s Messenger whereupon God revealed **«They request your elucidation regarding women...» (4:127)** and **«yet whom you desire to marry...» (also in 4:127)** Guardians were forbidden to marry orphan girls<sup>501</sup> for whom they had a desire because of wealth and beauty, unless they acted with justice. That was because they would refrain from marrying them if they were lacking in property and beauty.”

556. (SB7: The Book of Marriage, Chap. 37)<sup>502</sup> Narrated ‘Urwah ibn az-Zubair: ‘Ā’ishah, wife of the Prophet(ﷺ), told me that there were four types of marriages during the pre-Islamic period of Ignorance. One type was similar to that of the present day. A man would ask someone for the hand of a girl under his guardianship or for his daughter’s hand, and give her *mahr* and marry her.

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<sup>499</sup> also see (SB3:674), (SB4:25), (SB6:97-8,124), (SB7:29, 35,59,62,71,202,207), (SB9,:95) (SM:7156-60) and (AD:2063)

<sup>500</sup> (SB6:97) mentions the girl owned a date-palm garden or co-owned it with the man. He married her because of that.

<sup>501</sup> (SB7:62) elaborates the intention of the guardian to prevent her property passing out of his hands to the care of the prospective husband.

<sup>502</sup> also see (AD:2265)

The second type was that a man would say to his wife after she had become clean from her period, "Send for so-and-so to have sexual relations with him." Her husband would then keep away from her and would never sleep with her till she got pregnant from the other man, with whom she was sleeping. When her pregnancy became evident, her husband would sleep with her if he wished. Her husband let his wife sleep with some other man so that he might have a child of noble breed. This type of marriage was called *al-Istibda'*.

Another type of marriage was that a group of less than ten men would assemble and go to a woman and all of them would have sexual relations with her. If she became pregnant and delivered a child and some days had passed after her delivery, she would send for all of them and none of them would refuse to come. When they all gathered before her, she would say to them, "You all know what you did, and now I have given birth to a child. It is your child, O so-and-so!" naming whoever she liked, and her child would follow him and he could not refuse to take him.

The fourth type of marriage was that many people would go to a woman and she would never refuse anyone who came to her. These were the prostitutes who used to fix flags at their doors as signs, and he who wished, could have sexual intercourse with them. If anyone of them got pregnant and delivered a child, then all those men would be gathered for her and they would call the qa'ifs (persons skilled in recognising the likeness of a child to his father) and would let the child follow the man (recognised as his father). She would let him adhere to him and be called his son. The man could not refuse the child.

When Muḥammad ﷺ was sent with the Truth, he abolished all the types of marriages observed in the pre-Islamic period of Ignorance except the type of marriage that people recognise today.

557. \*(ST:1195) Narrated 'Urwah from his father, from 'Ā'ishah: A man would divorce his wife (in the Days of Ignorance) whenever he wished, and she would still remain his wife, if the man reconciled with her during the *'iddah*, even if he had divorced her a hundred times or more. (This happened until) A man swore to not divorce his wife, but to irrevocably stay separate from her. She said: "How can this be?" He said: I will divorce you but every time your *'iddah* is about to end, I will take you back. The woman went to see God's Messenger ﷺ and met 'Ā'ishah and informed her. 'Ā'ishah kept quiet until God's Messenger ﷺ came. She told him about it and he did not respond, until the



following verse of the Qur'ān was revealed: **﴿A divorce is only permissible twice: after that the parties should either hold together on equitable terms or separate with kindness.﴾** (*al-Baqarah*, 2:229) *Da'eef, al-Irwā'*, vol. 7, p. 162

558. (SB7:92) Narrated 'Ā'ishah that she prepared a bride for a man from amongst the *Anṣār*. The Prophet ﷺ said, "O 'Ā'ishah, you people didn't have any amusement? The *Anṣār* like amusement."

559. (SB7:134)<sup>503</sup> Regarding the verse **﴿If a wife fears rebelliousness or aversion on her husband's part...﴾** (4:128), 'Ā'ishah said: "It concerns the woman whose husband does not want to keep her with him any longer - wants to divorce her and marry some other woman. She says to him, 'Keep me and do not divorce me. You may marry another, and neither spend on me, nor sleep with me.' This is indicated by the verse **﴿There is no blame on them if they arrange an amicable settlement between themselves and settlement is better.﴾** (4:128)

560. (AD:2220) Narrated 'Ā'ishah: Habībah bint Sahl was the wife of Thābit ibn Qais ibn Shammās. He beat her and broke her bone(s). She came to God's Messenger ﷺ in the morning and complained. God's Messenger ﷺ called Thābit and said, 'Take some of her property and separate her.' He said, 'Would it be right, God's Messenger ﷺ?' He said, 'Yes.' Thābit said, 'I have already given her two gardens and they are in her possession.' God's Messenger ﷺ said, 'Take them and separate her.' So he did. *Ṣaḥīḥ*, SAD: 2228

561. (SB3:859) Regarding the verse **﴿If a woman fear rebelliousness or aversion in her husband...﴾** (4:128), 'Ā'ishah said, "If the husband notices something unpleasant about his wife, such as old age or the like, and wants to divorce her, but she asks him to keep her and provide for her as he wishes, there is no blame on them if they reconcile on such a basis."

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<sup>503</sup> also see (SB6:124-5), (SM:7165-6) and (IM:1606)

562. \*(IM:1606) Narrated ‘Ā’ishah, God’s Messenger ﷺ said: “The verse **﴿And peace is better﴾** (*an-Nisā’*:1280) was revealed regarding the man who has been married to a woman for a long time, and he has offspring by her. Then the man intended to divorce her and marry another. The woman made the consent to keep her but to forego her turn. *Ḥasan*, SAD:1852

563. (AD:2213) Narrated ‘Ā’ishah: Jamilah was the wife of Aus ibn as-Ṣāmit. He was a man immensely given to sexual intercourse. When his desire for intercourse was intensified, he made his wife like his mother’s back. So Allah, the Exalted, sent down Qur’ānic verses relating to expiation for *dhīhār*. *Ṣaḥīḥ*, SAD:2220

564. (SB7:188)<sup>504</sup> Narrated ‘Ā’ishah: God’s Messenger ﷺ gave us the option (to remain with him or to be divorced) and we selected God ﷻ and His Messenger ﷺ. Giving us the option was not regarded as divorce.

565. (SB7:189)<sup>505</sup> Narrated Masrūq: I asked ‘Ā’ishah about the Option. She said, “The Prophet ﷺ gave us the option. Do you think that the option was considered a divorce?” I said, “It matters little to me, if I give my wife the option once or a hundred times after she has chosen me.”

566. (SB7:190)<sup>506</sup> Narrated ‘Ā’ishah: A man divorced his wife and she married another man who proved to be impotent. She could not get her satisfaction from him, and after a while he divorced her. Then she came to the Prophet ﷺ and said, ‘O God’s Messenger! My first husband divorced me and then I married another man who entered upon me to consummate his marriage but he proved to be impotent and did not approach me except once during which he benefited nothing from me. Can I re-marry my first husband?’ God’s Messenger ﷺ said, ‘It is unlawful to marry your first husband until another one consummates his marriage with you.’

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<sup>504</sup> also see (SM:3500-5) and (T:940)

<sup>505</sup> also see (AD:2197) and (SN:3001-2)

567. (SB3:648)<sup>507</sup> Narrated ‘Abdallah ibn ‘Abbās: I was eager to ask ‘Umar about the two ladies from amongst the wives of the Prophet (ﷺ) regarding whom God (ﷻ) said **«If you two turn in repentance to God (ﷻ), your hearts are indeed so inclined.»** (66:4). I performed the *Hajj* along with ‘Umar (and on our way back from *Hajj*) he went aside (to answer the call of nature) and I too went along with him carrying a utensil of water. When he had answered the call of nature and returned, I poured water on his hands from the utensil and he performed ablution. I said, “O Chief of the Believers, who were the two ladies from among the wives of the Prophet (ﷺ) to whom God (ﷻ) said **«If you two return in repentance»**? He said, “I am astonished at your question, O Ibn ‘Abbās. They were ‘Ā’ishah and Ḥafṣah.” Then ‘Umar went on relating the narration and said, ‘I and an *Anṣārī* neighbour of mine from Bani Umaiyyah ibn Zaid who used to live in ‘Awālī al-Madīnah, visited the Prophet (ﷺ) by turns. He used to go one day, and I another day. When I went I would bring him the news of the day about instructions and other matters, and when he went, he used to do the same for me.

We, the Quraish, used to have authority over women, but when we came to live with the *Anṣār*, we noticed that the *Anṣārī* women had the upper hand over their men, so our women started acquiring the habits of the *Anṣārī* women. Once I shouted at my wife and she shouted back. When I disapproved her retorting back, she said, ‘Why do you take it ill that I talked back? By God (ﷻ), the wives of the Prophet (ﷺ) answer back, and some of them may not speak with him the whole day up to night.’ What she said scared me and I said to her, ‘Whoever amongst them does so, will be a great loser.’ Then I dressed myself and went to Ḥafṣah and asked her, ‘Does anyone of you keep God’s Messenger angry all day long up to night?’<sup>508</sup> She said, ‘Yes.’ I said, ‘She is a ruined, losing person! Doesn’t she fear that God (ﷻ) may get angry because of the anger of God’s Messenger (ﷺ)? Truly she will be ruined. Don’t ask God’s Messenger (ﷺ) for too many things, don’t retort against him in any case, and don’t turn away from him. Demand from me whatever you like, and

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<sup>506</sup> also see (SB7:187) and (SN:3190,3194)

<sup>507</sup> also see (SB7:119) and (SM:3498,3506,3511) Refer to the section on *Taḥrīm* in Chap. 2 for a complete context to this narration.

<sup>508</sup> also see (SM:3507) which mentions that at first he went to ‘Ā’ishah. She answered him: “Son of Khaṭṭāb, you have nothing to do with me, and I have nothing to do with you. You should look to your own receptacle.”



don't suffer from misconception; your neighbour (meaning, 'Ā'ishah) is more beautiful than you and more beloved of God's Messenger ﷺ).

In those days it was rumoured that Ghassān, (a tribe living in *Shām*) was getting horses ready to invade us. My companion had gone to the Prophet ﷺ on a day of his turn. Returning at night, he knocked violently at my door, asking if I was sleeping. I was scared and went out to him. He said a very great event had taken place. "What is it?" I said. "Have Ghassān come?" He said it was more serious than that and bigger: God's Messenger ﷺ had divorced his wives. I said, "Ḥafṣah is a ruined loser! I expected this to happen." I dressed myself and offered the *Fajr* prayer with the Prophet ﷺ. Then the Prophet ﷺ entered an upper room and stayed there alone. I went to Ḥafṣah and found her weeping. I said to her, 'Why are you weeping? Didn't I warn you? Has God's Messenger ﷺ divorced you all?' She replied, 'I don't know. He is there in that upper room.' I then went out and coming to the pulpit, found a group of people around it, some of them weeping. I sat with them for a little while, but then my anxiety forced me to go to the upper room where the Prophet ﷺ was and I said to his black slave: Seek permission for 'Umar. He went in, talked to the Prophet ﷺ, then came out and said, 'I mentioned you to him but he remained silent.' So, I went and sat down with the people beside the pulpit. Again my concern compelled me and I went up, but he said as before. Once more I sat down with the group that was alongside the pulpit. My worry overpowered me again and I went to the slave and said: "Seek permission for 'Umar." He had the same thing to say. I turned back and was leaving when the slave called me and said, "God's Messenger has granted permission for you." So, I went in to the Prophet ﷺ and saw him lying on a mat without bedding, and the mat had left its marks on his body. He was reclining on a leather pillow stuffed with palm fibres.<sup>509</sup> I greeted him, and while still standing, I said, "Have you divorced your wives?" He turned his eyes towards me and said, 'No.' Then still standing and trying to chatter, I said, "I hope you will listen to me, God's Messenger. We, the Quraish, used to have the upper hand over women. When we came to people whose women have the upper hand over them,..." Then I narrated to him (the whole story about my wife) and he smiled. I then said, 'I hope you will listen to me. I went to Ḥafṣah and said to her: Don't be tempted to imitate your companion (meaning 'Ā'ishah), for she is more beautiful than you and more beloved to the Prophet ﷺ). He smiled once again. When I saw him

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<sup>509</sup> and his wives were around him, asking for more money. (SM:3506)

smiling, I sat down and cast a glance at the room. By God ﴿ٱ﴾, I couldn't see anything worth looking at except three hides. So I said, "Please ask God ﴿ٱ﴾ to make your followers prosperous. The Persians and the Byzantines have been made prosperous and given worldly luxuries, though they do not worship God ﴿ٱ﴾." Reclining as he was, he said, 'Are you in doubt, Ibn al-Khaṭṭāb? These people have been given good things in this world.' I said, 'I ask for forgiveness.'

The Prophet ﴿ﷺ﴾ remained away from his wives on account of Ḥafṣah having disclosed a secret to 'Ā'ishah. He had then said he would not visit his wives for one month; he was angry with them because God ﴿ٱ﴾ had admonished him. When twenty-nine days had passed, the Prophet ﴿ﷺ﴾ visited 'Ā'ishah, starting with her. She said to him, "You took an oath that you would not come to us for a month, and only twenty-nine nights have passed. I have been counting them daily." The Prophet ﴿ﷺ﴾ said, the month is also twenty-nine days. That month was (indeed of) twenty-nine (days). 'Ā'ishah said, When the verse of Choice was revealed, he started with me and said: I am going to talk to you about a matter. You don't have to hurry up to give a reply until you have consulted your parents. She said, I indeed know that my parents would not want me to part with you. He then said, God ﴿ٱ﴾ has said: **"(O Prophet, say to your wives: If you desire the life of this world and its glitter, then come, I will make a provision for you and set you free in a handsome manner. But if you seek God and His Messenger and the Home of the Hereafter, then verily God has prepared for good-doers amongst you a great reward.)"** (33:28) 'Ā'ishah said, "Am I to consult my parents about this? I indeed prefer God ﴿ٱ﴾, His Messenger, and the Home of the Hereafter."<sup>510</sup> Then he gave the choice to his (other) wives and they said the same as 'Ā'ishah said.

568. (SB7:213) Narrated Nafi': Regarding *ḥalā'* as defined by God ﴿ٱ﴾, Ibn 'Umar used to say: After expiry of the period, one must either retain in accepted manner or decide to divorce, as ordered by God ﴿ٱ﴾. According to another version received through a different chain of narrators, Ibn 'Umar said, "After four months have expired, there should be a waiting until divorce. Divorce does not take place until it is given." This has also been

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<sup>510</sup> Then she asked him to keep her choice a secret from the other wives to which he replied: "Allah has sent me as a Messenger and not as a source of hardship."



attributed to ‘Uthmān, ‘Ali, Abū ad-Darda’, ‘Ā’ishah, and twelve other companions of the Prophet (ﷺ).”

569. (SB7:244)<sup>511</sup> Narrated Qasim: ‘Urwah said to ‘Ā’ishah, “Do you know so-and-so, the daughter of al-Ḥakām? Her husband divorced her irrevocably and she left (her husband’s house).” ‘Ā’ishah said, “What a bad thing she has done!” ‘Urwah said, “Haven’t you heard the statement of Fāṭimah?” ‘Ā’ishah replied, “It was not good of her to say that.”

According to another version received through a different chain of narrators, ‘Urwah added, ‘Ā’ishah blamed her (Fāṭimah) severely. She also said, “Fāṭimah was in a lonely place, and was afraid to live there, so the Prophet (ﷺ) allowed her (to go out of her husband’s house).”

570. (AD:2288) Narrated Yaḥyā ibn Sa’īd ibn al-‘Ās that he gave the daughter of ‘Abd ar-Raḥmān ibn al-Ḥakām an absolute divorce. ‘Abd ar-Raḥmān shifted her (from there). ‘Ā’ishah sent a message to Marwān ibn al-Ḥakām, the Governor of Madīnah, saying, “Fear Allah and return the woman to her home.” Marwān said, “‘Abd ar-Raḥmān prevailed over me.” According to another version Marwān said, “Did not the case of Fāṭimah daughter of Qais reach you?” ‘Ā’ishah replied, “There would be no harm to you if you did not mention the tradition of Fāṭimah.” He said, “If you think it was due to some evil reason, then there is a parallel case here.” *Ṣaḥīḥ*, SAD: 2295

571. (SM:3533)<sup>512</sup> ‘Ā’ishah said: It is no good for Fāṭimah to make that statement i.e. to say that there is no lodging and maintenance (for divorced women.) *Ṣaḥīḥ*, Ag

572. (SB7:715)<sup>513</sup> Narrated ‘Ikrimah: Rifā‘ah divorced his wife whereupon ‘Abd ar-Raḥmān ibn az-Zubair al-Qurazi married her. ‘Ā’ishah said that the woman was wearing a green veil and complained to her (about her husband) and showed her a green spot on her skin. Women supported each other, so when God’s Messenger (ﷺ) came, ‘Ā’ishah said, “I

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<sup>511</sup> also see (SB7:245), (SM:3354-60,3517,3531,3534), (AD:2285-6), (SN:3076) and (IM:1653)

<sup>512</sup> also see (SB7:243)

<sup>513</sup> also see (SB8:107) and (AD:2302)



have not seen any women suffering as much as believing women. Her skin is greener than her shirt!” When ‘Abd ar-Raḥmān heard that his wife had gone to the Prophet (ﷺ), he came along with his two sons from another wife. “By God, I have done no wrong to him, but he is impotent and is as useless to me as this,” She said, holding the fringe of her garment. ‘Abd ar-Raḥmān said, “By God, O God’s Messenger! She has told a lie! I am very strong and can satisfy her but she is disobedient and wants to go back to Rifā‘ah.” God’s Messenger (ﷺ) said to her, “If that is your intention, then know that it is unlawful for you to remarry Rifā‘ah until ‘Abd ar-Raḥmān has tasted your sweetness.” Then the Prophet (ﷺ) saw two boys with ‘Abd ar-Raḥmān and asked him, “Are these your sons?” ‘Abd ar-Raḥmān said, “Yes.” The Prophet (ﷺ) said to the woman, “You claim what you claim, but, by God, these boys resemble him as a crow resembles a crow.”

573. (SB8:107) has similar content but with the addition: Abū Bakr was sitting with the Prophet (ﷺ), while Khālīd Ibn Sa‘īd ibn al-‘Ās was sitting at the door of the room, waiting for admission. Khālīd started calling Abū Bakr, “O Abū Bakr, why don’t you stop her from what she is saying aloud before God’s Messenger?” God’s Messenger (ﷺ) did nothing except smile.

574. (AD:2078)<sup>514</sup> ‘Ā’ishah reported God’s Messenger (ﷺ) as saying: The marriage of a woman who marries without the consent of her guardians is void. He said these words three times. If there is cohabitation, she gets her dower for the intercourse her husband has had. If there is dispute, the *sultan* (man in authority) is the guardian of one who has none. *Ṣaḥīḥ*: IM 1524; MS 1331

575. (AD:2123) ‘Ā’ishah said: The Messenger of God (ﷺ) directed that a (newly-wed) woman should be sent to her husband before his giving something to her. *Ḍa’eef*: *Ḍa’eef Abī Da’ūd*, no. 463.

576. (AD:2188)<sup>515</sup> Muhammad ibn ‘Ubaid ibn Abū Ṣālih who lived in Ailiya<sup>516</sup> said, “I went out with ‘Adi ibn ‘Adi al-Kindi till we reached Makkah. He sent me to

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<sup>514</sup> also see (IM:1525-6) and (T:880)

<sup>515</sup> also see (IM:1665)

<sup>516</sup> The name of a place in Syria; or this is the old name of Jerusalem.

Ṣafiyyah daughter of Shaibah who remembered a tradition from ‘Ā’ishah. She said: ‘Ā’ishah narrated that she heard God’s Messenger ﷺ say: There is no divorce, ‘or emancipation in case of constraint or duress (*ghalaq*).’<sup>517</sup> *Ḥasan*: SAD 2193

Abū Da’ūd said: I think *ghalaq* means anger.

577. (AD:2184) ‘Ā’ishah reported the Prophet ﷺ as saying: The divorce of a slave-woman consists in saying it twice and her waiting period is two menstrual courses (*qur*). *Da‘eef*: I2066, 2121

578. \*(IM:1690) Narrated ‘Ā’ishah: Barīrah was ordered to observe her waiting period by three menstrual cycles. *Ṣaḥīḥ*: I 2120

579. (SB7:237) Narrated ‘Ā’ishah: ‘Abdallah ibn ‘Abdallah’s father wrote a letter to Ibn al-Arqam asking him to ask Subiah al-Aslamiyah<sup>518</sup> how God’s Messenger ﷺ had given her the verdict. She said, “The Prophet ﷺ gave me his verdict that after I give birth, I could marry.”

580. \*(MT:1132) ‘Ā’ishah, Mother of the Believers, reported that she sent her brother ‘Abd ar-Raḥmān’s proposal of marriage to Quraibah, daughter of Abī Umayyah. Her people married her to ‘Abd ar-Raḥmān. Later on they quarrelled. They said that ‘Ā’ishah had set up this marriage. ‘Ā’ishah spoke to ‘Abd ar-Raḥmān and he gave Quraibah the option. Quraibah took her husband and did not consider it a divorce. *Athār*, AM 1205

581. \*(MT:1133) Qāsim ibn Muḥammad reported that ‘Ā’ishah, wife of the Prophet ﷺ, married Ḥafṣah, daughter of ‘Abd ar-Raḥmān, to Mundhir ibn az-Zubair and ‘Abd ar-Raḥmān was away in Syria. When Abd ar-Raḥmān returned, he said: ‘Was this to be done to me alone and why this hurry against me?’ ‘Ā’ishah stated the facts to Mundhir ibn az-Zubair. Mundhir said: ‘Abd ar-Raḥmān has the authority. Abd ar-Raḥmān said: What

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<sup>517</sup> According to Mālik, al-Shāfi‘ī and Aḥmad ibn Ḥanbal, divorce by force or in anger is not valid. Abū Hanīfah maintains that divorce under duress is valid (*‘Awn al-Ma‘būd*, vol. 2, p.225)

<sup>518</sup> a lady from Bani Aslam who became widowed while she was pregnant.

you have done, I will not undo. Ḥafṣah remained with Mundhir and the option was not interpreted as divorce. *Athār*, AM 1206

582. \*(MT:1174) ‘Ā’ishah, Mother of the Faithful, terminated the ‘*iddah* of her niece Ḥafṣah, daughter of ‘Abd ar-Raḥmān ibn Abū Bakr aṣ-Ṣiddīq, when her third menstruation began. Ibn Shihāb said: ‘I spoke of this to ‘Amrah, daughter of ‘Abd ar-Raḥmān, who said that ‘Urwah ibn az-Zubair had spoken the truth.’ The people quarrelled with ‘Ā’ishah in this respect and said: ‘Verily, the Exalted Lord commands divorced women to restrain themselves until three periods of cleanliness.’ *Athār*, AM 1251

583. (IM: 1592) Narrated ‘Ā’ishah: God’s Messenger ﷺ gave Ṣafiyyah her freedom and married her. Freedom from slavery was regarded as her *ṣadāk*. *Ṣaḥīḥ*: I 1825; SAD 1793

584. (IM:1602) Narrated ‘Ā’ishah: God’s Messenger ﷺ said: Choose the prolific and marry the compatibles. *Aṣ-Ṣaḥīḥah*, no.1067

585. (IM:1604/1) Narrated ‘Ā’ishah: God’s Messenger ﷺ would justly divide (his time equally) between his wives. He would then implore God, ‘O Allah! This is my action regarding what I have control over, so do not blame me in that over which you have control. *Da‘eef*, Al-Irwā’:2018



### 3.1.4.3 FOSTER SUCKLING RELATIONS

586. (SB6:319)<sup>519</sup> Narrated ‘Ā’ishah: Aflāḥ, the brother of Abū al-Qu‘ais, asked permission to visit me after the order of *al-Ḥijāb* was revealed. I said, “I will not permit him unless I take permission of the Prophet (ﷺ) about him for it was not the brother of Abū al-Qu‘ais but the wife of Abū al-Qu‘ais that nursed me.” The Prophet (ﷺ) came to me, and I said to him, “O God’s Messenger! Aflāḥ, the brother of Abū al-Qu‘ais asked permission to visit me but I refused to permit him unless I took your permission.” The Prophet (ﷺ) said, “What stopped you from permitting him? He is your uncle.” I said, “O God’s Messenger! The man was not the person who had nursed me, but the woman; the wife of Abū al-Qu‘ais had nursed me.” He said, “Admit him, for he is your uncle. *Taribat Yaminuki* (may your right hand be saved)!” ‘Urwah, the sub-narrator, added: ‘Ā’ishah used to say, “Consider those things which are illegal because of blood relations as illegal because of the corresponding foster relations.”

587. (SB7:36)<sup>520</sup> ‘Ā’ishah, wife of the Prophet (ﷺ), said that while God’s Messenger (ﷺ) was with her, she heard the voice of a man seeking permission to enter Ḥafṣah’s house. ‘Ā’ishah continued: I said, “O God’s Messenger, the man is seeking permission to enter your house.” The Prophet (ﷺ) said, “I think he is so-and-so (naming Ḥafṣah’s foster-uncle).” ‘Ā’ishah said, “If so-and-so (naming a foster uncle) were living, could he visit me?” The Prophet (ﷺ) said, “Yes. Foster suckling relations make all those things unlawful which are unlawful through relationship by birth.”

588. (SB7:39)<sup>521</sup> Narrated ‘Ā’ishah that the Prophet (ﷺ) came in while a man was with her. His facial expression looked changed and he seemed to dislike this (i.e. the

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<sup>519</sup> also see (SB7:40,166), (SB8:177,337), (SM:3397-3402,3404-6), (AD:2050,2052), (SN:3093-6), (SN:3108-3111), (IM:1573,1584-5), (MT:1231-2) and (T:916-7)

<sup>520</sup> also see (SB4:337), (SM:3395-6), (SN:3106-7) and (MT:1230,1245)

<sup>521</sup> also see (SN:3105)

man's being with her). She said, "He is my foster brother." He said, "Be sure as to foster brothers; fosterage is through suckling in early childhood."<sup>522</sup>

589. (SB3:815)<sup>523</sup> Narrated 'Ā'ishah: Once the Prophet (ﷺ) came to me while a man was in the house. He said, "O 'Ā'ishah, who is this?" I replied, "My foster brother." He said, 'O 'Ā'ishah, be sure about your foster brothers; foster-ship is only valid if it takes place in the suckling period (before two years of age when the child sucks with hunger)."

590. (AD:2056)<sup>524</sup> 'Ā'ishah, wife of the Prophet (ﷺ), and Umm Salamah said: Abū Hudhaifah ibn 'Utbah ibn Rabī'ah ibn 'Abd ash-Shams adopted Sālim as his son and married him to his niece Hind, daughter of al-Walīd ibn 'Utbah ibn Rabī'ah. He (Sālim) was the freed slave of a woman from the *Anṣār* (the Helpers), as God's Messenger (ﷺ) adopted Zaid as his son. In pre-Islamic days when anyone adopted a youth as his son, the people called the youth by the name of the person who adopted him and he was also given a share from inheritance. God, the Exalted, revealed about this matter the verses: **«Call them by (the name of) their fathers, that is more just in the sight of God. And if you know not their fathers, then (they are) your brethren in the faith, and your clients.»**<sup>525</sup> They were thereafter called by the names of their fathers. A man whose father was not known, remained under the protection of someone and was considered a brother in faith.<sup>526</sup> Sahlah, daughter of Suhail ibn 'Amr al-Quraishī, then came and said: "God's Messenger, we used to consider Sālim our son. He dwelt with me and with Abū Hudhaifah in the same house, and he saw me in my short clothes. But God the Exalted has revealed about them what you know, and Abū Hudhaifah feels uneasy." God's Messenger (ﷺ) said: Give him your breast-feed. She accordingly gave him five breast-feeds and he then became like her foster-son.

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<sup>522</sup> when milk is the only food. *Subul as-Salām*

<sup>523</sup> also see (SM:3430), (AD:2053) and (IM:1581)

<sup>524</sup> also see (SB5:335), (SB7:25), (SB8:741,757), (SN:3022-3,3114) and (IM:1579)

<sup>525</sup> Qur'ān, 33:5.

<sup>526</sup> Zaid ibn Hārithah was the adopted son of the Prophet (ﷺ). He was considered his son by the people, but after the Qur'ānic verses were revealed, he was called by the name of his father. The Prophet (ﷺ) married his wife to end the prevalent practice of adoption of the pre-Islamic times. Islam does not legally recognise adoption. The adopted son received no share from the inheritance of a man who adopted him.



Hence ‘Ā’ishah used to ask the daughters of her sisters and the daughters of her brothers<sup>527</sup> to give breast-feed five times to anyone whom ‘Ā’ishah wanted to see and who wanted to visit her though he might be of age. He then visited her. But Umm Salamah and all other wives of the Prophet (ﷺ) refused to allow anyone to visit them on the basis of such breast-feeding, unless one was given breast-feed during infancy. They said to ‘Ā’ishah: By God, we do not know whether that was a special concession granted by the Prophet (ﷺ) to Sālim, exclusive of the people.<sup>528</sup> *Ṣaḥīḥ*. SAD 2057 / Ag in brief

591. (SM:3414)<sup>529</sup> ‘Abdallah ibn az-Zubair reported having heard ‘Ā’ishah telling him that God's Messenger (ﷺ) said: ‘One or two sucks do not make [marriage] unlawful.’ *Ṣaḥīḥ, al-Irwa’*:2148

592. (SM:3421)<sup>530</sup> ‘Amrah reported that ‘Ā’ishah said it was revealed in the Qur’ān that ten distinct sucks made [marriage] unlawful. This was superseded by five distinct sucks, which is what used to be read in the Qur’ān [almost] up to the death of God's Messenger (ﷺ). *Ṣaḥīḥ, Mukhtaṣar Muslim*:879

593. (IM:1580) Narrated ‘Ā’ishah: The verses regarding stoning and ten sucks for fosterage of older persons were revealed and were on leaves (*ṣaḥīfahs*) under my bed. When God's Messenger (ﷺ) passed away and we were busy with the rites of burial, the domestic goats came and ate the papers up. *Ḥasan*

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<sup>527</sup> or her sister Umm Kulthūm (MT:1242)

<sup>528</sup> If an adult sucks the milk of a woman, the question of his fosterage is disputed amongst Companions and the scholars. ‘Ā’ishah. ‘Urwah ibn. az-Zubair. ‘Atā’ ibn. Abī Rabāḥ, al-Laith ibn Sa’d, Ibn ‘Ulayyah and Ibn Ḥazm maintain that fosterage will be applied to him. They argue on the basis of this tradition. The majority of the Companions and scholars maintain that fosterage applies only in case a man sucks milk during infancy within the age prescribed by the Qur’ān (i.e. two years). Fosterage will not be applied to the one who sucks milk after the prescribed age. Many explanations have been offered for the tradition narrated by ‘Ā’ishah. This tradition has been abrogated. This incidence of Sālim happened in the early days after migration to Madīnah. Later the commandment was repealed. The other version of this tradition indicates that the wife of Abū Hudhaifah knew the fact that fosterage was applied to infancy. The other reply is what Umm Salamah said to ‘Ā’ishah. She thought that the concession granted to Sālim might be peculiar to him. His precedent should not be taken in general (*‘Awn al-Ma’būd*, vol. 2, p. 181-2)

<sup>529</sup> also see (AD:2058), (SN:3103), (IM:1577) and (T:919)

<sup>530</sup> also see (SM:3421), (AD:2057), (SN:3100), (IM:1578) and (MT:1247)



594. (SM:3424)<sup>531</sup> Al-Qāsim reported that `Ā'ishah said: Sahlah bint Suhail came to God's Messenger ﷺ and said, "I see on Abū Ḥudhaifah's face signs of anxiety because of the entry of Sālim (and he is his *ḥalīf*). The Prophet ﷺ said: 'Suckle him.' She said: "How do I suckle him? He is a grown-up man." God's Messenger ﷺ smiled and said, "I know he is a grown-up man."<sup>532</sup> *Ṣaḥīḥ, Mukhtaṣar Muslim*:880

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<sup>531</sup> also see (SM:3428) and (SN:3112-3,3116)

<sup>532</sup> She had it done and Abū Ḥudhaifah's negative feelings disappeared.

### 3.1.4.4 INHERITANCE

595. (SN:3394) Narrated ‘Ā’ishah: God’s Messenger ﷺ visited Sa’d when he was sick. Sa’d enquired, ‘Shall I make a will for two thirds of my property?’ God’s Messenger ﷺ said, ‘No.’ He asked if he should do so for half of his property and the reply was negative. Then he asked if he could do so in one-third of his property and he was permitted. God’s Messenger ﷺ said, ‘Yes, one-third is plenty or enough. It is better to leave your inheritors wealthy than to leave them needy, begging from people. *Ṣaḥīḥ*

596. (SB5:60)<sup>533</sup> Narrated ‘Ā’ishah: Fāṭimah sent somebody to Abū Bakr asking him to give her inheritance from the Prophet ﷺ from what God ﷻ had given to His Messenger ﷺ through *Fay’* (booty gained without fighting). She asked for the *Ṣadaqah* (wealth assigned for charitable purposes) of the Prophet ﷺ at Madīnah, and Fadak, and what remained of the *Khums* (i.e. one-fifth) of the Khaibar booty. Abū Bakr said, “God’s Messenger ﷺ said, ‘We (Prophets), our property is not inherited, and whatever we leave is *Ṣadaqah*, but Muḥammad’s family can eat from this property, i.e. God’s property, but they have no right to take more than the food they need. ‘By God ﷻ! I will not bring any change in dealing with the *Ṣadaqah* of the Prophet ﷺ (and will keep them) as they used to be observed in his (i.e. the Prophet’s) life-time, and I will dispose with it as God’s Messenger ﷺ used to do.” Then ‘Ali said, “I testify that none has the right to be worshipped but God ﷻ, and that Muḥammad is His Messenger,” and added, “O Abū Bakr! We acknowledge your superiority.” Then he (i.e. ‘Ali) mentioned their own relationship to God’s Messenger ﷺ and their right. Abū Bakr then spoke saying, “By God ﷻ in whose hands my life is, I love to do good to the relatives of God’s Messenger ﷺ rather than to my own relatives.” Abū Bakr added: Look at Muḥammad through his family (i.e. if you are not good to his family, you are not good to him.)

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<sup>533</sup> (SB8:718) mentions that ‘Abbās and Fāṭimah went to Abu Bakr, and Fāṭimah went away from Abu Bakr and did not speak to him until her death. Also see (SB4:325), (SB8:718-9,722) and (SM:4354).

597. (SB4:325) with similar content has the following addition: “(Later on) ‘Umar gave the Prophet’s property (of *Ṣadaqah*) at Madinah to ‘Ali and ‘Abbās, but he withheld the properties of Khaibar and Fadak in his own custody. He said, ‘These two properties are the *Ṣadaqah*, which God’s Messenger ﷺ used for his expenditures and urgent needs. Now their management is to be entrusted to the ruler.’ (Az-Zuhri said, ‘They have been managed in this way till today.’)”

598. (SM:4011)<sup>534</sup> Masrūq reported that ‘Ā’ishah said: “God’s Messenger ﷺ left behind neither any *dirham*, nor *dinār*, nor goat, nor camel. And he made no will about anything.”

599. (MT:1434) ‘Ā’ishah, wife of the Prophet (may peace be upon him), reported that her father Abū Bakr aṣ-Ṣiddīq had, out of his garden of Ghābah, made a gift to her of certain date trees from which twenty *wasqs* of dates were obtained. When Abū Bakr was dying, he said: “Daughter, there is no person whom I would, after my death, like to be richer than you, nor is there anybody whom I would not like to see poorer than you. I gave you a gift of date trees bearing dates weighing twenty *wasqs*. If you had cut the dates and taken possession of the trees, they would have been yours. But now it is the property of all the heirs. These heirs are your two brothers and your two sisters. Divide the property amongst you all as per the Book of God.” ‘Ā’ishah replied: “By God, O my father! Even if it had been the largest property, I would leave it, but I am wondering who this second sister is.” He said: “She is the one who is within the womb of Ḥabībah. I think it is a girl.” *Athār*, AM 1503

600. (T:1709) Narrated ‘Ā’ishah: God’s Messenger ﷺ said, ‘The maternal uncle inherits in the absence of any heir. *Ṣaḥih*

The Companions of God’s Messenger ﷺ differed about the ruling from the above narration. Most agreed that in the absence of heirs, maternal relatives inherit. Zaid ibn Thābit, however, did not agree to this principle, and would deposit the wealth in the Public Treasury. *Subul as-Salām*, vol. 3, p. 215



601. (AD:2896)<sup>535</sup> ‘Ā’ishah said: “A client of the Prophet ﷺ died and left some property, but he left no child or relative. God’s Messenger ﷺ said: ‘Give what he has left to a man belonging to his village.’”<sup>536</sup> *Ṣaḥīḥ*. SAD 2522

Abū Da’ūd said: The tradition of Sufyān<sup>537</sup> is more perfect. Musaddad<sup>538</sup> said: Thereupon the Prophet ﷺ said, “Is there anyone belonging to his land?” They replied: “Yes.” He said: “Then give him what he has left.”

602. (AD:2910) ‘Ā’ishah reported God’s Messenger ﷺ as saying: ‘The right of inheritance being only to the one who has paid the price of the slave and patronised him by doing an act of kindness. *Ṣaḥīḥ*. SAD:2916

603. (T:1709) The uncle (maternal or paternal) is the heir of the one who has no heir. *Ṣaḥīḥ*

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<sup>534</sup> (SM:4012), (SN:3384-6) and (IM:2181)

<sup>535</sup> IM’s narration 2209 mentions the cause of the client’s death as a fall from a date tree.

<sup>536</sup> If a man leaves no heir, his property should be deposited in the government treasury. The Prophet ﷺ gave the person’s property to a man belonging to his village to fulfil his need, as he was more entitled to it than other citizens.

<sup>537</sup> meaning ‘Ā’ishah’s tradition received through the narrator Sufyān.

<sup>538</sup> narrator previous to Sufyān.

### 3.1.5 ETIQUETTE

#### 3.1.5.1 GENERAL ETIQUETTE

605. (SB8:471)<sup>539</sup> Narrated ‘Ā’ishah: God’s Messenger ﷺ said. “Do good deeds properly, sincerely and moderately<sup>540</sup> and know that your deeds will not make you enter Paradise and that the most beloved deed to Allah is the most regular and constant one, even though it were little.”

606. (SB8:472)<sup>541</sup> Narrated ‘Ā’ishah: The Prophet ﷺ was asked, “What deeds are liked most by Allah?” He said. “The most regular, constant deeds even though they may be few.” He added. ‘Don’t take upon yourselves except the deeds within your ability.’

607. (AD:4780) Narrated ‘Ā’ishah: God’s Messenger ﷺ said, ‘By his good character a believer will attain the degree of one who prays during the night and fasts during the day. *Ṣaḥīḥ, al- Mishkāt*:5082

608. (AD:1364) Narrated ‘Ā’ishah: God’s Messenger ﷺ said to Uthmān, ‘Do you intentionally forsake my *sunnah*? For I sleep and pray and fast and break fast and marry women. O Uthmān! Fear Allah for your family has rights over you and so do your guests and yourselves. So fast and break fast and pray and sleep. *Ṣaḥīḥ, al-Irwā’*:2015

609. (SB4)<sup>542</sup> Narrated ‘Ā’ishah: I heard the Prophet ﷺ saying, “Souls are like recruited troops: Those of like qualities are inclined to each other, but those with dissimilar qualities differ.”

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<sup>539</sup> also see (SB8:469,474) and (SM:6770)

<sup>540</sup> explained in (SB8:472) as ‘deeds within your ability.’

<sup>541</sup> Is closely similar to the preceding narration but has an important addition: ‘even if the deeds be few.’

<sup>542</sup> This narration appears in a chapter heading named “Souls are like recruited troops”, appearing below narration 552.

610. (SB4:768)<sup>543</sup> Narrated ‘Ā’ishah: The Prophet ﷺ used to talk so clearly that if somebody wanted to count the number of his words, he could do so.

611. (N:1275) Narrated ‘Ā’ishah: When God’s Messenger ﷺ had company or when he prayed, he would repeat certain phrases. ‘Ā’ishah enquired about them. He said, ‘If you speak good words, they leave an imprint until the Day of Judgement and if you speak otherwise its expiation is *Subḥanakallah humma wa bi ḥamdika, astaghfiruka wa atūbu ilaika* (Yours is Glory, our Lord, our Creator and Master – and praise! Forgive me, our Lord!) *Ṣaḥīḥ, at-Ta’līq at-Targhīb*, vol. 2, no. 236

612. (SB8:410)<sup>544</sup> Narrated Ibn Abī Mulaikah: ‘Ā’ishah said, “Some Jews came to the Prophet ﷺ and said to him ‘*As-sāmu ‘alaika* (i.e. death be upon you).’ He replied, ‘*Wā ‘alaikum* (The same on you.)’ ‘Ā’ishah said to them, ‘Death be upon you, and may God ﷻ curse you and shower His wrath upon you!’ God’s Messenger ﷺ said, ‘Be gentle and calm, O ‘Ā’ishah. Be gentle and beware of being harsh and of saying evil things.’ She said, ‘Didn’t you hear what they said?’ He said, ‘Didn’t you hear what I replied? I have returned their statement to them. My invocation against them will be accepted but theirs against me will not be accepted.’”

613. (SB3:758)<sup>545</sup> Narrated ‘Ā’ishah: God’s Messenger ﷺ used to accept gifts and to give things in return.<sup>546</sup>

614. (SB3:767)<sup>547</sup> Narrated ‘Ā’ishah: I said, “O God’s Messenger, I have two neighbours. Which of them is more entitled to a gift?” The Prophet ﷺ said, “The one whose door is nearer to you.”

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<sup>543</sup> also see (AD:4821)

<sup>544</sup> also see (SB8:53,273,404), (SB9:61) and (SM:5384,5386-8)

<sup>545</sup> also see (AD:3529)

<sup>546</sup> If a man has the means, he should make a return for the gift. If he has no means, he should express commendation. This is like giving thanks.

<sup>547</sup> also see (SB3:460), (SB8:49) and (AD:5136)



615. (SB8:43)<sup>548</sup> Narrated ‘Ā’ishah: The Prophet ﷺ said, “Gabriel would stress to me the rights of neighbours so often that I thought he was going to declare them as having a share in inheritance. *Ṣaḥīḥ*, SS:207-8

616. (SB8:59a)<sup>549</sup> Narrated ‘Ā’ishah: A man asked permission to come to the Prophet ﷺ. On seeing him, he said, “What an evil brother of his people! And what an evil son of his people!” After the man sat down, the Prophet ﷺ seemed to be quite happy and at ease with him. When he had left, ‘Ā’ishah said, “God’s Messenger. When you saw that man, you said such and such things about him. After that you seemed to be quite happy and at ease with him.” God’s Messenger ﷺ said, “O ‘Ā’ishah, have you ever seen me using rough language? The worst people in God’s sight on the Day of Resurrection will be those whom the people forsake, afraid of being harmed by them.”<sup>550</sup>

617. \*(IM:3032) Narrated ‘Ā’ishah: God’s Messenger ﷺ saw a man in pursuit of a bird. He said, ‘The devil is following the devil.’ *Ḥasan, al-Mishkāt*:4506

618. (AD:4373) Narrated ‘Ā’ishah: God’s Messenger ﷺ said, ‘The worst of people are those who are regarded with esteem for fear of their evil. *Ṣaḥīḥ, as-Ṣaḥīḥah*:1049

619. (SB8:147)<sup>551</sup> Narrated ‘Ā’ishah: Whenever God’s Messenger ﷺ was given the choice of one of two matters he would choose the easier of the two as long as it was not sinful. If it was sinful, he would not go near it. God’s Messenger ﷺ never took revenge from anybody for his own sake but (he did take revenge) when God’s legal bindings were outraged. In that case he would take revenge for God’s sake.”

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<sup>548</sup> also see (SM:6354-5) and (AD:5132)

<sup>549</sup> also see (SB8:80,152), (SM:6268) and (AD:4773-5)

<sup>550</sup> The concluding bit of this narration resembles (SB6:48). However, the intent is more precisely conveyed there by one connotation of ‘harm.’

<sup>551</sup> also see (SB4:760), (SM:5752,5754,5756) and (AD:4767)

620. SB8: Book of Etiquette, Chapter 98. ‘Ā’ishah said, “The Prophet ﷺ said to Fatimah: ‘*Marhaban* (welcome), my daughter.’”

621. (SB8:198)<sup>552</sup> Narrated ‘Ā’ishah: The Prophet ﷺ said: None of you should say *Khabuthat Nafsi*. He is advised to say ‘*Laqisat Nafsi*.’<sup>553</sup>

622. (AD:4961) Narrated ‘Ā’ishah: God’s Messenger ﷺ said, “None of you should say, ‘*Jāshat Nafsi* (My heart is agitated)’ but one should say, ‘*Laqisat Nafsi* (My heart is annoyed).’” *Ṣaḥīḥ, al-Mishkāt*:4765; Ag

623. (SB6:48)<sup>554</sup> Narrated ‘Ā’ishah: God’s Messenger ﷺ said, ‘The most hated person in the sight of God ﷻ, is the most quarrelsome one.

624. Narrated ‘Ā’ishah: The Prophet ﷺ said, **﴿Or do you think that you shall enter Paradise without such trials as came to those who passed away before you?﴾** (2:214)

(SB7:292)<sup>555</sup> Narrated ‘Ā’ishah: The Prophet ﷺ liked to start doing things from the right side whenever possible - in performing ablution, putting on his shoes, and combing his hair.

625. (AD:3561) ‘Ā’ishah said: I saw no one cooking food like Ṣafīyyah. She cooked food for the Messenger of Allah ﷺ and sent it. I got angry and broke the dish. I then asked: “Messenger of Allah, what is the atonement for what I have done?” He replied: “A dish like (this) dish and food like (this) food.” *Ṣaḥīḥ*. Supporting evidence from SAD 3046 with the exception of the phrase ‘I got angry.’

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<sup>552</sup> also see (SM:5595) and (AD:4961)

<sup>553</sup> The first phrase means: my soul has become evil; the second translates as: my soul is remorseless. Both the phrases have similar basic connotations; however, the former sounds worse and the latter is recommended. The narration is remindful about care in the choice of words. *Fath al-Bārī, vol. 10, p. 690*

<sup>554</sup> also see (SB3:637), (SM:6447), (AD:4128) and (T:2377)

626. (AD:4523) ‘Ā’ishah reported the Prophet ﷺ as saying: The disputants should refrain from taking retaliation. The one nearer should forgive first and then the one who is next to him, even a woman. *Ḍa’eef: Ḍa’eef al- Jāmi’ aṣ-Ṣaghīr* 3734; SD 3884; DAD 4538

627. (AD:3727) ‘Abdallah ibn ‘Umar reported the Prophet ﷺ as saying: When one of you is invited for a wedding feast, he must attend it.<sup>556</sup> *Ṣaḥīḥ: Ādāb az-Zafāf; SAD* 3738; SM

(AD:4072)<sup>557</sup> ‘Ā’ishah said: We were seated in our house in the noonday heat. Someone said to Abū Bakr: Here is God's Messenger ﷺ coming to us, shading his head, at an hour when he would not generally come. God's Messenger ﷺ then came. He asked for permission, Abū Bakr gave him permission, and he entered.<sup>558</sup> *Ṣaḥīḥ: SB* 5807; SAD 3441

628. (AD:4768) ‘Ā’ishah said: God’s Messenger ﷺ never struck a servant or a woman. *Ṣaḥīḥ: IM* 1984; SM

629. \*(AD:4770) ‘Ā’ishah said: When the Prophet ﷺ was informed of anything about a certain man, he would not say: What is the matter with so and so that he says such and such? He would say: ‘What is the matter with people that they say such and such?’<sup>559</sup> *Ṣaḥīḥ: SAD* 4788; *Aṣ-Ṣaḥīḥah* 2064; SM

<sup>555</sup> This is a repeat of (SB1:418) in *Tahārah*. Also see (SB7:745).

<sup>556</sup> There are three points of view about accepting the invitation to a wedding feast: first, obligatory for the one who is invited, but not necessary for a person who has some valid excuse; second, it is a collective obligation (*fard kifāyah*), i.e. some people must attend it; third, it is commendable to attend it. According to the Dhāhirīs it is obligatory to attend the feast. As for a feast other than a wedding, Mālik and most of the scholars hold that it is commendable to attend it (*‘Awn al-Ma’būd*, vol. 2, p. 394)

<sup>557</sup> This is a repeat of (SB5:245) in *Virtues of the Prophet*

<sup>558</sup> This shows that it is permissible to shade one’s head in the heat or to conceal oneself.

<sup>559</sup> The Prophet ﷺ did not want to publicise a man’s evil deed. Hence he did not mention his name. He would instead talk in general and point out how people should behave.



630. (AD:4857) ‘Ā’ishah said: I said to the Prophet (ﷺ): It is enough for you in Ṣafiyyah that she is such and such. (Another version has words meaning that she was short statured) He said: ‘You have said a word that would contaminate the sea if it were mixed in it.’

She said: ‘I imitated a man before him (out of dislike).’ He said: ‘I do not like to imitate anyone even if I should get such and such (reward).’<sup>560</sup> *Ṣaḥiḥ*: T 2636-7; MS 4853-7; *Ghayāt al-Marām* 427

631. (SM:6237)<sup>561</sup> Aswad reported that some young men from the Quraish visited ‘Ā’ishah as she was in Mina and they were laughing. She said: ‘What makes you laugh?’ They said: ‘Such and such person stumbled against the rope of the tent and he was about to break his neck or lose his eyes.’ She said: “Don’t laugh for I heard God’s Messenger (ﷺ) saying: ‘If a thorn pricks a Muslim or he gets into more severe trouble, a higher rank will be written for him and a sin of his will be erased.’”

632. (AD:4895) ‘Ā’ishah reported God’s Messenger (ﷺ) as saying: It is not right for a Muslim to keep apart from another Muslim for more than three days. Then when he meets him and gives three salutations receiving no response, the other bears the sin. *Ḥasan*; SJ 7775; SAD 4105

633. (AD:4950) ‘Ā’ishah said: A woman came to the Messenger of Allah (ﷺ) and said: Messenger of Allah! I have given birth to a boy, and I call him Muḥammad and Abul-Qāsim (as *kunyah*). However, I have been told that you disapproved of that. He replied: "What is it that has made my name lawful and my *kunyah* unlawful, or what is it that has made my *kunyah* unlawful and my name lawful?"<sup>562</sup> *Da’eef*: DAD 4968; *Ar-Raud an-Nadhir* 808; *Mukhtaṣir at-Tuḥfat al-Aḥwadh*

634. \*(T:2275) Narrated ‘Ā’ishah: The Prophet (ﷺ) used to alter vile names. *Ṣaḥiḥ*, SS:207-8

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<sup>560</sup> It is a major sin to speak about the faults of others before the people or to imitate them out of dislike.

<sup>561</sup> also see (SM:6238-41)

635. (T:1785) Narrated ‘Ā’ishah: Zaid ibn Ḥarithah came to Madīnah while God's Messenger ﷺ was at my house. Zaid knocked on the door and God's Messenger ﷺ stood up to greet him. The Messenger ﷺ's sheet slipped away from his shoulders, and he was tugging at the sheet while he advanced towards the door. By God, I have never ever before or since, seen the Messenger ﷺ's body uncovered like it was. He embraced and kissed Zaid. *Da'eef*, DT 2888 (Second Research)

636. (AD:4891) ‘Ā’ishah said that something of hers was stolen, and she began to curse the thief. The Messenger of Allah ﷺ said to her: “Do not lessen his sin.”<sup>563</sup> *Da'eef*: DAD 4909

637. (T:2531) Narrated ‘Ā’ishah: A man sat by God's Messenger ﷺ and said, “I have slaves who lie to me, cannot be trusted with my property and they don't obey me. I curse and beat them, so what will be my fate?” God's Messenger ﷺ replied, “Their lies, breach of trust and disobedience and your punishment will be taken into account. If they are equal, then you will not have any obligation on your slaves, nor they on you. But if your punishment was greater, then you will have to pay for the excesses.” The man struck himself wailing and shrieking. God's Messenger ﷺ said, “Have you not read the Book of Allah which mentions:

**﴿And we shall set up balances of Justice on the Day of Resurrection, then none will be dealt with unjustly in anything.﴾ (21:47)?**

Then the man said, ‘It is best for me to part with them and I bear witness to it that they are all free.

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<sup>562</sup> This tradition indicates that using both his name and *kunyah* is allowed.

<sup>563</sup> This shows that it is better to have patience on theft or similar other harm than to curse. The more a man curses the thief, the more his punishment in the next world will be diminished. Therefore, one should avoid cursing the oppressor.

638. (IM:1965) Narrated 'Ā'ishah: God's Messenger ﷺ said, 'whoever demands a right let him do so virtuously, regardless of whether the right gets fulfilled or not. *Ṣaḥiḥ, Tuhfat al-Ashrāf:7794*

639. (SM:6273) 'Ā'ishah, wife of God's Messenger ﷺ, reported that God's Messenger ﷺ said: 'Ā'ishah, verily Allah is kind and He loves kindness and confers upon kindness rewards which he does not confer upon severity and does not confer (to the same extent) upon anything else besides it (i.e. besides kindness). *Ṣaḥiḥ, Mukhtaṣar Muslim:1785*

640. (AD:2472) It is a variant version of the narration (SM:6274). It begins: Shuraih narrated, "I asked 'Ā'ishah about settling in the desert. She replied, 'God's Messenger ﷺ would go out (from Madinah) to the watercourses. Once when he intended to go out to the desert, he sent me a she-camel from the camels of *ṣadaqah*. (followed by the wording in SM:6274) *Ṣaḥiḥ, SAD:2478*, with the exception of the statement about watercourses.

641. (SB7:53) Narrated 'Ā'ishah: God's Messenger ﷺ said to her, 'God is kind and He loves kindness in every matter. *Ṣaḥiḥ, al-Mishkāt:4638*

642. (SM:6274) 'Ā'ishah, wife of God's Messenger ﷺ, reported God's Messenger as saying: 'Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective.' *Ṣaḥiḥ, JS:4041; Mishkat:4854*

643. (SN:1982) Narrated 'Ā'ishah: God's Messenger ﷺ did not curse.

When it was time for him to review the Qur'ān with Gabriel, the Messenger surpassed in excellence any breeze sent forth. *Ṣaḥiḥ al-Isnād, Tuhfat-al-Ashrāf:5840*

644. (SM:6275) The foregoing *ḥadīth* has been reported by Miqdām ibn Shuraih ibn Ḥānī with the same chain of transmitters but with this addition: 'Ā'ishah mounted an untrained camel and began making it go round and round. Thereupon God's Messenger ﷺ said: You should show kindness. Thereafter he said what is mentioned in the fore-going *ḥadīth*. *Ṣaḥiḥ, Mukhtaṣar Muslim:1784*



645. (MT:1657) Ibn Shihāb reported that ‘Ā’ishah and Sa’d ibn Abī Waqqās thought there was no harm in drinking water while standing.<sup>564</sup> *Athār*, AM 1766

646. (AD:5022) Narrated ‘Ā’ishah: God’s Messenger (ﷺ) said about lying on the stomach, ‘This is a method of lying that Allah hates.’ *Ṣaḥīḥ, Ibn Majah*: 752

647. (SN:1289) Narrated ‘Ā’ishah: I saw God’s Messenger (ﷺ) drink standing and sitting and he prayed bare-footed and with sandals on and he returned (home) taking the path to his right and to his left.

648. (MT:1792) Mālik reported that it reached him from ‘Ā’ishah, wife of the Prophet (ﷺ), that she used to send word through her men after the first third of the Night to say: Will you not give respite to the recording angels? *Athār*, AM 1903

649. \*(SIM:856) Narrated ‘Ā’ishah: God’s Messenger (ﷺ) said, ‘Nothing made the Jews more spiteful than the way of your salutation (*Salāms*) amongst the Muslims and the *Amen* (pronounced in prayer and at the end of any supplication).’ *Ṣaḥīḥ, Tuhfat al-Ashrāf*:16074

650. (AD:3647) Narrated ‘Ā’ishah: Are you not surprised at Abu Hurairah? He came and sat beside my apartment, and began to narrate traditions from God’s Messenger (ﷺ) to make me hear them. (At the time) I was offering voluntary prayer. He got up (and left) before I finished my prayer. Had I found him, I would have told him: God’s Messenger (ﷺ) did not narrate traditions quickly one after the other as you do. *Ṣaḥīḥ: Mukhtaṣar ash-Shama’il*, 191; SAD,3655

651. (IM:2003) ‘Ā’ishah narrated the following statement from God’s Messenger (ﷺ): You are more knowledgeable about any matter related to the affairs of the world but for matters pertaining to faith you must refer them to me. *Ṣaḥīḥ, JS*: 1488

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<sup>564</sup> The God’s Messenger (ﷺ) drank standing if in a hurry or about to travel. He drank sitting when there was a more peaceful state. *Ta’wil Mukhtalif al-aḥādīth*, p. 335.

### 3.1.5.2 FOOD AND BEVERAGES

652. (AD:3758) ‘Ā’ishah reported God’s Messenger (ﷺ) as saying: When one of you eats, he should mention Allah’s name; if he forgets to mention Allah’s name at the beginning, he should say: “In the name of God at the beginning and the end of it.” *Ṣaḥīḥ: Ibn Mājah*, no. 3264.

653. (SB9:495)<sup>565</sup> Narrated ‘Ā’ishah: The people said to the Prophet (ﷺ), “O God’s Messenger, there are people who have recently embraced Islam and they bring us meat. We do not know if they recited God’s name or not while slaughtering the animals.” The Prophet (ﷺ) said, “You recite God’s name and eat.”

654. (IM:2641) Narrated ‘Ā’ishah: God’s Messenger (ﷺ) was eating with six of his companions when a Bedouin came and gulped up the food in two helpings. God’s Messenger (ﷺ) said, “If he had said ‘*bismillah*’, the food would have been sufficient for everyone. When one of you eats he must say, ‘Bismillah.’ If he forgets to say it initially then he must say, ‘Bismilla hi fi awwali hi wa ākhiri hi.’” (I begin in the name of Allah in the beginning and at the end. *Ṣaḥīḥ, al-Irwā’*:1965

655. (SB7:295)<sup>566</sup> Narrated ‘Ā’ishah: The Prophet (ﷺ) died while we used to be satisfying our hunger with the two black ones - dates and water.

656. (SB8:462) Narrated ‘Ā’ishah: The family of Muḥammad did not eat two meals a day without one of the two being of dates.

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<sup>565</sup> also see (SB3:273), (SN:4133) (AD:2823) and (IM:2570)

<sup>566</sup> IM’s narration 3344 is a combination of the above two, except that in 3344 in place of meat it is mentioned that milk of domestic goats was sent by their *Anṣār* neighbours. Also see (SB7:Chap. 42), Foods.

657. (SB8:465)<sup>567</sup> Narrated ‘Ā’ishah: A complete month would pass by during which we would not make a fire (for cooking.) Our food used to be only dates and water, unless we were given a present of some meat.

658. (SM:5079)<sup>568</sup> Umm Muḥammad ibn ‘Ābd ar-Raḥmān reported this from ‘Ā’ishah She said: God's Messenger ﷺ said: ‘Ā’ishah, a household which has no dates--its members will be hungry. ‘Ā’ishah, a household which has no dates--its members will be hungry or its members may be hungry. He said this twice or thrice. *Ṣaḥīḥ, Mukhtaṣar Muslim*:1318

659. (SB7:334)<sup>569</sup> Narrated ‘Ābis: I asked ‘Ā’ishah, “Did the Prophet ﷺ forbid eating for more than three days the meat of sacrifices offered on ‘*Īd al-Adḥa*?” She said, “The Prophet ﷺ did not do this except in the year when people were hungry, so he wanted the rich to feed the poor. But later<sup>570</sup> we used to store even a trotter of a sheep to eat it fifteen days later.” She was asked, “What compelled you to do that?” She laughed and said, “The family of Muḥammad ﷺ did not eat to their satisfaction white bread with meat soup<sup>571</sup> for three successive days<sup>572</sup> until his death.”

(SB7:342)<sup>573</sup> Narrated ‘Ā’ishah: God’s Messenger ﷺ used to like sweets and honey.<sup>574</sup>

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<sup>567</sup> also see (SM:7089-90, 7094-6)

<sup>568</sup> also see (SM:5078), (AD:3822), (T:1482) and (IM:2688)

<sup>569</sup> Also see (SB7:327,349), (SB8:461,678), (SM:4856, 7083-8), (SN:4128-9) (MT:1054) (IM:2678, 2700,2702) and (T:1920).

<sup>570</sup> (AD:2806) is similar with the exception, the people enumerated the various benefits they derived in the past from the sacrificial animals. God's Messenger ﷺ allowed them to eat, give it as *ṣadaqah* or store up.

<sup>571</sup> ‘With dates and alternatively olive oil’ is mentioned in (SM:7093). ‘With cooked food’ (SB8:678)

<sup>572</sup> (SB7:327) has ‘from the time of his arrival in Madinah’

<sup>573</sup> this ḥadīth partially repeats the contents of (SB7:193) in Virtues of the Prophet ﷺ; also see (T:1495) and (IM:2684)



660. (SB8:466)<sup>575</sup> ‘Ā’ishah said to ‘Urwah: “O son of my sister! We used to see three crescents in two months, and no fire used to be made in the houses of Allah’s Messenger ﷺ).

661. (SB3:297)<sup>576</sup> Narrated ‘Ā’ishah: When the last verses of *Sūrah al-Baqarah* were revealed, the Prophet ﷺ recited them in the mosque and declared the trade of alcohol as illegal.

662. (SM:4920)<sup>577</sup> Thumāmah ibn al-Ḥazn al-Qushairi said: ‘I met ‘Ā’ishah and questioned her about *an-nabīdh*.’ She told me that a delegation of ‘Ābd al-Qais came to the Prophet ﷺ and enquired from the Prophet ﷺ about *an-nabīdh* and he forbade them from making *nabīdh* in varnished jars, hollow stumps, gourds and green pitchers.<sup>578</sup> *Ṣaḥīḥ*: JS, 7462; also *Mukhtaṣar Muslim*, 1272 supports the text

663. (AD:3679) Narrated ‘Ā’ishah: God’s Messenger ﷺ said, ‘Every intoxicant is forbidden. If a quantity equal to a faraq intoxicates, even a palmful of it is forbidden. *Ṣaḥīḥ, al-Irwā’*:2376

664. (SM:4956)<sup>579</sup> Salamah ibn ‘Ābd ar-Raḥmān reported this from ‘Ā’ishah. She said: ‘God’s Messenger ﷺ was asked about *bit‘i*.’<sup>580</sup> He said: ‘Every drink that causes intoxication is forbidden.’

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<sup>574</sup> See the medicinal uses of honey in: The Book of Medicine, *Fath al-Bārī*, vol. 10, p. 146.

<sup>575</sup> also see (SM:7092)

<sup>576</sup> also see (SB3:297,429), (SM:3838), (AD:3483,3838-9), (IM:2727) and (SN:4350)

<sup>577</sup> also see (SM:4918-9,4921), (SN:5163,5199,5212-3)

<sup>578</sup> These were the containers used for preparation of wine. He suggested the use of water-skins for making juices, but anything that intoxicated was forbidden, whatever the method of preparation. When prohibition had been fully enforced, the use of containers previously associated with wine, was made permissible. See SM:4952, *Ṣaḥīḥ Muslim*, vol. 3, p. 1106.

<sup>579</sup> also see (SB1:243), (SM:4957-8), (SN:5164-7,5247), (IM:2731), (MT:1565) and (T:1581)

665. (SM:4977)<sup>581</sup> ‘Ā’ishah reported: We used to prepare *nabīdh* for God’s Messenger (ﷺ) in a water-skin, tied on the top and with a hole in it. We prepared it in the morning, which he drank in the evening. And we prepared it in the evening, which he drank in the morning. (*Mukhtaṣar Muslim*:1272 supports the text)

666. (AD:3703) has the addition: He drank it with his dinner and with his lunch. Both times it was freshly prepared, and any leftover was poured out. The skin in which it was prepared was washed each time. *Ḥasan al-Isnād*, SAD:3712

667. (AD:3726) Narrated ‘Ā’ishah: Sweet water was brought for God’s Messenger (ﷺ) from the well of drinking water Suqyā.

Qutaibah said: It was a well on two days journey from Madinah. *Ṣaḥīḥ, al-Mishkāṭ*:4284; SAD:3735

668. (SM:5091)<sup>582</sup> ‘Urwah ibn az-Zubair reported this from ‘Ā’ishah. She said: “The Prophet (ﷺ) said: ‘Vinegar is an excellent condiment (or he said: Vinegar is excellent amongst condiments.’”) (*Mukhtaṣar Muslim*:1315 supports the text)

669. (AD:3894) ‘Ā’ishah said: My mother intended to make me fat to send me to God’s Messenger (ﷺ), but nothing benefited me till she gave me cucumber with fresh dates to eat. With that I became plump. *Ṣaḥīḥ: Ibn Mājah*, no.3324; *Aṣ-Ṣaḥīḥah*, vol. 1, no. 85.

670. (AD:3827) ‘Ā’ishah said: God’s Messenger (ﷺ) used to eat melon with fresh dates, and he used to say: The heat of the one is broken by the coolness of the other, and the coolness of the one by the heat of the other. *Ḥasan: Aṣ-Ṣaḥīḥah*, no. 57.

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<sup>580</sup> Mentioned as the wine extracted from honey (SN:5167). The people of Yemen drank it.

<sup>581</sup> also see (SM:4976), (IM:2742) and (T:1525)

<sup>582</sup> also see (SM:5092) and (IM:2680)

671. (AD:3769) 'Ā'ishah reported God's Messenger (ﷺ) as saying: Do not eat meat with a knife, for it is a foreign practice, but bite it, for it is more beneficial and wholesome.<sup>583</sup> *Da'eef*: SAD 6256; MS 4215

Abū Da'ūd said: This tradition is not strong.<sup>584</sup>

672. (IM:2757) Narrated 'Ā'ishah the statement of God's Messenger (ﷺ): The one who drinks from gold or silver utensils pours the fire of Hell into his belly. *Ṣaḥiḥ*, *Ṣaḥiḥ at-Targhīb*, vol. 1, 117

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<sup>583</sup> This refers to the meat boiled or cooked well, for it is soft and can be eaten easily without cutting with the knife. But this contradicts the traditions recorded by Bukhārī and Muslim. They allow cutting meat with a knife. They probably refer to meat that has not been boiled or cooked well.

<sup>584</sup> This is a weak tradition. The narrator Abū Ma'shar is not reliable.



### 3.1.5.3 DRESS AND ADORNMENT

#### Dress

673. \*(AD:4092) ‘Ā’ishah said: Asma’, daughter of Abū Bakr, came to God’s Messenger ﷺ wearing thin clothes. God’s Messenger ﷺ turned his attention from her. He said: O Asma’, when a woman reaches the age of menstruation, it does not suit that she displays the parts of her body except this and this, and he pointed to her face and hands.<sup>585</sup>

*Ṣaḥīḥ*. SAD 3458; *Al-Hijāb al-Mar’ah al-Muslimah*

Abū Da’ūd said: This is a *mursal* tradition (i.e. the narrator who transmitted it from ‘Ā’ishah is missing.) Khālid ibn Duraik did not see ‘Ā’ishah.

This narration is strengthened by reports through other chains. For more details see Al-Albānī’s *Jilbāb al-Mar’ah al-Muslimah*, pp. 57-9.

674. (IM:2866) Narrated ‘Ā’ishah: God’s Messenger ﷺ forbade two things connected with wearing of garments. To wear a single piece of cloth wrapped tight around the body that does not leave the limbs free is forbidden.<sup>586</sup> Also forbidden while a single garment is sitting against a backrest gathering up the legs to the stomach - leaving the privates (potentially) exposed to the sky. *Ṣaḥīḥ*, *Tuhfat al-Ashrāf*:17895

675. (SB6: The Book of the Commentary of the Qur’ān, Ch. 220)<sup>587</sup> Narrated ‘Ā’ishah: May God bestow His Mercy on the early emigrant women. When God revealed **⟨They should cover (draw their veils over) their necks and bosoms not to reveal their beauty.⟩** (24:31), they tore pieces from their garments and covered their faces with them.

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<sup>585</sup> When a woman reaches the age of puberty, she must observe *ḥijāb* and have a thick veil, which conceals her beauty. She may unveil her face and hands up to the wrists. In modern times, some scholars have prohibited unveiling of the face out of precaution.

<sup>586</sup> It leaves the privates exposed if it is lifted from one edge – *an-Nihāyah*.

<sup>587</sup> Also see (SB6:282) and (AD:4091). The former mentions cutting from waist sheets and the latter from thick outer garments.

676. (SB1:148)<sup>588</sup> Narrated ‘Ā’ishah: The wives of the Prophet ﷺ used to go to al-Manaṣa’ - a vast open place (near Baqī’ at Madīnah) to answer the call of nature at night. ‘Umar used to say to the Prophet ﷺ, “Your wives should be veiled.” However, God’s Messenger ﷺ did not do this. One night Saudah bint Zam‘ah, wife of the Prophet ﷺ, went out at *Isha’* time and she was a tall lady. ‘Umar addressed her and said, “I have recognised you, O Saudah.” He said so because he desired eagerly that the verses of *al-Ḥijāb* (the observing of veils by the Muslim women) may be revealed. Then God ﷻ revealed the verse of “*al-Ḥijāb*” (A complete body-cover excluding the eyes).

677. (SB7:164)<sup>589</sup> Narrated ‘Ā’ishah: Once Saudah bint Zam‘ah went out at night for some need, and ‘Umar saw her. Recognising her, he said, “By God, O Saudah, you cannot hide yourself from us.” So she returned to the Prophet ﷺ and mentioned it to him while he was sitting in my house taking his supper and holding a bone covered with meat in his hand. Then Revelation came to him and when that state was over, he said, “O women, you have been allowed by God ﷻ to go out for your needs.”

678. \*(MT:1630) Murjanah reported: Hafṣah, daughter of ‘Abd ar-Raḥmān ibn Abū Bakr, came to visit ‘Ā’ishah, wife of the Prophet ﷺ. Hafṣah wore a thin head cover. ‘Ā’ishah tore it off and gave her a thick head cover to wear. *Athār*, AM 1739

679. (IM:2884) Narrated ‘Ā’ishah: Asked about the train of a woman’s garment, God’s Messenger ﷺ said, ‘A hand span.’ ‘Ā’ishah said, ‘What if part of the shank shows?’ God’s Messenger ﷺ answered, ‘Then an arm’s length.’ *Ṣaḥīḥ*, SS:1864

680. (AD:4095) ‘Ā’ishah said: A *mukhannath* (eunuch) used to visit the wives of the Prophet ﷺ<sup>590</sup> They (the people) counted him among those who were free of physical

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<sup>588</sup> also see (SB6:318), (SB8:257) and (SM:5397)

<sup>589</sup> (SB6:318) is a combination of this narration with the one above, with some variations. In (SB6:318) the context is Saudah’s complaint regarding ‘Umar’s statement: ‘By God you cannot hide yourself from us, so think of a way by which you should not be recognised.’ It indicates that the verses regarding veiling preceded this incident.

<sup>590</sup> *Mukhannath* was a sexually abnormal man who imitated women. They were eunuchs and were generally singers.

needs. One day the Prophet ﷺ came to us when he (the *mukhannath*) was with one of his wives. He was describing the qualities of a woman, saying: ‘When she comes forward, she comes forward with four (folds in her stomach), and when she goes backward, she goes backward with eight (folds in her stomach).’ The Prophet ﷺ said: ‘Do I not see that this (man) knows what lies here.’ Then they (the wives) observed *hijāb* from him.<sup>591</sup> *Ṣaḥiḥ*.

Supporting evidence from IM 1902; I 1797

681. (AD:4097) with similar content has the addition: God’s Messenger ﷺ exiled him to Baidā’ (in a desert, outside of Madinah.) He would come every Friday asking for food. *Ṣaḥiḥ*, SAD:4109

682. (SB3:796) Narrated Aiman: I went to ‘Ā’ishah and she was wearing a coarse dress costing five *dirhams*. She said, “Look at my slave-girl. Look at her and she refuses to wear it in the house. During the lifetime of God’s Messenger ﷺ I had a similar dress which no woman in Madīnah desiring to appear elegant failed to borrow from me.”

683. \*(SN:4749) Narrated ‘Ā’ishah, God’s Messenger ﷺ saw her wearing two bracelets of gold. He said: ‘Shall I tell you about what’s better than these? If you remove these, and make two bracelets of silver coated with saffron, they would better. *Ṣaḥiḥ*, *Adāb az-Zaffāf*, pp. 40-1

684. (T:2737) ‘Ā’ishah said, ‘God’s Messenger ﷺ told me that if I wished to meet him, then I should feel contented with possessions like that of a traveller; to keep away from the gatherings of the wealthy and to not regard clothing worn-out until it is patched. *Da‘eef*, DT:1855

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<sup>591</sup> In verse 24:31, children and male servants free of physical needs, were allowed to visit the houses in prohibited hours. Women were allowed not to observe *hijāb* from them. The eunuch mentioned in this tradition knew the qualities of women. Hence, the Prophet ﷺ prohibited him to visit his wives.



685. \*(AD:4088) Ibn Abī Mulaikah said that when someone remarked to ‘Ā’ishah that a woman was wearing sandals,<sup>592</sup> she replied: “God’s Messenger ﴿ﷺ﴾ cursed mannish women.” *Ṣaḥiḥ*. SAD 3455; *Al-Hijāb* 68/5

686. (AD:4231) Bunanah, a female client reported that ‘Ā’ishah was with her when a girl wearing little jingling bells entered. She (‘Ā’ishah) said, “Do not bring her to me until the bells are taken off.” She (‘Ā’ishah) added, ‘I heard God’s Messenger ﴿ﷺ﴾ say, ‘Angels do not enter houses in which there are bells.’<sup>593</sup> Ḥasan, SAD:4231

(AD:4088) Narrated ‘Ā’ishah: God's Messenger ﴿ﷺ﴾ has cursed (the men) who wear women’s footwear. *Ṣaḥiḥ*, JS:5096

687. (SM:5181)<sup>594</sup> Abū Burdah reported this. He said: I visited ‘Ā’ishah and she brought out for us a coarse lower garment--one of those made in Yemen--and a dress made out of cloth called *mulabbadah*. He said: “She then swore by God that God's Messenger ﴿ﷺ﴾ breathed his last in those two garments.” *Ṣaḥiḥ*, Ag

688. (SM:5184) Ṣafiyyah bint Shaibah reported that ‘Ā’ishah said: God's Messenger ﴿ﷺ﴾ went out one morning wearing a blanket of black wool with patterns of camel saddles on it. (*Mukhtaṣar Muslim*:1350 supports the text)

689. \*(MT:1629) ‘Ā’ishah, wife of the Prophet ﴿ﷺ﴾, gave ‘Abdallah ibn az-Zubair a *miṭṭaf*<sup>595</sup> to wear which was of wool and silk. ‘Ā’ishah also used to wear it. *Athār*, AM 1738

690. \*(T:1454)<sup>596</sup> Narrated ‘Ā’ishah: God’s Messenger ﴿ﷺ﴾ sometimes walked while he had one sandal on. *Ṣaḥiḥ*, *Mishkāṭ al- Masābīḥ*:4414

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<sup>592</sup> The reference here is to man’s footwear.

<sup>593</sup> Bells are the instruments of the devil (SM vol. 6, no. 163). For details see Al-Albānī’s *Jilbāb al-Mar’ah al-Muslimah* pp. 167-170.

<sup>594</sup> also see (SB4:340),(SM:5182-3) and (T:1417)

<sup>595</sup> a squarish-patterned *thob*

691. (T:1783) ‘Abd ar-Raḥmān ibn Qāsim reported from his father that ‘Ā’ishah walked while she had one sandal on. *Ṣaḥiḥ*

692. (AD:4063) ‘Ā’ishah said: I made a black cloak for the Prophet (ﷺ) and he put it on,<sup>597</sup> but when he sweated in it and noticed the odour of the wool, he threw it away. *Ṣaḥiḥ*: SAD 3435; SS 2136

The narrator said: “I think he (the Prophet (ﷺ)) said that he liked good smell.”

693. (AD:4021) ‘Ā’ishah said: The Messenger of Allah (ﷺ) went out one morning wearing a variegated garment of black, goat hair.<sup>598</sup> *Ṣaḥiḥ*: *Mukhtaṣir ash-Shama’il* 56; SM; T 2255

694. (AD:4021/1) ‘Utbah ibn ‘Abd as-Sulamī said: I asked the Messenger of Allah (ﷺ) to clothe me. He clothed me with two coarse articles of clothing.

## Adornment

695. (SB7:133)<sup>599</sup> Narrated ‘Ā’ishah: An *Anṣārī* woman gave her daughter in marriage and the latter’s hair started falling out. The *Anṣārī* woman came to the Prophet (ﷺ), mentioned this to him and said, “Her husband has suggested that I should let her wear false hair.” The Prophet (ﷺ) said, “No, for God (ﷻ) sends His curses upon women who lengthen their hair artificially.”

696. (SB7:817)<sup>600</sup> Narrated ‘Ā’ishah: An *Anṣārī* girl was married and she got sick, loosing her hair. Intending to provide her with false hair, they consulted the Prophet

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<sup>596</sup> God’s Messenger (ﷺ) and ‘Ā’ishah (رضى الله عنها) as well rarely walked with one shoe on. This was to express the permissibility of doing so in case of need. *Tuḥfat al-Aḥwadhī*, vol. 5, p. 383

<sup>597</sup> This shows that wearing black clothes is permissible. There is no harm in it.

<sup>598</sup> This shows that wearing woollen clothes is permissible.

<sup>599</sup> also see (SM:5298-9)

<sup>600</sup> also see (SN:4718)

ﷺ). He said, “God has cursed the woman who attaches false hair and the one who gets them attached.”

697. (AD:4153) ‘Ā’ishah said that when Hind, daughter of ‘Utbah, said: Prophet of Allah, accept my allegiance. He replied, ‘I shall not accept your allegiance till you make a difference to the palms of your hands, for they look like the paws of a beast of prey.’<sup>601</sup>  
*Da’eef*: SAD 6169; SD 4466

698. (AD:4154) ‘Ā’ishah said: A woman made a gesture from behind a curtain to indicate that she had a letter for God’s Messenger ﷺ. The Prophet ﷺ closed his hand, saying, I do not know this is a man’s or a woman’s hand. She said: ‘No, a woman’s.’ He said: ‘If you were a woman, you would make a difference to your nails, meaning with *hinna*’.<sup>602</sup> *Hasan*:SAD 3510

699. (AD:4175) ‘Ā’ishah said: The hair of God’s Messenger ﷺ were above *wafrah* and below *jummah*.<sup>603</sup> *Hasan Ṣaḥiḥ*: IM 3635

700. (SIM:2928) Narrated ‘Ā’ishah: I used to part the Messenger’s hair in the middle, behind the crown of the head. Then I let his forelock drop (on his forehead.)  
*Ṣaḥiḥ, Mukhtaṣar ash-Shama’il*:25

701. (AD:4177) ‘Ā’ishah said: When I parted the hair of God’s Messenger ﷺ I made a parting from the crown of his head and let his forelock be between his eyes. *Hasan*: IM 3633

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<sup>601</sup> This shows that women should dye their hands with *hinna*’ to distinguish their hands from those of men. Men are not allowed to dye their hands with *hinna*’. It also has various health-giving properties. For details see *Zād al-Ma’ād*, vol. 4, p. 82.

<sup>602</sup> The Prophet ﷺ did not touch the hands of women while accepting the oath of allegiance. He only saw the hand of the woman and asked her to dye it with *hinna*’.

<sup>603</sup> Men’s hair should not be beyond shoulder length, *Subul as-Salām*.



702. \*(MT:1709) Abū Salamah ibn ‘Abd ar-Raḥmān reported that ‘Abd ar-Raḥmān ibn Aswad ibn ‘Abd Yāgūth was his comrade. The hair of his head and beard were white.

One morning he came with his hair dyed red. The men said, “It looks better.” He said: My mother ‘Ā’ishah, the wife of God’s Messenger (ﷺ), yesterday sent her slave girl Nukhailah and swore to have my hair dyed.

She informed me that Abu Bakr Ṣiddīq used to dye his hair.

703. (SB7:806)<sup>604</sup> Narrated ‘Ā’ishah: I used to perfume Allah’s Messenger (ﷺ) with the best scent available until I could see the glitter of the scent on his head and beard.

704. \*(N:5131) Muḥammad ibn ‘Ali asked ‘Ā’ishah: Did God’s Messenger (ﷺ) use perfume? She said: “Yes, he used the ones for males<sup>605</sup> – musk and amber.” *Da‘eef al-isnād*: DN, 383

705. (AD:4063) Narrated ‘Ā’ishah: God’s Messenger (ﷺ) loved good odours. *Ṣaḥīḥ*, SS:2099

706. (AD:4223) ‘Ā’ishah said: The Prophet (ﷺ) had an ornament presented to him by the Negus as a gift and it contained a gold ring with an Abyssinian stone. God’s Messenger (ﷺ) picked it up with a stick or with his fingers and turning his gaze away from it called Umāmah, daughter of Abul-‘Āṣ and of his daughter Zainab, and said: Wear it my dear daughter.<sup>606</sup> *Ḥasan al-Isnad*: SAD 3564

707. \*(IM:1607) Narrated ‘Ā’ishah: Usāmah fell in the doorway and had a cut in the face. God’s Messenger (ﷺ) asked me to clean up the dirt and dust from around the wound. I cleaned it up and the Messenger (ﷺ) was sucking the blood from his face. Then

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<sup>604</sup> also see (SB7:812,814)

<sup>605</sup> The ones specified for males are colourless in application, like amber, ‘ūd and camphor, whilst those for females leave a trace of colour and have a faint scent like khulūq and za’farān, p. 529, Suyuti’s commentary, *Sunan an-Nasā’i*.

<sup>606</sup> This shows that wearing gold is permissible for women.

he said, “If Usāmah had been a girl, I would have dressed him up and decked him with jewellery until I married him off.” *Ṣaḥīḥ, Tuhfat al- Ashrāf*:16696

708. \*(T:3001) Narrated ‘Ā’ishah: God’s Messenger ﷺ intended to clean the mucus from Usāmah’s nose. I said: Leave it, I will do it. God’s Messenger ﷺ said: Love him, for I do love him. *Ḥasan, al-Mishkāt*:6167

### Miscellaneous

709. (SM:5185)<sup>607</sup> ‘Urwah ibn az-Zubair reported this from ‘Ā’ishah. She said: ‘The pillow on which God's Messenger ﷺ rested was of leather, filled with palm fibre.’ *Ṣaḥīḥ, SS*:2103; *Mukhtaṣar Muslim*:1354

710. (SM:5186)<sup>608</sup> ‘Ā’ishah reported that the bedding in which God's Messenger ﷺ slept was made of leather, stuffed with palm fibre.

711. (AD:4112) ‘Ā’ishah, wife of the Prophet ﷺ, said: The Prophet ﷺ ordered that the skin of the animals which had died a natural death should be used when they are tanned.<sup>609</sup> *Ḍa’eef*: DAD 4124

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<sup>607</sup> also see (AD:4134)

<sup>608</sup> also see (SB8:463), (T:1443) and (IM:2860)

<sup>609</sup> also see (MT:1040). The Prophet ﷺ used them.

### 3.1.5.4 PATIENTS AND MEDICINE

(SB7:544)<sup>610</sup> Narrated ‘Ā’ishah, wife of the Prophet (ﷺ): God's Messenger (ﷺ) said, “No calamity befalls a Muslim but that Allah (ﷻ) expiates some of his sins because of it, although it were the prick he received from a thorn.”

712. (AD:3087) ‘Ā’ishah reported: I said to the Messenger of Allah, I know the severest verse in the Qur’ān. He asked: ‘Which is that verse, ‘Ā’ishah?’ She replied: “Allah’s words; ‘(If anyone does evil, he will be requited for it.)’” (4:123) He said: “Do you know, ‘Ā’ishah, that when a believer is afflicted with a calamity or a thorn, it serves as an atonement for his evil deed. He who is called to account will be punished.” She said: “Does Allah not say, ‘(He truly will receive an easy reckoning.)’” (64:8) He said, ‘This is the presentation, ‘Ā’ishah. If anyone is criticised in reckoning, he will be punished.’

Abū Da’ūd said: This is the version of Ibn Bashār. He said; Ibn Abī Mulaikah narrated it to us.

(*Da’eef* except for the section: ‘If anyone is criticised....’ which is *Ṣaḥīḥ* and Agreed upon: *Da’eef Sunan Abī Da’ūd*, no. 680)

713. (SB7:591) Narrated Khālīd ibn Sa’d: We went out and Ghālib ibn Abjar was with us. He fell ill on the way and was still unwell when we reached Madīnah. Ibn Abī ‘Atīq came to see him and said to us, “Treat him with black cumin. Take five or seven seeds, crush them, mix the powder with oil, and trickle the resulting mixture into both nostrils. ‘Ā’ishah told me that she heard the Prophet (ﷺ) saying, ‘Black cumin is a cure for all diseases<sup>611</sup> except *as-sām*.’” ‘What is *as-sām*?’ I asked. He said, ‘Death.’

714. (IM:3445) Narrated ‘Ā’ishah from God’s Messenger (ﷺ). Whenever members of his household had fever, the Messenger (ﷺ) would ask for broth (Talbīnah) to be prepared. Then he would tell them to sip it slowly. He would say, ‘Talbīnah soothes

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<sup>610</sup> This is a repeat of (SM:6237) in Etiquette. Also see (MT:1689) and (SM:6238-41).



grieved hearts and tranquillises the sick, like water that removes dirt from the face.'  
*Da'eef, al-Mishkāt:4234*

715. (SM:5083) 'Abdallah ibn abū 'Atīq reported this from 'Ā'ishah She said: God's Messenger (ﷺ) said, "The 'ajwah<sup>612</sup> date of al-'Āliyah<sup>613</sup> taken early in the morning has great healing effects or (he said) it is a cure-all." *Ṣaḥīḥ*, JS:2135

716. (SB7:328)<sup>614</sup> 'Ā'ishah, wife of the Prophet (ﷺ), said that whenever one of her relatives died, the women assembled and then dispersed except for relatives and close friends. She would order that a pot of *Talbīnah*<sup>615</sup> be cooked. Then *Tharīd* (a dish prepared from meat and bread) would be prepared and the *Talbīnah* would be poured over it. 'Ā'ishah would then say, "Eat it, for I heard God's Messenger (ﷺ) saying: *Talbīnah* soothes the patient's heart and relieves some of the sadness."

717. (T:1920) Narrated 'Ā'ishah: God's Messenger (ﷺ) did not eat his fill of wheat bread for two consecutive days until he passed away. *Ḥasan Ṣaḥīḥ*, ST:2462

718. (SB7: 612) Narrated 'Ā'ishah, wife of the Prophet (ﷺ): When the health of God's Messenger (ﷺ) deteriorated and his condition became serious, he asked the permission of his (other) wives to allow him to be treated in my house, and they agreed. With his legs dragging on the ground, he came supported by two men - 'Abbās and another person.'

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<sup>611</sup> for the generality of diseases. Some of the diseases mentioned are colds, wind, and jaundice. See *Fath al-Bārī*, vol. 10, pp. 151-2.

<sup>612</sup> Imam an-Nawwawī mentioned the use of seven of these dates in the early morning as a practice from the *sunnah*. Muḥammad Fu'ād 'Abdul Bāqī, *Ṣaḥīḥ Muslim*, vol. 3, p. 1619, no. 2.

<sup>613</sup> The highland region of Madīnah in the direction of Najd. Muḥammad Fu'ād 'Abdul Bāqī, *Ṣaḥīḥ Muslim*, vol. 3, p. 1619, no. 2.

<sup>614</sup> also see (SB7:593) and (SM:5491)

<sup>615</sup> A soup made with flour or bran, and sugar. It is called *Talbīnah* because it is white like milk and has a similar consistency. *Fath al-Bārī*, Muqaddimah, p. 196.

‘Ubaidullah ibn ‘Abdallah who reported this *Hadīth* from ‘Ā’ishah said: I mentioned this to Ibn ‘Abbās and he asked me, “Do you know who the other man was, whom ‘Ā’ishah did not name?” I said: ‘No.’ Ibn ‘Abbās said: ‘It was ‘Ali.’

‘Ā’ishah is reported to have added: When the Prophet ﷺ came to my house and his disease got aggravated, he said, “Pour over me seven water-skins full of water, whose knots have not yet been untied, so that I might be able to talk to the people.” We made him sit in a tub belonging to Ḥafṣah, wife of the Prophet ﷺ, and started pouring water on him from those water-skins till he waved us to stop. He then went out to the people, led them in prayer, and addressed them.

719. (SB7:621)<sup>616</sup> Narrated ‘Ā’ishah: The Prophet ﷺ said, “Fever is from the heat of Hell, so calm down fever with water.”

(SB7:630)<sup>617</sup> ‘Ā’ishah, wife of the Prophet ﷺ, said that she enquired from God’s Messenger ﷺ about plague, and the Prophet ﷺ told her, “Plague is a punishment sent down by God ﷻ on whom He wishes, but God ﷻ has made it a blessing for the believers. The person who remains patiently in an area where plague has broken out, believing that nothing will befall him except what God ﷻ has ordained for him, God ﷻ grants such a person a reward similar to that of a martyr.”

720. (SB7:634)<sup>618</sup> Narrated ‘Ā’ishah: The Prophet ﷺ directed me or directed the incantation of *Ruqyah* to guard against the danger of an evil eye.

721. (AD:3871) Narrated ‘Ā’ishah: God’s Messenger ﷺ commanded the person casting the evil eye to perform ablution and then the person affected was washed with it. *Ṣaḥīḥ Mutawatir*, Ag; SAD: 3879

722. (IM:2827) Narrated ‘Ā’ishah: God’s Messenger ﷺ said, ‘Seek protection from Allah, for the evil eye is real.’ *Ṣaḥīḥ, Tuhfat al-Ashrāf*:16199

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<sup>616</sup> also see (T:1693), (IM:2795) and (SM:5480)

<sup>617</sup> This is a repeat of (SB4:680) in *Destiny*. Also see (SB4:680).

723. (SB7:639)<sup>619</sup> Narrated ‘Ā’ishah: When someone of his wives fell ill,<sup>620</sup> the Prophet ﷺ would treat her by passing his right hand over the place of ailment and saying, “O God ﷻ, the Lord of the people! Remove the ailment and heal the patient, for You are the Giver of Health. There is no real healing except Yours - healing that will leave behind no ailment.”

(SB7:640)<sup>621</sup> Narrated ‘Ā’ishah: God’s Messenger ﷺ made use of incantation for treatment of illness. He would say, “Wipe off the ailment, O Lord of the people. The cure is in Your hands, and there is none except You who can remove the ailment.”

724. (SB7:642)<sup>622</sup> Narrated ‘Ā’ishah: Allah’s Apostle ﷺ used to read in his *Ruqyah*, “In the name of Allah. The earth of our land and the saliva of some of us, cure our patients with the permission of our Lord.”<sup>623</sup>

725. (IM:2843) Narrated ‘Ā’ishah: God's Messenger ﷺ would blow while making the incantation for treatment of illness. *Ṣaḥīḥ*, JS:5022

726. (AD:3095) ‘Ā’ishah said: On the day of Trench (i.e. the battle of the Trench) when a man shot an arrow in the vein of Sa’d ibn Mu’ādh’s hand, God's Messenger ﷺ pitched a tent for him in the mosque so that he might visit him from the vicinity. (*Ṣaḥīḥ*, Agreed Upon)

727. (AD:3098) ‘Ā’ishah daughter of Sa’d reported that her father said: I was sick in Makkah. God's Messenger ﷺ came to pay me a sick-visit. He put his hand on my

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<sup>618</sup> also see (IM:2827,2831) and (SM:5445,5447)

<sup>619</sup> also see (SB7:579,646), (SM:5434-7) and (IM:2837)

<sup>620</sup> or when he paid a visit to a patient or a patient was brought to him

<sup>621</sup> This is a repeat of (SB7:639). Also see (SM:5434-7).

<sup>622</sup> also see (SB7:641), (SM:5444), (AD:3886) and (IM:2838)

<sup>623</sup> The Prophet ﷺ while reciting the *Ruqyah* put some of his saliva on his index finger, touched the earth with it, and applied the resulting mixture to the place of sickness.



forehead, wiped my chest and belly, and then said; O Allāh! Heal Sa'd and complete his migration for him.<sup>624</sup> (*Ṣaḥīḥ: Bukhārī*)

728. (SB5:263)<sup>625</sup> Narrated 'Ā'ishah: When God's Messenger ﷺ came to Madīnah, Abū Bakr and Bilāl got fever, and I went to both of them and said, "O my father, how do you feel? O Bilāl, how do you feel?" Whenever Abū Bakr's fever got worse, he would say, "Everybody is alive among his people, yet death is nearer to him than his shoelaces." And whenever fever left Bilāl, he would say aloud, "Would that I could stay overnight in a valley wherein I would be surrounded by idhkhīr and jalīl (kinds of good smelling grass found in Makkah),<sup>626</sup> would that I could drink one day of the water of Mijannah,<sup>627</sup> and would that Shāmah and Tafīl (two mountains of Makkah) would appear to me!" Then I went to God's Messenger ﷺ and told him of that. He said, "O God ﷻ, make us love Madīnah as much as or more than we used to love Makkah, O God ﷻ, make it healthy and bless its Ṣā' and Mud (measures), and take away its fever to al-Juhfa."<sup>628</sup>

729. (SM:6233) 'Ā'ishah reported: I did not see anyone else being afflicted with more severe illness than God's Messenger ﷺ.

730. (MT:1586) Yahya ibn Sa'īd reported that 'Ā'ishah said; 'Āmir ibn Fuhairah used to say; I saw death before dying. The death of a coward comes from above. *Athār*, AM 1694

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<sup>624</sup> Sa'd had migrated from Makkah to Madīnah. When he visited Makkah after its conquest, he became ill. He wished that he might die in Madīnah. Therefore, the Prophet ﷺ prayed for him for the completion of his migration. Allah ﷻ answered his prayer and Sa'd died in Madīnah much later.

<sup>625</sup> also see (SB7:558,581), (SB8:383), (SM:3178) and (MT:1585). (SM:3178) has the words from 'Ā'ishah: When we came to Madīnah it was most unhealthy.

<sup>626</sup> *Mukaddamah Fath al-Bārī*, p.101

<sup>627</sup> a locality on the lower side of Makkah

<sup>628</sup> a village near Rābigh between Jeddah and Madīnah

731. (IM:2835)<sup>629</sup> Narrated ‘Ā’ishah: The Prophet ﷺ sanctioned *Ruqyah* for the snake and the scorpion. *Ṣaḥīḥ, at-Ta’līq ar-Rāghīb*, vol. 1, pp. 225-6; *Muslim*.

732. \*(N:2831) Narrated Sa’īd ibn al-Musayyab: A woman came to ‘Ā’ishah and she had a crutch in her hands. ‘Ā’ishah asked her: What is this for? The woman said: For this gecko, as God’s Messenger ﷺ told us that everything helped to extinguish the fire for Ibrāhīm عليه السلام except this creature, so he ordered us to kill it. He forbade us to kill snakes<sup>630</sup> except the ones with two white lines on their backs and the short-tailed ones, for they destroy sight and lead to abortion in pregnant women. *Ṣaḥīḥ, Tuhfat al-Ashrāf*:16124

733. (IM:2846) ‘Ā’ishah said: The Prophet ﷺ ordered the killing of a snake with two heads, for it affects sight and harms pregnancy. *Ṣaḥīḥ*

734. (SM:5542) ‘Ā’ishah said: The Prophet ﷺ ordered the killing of a snake having stripes over it, for it affects sight and miscarries pregnancy. (*Mukhtaṣar Muslim*:1497 supports the text)

735. (IM:2615) Narrated ‘Ā’ishah: God’s Messenger ﷺ said, “The gecko is vicious.” *Ṣaḥīḥ, JS*:7149

736. (T:1659)<sup>631</sup> ‘Ā’ishah said, she heard God’s Messenger ﷺ say: ‘I thought it important to prohibit sexual intercourse during pregnancy; then I remembered that the Persians and the Romans engage in it and it does not harm<sup>632</sup> their offspring.’ *Ṣaḥīḥ, Ibn Mājah* 2011, *Muslim*.

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<sup>629</sup> also see (SM:5443)

<sup>630</sup> Some *jinns* take the form of snakes. A person discovering the presence of snakes (or a snake) in the house is enjoined to read the *Mu’awidhāt* for three continuous days telling the *jinns* to leave. If the snakes are still there after that, they should be killed. This ruling applies only to Madīnah. Anywhere else, authentic narrations require the killing of any kind of snakes. *Ṣaḥīḥ Muslim bi Sharḥ an-Nawwawī*, vol. 7, pp. 192-3

<sup>631</sup> also see (SN:3119) and (T:1694-5)

<sup>632</sup> in a repeated narration the words are: it does not kill - presumably a reference to the effect on the growing foetus.

737. (SM:5563) ‘Ā’ishah reported that God’s Messenger (ﷺ) talked about the gecko as a “noxious creature.” Ḥarmala (one of the narrators) made this addition that she (‘Ā’ishah) said: “I did not hear that he had commanded to kill them.” (*Mukhtaṣar Muslim*:1500 supports the text)



### 3.1.5.5 POETRY

738. (SB4:731)<sup>633</sup> Narrated ‘Ā’ishah: Once Hassān ibn Thābit asked the permission of the Prophet (ﷺ) to compose satirical poetry defaming the infidels. The Prophet (ﷺ) said, “What about the fact that I have a common descent with them?” Hassān replied, “I shall take you out of them as a hair is taken out of dough.”

Narrated ‘Urwah: I started abusing Hassān in front of ‘Ā’ishah whereupon she said. “Don’t abuse him, for he used to defend the Prophet (ﷺ) (with his poetry).”

739. \*(SB5:258) Narrated ‘Ā’ishah: Abū Bakr married a woman from the tribe of Bani Kalb, called Umm Bakr. When Abū Bakr migrated to Madīnah, he divorced her and she married her cousin, the poet, who composed the following poem lamenting the infidels of Quraish:

‘What is there kept in the well, the well of Badr?

(The owners of) the trays of roasted camel humps.

What is there kept in the well, the well of Badr?

The owners of lady singers and friends of the honourable companions; who used to drink (wine) together.

Umm Bakr greets us with the greeting of peace,

But can I find peace after my people have gone?

The Messenger tells us that we shall live again,

but what sort of life will owls<sup>634</sup> and skulls live?

740. (SM:6079) ‘Ā’ishah reported that Ḥassān said: Allah’s Messenger, permit me to write satire against Abū Sufyān,<sup>635</sup> whereupon he said: How can it be because I am

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<sup>633</sup>also see (SB5:466), (SB8:171) and (SM:6075-6,6080)

<sup>634</sup> a belief that the pre-Islamic Arabs had about the souls of the dead turning into owls.

<sup>635</sup> Abū Sufyān ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib, a paternal cousin of God’s Messenger (ﷺ) who tormented him and the Muslims in those times. Later he accepted Islam. His mother Summayah was the daughter of Muḥāb, a slave of Bani ‘Abd Manāf.

also related to him? Thereupon he (Ḥassān) said: “By Him Who has honoured you, I shall draw you out from them (their family) just as hair is drawn out from dough. Thereupon Ḥassān said: ‘Dignity and greatness belongs to the tribe of Bint Makhzūm<sup>636</sup> from amongst the tribe of Hāshim, whereas your father was a slave.’ *Ṣaḥiḥ, Mukhtaṣar Muslim*:1716

741. (SM:6081)<sup>637</sup> ‘Ā’ishah reported that Allah’s Messenger (ﷺ) said: Satirise against the (non believing amongst the) Quraish, for it (the satire) is more grievous to them than the hurt of an arrow. So he (the Holy Prophet) sent someone to Ibn Rawāḥah and asked him to satirise against them. He composed a satire, but it did not appeal to the Holy Prophet (ﷺ). He then sent someone to Ka’b ibn Mālik (to do the same, but what he composed did not appeal to the Holy Prophet). He then sent someone to Ḥassān ibn Thābit. As he got into his presence, Ḥassān said: Now you have called for this lion who strikes (the enemies) with his tail. He then shot out his tongue and began to move it and said: By Him Who has sent you with Truth, I shall tear them with my tongue as leather is torn. Thereupon Allah’s Messenger (ﷺ) said: Don’t be hasty; (let) Abū Bakr who has the best knowledge of the lineage of the Quraish draw a distinction for you in regard to my lineage, as my lineage is the same as theirs. Ḥassān then came to him (Abū Bakr) and after making inquiry (in regard to the lineage of the Holy Prophet) came back to him ( the Holy Prophet) and said: Allah’s Messenger, he (Abū Bakr) has drawn a distinction in your lineage ( and that of the Quraish) By Him who has sent you with Truth, I shall draw out from them (your name) as hair is drawn out from the flour. ‘Ā’ishah said: I heard Allah’s Messenger (ﷺ) saying to Ḥassān: Verily *Rūḥ-al-Quds* would continue to help you so long as you put up a defence on behalf of Allah and his Messenger. And she said: “I heard Allah’s Messenger (ﷺ) saying: ‘Ḥassān satirised against them and gave satisfaction to the Muslims and disquieted the non-Muslims.’”

You satirised Muḥammad, but I replied on his behalf,

And there is reward with Allah for this.

You satirised Muḥammad, virtuous, righteous,

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<sup>636</sup> Fāṭimah bint ‘Amr ibn ‘Aidh ibn ‘Imran ibn Makhzūm, the mother of ‘Abdallah, Zubair and Abī Talib.

<sup>637</sup> also see (AD:4997)

The Messenger of Allah, whose nature is truthfulness--  
 Verily my father and his father and my honour  
 Are a protection to the honour of Muḥammad.  
 May I lose my dear daughter, if you don't see her  
 Wiping away the dust from the two sides of Kada',  
 They pull at the reins, going upward.  
 On their shoulders are spears thirsting (for the blood of the enemy);  
 Our steeds are sweating - our women wipe them with their mantles.  
 If you had not interfered with us, we would have performed the 'Umrah,  
 And (then) there was the Victory, and the darkness cleared away;  
 Otherwise wait for the fighting on the day in which Allah will honour whom He  
 please.

And Allah said: I have sent a servant who says the Truth in which there is no  
 ambiguity;

And Allah said: I have prepared an army - they are the *Anṣār* whose object is  
 fighting (the enemy);

There reaches every day from Ma'add abuse, or fighting or satire;

Whoever satirises the Messenger from amongst you, or praises him and helps, it is  
 all the same,

And Gabriel, the Messenger of Allah, is among us - the Holy Spirit who has no  
 match. *Ṣaḥīḥ*, SS 1180

742. (SB3:113)<sup>638</sup> Narrated 'Ā'ishah: When God's Messenger ﷺ reached  
 Madīnah, Abū Bakr and Bilāl became ill. When Abū Bakr's fever got worse, he would  
 recite this poetic verse:

"Everybody is alive with his people, yet death is nearer to him than his shoe laces."

743. (IM:3029) Narrated 'Ā'ishah: God's Messenger ﷺ said, 'The worst  
 slander is where a person abuses another, then vilifies the whole tribe, or where a man who  
 disowns his father thereby attributing fornication to his mother.' *Ṣaḥīḥ*, SS:793,1487

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<sup>638</sup> This is a partial repeat of a longer version found in Patients and Medicine as (SB5:263)



744. (T:2853) ‘Ā’ishah was asked if God's Messenger (ﷺ) recited any couplets and she affirmed that he did. He frequently hummed the line from Ibn Rawāḥah’s poetry:

And he will bring glad tidings and not exaggerate them.

*Ṣaḥīḥ*, JS:4905

### 3.1.6 COMMERCE

#### 3.1.6.1 BUSINESS TRANSACTIONS

745. (SB4:27)<sup>639</sup> Narrated ‘Ā’ishah: The verse **﴿If a guardian is well-off, let him claim no remuneration (i.e. wages), but if he is poor, let him have for himself what is just and reasonable.﴾** (4:6) was revealed in connection with the guardian of an orphan, and it means that if he is poor he can have for himself (from the orphan’s wealth) what is just and reasonable according to the orphan’s share of the inheritance.<sup>640</sup>

746. (MT:656) It reached Mālik that ‘Ā’ishah, wife of the Prophet **﴿ﷺ﴾**, used to give the property of the orphans under her care to traders to do trade with it. *Athār*, AM 599

(SB3:464)<sup>641</sup> Narrated ‘Ā’ishah: The Prophet **﴿ﷺ﴾** and Abū Bakr employed a man from the Bani ad-Dail branch of the tribe of Bani ‘Abd ibn ‘Adi<sup>642</sup> as a guide. He was an expert guide. He was in alliance with the family of al-‘Asī ibn Wā’il and he was on the religion of the infidels of Quraish. The Prophet **﴿ﷺ﴾** and Abū Bakr had confidence in him and gave him their riding camels and told him to bring them to the cave of Thaur after three nights. So, he brought their camels early in the morning of the third night. They then set out accompanied by ‘Amir ibn Fuhairah and the Daili guide who escorted them below Makkah, along the path leading to the sea-shore.

747. (SB3:528) Narrated ‘Ā’ishah: The Prophet **﴿ﷺ﴾** said, “He who cultivates land that does not belong to anybody has the best right to it.” ‘Urwah said: ‘Umar gave the same verdict in his caliphate.

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<sup>639</sup> also see (SB3:414), (SB6:99) and (SM:7161-3)

<sup>640</sup> according to the service he provides (SB6:99)

<sup>641</sup> This is a repeated narration found in its complete context with (SB5:245) in the section on the Virtues of the Prophet **﴿ﷺ﴾**. Also see (SB3:465).

748. (SB3:454)<sup>643</sup> Narrated al-A'mash: We talked to Ibrāhīm about the status of mortgage during the time of the *Salaf*. He said 'Ā'ishah reported that the Prophet (ﷺ) bought some foodstuff<sup>644</sup> from a Jew on credit<sup>645</sup> and the payment was to be made by a definite period. He mortgaged his iron armour to him.

749. (SB3, Book of *al-Mukātab*, Chapter 22)<sup>646</sup> Narrated 'Ā'ishah that Barīrah came to her seeking her help in her writing of emancipation. She had to pay five<sup>647</sup> *ūqiyyās* of gold in five, yearly instalments. 'Ā'ishah said to her, "Do you think that if I pay the whole sum at once, your masters will sell you? Then I could free you and your *walā'* would be for me." Barīrah went to her masters and put it to them. They said no, unless the *walā'* would be for them. 'Ā'ishah said, "I went to God's Messenger (ﷺ) and told him about it." God's Messenger (ﷺ) said to her, "Buy and free her; the *walā'* is indeed for the liberator." God's Messenger (ﷺ) then got up and said, "What is the matter with people who stipulate conditions not present in God's Book? If anybody stipulates a condition not in God's Book, it is invalid. God's conditions are most correct, most firm."

750. (AD:3502) Makhlad ibn Khaufāf al-Ghafāri said: "I and some people were partners in a slave. I employed him for some work in the absence of one of my partners. The slave earned for me. The partner disputed about his share and took the matter to court. I was ordered to return the earnings. I went to 'Urwah ibn az-Zubair and related the matter to him. He came to my partner and related to him from 'Ā'ishah the words of God's Messenger (ﷺ): Profit follows responsibility. *Ḥasan*, SAD: 3509

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<sup>642</sup> presumably the sub-tribe

<sup>643</sup> also see (SB3:282-3,309,404,453-4,571,636,686,690), (SB4:165), (SB5:743), (SM:3902-5), (SN:4295,4335) and (IM:1975)

<sup>644</sup> Thirty *ṣā'*s of barley are mentioned in (SB5:743).

<sup>645</sup> He would not leave anything in the house overnight because he preferred to satisfy the needs of others above his own.

<sup>646</sup> This is a translation of the portion of the narrative attributed to 'Ā'ishah. Also see (SB3:377,735-8,752,778,886,889,893), (SM:3586-7), (AD:3919), (SN:4340), (T:4340-1) and (MT:1265)

<sup>647</sup> nine in Abī Da'ūd's narration.



751. (AD:3503)<sup>648</sup> ‘Ā’ishah said: A man bought a slave who remained with him as long as God wished, but he then found a defect in him. He brought his dispute with the seller to the Prophet ﷺ who returned the slave to the seller. The seller said: ‘God’s Messenger, my slave earned some wages.’ God’s Messenger ﷺ then said: ‘Profit follows responsibility.’ Abū Da’ūd said: ‘The chain of narrators is not reliable.’ *Hasan*: SAD 2996; IM 2242

752. (IM:2003) Narrated ‘Ā’ishah: God’s Messenger ﷺ heard some sounds. He said: ‘What is this sound?’ They said: ‘The date palm trees are being fecundated.’ He said: ‘Perhaps it would be better if you did not do it.’ The following year they did not fecundate them and they dried up. Consequently they mentioned it to God’s Messenger ﷺ to which he responded: If it be something relating to worldly matters, it is your own affair and if it relates to matters of faith, then refer to me. *Ṣaḥīḥ*.

753. (T:969) Narrated ‘Ā’ishah: God’s Messenger ﷺ wore two coarse pieces of clothing from Qaṭar. When he sat (for a while) he sweated and did not like the clothes. Some material was sent from Syria for a Jew. I said to the Messenger, ‘Perhaps you could send someone to buy two pieces of clothing, on condition that we pay the price when we are able to. The Messenger sent someone but the Jew said, ‘I understand your motive, you wish to take away my property and not pay.’ God’s Messenger ﷺ replied, ‘He lied and he knows that I am the most virtuous and the one to fulfil trusts.’ *Ṣaḥīḥ, Aḥādīth al-Buyū’*

754. (IM:2010) Narrated ‘Ā’ishah: God’s Messenger ﷺ said: Do not withhold excess (irrigation) water or the stationary water of wells. *Ṣaḥīḥ*.

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<sup>648</sup> also see (AD:3501)

### 3.1.6.2 FREEDOM FROM SLAVERY

(SB1:446)<sup>649</sup> Narrated ‘Ā’ishah: Barīrah came to seek my help regarding her manumission. I told her, “If you like I would pay your price to your masters but your *al-walā’* would be for me.” Her masters said, “If you like, you can pay what remains (one version says: if you like you can manumit her), but her *al-walā’* would be for us.” When God’s Messenger ﷺ came, I spoke to him about it. He said, “Buy her and manumit her. No doubt *al-walā’* is for the manumitter.” Then God’s Messenger ﷺ ascended the pulpit and said, “What about some people who impose conditions which are not present in God’s Book? Whoever imposes conditions which are not in God’s Book, his conditions will be invalid even if he imposed them a hundred times.”

755. (SB7:34)<sup>650</sup> Narrated ‘Ā’ishah: Three principles were established because of Barīrah. ﷺ (i) When Barīrah was freed she was given the option to remain with her slave husband or to leave him.<sup>651</sup> (ii) God’s Messenger ﷺ said, “The *walā’* of the slave is for the one who frees the slave.” (iii) When God’s Messenger ﷺ entered the house, he saw a pot cooking on the fire. (Later when he asked ‘Ā’ishah for something to eat) he was given bread and meat soup from what was previously in the house. The Prophet ﷺ said, “Didn’t I see the cooking pot (on the fire)?” It was said, “That is the meat given in charity to Barīrah,<sup>652</sup> and you do not eat things given in charity.” The Prophet ﷺ said, “It is charity for Barīrah, and it is a present for us.”

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<sup>649</sup> This is a repeated narration with considerable overlap of content at SB3, Book of *al-Mukātab*, Chap. 22, found under Business Transactions. Also see (SB3:364), (SB8:708), (SM:3584-5), (AD:2910,3918), (SN:4340) and (MT:1263).

<sup>650</sup> also see (SB3:364, 378,753), (SB7:341), (SB8:743), (SM:2352-55,3590-5), (SN:4327-9), (T:1009) and (MT:1147)

<sup>651</sup> If the husband had been a free man, she would not have been given the choice. However, see the footnote to (SM:2228).

<sup>652</sup> in another narration it is mentioned that the meat was sent by Umm ‘Atiyyah

756. (SB8:746)<sup>653</sup> Narrated al-Aswad: ‘Ā’ishah bought Barīrah in order to free her from slavery, but her masters insisted on *walā’* (that it should be theirs.) ‘Ā’ishah told the Prophet (ﷺ), “O God’s Messenger! I am buying Barīrah in order to manumit her, but her masters insist on her *walā’*.” The Prophet (ﷺ) said, “Manumit her. *walā’* is undoubtedly for the one who manumits (one version says: who pays the price.” Then ‘Ā’ishah bought and freed her. After that, Barīrah was given the choice (to stay with her husband or leave him). She said, “If he gave me so much and so much, I would not stay with him.” According to subsequent narrators, al-Aswad said her husband was a free man. Imam Bukhārī says: The chain of the narrators for this statement of al-Aswad’s is incomplete. The statement of Ibn ‘Abbās is more correct: When I saw him he was a slave.

757. (SB3:739) Narrated ‘Abdul Wāḥid ibn Aiman: I went to ‘Ā’ishah and said, ‘I was the slave of ‘Utbaḥ ibn Abū Lahab. ‘Utbaḥ died and his sons became my masters. They sold me to Ibn Abū ‘Amr, who freed me. The sons of ‘Utbaḥ stipulated that my *walā’* should be for them.’ ‘Ā’ishah narrated the account concerning Barīrah’s *walā’*.

758. (AD:3920) ‘Ā’ishah said Juwairiyah, daughter of al-Ḥarith ibn al-Muṣṭaliq, fell to the lot of Thabit ibn Qais ibn Shammās, or to his cousin. She entered into an agreement to purchase her freedom. She was a very beautiful woman, most attractive to the eye. ‘Ā’ishah said: “She came to God’s Messenger (ﷺ) asking him for the purchase of her freedom. When she was standing at the door, I looked at her with an eye of disapproval. I realised that God’s Messenger (ﷺ) would see the same thing in her which I saw. She said: “God’s Messenger, I am Juwairiyah, daughter of al-Ḥārith, and with me there happened something that is not hidden from you. I have fallen to the lot of Thābit ibn Qais ibn Shammās and I have entered into an agreement to purchase my freedom. I have come to you asking for the purchase of my freedom.” God’s Messenger (ﷺ) said: ‘Are you inclined to what is better than that?’ She asked: ‘What is that, God’s Messenger?’ He replied: ‘I shall pay the price of your freedom on your behalf and I shall marry you.’ She agreed.”

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<sup>653</sup> SB3, Book of Mukātab, Chapter 22 mentions Barirah had to pay five Uqiyyās of gold in five yearly instalments. (AD:3919) mentions nine Uqiyyās. ‘Ā’ishah paid them all at once. *Ṣaḥīḥ*, Ag; SAD: 3930. Also see (SB2:525,570-2), (SB3:365). (SB8:749-752), (AD:2226-7) and (SN:4327).



‘Ā’ishah continued: “When the people heard that God’s Messenger (ﷺ) had married Juwairiyah, they released the captives in their possession and set them free, saying, ‘They are the relatives of God’s Messenger (ﷺ) by marriage.’ We did not see any woman more blessed than her (Juwairiyah). One hundred families of Banu al-Muṣṭaliq were set free on account of her.”<sup>654</sup>

Abū Da’ūd said: This evidence shows that a Muslim ruler may marry a slave woman himself. *Ṣaḥīḥ: Ṣaḥīḥ Sunan Abī Da’ūd*, no. 3931.

759. (MT:1261) ‘Ā’ishah, wife of the Prophet (ﷺ), reported: God’s Messenger (ﷺ) was asked as to freeing of which slave maid was meritorious. The Prophet (ﷺ) replied: ‘The one whose price is high and who is considered priceless by her owner.’ *Ṣaḥīḥ Bukhārī*, vol. 3, no. 697; *Muslim*, vol. 1, no. 149.

760. (AD:2229) Al-Qāsim said: ‘Ā’ishah intended to set free two slaves of hers who were spouses. She, therefore, asked the Prophet (ﷺ) about it. He directed her to begin with the man before the woman.<sup>655</sup> *Da’eef: Da’eef Abī Da’ūd*, no. 489.

761. (SM:2228) ‘Ā’ishah said: Barīrah was emancipated, and she was the wife of Mughīth, a slave<sup>656</sup> of Āl Abī Aḥmad. God’s Messenger (ﷺ) gave her the choice and said to her, “If he has intercourse with you, then there is no choice for you.” *Da’eef, Da’eef Abī Da’ūd*, no. 487.

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<sup>654</sup> The Battle of Banu al-Muṣṭaliq is also called the Battle of Muraisi’. It took place in 6 A.H. Juwairiyah was one of the prisoners of war. The Holy Prophet (ﷺ) purchased her and set her free. He then married her. The Muslims set free all the captives of Banu al-Muṣṭaliq because of their relationship with the Prophet (ﷺ) through Juwairiyah.

<sup>655</sup> The option for repudiating the marriage tie is valid in case the slave-woman is set free. If the husband is set free, there will be no option.

<sup>656</sup> According to (SM:2227) ‘Ā’ishah is reported to have said: Barīrah’s husband was a free man when she was emancipated. She was given the choice and she said: ‘I do not like to remain with him.’ I have such and such grievances. *Ṣaḥīḥ: Ṣaḥīḥ Abī Da’ūd*, no. 2233; *Bukhārī*. He has pointed out that the phrase “her husband was a slave” is ‘Urwah’s statement

### 3.1.7 VIRTUES OF THE FIRST GENERATION

#### 3.1.7.1 VIRTUES OF THE PROPHET ﷺ

762. (SB4:760) Narrated ‘Ā’ishah: Whenever God’s Messenger ﷺ was given the choice between two things, he would choose the easier one as long as it was not sinful. If it happened to be sinful, he would not go near it. God’s Messenger ﷺ never took revenge for his own sake. Where God’s legal bindings were outraged, he would take revenge on God’s behalf.

763. (SB4:454)<sup>657</sup> Narrated ‘Ā’ishah that she asked the Prophet ﷺ, “Have you encountered a day harder than the day of the battle of Uḥud?” The Prophet ﷺ replied, “Your people have troubled me a lot, and the worst hardship was on the *day of ‘Aqabah* when I presented myself to Ibn ‘Abd Yalail ibn ‘Abd Kulāl and he did not respond to my request. So I left, overwhelmed with extreme sorrow. I kept going and could not relax until I found myself at Qarn ath-Tha‘ālib. There I lifted my head towards the sky and saw a cloud shading me in an unusual manner. I looked up and saw Gabriel in it. He called me saying, ‘God has heard what your people said to you. He has sent the angel of the mountains to you so that you may tell him to do whatever you wish for these people.’ The angel of the mountains called, greeted me, and then said, ‘O Muḥammad! Command what you wish. If you like, I will let *al-Akhshabain* (the two mountains) fall on them.’” The Prophet ﷺ said, “No. I hope that God will let them beget children who will worship God, The One, and none besides Him.”

764. (SM:5955) ‘Ā’ishah reported that God’s Messenger ﷺ came out one morning wearing a striped, black cloak of camel’s hair. Then Ḥasan ibn ‘Ali came and God’s Messenger ﷺ took him under his cloak. After that Ḥusain ibn ‘Ali, Fāṭimah and ‘Ali came along (one after the other) and God’s Messenger ﷺ wrapped them in his cloak.

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<sup>657</sup> also see (SM:4425)



He then said: ‘Allah desires to take away any impurities from you, O people of the household, and to cleanse you spotless.’ (33:33). *Ṣaḥīḥ, Mukhtaṣar Muslim*:1656

765. (SN:3696) Narrated ‘Ā’ishah: I searched for the Messenger (ﷺ) and my hand went in his hair. He said: ‘Your Satan has come!’ I said to him: ‘Do you have a satan too?’ He said: ‘Yes, except that Allah has protected me from him.’ *Ṣaḥīḥ al-Isnād*

766. (SB5:245)<sup>658</sup> Narrated ‘Ā’ishah, wife of the Prophet (ﷺ): I do not remember my parents ever believing in any religion other than the true religion (Islam), and I do not remember a single day passing without our being visited by God’s Messenger (ﷺ) in the morning and in the evening. When the Muslims were put to test (troubled by the pagans), Abū Bakr set out, migrating to the land of *Habashah*, and when he reached Bark al-Ghimād, Ibn ad-Daghīna, the chief of the tribe of Qāra met him and asked, “O Abū Bakr! Where are you going?” Abū Bakr replied, “My people have turned me out, so I want to go around on the earth and worship my Lord.” Ibn ad-Daghīna said: O Abū Bakr! A man like you should not leave his homeland, nor should he be driven out. You help the destitute, earn their living, keep good relations with your kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons. Therefore, I am your protector. Go back and worship your Lord in your town. So, Abū Bakr returned and Ibn ad-Daghīna accompanied him. In the evening Ibn ad-Daghīna visited the nobles of Quraish and said to them, “A man like Abū should not leave his homeland, nor should he be driven out. Do you drive out a man who helps the destitute, earns their living, keeps good relations with his kith and kin, helps the weak and poor, entertains guests generously and assists calamity-stricken persons?” So the people of Quraish could not refuse Ibn ad-Daghīna’s protection, and they said to Ibn ad-Daghīna, “Let Abū Bakr worship his Lord in his house. He can pray and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly. We are afraid that he may affect our women and children.” Ibn ad-Daghīna told Abū Bakr and Abū Bakr stayed in that state, worshipping his Lord in his house. He did not pray publicly, nor did he recite Qur’ān outside his house. Then it occurred to Abū Bakr to build a mosque in front of his house, and there he used to pray and recite the Qur’ān. The women and children of the pagans began to gather around him in great numbers. They used

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<sup>658</sup> also see (SB1:465), (SB3:348,494), (SB5, Chap. 36) and (SB8:102)



to wonder at him and keep looking at him. Abū Bakr was a man who used to weep very much, and he could not help weeping while reciting the Qur'ān. This situation scared the nobles of the pagans of Quraish, so they sent for Ibn ad-Daghīna. When he came to them, they said, "We accepted your protection of Abū Bakr on the condition that he should worship his Lord in his house, but he has violated the condition and built a mosque in front of his house where he prays and recites the Qur'ān publicly. We are now afraid that he may affect our women and children unfavourably, so you should prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so. However, if he insists on doing it openly, ask him to release you from your obligation to protect him. We dislike to break our pact with you, but we must deny Abū Bakr the right to perform his act publicly." Ibn ad-Daghīna went to Abū Bakr and said, "(O Abū Bakr!) You know very well what contract I made on your behalf; now you are either to abide by it, or else release me from my obligation of protecting you. I do not want the Arabs to hear that my people have dishonoured a contract I made on behalf of another man." Abū Bakr replied, "I release you from your pact to protect me, and am pleased with protection from Allah (ﷻ)."

At that time the Prophet (ﷺ) was in Makkah, and he said to the Muslims, "In a dream I have been shown your migration place, a land of date palm trees, between two mountains, the two stony (volcanic) tracts." So, some people migrated to Madīnah, and most of those people who had previously migrated to the land of Habashah came over to Madīnah. Abū Bakr also prepared to leave for Madīnah, but God's Messenger (ﷺ) said to him, "Wait for a while, because I hope that I will be allowed to migrate also." Abū Bakr said, "Let my father be sacrificed for you! Do you indeed expect this?" The Prophet (ﷺ) said, "Yes." So Abū Bakr did not migrate for the sake of God's Messenger (ﷺ) - in order to accompany him. For four months he fed his two she-camels with the leaves of as-Samur tree that used to be brought down by striking with a stick.

One day, while we were sitting in the house of Abū Bakr (my father) at noon, someone said, "This is God's Messenger (ﷺ), with his head covered, coming at a time at which he never used to visit us before." Abū Bakr said, "May my parents be sacrificed for him. By God (ﷻ), he has not come at this hour except for an urgent need." God's Messenger (ﷺ) came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abū Bakr, "Tell everyone who is present with you to go away." Abū Bakr replied, "There are none but your family, may my father be sacrificed for you, O God's Messenger!" The Prophet (ﷺ) said, "I have been given permission to migrate." Abū Bakr

said, "May my father be sacrificed for you, God's Messenger! Shall I accompany you?" God's Messenger ﴿ﷺ﴾ said, "Yes." Abū Bakr said, "God's Messenger! May my father be sacrificed for you, take one of these two she-camels of mine." God's Messenger ﴿ﷺ﴾ accepted in return for payment. So we prepared the baggage quickly and put some food for the journey in a leather bag for them. Asma', Abū Bakr's daughter, cut a piece from her waist-belt and tied the mouth of the leather bag with it, and for that reason she was named *Dhāt-un-Nitāqain* (the possessor of two belts). Then God's Messenger ﴿ﷺ﴾ and Abū Bakr went to a cave on the mountain of Thaur and stayed there for three nights. 'Abdallah ibn Abū Bakr who was intelligent and a sagacious youth used to stay with them overnight. He used to leave them before daybreak so that in the morning he would be with the Quraish, as if he had spent the night in Makkah. He would take notice of any plot made against them, and when it became dark he would go and inform them of it. 'Āmir ibn Fuhairah, the freed slave of Abū Bakr, used to bring the milch sheep<sup>659</sup> to them a little while after nightfall in order to rest the sheep there. So, they always had fresh milk at night, the milk of the sheep, which they warmed by throwing heated stones in it. 'Āmir ibn Fuhairah took the herd away when it was still dark. He did the same on each of those three nights. God's Messenger ﴿ﷺ﴾ and Abū Bakr had hired a man from the Bani ad-Da'il branch of the Bani 'Abd ibn 'Adi tribe as an expert guide. He was in alliance with the family of al-'Ās ibn Wā'il as-Sahmī and he was on the religion of the infidels of Quraish. The Messenger ﴿ﷺ﴾ and Abū Bakr trusted him, gave him their two she-camels, and took his promise to bring their two she-camels to the cave of the mountain of Thaur in the morning after three nights. And (when they set out), 'Amir ibn Fuhairah and the guide went along with them, and the guide led them along the seashore.<sup>660</sup>

The nephew of Suraqah ibn Ju'sham narrated: My father told me that he heard Suraqah ibn Ju'sham saying, "Messengers of the heathens of Quraish came to us declaring that they had assigned for the person who would kill or arrest God's Messenger ﴿ﷺ﴾ and Abū Bakr, a reward equal to their blood money."<sup>661</sup> While I was sitting in one of the gatherings of my tribe, Bani Mudlij, a man from them came to us and stood amongst us while we were sitting, and said, 'O Suraqah! Without doubt I have just seen some people far

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<sup>659</sup> *Laban-u-minhah*: the sheep had been loaned by someone to Abū Bakr as a gift to milk

<sup>660</sup> Partly repeated at (SB3:464) under Commerce.



away on the seashore, and I think they are Muḥammad (ﷺ) and his companions.” Suraqah added, “I too realised that it must have been they. But I said ‘No, it is not they but you have seen so-and-so, and so-and-so, whom we saw set out.’ I stayed in the gathering for a while and then got up and left for my house and ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse, mounted it, and made it gallop. When I approached them (Muḥammad and Abū Bakr), my horse stumbled and I fell down from it. Then I stood up, got hold of my quiver, took out the divining arrows and drew lots as to whether I should harm them or not. The lot which I disliked came out, but I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Qur’ān by God’s Messenger (ﷺ) who did not look hither and thither, while Abū Bakr was doing it often, suddenly the forelegs of my horse sank into the ground up to the knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground. When it stood up straight again, its forelegs caused dust to rise up in the sky like smoke. Then again, I drew lots with the divining arrows and the lot that I disliked came out. So, I called upon them to feel secure. They stopped, and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of God’s Messenger (ﷺ) would become victorious. So, I said to him, ‘Your people have assigned a reward equal to the blood money for your head.’ Then I told them all the plans the people of Makkah had made concerning them. After that I offered them some journey food and goods but they refused to take anything and did not ask for anything, but the Prophet (ﷺ) said, ‘Do not tell others about us.’ Then I requested him to write for me a statement of security and peace. He ordered ‘Āmir ibn Fuhairah who wrote it for me on a parchment, and then God’s Messenger (ﷺ) proceeded on his way.”

Narrated ‘Urwah ibn az-Zubair: God’s Messenger (ﷺ) met az-Zubair in a caravan of Muslim merchants who were returning from *Shām*. Az-Zubair provided God’s Messenger (ﷺ) and Abū Bakr with white clothes to wear. When the Muslims of Madīnah heard the news of the departure of God’s Messenger from Makkah (towards Madīnah), they started going to the *Ḥarrah* every morning. They would wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home. When they had

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<sup>661</sup> was fixed at 100 camels. *Subul as-Salām*



gone into their houses, a Jew climbed up the roof of one of the forts of his people to look for something, and he saw God's Messenger ﷺ and his companions dressed in white clothes, emerging out of the desert mirage. The Jew could not help shouting at the top of his voice. "O you Arabs! Here is your great man for whom you have been waiting!" So all the Muslims rushed to their arms and received God's Messenger ﷺ on the summit of *Ḥarrah*. The Prophet ﷺ turned with them to the right and alighted at the quarters of Bani 'Amr ibn 'Auf, and this was on Monday in the month of *Rabi'-al-Awwal*. Abū Bakr stood up, receiving the people while God's Messenger ﷺ sat down and kept silent. Some of the *Anṣār* who came and had not seen God's Messenger ﷺ before, began greeting Abū Bakr, but when the sunshine fell on God's Messenger ﷺ and Abū Bakr came forward and shaded him with his sheet, the people began recognising God's Messenger ﷺ. God's Messenger ﷺ stayed with Bani 'Amr ibn 'Auf for ten nights and established the mosque (of Quba) which was founded on piety. God's Messenger ﷺ prayed in it and then mounted his she-camel and proceeded on, accompanied by the people till his she-camel knelt down at (the place of) the Mosque of God's Messenger ﷺ at Madīnah. Some Muslims used to pray there in those days. The place belonged to Suhail and Sahl, two orphan boys under the guardianship of Asad ibn Zurārah, and was used as a yard for drying dates. When his she-camel knelt down, God's Messenger ﷺ said, "This place, God ﷻ willing, will be our abiding place." God's Messenger ﷺ then called the two boys and told them to suggest a price for that yard so that he might take it as a mosque. The two boys said, "No, but we will give it as a gift, God's Messenger." <sup>662</sup> God's Messenger ﷺ then built a mosque there. The Prophet ﷺ himself started carrying unburnt bricks for its building and while doing so, he was saying, "This load is better than the load of Khaibar, for it is more pious in the sight of God ﷻ and purer and more reward-worthy." He was also saying, "O God ﷻ! The real reward is the reward in the Hereafter, so bestow Your Mercy on the Anṣār and the Emigrants".

(Ibn Shihāb said, "The *Aḥādith* do not indicate that God's Messenger ﷺ recited a complete poetic verse other than this one.")

767. (SB5:419) is similar to the above narration but has the following details:

Abū Bakr gave Al-Jad'ā', one of his she-camels, to the Prophet ﷺ....

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<sup>662</sup> The Prophet ﷺ did buy it.

‘Āmir ibn Fuhairah was the slave of ‘Abdallah ibn at-Tufail ibn Sakhbarah, ‘Ā’ishah’s brother from her mother’s side. Abū Bakr had a milch she-camel, which ‘Āmir used to take along and be with them late in the evening and early in the morning to provide them with milk. He would spend the night with them and then he would take away the camel for grazing. None of the shepherds realised what was happening. When the Prophet (ﷺ) and Abū Bakr left, he too went along with them. They gave him a ride at the back of their camels in turns till they reached Madīnah. ‘Āmir ibn Fuhairah was martyred on the day of Bi’r Ma‘ūnah.

Narrated ‘Urwah: When those at Bi’r Ma‘ūnah were martyred and ‘Amr ibn Umaiyyah ad-Damri was taken prisoner, ‘Āmir ibn at-Tufail, pointing to a killed person, asked ‘Amr, “Who is this?” ‘Amr ibn Umaiyyah said to him, “He is ‘Āmir ibn Fuhairah.” ‘Āmir ibn at-Tufail said, ‘I saw him lifted to the sky after he was killed till I saw the sky between him and the earth, then he was brought down upon earth.

The news was conveyed to the Prophet (ﷺ) and he informed the companions: Your colleagues have been killed, and they have asked the Lord, ‘O our Lord, inform our brothers about us, that we are pleased with You and You are pleased with us.’ So, he has informed about them.

‘Urwah ibn Asmā’ ibn aṣ-Ṣalat was one of those martyred that day. ‘Urwah ibn az-Zuhair was named after him. Mundhir ibn ‘Amr was also one of the martyrs. Mundhir ibn az-Zubair was named after him.

768. (SB7:181)<sup>663</sup> Narrated Al-Awzā’ī: I asked az-Zuhri, “Which of the wives of the Prophet (ﷺ) sought refuge with God (ﷻ) from him?” He said, “I was told by ‘Urwah that ‘Ā’ishah said, When the daughter of al-Jaun was brought to God’s Messenger (ﷺ) (as his bride) and he went near her, she said, ‘I seek refuge with God (ﷻ) from you.’ He said: You have sought refuge with the Great One; return to your family.”

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<sup>663</sup> also see (SN:3199) and (IM:1657,1669)



769. (SB7:193)<sup>664</sup> Narrated ‘Ā’ishah: God’s Messenger ﷺ was fond of honey and sweet edible things. After finishing the ‘*Asr*’ prayer he would visit his wives and stay with one of them. One day he went to Ḥafṣah,<sup>665</sup> daughter of ‘Umar, and stayed with her more than usual. I got jealous and asked the reason for the delay. I was told that a lady of her folk had given her a skin filled with honey as a present, and that she made a syrup from it and gave it to the Prophet ﷺ to drink. I said, “By God ﷻ, we will play a trick on him (to prevent him from doing so).” So I said to Saudah bint Zam‘ah, “The Prophet ﷺ will visit you. When he comes near you, say, ‘Have you taken *Maghāfīr* (a foul-smelling gum)?’ He will say, ‘No.’ Then say to him: ‘What is this bad odour which I smell from you?’ He will say to you, ‘Ḥafṣah made me drink honey syrup.’ Then say: Perhaps the bees of that honey had sucked the juice of the tree of al-‘*Urfut*. I shall also say the same. O you, Ṣafiyyah, say the same.” (Later on) Saudah said, ‘By God ﷻ, he had hardly entered the door when because of being afraid of you I was about to say to him what you had ordered me to say.’ Anyway when the Prophet ﷺ came near Saudah, she said to him, ‘God’s Messenger! Have you taken *Maghāfīr*?’ He said, “No.” She said, “What is this bad odour which I smell from you?” He said, “Ḥafṣah made me drink honey syrup.” She said, “Perhaps its bees had sucked the juice of al-‘*Urfut* tree.” When he came to me, I also said the same, and when he went to Ṣafiyyah, she repeated it. After that when the Prophet ﷺ again went to Ḥafṣah, she said, “God’s Messenger! Shall I give you more of that drink?” He said, “I am not in need of it.”<sup>666</sup> Saudah said, “By God ﷻ, we deprived him (of it).” I said to her, “Keep quiet.”

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<sup>664</sup> Reference was made to this ḥadīth in the course of ‘Ā’ishah’s biography under *Taḥrīm*. Also see (SB7:143,190 and 192-3), (SB8:682), (SB9:102), (SM:3496) and (SN:3201,3553,3694)

<sup>665</sup> In Nasaī’s narration Zainab is mentioned.

<sup>666</sup> Nasaī has the addition: I took an oath not to do so again (to take honey). Hence the verse: (O Messenger! Why have you made forbidden for yourself what Allah has permitted for you...If you two wives of the Messenger seek forgiveness...) and the verse: (When the Messenger confided with some of his wives...) were revealed because of ‘Ā’ishah and Ḥafṣah.



770. (SN:3004)<sup>667</sup> Narrated ‘Ā’ishah: God’s Messenger ﷺ did not expire until he was permitted to marry of women whomsoever he desired. *Ṣaḥīḥ al-Isnād*

771. (IM:1265) Narrated ‘Ā’ishah: When God’s Messenger ﷺ passed away, the people differed about the site of the grave, until they argued about it and their voices rose. ‘Umar said: Do not make a commotion near God’s Messenger ﷺ, in life or in death, or he said something similar. So they sent for the grave-digger. He dug the grave and buried the Messenger ﷺ in it. *Ḥasan, al-Mishkāṭ: 1700*

772. (SB3:868) Narrated ‘Ā’ishah: Once God’s Messenger heard the loud voices of some opponents quarrelling at the door. One of them was appealing to the other to reduce his debt and asking him to be lenient but the other was saying, “By God ﷻ I will not do so.” God’s Messenger ﷺ went out to them and said, “Who is the one who was swearing by God ﷻ that he would not do a good deed?” The man in question said, “I am the person, God’s Messenger. I will grant him whatever he wishes.”

773. (SB4:329)<sup>668</sup> Narrated ‘Ā’ishah: God’s Messenger ﷺ died, and there was nothing in my house that a living being could eat, except some barley lying on a shelf. I ate out of it for a long period; but then I measured it,<sup>669</sup> and it soon got consumed.

774. (SM:6285) ‘Ā’ishah reported that two persons visited God’s Messenger ﷺ and both of them talked about something of which I am not aware, but it annoyed him and he invoked curses upon both of them. When they had gone out, I said: ‘Allah’s Messenger, the good would reach everyone but it would not reach these two.’ He said: ‘Why so?’ I said: ‘Because you have invoked curses and hurled malediction upon both of them.’ He said: “Don’t you know that I have made a condition with my Lord saying thus: ‘O Allah, I am a human being. For a Muslim upon whom I invoke a curse or hurl malediction, make it a source of purity and reward.’” *Ṣaḥīḥ, SS:83*

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<sup>667</sup> also see (SN:3003)

<sup>668</sup> also see (T:2010) and (IM:2701)

<sup>669</sup> Tirmidhī’s narration has the addition: If we had left it (and not measured it), it would have lasted longer.

775. (AD:5198) ‘Ā’ishah, Mother of the Believers, said: I never saw anyone more like God’s Messenger (ﷺ) in respect of gravity, calm deportment, and pleasant disposition than Fātimah, may God honour her face! (According to al-Hasan’s version ‘in respect of talk and speech. Al-Ḥasan did not mention gravity, calm deportment, and pleasant disposition.) When she came in to visit him he (the Prophet (ﷺ)) got up to welcome her, took her by the hand, kissed her and made her sit where he was sitting. When he went to visit her, she got up to welcome him, took him by the hand, kissed him, and made him sit where she was sitting.<sup>670</sup> *Ṣaḥīḥ*: SAD 4347; T 4146

776. (SB5:19)<sup>671</sup> Narrated ‘Ā’ishah, wife of the Prophet (ﷺ): God’s Messenger (ﷺ) died while Abū Bakr was at a place called as-Sunḥ (al-‘Āliya.) ‘Umar stood up and said, “By God, God’s Messenger is not dead!” ‘Umar (later) said, “By God, nothing occurred to my mind except that.” He said, “Verily God will resurrect him (the Messenger) and he (‘Umar) will cut the hands and legs of some men (if they persisted in claiming the Prophet’s death.)” Then Abū Bakr came and uncovered the face of God’s Messenger (ﷺ), kissed him and said, “Let my mother and father be sacrificed for you! You were good in life and in death. By God in whose hands my life is, He will never make you taste death twice.” Then he went out and said, “O oath-taker! Don’t be hasty.” When Abū Bakr spoke, ‘Umar sat down. Abū Bakr praised and glorified God and said, “No doubt, whoever worshipped Muḥammad - Muḥammad is dead. Whoever worshipped God--God is alive and shall never die.” Then he recited God’s words (O Muḥammad) Surely you will die, and they will die.) (39:30) He also recited: (Muḥammad is no more than a Messenger; and indeed many Messengers have passed away, before him. If he dies or is killed, will you then turn back on your heels? He who turns back on his heels, not the least harm will he do

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<sup>670</sup> There are two sets of traditions on standing up to show respect to a person. Some traditions allow standing up and others forbid. Therefore, there are two points of view on this subject. According to one point of view, it is permissible to stand up for a person because of his learning, excellence, piety, and honour and out of love for him, but it is not allowed for exaltation of a person or for ostentation. According to the other view, it is absolutely forbidden to stand showing respect to a person, as it is the practice of the foreigners. The Prophet (ﷺ) prohibited standing up to show respect and honour to people. As for the tradition about standing up for Sa’d, it is said that the Prophet (ﷺ) asked the Companions to stand up as he was ill, and not to show respect to him.

<sup>671</sup> also see (SB2:333,733-4), (SB7:705) and (IM:1319)



to God, and God will give a reward to those who are grateful.) (3:144) People began weeping and sobbing.

The Anṣār were assembled with Sa'd ibn 'Ubādah in the shed of Bani Sa'idah. They said, "There should be one *Amīr* from us and one from you." Then Abū Bakr, 'Umar ibn al-Khaṭṭab and Abū 'Ubaidah ibn al-Jarrāḥ went to them. 'Umar wanted to speak but Abū Bakr stopped him. 'Umar later used to say, "By God, I intended only to say something that appealed to me and I was afraid that Abū Bakr would not speak so well. Then Abū Bakr spoke and his speech was very eloquent. He said in his statement, 'We are the rulers and you the ministers.' Ḥubāb ibn al-Mundhir said, 'No, by God we won't accept this. There must be a ruler from us and a ruler from you.' Abū Bakr said, 'No, we will be the rulers and you will be the ministers, for the Quraish are the best family amongst the Arabs and of best origin. So you should elect either 'Umar or Abū 'Ubaidah ibn al-Jarrah as your ruler.' 'Umar said (to Abū Bakr), 'No, but we elect you, for you are our chief and the best amongst us and the most beloved from amongst all of us to God's Messenger (ﷺ).' 'Umar took Abū Bakr's hand and gave him the pledge of allegiance. Then the people too gave the pledge of allegiance to Abū Bakr. Someone said, "You have killed Sa'd ibn 'Ubādah." 'Umar said, 'God has killed him.'

In another narration 'Ā'ishah is reported to have said, 'When the Prophet (ﷺ) was on his death-bed he looked up and thrice said, ((Amongst) The Highest Companions.) (Qur'ān 4:69) Rest of the narration is as above. 'Ā'ishah also said that God (ﷻ) caused their two speeches (at the mosque) to be of great benefit to the people. 'Umar frightened the people, some of whom were hypocrites. God (ﷻ) caused them to revert. Abū Bakr provided true guidance to the people and made plain to them what was expected of them. They went out reciting: (Muḥammad is no more than a Messenger and indeed many Messengers have passed away before him....) (3:144)

777. (SB8:301)<sup>672</sup> Narrated 'Ā'ishah, Mother of the Believers: We, the wives of the Prophet (ﷺ) were all sitting with the Prophet (ﷺ) and none of us had left when Fāṭimah came along. By God, her gait was very similar to that of God's Messenger (ﷺ). When he saw her, he welcomed her, saying, "Welcome, O my daughter!" Then he made her sit on his right or his left, confided something to her, whereupon she wept bitterly. When he noticed

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<sup>672</sup> also see (SB4:819), (SB5:718) and (IM:1314)



her sorrow, he confided something else to her, and she started laughing. Only I from among the Prophet's wives said to her, "(O Fāṭimah), God's Messenger ﷺ selected you from among us for confidential talk and still you weep!" When God's Messenger ﷺ got up (and went away), I asked her, "What did he confide to you?" She said, "I wouldn't disclose the secrets of God's Messenger ﷺ." But when he had died I asked her, "I beseech you earnestly by the right that I have on you to tell me (about the confidential talk which the Prophet ﷺ had with you)." She said, "As you ask me now, yes (I will tell you)." She informed me, saying, "When he whispered to me the first time, he said that Gabriel used to review the Qur'ān with him once every year. He added, "This year he reviewed it with me twice; and, therefore, I think that my time of death has approached. So, be afraid of God, and be patient, for I am the best predecessor for you (in the Hereafter)."' Fāṭimah added, "So I wept as you saw. And when the Prophet ﷺ found me in that sorrowful state, he confided the second secret to me, saying, 'O Fāṭimah! Will you not be pleased that you will be the chief of all the believing women (or chief of the women of this *Ummah*?')"...

778. (SB9:25)<sup>673</sup> Narrated 'Ā'ishah: We poured medicine into the mouth of the Prophet ﷺ during his ailment. He said, "Don't pour medicine into my mouth." We thought he said that out of the aversion a patient usually has for medicines. When he felt better he said, "Let the medicine be poured into everyone's mouth, except for al-'Abbās, as he wasn't present."

779. (SB5:713) Narrated 'Ā'ishah: The Prophet ﷺ in his ailment in which he died, used to say, "O 'Ā'ishah, I still feel the pain caused by the food I ate at Khaibar and at this time I feel as if my aorta is being cut from that poison."

780. (SB2:472) Narrated 'Ā'ishah: God's Messenger ﷺ during his fatal illness said, "May God ﷻ curse the Jews and the Christians; they took the graves of their prophets as the places of worship." And had it not been so, the Prophet's grave would have been made prominent before the people. So, the Prophet ﷺ was afraid, or the people were afraid that his grave might be taken as a place for worship.

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<sup>673</sup> also see (SB9:35)

781. (SB7:144)<sup>674</sup> Narrated ‘Ā’ishah that during his fatal ailment, God’s Messenger ﷺ used to ask his wives, “Where shall I be tomorrow? Where shall I be tomorrow?” He was looking forward to ‘Ā’ishah’s turn. So all his wives allowed him to stay where he wished, and he stayed at ‘Ā’ishah’s house till he died there. ‘Ā’ishah added: He died on the day of my usual turn at my house. God ﷻ took him unto Him while his head was between my chest and my neck and his saliva was mixed with my saliva.<sup>675</sup>

782. (SB5:730) Narrated ‘Ā’ishah: It was one of the favours of God ﷻ towards me that God’s Messenger ﷺ expired in my house on the day of my turn while he was leaning against my chest and God ﷻ made my saliva mix with his saliva at his death. ‘Abd ar-Raḥmān came to me with a *Siwāk* in his hand and I was supporting (the back of) God’s Messenger ﷺ (against my chest). I saw the Prophet ﷺ looking at it (the *Siwāk*) and I knew that he loved the *Siwāk*, I then said (to him), “Shall I take it for you?” He nodded in agreement and I took it, but it was too stiff for him to use, so I said, “Shall I soften it for you?” He nodded his approval. I then softened it and he cleaned his teeth with it. In front of him was a jug or a tin (the sub-narrator was in doubt) containing water. He started dipping his hand in the water and rubbing his face with it. Then he said, “None has the right to be worshipped except God. Death has its agonies.” He then lifted his hands (towards the sky) and started saying, “With the highest companion,” till he expired and his hand dropped down.

783. (SB5:732) Narrated ‘Ā’ishah: The Prophet ﷺ expired in my house and on the day of my turn, leaning against my chest. One of us (i.e. the Prophet’s wives) used to recite a prayer asking God ﷻ to protect him from all evils when he became sick. So I started asking God ﷻ to protect him from all evils (by reciting a prayer). He raised his head towards the sky and said, “With the highest companions, with the highest companions.” ‘Abd ar-Raḥmān ibn Abū Bakr passed carrying a fresh leaf-stalk of a date-palm and the Prophet ﷺ looked at it and I thought that the Prophet ﷺ was in need of it (for cleaning his teeth). So I took it (from ‘Abd ar-Raḥmān) and chewed its head, shook it, and gave it to the Prophet ﷺ. He cleaned his teeth with it, in the best way he had ever

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<sup>674</sup> also see (SB2:471), (SB5:118), (SM:5985) and (T:812)

<sup>675</sup> (SB2:471) is a repeat of the above with the addition: Then he was buried in my house.



cleaned his teeth, and then he gave it to me, and suddenly his hand dropped down or it fell from his hand. So God ﷻ made my saliva mix with his saliva on his last day on earth and his first day in the Hereafter.

784. (SB5:727)<sup>676</sup> Narrated ‘Ā’ishah, wife of the Prophet ﷺ: When the ailment of God’s Messenger ﷺ became aggravated, he requested his wives to permit him to be nursed in my house, and they agreed. He came out (to my house), walking between two men, with his feet dragging on the ground - between ‘Abbās ibn ‘Abdul-Muttālib and another man. ‘Ubaidullah said, “I told ‘Abdallah ibn ‘Abbās about it and he said to me, ‘Do you know who was the other man whom ‘Ā’ishah did not name?’ I said, “No.” Ibn ‘Abbās said: It was ‘Ali ibn Abū Tālib.’”

‘Ā’ishah, wife of the Prophet ﷺ, used to narrate saying, “When God’s Messenger ﷺ entered my house and his disease got aggravated, he said, ‘Pour on me the water of seven water-skins, the mouths of which have not been untied, so that I may give advice to the people.’ So we let him sit in a big basin belonging to Ḥafṣah, wife of the Prophet ﷺ and then started to pour water on him from these water-skins till he started pointing to us with his hands as if to say we had done our job.”

‘Ā’ishah added, “Then he went out to the people, led them in prayer and preached to them.”

‘Ā’ishah and ‘Abdallah ibn ‘Abbās said, “When God’s Messenger ﷺ became seriously ill, he started covering his face with his woollen sheet. When he felt short of breath, he removed it from his face and said, “That is so! God’s curse be on the Jews and the Christians, as they took the graves of their prophets as places of worship. He wanted to warn the Muslims about what they (the Jews and Christians) had done.”<sup>677</sup>

‘Ā’ishah added, “I argued with God’s Messenger ﷺ repeatedly about that matter (his order that Abū Bakr should lead the people in prayer in his place when he was ill). What made me argue so much was that it never occurred to my mind that after the Prophet ﷺ the people would ever love a man who had taken his place. I felt that anybody standing in his place would be a bad omen to the people, so I wanted God’s Messenger ﷺ to give up the idea of choosing Abū Bakr (to lead the people in prayer).”

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<sup>676</sup> also see (SB1:197), (SB3:761) and (SB5:725)

<sup>677</sup> intending to steer them away from associating partners with Allah ﷻ in worship.



785. (SB5:721)<sup>678</sup> Narrated ‘Ā’ishah: When God’s Messenger ﷺ was in good health, he used to say, “Never does a prophet die without being shown his place in Paradise. He then is either kept alive or given the option (to leave.). When the Prophet ﷺ got ill and the end neared, his head was on my thigh, and he became unconscious. On recovering, he looked towards the roof of the house and said. **﴿O God ﷻ, let me be with the highest companions.﴾**<sup>679</sup> (Qur’ān 4:69) Thereupon I said (to myself), “Means he is not going to stay with us.” It confirmed what he used to tell us.

786. (SB8:517) Narrated ‘Ā’ishah: There was a leather or wooden container<sup>680</sup> full of water in front of God’s Messenger ﷺ (at the time of his death). He would put his hand into the water and rub his face with it, saying. “None has the right to be worshipped but God ﷻ! No doubt, death has its stupors.” Then he raised his hand and started saying. **﴿With the highest companions.﴾** (4:69) and kept on saying it till he expired and his hand dropped.”

787. (SB4:736)<sup>681</sup> Narrated ‘Ā’ishah: The Prophet ﷺ died when he was sixty-three years old.

788. (AD:3135) ‘Ā’ishah said: By God we did not know whether we should take off the clothes of God’s Messenger ﷺ as we took off the clothes of our dead or we should wash him while his clothes were on him. When the people differed among themselves, God cast slumber over them until every one of them had his chin on his chest.<sup>682</sup> Then an unknown speaker spoke from a side of the house: Wash the Prophet ﷺ while his clothes are on him. So they stood near God’s Messenger ﷺ and washed him while he had his shirt

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<sup>678</sup> also see (SB5:719), (SB6:110), (SB7:578), (SB8:359), (SM:5986,5988-90), (IM:1313) and (T:2778)

<sup>679</sup> (SM:5988) explains that they are ‘the Messengers, those who testify the truth, the martyrs, and the pious.’

<sup>680</sup> narrators not certain which of the two was mentioned

<sup>681</sup> also see (SB5:742)

<sup>682</sup> This means that everyone was sleeping

on him. They poured water on his shirt, and rubbed him with his shirt and not with their hands. ‘Ā’ishah used to say: If I had known beforehand about my matter what I have come to know later, none would have washed him except his wives.<sup>683</sup> *Ḥasan: SAD 2693; Al-Aḥkām 49*

789. \*(ST:3965) Narrated ‘Umair at-Taimī: I went with my aunt to ‘Ā’ishah. She was asked who were most loved by God’s Messenger (ﷺ). She said: “Fāṭimah.” Then she was enquired about from amongst men. She said: “Her husband ‘Ali who would stay up the nights praying and fast often.”

790. (AD:3214). Al-Qāsim narrated: “I said to ‘Ā’ishah, ‘Mother, show me the graves of God’s Messenger (ﷺ) and his two companions.’ She showed me three graves which were neither high nor low, but were spread with soft red pebbles in an open space.” *Ḍa’eef: SAD 705*

Abū Ali said: “It is said that God’s Messenger (ﷺ) is forward, Abū Bakr is near his head and ‘Umar is near his feet. ‘Umar’s head is at the feet of the God’s Messenger (ﷺ).”

791. (SM:5685) ‘Ā’ishah reported: I heard God’s Messenger (ﷺ) say in the company of his Companions: I would be at the Cistern waiting for those who would be coming to me from amongst you. By Allah, some persons will be prevented from coming to me, and I would say: ‘My Lord, they are my followers and people of my *Ummah*.’ He would say: ‘You don’t know what they did after you; they kept constantly turning back on their heels (from their religion).’ *Ṣaḥīḥ, Mukhtaṣar Muslim: 1549*

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<sup>683</sup> ‘Ā’ishah thought about the matter of washing of the Prophet (ﷺ) later on and she remembered his tradition which has been narrated by Ibn Majah. It says: Addressing ‘Ā’ishah the Prophet (ﷺ) said: It would not harm you if you die before me. I shall wash you, shroud you, offer prayer over you, and bury you. This shows that a husband can wash his wife and wife her husband. Moreover, ‘Ali washed Fāṭimah after her death. This is the majority view. According to Abū Ḥanīfah, a wife can wash her husband but a husband cannot wash his wife.

### 3.1.7.2 VIRTUES OF THE COMPANIONS

#### Abū Bakr

792. (SM:5877)<sup>684</sup> Ibn Abī Mulaikah reported: “I heard ‘Ā’ishah saying and she had been asked as to whom God’s Messenger ﷺ would have<sup>685</sup> nominated his successor if he had to nominate. She said: ‘Abū Bakr.’ It was said to her: ‘Then who after Abū Bakr?’ She said: “‘Umar.’ She was asked, “Who after ‘Umar?” She said: ‘Abū ‘Ubaidah ibn Jarrāh.’ Then she kept quiet at this. *Ṣaḥīḥ, Mukhtaṣar Muslim*:1626

793. \*(IM:102) The text of the above narration is repeated with a difference. The query is: “Who did he love most?”

794. (T:2904) Narrated ‘Ā’ishah: God’s Messenger ﷺ ordered for all doors (that opened into the Prophet’s Mosque in Madīnah) to be closed except Abū Bakr’s door. *Ṣaḥīḥ, DAT*

795. \*(T:2905) Narrated ‘Ā’ishah, Abū Bakr entered into the presence of God’s Messenger ﷺ. He addressed him thus: You are ‘Atīq from the Fire (the one who has been protected from the Hellfire). From that day Abū Bakr was called ‘Atīq. *Da‘eef, DAT:6022* (Second Research)

796. (T:3755) Narrated ‘Ā’ishah: God’s Messenger ﷺ said, ‘It does not befit a nation that has Abū Bakr that they be led by someone other than him. *Da‘eef, DAT:3937*

797. (SM:5879) ‘Ā’ishah reported that God’s Messenger ﷺ in his (last) illness asked me to call Abū Bakr, her father, and her brother too, so that he might write a document, for he feared that someone else might be desirous (of succeeding him) and that

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<sup>684</sup> also see (IM:102)

<sup>685</sup> IM refers to ‘who was dearest to God's Messenger and then those after.’



some claimant may say: I have a better claim to it, whereas Allah and the Faithful do not substantiate the claim of anyone but that of Abū Bakr. *Ṣaḥiḥ*, SS:690; *al-Irwa'*:700

### ‘Umar ibn al-Khaṭṭāb

798. (SM:5901) ‘Ā’ishah reported God’s Messenger (ﷺ) as saying: There have been inspired persons among the people before you and if there were any such among my *ummah*, ‘Umar ibn Khaṭṭāb would be one of them. Ibn Wahb explained the word *Muhaddathun* as those who receive hint from the High (*Mulhamun*). *Ṣaḥiḥ*, JS:4377

799. (SIM:105) ‘Ā’ishah reported that God’s Messenger (ﷺ) said, “Allah, exalt Islam by ‘Umar ibn Al-Khaṭṭāb in particular.” *Ṣaḥiḥ* with the exception of ‘in particular’: *Mishkāt*, 6036; *Ṣaḥiḥ as-Sīrah an-Nabawiyah*

800. (T:2914) Narrated ‘Ā’ishah: I was sitting with God’s Messenger (ﷺ). Then I heard a commotion. God’s Messenger (ﷺ) stood up and saw the Ethiopians dancing (a war dance)<sup>686</sup> and around them were some boys. God’s Messenger (ﷺ) asked me to come and watch. I placed my chin on his shoulder, between it and his head (and watched).

Meanwhile ‘Umar ibn al-Khaṭṭāb came and (upon his entry) everyone dispersed from around (the players). God’s Messenger (ﷺ) said: I saw devils from amongst the jinn and the people scurry away on ‘Umar’s entry<sup>687</sup>.

Later God’s Messenger (ﷺ) asked: “Are you satisfied?” I said: “No.” I wanted to see how much he cared for me. Then (when I was satisfied) I retreated. *Ṣaḥiḥ*, *al-Mishkāt*:6039

801. (SB5:50)<sup>688</sup> Narrated ‘Amr ibn Maimūn: I saw ‘Umar ibn al-Khaṭṭāb a few days before he was stabbed in Madīnah. He was standing with Hudhaifah ibn al-Yamān and ‘Uthmān ibn Hunaif to whom he said, “What have you done? Do you think you have taxed the land (‘Iraq) more than it can bear?” They replied, “What we imposed is sustainable because of the big yield of the land.” ‘Umar reiterated, “See if you have taxed

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<sup>686</sup> See (SB2:70) in *Ṣalāt al-‘Īd*: they were playing with shields and spears.

<sup>687</sup> See (SB:103) in *Ṣalāt al-‘Īd*: ‘Umar scolded them (the players) but God’s Messenger (ﷺ) said, “Leave them! O Bani Arfidah, carry on, you are safe.”

the land more than it can bear.” They said, “No.” ‘Umar remarked, “If God keeps me alive, I will give the widows of ‘Iraq so much that they will not need any man after me to support them.” But only four days had elapsed when he was stabbed. I was standing where there was nobody between me and him except ‘Abdallah ibn ‘Abbās. Whenever ‘Umar passed between two rows, he would say, “Stand in straight lines.” When he saw no defect, he would go forward and start the prayer with *Takbīr*. He would recite *Sūrah Yūsuf* or *an-Naḥl* or any other similar *Sūrah* in the first *rak‘ah*, giving time to the people to assemble. As soon as he said *Takbīr*, I heard him saying, “The dog has killed me (or eaten me.)” This was when the man stabbed him. Then the infidel started running, wielding a double-edged knife and stabbing on the right and the left all the people that he came across. He stabbed thirteen persons, out of whom seven died. When one of the Muslims saw that, he threw a cloak over him. Realising that he had been captured, the infidel killed himself. ‘Umar held ‘Abd ar-Raḥmān ibn ‘Auf’s hand and got him to go forward (and lead the prayer). Those near ‘Umar saw what I saw, but the people in the other parts of the mosque were not aware of anything, except that they lost ‘Umar’s voice. They were saying, “*Subḥan Allah! Subḥan Allah!* (God Most Glorious! God Most Glorious!).” ‘Abd ar-Raḥmān ibn ‘Auf led the people with a short prayer. When they finished, ‘Umar said, ‘O Ibn ‘Abbās, find out who attacked me.” Ibn ‘Abbās looked around for a while and then came and said, “Al-Mughīrah’s slave.” ‘Umar said, “The craftsman?” Ibn ‘Abbās said, “Yes.” ‘Umar said, “May God (ﷻ) curse him! I treated him justly. All praises are for God who has not caused me to die at the hands of a man claiming to be a Muslim. No doubt, you and your father loved increasing the number of slaves in Madīnah.” They had the greatest number of slaves. Ibn ‘Abbās said to ‘Umar, “If you wish, we will do.” He meant, “If you wish, we will kill them.” ‘Umar said, “You are mistaken. You can’t kill them after they have spoken your language, prayed towards your *Qiblah*, and performed Ḥajj like yours.” Then ‘Umar was carried to his house, and we went along with him. The people were as if they had never suffered a calamity before this. Some said “Don’t worry.” Some said, “We are afraid for him.” Then an infusion of dates was brought along to him and he drank it, but it came out of the wound in his stomach. Later he was brought some milk and he drank it, but it came out of his wound. The people then realised that he was going to die.

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<sup>688</sup> also see (SB2:475)



We went to him, and the people came praising him. A young man came saying, "O Chief of the Believers, be happy at God's glad tidings to you in the form of companionship of God's Messenger (ﷺ), your position in Islam that you know of, your being made the ruler and providing justice, then martyrdom. 'Umar said, "I wish I just make it with nothing for or against me." When the young man was leaving, his clothing was touching the ground. 'Umar said, "Call the young man back to me." Then he said, "O son of my brother, lift your clothing. This will save your clothing and be more God-fearing."

('Umar said to his son:) "O 'Abdallah ibn 'Umar, see how much I am in debt." When the debt was checked, it was found to be eighty-six thousand or thereabout. 'Umar said, "If the assets of my children are enough, then pay the debt from there. Otherwise request Bani 'Adi ibn Ka'b. Failing that, request the Quraish. Do not ask any one else for it." 'Umar then said (to 'Abdallah), "Go to 'Ā'ishah (Mother of the Believers) and say: "'Umar sends his salutation to you.' Don't say 'Chief of the Believers', because today I am not Chief of the Believers. Say, 'Umar ibn al-Khaṭṭāb asks for permission to be buried with his two companions.'" 'Abdallah greeted 'Ā'ishah and asked for permission to enter. When he went in, he found her sitting there weeping. He said to her, "'Umar ibn al-Khaṭṭāb sends his salutations to you, and asks the permission to be buried with his two companions.' She said, "I wished to have the place for myself, but today I give preference to him." When he returned, it was said, "Here comes 'Abdallah ibn 'Umar." 'Umar said, "Help me sit up." A person supported him against his own body, then 'Umar asked 'Abdallah, "What news do you have?" He said, "O Chief of the Believers! It is as you wish. She has agreed." 'Umar said, "Praise be to God (ﷻ); there was nothing more important to me than this. So when I die, take me and greet 'Ā'ishah and say: "'Umar ibn al-Khaṭṭāb asks for permission. If she gives the permission, bury me there and if she refuses, then take me to the grave-yard of the Muslims." Then Ḥaḍḥā came with many other women walking along with her. When we saw her, we went away. She went in and wept there for sometime. When the men asked for permission to enter, she went inside, and we heard her weeping. The people said, "O Chief of the Believers, appoint a successor." 'Umar said, "I do not find anyone more suitable for the job than the group God's Messenger (ﷺ) had been pleased with before he died."<sup>689</sup> He then mentioned 'Ali, 'Uthmān, az-Zubair, Ṭalḥah, Sa'd and 'Abd ar-Raḥmān (ibn 'Auf).

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<sup>689</sup> (SB2:475) has the addition: Whoever is chosen by the people after me to be the caliph will be so. You must listen to him and obey him.



He said, “‘Abdallah ibn ‘Umar will be in attendance before you, but will have no share in the rule. (He said this by way of consolation.) If Sa’d become the ruler, he is fit for it; otherwise, whoever becomes the ruler should seek his help. I did not dismiss him because of failing or dishonesty.” ‘Umar added, “I recommend that my successor take care of the early emigrants: recognise their rights and protect their honour. I recommend in respect of the *Anṣār* that they be treated well; they were in the House of Emigration and Faith before the emigrants. I recommend that the ruler should appreciate their righteousness and forgive their failings. I recommend that he should deal kindly with the people of the towns, as they are the defenders of Islam, a source of wealth, and a means for causing frustration to the enemy. I suggest that nothing be taken from them, except from their surplus and with their consent. I also recommend that he be good to the Bedouins: they are the origin of the Arabs and constitute the primary manpower of Islam. He should take from the community’s rich people, and distribute amongst their poor ones. I urge him to take good care of God’s and His Messenger’s protectees (i.e. *Dhimmis*.) He must fulfil the contracts with them, fight for them, and not overburden them with anything beyond their ability.”

When ‘Umar had expired, we set out carrying him. ‘Abdallah ibn ‘Umar greeted ‘Ā’ishah and said, “Umar ibn al-Khaṭṭāb asks for permission.” ‘Ā’ishah said, “Bring him in.” He was taken in and buried beside his two companions.

After his burial had taken place, the group suggested by ‘Umar held a meeting. ‘Abd ar-Raḥmān said, “I suggest that the matter be placed on the shoulders of three of us.” Az-Zubair said, “I give up my right in favour of ‘Ali.” Talḥah said, “I give up my right in favour of Uthmān.” Sa’d said, “I give up my right in favour of ‘Abd ar-Raḥmān ibn ‘Auf.” ‘Abd ar-Raḥmān then said (to ‘Uthmān and ‘Ali), “Now which one of you is willing to give up his right so that he may choose the better of the two, bearing in mind that God (ﷻ) and Islam will be his witnesses.” Both kept silent. ‘Abd ar-Raḥmān then said, “Will you both leave the matter to me? I take God (ﷻ) as my witness that I will not choose but the better of you?” They said, “Yes.” So ‘Abd ar-Raḥmān took the hand of one of them (i.e. ‘Ali) and said, “You are related to God’s Messenger (ﷺ) and are one of the earliest Muslims as you know well. So I ask you, by God, to promise that if I select you as ruler you will do justice, and if I select ‘Uthmān as ruler, you will listen to him and obey him.” Then he took the other one (‘Uthmān) aside and said the same to him. When ‘Abd ar-Raḥmān had secured their agreement to this covenant, he said, ‘O ‘Uthmān, raise your hand.” So he

(‘Abd ar-Raḥmān) gave him (‘Uthmān) the pledge of allegiance, ‘Ali followed, and then the rest of the people.

### ‘Uthmān

802. (IM:112) ‘Ā’ishah reported that God’s Messenger (ﷺ) said: ‘Uthmān, if one day Allah entrusts you with this affair of caliphate, the hypocrites will attempt to strip off your shirt of caliphate with which Allah attired you. So, do not take it off. He repeated this thrice. Nu’mān said, “I asked ‘Ā’ishah: What prevented you from informing people of it?” She said, “I forgot it (i.e. I forgot to mention it at the time of the riot).” *Ṣaḥīḥ, al-Mishkāt:6077*

803. (IM:113) ‘Ā’ishah reported that God’s Messenger (ﷺ) said during his illness, “I like that some of my companions be present with me.” We said, “God’s Messenger, should we not call Abū Bakr for you?” Upon this, he observed silence. We then said, “Should we not call ‘Umar for you?” He again remained silent.” We (then) said, “Should we not call ‘Uthmān for you?” He agreed. ‘Uthmān came and the Prophet (ﷺ) talked with him in privacy. The Holy Prophet (ﷺ) began talking and Uthmān’s countenance underwent a change.<sup>690</sup> *Ṣaḥīḥ: Al-Mishkāt,6070; Az-Zilāl, 1175-6*

804. (SM:5906)<sup>691</sup> ‘Ā’ishah reported: God’s Messenger (ﷺ) was lying in the bed in my apartment with his thigh or his shank uncovered. Abū Bakr sought permission to get in and it was given to him and he (God’s Messenger (ﷺ)) conversed in the same state as he was in. Then ‘Umar sought permission to get in and it was granted and he conversed in that very state. Then ‘Uthmān sought permission for getting in. God’s Messenger (ﷺ) sat down and he set right his clothes. Muḥammad (one of the narrators) said: I do not say that it happened on the same day. ‘Uthmān entered and conversed and as he went out, ‘Ā’ishah said: Abū Bakr entered and you did not stir, did not observe much care in arranging your clothes. ‘Umar entered and you did not stir, did not arrange your clothes. Then ‘Uthmān

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<sup>690</sup> This was on account of the promise God’s Messenger (ﷺ) took from him, mentioned in the previous narration. ‘Uthmān mentioned it on the day of the siege of his house.

<sup>691</sup> also see (SM:5907)



entered and you got up, set your clothes right. Thereupon he said: 'Should I not show modesty to one to whom even the angels show modesty?' *Ṣaḥīḥ*, SS:1687

### 'Ali, Faṭimah, and 'Abbās

805. (SB5:367)<sup>692</sup> Narrated Mālik ibn Aus al-Hadathān an-Naṣri: "Once 'Umar ibn al-Khaṭṭāb called me. While I was sitting with him, 'Umar's gatekeeper Yarfā came and said to him, "Would you like 'Uthmān, 'Abd ar-Raḥmān ibn Auf, az-Zubair and Sa'd (ibn Abū Waqqāṣ) to come in? They are asking for your permission." 'Umar said, "Yes, let them come in." After a while, Yarfā came again and said, "Would you like 'Ali and 'Abbās to come in? They are asking for your permission." 'Umar said, "Yes." When the two entered, 'Abbās said, "O Chief of the Believers! Judge between me and this one ('Ali.)" They had a dispute regarding the property of Bani an-Nadīr, which God had given to His Messenger (ﷺ) as *Fay*<sup>693</sup>. 'Ali and 'Abbās started reproaching each other. The people present said, "O Chief of the Believers! Give your verdict in their case and relieve them from each other." 'Umar said, "Wait! I beseech you, by God, by whose permission both heaven and earth stand! Perhaps you know that God's Messenger (ﷺ) said, 'Our properties are not to be inherited, whatever we leave is to be spent on charity, and by that he was referring to himself?' They said, 'He did say that.' Umar then turned towards 'Ali and 'Abbās and said, 'I beseech you both, by God! Do you know that God's Messenger (ﷺ) said that?' Both of them affirmed it.

He ('Umar) continued: Now let me clarify this matter. God, Most Glorious, favoured His Messenger (ﷺ) with some *Fay*' which He did not give to anybody else. God said: (And what God gave to His Messenger as *Fay* from them, for which you made no expedition - neither by cavalry nor camelry. God gives power to His Messengers over whomsoever He wills. God is able to do all things.) (59:6) So, this property was especially granted to God's Messenger (ﷺ). But, by God, the Prophet (ﷺ) neither took it all for himself alone, nor deprived you of it. He gave it to all of you and distributed it amongst you until only this remained out of it. And from this God's Messenger (ﷺ) used to meet the yearly expenses of his family. Whatever remained, used to be spent where God's

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<sup>692</sup> also see (SB5:60), (SM:4351) and (MT:1810)



property is spent (in charity) God's Messenger ﷺ kept on doing that during his life. Then he died, and Abū Bakr said, 'I am the successor of God's Messenger ﷺ. So he took charge of this property and managed it in the same manner as God's Messenger ﷺ used to do, and all of you were aware of it.

Then 'Umar turned towards 'Ali and 'Abbās and said: Both of you will remember that Abū Bakr managed it in the manner described by the two of you and God knows that in this he was sincere, careful, rightly-guided and a strict follower of the right path.<sup>694</sup> Then God caused Abū Bakr to die and I said, 'I am the successor of God's Messenger ﷺ and Abū Bakr.' So I kept this property in my possession for the first two years of my leadership and I used to handle it in the same way as God's Messenger ﷺ and Abū Bakr. God knows that I have been sincere, careful, rightly-guided and a strict follower of the right path. Later on both of you came to me, and your claims were identical. O 'Abbās, you too came to me. I told you both that God's Messenger ﷺ said, "Our property is not inherited, but whatever we leave is to be given in charity." Later, I thought that I had better hand over this property to you both. I then said to you, "If you wish, I will hand over this property to you both. This will be on the condition that you promise and pledge before God that you will handle it in the same way as God's Messenger ﷺ and Abū Bakr did, and as I have done since the beginning of my caliphate. Else you should not speak to me about it." Then both of you said to me, "Hand it over to us on this condition." It was on this condition that I handed it over to you. Do you want me now to give a decision other than that? By God, with whose permission both heaven and earth stand, I will never give any decision other than that until the Last Hour is established. However, if you are unable to manage it, then return it to me, and I will manage it on your behalf.

One of the sub-narrators said: I related this *Ḥadīth* to 'Urwah ibn az-Zubair and he said, "Mālik ibn Aus told the truth. I heard 'Ā'ishah, wife of the Prophet ﷺ, saying, 'The wives of the Prophet ﷺ sent 'Uthmān to Abū Bakr demanding from him their eighth share of the *Fay*' which God had granted to his Messenger ﷺ. I opposed it and said to them: Don't you fear God? Don't you know that the Prophet ﷺ used to say, 'Our property is not

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<sup>693</sup> booty gained without fighting

<sup>694</sup> When 'Ali came speaking about his relationship to God's Messenger ﷺ and demanding the property, Abū Bakr said: By Allah in Whose hands my life is, I love to do good to the relatives of God's Messenger ﷺ rather than to my own relatives." Abū Bakr added: Look

inherited; whatever we leave is charity.’? ‘The Prophet ﷺ said that about himself,’ I said, adding that the family of Muḥammad ﷺ can take their sustenance from his property. The wives of the Prophet ﷺ stopped demanding when I told them this.

The property was in the hands of ‘Ali who withheld it from ‘Abbās and overpowered him. Then it went to Ḥasan ibn ‘Ali, and later on to ‘Ali ibn Ḥusain and Ḥasan ibn Ḥasan. The last two used to manage it in turn. Subsequently it came into the hands of Zaid ibn Ḥasan. It was truly the *Ṣadaqah* of God’s Messenger ﷺ.

806. (SB5:546)<sup>695</sup> Narrated ‘Ā’ishah: “Faṭimah, daughter of the Prophet ﷺ, sent someone to Abū Bakr (when he had become Caliph), asking for her inheritance of what God’s Messenger ﷺ had left of the property bestowed upon him by God as Fay’ in Madinah, and Fadak, and what remained of the *Khumus* from the Khaibar booty.” On that, Abū Bakr said, “God’s Messenger ﷺ said, “Our property is not inherited. Whatever we leave, is *Ṣadaqah* but the family of Muḥammad can eat out of this property.” By God, I will not make any change in the state of the *Ṣadaqah* of God’s Messenger ﷺ and will leave it as it was during the lifetime of God’s Messenger ﷺ. I will handle it as God’s Messenger ﷺ used to do.” So Abū Bakr refused to give anything of that to Fāṭimah. She then became angry with Abū Bakr, kept away from him, and did not talk to him till she died. She remained alive for six months after the death of the Prophet ﷺ. When she died, her husband ‘Ali, buried her at night without informing Abū Bakr and he said the funeral prayer by himself. When Fāṭimah was alive, the people used to respect ‘Ali much, but after her death, ‘Ali noticed a change in the people’s attitude towards him. So ‘Ali sought reconciliation with Abū Bakr and gave him the oath of allegiance. ‘Ali had not given the oath of allegiance during those months. ‘Ali sent someone to Abū Bakr saying, “Come to us, but let nobody come with you,” as he disliked that ‘Umar should come. ‘Umar said (to Abū Bakr), “No. By God, you shall not go to them alone.” Abū Bakr said, “What do you think they will do to me? By God, I will go to them.” So Abū Bakr went to them, and then ‘Ali uttered *Tashah-hud* and said to Abū Bakr, “We are very well aware of your superiority and of what God has given you. We are not jealous of what God has bestowed upon you, but you did not consult us in the question of the rulership. We thought we had a role in it

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at Muḥammad ﷺ through his family (i.e. if you are not good to his family, you are not good to him).



because of our near relationship with God's Messenger (ﷺ). By this time, tears began flowing out of Abū Bakr's eyes. When Abū Bakr spoke, he said, "By Him in whose hand my soul is, to keep good relations with the relatives of God's Messenger (ﷺ), is dearer to me than keeping good relations with my own relatives. As for the discord between us about that property, I will only do what is right and proper, and will not leave undone anything which I saw God's Messenger (ﷺ) doing." Then 'Ali said to Abū Bakr, "Let us have the oath of allegiance this afternoon." So when Abū Bakr had offered *Dhuhr* prayers, he ascended the pulpit and recited *Tashah-hud*. Then he talked about 'Ali, delay in his taking the oath of allegiance, and reasons for it which he ('Ali) had explained to him (Abū Bakr). Then 'Ali praying (to God) for forgiveness, recited *Tashah-hud*, eulogised Abū Bakr's right, and said that he had not done what he had done because of being jealous of Abū Bakr, or due to refusal to recognise the honour that God had bestowed on him. He added that they had felt that they too had a say in matters concerning rulership. Abū Bakr did not consult them, and this made them very sad. This development ('Ali's taking the oath of allegiance) pleased the community. They said, "You have done the right thing." People became quite friendly with 'Ali after he turned back to the right course.

807. (SN:33) 'Ā'ishah remarked: "They say that God's Messenger (ﷺ) declared 'Ali as successor. He asked for a urinal to urinate in,<sup>696</sup> then he lost consciousness and was unaware (of his surroundings), so who did he advise to appoint a successor?" *Ṣaḥīḥ: Bukhari*

## Khadijah

808. (SB7:156)<sup>697</sup> Narrated 'Ā'ishah: I never felt so jealous of any wife of God's Messenger (ﷺ) as I did of Khadijah. This was because God's Messenger (ﷺ) used to remember and praise her too often and because it was revealed to God's Messenger (ﷺ) that he should give her the glad tidings of her having a palace of *qaṣab* in Paradise.

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<sup>695</sup> also see (SB5:368) and (SM:4352-3)

<sup>696</sup> during his last illness

<sup>697</sup> also see (SM:5970-4) and (IM:1627)



809. \*(SM:5975) ‘Ā’ishah reported that God’s Messenger (ﷺ) did not marry any other woman till Khadījah’s death. *Ṣaḥīḥ, Mukhtaṣar Muslim:1673*

810. (SM:5976)<sup>698</sup> Narrated ‘Ā’ishah: Once Hālah bint Khuwailid, Khadījah’s sister, asked the permission of the Prophet (ﷺ) to enter. On that the Prophet (ﷺ) remembered the way Khadījah used to ask permission, and that overwhelmed him with emotions. He said, “O Allah! Halah!” So I became jealous and said, “What makes you remember an old woman amongst the old women of Quraish, an old woman with red gums (with a toothless mouth), who died long ago, and in whose place Allah has given you somebody better than her?”

811. (SB5:166)<sup>699</sup> Narrated ‘Ā’ishah: I did not feel jealous of any of the wives of the Prophet (ﷺ) as much as I did of Khadījah. Though I did not see her,<sup>700</sup> but the Prophet (ﷺ) used to mention her very often, and whenever he slaughtered a sheep, he would send meat to Khadījah’s friends. When I sometimes said to him, “As if there is no woman on earth except Khadījah,”<sup>701</sup> he would say, “Khadījah was such-and-such, and from her I had children.”

### ‘Ā’ishah

812. (SN:3687) ‘Ā’ishah reported the Prophet (ﷺ) as saying: ‘Ā’ishah’s superiority over other women is like *Tharīd*<sup>702</sup> over other kinds of food.

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<sup>698</sup> also see (SB5:168)

<sup>699</sup> also see (SB5:164-5), (SM:5970-4) and (T:1641)

<sup>700</sup> (SM:5971) has the addition: She had died three years before Muḥammad (ﷺ) married me.

<sup>701</sup> In a similar narration ‘Ā’ishah said: I annoyed him one day by saying, “It is Khadījah only who always prevails upon your mind.” God’s Messenger (ﷺ) said, “Her love had been nurtured in my heart by Allah Himself.”

<sup>702</sup> a well-known Arabian meat-soup dish

813. (SB7:57)<sup>703</sup> Narrated ‘Ā’ishah: God’s Messenger ﷺ said (to me), “You were shown to me in a dream.<sup>704</sup> An angel brought you to me, wrapped in a piece of silken cloth, and said to me, ‘This is your wife,’ I removed the piece of cloth from your face, and there you were. I said to myself: If it is from God ﷻ, then it will surely be.”

814. \*(SB7:14) Narrated ‘Ā’ishah: I said, “God’s Messenger! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten.<sup>705</sup> Which tree would you get your camel to graze on?” He said, “The one from which nothing has been eaten before.” The sub-narrator added that ‘Ā’ishah meant God’s Messenger ﷺ had not married a virgin besides her.

815. (SB7:65)<sup>706</sup> Narrated ‘Ā’ishah that the Prophet ﷺ married her when she was six<sup>707</sup> years old and he consummated his marriage when she was nine years old.<sup>708</sup> Hishām said: “I have been informed that ‘Ā’ishah remained with the Prophet ﷺ for nine years (i.e. till his death).”

816. (SM:3312)<sup>709</sup> ‘Urwah reported that ‘Ā’ishah said: God's Messenger ﷺ married me in *Shawwāl*, and he brought me in *Shawwāl* to his house to live with him--and which wife was dearer to God's Messenger ﷺ than I was?

He (‘Urwah) said: ‘Ā’ishah liked that her women should enter (on becoming brides) during *Shawwāl*.

817. (SB5:234)<sup>710</sup> Narrated ‘Ā’ishah: The Prophet ﷺ engaged me when I was a girl of six. We went to Madīnah and stayed at the home of Bani al-Ḥārith ibn Khazraj.

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<sup>703</sup> also see (SB5:235), (SB7:15), (SB9:139-40) and (SM:5977)

<sup>704</sup> in similar narrations with the addition: for three nights.

<sup>705</sup> the simile refers to the option between marrying a divorcee (or widow) and a virgin.

<sup>706</sup> also see (SB7:64, 88) (SM:3311), (AD:2116), and (SN:3053-6,3163-4)

<sup>707</sup> (SN:3054) mentions the exception of her being 7 at the time of marriage.

<sup>708</sup> (SM:3311) has the addition: and her dolls were with her.

<sup>709</sup> also see (SN:3035,3139) and (T:873)

Then I got ill and my hair fell down. Later my hair grew<sup>711</sup> and my mother, Umm Rumān, came to me while I was playing in a swing<sup>712</sup> with some of my girl friends. She called me, and I went to her not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became all right, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some *Anṣārī* women who said, "Best wishes, God's blessings and good luck." Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly God's Messenger ﷺ came to me in the forenoon and my mother handed me over to him. At that time, I was a girl of nine years of age.

818. (SB8:151)<sup>713</sup> Narrated 'Ā'ishah: I used to play with dolls<sup>714</sup> in the presence of the Prophet ﷺ, and my girl friends also used to play with me. When God's Messenger ﷺ used to enter, they used to hide themselves, but the Prophet ﷺ would call them to join and play with me.

819. \*(AD:4914) 'Ā'ishah said that when God's Messenger ﷺ arrived after the expedition to Tabūk or Khaibar (the narrator is doubtful), the wind raised an end of a curtain from her store-room revealing some dolls which belonged to her. He asked: 'What is this?' She replied: 'My dolls.' Among them he saw a horse with wings made of rags, and asked: 'What is this I see among them?' She replied: 'A horse.' He asked: 'What is on it?' She replied: 'Wings.' He remarked: 'A horse with wings!' She replied: 'Have you not heard that Solomon had horses with wings?' She said: 'Thereupon the Messenger of Allah ﷺ laughed so heartily that I could see his molar teeth.' *Ṣaḥīḥ: Adāb az-Zafāf*, p.170

820. (AD:2572) 'Ā'ishah said: While on a journey along with the Messenger of Allah ﷺ I had a race with him and I outstripped him on foot. When I became heavier, I

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<sup>710</sup> also see (SB7:90), (SM:5983), (AD:4915-9) and (IM:1521)

<sup>711</sup> and was at the time up to the ears. (AD:4919)

<sup>712</sup> specified in another narration: swing 'that was between two date palms.'

<sup>713</sup> also see (SM:5981), (AD:4913) and (IM:1612)



had a race with him again and he outstripped me. He said: 'This is for the previous outstripping.'<sup>715</sup> *Ṣaḥīḥ*: SAD 2248

821. (SB5:112)<sup>716</sup> Narrated Abū Salamah: 'Ā'ishah said, "Once God's Messenger ﷺ said, 'O 'Ā'ish (Ā'ishah)! This is Gabriel greeting you.' I said: "Peace and God's mercy and blessings be on him. You see what I don't see." She was addressing God's Messenger ﷺ.

822. (AD:4952) 'Ā'ishah said: God's Messenger! All my fellow-wives have *kunya*hs. He said: 'Give yourself the *kunya*h by 'Abdallah, your son - that is to say, her nephew (her sister's son).' Musaddad said: (It meant) 'Abdallah ibn az-Zubair. She was called by the *kunya*h Umm 'Abdallah. *Ṣaḥīḥ*: SAD 1851; *Aṣ-Ṣaḥīḥah* 132

823. (T:3971) Narrated Mūsa ibn Talḥah: I did not see anyone more eloquent than 'Ā'ishah. *Ṣaḥīḥ*, *al-Mishkāt*:6186

824. (SB4:706) Narrated Jubair ibn Muṭ'im: 'Uthman ibn 'Affan went to the Prophet ﷺ and said, "O Allah's Messenger! You gave property to Bani al-Muṭṭalib and did not give us, although we and they are of the same degree of relationship to you." The Prophet ﷺ said, "Only Bani Ḥāshim and Bani al-Muṭṭalib are one (as regards family status)."

Narrated 'Urwah ibn az-Zubair: 'Abdallah ibn az-Zubair went with some women of the tribe of Bani Zuhrah to 'Ā'ishah who used to treat them nicely because of their relation to Allah's Messenger ﷺ.

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<sup>714</sup>Playing with dolls and similar images is forbidden, but it was allowed for 'Ā'ishah at that time, as she was a little girl, who had not yet reached the age of puberty. (*Fath-al-Bāri*, vol. 13, p.143)

<sup>715</sup>Apart from sporting and playing with the wives, the Prophet ﷺ gave them a sort of training for *jihād*.

<sup>716</sup>also see (SB4:440), (SB8:220,266,270), (SM:5994-5,5997) and (SN:3691)

825. (SB3:766)<sup>717</sup> Narrated ‘Ā’ishah: Whenever God’s Messenger ﷺ wanted to go on a journey, he would draw lots amongst his wives. Upon whosoever the lot fell, she went with him. He used to fix a day and night for each of them. However, Saudah bint Zam‘ah gave away her day and night to ‘Ā’ishah to seek the pleasure of God’s Messenger ﷺ.

826. (SM:6673)<sup>718</sup> ‘Urwah ibn az-Zubair reported this from ‘Ā’ishah, wife of God’s Messenger ﷺ. She said: Whenever God’s Messenger ﷺ intended to go out on a journey, he drew lots amongst his wives, and whoever the lot came to, God’s Messenger ﷺ would go out accompanied by her.

‘Ā’ishah continued: Lots were cast amongst us in connection with an expedition he undertook, and my name came out, so I went out with God’s Messenger ﷺ. This was after the revelation of *Al-Hijāb*, so I was carried in my litter and was brought down in it during our trip.

At last, God's Messenger ﷺ finished with the expedition and turned back. We were nearing Madīnah when he made it known that we would be setting out in the night. So I got up in time for the departure and walked out until I crossed the encampment; then after I had relieved myself, I returned to my packsaddle. At that time I happened to touch my bosom and found that my necklace made of *jaz*’ from *zafar* had broken. I, therefore, went back and searched for the necklace. Looking for it delayed me. Meanwhile the people responsible for my packsaddle lifted my litter - thinking that I was in it - and saddled it on to the camel that I had been riding. She said: ‘The women those days used to be slender, were not fat, and did not gather flesh. Indeed, they ate very little food. So, the people did not find fault with the weight of the litter when they carried and lifted it up. In any case, I was only a young girl. They stood up the camel and set off.’

I found my necklace after the people had moved off. I came to their location, and there was none to call, none to respond. So I stuck to the place I had been in, hoping that the people would find me missing and return to me. Then while I was sitting in my place, I was over-powered by sleep.

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<sup>717</sup> also see (SB7:139), (SM:3451-2) and (AD:2133)

<sup>718</sup> also see (SB3:829), (SB4:602), (SB5:21,151), (SB6:274,276), (SB8:655), (SM:6674-5), (T:2542) and (IM:1604)



Şafwān ibn Mu'tal as-Sulamiy, thereafter adh-Dhakwāni, who had remained behind the people, started off, then reaching my location, saw the body of a person sleeping. He came to me, and on seeing me, recognised me, as he had seen me before it became incumbent on me to observe the veil. I woke up with the sound of his saying, 'To God we undoubtedly belong and to Him we have no doubt to return.' I covered my face with my shawl, and by God, I did not utter a word, nor hear a word from him other than his *istirja'*, until he made his camel kneel, then placed his foot on its foreleg and I mounted the camel. Then he went along leading the camel - that I was riding on - with a nose-string. In this manner we came to the people, who had got down to rest because of extreme midday heat.

Then whoever was to get destroyed in my connection got destroyed. The one to take the leading role was 'Abdallah ibn Ubayy ibn Salūl.

Thereafter we headed towards Madīnah. When we reached Madīnah, I fell ill for a month. Allegations by the slanderers were being circulated amongst the people, while I knew nothing about it. However, it worried me in my suffering that I did not find God's Messenger (ﷺ) giving me the sort of kind treatment he used to give when I fell ill previously. God's Messenger (ﷺ) would come in, exchange greetings, and then only say, 'How is this one?' That worried me.

I was unaware of the evil until I went out to Manāsa' accompanied by Umm Miṣṭah, after I had gone weak. That was the area where we answered calls of nature, and we would not go out except from night to night. This was before we began having latrines beside our houses. Our practice about going out was like the practice of earlier Arabs, and we felt it unhealthy to have latrines near our houses.

So we went out, Umm Miṣṭah and I. She was a daughter of Abū Rahm ibn Al-Muṭṭalib ibn 'Abd Manāf. Her mother, who was a daughter of Şakhr ibn 'Āmir, was a maternal aunt of Abū Bakr aṣ-Şiddiq. Umm Miṣṭah's son was Miṣṭah ibn Gathātha ibn 'Ibād ibn Al-Muṭṭalib.

When we had finished with our matter, I and Bint Abū Rahm headed towards my house. Then Umm Miṣṭah stumbled because of her hurried gait and said, "Woe on Miṣṭah!" I snapped back at her, "Very bad what you said. Do you curse a person who took part in Badr?" She said, "Yes, you little one. Have you not heard what he said?" I asked, "And what did he say?" Then she told me about the talk of the slanderers, and this aggravated my illness.



When I had returned to my house, God's Messenger ﷺ came in, greeted, and asked how I was. I said, "Would you permit me to go to my parents?" She continued: At this time my purpose was to confirm the report with them. God's Messenger ﷺ allowed me, so I went to my parents, and said to my mother, "Mother dear, what is this that the people say?" She said, "Don't worry, my little daughter. By God, where a woman is beautiful and loved by her husband, and she has fellow-wives, it does happen that a lot of things get talked about her."

'Ā'ishah continued: I said, "God be hallowed! How does that rationalise that people should be talking like this?" She continued: So I wept all that night right up to the morning. My tears would not stop, nor could I get a wink of sleep.

While revelation was not forthcoming, God's Messenger ﷺ called 'Ali ibn Abū Tālib and Usāmah ibn Zaid, wishing to consult them regarding separation of his wife. As far as Usāmah was concerned, he pointed out to God's Messenger ﷺ what he knew about the goodness of his family, and about the regard he felt for the family in his own heart. He said, "We know nothing about your family except good." As to 'Ali ibn Abū Tālib, he said, "God has not imposed any hardship on you, and there are plenty of women besides her. Also, if you question the maid, she will tell you the truth."

She continued: So God's Messenger ﷺ called Barīrah and said, "O Barīrah, did you see anything doubtful about 'Ā'ishah?" She told him, "By Him who sent you with truth, I saw nothing at all about her to be frowned at, except that she is a girl of young age and goes to sleep while kneading flour for the family. So a goat or lamb comes in and eats it."

'Ā'ishah continued: Thereafter, God's Messenger ﷺ mounted the *mimbar* to censure 'Abdallah ibn Ubayy ibn Salūl. She continued: While on the *mimbar*, God's Messenger ﷺ said, "O gathering of Muslims, who will defend me against a man who has tormented me with regard to my family? By God, I know nothing except good about my family. And they mentioned a man about whom I know nothing but good. He never visited my house except when accompanied by me."

At this stage, Sa'd ibn Mu'ādh al-Anṣārī stood up and said, "I shall defend your honour against him, O Messenger of God. If he belongs to al-Aus, we shall cut his throat, and if he is from among our brethren al-Khazraj, order us and we shall carry out your order."

She continued: Then Sa'd ibn 'Ubādah got up, and he was the chief of Al-Khazraj. He was a good person, but got misled (according to another narration "got swayed") by

factional feelings. He said to Sa'd ibn Mu'ādh, "By God, you are lying. You shall not kill him; you have no power to kill him. If he had belonged to your tribe, you would not have liked killing him." Thereupon Usaid ibn Hudair got up. He was a paternal cousin of Sa'd ibn Mu'ādh. He said to Sa'd ibn 'Ubādah, "By God, you are lying. We shall kill him! You are a hypocrite: you quarrel on behalf of hypocrites." Thus, the tribes of Al-Aus and Al-Khazraj got flared up to the extent that they were ready to fight while God's Messenger ﷺ was standing on the mimbar. Without getting down, God's Messenger ﷺ kept quietening them until they stopped arguing. He too assumed silence.

'Ā'ishah continued: I kept weeping that day: neither would my tears stop, nor could I get a wink of sleep. Then I kept weeping the following night; neither would my tears stop, nor could I get a wink of sleep. In the morning, my parents were with me and I had wept for two nights and a day unceasingly, and had not slept. I thought the crying would tear apart my liver. While my parents were sitting beside me and I was crying, a woman of the Al-Anṣār asked to come in, and I permitted her. She sat down and began weeping with me. She ('Ā'ishah) continued: We were in this state when God's Messenger ﷺ entered, exchanged greetings, and then sat down. She said: 'And he had not sat down with me from the time it was said about me what was said.' Indeed a month had gone by, and nothing had been revealed to him regarding me.

She said: God's Messenger ﷺ recited *shahādah* as he sat down, and then said, "O 'Ā'ishah, it is so that such and such allegations have reached me about you. If you are innocent, then God will no doubt absolve you. However, if you got touched by sin, then seek forgiveness from God, and repent before Him. Indeed when a person admits sinning and turns to God, God turns to the person." She continued: When God's Messenger ﷺ had finished talking, my tears dried up with the result that I could not perceive even a drop. Then I said to my father, "Please answer God's Messenger ﷺ on my behalf about what he said." He replied, "By God, I do not know what I should say to God's Messenger ﷺ." Then I said to my mother, "Please answer God's Messenger ﷺ on my behalf about what he said." She replied, "By God, I do not know what I should say to God's Messenger ﷺ." Then I said - and I was a girl of young age who had not read much of the Qur'ān - I said: I am, by God, convinced that you (all) have heard this so much that it has taken root in your minds and you consider it a fact. So, if I say to you (all) that I am innocent--and God knows that I am innocent--you will not accept what I say. However, if I were to admit something,--and God knows that I am innocent--you would believe me. So, by God, I find no better



example for myself and for you (all) than Yusuf's father saying ((My response is:) **«Unquestioning patience! And God is the one from whom to seek succour against what you say.»** (12:18)

She said: 'Then I turned round and lay down on my bedding.' She said: At that time, by God, I was conscious that I was guiltless and that God would confirm my innocence, but, by God, I did not imagine that verses for recital would be sent down concerning me. In my estimation I was too insignificant for God, The All-Powerful and Most Glorious, to talk about me in words to be used for recitation. I did hope that God's Messenger ﷺ would see a dream through which God would absolve me of guilt.

By God, God's Messenger ﷺ didn't move from where he was seated, and no one from amongst the people of the house stepped out, before God, The All-Powerful and Most Glorious, sent down revelation to His Prophet ﷺ. He was then seized by the state of extreme heaviness that used to take hold of him at the time of revelation, to the extent that perspiration would begin flowing down from him like pearls even in winter--because of the weight of the revelation descending upon him.

She said: When the condition left God's Messenger ﷺ, he smiled and the first words that he used were to say, "O 'Ā'ishah, rejoice! As to God ﷻ, He has indeed vindicated you." Thereupon my mother said to me, "Get up and go to him." I said, "I won't get up and go to him, nor praise any one other than God. He revealed my innocence."

She said: "God, The All-Powerful, and Most Glorious, sent down **«Those who came with the lie are a group from among you....»**<sup>719</sup> (a total of ten verses) (24:11-20) These verses were revealed by God, The All-Powerful and Most Glorious, in my vindication. *Ṣaḥīḥ, Mukhtaṣar Muslim:857,2153*

827. (AD:4717) 'Ā'ishah said: I thought in my mind that my affair was far inferior for me to be mentioned in the word of God with a command that will be recited.<sup>720</sup> *Ṣaḥīḥ. Ag; SAD 3961*

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<sup>719</sup> In a similar narration in Abī Da'ūd (AD:167) the verse is preceded by the Messenger's statement: I seek refuge in the Hearer, the Knower from the accursed devil. (*Da'eef*)

<sup>720</sup> This refers to the verses of *Sūrah an-Nūr* that were revealed about her innocence.



828. (AD:5200) ‘A’ishah said: The Prophet ﷺ said, “Good tidings to you, ‘A’ishah, for God Most High has revealed your innocence.”<sup>721</sup> He then recited the Qur’ānic verses. My parents said, “Kiss the head of God’s Messenger ﷺ.” I said, “Praise be to God, Most High, not to you.” *Ṣaḥīḥ* SJ 38; Ag

829. (SB5:462)<sup>722</sup> carries a similar narration. It, however, contains some more details, which are reproduced below:

God ﷻ revealed those Qur’ānic verses to declare my innocence. Abū Bakr Aṣ-Ṣiddiq, who used to give money to Miṣṭah ibn Gathātha because of kinship and his poverty, said: “By God, I will never give Miṣṭah ibn Gathātha anything after what he said about ‘Ā’ishah.” Then God ﷻ revealed: **﴿Let not those among you who are good and wealthy swear off giving help to their kinsmen, to those in need, and to those who have left their homes for God’s cause. Let them pardon and forgive. Do you not wish that God should forgive you? God is Most Forgiving, Most Merciful.﴾** (24:22)

Abū Bakr Aṣ-Ṣiddiq said, ‘Yes, by God, I do like that God ﷻ forgives me.’ He went on giving Miṣṭah the money that he used to give him before. He also added, ‘By God, I will never deprive him of it at all.’

‘Ā’ishah added: God’s Messenger ﷺ also asked Zainab bint Jaḥsh about my case. He said to Zainab, “What do you know and what have you seen?” She replied, “O God’s Messenger! I refrain from claiming falsely that I have heard or seen anything. By God, I know of nothing but good.’ From amongst the wives of the Prophet ﷺ, Zainab was my peer but God ﷻ saved her because of her piety. Her sister Ḥamnah, who got embroiled out of consideration for her, was destroyed amongst those who were destroyed.

The man who was blamed said, ‘*Subḥān Allah!* By Him in whose hand my soul is, I never uncovered any female.’ Later on, the man received martyrdom in God’s cause.”

830. \*(SB5:463) Narrated az-Zuhri: Al-Walīd ibn ‘Abdul Mālīk said to me, “Have you heard that ‘Ali’ was one of those who slandered ‘Ā’ishah?” I replied, “No, but two men from your people (named) Abū Salamah ibn ‘Abd ar-Raḥmān and Abū Bakr ibn

<sup>721</sup> Qur’ān, 24:11-12.

<sup>722</sup> also see (SB5:467), (SB6:279,281) and (T:2541)

‘Abd ar-Raḥmān ibn al-Ḥārith informed me that ‘Ā’ishah told them ‘Ali remained silent about her case.”

831. (SB5:464) Narrated Masrūq ibn al-Aida’: Umm Rumān, the mother of ‘Ā’ishah, said that while ‘Ā’ishah and she were sitting together, an *Anṣārī* woman came and said, ‘May God ﷻ harm such and-such a person!’ Umm Rumān said to her, ‘What is the matter?’ She replied, ‘My son was amongst those who talked of the story (of the Slander).’ Umm Rumān said, “What is that?” She said, “So-and-so,” and narrated the whole story. On that ‘Ā’ishah said, “Did God’s Messenger ﷺ hear about that?” She replied, “Yes.” ‘Ā’ishah further said, “And Abū Bakr too?” She replied, “Yes.” On that, ‘Ā’ishah fell down fainting, and when she came to her senses, she had got fever with rigors. I put her clothes over her and covered her. The Prophet ﷺ came and asked, “What is wrong with this lady?” Umm Rumān replied, “O God’s Messenger! She (‘Ā’ishah) has got temperature with rigors.” He said, “Perhaps it is because of the story that has been talked about?” She said, “Yes.” (...The rest of the narration has preceded.)

832. (SB6:273) Narrated ‘Ā’ishah: The verse **﴿And as for him among them who had the greater share﴾** (24:11) was regarding ‘Abdallah ibn Ubai ibn Salūl.

833. (SB6:309)<sup>723</sup> Narrated ‘Ā’ishah, wife of the Prophet ﷺ: When God’s Messenger ﷺ was ordered to give the option to his wives, he started with me, saying, “I am going to talk to you about a matter, but you don’t have to make haste to reply until your have consulted your parents.” The Prophet ﷺ knew that my parents would not tell me to leave him. Then he said, “God says: **﴿O Prophet, say to your wives: If you desire the life of this world and its glitter...(up to) a great reward.﴾**” (33:28-29) I said to him, “What is there in this needing my parents’ advice? Surely, I seek God, His Messenger and the Home of the Hereafter.” The (other) wives of the Prophet did the same as I did.

834. (SB6:311) Narrated ‘Ā’ishah: I used to look down upon those ladies who had offered themselves to God’s Messenger ﷺ and I used to say, “Can a lady offer herself?” However, when God revealed: **﴿You (O Muḥammad ) can postpone (the turn**

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<sup>723</sup> also see (SB6:308) and (T:2561)



of) whom you will of them ( your wives), and you may receive any of them whom you will; and there is no blame on you if you invite one whose turn you have set aside (temporarily).» (33:51) I said (to the Prophet ﷺ), “I feel that your Lord hastens to fulfil your wishes and desires.”

835. (SB6:312) Narrated Mu‘adha: ‘Ā’ishah said, “God’s Messenger ﷺ used to take the permission of the wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after the following verse was revealed: (You (O Muḥammad ) can postpone (the turn of) whom you will of them ( your wives), and you may receive any of them whom you will; and there is no blame on you if you invite one whose turn you have set aside (temporarily).» (33:51) I asked ‘Ā’ishah, “What used to be your reply?” She said, “I used to say to him, “If it were for me I would not allow your favour to be bestowed on any other person.”

836. (SB7:117)<sup>724</sup> Narrated ‘Ā’ishah: Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the characteristics of their husbands. The first one said, “My husband is like the meat of a lean, weak camel which is kept on the top of a mountain which is not easy to climb, nor is the meat fat so that one might put up with the trouble of reaching it.” The second one said, ‘I shall not relate my husband’s particulars, for I fear that I may not be able to finish his story. If I describe him, I will mention all his defects and bad traits.’ The third one said, “My husband is a tall man. If I describe him (and he hears of it) he will divorce me, and if I keep quiet, he will neither divorce me nor treat me as a wife.” The fourth one said, “My husband is a moderate person like the night of Tiḥāmāh which is neither hot nor cold. I am neither afraid of him, nor am I discontented with him.” The fifth one said, “My husband, when entering (the house) is a leopard, and when going out, is a lion. He does not ask about whatever is in the house.” The sixth one said, “When my husband eats, he eats too much, when he drinks he leaves nothing. When he sleeps, he sleeps alone covered in garments and does not stretch his hands around to know how I fare.” The seventh one said, “My husband is a wrong-doer and foolish. All the defects are present in him. He may injure your head or your body or both.” The eighth one said, “My husband is soft to touch like a rabbit and smells like *Zarnab* (a

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<sup>724</sup> also see (SM:5998)



kind of good smelling grass)." The ninth one said, "My husband is a tall, generous man wearing a long strap for carrying his sword. His ashes are plentiful (suggesting that there is lot of cooking for guests), his house is readily accessible to people, and they freely consult him." The tenth one said, "My husband is Mālik, and what to say of Mālik? Mālik is greater than whatever I say about him. (He is beyond and above all praises that can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realise that they are going to be slaughtered for the guests." The eleventh one said, "My husband was Abū Zar', and what to say of Abū Zar'. My ears got loaded with ornaments; my arms got fattened with sinew. He was pleased with me, and I was so happy that I felt proud of myself. He found me with my family of sheep-owners living in poverty, and brought me to a family possessing horses and camels, threshing and cleansing grain. Whatever I had to say, he did not belittle it. When I slept, I slept till late in the morning; when I drank, I drank to my heart's content. The mother of Abū Zar', and what to say in praise of the mother of Abū Zar'? Her bags were always full of provision and her house was spacious. As for Abū Zar''s son, what could one say of Abū Zar''s son! His bed was as narrow as an unsheathed sword and the arm of a lamb would satisfy his hunger. As for the daughter of Abū Zar', she is obedient to her father and to her mother. She has a robust well-built body and that arouses the jealousy of her husband's other wife. As for the slave-girl of Abū Zar', what may one say of the slave-girl of Abū Zar'! She does not disclose our secrets - safeguards them. She does not waste things, does not leave rubbish scattered in the house." She added, "(One day) Abū Zar' went out at the time of milking of cattle, and saw a woman with two leopard-like sons playing with her two breasts. After seeing her he divorced me and married her. Thereafter I married a nobleman who rides a fast, tireless horse and keeps a spear in his hand. He gave me many things, including a pair of every kind of livestock, and said, "Eat (of this), O Umm Zar', and provide support to your relatives." She added, "Yet, all those things which my second husband gave me could not fill the smallest utensil of Abū Zar''s." 'Ā'ishah then added: God's Messenger (ﷺ) said to me, "I am to you as Abū Zar' was to his wife Umm Zar'."

837. (SB9:324)<sup>725</sup> Narrated al-Qāsim ibn Muḥammad: ‘Ā’ishah said, “O my head!” God’s Messenger ﷺ said, “If that (your death) should happen while I am still alive, I would ask God ﷻ to forgive you and would invoke God ﷻ for you.” ‘Ā’ishah said, “O my life which is going to be lost! By God, I think that you wish for my death, and if that should happen then you would be busy enjoying the company of your wives in the last part of that day.”

838. \*(IM:1197) Narrated ‘Ā’ishah: God’s Messenger ﷺ returned from Baqī’. I had a headache so I said, ‘O my head!’ He retorted, ‘I should be the one to say so.’ Then he said, “What harm would it do you, if you were to die before me? Then I would have to be the one to attend to your affairs; I would have to wash you; shroud you; make funeral prayers for you and bury you.” *Ḥasan, al-Irwā’*:700

839. (SB7:155)<sup>726</sup> Narrated ‘Ā’ishah that God’s Messenger ﷺ said to her, “I know when you are pleased with me or angry.” I said, “How do you know that?” He said: When you are pleased with me, you say, “No, by the Lord of Muḥammad,” but when you are angry you say: “No, by the Lord of Abraham.” Thereupon I said, “Yes (you are right), but by God ﷻ, God’s Messenger, I leave nothing but your name.”

840. (SB5:119)<sup>727</sup> Narrated Hisham’s father: The people used to send presents to the Prophet ﷺ on the day of ‘Ā’ishah’s turn. ‘Ā’ishah said, “My companions (i.e. the other wives of the Prophet ﷺ) gathered in the house of Umm Salamah and said, “O Umm Salamah! By God ﷻ, the people choose to send presents on the day of ‘Ā’ishah’s turn and we too, love the good (i.e. presents etc.) as ‘Ā’ishah does. You should tell God’s Messenger ﷺ to tell the people to send their presents to him wherever he may be, or wherever his turn may be.” Umm Salamah said that to the Prophet ﷺ and he turned away from her, and when the Prophet ﷺ returned to her (i.e. Umm Salamah), she repeated the same. When she told him the same for the third time, the Prophet ﷺ said, “O Umm Salamah! Don’t

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<sup>725</sup> also see (SB7:570)

<sup>726</sup> also see (SB8:101) and (SM:5979)

<sup>727</sup> also see (SN:3688,3690)



trouble me by harming ‘Ā’ishah, for by God (ﷻ), divine Inspiration never came to me while I was under the blanket of any woman amongst you except her.”

841. (SM:5984)<sup>728</sup> ‘Ā’ishah, wife of God’s Messenger (ﷺ), said: The wives of God’s Messenger (ﷺ) sent his daughter Fāṭimah to him. She sought permission to enter at a time when he was lying with me in my mantle and he permitted her. She said: “God’s Messenger, your wives have sent me to request you to be just<sup>729</sup> in the case of the daughter of Abū Quḥāfah.”

‘Ā’ishah continued: I kept quiet. God’s Messenger (ﷺ) said to her: “O daughter, don’t you love whom I love?” She said: “I do.” He said: “I love this one.” After hearing this from the Messenger (ﷺ), Fāṭimah stood up and returned to his wives to tell them what she had said to him and what he said. They said to her: “We don’t see that you have achieved anything for us. You should go back to him and tell him that his wives seek equality with the daughter of Abū Quḥāfah.” Fāṭimah said: “By God, I will never talk to him about this matter.”

‘Ā’ishah continued: The wives of God’s Messenger (ﷺ) then sent his wife Zainab bint Jahsh, whom he regarded as somewhat my equal. I have never seen a woman better than Zainab in her faith, more God-conscious, more truthful, more alive to the ties of blood, more generous and of a more charitable disposition, seeking through it to be closer to God. She was however quick-tempered, although she would calm down quite soon. When the Messenger permitted her to enter, I was along with him in my mantle - in the very state as when Fāṭimah had entered. She said: “God’s Messenger, your wives have sent me to you to seek equality with the daughter of Abū Quḥāfah.” She then came to me and was harsh to me. I kept looking at his eyes to see if he would permit me to retort. Zainab went on until I became aware that he would not disapprove if I answered back. Then I exchanged hot words until I made her quiet. Thereupon God’s Messenger (ﷺ) smiled and said: “She is the daughter of Abū Bakr!”

This *ḥadīth* has been narrated on the authority of Zuhri with the same chain of transmitters, but with a slight variation of wording. *Ṣaḥīḥ, Mukhtaṣar Muslim*:1662

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<sup>728</sup> also see (SN:3863-5)



842. (SB6:280) Narrated Masrūq: Ḥassan came to ‘Ā’ishah and read the following poetic verse: ‘A chaste pious woman who arouses no suspicion. She never talks against chaste, heedless women behind their backs.’ ‘Ā’ishah said, “But you do not.” I said (to ‘Ā’ishah), “Why do you allow such a person to come to you after God has revealed ﴿...and as for him among them who had the greater share therein...﴾?” (24:11)

She said, “What punishment is worse than blindness?” She added, “And he used to defend God’s Messenger ﴿ﷺ﴾ against the pagans (with his poetry).”

843. (SB6:434) Narrated ‘Ā’ishah: God’s Messenger ﴿ﷺ﴾ used to take honey in the house of Zainab, the daughter of Jahsh, and would thus prolong his stay with her. So Ḥafṣah and I agreed secretly that when he comes to either of us, she would say to him, “It seems you have eaten *Maghafīr* (a kind of bad-smelling resin), for I smell from you the smell of *Maghafīr*.” (We did so) and he replied, “No, but I took honey in the house of Zainab, daughter of Jahsh, and I shall never take it again. I have taken an oath as to that, and you should not tell anybody about it.”

844. \*(SB8:98)<sup>730</sup> Narrated ‘Ā’ishah, wife of the Prophet ﴿ﷺ﴾ that she was told that ‘Abdallah ibn az-Zubair (on hearing that she was selling or giving something as a gift) said, “By God, if ‘Ā’ishah does not give this up, I will declare her incompetent to handle her property.” She asked, “Did he say so?” They (the people) said, “Yes.” ‘Ā’ishah said, “I vow to Allah ﴿ﷻ﴾ that I will never speak to Ibn az-Zubair.” When this withdrawal became long, ‘Abdallah ibn az-Zubair sought intercession with her, but she said, “By God, I will not accept the intercession of anyone for him, and will not commit a sin by breaking my vow.” When this state of affairs got too prolonged for Ibn az-Zubair, he said to al-Miswar ibn Makhramah and ‘Abd ar-Raḥmān ibn al-Aswad ibn ‘Abd Yaghuth, who were from the tribe of Bani Zahra, “I beseech you, by God to take me along to ‘Ā’ishah. It is unlawful for her to vow breaking relationship with me.” So al-Miswar and ‘Abd ar-Raḥmān, wrapped in their sheets, took him along. They asked for ‘Ā’ishah’s permission saying, “Peace and God’s mercy and blessings on you! Shall we come in?” ‘Ā’ishah said, “Come in.” They said, “All of us?” She said, “Yes, come in all of you,” not knowing that Ibn az-Zubair was also with

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<sup>729</sup> to show equality in love, *Ṣaḥīḥ Muslim*, vol. 4, p. 1891.

<sup>730</sup> also see (SB4:708)

them. So when they entered, Ibn az-Zubair entered the screened place and clasped hold of ‘Ā’ishah (she was his aunt) and started requesting her to excuse him, and wept. Al-Miswar and ‘Abd ar-Raḥmān also started requesting her to recommence talking to him and to accept his repentance. They also said, “As you know, the Prophet ﷺ forbade breaking of ties. Undoubtedly it is unlawful for any Muslim to desist from talking to his brother for more than three nights.” After they had talked to her and persuaded her at great length, she started speaking to them, and wept, saying, “I made a vow, and a vow is a serious matter.” They (al-Miswar and ‘Abd ar-Raḥmān) persisted in their appeal till she spoke with ‘Abdallah ibn az-Zubair. She manumitted forty slaves as expiation for this vow.<sup>731</sup> Later, whenever she remembered her vow, she used to weep so much that her veil would get wet with her tears.

845. \*(MT:542) Yahya ibn Saïd reported that ‘Ā’ishah, wife of the Prophet ﷺ, said: I saw in a dream that three moons fell in my room. I related my dream to Abū Bakr aṣ-Ṣiddīq. When God's Messenger ﷺ died, he was buried in her room. Abū Bakr said to her: He was one of those three moons and the best of them.

846. \*(T:1967) An inhabitant of Madinah said: Mu‘āwīyyah wrote to ‘Ā’ishah asking her to give him some brief advice. ‘Ā’ishah wrote to Mu‘āwīyyah: May peace be on you. I heard God’s Messenger ﷺ say: “Whoever seeks the pleasure of Allah ﷻ, and by it angers the people, Allah ﷻ is sufficient for him as regards help from the people; and whoever seeks the pleasure of the people and by it angers Allah ﷻ, Allah ﷻ makes him be dependent on the people. May peace be on you! *Ṣaḥīḥ, as-Ṣaḥīḥah:2311*

847. \*(SB2:474) Narrated ‘Urwah: When the wall (around the graves of the Prophet ﷺ, Abū Bakr and ‘Umar ) collapsed during the caliphate of al-Walīd ibn ‘Abdul Mālīk, the people started repairing it, and a foot appeared to them. The people got scared and thought that it was the foot of the Prophet ﷺ. No one could be found who could tell them about it till I (‘Urwah) said to them, “By God, this is not the foot of the Prophet ﷺ but it is the foot of ‘Umar.” ‘Ā’ishah narrated that she made a will to ‘Abdallah ibn Zubair: “Do not bury me with them (the Prophet ﷺ and his two companions) but bury me with

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<sup>731</sup> (SB4:708) has the addition: She said, “I wish I had specified what I would have done in case of not fulfilling my vow when I made the vow, so that I might have done it easily.”



my companions (wives of the Prophet ﷺ) in *al-Baqi'* as I would not like to be looked upon as better than I really am (by being buried near the Prophet ﷺ)."

848. (SB6:277)<sup>732</sup> :Narrated Ibn Abū Mulaikah: Ibn 'Abbās asked permission to visit 'Ā'ishah before her death, and at that time she was in a state of agony. She said, "I am afraid that he will praise me too much." It was then said to her, "He is a cousin of God's Messenger ﷺ and one of the prominent Muslims." After that she said, "Allow him to come in." (When he entered) He said, "How are you?" She replied, "I am all right if I fear (God)." Ibn 'Abbās said, "God willing, you are all right as you are the wife of God's Messenger ﷺ and he did not marry any virgin except you and proof of your innocence was revealed from Heavens." Later on Ibn az-Zubair came and 'Ā'ishah said to him, "Ibn 'Abbās visited me and praised me very much, but I wish I was a thing forgotten and out of sight."

#### Other Wives of the Prophet ﷺ

(AD:2100)<sup>733</sup> Abū Salamah ibn 'Abd ar-Rahmān related this. He said I asked 'Ā'ishah, wife of the Prophet ﷺ, "How much was the *ṣadāk* of God's Messenger ﷺ?" She said his *ṣadāk* for his wives was twelve *uqiyahs* and one *nash*. She asked if I knew how much a *nash* was. I said no. She said, "Half an *uqiyah*. This was five hundred *dirhams*. That was the *ṣadāk* of God's Messenger ﷺ for his wives." *Ṣaḥīḥ*: SAD 2105

849. (SB3:755)<sup>734</sup> Narrated 'Urwah: 'Ā'ishah said that the wives of God's Messenger ﷺ were in two groups. One group consisted of 'Ā'ishah, Ḥafṣah, Ṣafiyyah and Saudah; the second group consisted of Umm Salamah and the other wives of God's Messenger ﷺ. The Muslims knew that God's Messenger loved 'Ā'ishah, so if any of them had a gift and wished to give it to God's Messenger, he would delay it until God's Messenger would be in 'Ā'ishah's house.

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<sup>732</sup> also see (SB:278)

<sup>733</sup> also see (SM:3318) and (SN:3139)

<sup>734</sup> This translation covers only a small, representative portion of a long *Ḥadīth*. Also see (SM:5983)



850. \*(SB5:547) Narrated ‘Ā’ishah: When Khaibar was conquered, we said, “Now we will eat our fill of dates!”

851. (SB3:741)<sup>735</sup> Narrated ‘Urwah: ‘Ā’ishah said to me, “O my nephew! We used to see the crescent, and then the crescent, and then the crescent; in this way we saw three crescents in two months,<sup>736</sup> without fire being lighted in the houses of God’s Messenger (ﷺ).” I said, “O my aunt, then what used to sustain you?” ‘Ā’ishah said, “The two black things: dates and water. Apart from that, God’s Messenger (ﷺ) had *Anṣār* neighbours who loaned their animals to provide milk for God’s Messenger (ﷺ). He used to get us to drink.”

852. (SB2:501)<sup>737</sup> Narrated ‘Ā’ishah: Some of the wives of the Prophet (ﷺ) asked him, “Who amongst us will be the first to follow you?” He said, “The one with the longest hand.” So they started measuring their hands with a stick and Saudah’s hand turned out to be the longest. Zainab bint Jaḥsh died first of us all in the caliphate of ‘Umar. So we came to know that the ‘long hand’ was meant to symbolise charity. She was the first to follow the Prophet (ﷺ), and she no doubt loved giving things away in charity.<sup>738</sup>

853. (SB7:48)<sup>739</sup> Narrated Ḥishām’s father: Khaulah bint Ḥakīm was one of those ladies who presented themselves to the Prophet (ﷺ) for marriage. ‘Ā’ishah said, “Doesn’t a lady feel ashamed to present herself to a man?” When the verse: ((O Muḥammad,) You may postpone (the turn of) any of them (your wives) that you please) (33:51) was revealed, ‘Ā’ishah said, ‘God’s Messenger! I do not see but that your Lord hurries to please you.’

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<sup>735</sup> also see (IM:3343-4)

<sup>736</sup> Ibn Majah’s narration mentions: a month would pass by...

<sup>737</sup> This is a repeat of the same *ḥadīth* in *Zakah*. Also see (SM:6007).

<sup>738</sup> from the income she got from the labour of her hands

<sup>739</sup> also see (SM:3453-4), (SN:2998) and (IM:1627)

854. (AD:2131)<sup>740</sup> Mu‘adhah al-‘Adwiy

855.

856.

857. ah reported that ‘Ā’ishah said: God's Messenger ﷺ used to ask for our permission if it was the turn of a lady amongst us--even after revelation of the verse **﴿There is no harm in your putting back anyone of them if you wish, and taking to yourself whom you wish.﴾** Mu‘adhah asked her: What would you say to him when God's Messenger ﷺ would ask for your permission? She replied: I would say, " If the decision rested with me, I would not accord precedence to anyone over myself."

858. (SB7:138)<sup>741</sup> Narrated al-Qāsim: ‘Ā’ishah said that whenever the Prophet ﷺ intended to go on a journey, he drew lots among his wives (to take one of them along with him). During one of his journeys the lot fell on ‘Ā’ishah and Ḥafṣah. When night fell the Prophet ﷺ would ride beside ‘Ā’ishah and talk with her. One night Ḥafṣah said to ‘Ā’ishah, “Won’t you ride my camel tonight and I ride yours, so that you may see (me) and I see (you) (in a new situation)?” ‘Ā’ishah agreed and mounted (accordingly.) Then the Prophet ﷺ came towards ‘Ā’ishah’s camel on which Ḥafṣah was riding. He greeted Ḥafṣah and remained with her till they dismounted. ‘Ā’ishah missed him, and so, when they dismounted, she put her feet in the *Idhkhīr* and said, “O Lord, send a scorpion or a snake to bite me for I cannot blame him (the Prophet ﷺ).”

#### Abdallah ibn az-Zubair

859. (T:3006) Narrated ‘Ā’ishah: God’s Messenger ﷺ saw a lantern in the house of Zubair and said, ‘O ‘Ā’ishah, I think Asmā’ has delivered. Don’t name (the child) till I do. He called him ‘Abdallah and made him chew a softened date. *Ḥaṣan*, SB:3909-0

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<sup>740</sup> also see (SM:3499)

<sup>741</sup> also see (SM:5991)

860. (SB5:249) Narrated ‘Ā’ishah: The first child born in Islam (i.e. amongst the emigrants in Madīnah), was ‘Abdallah ibn az-Zubair. They brought him to the Prophet ﷺ. The Prophet ﷺ took a date, and after chewing it, put its juice in his mouth. So the first thing that went into the child’s stomach was the saliva of the Prophet ﷺ.

## General

861. (SM:6159) ‘Ā’ishah reported that a person asked God's Messenger ﷺ as to who amongst the people were the best. He said: “People of the generation to which I belong, then of the second generation (generation adjacent to my generation), then of the third generation (generation adjacent to the second generation).” *Mukhtaṣar Muslim:1957*

862. (SB5:121) Narrated ‘Ā’ishah: The day of *Bu‘ath* (Day of fighting between the two tribes of the *Anṣār*, the Aus and Khazraj) was brought about by God ﷻ for the good of His Messenger ﷺ. When God’s Messenger ﷺ reached (Madīnah), the tribes of Madīnah had already divided and their chiefs had been killed and wounded. Allah ﷻ had brought about the battle for the good of His Messenger ﷺ in order that they (the *Anṣār*) might embrace Islam.

863. (IM:124) Hisham ibn ‘Urwah<sup>742</sup> reported from his father: ‘Ā’ishah said to me: “Your fathers, Abū Bakr and Zubair, were amongst those who responded to (the call of ) Allah and the Messenger even after injuries had affected them.” *Ṣaḥiḥ: Agreed upon*

864. (IM:148) ‘Ā’ishah reported that God’s Messenger ﷺ said: “To ‘Ammar two things were not offered but he chose the best of the two.” *Ṣaḥiḥ: Aṣ-Ṣaḥiḥah 835; Al-Mishkāt, 6227.*

865. (ST:2948) Narrated ‘Ā’ishah: God’s Messenger ﷺ said to his wives: Your affair after my time, worries me. Only the patient will be patient in granting you your rights.

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<sup>742</sup> ‘Urwah was the son of Zubair and Asma’ bint Abū Bakr; so, Abū Bakr was his maternal grandfather.



‘Ā’ishah used to say: “May Allah quench your father’s thirst from the waters of Heaven and by it she meant ‘Abd ar-Raḥmān ibn ‘Auf, who had been charitable towards the wives of God’s Messenger (ﷺ), by giving them the value of what was sold for forty thousand *dirhams*. *Ḥaṣan, al-Mishkāṭ*:6121-2

866. (AD:2988) ‘Ā’ishah reported: Saffiyah was called after *safī* (a special portion of the Prophet (ﷺ)) *Ṣaḥīḥ*, SAD: 2994

867. (AD:762)<sup>743</sup> is about Ṣafiyyah, the wife of God's Messenger (ﷺ), being an expert cook. She sent food to the Messenger at ‘Ā’ishah’s place. ‘Ā’ishah broke the dish and asked about its atonement. The Messenger said: ‘A dish resembling the dish and similar food.’ *Ḍa’eef, Ḍa’eef Abī Ḍa’ūd*, no. 762.

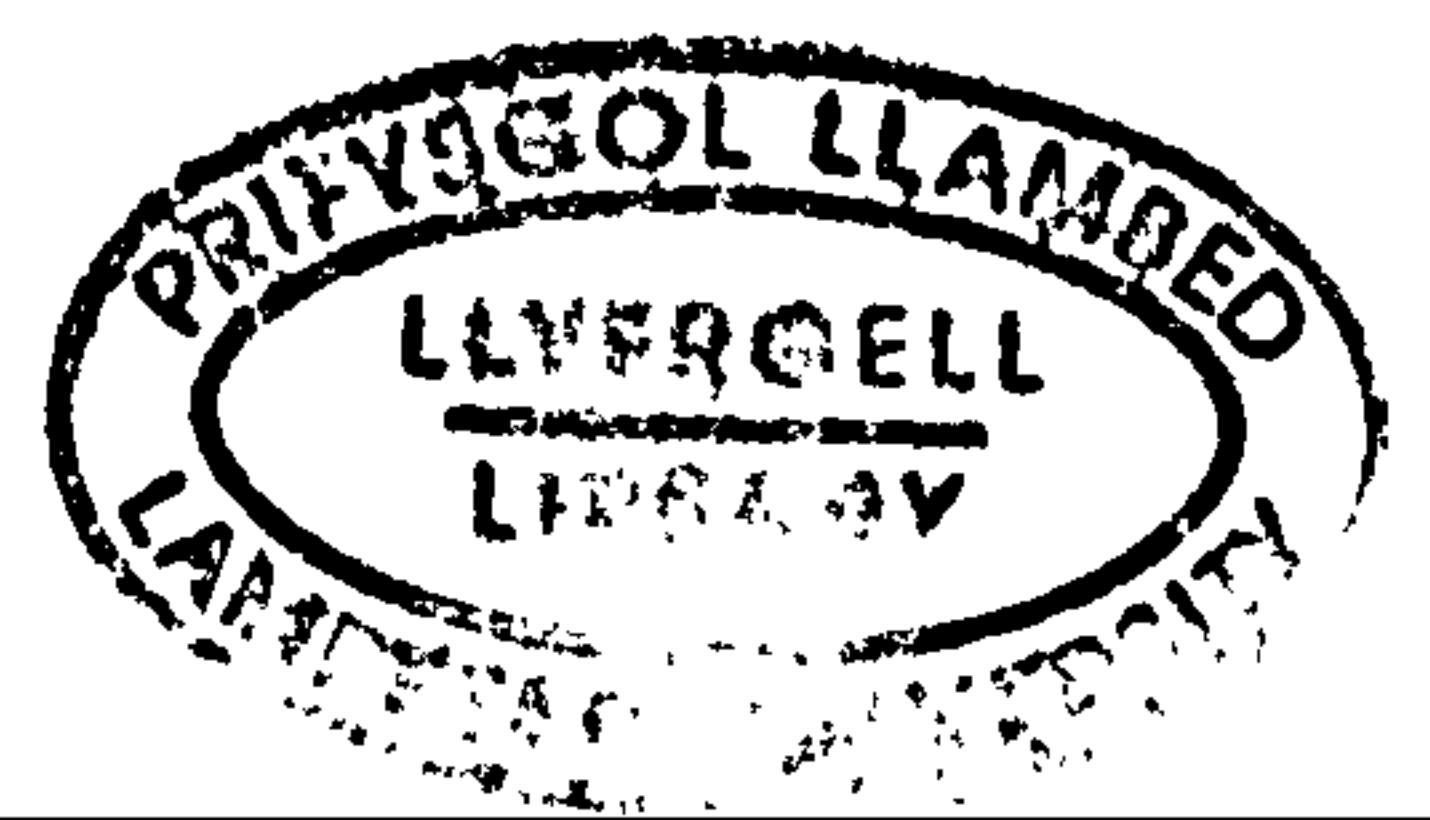
868. (AD:999)<sup>744</sup> is regarding the request by the Messenger made to Zainab (bint Jahsh) to lend her camel to Ṣafiyyah. She replied: “Shall I give a loan to this Jewess?” And the Prophet (ﷺ) separated from her for the months of *Dhul-Ḥajj*, *Muḥarram* and some part of *Ṣafar*. *Ḍa’eef, Ḍa’eef Abī Ḍa’ūd*, no. 999.

869. (SM:7167) Narrated ‘Urwah: ‘Ā’ishah said, ‘O, the son of my sister! It was commanded (to the Muslims) to seek forgiveness for the Companions of God’s Messenger (ﷺ); instead they reviled them.

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<sup>743</sup> also see (AD:3561)

<sup>744</sup> also see (AD:4585)



### 3.1.8 MISCELLANEOUS

870. \*(SB1:430)<sup>745</sup> Narrated ‘Ā’ishah: There was a black slave girl belonging to an Arab tribe and they manumitted her, but she remained with them. The slave girl said, “Once one of their girls came out wearing a red, leather scarf decorated with precious stones. It fell from her or she placed it somewhere. A kite then passed by that place, saw it lying there, and mistaking it for a piece of meat, flew away with it. Those people searched for it but they could not find it. So they accused me of stealing it and started searching me--even searched my private parts.” The slave girl further said, “By God, while I was still standing with those people, the kite passed by and dropped the red scarf. It fell amongst them, and I then told them: ‘This is what you accused me of and I was innocent. This is it!’” ‘Ā’ishah added: “That slave girl came to God’s Messenger (ﷺ) and embraced Islam. She had a tent or a small room with a low roof in the mosque (subsequent narrators unsure as to which). Whenever she called on me, she would chat with me and whenever she sat down with me, she would recite the couplet: ‘The day of the scarf was one of our Lord’s wonders. Verily! He has delivered me from the land of *Kufr*.’” ‘Ā’ishah continued: “Once I asked her, ‘What is the matter with you? Whenever you sit with me, you repeat this couplet.’ On that she told me the whole story.”

871. (AD:3999) Abū al-Malīḥ said: Some women of Syria came to ‘Ā’ishah. She asked them: ‘From whom are you?’ They replied: ‘From the people of Syria.’ She said: ‘Perhaps you belong to the place where women enter hot baths (for washing).’ They said: ‘Yes.’ She said: “I heard God’s Messenger (ﷺ) say: ‘If a woman puts off her clothes in a place other than her house, she tears the veil between her and God, the Exalted.’” *Ṣaḥīḥ*: SAD 3386; IM 3750

872. (MT:1726) ‘Ā’ishah, wife of the Prophet (ﷺ), reported: There were some people living in my house and I heard that they had chess with them. I sent word telling them to remove it or that I would evict them from there, as I consider it evil. *Ḥasan*: ruling about its being evil is supported by SAD 4129-30; IM 3762-3; I 2670; SJ 6528-9; SM

873. (AD:4384) ‘Ā’ishah reported God’s Messenger (ﷺ) as saying: ‘There are three (persons) whose actions are not recorded - a sleeper till he awakes, a mentally deranged person till he is restored to reason, and a boy till he reaches puberty.’<sup>746</sup> *Ṣaḥīḥ*. SAD 3698; IM 2041

874. (AD:5088) ‘Ā’ishah said: The Messenger of Allah (ﷺ) said to me: Have the *mugharribūn* been seen among you? I asked: “Who are meant by *mugharribūn*?” He replied: ‘They are those in whom there is a strain of the jinn.’<sup>747</sup> *Da’eef al-Isnād*:5107

875. (SB6:148) Narrated ‘Ā’ishah: God’s Messenger (ﷺ) said, “I saw Hell and its different portions were consuming each other and I saw ‘Amr dragging his intestines (in it). He was the first person to establish the tradition of letting animals loose (for the idols).”

876. (T:869) Narrated ‘Ā’ishah: God’s Messenger said, “The distinction between the prohibited and the permissible is the tambourine and the voice.” *Ṣaḥīḥ*.

877. (SN:976) Narrated ‘Ā’ishah: God’s Messenger (ﷺ) heard Abu Musa’s recitation and said, ‘Abu Musa was given the music of the family of Da’ūd (ﷺ). *Ṣaḥīḥ*, JS:5124

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<sup>745</sup> also see (SB5:176)

<sup>746</sup> These three categories of persons are not legally responsible for their actions. If they commit a crime, they will not be punished. If they make an agreement or enter in a contract, that will not be valid. The contract of marriage, or a sale transaction, divorce and emancipation of a slave will not be effective from these persons.

<sup>747</sup> Some say that *mugharribūn* are those children that are born of the union of a woman and male jinn. But this is unusual. Uttering *adhān* in the ear of a child after its birth protects it from the evil of the jinn (*‘Awn al-Ma’būd*, vol. 4, p. 489).



## 3.2 AN OVERVIEW OF NARRATIONS FROM ‘Ā’ISHAH

### Introduction

As mentioned earlier, the consolidated *Musnad* contained in Section 3.1 covers the seven most renowned books of *Ḥadīth* - *Ṣaḥiḥ al-Bukhārī*, *Ṣaḥiḥ al-Muslim*, *Sunan Abī Da’ūd*, *Ṣaḥiḥ Sunan an-Nasa’ī*, *Ṣaḥiḥ Sunan aṭ-Tirmidhī*, *Ṣaḥiḥ Sunan Ibn Majah* and *Al-Muwatta’*. However, traditions from ‘Ā’ishah are spread over numerous other books, and although many identical narratives appear in more than one book, quite a few are unique to the work in which they have been included. Collection and collation of all her narrations for compiling a comprehensive *Musnad ‘Ā’ishah* is, therefore, a gigantic task. The purpose of the present section is to put together information likely to be helpful in connection with future research on this subject.

An overview of narrations from ‘Ā’ishah appearing in various major books of *Ḥadīth* not covered by the consolidated *Musnad ‘Ā’ishah* contained in Chapter 3 will follow. The books will be listed in chronological order, and the information that the writer has been able to collect regarding the number and nature of *aḥādīth* to be found in each of them, will be presented. All this will be in accordance with identification and verification by renowned scholars of *ḥādīth*. Other details will include the dates and places of publication of present-day collections, a general study of their layout where possible, and the whereabouts of earlier manuscripts.

### *Musnad Aḥmad*

Present-day text of the *Musnad* of Aḥmad ibn Muḥammad ibn Ḥanbal (167-241 A.H.) is based on an edition put together by Sayyid Aḥmad al-Bābi al-Ḥalabi and published by Maimaniya Publications in Egypt in 1313 A.H. It was prepared after comparison and collation with the manuscript present in the Treasury of as-Sādat al-Wafāiyya, Egypt. The latest rendering of this *musnad* published in 1949 CE/1368 A.H. by Dār al-M’ārif Publications has been most copiously annotated and indexed. The late *ḥādīth* scholar

Aḥmad Muḥammad Shākir did this. It is however incomplete as the compiler died before he could work on the last sections, vol. 11 and 12, wherein lies the *Musnad* of ‘Ā’ishah. Dār al-Kutub al-Miṣriyah has published a third rendering in a fine Maghrabi script which is a photocopy of the manuscript held by Maktabah ‘Ālim al-Maghrib. It is a reliable source as it has been well preserved and has few errors.

In all of the narrations in *Musnad Aḥmad* the chain from Aḥmad is by way of Abī Bakr al-Qutayī and this practice is in line with the tradition of the early scholars that successive narrators would link their names in the chain with the collectors. To avoid repetition it was considered sufficient to mention this fact in the beginning of the book.

The *Musnad* of ‘Ā’ishah is in vol. 6 of the 5th edition of *Musnad Aḥmad* published by Al-Maktab Al-Islami, Beirut in 1985 C.E./1405 A.H. It was photocopied from the Ḥalabi manuscript and has in addition an alphabetical index of narrators prepared by the *ḥadith* scholar Muḥammad Nāṣir ad-Din al-Albānī.

‘Ā’ishah’s narrations in *Musnad Aḥmad* number 1340, and these include repeated narrations. Comments about categories of *ahādīth* in *Musnad Aḥmad* vary. Ḥāfiz Abū Mūsa al-Madani stated, “Aḥmad did not include in his narrations any except authentic ones.” Ḥāfiz Abū al-Qāsim Ismaīl at-Taimami was of the view that “It is incorrect to say that they are all authentic: they include *Ṣaḥīḥ*, *Mashhūr*, *Ḥasan*, and *Gharīb*.” According to the statement of Sheikh al-Islām Abū al-Abbas ibn Taimiyah there are differences amongst the scholars about whether the *Musnad* contains *mawdū’ aḥādith*. Abū al-A‘la al-Ḥamdani and his companions say that it does not have *mawdū’ aḥādith*, whereas Abī al-Farj ibn al-Jawzi is of the opposite view. There is no contradiction between the preceding statements, as Aḥmad did not narrate from anyone who he believed was a liar but he narrated from those with weak memories.<sup>1</sup> This is not unique about Aḥmad, as Abū Da’ūd, Nasā’ī, Muslim and Bukhāri follow a similar practice. Bukhāri however makes a clear reference on the spot. The narrators from Aḥmad - his son ‘Abdallah, Qutayī and Ibn al-Mudhhab - are all reliable (*thiqah*).

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<sup>1</sup> Deductions in this paragraph are from the preface in *Musnad Aḥmad*, Maktab al-Islāmī, Beirut, 1405 A.H.

The last complete reading of the *musnad* was done by Ibn al-Mudhhab in 436-7 A.H. to Ibn al-Husain (432-525A.H.)

### ***Musnad Abī Dā'ud aṭ-Tialisi***

*Musnad Abī Dā'ud aṭ-Tialisi* was collected by Ḥāfiz Sulaimān ibn Dā'ūd ibn al-Jarūd al-Fārsi al-Baṣri ash-Shahī Bābi Dā'ud aṭ-Tialisī (132-204 A.H./750-819 C.E.). The present edition is in a single volume and was published by Dār al-Ma'rifah, Beirut, Lebanon in 1406 A.H. and distributed by Dār al-Bāz, Makkah. It is based on an earlier copy published by ad-Dāirah tal-M'ārif al-Usmāniyah, Hyderabad, Deccan, India in 1321 A.H. under the auspices of His Exalted Highness Āsif Jah Mīr Maḥbūb 'Ali Khan Bahadur. The copy was written by Maulvi as-Sayyid Abū al-Ḥasan and Maulvi Qādi ash-Sheikh Abī al-Muzaffar 'Abdul Mālik Muḥammad Sharif ad-Dīn al-Filali al-Hyderābādi. They compared it with an old manuscript from the Maktabah al-Umūmiyah, Patna, India, which originated with an earlier manuscript done in 648 A.H. by scholars from Egypt and Syria.

The *Musnad* of 'Ā'ishah runs through pp. 197 to 221, from *Ḥadīth* 375 to *Ḥadīth* 1518 in Sections 6 and 7. The total number of 'Ā'ishah's narrations in *Musnad aṭ-Tialisī* is 299. The 1406 edition includes the following indices prepared by Walīd Rashīd al-Jablāwi:

- (i) Alphabetical listing of the *aḥādīth* based on their initial letters.
- (ii) Alphabetical listing of the narrators.

The book has also been organised according to *Fiqh* chapters by the late Sheikh Aḥmad 'Abd-ar- Raḥmān al-Banna as-Sa'āti. In the introduction of the book it is mentioned that the owner of the manuscript 'Afīf ad-Dīn read it to Qādi Abī al-Makārim in the year 592 A.H.

### ***Musnad 'Ā'ishah by Sajistāni***

*Musnad 'Ā'ishah by Sajistāni* was collected by Abī Bakr 'Abdallah ibn Sulaimān ibn al-Ashath as-Sajistāni (230-316 A.H.) and researched by Sheikh 'Abdul Ghafūr Abdul Ḥaq Ḥussain. It was published by Maktabah Dār al-Aqṣa, Kuwait in 1405 A.H./1985 C.E.



The manuscript that it was collated and compared with is a photocopy kept in the Islamic University of Madīnah in the Manuscript Department under group number 18 and general number 152. It is in the Naskh script and has 20 to 23 lines in each page. Each line has an approximate number of 14 words. In the margin some corrections regarding the names of narrators have been made. Each page is copiously footnoted with comments on the chains and the narrators.

The *Musnad* contains 102 of the narrations reported by Hishām ibn ‘Urwah from his father, on the authority of ‘Ā’ishah, and transmitted by Sajistāni from 18 of his teachers. The *aḥādith* occur between pp. 48 and 92 of the *Musnad* - occupy 44 pages of medium size. The authenticity of 100 of them has been proven, as they have reached the compiler with a *muttaṣil* chain of narration.

Mention of the following indices contained in the book is relevant:

- (i) Index of the narrations of ‘Ā’ishah arranged in alphabetical order.
- (ii) Index of narrators arranged alphabetically.

### ***Musnad Al-Ḥumaidi***

*Musnad Al-Ḥumaidi* was collected by Abī Bakr ‘Abdallah ibn az-Zubair al-Ḥumaidi (d. 219 A.H.), researched and supplemented by Muḥaddith Ḥabīb ar-Raḥmān al-A‘zami and published by Maktabah as-Salfiyah, Madīnah in 1381 A.H.

The present *Musnad* is based on a photocopy of the manuscript in Dār al-Kutub al-Dhāhiriyyah, Damascus. There are three other existing manuscripts of the above *Musnad*. The earliest of them is the one found in Maktabah Jami‘ah al-Usmāniyyah, Ḥyderabad, Deccan, India, written in 1159 A.H. or 1295 A.H. (the writing is indistinct.) The other two are the ones in Maktabah Dār al-‘Ulūm, Deoband, India and Maktabah as-Sa‘īdiyyah, Ḥyderabad, Deccan, India, written in 1311 A.H. and 1316 A.H. respectively.

The *Musnad* of ‘Ā’ishah is in the second volume of the *Musnad* and runs through 41 pages, from page 86 to 126 and from *ḥadīth* 159 to 285 - a total of 127 *aḥādīth*. The following indices are included:

- (i) Index showing the contents of each *musnad*.
- (ii) Index of *aḥādīth* under fiqh chapter headings following the divisions mentioned in *Ṣaḥīḥ al-Bukhari* and *Ṣaḥīḥ Muslim*.
- (iii) A list of cities and important people whose names are mentioned in the course of the *aḥādīth*.

The book has been amply footnoted. The footnotes include comparisons with other collections and manuscripts and notes on narrators. The length of pages varies. The *aḥādīth* included in it are *Marfū’*; the *athār* of the *Sahābah* and the *Tābi’ūn* are *Mawqūf*.

### *Musnad Umm al-Mu’minīn ‘Ā’ishah*

*Musnad Umm al-Mu’minīn ‘Ā’ishah* is a section of Ḥāfiz Jalal ad-Dīn as-Suyūti’s (d. 911 A.H.) voluminous *ḥadīth* collection, *al-Jawāmi’*. It was recompiled by Sheikh ‘Ali Muttaqī Burhanpuri (885-997/995 A.H.) from the Deccan, as *Kanz al-‘Ammāl*. In it he arranged the *aḥādīth* according to *Fiqh* chapters and in alphabetical order. He mentioned the text of the *aḥādīth* along with the names of collectors and ten or more narrators and from these it is possible to know the nature of the *aḥādīth*, whether *Ḍa’eef*, *Qawī* or *Ḥasan* etc. Sheikh Abul-Ḥasan Bakri paid a glowing tribute to Sheikh ‘Ali Muttaqi when he said, ‘The world is indebted to Suyūti and Suyūti is indebted to Muttaqi for making his work more accessible and beneficial.’<sup>2</sup>

The original manuscript of *Kanz al-A‘māl* is in Maktabah as-Sa‘īdiyyah, Hyderabad, India and the *Musnad* of ‘Ā’ishah occurs in it under number 105 of the *Ḥadīth* Section between pp. 276/B and 304/B. The date of writing has been mentioned as 951 A.H. and the scribe is unknown. A second manuscript is in Maktabah Usmāniyah, Hyderabad and was

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<sup>2</sup> Ṣārim, Qādi ‘Abd aṣ-Ṣamad, *Tārīkh al-Ḥadīth*, p. 104.

written in 1900 CE. Its scribe is also unknown. The above *musnad* occurs between pp. 175B and 207B. It is more correct than the first one though it is obliterated in places.

*Musnad Umm al-Muminīn ‘Ā’ishah* in its original form came out in 4 volumes in its first edition. In its second edition, after research and authentication, it appeared in 22 volumes. The first edition was published in 1401 A.H. by Ad-Dār as-Salfīyah, Bombay, India. It has been authenticated by Dr Muḥammad Ghauth an-Nadwi.

The total number of narrations of ‘Ā’ishah in the second edition of the *musnad* is 561 and they are between pp. 28 and 218 i.e. on a total of 191 pages. The *aḥādīth* are mentioned without chains and at the end of each of them are mentioned the names of *aḥādīth* books in which the *ḥadīth* appears. The *musnad* lists those who narrated from ‘Ā’ishah from amongst the *Ṣaḥabah*, the members of her family, and the *Tābi‘ūn*. The book is amply footnoted and provides comparisons with manuscripts and explanations of difficult words from lexicons and books of *ḥadīth* like *An-Nihāyah* by Ibn al-Athīr and *Majma‘h Biḥār al-Ānwār* by Fatni al-Gujrāti.

### *Musnad of Abī ‘Awānah*

*Musnad of Abī ‘Awānah* was collected by Ya‘qūb ibn Ishāq al-Asfarāni (d. 316 A.H.). The latest found manuscript of it was in six volumes and parts of it were first published in mid and late 1300’s. The manuscript is preserved in the library of Muḥammad Pasha Coperilo under serial numbers 401 and 406.

The narrations of ‘Ā’ishah are contained in the first and second volumes and are based on the *Ṣaḥīḥ* narrations of Muslim. The format follows Bukhārī’s division of *Fiqh* chapters and sections, with some additions.

The advantage of this *musnad* over the others is that various chains and narrations for the same *ḥadīth* provide evidence for its authenticity.



The foregoing comparative study of the *masānīd* may be tabulated as under:

<u>Musnad</u>	<u>No. of narrations</u>
<i>Musnad Aḥmad</i>	1340
<i>Musnad aṭ-Ṭialisi</i>	299
<i>Musnad ‘Ā’ishah</i> by Sajistāni	102
<i>Musnad al-Ḥumaidi</i>	126
<i>Musnad ‘Ā’ishah</i> by Suyūti	561
<i>Musnad Abī ‘Awānah</i>	101

From the above it is evident that there is not a single complete compilation of the narrations of ‘Ā’ishah and that they are scattered through the different works - some are repeated, whereas others are unique to the collection in which they appear. Hence it is needed that they be all gathered in a single work. It is hoped, however, that the present work partially meets this aim.

Incidentally, for an idea as to the expanse of ‘Ā’ishah’s work you may like to see the chart at Appendix E. (Based on information contained in current, computer programmes on *Ḥadīth*.)

## *Chapter Four*

### THE *FIQH* OF ‘Ā’ISHAH

#### 4.1 METHODOLOGY OF ‘Ā’ISHAH’S *FIQH*

‘Ā’ishah bint abī Bakr’s specific position in the household of God’s Messenger (ﷺ), her extraordinary ability to preserve uncorrupted his speech and actions and their contextual background, helped her to deduce from the narrations a vast body of juristic rulings sprawling over most of the subdivisions of *Fiqh*. Filtering the narrations with her keen perceptive abilities, she was able to realise finer distinctions of meaning, which escaped some of the other Companions. ‘Ā’ishah corrected the interpretations of other Companions, even those of the major ones and herself got corrected by them where she lacked in the context or the expertise. The general principles discernible from her *Fiqh* and the ensuing patterns of juristic rulings are the subject of the following sections.

The rulings in ‘Ā’ishah’s *Fiqh* are based on the following major and minor sources of Islamic Law: The Qur’ān, the *Sunnah*, *Qiyās*, *Istiḥsān*, *Istishāb* and ‘*Urf*. Each of these will be dealt with in turn in its appropriate place. The first two are primary sources and the rest constitute secondary sources i.e. they cannot be independently relied upon, unless they are based on the former two.

##### 4.1.1. THE PRIMARY SOURCE - THE QUR’ĀN

For the deduction of legal rulings ‘Ā’ishah would first and foremost refer to the Qur’ān and if she did not find any evidence in it, she would resort to the *Sunnah* of the Prophet (ﷺ). In the deduction of her legal position from the Qur’ān, ‘Ā’ishah would primarily ascertain that the text of the verses used by her clearly, literally indicated the position argued by her. If the reference was oblique and not obviously evident, she would see if it was supported by some other parallel contextual evidence and whether the verse in

question was abrogated or not. The details of some of the methods she followed are given below.<sup>1</sup>

She regarded some verses as Abrogated (*Mansūkh*). For instance the verses relating to *Tahajjud*<sup>2</sup> which pronounce such prayer to be obligatory were considered by her, as by the other Companions, to have been abrogated. She regarded this prayer to have been recommended instead,<sup>3</sup> according to the following subsequently revealed verses:

**﴿Verily your Lord knows that you do stand (to pray at night) a little less than two thirds of the night, or half the night or a third of the night, and so do a party of those with you.﴾ (73:20)**

She regarded some verses as not abrogated contrary to the opinion of some of the other Companions. For instance she was of the opinion that whoever witnessed the division of property and does not have a legally set share in it, should be given from it according to Allah's statement:

**﴿And when the relatives, the orphans, and the poor are present at the time of division, give them out of the property, and speak to them words of kindness and justice.﴾ (4:8)<sup>4</sup>**

The Companion Ibn 'Abbās<sup>5</sup> gave a ruling based on this verse while dividing the inheritance of 'Ā'ishah's brother 'Abd ar-Raḥmān ibn Abī Bakr and 'Ā'ishah did not object or oppose it. The other Companions regarded the aforementioned verse as abrogated.<sup>6</sup>

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<sup>1</sup> Deduced from readings of *Mawsu'ah 'Ā'ishah*, pp. 557-73

<sup>2</sup> **﴿O you (Muḥammad) wrapped in garments, stand (to pray) all night, except a little, half of it or a little less than that.﴾ (73: 1, 2 and 3)**

<sup>3</sup> See Jaṣṣās, *Aḥkām al Qur'ān*.

<sup>4</sup> See Jaṣṣās, *Aḥkām al Qur'ān*, vol. 3, p. 468.

<sup>5</sup> 'Abdallah ibn al-'Abbās ibn 'Abdul Muṭṭalib al Qurshi al Hāshmi, the uncle of the Prophet (ﷺ). He was born three years before the *Hijrah*. At the time of the Prophet (ﷺ)'s death he was thirteen years old. The Prophet (ﷺ) prayed for him to gain perception in the knowledge of faith. He was one of the major Companions and an eminent jurist. He passed away in Ta'if in the year 68 A.H. *al-Iṣabāh*, vol. 2, p. 330., *at-Tibn fī Ansāb al-Qurshiyīn*, p. 130. and *Usad al-Ghābah*, vol. 3, p. 196.

<sup>6</sup> See *Fath al-Bāri*, Ibn Ḥajjar, vol. 1, p. 430.



In the case of Clear (*Muḥkam*) Verses ‘Ā’ishah recognised two broad sub-types: The *Dḥāhir ad-Dalālah*<sup>7</sup> and the *Khafī ad-Dalālah*.<sup>8</sup> She inferred rulings from them according to finer distinctions she perceived in them.

Some rulings were deduced from individual *Dḥāhir ad-Dalālah* verses whose meanings were clear and obvious without any further need for interpretation. For instance she regarded *Sa’i* between Ṣafā and Marwah as a pillar of *Ḥajj* and ‘*Umrah*, without which they would be incomplete, based on the Qur’ānic verse:

«Verily aṣ-Ṣafā and al-Marwah (two mountains in Makkah) are some of the symbols of Allah. So it is not a sin for those who perform Ḥajj (Pilgrimage) or ‘Umrah of the House (the Ka’bah in Makkah) to perform the going (*Tawāf*) between them (Aṣ-Ṣafā and Al-Marwah).» (2:158)

Other rulings deduced from *Dḥāhir ad-Dalālah* verses were inferred by reference to a group of verses pertaining to a particular context and substantiating sections of each other. An example is her ruling about *Mahr al-Mithl*<sup>9</sup> for the orphan girl if she is married to her *wali* (guardian)<sup>10</sup>. This ruling was arrived at by reference to the following verses:

«And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice - two or three, or four.» (4:3)

«They ask your legal instruction concerning women, say: Allah instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards ‘*mahr*’ and inheritance) and yet whom you desire to marry.»

Some verses that can be broadly categorised as similar in the nature of their content are known as *Dḥāhir ad-Dalālah Mutafariqah*. ‘Ā’ishah sometimes independently used the text of one of such verses to infer guidance on a different aspect. Of this type was her

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<sup>7</sup> verses with clear interpretations.

<sup>8</sup> verses with hidden or allegorical interpretations.

<sup>9</sup> the ‘bridal gift’ in which the amount is not exactly laid down but is according to the wealth, family and qualities of the bride.

<sup>10</sup> See (SB6:98) in Marriage and Divorce.

ruling about breast-feeding even beyond the age of two, making the person a *muḥrim* (forbidden for marriage) based on the general meaning of the verse:

**«Forbidden to you (for marriage) are your foster mothers who gave you suck.» (4:23)**

She differed in this ruling from the majority opinion which regards the suckling that makes one *muḥrim* to be restricted to the age of two and below, according to the verse:

**«The mothers shall give suck to their children for two whole years for those (parents) who desire to complete the term of suckling.» (2:233)**

Some verses though, of course, not contradictory in reality have been called **Apparently Contradictory Verses**. These actually need a more perceptive reading to figure out the intended meanings and when these are clear the evidence from them can be collated and rulings can be deduced from them. Of this type is ‘Ā’ishah’s evidence that the Prophet ﷺ did not see Allah when he went up into the heavens for *Mi’rāj*. According to her, he saw Gabriel in the actual form in which he was created and humans do not have the ability to see Allah in this earthly life.<sup>11</sup> She arrived at this conclusion by collating between the verse:

**«No vision can grasp Him, but His Grasp is over all vision.» (6:103)**

and the verse:

**«And indeed he (Muḥammad) saw him (Gabriel) in the clear horizon (towards the East)» (82: 23)**

In the case of *Khafī ad-Dalālah* ‘Ā’ishah inferred rulings in two ways – by *Ta’wīl* and by *Ta’līl*.

*Ta’wīl* involves turning to the original or primary meaning. Of this type is her ruling regarding a widow’s *‘iddah*. She did not regard it as obligatory for the widow to stay in her husband’s house but permissible to spend it elsewhere based on the verse:

**«And those of you who die and leave wives behind them, they (the wives) shall wait (as regard their marriage) for four months and ten days.» (2:234)**

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<sup>11</sup> See (SM:287 and 340) in *Tawḥīd*.

She deduced that the above verse limits the period of mourning but not the place in which the period is to be spent.<sup>12</sup>

*Ta'īl* involves finding the explanation in verses other than those that refer to the problem in question. Of this nature is her deduction regarding *al-Īla'* that the woman is not divorced after the period of *Īla'* is over.<sup>13</sup> She based it on the verse:

**«...Either you retain her on reasonable terms or release her with kindness.»**  
(2:229)

Then there is the subject of '*Ām* (General) Verses. As the name implies, such verses allow general rulings that were not specifically intended in the original statements. An example of this kind of deduction by '*Ā*'ishah is about the food and living expenses of a woman divorced irrevocably with *Talāq Bā'in*. She ruled that the obligation was upon the man till the period of '*iddah* is completed, based on the verse:

**«O Prophet when you divorce women, divorce them in their '*iddah* (prescribed periods), and count (accurately) their '*iddah* (periods). And fear Allah your Lord (O Muslims) and turn them not out of their (husband's) homes, nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allah. And whosoever transgresses the set limits of Allah, then indeed he has wronged himself. You (the one who divorces his wife) know not, it may be that Allah will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce)» (65:1)**

**Rulings Based on Broad Implied Meanings of Verses.** '*Ā*'ishah did not base her rulings simply on the literal text of verses but where the text afforded a broader interpretation she used it to arrive at her judicial position. For instance she held that a person is not to be held responsible for the sins of others in this world and in the Hereafter and that every person bears the consequences of his own sins. From it she argued that an illegitimate person is fit to be the *imām* in *ṣalāh*. She arrived at this conclusion based on her interpretation of the verse:

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<sup>12</sup> '*Abd ar-Razzāq*, vol. 7, p. 29 and *Ibn Abī Shaibah*, vol. 5, p. 183. Also see (SB7:244) in Marriage and Divorce.

<sup>13</sup> See (SB7:188 and 189) in Marriage and Divorce.



﴿No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another.﴾ (7:164)

#### 4.1.2. THE SECOND SOURCE - THE SUNNAH:

The *Sunnah* has been defined as the body of the statements, actions and approvals of the Prophet (ﷺ) that constitute binding provisions of the *Shari'ah*. When 'Ā'ishah's search in the Qur'ān for answers to legal queries had been exhausted and no guidance or only limited guidance could be obtained from the Qur'ān, she would refer to the narrations of the Prophet (ﷺ). Her contributions in this field were her inferences from the text of narrations or critical appraisals of the rulings of the other Companions.

The strategies she applied to infer rulings from the *Sunnah* were similar in many respects to those used for deducting rulings from the Qur'ān.

She determined whether the text of the narrations was *Dhāhir ad-Dalālah* i.e., if it afforded clear, unambiguous interpretation. An example of this kind of deduction is her ruling about the right of guardianship or *wala'* for the person who freed the slave even if the one who sells the slave makes a superseding condition. The condition would be annulled, but the sale would be valid.<sup>14</sup>

If the evidence from the text was unclear, she used *Ta'wīl* or explained the *'illah* or the proof which led her to deduce a particular ruling. An instance of this is her position about the divorced woman to stay in the husband's abode and the non-permissibility for her to exit from it. She explained the case of Faṭimah bint al-Qais as an exceptional permission because of her being in a wretched, unprotected place.<sup>15</sup>

In cases where from the apparent format of the text of narrations permissibility or prohibition seems to be implied, 'Ā'ishah resorted to *Ta'wīl* and inferred rulings that appear to contradict the apparent text. She provides us with explanations for her position. Of

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<sup>14</sup>See (SB1:446) in Freedom from Slavery.

<sup>15</sup>See (SB7:244) in Marriage and Divorce.

this type is her ruling regarding fasting on the thirtieth day of *Sha‘bān* in cloudy weather when the beginning of the next month is uncertain. She asserted that it was preferable to fast a day in *Sha‘bān* than to miss a fast in *Ramādān*.<sup>16</sup>

She was aware of the narration of the Prophet (ﷺ) in which he had prohibited fasting on the last days of *Sha‘bān*<sup>17</sup> and interpreted the prohibition to apply specifically to a clear day.

‘Ā’ishah had no hesitation to deduce rulings from the narrations classified as *Da‘eef* where the weakness had crept in after the era of the Companions, particularly where no other text was available for reference. An example of this is her inference about the minimum and maximum duration of menses being three and ten days respectively. The narration in question is authentically reported from the era of the *Ṣaḥābah* by Wāthilah ibn al-Asqa’ and the next two narrators. There is weakness in its chain in the subsequent period.<sup>18</sup> As the weakness occurs after the time of the *Ṣaḥābah*, ‘Ā’ishah did not reject the narration as a basis for her ruling.

‘Ā’ishah did not consider some of the narrations regarded as abrogated by some of the Companions to be so, and hence she inferred rulings from them. Of this category is her belief about making ablution after taking food cooked by fire, a narration which has been accepted as *mansūkh* or abrogated by the majority of the Companions.<sup>19</sup>

Another category of her inferences from the *Sunnah* are those in which she rejected the contextual evidence of certain narrations as they could not be proved by her to have originated from the Prophet (ﷺ), or according to her these were fabrications, or had been abrogated. An example of the first kind is her opposition of the ruling that a woman passing in front of a praying person renders the *ṣalah* null and void. For proof she cited examples of

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<sup>16</sup> *Musnad Aḥmad*, vol. 6, no. 125.

<sup>17</sup> For the text of this narration see *Ṣaḥīḥ al-Bukhārī*, vol. 4, no. 127.

<sup>18</sup> For details regarding this point see *ad-Dārquṭni*, vol. 1, p. 219.

<sup>19</sup> For the complete text of the narrations in question see *Ṣaḥīḥ Muslim*, no. 353 and *Ṣaḥīḥ al-Bukhārī*, vol. 1, no. 310.

the wives of the Prophet (ﷺ) in his lifetime.<sup>20</sup> In cases of abrogated text, she draws inferences regarding the point in question from other text known to be authentic. She declared the prohibition of *Mut'ah* on the basis of this principle, taking verses 5 and 6 of *Surah al-Mu'minūn* to have been abrogated.<sup>21</sup>

### 4.1.3. THE THIRD SOURCE - *QIYĀS*

This analogical principle refers to deduction from the primary sources on the basis of some perceived similarity between a situation in the early era of Islam and a later one. 'Ā'ishah used it when no clear guidance could be found regarding a particular issue. This was how she deduced the prohibition about eating the crow remembering that the Prophet (ﷺ)'s statement had classified it as evil and had permitted it to be killed. From this, she deduced that it may not be eaten.<sup>22</sup>

### 4.1.4. THE FOURTH SOURCE - *ISTIḤSĀN*

*Istiḥsān* is the principle of juristic equity and has been used to deduce some intermediate ruling for the sake of an established general principle approved by the lawgiver.<sup>23</sup> A good example of this is 'Ā'ishah's ruling regarding the prohibition of women from attendance of the congregational *ṣalah* at the mosque in order to prevent *fitnah*.<sup>24</sup>

### 4.1.5. THE FIFTH SOURCE - *ISTISHĀB*

It is the principle that involves following the original rational or legal position of permissibility unless there is evidence from the lawgiver to do otherwise.<sup>25</sup> For instance,

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<sup>20</sup> See (SB1:380 and 490) in Prayer Etiquette.

<sup>21</sup> *Sunan al-Baihaqi*, vol.7, p. 206.

<sup>22</sup> Refer to '*Abd ar Razzāq*, vol. 4, p. 519 and (SM:2718) in *Hajj*.

<sup>23</sup> *Al-Aḥkām*, Al-Amīdi, vol. 4, p. 212.

<sup>24</sup> For her statement regarding it see *Ṣaḥīḥ al-Bukhārī*, no. 349.

<sup>25</sup> *Al-Madkhal ila Madhhab*, Al-Imām Aḥmad, p. 286/T.



when a woman enquired from ‘Ā’ishah about eating cheese, her response was guided by *Istishāb*. She said if you do not want to eat it then give it to us so we may eat.<sup>26</sup> The general permission for eating any foods with the exception of the clearly stated forbidden foods mentioned in the Qur’ān and *Sunnah* occurs in the chapter *al-An‘ām* in verse 145.

#### 4.1.6. THE SIXTH SOURCE - ‘URF

This method of legal inferences is based on the prevalent practice in society. It was recognised by ‘Ā’ishah and she used it if it did not contradict the primary textual evidences of the Shari‘ah. Of this nature is her pronouncement regarding the age of menopause in general for women and in the case of the women of the Quraish.<sup>27</sup>

### 4.2 DIVERGENT TRENDS IN ‘Ā’ISHAH’S *FIQH*

‘Ā’ishah differed from some of the other major Companions in her standpoint about some of the issues in *Fiqh*, nevertheless a distinctly discernible pattern is evident in her views. The differences appear to stem from four major causes. In some instances she disagreed as she was not aware of the conclusive evidence, textual or otherwise that had superseded the information she possessed. This happened for instance in the case of her initial denial regarding the permissibility of *mash* or dry wiping on the *khuffs*. However she readily gave up this view on discovering that ‘Ali ibn Abī Talib was more informed on the matter than her.

Sometimes the Companions had either misheard the Prophet (ﷺ) or misquoted him due to lapses of memory and her corrections were accepted due to her extraordinary powers of memory. The latter was the case for instance when she was informed about the narration from Ibn ‘Abbās regarding the dead being punished on account of the weeping of their kin. She retorted that the Prophet (ﷺ) had in fact mentioned it specifically for the pagans. She

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<sup>26</sup> *Sunan al-Baihaqi*, vol. 10, no.6.

<sup>27</sup> Al-Muntaqi, *Sharḥ al- Muwaṭṭa’*, vol.1, p.125-6.

further supported her point of view by verses of the Qur'ān: «No one bears the burden of another» (6: 64).<sup>28</sup>

Her astute perception, enriched on account of the intimate and privileged position she enjoyed in the household of the Prophet (ﷺ) made hers be the more acceptable point of view. This was particularly so in cases where others misjudged the intention of some particular statement, specifically in the realm of private affairs, and more generally in matters pertaining to female affairs.

A fourth reason for her divergence was her individual *ijtehad* in matters where no contextual evidence could be found from the Qur'ān and *Sunnah*. This applies for instance to her opinion about the majority of women reaching the age of menopause, with the exception of the *Quraishi* women, at the age of fifty. There were also instances in which interpretations varied as in the case of the male who expresses the intention of *illa'*.

The following section summarily outlines her most outstanding divergent views:<sup>29</sup>

a) In 'Ā'ishah's opinion it is unconditionally permissible for the *muḥrim* to wear *sarawī l al qaṣīrah* or more particularly *tubbān* whereas other Companions link the permission to a case of dire need, in the absence of the *izār* or the un-sewn lower garment. None of the Companions contributed to this view, which is ranked as an instance of her personal *ijtehad*.<sup>30</sup> She asked her *hawdaj* carriers to do so on her journey for *Hajj* as she feared exposure.

b) She permitted the *imamate* or leading of the congregational *ṣalah* by a person born out of wedlock and did not make any discriminations on account of his lowly birth, explaining that such an individual does not carry the sins of his parents. Some of the Companions held a different point of view regarding the issue, on the basis of the narration by Abū Hurairah that an illegitimate person is the product of the evil of three.

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<sup>28</sup> See (SB2:375-6) and (SB5:316) in Funeral Rites.

<sup>29</sup> It is a sampling of deductions made from readings of *Mawsu'ah Fiqh 'Ā'ishah*, pp. 534-732

<sup>30</sup> *Ṣaḥīḥ al-Bukhārī*, vol. 3, no. 396

She cleared up the misunderstanding, saying that the Prophet (ﷺ) had referred in this statement to a *Munāfiq* or hypocrite, who would harm the Prophet (ﷺ) and he asked the followers to prevent his harm. The Messenger (ﷺ) was informed that in addition the person was illegitimate and this occasioned the above statement.<sup>31</sup>

c) She permitted the women travelling without *maḥrams* and did not make a distinction in the matter between travel for *Ḥajj* or pilgrimage and travel in general, saying that not every woman has a *maḥram*.<sup>32</sup> However she made it conditional with the absence of *fitnah*. The majority opinion does not coincide with her views, for she reasoned on the basis of the general verse: **﴿And Ḥajj to the house is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence.)﴾** (3: 97) She considered it a general unconditional obligation for both men and women.

d) She regarded travel during *Ramaḍān* or the month of fasting as *makrūh* and in case of dire necessity for travel, she advised completing the fast. She reasoned on the basis of her understanding of the general verse of the Qur'ān: **﴿So whoever of you sights ( the crescent on the first night of) the month (of Ramaḍān) he must observe the fasts that month.﴾** (2:185)<sup>33</sup> The majority opinion conflicts with her point of view on the basis of the practice of the Prophet (ﷺ) in the month of *Ramaḍān* on the occasion of the Conquest of Makkah. The Prophet (ﷺ) was fasting when he approached Makkah from Madīnah until he reached 'Asfān, then he asked for water and the people witnessed him break the fast. Hence Ibn 'Abbās used to allow the people to fast or to break fast during travel.<sup>34</sup>

e) A woman passing in front of a man does not annul his *ṣalah* though the passing of a black dog or a donkey does. 'Ā'ishah was in fact infuriated by the opposite stance saying: We have been compared to the like of dogs and donkeys. By Allah the Prophet (ﷺ) used to be in prayer and I would be stretched in front of him on the bedding between him and his *Qiblah* and sometimes I felt the need for something but I disliked

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<sup>31</sup> *Sunan al-Baihaqi*, vol. 10, p.58. See Section 7: Her Corrections of Abū Hurairah in App D.

<sup>32</sup> *Sunan al-Baihaqi*, vol.5, p. 226. See Section 9: Her Corrections of Abū Sa'īd al-Khudri in App D

<sup>33</sup> *Ibn abī Shaibah*, vol. 3, p. 19/M.



to sit up and distract the Prophet ﷺ and so I would slip away.<sup>35</sup> She however regarded the action *mubaḥ*. The proponents of a view similar to hers hold the section about the woman breaking the *ṣalah* to have been subsequently abrogated by the Prophet ﷺ's practice witnessed by his wives. Differing views exist on the subject. Some of the Companions differed from her in that they accepted the validity of the *ṣalah* in the case of a stretched out motionless person be it a male or a female. A distinction was made about a passer-by and the need for a *sutrah* in front of a praying person. It should be noted however that in the spirit of a true feminist 'Ā'ishah was infuriated for women to be ranked with black dogs and donkeys for the Prophet ﷺ had referred to these as being the sightings of Satan.<sup>36</sup>

f) She was of the opinion that the minimum duration for menses is three days and the maximum ten.<sup>37</sup> She reasoned on the basis of two narrations both of which are regarded as *ḍa'eef*. One of these defined the minimum duration for the term *ayyām* to be three days and the other specifically mentioned the above content. There are varying opinions on this point of which the most acceptable seems to be the one in which no fixed limit is mentioned.

g) She believed the longest duration of a woman's pregnancy to be two years<sup>38</sup> and the least six months. Various opinions about this point were held by the Companions but the most acceptable is the commonly observed norm in the majority of cases- the minimum being six months and the maximum nine.

h) She regarded it forbidden for any part of the woman to be uncovered in public rejecting the permissibility of the hands and feet to be left open.

i) She regarded it permissible for women to wear any type of jewellery whether of gold or silver or any other kind. Ibn az-Zubair and Abū Hurairah regarded wearing gold as forbidden.<sup>39</sup>

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<sup>34</sup> *Ṣaḥīḥ al-Bukhārī*, vol. 4, no. 186.

<sup>35</sup> *Ṣaḥīḥ al-Bukhārī*, vol. 1, no.588.

<sup>36</sup> *Ibn abī Šhaibah*, vol. 1, p. 281. See Section 7: Her Corrections of Abū Hurairah in App D.

<sup>37</sup> *Sunan al-Baihaqi*, vol. 1, p.322.

<sup>38</sup> *Sunan al-Baihaqi*, vol.7, p.443.

<sup>39</sup> *Ṣaḥīḥ al-Bukhārī*, vol. 10, no.330.

j) She did not attach any conditions to where a widow should spend her *'iddah* inferring that the only reason for restraining a wife from going out of her spouse's house could be to determine pregnancy.<sup>40</sup> 'Umar ibn al-Khaṭṭab, 'Uthman ibn 'Affān and some of the other Companions considered it obligatory for her to spend her *'iddah* in her husband's house.

k) 'Ā'ishah regarded it permissible for a man to enjoy his menstruating wife in any way possible except in her vagina. The other wives of the Prophet share this view (ﷺ).<sup>41</sup> 'Umar ibn al Khaṭṭab and 'Ali differed, saying that the complete portion between the navel and the knee of a menstruating woman is forbidden.<sup>42</sup>

l) She held it obligatory for the woman with a prolonged flow to bathe once and then to make ablutions for each of the obligatory prayers in contrast to others who require her to bathe for every *ṣalah*.<sup>43</sup> There is no contradiction between her prescribed practice and the *ḥadīth* in which the Prophet (ﷺ) recommended that the better thing to do was to bathe once and then join and perform two obligatory prayers with the same ablution. The two were granted as possible options.<sup>44</sup>

m) It is not permitted to have sex with a woman with prolonged menstrual bleeding.<sup>45</sup> 'Ā'ishah regarded fondling, kissing and actions done to promote the enjoyment of marital partners, with the exception of sex during fasting, permissible for those who can control themselves.<sup>46</sup>

Imām Badr ad-Dīn az-Zarkashi did an exhaustive study in 745 A.H. on the divergent trends in 'Ā'ishah's work. His book *Al-Ijābah* was later researched and edited by Sa'īd al-Afghani in 1405 A.H. (1985). A sampling is placed at Appendix D.

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<sup>40</sup> *Ibn abī Šhaibah*, vol.5, p.188/M.

<sup>41</sup> *Tafsīr al-Mawardi*, vol.1, p. 236.

<sup>42</sup> *Muṣṣanif*, 'Abd ar-Razzāq, vol.1, p.327.

<sup>43</sup> *Sunan abī Š-Da'ūd*, no.299.

<sup>44</sup> *Ibn abī Šhaibah*, vol.1, p.127/M.

<sup>45</sup> *Sunan al-Baihaqi*, vol. 1, p.299.

<sup>46</sup> *al-Muwatta'*, vol. 1, p. 292.

## Chapter Five

### CONCLUSION

In the feminine world of Islam, ‘Ā’ishah stands unrivalled in the magnitude of her contributions, particularly in the areas of *ḥadīth* and *fiqh*. She ranks with the eminent male Companions of the Prophet (ﷺ) as very much of an equal. In fact many a time she surpassed them in her achievements. The Companions readily accepted her status and often approached her to check the soundness of their narrations or to clear their doubts. Some of the narrations are uniquely reported by her and for these ‘Ā’ishah is the only point of reference, for instance in matters relating to private affairs. ‘Ā’ishah also clearly interpreted the text of many of the traditions, dispelling ambiguities thereby and authenticated countless others. In some instances her views were novel and conflict with the other Companions.

‘Ā’ishah’s life provides the Muslim feminine world with the blueprint of an independent, undaunted, successful and yet a very humble woman who persistently persevered to acquire and preserve knowledge and then to faithfully transmit it. The sheer volume of what she carried around in her head is truly astounding as are the facts that it was conveyed in the exact words in which it was originally said; then her perceptive grasp of underlying principles and variant situations and intelligent, witty interpretations. The output of her efforts is truly amazing. She was not ashamed to enquire from the Messenger (ﷺ) and the Companions about what she missed or was misinformed about and matters that were obscure. And in the spirit of a true teacher she used any and every occasion to spread what she had acquired through her actions and her words.

Women are not meant to be mere appendages of men, frail though they may be in their constitution. Discrimination against the fairer sex proceeds through time in a cyclic fashion as a consequence of her physique, and has always been rampant in some form. In an authentic narration the Messenger (ﷺ) reminded the believers about their mutual obligations: “Each one of you is a shepherd and is accountable for his flock. The ruler is responsible for his subjects and the man for members of his family....”<sup>1</sup> The responsibility

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<sup>1</sup> *Riāḍ as-Sālihīn*, no. 300.



for the education of women is a shared one. Her trailing behind the men in the intellectual field and her particular ignorance in even the basics of her faith put her race to shame. How can the hand that rocks the cradle rule the world! - not with the present composure about bliss in ignorance. Religious knowledge was never meant to be a male prerogative as is evident from the present study of the works of the illustrious ‘Ā’ishah. To achieve the goal of feminine enlightenment, in the best possible way priorities need to be straightened up. Dominant male power in control of the lion’s share of human resources and services is constantly in need of re-orientation for awareness and sensitivity about the intellectual needs of female counterparts and in order to develop the readiness to provide support and help in the quest for knowledge. The status quo cannot be expected to change overnight for the centuries of accumulated ignorance and calls for patience with females from those who are genuinely interested in her welfare. This change can only have the necessary thrust with a proper emphasis on the need for the converse and by a ruthless effort to put priorities in place.

Those who question ‘Ā’ishah’s early marriage fail to see the hand of Providence in it. Divine wisdom ensured a loving, caring environment for the child-bride and she eagerly absorbed and assimilated all she could in her playful stride, thus acting as a repository for the core of the faith in conjunction with the major Companions. Widowed at eighteen she lived for almost half a century after her beloved was gone, spreading the knowledge of Islam, involved in what was dearest to his heart.

Recorded history like the traditions needs verification and cannot be accepted in its raw, un-researched form. One has to be wary about the sources, be they *Shi’īte*, factional, Orientalist or otherwise, and there is need for awareness about the professed and hidden ideologies of biased groups responsible for various historical material.

False stories planted by different people with their own axes to grind, need to be rejected based on the unbiased information presented by historians like Ibn ‘Asākir, Ibn Athīr, Tabari and Ibn Kathīr, as authenticated by further verifications on their work by present-day research scholars.<sup>2</sup>

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<sup>2</sup> Qadi Abī Bakr ibn al-‘Arabi, *Al-awasim min al-Qawasim*.

The prolific nature of her contributions cannot be justifiably dealt with in a thesis of this size. It has been restricted to detail only regarding ‘Ā’ishah’s contribution in *ḥadīth* literature. I have only briefly touched on her work in *Fiqh*, which actually merits separate treatment. ‘Ā’ishah is to be truly ranked amongst those whose greatness is not tarnished by the passage of time. She set a pace and an example for the scores of Muslim women to follow her in the coming generations.

‘Ā’ISHAH’S GENEALOGY

Mālik al-Qurshi at-Tamīmi<sup>1</sup>

|  
Fih  
|  
Ghālib  
|  
Luiyy  
|  
Ka’b  
|  
Murrah  
|

Taiyim

Kilāb

|

|

Sa’d

Quṣayy

|

|

Ka’b

‘Abdu Manāf

|

|

‘Amr

Hāshim

|

|

‘Āmir

‘Abd al-Muṭṭalib

|

|

Uthmān

‘Abdallah

|

|

Umm Rumān-----Abū Bakr

Muḥammad (ﷺ)

|

‘Ā’ishah (رضي الله عنها)

<sup>1</sup>*al-Iṣābah*, vol. 13, p. 208



# TIME SPENT WITH WIVES

Name	Born	Married at Age / Year	Died at Age / Year	Time Spent
Khadijah bint Khuwailid	556 C.E.	40 595 C.E.	64 620 C.E.	24 yrs
Saudah bint Zam'ah		over 50 620 C.E.	644 C.E./ 22 A.H.	12 yrs
'A'ishah bint Abi Bakr	614 C.E.	9 623 C.E./ 1/2 A.H.	66 680 C.E./ 57 A.H.	9 yrs.
Hafshah bint 'Umar	605 C.E.	19/22 625 C.E./ 3 A.H.	62 670/672 C.E. 45/47A.H....	8 yrs.
Zainab bint Khuzaimah	595 C.E.	30 625 C.E./ 3 A.H.	30 625 C.E./ 3 A.H.	2/3 months
Umm Salamah	601 C.E.	25 626/627 C.E./ 4/5 A.H.	84 685 C.E./ 63 A.H.	6yrs.
Zainab bint Jahsh	589 C.E.	38 627 C.E./ 5 A.H.	53 642 C.E./ 20 A.H.	5 yrs.
Jawairiyah	607 C.E.	20 627 C.E./ 5 A.H.	65 672 C.E./ 50 A.H.	5yrs.
Umm Habibah	592 C.E.	36/37 628/629 C.E./ 6/7A.H.	73 yrs. 665/666 C.E./ 44 A.H.	3 yrs.
Maimunah	573 C.E.	36 629 C.E./ 7 A.H.	80 yrs. 673 C.E./ 51 A.H.	3 yrs.
Shafiyyah	612 C.E.	17 629 C.E./ 7 A.H.	60 yrs. 672 C.E./ 50 A.H.	3 yrs.
Mariyah		629 C.E./ 7 A.H.	638 C.E./ 16 A.H.	3 yrs.

**Translation of *Talbiya***

Here I am O Allah, here I am!

Here I am, You have no partner, here I am!

Surely all praise, grace and dominion is Yours,

and You have no partner!<sup>1</sup>

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<sup>1</sup> Transliteration of the original is at the head of the section on *Hajj*.

*Selections from Al-Ijābah*

**‘Ā’ISHAH’S CORRECTIONS OF THE DISTINGUISHED  
ṢAḤĀBAH**

**SECTION 1: ABŪ BAKR AṢ-ṢIDDĪQ’S REFERRAL TO HER**

*Bukhāri* has recorded a *ḥadīth* from Hishām, he from his father, the latter from ‘Ā’ishah: “She said: I entered into the presence of Abū Bakr and he asked me, ‘How many pieces of cloth was the Prophet shrouded in?’ She said, ‘In three white pieces of cotton and they did not consist of any shirt or head gear.’ Abū Bakr asked, ‘What day did the Prophet expire?’ She said, ‘Monday.’ Then he asked, ‘What day is it today?’ She said, ‘Monday.’ He said, ‘I hope for [my soul to be taken away in] what is between me and the night.’ He looked at the robe he had been wearing during his illness. It had saffron marks on it. He said, ‘Wash this garment of mine and add to it two more and bury me in these!’ She said, ‘This is nothing but rags!’ He said, ‘Those alive have more right to new (clothes) than the dead; this is for the *Mihlah*.’<sup>1</sup> He did not pass away until Tuesday night and he was buried before the morning.” This was narrated by ‘Abd ar-Razzāq. He said, “His (Abū Bakr’s) statement was ‘this is for the *Mihlah*’: he meant the pus. If the word were *Mahlah* it would mean unrefined oil.”

Ibn as-Sayyid, in *Al-Miqtabās*, reported his statement as ‘this is for the *Mihlah*’ and Yahya has narrated it similarly. The more popular narrations are *Mahlah* or *Mihlah*. Abū ‘Ubaidah narrated it in a similar manner and has explained that in this tradition it is used for pus with blood and that when it is used in other than this context, it implies melted elements like gold, silver and copper. He said: ‘It is also used for unrefined oil and most of the narrators of *Muwatṭa*’ have taken it to be *Mihlah*.’

Al-Zamakhshari said in *Al-Fā’iq* that it has been narrated in the three variant forms - *al-Muhlah*, *al-Mahlah* and *al-Mehlah* - and has been explained as pus and blood that flows from the body. Some referred to it as *Muhl*: fluid copper.

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<sup>1</sup> Depending on the diacritic used, the word could be *Mihlah*, *Mahlah*, or *Muhlah*.



Baihaqi related in *Sha‘b al-Īmān* the *ḥadīth* of Abū Qatādah “If one of you takes charge of the affairs of your brother he should shroud him well as the dead visit each other in it.” If this is correct it does not oppose the statement of aṣ-Ṣiddīq ‘this is for *Muhl*’, which too is in our narration. And they (the dead) are in a state Allah alone knows about. For instance, He mentioned about martyrs: **﴿But they are living in the company of their Lord and He provides them with sustenance.﴾** (3:169). Allah (ﷻ) covers them with blood and their state in the Unseen is as Allah has informed us about it and if they were in our sight like He has told us about them, then there would be no need to believe in the Unseen.

Aṭ-Ṭabrānī, in *Mu‘jam al-Waṣṭ* has quoted on the authority of Maṣṣūr, from Mujāhid, from Khālīd ibn Sa‘d, from Ghālīb ibn Abjar, from Abū Bakr aṣ-Ṣiddīq, from ‘Ā’ishah, from the Prophet. He said, ‘Black cummin is a cure for every ailment except death.’ Aṭ-Ṭabrānī said that nothing in this connection is narrated from Abū Bakr on the authority of ‘Ā’ishah except with the above-mentioned chain.

Ibn aṣ-Ṣalāḥ has mentioned in Section 44 of his *‘Ulūm* that, ‘There is an error about certain narrations purported to be from Abū Bakr aṣ-Ṣiddīq on the authority of ‘Ā’ishah. In fact the chain should be thus narrated: Abū Bakr ibn Abū ‘Atīq, on the authority of ‘Ā’ishah. He (Abū Bakr ibn Abū ‘Atīq) is ‘Abdallah ibn Muḥammad ibn ‘Abd ar-Raḥmān ibn Abū Bakr aṣ-Ṣiddīq.

In *at-Tanqīḥ* by Ibn Jawzī in the chapter on those who narrated from Abū Bakr’s offspring it is mentioned that Abū Bakr related two traditions from his daughter ‘Ā’ishah, as did Umm Rumān - her mother.

## SECTION 2: HER CORRECTIONS OF ‘UMAR IBN AL-KHATTĀB

### First Ḥadīth

It has been recorded by *Bukhārī* and *Muslim* that ‘Abdallah ibn Abū Malīkah said, “A daughter of ‘Uthmān ibn ‘Affān died in Makkah and we were present at the funeral. Ibn ‘Umar and Ibn ‘Abbās attended and I was seated between them.” He said, “I was sitting with one of them and then the other one came and sat beside me. ‘Abdallah ibn ‘Umar said to ‘Amr ibn ‘Uthmān and he was facing him, “Will you not stop the crying (over the dead)?

The Prophet said: 'The dead are punished because of the crying of family members for them.' Ibn 'Abbās said: 'Umar used to say something like this. Then he narrated the following:

On a journey back from Makkah I dismounted in the company of 'Umar and we walked until we reached the open desert. We saw a group under the shade of a tree. He said to me, 'Go and see who they are.' Ibn 'Abbās continued, 'I went and saw that it was Ṣuhaib and I informed 'Umar about this.' He said, 'Invite him on my behalf'. I returned to Ṣuhaib and said: 'Come and join the Leader of the Believers.'

He continued: Then when 'Umar was struck,<sup>2</sup> Ṣuhaib wept saying, 'My brother, my companion.' 'Umar said to him, "O Ṣuhaib, do you weep over me when the Prophet has said, 'The dead person is punished because of some of the weeping of his family members for him?'"

Ibn 'Abbās said, "When 'Umar died I mentioned this to 'Ā'ishah and she said, 'May Allah have mercy on 'Umar. By Allah, the Prophet did not say so.' According to *Muslim* she said, 'May Allah have mercy on 'Umar. By Allah, the Prophet did not say that Allah punishes a Believer because of anyone's weeping for him. What he said was: 'Allah increases the punishment of a non-believer because of the weeping of his family members over him.' Ibn 'Abbās recalled that 'Ā'ishah said, 'Let the Qur'ān be sufficient for you: **﴿No one carries the burden of another.﴾** (*An-Najm:38*)' Ibn Abū Malīkah said, 'By Allah, Ibn 'Umar kept quiet.'

*Al-Wasīṭ* and *Sharḥ al-Wajīz* by al-Rāfi'ī mention that 'Ā'ishah said, 'May Allah have mercy on 'Umar. He did not lie but he made a mistake or forgot.'

## Second Ḥadīth

Aṭ-Ṭaḥāwī mentioned in his book *Mushkil al-Āthār* that Ṣāleḥ ibn 'Abd ar-Raḥmān narrated on the authority of Abū 'Abd ar-Raḥmān al-Miṣrī, from Ibn Laihyī'ah, from Yazīd ibn Abū Ḥabīb, from Mu'ammār ibn Abū Ḥayyāh. He (Mu'ammār) said, 'I heard 'Ubaid ibn Rifa'ah al-Anṣārī saying, 'We were in a gathering which included Zaid ibn Thābit and they were discussing the bath after the emission of semen. Zaid said, 'None of you need do anything more than washing his privates and performing ablution for *ṣalah* after an

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<sup>2</sup> This was soon after they arrived in Madīnah from the afore-mentioned journey.



intercourse in which there is no emission of semen. One of the men in the gathering got up, went to ‘Umar, and informed him about it. ‘Umar said to the man, ‘You go yourself and bring him to me so that you can be a witness to what he said.’ So he went and brought him. With ‘Umar were people from amongst the Companions of the Prophet (ﷺ), including ‘Ali ibn Abū Tālib and Mu‘ādh ibn Jabl. ‘Umar said to him (Zaid): ‘O enemy of your own soul, do you give people this kind of ruling?’ Zaid said, ‘I did not innovate it but I heard it from my uncles Rifā‘ah ibn Rāfi‘ and Abū Ayyūb al-Anṣārī.’ ‘Umar then enquired from the Companions of the Prophet that were present, ‘What do you say?’ They differed about it, so ‘Umar said, “O servants of Allah, you disagree and you are from amongst those who took part in Badr - the chosen ones!’ ‘Ali said to him, ‘Send someone to the wives of the Prophet (ﷺ) and if there is anything about it they will tell him. A messenger was sent to Ḥafṣah and she was asked about it. She said, ‘I do not know.’ Then the messenger was sent to ‘Ā’ishah and she said, ‘If the top part of the penis passes into the vulva, then taking a bath becomes obligatory.’ ‘Umar said ‘I do not know of anyone who did so and did not bathe, except that he set a fearsome example.’

*Muslim* recorded it in his *aṣ-Ṣaḥīḥ* but he did not say that ‘Umar was the inquirer and he mentioned Abū Mūsa al-Ash‘arī instead. There was difference of opinion amongst a group of the *Muhājirīn* and the *Anṣār*. The *Anṣār* said: ‘A bath is not obligatory except in the case of emission.’ The *Muhājirīn* said, ‘Having intercourse makes bathing obligatory.’ Abū Mūsa said, ‘I will spare you from this’. He went and asked for permission to be in ‘Ā’ishah’s presence. (*Ḥadīth* as has preceded.)

It is necessary to consider ‘Ā’ishah’s statement to be based upon the narration of her action with the Prophet (ﷺ) not upon the statement of the Messenger (ﷺ). Evidence for this is in the statement she made when she heard the decree of ‘Ali to the *Muhājirīn* about the obligation of bathing from the meeting of the privates. She said, “When we did this, we performed ablution and washed, and this with the permission of the Prophet (ﷺ).” Her action (in this instance) could be justified only in case of (her considering that bathing becomes obligatory on) complete intercourse and not on merely the meeting of the privates, as the latter would be far fetched.

Perhaps in everything that has been mentioned from the Companions from amongst the *Muhājirīn* like Ibn ‘Umar, ‘Ali, and others, there is agreement by all of them to the statement “when the private part enters the private part.” It has been reported from all of them that whenever they mentioned the subject, they understood ‘Ā’ishah was narrating the



mentioned act itself and not repeating a statement of the Prophet (ﷺ). Her statement to Abū Salamah when he asked her what makes bathing obligatory was similar. She said: O Abū Salamah, your kind of people are like the chick that hears the rooster crow and crows with it. When the private part penetrates the private part, bathing becomes obligatory.

The weaknesses of (the under scrutiny portion of) this *ḥadīth* and the views of the Companions other than ‘Ā’ishah regarding the purported statement of the Prophet (ﷺ) have been discussed in Section 3, Chapter on Bathing in the book *Adh-Dhahab al-Ibrīz Fī Takhrīj Aḥadīth Fath-al-‘Azīz*.

### Third Ḥadīth

Al-Ḥafīz Abū Bakr al-Bazzār has mentioned this in his *musnad*. ‘Amr ibn ‘Ali narrated from Abū Da’ūd on the authority of Muḥammad ibn Abū Ḥamīd. He said that ‘Abdallah ibn ‘Amr ibn Umaiyah narrated the following from his father. ‘Umar came to him in the marketplace while ‘Amr was buying a garment. He said, ‘What is this, O ‘Amr?’ He said, ‘It is a garment I bought and intend to give in charity.’ ‘Umar said to him, ‘Then you are what you are.’ He met him later and said, ‘O ‘Amr, what happened to the garment?’ He said, ‘I gave it in charity.’ He said, ‘To whom?’ He said, ‘To a slave girl.’ He said, ‘Did you not claim to give it in charity?’ He said, ‘Certainly, but I heard the Prophet (ﷺ) say: Whatever you give them (slaves) becomes charity for you.’ ‘Umar said to him, ‘O ‘Amr, don’t tell a lie in the name of the Messenger of Allah.’ He said, ‘By God I will not part with you until we go to the Mother of the Believers ‘Ā’ishah.’ He said, ‘O ‘Amr, do not tell a lie in the name of the Prophet (ﷺ).’ Then they made their presence known to ‘Ā’ishah and ‘Amr said to her, “I beseech you by God, did you hear the Messenger of Allah say, ‘Whatever you give them (slaves) is charity for you.’” She said, ‘Yes, O Allah, Yes O Allah.’ Then ‘Umar said, ‘Where was I away from all this - inadvertently preoccupied, finding business deals in the market place?’ Muḥammad ibn Abū Ḥamīd is considered weak in the chain of narration.

### Fourth Ḥadīth

Baihaqi collected it in his *Sunan* from Mu‘ammar, from az-Zuhrī, from Sālim, from Ibn ‘Umar: I heard ‘Umar say: ‘If you have thrown the stones and shaved, then everything

becomes permitted for you except women and the use of incense.' Sālim reported that 'Ā'ishah said: Everything except women, for I scented the Messenger of Allah to remove the restrictions of *Iḥrām* from him. Then he collected by way of Ibn 'Ayainah, from 'Amr, from Sālim. He said that 'Ā'ishah narrated thus: 'I scented the Prophet for his *Ḥil* and for his *Iḥrām*! Sālim said: The *sunnah* of the Prophet is more worthy to be followed. *Bukhārī* and *Muslim* have collected from al-Qāsim on her authority that she said: 'I scented the Messenger of Allah before the commencement of restrictions when he donned the *Iḥrām* and for coming out of the *Iḥrām* before he circumambulated the House. Ibn 'Abbās has also followed her according to what Al-Baihaqi has collected by way of al-Thaurī, from Salamah, from al-Ḥasan al-'Urni, from Ibn 'Abbās. He said, 'When you have stoned the *Jamrah* then everything becomes permissible to you except women until you circumambulate the House.' Then a man asked, 'And perfume, O Abū 'Abbās?' He said to him, 'I can see the Prophet soaking his head with musk or *aṭ-Ṭīb* - one or the other.'

### Fifth Ḥadīth

Al-Bazzār has recorded a tradition in his *musnad* from Ibrahīm ibn Muṭraf, from 'Isā ibn Yūnus, from Ibrahīm ibn Yazīd, from Muḥammad ibn 'Abbād ibn Ja'far. He said, "We set forth in the company of 'Umar until we were at Dhi al-Ḥulaifah. He put on his *iḥrām* and we put on our *iḥrāms*. A rider passed by us permeated with the scent of *aṭ-Ṭīb*. 'Umar asked, 'Who is it? They said, 'Mu'āwiyah.' Then he said, 'What is this, O Mu'āwiyah?' He said, 'I passed by Umm Ḥabībah bint Abū Sufyān and she did this to me. He said, "Return and wash it off you for I have heard the Prophet say, 'The dishevelled pilgrim.'"

Al-Bazzār said, 'We do not know this *ḥadīth* with an unbroken chain of narration except the afore-mentioned one. Ibrahīm ibn Yazīd is not strong but Sufyān ath-Thaurī and a group of other people have narrated from him.' I say: 'It has been narrated in al-Mu'waṭṭa' from Nāfi', from Aslam the client of 'Umar that 'Umar narrated it to him.' Baihaqi compiled it in his *Sunan* from Shu'aib, from az-Zuhrī saying that Ibn 'Umar used to relate it from 'Umar thus: That he found effusing from Mu'āwiyah the scent of perfume and he was at Dhi al-Ḥulaifah and they were pilgrims. 'Umar asked, 'From whom is the scent of perfume coming?' He (Mu'āwiyah) said: 'From me. Um Ḥabībah scented me.' He said, 'Goodness me. By God, return to her so that she has it washed. By God, if I find coming



from a *muḥrim* a waft of tar it is more loveable to me than the scent of perfume.’ Baihaqi said, ‘Probably the *ḥadīth* of ‘Ā’ishah did not reach him or he disliked that an ignorant person may take it for granted and be deluded into believing that applying perfume is permissible for the *muḥrim*. This statement of hers is like Talḥah’s regarding the permissibility of a garment made of coarse fibre, *mumashiq* (for *iḥrām*.)’<sup>3</sup>. An-Nāzmī has mentioned it in his collection of superseding traditions. He said: “The *ḥadīth* of ‘Ā’ishah i.e. ‘I perfumed the Messenger (ﷺ) and when it was morning the musk glistened in his hairline’ did not reach ‘Umar.” If it had reached him, he would have reverted to it. If it did not reach him, then it is a *Sunnah* of the Prophet (ﷺ)<sup>4</sup> and has more right to be followed. For that reason has it been mentioned in the corrections and *aḥādīth* of ‘Ā’ishah as it takes precedence without doubt as it was transmitted from the text. ‘Umar forbade continuing to use it on the basis of his deduction from the statement of the Prophet (ﷺ) ‘The pilgrim is dishevelled.’ Her rejection of the position of Ibn ‘Umar in similar situations follows.

### Sixth *Hadīth*

Al-Bazzār also mentioned that it was related by ‘Ali ibn Naṣr and Muḥammad ibn Ma‘mar and the wording in which he reported it is as follows. It was related to us by Wahab ibn Jarīr from Shu‘bah from Isma‘īl ibn Abū Khālid, from Ash-Sha‘bī from ‘Abd ar-Raḥmān ibn Abū Bakr. ‘Umar offered the funeral prayers for Zainab bint Jahsh, then he sent a messenger to the wives of the Prophet and enquired, ‘Who will lay her in her grave?’ They said, ‘Whoever used to enter into her presence during her lifetime.’ Then ‘Umar said, “The Prophet used to say (to his wives), ‘The fastest to follow me is the one amongst you with the longest arm.’ They (the wives) said, ‘We used to extend out our arms (to measure them.)’

Zainab was a craftswoman and she spent in the way of Allah what she earned. Al-Bazzār said: This *ḥadīth* has been narrated from the Prophet by different chains and we do not know from amongst its narrators anyone more worthy than ‘Umar. It has been narrated

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<sup>3</sup> of flax or hemp or similar coarse fibre.

<sup>4</sup> His sayings and doings established as legally binding precedents in addition to the Law established by the Qur’ān.



by others besides Isma'īl from Ash-Sha'bī through a *mursal* chain'. Shu'bah has reported it with a complete and uninterrupted chain of narration to the Prophet (ﷺ). His ('Umar's) statement in it is: 'Then I sent someone to the wives of the Prophet - to 'Ā'ishah, to all of them.'

### Seventh Hadīth

*Muslim* narrated from Anas: 'Umar used to strike the hands of those who prayed after the 'Asr prayer. It is also collected by Ta'ūs on the authority of 'Ā'ishah that she said; 'Umar fell into error.' The Prophet (ﷺ) specifically prohibited performing *ṣalah* during the times of the rising and setting of the sun.' Ibn 'Abd al-Barr said: Ibn 'Umar and others beside him spoke in accordance with 'Ā'ishah's statement. This is the *madhhab* of Zaid ibn Khālid al-Juhnī as well. 'Umar ibn al-Khaṭṭāb saw him making *rukū'* (genuflection) for two *rak'āt* after al-'Aṣr, so he approached him and struck him with a whip. Zaid said to him: 'O Commander of the Faithful, strike me (if you will), but by God I will not relinquish them after having seen the Prophet (ﷺ) praying them.' Then 'Umar said to him: 'O Zaid, if I had not been afraid that the people will take it as an excuse to pray unto the night, I would not have struck (anyone) regarding them.'

### Eighth Hadīth

Al-Baihaqi said in *Sha'b al-Īmān*: Abū Zakariyah ibn Abū Ishāq reported this from Abū al-'Abbās al-Aṣam, he from Yaḥya ibn Naṣr, he from Ibn Wahab, he from Ibn Lahī'ah, he from 'Ubaidullah ibn Abū Ja'far. 'Umar ibn al-Khaṭṭāb is reported to have said, 'It is not permissible for a believing man to enter a public bath without a head-cover, or for a woman (to enter a public bath) except when she is sick.' 'Umar heard 'Ā'ishah say, "The Prophet used to say, 'Any woman who takes off her head-cover in a house other than her own, she has shed the veil from what is between her and her Lord.'" He said it is a *munqaṭi' ḥadīth*.<sup>6</sup>

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<sup>5</sup> Transmission by a *Tabi'ī* directly from the Prophet (ﷺ), no Companion being mentioned in the chain of narrators.

<sup>6</sup> A chain of narrators having a single link missing: somewhere in the middle, in one place or more.

### SECTION 3: HER CORRECTION OF ‘ALI IBN ABŪ TĀLIB

Manṣūr al-Baghdādī narrated this in his book *Kifāyah* as related by al-Ḥasan ibn Muḥammad ibn al-Ḥasan, from Aḥmad ibn Ibrāhīm ibn Shādhān, from ‘Abd al-Ghāfir Ibn Salamah al-Ḥumṣī. He heard it from Yahya ibn Ūthmān ibn Kathīr, from Muḥammad ibn Khair, from Ibn Abū Maryam, from ‘Abdah ibn Abul Bābah, from Muḥammad al-Khazā‘ī. It was reported that ‘Ubai ibn Ka‘b came to ‘Ā’ishah, wife of the Prophet (ﷺ), and said to her, “‘Ali ibn Abū Tālib says: ‘Never mind whether you perform *mash* on the donkey’s back or on *at-Tasakhayn*.’” ‘Ā’ishah said, “Go and say to him, “‘Ā’ishah requests you to advise if you know what the Prophet did after the revelation of *Surah al-Mā’idah*.’” So he (‘Ubai ibn Ka‘b) went to him and asked him about it. He also said, “‘Ā’ishah has informed me that after *al-Mā’idah* was revealed the Prophet (ﷺ) did not perform *mash* on a coat of arms.” When he was informed about this, ‘Ali resorted to ‘Ā’ishah’s statement and followed it in his practice. In its *isnād* there is an unknown narrator. *At-Tasakhayn* is a coat of mail worn by people, and as well left on a horse to protect it from injury. Tha‘lab said: The word does not have a singular form.

This *ḥadīth* is not correct, as *Muslim* has narrated from Shuraiḥ ibn Hāni saying: “I went to ‘Ā’ishah asking her about *mash* (wet wiping) on leather socks. She said, ‘Go and ask ibn Abū Tālib for he used to travel with the Prophet (ﷺ).’ So we asked him and he said, ‘The Prophet stipulated three days and their nights (for *mash*) for the traveller, and a day and a night for the resident.’”

Nasā’ī narrated a *ḥadīth* from ‘Ā’ishah related by Shuraiḥ saying, “I asked ‘Ā’ishah about *mash* on *khuffs* and she said, ‘The Prophet (ﷺ) used to tell us that *mash* can be performed by the resident for a day and a night, and by the traveller for three days.’”

Note: Imām al-Ḥāfiz Abū Bakr Aḥmad ibn ‘Amr ibn Abū ‘Āṣim an-Nabīl in the Section on *al-Wisāya* in his book *al-Musnad* has recorded the following: It was mentioned in the presence of ‘Ā’ishah that ‘Ali was declared to be a regent. She said, ‘When did he (the Prophet (ﷺ)) bequeath the trust? I had him reclining in my lap, his body became languid, and he passed away. So, when did he appoint ‘Ali as successor?’ Masrūq reported that ‘Ā’ishah said, “The Prophet did not make any bequest.” A similar tradition is narrated from Arqam ibn Sharjīl on the authority of Ibn ‘Abbās.



## SECTION 4: HER CORRECTIONS OF ‘ABDALLAH IBN ‘ABBĀS

### First *Hadīth*

Bukhāri and Muslim have recorded this on the authority of ‘Amrah bint ‘Abd ar-Raḥmān. Zīād ibn Abū Sufyān wrote to ‘Ā’ishah: ‘Abdallah ibn ‘Abbās said that all that is forbidden to a pilgrim becomes forbidden to one who sends an animal for slaughter until it is slaughtered. I have sent an animal to be slaughtered on my behalf, so write to me with your instructions. ‘Amrah reported that ‘Ā’ishah said, ‘It is not as Ibn ‘Abbās said. I plaited with my own hands the garlands for the animals that the Prophet ﷺ intended to slaughter, and the Prophet ﷺ put them around their necks with his own hands. Then he sent them with my father and of the things Allah has made lawful nothing was prohibited for the Prophet ﷺ awaiting the slaughter of the animals.’ Bukhāri included this under the chapter ‘Whoever plaited necklaces with own hands’, but did not mention in it ‘sent an animal to be slaughtered on my behalf, so write to me with your instructions.’

### Second *Hadīth*

*Muslim* recorded on the authority of Ibn Juraij that ‘Aṭā’ informed him that Ibn ‘Abbās used to say: ‘Neither a pilgrim nor one on whose behalf pilgrimage is done can circumambulate the House except after having performed sacrifice. I (ibn Juraij) said to ‘Aṭā’: “From where does he say this?” He said, From the statement of Allah **﴿Thereafter their (of the animals offered for sacrifice) lawful place of sacrifice is by the Ancient House.﴾** (22:29-33) I (Ibn Juraij) said: “So that is after the *wuqūf*.” He said, Ibn ‘Abbās would say: “After *wuqūf* and also before it.” He used to infer this practice from the command of the Prophet to his Companions when he told them to take off their *iḥrāms* during the *Farewell Ḥajj*. Al-Baihaqi said: We came to the conclusion that if their *Ḥajj* was not invalidated, this was specific to them, and it does not allow making any deductions. ‘Ā’ishah rejected Ibn ‘Abbās’s ruling and narrated the action of the Prophet ﷺ. This has been recorded by *Bukhāri* and *Muslim* by way of ‘Urwah from ‘Ā’ishah. Ibn ‘Umar has also disagreed with Ibn ‘Abbās. Ibn ‘Umar said: “The Messenger made the pilgrimage and he



circumambulated the House before he reached the *Mawqif* ('*Arafah*). So then, is the statement of the Prophet (ﷺ) more worthy to be followed or the statement of Ibn 'Abbās, even if what you have said about Ibn 'Abbās be correct?"

### Third Hadīth

Al-Ḥākim recorded it in *al-Manāqib* by way of Abū Mu'āwiyah as follows. It was related to us by al-'Amash from al-Mussayib ibn Rāfi'. He said: When Ibn 'Abbās was blinded, a man came to him saying, 'If you be patient with me for seven days and not pray except by making gestures lying on your back, I will treat you and heal you, if Allah wills.' Thereupon, he sent messengers to 'Ā'ishah, Abū Hurairah and others from amongst the Companions of the Prophet (seeking their advice.)<sup>7</sup>

### Fourth Hadīth

At-Ṭabrāni has recorded in *Mu'jam al-Wasṭ*: Mu'āwiyah led the '*Aṣr* prayer, then Ibn az-Zubair stood up and prayed some more. Mu'āwiyah said, 'O Ibn 'Abbās, what are those two *rak'āt*?' He said, 'It is an innovation and the one who does it has innovated.' Then when Ibn az-Zubair finished, he said, 'What did the two of you say?' He was told that they had spoken thus and thus. He said, 'I did not innovate but my aunt 'Ā'ishah told me about it.' Mu'āwiyah sent someone to 'Ā'ishah. She said, 'He has spoken the truth.'<sup>8</sup>

### Fifth Hadīth

Al-Baihaqi has authenticated it in his *Sunan* by way of Qubaiṣah: Sufyān narrated to us by way of Abū Lailah, from Al-Ḥakam, from Muqsim, from Ibn 'Abbās: The Prophet (ﷺ) was shrouded in two white garments and an over-garment. Baihaqi said: This was how Muḥammad ibn 'Abd ar-Raḥmān ibn Abū Lailah also narrated it. Adh-Dhahabī said: It is not strong. 'Ā'ishah narrated: Allah's Messenger was shrouded in three purely white

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<sup>7</sup> All of them seem to have advised against it and he left his eyes as they were. (*Mustadrak* by Ḥākim, vol 3, p. 546)

<sup>8</sup> Refer to (SB1:564) and (SB5:656) in Prayer Etiquette for a completer context.

garments - they did not include a shirt or a head dress. All the six (foremost) scholars (of *Ḥadīth*) authenticated this in their books. *Muslim* authenticated it by way of Hishām, from his father, on the authority of ‘Ā’ishah. She said, “The Messenger was shrouded in three purely white garments made of *Suḥūl*. They did not include a shirt or a headdress, and as for the over-garment, people have been in doubt about it. She bought an over-garment for him to shroud him in. Then she left the over-garment and ‘Abdallah ibn Abū Bakr took it. He said: ‘I shall keep it for myself to be shrouded in.’ Later, he said, ‘If Allah had willed it for His Prophet, he would have been shrouded in it.’ So, he sold it and gave its proceeds away in charity.

### Sixth Ḥadīth

Her rejection about the Prophet ﷺ seeing Allah (ﷻ). At-Tirmidhi authenticated in *at-Tafsīr* by way of Muslim ibn Ja‘far al-Baghdādi, from al-Ḥakam ibn Abān, from ‘Ikramah stating that Ibn ‘Abbās said, “Muḥammad saw His Lord.” ‘Ā’ishah said, “Does not Allah say **﴿No vision can grasp Him, but His grasp is over all vision.﴾**” (6:103) Ibn ‘Abbās said, “When He manifested His Glory it was His Light. He saw his Lord twice.” At-Tirmidhi classified this narration as *Ḥasan Gharīb*.

‘Imād ad Dīn ibn Kathīr said: “Muslim ibn Ja‘far was not known and Ḥakam ibn Abān has been considered trustworthy by a group of scholars. Ibn al-Mubārak’s statement regarding it is: ‘Dispense with it.’

Zarkashi says: Al-Ḥākim authenticated in his *Mustadrak* by way of Muādh ibn Hishām, from Qatādah, by way of ‘Ikrimah the narration from Ibn ‘Abbās: “Do you find it strange that companionship was for Ibrāhīm, speech for Mūsa, and sight for Muḥammad?” Then he (Al-Ḥākim) said: “It is *Ṣaḥīḥ* on Bukhārī’s condition but he (Bukhārī) did not authenticate it. The tradition has an authentic chain of narration from Ibn ‘Abbās on the subject of sighting.”

Then he (Al-Ḥākim) narrated it by way of ‘Isma‘īl ibn Zakariyah, from ‘Āṣim, from Al Shu‘bi, from ‘Ikrimah, from Ibn ‘Abbās who said, “Muḥammad ﷺ saw his Lord.” Al-Ḥākim says that this tradition also has an authentic chain of narration.

He (Ḥākim) then narrated from Yazīd ibn Harūn, Muḥammad ibn ‘Amr, from Abū Salamah reporting that Ibn ‘Abbās said: “Muḥammad ﷺ saw his Lord.” And from Ibn Juraij, from ‘Aṭā’, from Ibn ‘Abbās: He is reported to have said, “He saw Him twice.”



Then Al-Ḥākim said: *Bukhārī* and *Muslim* have given credence to the tradition of ‘Ā’ishah bint aṣ-Ṣiddīq, Ubāī ibn Ka‘b, Ibn Mas‘ūd, and Abū Dhar saying: God's Messenger (ﷺ) saw Gabriel and the information that ‘Ā’ishah has mentioned is correct.

*Al-Bukhārī* has authenticated *ḥadīth* of al-Qāsim reporting ‘Ā’ishah as saying: “Whoever thinks that Muḥammad (ﷺ) saw his Lord, he has done a hideous thing. The Prophet (ﷺ) saw Gabriel in his actual shape and form, filling the horizon.”

In both *Bukhārī* and *Muslim*, Masrūq is reported as saying to ‘Ā’ishah: “O mother, did Muḥammad (ﷺ) see his Lord?” She said, “What you said made my hair stand on edge. Whoever says to you that Muḥammad (ﷺ) saw his Lord, is lying.” One narration says, “Whoever claims that Muḥammad (ﷺ) saw his Lord, has told a great lie about God.” Then she read: **﴿No vision can grasp Him, but His grasp is over all vision. He is the Most Subtle, All-Aware.﴾** (6:103) She continued, “He saw Gabriel in his actual form twice.” Then Masrūq said: “O Mother of the Believers, have patience with me and do not hurry me. Has not Allah (ﷻ) said **﴿And he saw him on the clear horizon.﴾**<sup>9</sup> and **﴿He saw him yet another time.﴾**?”<sup>10</sup> She said, “I was the first of this *Ummah* to ask the Messenger (ﷺ) and he said, ‘That is Gabriel. I did not see him in the form he was created in except on these two occasions. I saw him descending from the sky and the greatness of his form filled the space between the sky and the earth.’” She continued, “Have you not heard that Allah (ﷻ) says **﴿No vision can grasp Him, but His grasp is over all vision. He is the Most Subtle, All-Aware.﴾**? (6:103) Have you not heard that Allah (ﷻ) says **﴿and it is not for a man that Allah converses with him except through the medium of revelation or from behind a veil or He sends a Messenger and He sends revelation on whomsoever he wishes. He is Most High and Most Wise.﴾**? (42:51). Masrūq said, “Regarding this issue your narration is the conclusive one.”

It has been transmitted from Ibn Khuzaimah in his book *at-Tawḥīd*: The Prophet would address ‘Ā’ishah according to the level of her intelligence. Then he (Ibn Khuzaimah) started to prove that she was mistaken, but it is not as he said. It has been transmitted to us by persons other than her as well, through *marfū’* traditions, and amongst them is Ibn Mas‘ūd. Muḥammad ibn Jarīr at-Ṭabari wrote his *Tafsīr* as follows: Muḥammad ibn ‘Abdul Mālīk ibn Abū ash-Shāwarib narrated this to us from ‘Abdul Wāḥid ibn Zīād, who

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<sup>9</sup> *Surah at-Takwīr* (81:23)



from Sulaimān ash-Shaibānī, who from Zar ibn Ḥubaish. It was reported that ‘Abdallah ibn Mas‘ūd said: “With regard to the verse **﴿He was two bows width close or even closer than that﴾**<sup>11</sup> the Prophet **﴿ﷺ﴾** said, ‘I saw Gabriel; he had 600 wings.’” It has been authenticated by Ibn Ḥibbān in his book *Ṣaḥih*.

Amongst those who have narrated is Abū Dhar. Al-Imām Aḥmad said in his *Musnad*: It was narrated to us by ‘Affān from Hishām, from Qatādah, from ‘Abdallah ibn Shaqīq, who said: I said to Abū Dhar, “As you saw the Messenger **﴿ﷺ﴾** you would have questioned him.” Abū Dhar said, “And what should I have asked him?” I said, “You should have asked him did he see His Lord Most Dignified and Glorified?” Abū Dhar said, “I asked him and he said; ‘I saw Him as a light wherever I saw Him.’” Then Abū Dhar said: ‘The meaning of this is that he did not see His Lord but he saw celestial light from amongst created lights.’ This is the way it appears in the narration of Imām Aḥmad. *Muslim* has authenticated it in two ways in two statements of his. One of them is ‘I saw light wherever I saw Him’ and the second one is ‘I saw light.’ It is clear about the negation of the Prophet’s sighting Allah. For if its affirmation were intended he would have said, ‘Yes’ or ‘I saw Him’ or some statement of a similar nature.

### Seventh Hadīth

Referral to her regarding *Witr* (prayer with odd-numbered *rak‘āt*). It has been recorded in *Muslim* that Hishām came to Madīnah to buy property there. He met Ibn ‘Abbās and asked him about *Witr* prayers. Ibn ‘Abbās said, “Shall I not inform you about the most knowledgeable person on earth concerning the *Witr* of God's Messenger **﴿ﷺ﴾**?” He replied, “Yes.” He said, “(It is) ‘Ā’ishah. Go to her and ask her, then return back to me and inform me about her answers to your queries.”<sup>12</sup>

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<sup>10</sup> *Surah an-Najm* (53:13)

<sup>11</sup> *Surah an-Najm* (53:13)

<sup>12</sup> Refer to the relevant narrations in the section on *Witr*

## Eighth *Hadīth*

She rejected Ibn ‘Abbās’s reading of Allah’s words in verse 110 of *Surah Yūsuf* which gave it the meaning ‘they suspected that they had been lied to.’

Bukhāri collected it in *at-Tafsīr* from Ibn Abū Malīkah that Ibn ‘Abbās read the verse (12:110) as «Until the Messenger despaired and they suspected that they had been كَذَّبُوا (lied to)» and also recited the related verse «Until the Messenger and the believers with him said, ‘When comes Allah’s help?’»<sup>13</sup> Then I met ‘Urwah ibn az-Zubair and I mentioned this to him. He said, ‘Ā’ishah said, ‘Seek Allah’s protection for by Allah, Allah’s Messenger (ﷺ) did not promise anything ever except that such and such thing would happen before he passed away. Messengers faced trials until they feared that those with them could begin suspecting them to be liars. She used to read with كَذَّبُوا (counted as liars).<sup>14</sup>

## **SECTION 5: HER CORRECTIONS OF ‘ABDALLAH IBN ‘UMAR**

### First *Hadīth*

*Bukhāri* and *Muslim* both recorded this narration by ‘Amrah bint ‘Abd ar-Raḥmān that she mentioned to ‘Ā’ishah that ‘Abdallah ibn ‘Umar says, ‘The dead are punished because of the weeping of the alive.’ ‘Ā’ishah said, “May Allah forgive Abū ‘Abd ar-Raḥmān. He did not lie but he forgot or was mistaken. God's Messenger (ﷺ) passed by a Jewess who was being wept over. He then said, ‘They are weeping for her and she is being punished in her grave.’”<sup>15</sup>

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<sup>13</sup> *Surah al-Baqarah* (2: 214)

<sup>14</sup> See *Hadīth* (SB4:603) under Chapter 3, Section 3.2.2.5 for a full explanation of ‘Ā’ishah's stand on the subject.

<sup>15</sup> See further relevant details in the beginning narrations on the section on Funeral Rites.

## Second Hadīth

*Bukhāri* and *Muslim* have also narrated from Ibrahīm ibn Muḥammad ibn al-Muntashir, he from his father. The latter recalled: I heard Ibn ‘Umar say, “To wake up in the morning covered with tar is more loveable to me than to wake up a *muḥrim* reeking of scent.” Ibrahīm said, ‘I went to ‘Ā’ishah and informed her about his statement.’ She said, ‘I perfumed God's Messenger (ﷺ) and he went round to his wives. Then in the morning he was in *iḥrām*.’

## Third Hadīth

*Bukhāri* and *Muslim* have also recorded a tradition from Manṣūr on the authority of Mujāhid. Mujāhid said, I and ‘Urwah Ibn az-Zubair once entered the mosque, while ‘Abdallah ibn ‘Umar was seated next to ‘Ā’ishah’s room and people were praying *ad-Duḥā* in the mosque. So we asked him about their prayer. He said, ‘It is an innovation’. ‘Urwah asked him, ‘O Abū ‘Abd ar-Raḥmān, how many ‘*Umrahs* did God's Messenger (ﷺ) make? He said, ‘Four ‘*Umrahs* and one of them was in *Rajab*.’ We disliked to contradict what he said, but as we heard ‘Ā’ishah’s gritting of teeth in the room, ‘Urwah said, ‘Do you not hear O Mother of the Believers what Abū ‘Abd ar-Raḥman says?’ She said, ‘What does he say?’ He said: He says, ‘God's Messenger (ﷺ) performed four ‘*Umrahs* and one of them was in *Rajab*.’ She said, ‘May Allah have mercy on Abū ‘Abd ar-Raḥmān. He did not perform any ‘*Umrah* without Abū ‘Abd ar-Raḥmān being with him and he did not make an ‘*Umrah* in *Rajab* ever.’ Ibn al-Jawzi said in his *Mushkilah*: Ibn ‘Umar’s silence could have only been due to one of two reasons - either he was in doubt and so he abstained from comment, or he remembered after his forgetfulness and reverted by his silence towards her statement. ‘Ā’ishah no doubt preserved it very well in her memory. Anas said, ‘God's Messenger (ﷺ) made four ‘*Umrahs* and all of them were in *Dhi al-Qa’dah*.’ This tradition proves the strength of ‘Ā’ishah’s memory and the soundness of her understanding.

## Fourth Hadīth

*Bukhāri* and *Muslim* have also narrated a tradition from Nafi’. He said Ibn ‘Umar was informed that Abū Hurairah says, I heard God's Messenger (ﷺ) saying, ‘Whoever



follows a funeral for him is a *qīrāt* of reward.' Ibn 'Umar said: 'Abū Hurairah has exaggerated it for us.' However, he sent someone to 'Ā'ishah to ask her and she affirmed what Abū Hurairah had said. Ibn 'Umar said 'We have allowed ourselves to lose lot of qīrāts.'

### Fifth Hadīth

Abū Da'ūd collected in his *Sunan* from Muḥammad ibn Iṣḥāq, from az-Zuhri, from Salīm ibn 'Abdallah that 'Abdallah ibn 'Umar used to cut shoes (from the back of the foot) for *muḥrim* women." Ṣafiyyah bint Abū 'Ubaid told him that 'Ā'ishah related to her that God's Messenger (ﷺ) permitted women to wear shoes. So, he left the practice.

### Sixth Hadīth

Ad-Dārquṭni has recorded in his *Sunan* a tradition from 'Ali ibn 'Abd al-Azīz al-Warrāq, from 'Āṣim ibn 'Ali, from Abū Owais. The latter said: "It was narrated to me by Hishām ibn 'Urwah, from his father, from 'Ā'ishah that the following saying of Ibn 'Umar reached her: After kissing one has to make ablution for prayer. She said, 'God's Messenger (ﷺ) would kiss while he was fasting, and after that he did not make ablution.'"

### Seventh Hadīth

Aṭ-Ṭabrāni said in his *Mu'jam al-Waṣṭ*: Bīkr ibn Sahl narrated to us from Sa'īd ibn Maṣṣūr, from Ṣāleḥ ibn Mūsā aṭ-Ṭalḥī, from 'Abd al-Malik ibn 'Umair, from Mūsā ibn Ṭalḥah. He said, "It reached 'Ā'ishah that Ibn 'Umar says: Sudden death is a sign of divine anger for Believers." She said, "May Allah forgive Ibn 'Umar. God's Messenger (ﷺ) said, 'Sudden death lightens the affair of the Believers and is a show of displeasure for the Disbelievers.' Aṭ-Ṭabrāni said it has not been narrated from 'Abd al-Malik except by Ṣāleḥ.

## Eighth Hadīth

Bukhārī has narrated a tradition emanating from Ibn ‘Umar that God's Messenger ﷺ said, “Bilāl makes the call for prayer while it is still night, so eat and drink until Ibn Maktūm makes the call for prayer.” Baihaqi has recorded the following tradition in his *Sunan* by way of Ya‘qūb ibn Muḥammad az-Zuhri. It was narrated by ad-Drawardī from Hishām, from his father that ‘Ā’ishah said, ‘Ibn Maktūm is a blind man, so if he voices the call, eat and drink until Bilāl makes the call.’ She said, “Bilāl used to sight the dawn.” ‘Ā’ishah would say, “Ibn ‘Umar has erred.” Al-Baihaqi said, ‘It was said this way, but the tradition of ‘Ubaidallah, from al-Qāsim, from ‘Ā’ishah, is more correct. It corresponds with what Al Bukhārī has similarly collected from her, which is in accordance with the tradition of Ibn ‘Umar. Let it be known that the chain of this tradition of ‘Ā’ishah is the most correct one.

It has been narrated by Aḥmad, and Musaddad, and also by Ibn Khuzaimah, and Ibn Hibbān in their *Ṣaḥīḥs*, but they have not mentioned finding fault with Ibn ‘Umar. Ibn Hibbān and Ibn Ḥazm took it to mean that Ibn Maktūm and Bilāl alternately made the call for prayer. Sometimes one of them would call earlier, sometimes later. Ibn Abū Shaibah narrated a tradition confirming this. He said, ‘Uthmān narrated to us from Shu‘bah, who heard it from Khabīb. He said, “I heard my aunt say (and she made the Pilgrimage with God's Messenger ﷺ): God's Messenger ﷺ used to say, ‘Ibn Umm Maktūm calls while it is night, so eat and drink until Bilāl calls.’ He said it in those words or he would say ‘Bilāl calls while it is still night, so eat and drink until Ibn Umm Maktūm calls.’ She (Khabīb’s aunt) said, ‘One of them would ascend and the other would descend.’ She added, ‘We used to stick to it (the afore-mentioned rule about eating and drinking) and say, ‘Stay as you are until it is dawn.’” Abū Da‘ūd has similarly narrated it from Shu‘bah on the authority of Khabīb.<sup>16</sup>

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<sup>16</sup> Abū Da‘ūd’s wording is, ‘We used to detain Ibn Umm Maktūm and say: Stay as you are until it is dawn.

## Ninth *Hadīth*

Abū Manşūr al-Baghdādī narrated from Ibn Juraij, who said, ‘We heard ibn Abū Malīkah say about a man, who he was sure could not tell a lie, that he informed ‘Ā’ishah about Ibn ‘Umar’s statement ‘The month is 29 days.’ She rejected this and said, “May Allah pardon Abū ‘Abd ar-Raḥmān, what the Prophet said was not this, but he said, ‘The month could be 29 days.’”

## SECTION 6: HER CORRECTION OF ‘ABDALLAH IBN ‘AMR IBN AL-‘ĀS

*Muslim* collected in his *Ṣaḥīḥ* a tradition from ‘Ubaid ibn ‘Umair saying, “It reached ‘Ā’ishah that Ibn ‘Amr orders women when they bathe to unplait their hair.” She said: “How strange that Ibn ‘Amr orders women when they bathe to unplait their hair! Why does he not order them to shave off their hair? I and the Messenger used to bathe from the same vessel and I did not pour more than three pourings on my head.” An-Nasā’ī narrated it and added, “I did not unplait my hair.” Ibn Khuzaimah narrated it in his *Ṣaḥīḥ* in a more complete form than this.

Furthermore, ‘Ā’ishah was followed in this narration by Umm Salamah. *Muslim* narrated in his *Ṣaḥīḥ* from ‘Abdallah ibn Rāfi’ the client of Umm Salamah from Umm Salamah. She said: I asked (the Prophet ﷺ), “O Messenger of Allah, I plait my hair tightly. Should I unplait them for bathing after intercourse?” He said, “No, it suffices for you to pour three handfuls on your head, and then to pour the water over yourself to be clean.” Mawardi said in *Al-Ḥāwī*, ‘It is probable that Ibn ‘Amr ordered this as a precaution, not as an obligation, and ‘Ā’ishah objected to its being considered obligatory.

## SECTION 7: HER CORRECTIONS OF ABŪ HURAIRAH

### First *Hadīth*

Her rejection of his view regarding invalidity of fasting on account of sexual impurity. *Muslim* collected a tradition from Ibn Juraij, from ‘Abd al-Malik ibn Abū Bakr



ibn ‘Abd ar-Raḥmān. He said he heard Abū Hurairah narrate, “Whoever did not bathe after sexual intercourse and was caught by *Fajr*, he cannot fast.”. He said, “I mentioned this to ‘Abd ar-Raḥmān ibn al-Ḥarith and he talked about it to his father, who rejected it. So ‘Abd ar-Raḥmān went along with me to ‘Ā’ishah (and Umm Salamah.) ‘Abd ar-Raḥmān sought ‘Ā’ishah’s advice and we talked to her about it. She said, ‘The Prophet ﷺ would wake up in the morning in a state of sexual impurity, then fast.’ Then we went to Marwān and ‘Abd ar-Raḥmān mentioned it to him. Marwān said: I beseech you please to go to Abū Hurairah and to repudiate what he says.” The narrator continued: We went to Abū Hurairah and Abū Bakr was present through it all. ‘Abd ar-Raḥmān mentioned it to Abū Hurairah who said, ‘Did they (the two wives of the Prophet) say this to you?’ He said, ‘Yes.’ Abū Hurairah said, ‘They know better.’ Abū Hurairah also said that what he used to say was due to al-Faḍl ibn ‘Abbās. He said, ‘I heard that from al-Faḍl, I did not hear it from the Prophet ﷺ.’” The narrator continued: Abū Hurairah then reverted from what he used to say.

## Second Ḥadīth

Abū Da’ūd at-Tiālisi said in his *Musnad* that Muḥammad Rashīd narrated from Makhūl, who said, “It was mentioned to ‘Ā’ishah that ‘Abū Hurairah says God's Messenger ﷺ said, ‘Evil omen is in three - the house, the woman and the horse.’ ‘Ā’ishah said, ‘Abū Hurairah did not get it correctly. He entered when God's Messenger ﷺ had been saying, ‘May Allah destroy the Jews! They say that evil omen is in three - the house, the women and the horse.’ He heard the last part of the tradition and did not hear its first part.” Muḥammad ibn Rashīd has been considered trustworthy by Aḥmad and others, but there is a doubt regarding the link between Makhūl and ‘Ā’ishah.

Ibn Abū Ḥatim states in *al-Marāsīl*: My father said, “I asked the father of Mas-har, ‘Did Makhūl hear from any of the companions of the Prophet ﷺ?’ He said, ‘It is not recognised by us, except in the case of Anas ibn Mālik.’ I enquired about Wāthilah and he denied it.”

The rejection (of ill omens) has been transmitted by another means. Imām Aḥmad says the following in his *Musnad*. It was narrated to us by Rūḥ, from Sa’īd, from Qatādah, from Abū Ḥasān that two men came to ‘Ā’ishah and said, “Abū Hurairah narrates that the Prophet ﷺ said: ‘Evil omen is in the woman, the mount, and the house.’” The narrator

said it seemed as if she flew into pieces - a piece in the sky and a piece on earth.<sup>17</sup> She said, “By Him who revealed the Qur’ān to Abul-Qāsim, he never used to say like this. However, he would say, ‘People of the days of Ignorance used to say: Evil omen is in the woman, the mount and the house.’” Then ‘Ā’ishah recited **《No affliction befalls on the earth or in yourselves, but it is in a Book, before we bring it into being; that is easy for God.》**<sup>18</sup> Also Abū Ḥasān, Muslim al-Ajrad by name, narrated from Ibn ‘Abbās and ‘Ā’ishah.

Some scholars said: The narration of ‘Ā’ishah regarding the subject is closer to the truth, God willing, as it accords with Prophet ﷺ’s general negation of omens and his dislike of them and his encouragement to relinquish them by his statement, “70,000 will enter *al-Jannah* (Paradise) without any account. Fire will not touch them. They will not use formulas to cure disease, will not depend on omens, but will trust their Lord.”

Her correction of Abū Hurairah in this matter is of the same type as in the case of Ibn ‘Umar regarding weeping over the dead. It concerned a specific incident and was not to be applied generally.

No doubt, other Companions have affirmed (the presence of the afore-mentioned omens) and ‘Ā’ishah has negated them, and affirmation takes precedence over negation. Because of this Ibn ‘Abd al-Barr said, “The scholars do not regard rejection as knowledge, nor negation as evidence or tradition.” Bukhāri and Muslim have collected the tradition of Ibn ‘Umar with wording, some of which follows: God’s Messenger ﷺ said, “There is no *Adwa’* and *Tiyarah*, and as for evil omens, they are in three - the woman, the horse and the house.’ They (Bukhāri and Muslim) have also collected similar text in a tradition from Sahl ibn Sa’d, and Muslim has collected it in a tradition from Jābir. After recording the tradition from Ibn ‘Umar and others - from Sahl ibn Sa’d, ‘Ā’ishah and Anas - at-Tirmidhi said, “We say that this is not a case of contention between negation and affirmation, but it is a beneficial amplification of the ruling, so it should be accepted by general agreement.

At-Tirmidhi’s words imply that ‘Ā’ishah narrated its affirmation as well. It follows that her narration along with a group has precedence over her individual narration. As regards Abū Hurairah having narrated opposite to what has preceded, Aḥmad said in his *Musnad*: Khalf ibn al-Walīd narrated to us from Abū Ma’shar, he from Muḥammad ibn

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<sup>17</sup> The exaggeration is meant to express the anger and fury she felt. (It is said, such and such a person is torn with anger as if his inner being is filled to the point of bursting) -Lisān al-‘Arab.



Qais. The latter said: Abū Hurairah was asked, “Did you hear the Messenger of Allah say, ‘Evil omen is in the three - the house, the horse and the woman?’” He said, “I used (mistakenly) to say as from the Prophet (ﷺ) what he did not really mean, but I did hear him say, ‘The best of omens is optimism (good omen) and the evil eye is indeed true.’”

As for Ibn al Jawzi, he rejected ‘Ā’ishah’s denial in *al-Mushkil* and said, “The tradition has been narrated by a trustworthy group, so her rejection cannot be depended upon. It is true that it means that if one fears a thing to be the cause of what one fears the evil of, one begins to regard it as an evil omen. Then these things are not evil omens in the same way as the people of the Days of Ignorance considered them as *Adwa’* and *Tiyarah*, but destiny gives effects to causes. Al Khattābi said: “In most cases a person cannot do without a house to reside in, and a wife to be his companion, and a tied horse obedient to him. In the event, calamities do befall and evil omens are referred to with reference to these places and things, even if they appear on account of having been destined by God.” He said: ‘It is said that the evil omen in the woman is if she does not give birth, in the horse if it is not used as a mount in the path of Allah. Evil omen in the house is a bad neighbourhood.’

### Third Ḥadīth

Abū Bakr al-Bazzār has recorded this in his *Musnad*. It was narrated to us by Hilāl ibn Bishr, from Sahl ibn Ḥamād, from Abū ‘Āmir al-Jazzār. Sayyār narrated to him from ash-Sha‘bī, he from ‘Alqamah, who said: ‘Ā’ishah was told that Abū Hurairah narrates from the Prophet (ﷺ), “A woman was punished on account of a cat.” The narrator continued: ‘Ā’ishah said, “The woman was an unbeliever.”

He (Abū Bakr al-Bazzār) said: ‘We do not know of anything ‘Alqamah narrated from Abū Hurairah except this *ḥadīth*.’ Abū ‘Āmir al-Jazzār was Ṣāleḥ, son of Rustam. Regarding this *ḥadīth* Aḥmad ibn Hanbal said, “It is a correct *ḥadīth*.”

Abū Muḥammad Qasim ibn Thābit as-Sirqasṭī said this in his book *Gharīb al-Ḥadīth*. Muḥammad ibn Ja‘far narrated from Abū Aḥmad Maḥmūd ibn Ghīlān al-Marūzī, he from Abū Da‘ūd at-Tīalasī, who from Abū ‘Āmir Ṣāleḥ ibn Rustam. The latter heard it from Sayyār Abū al-Ḥakam, who from ash-Sha‘bī, who from ‘Alqamah ibn Qais. He said: “We were with ‘Ā’ishah and Abū Hurairah was with us. She said: ‘O Abū Hurairah, you

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<sup>18</sup> *Surah al-Ḥadīd* 57: 22



are the one who relates from Allah's Messenger ﷺ: 'A woman was punished in Hell because of the death of a cat.' She neither fed it, nor quenched its thirst, nor left it to eat any of the vermin of the earth until it died.'" Abū Hurairah said, "I heard it from Allah's Messenger ﷺ." 'Ā'ishah said: "A Believer is too dignified in the eyes of Allah (ﷻ) to be punished on account of the death of a cat. Apart from that, the woman was an unbeliever. O Abū Hurairah, when you relate from God's Messenger ﷺ reflect on how you relate."

#### Fourth Ḥadīth

Al-Hākim wrote as follows in his *Mustadrak* in the chapter on Freedom from Slavery. We were informed by Abū Bakr Aḥmad ibn Ishāq, from Muḥammad ibn Ghālib, from Al-Ḥasan ibn 'Umar ibn Shaqīq, from Salāmah ibn al-Faḍl, from Ibn Ishāq, from az-Zuhri, from 'Urwah. He said: It reached 'Ā'ishah that Abū Hurairah says God's Messenger ﷺ said, 'To be whipped in the path of Allah (ﷻ) is more loveable to me than to free a child born of fornication.' Also that God's Messenger ﷺ said, 'A child born out of fornication is the worst of the three' and that 'The dead are punished because of the weeping of the living.' 'Ā'ishah said, 'May Allah have mercy on Abū Hurairah. He heard incorrectly and explained incorrectly.'

As regards the statement 'To be whipped in the path of Allah (ﷻ) is more loveable to me than to free a child born of fornication.' this is what happened. When the verse **﴿Yet he has not assaulted the steep; and what shall teach you what is the steep? The freeing of a slave...﴾**<sup>19</sup> was revealed, it was said, 'O Allah's Messenger ﷺ, we do not have any persons to free, except that some of us have black slave girls who serve and help us. If we ordered them to fornicate, then they would bring forth offspring, which we could free.' God's Messenger ﷺ said, 'I would love being whipped in the path of Allah (ﷻ) rather than to order fornication, and then to free the child.'

As for the statement 'The illegitimate child is the worst of three,' the *ḥadīth* was not like this. A man from amongst the hypocrites would harm God's Messenger ﷺ. He said, 'Who will relieve me of so and so?' He was told, 'O God's Messenger ﷺ, with what he has, he also is an illegitimate son.' So he said, 'He is the worst of three.' Allah (ﷻ) says **﴿No one carries the burden of another.﴾**

As regards the statement ‘The dead are punished because of the weeping of the living’, the *ḥadīth* was not like that. Actually God's Messenger ﷺ passed by the house of a Jew who had died and the members of his family were weeping over him. He then said: ‘They are weeping and he is being punished.’ Allah (ﷻ) says **«Allah does not burden a soul except according to its ability»**<sup>20</sup>

Al-Hākim said: This *ḥadīth* is authentic on the condition of *Muslim* but they - Bukhāri and Muslim - have not collected it. Al-Hākim also said: Baihaqi collected it in his *Sunan* under the Section on *Īmān*, in the chapter Freedom of Illegitimate Offspring.

### Fifth Ḥadīth

Aṭ-Ṭabrānī said in his *al-Awsaṭ*: This was narrated to us by ‘Ali ibn Sa‘īd ar-Rāzī, from ‘Abdallah ibn Abū Rumān al-Iskandarānī, from ‘Īsā ibn Wāqid, from Muḥammad ibn ‘Amr, from Abū Salamah, from Abū Hurairah. God's Messenger ﷺ said: “There is no *ṣalāh* for the one who does not offer *Witr*.” This reached ‘Ā’ishah and she said, “Who heard this from Abul Qāsim? His period has not receded and we have not forgotten. Abul Qāsim ﷺ in fact said, ‘Whoever comes on the Day of Judgement with five prayers and he was careful about their ablution, their timings, their genuflections, and their prostrations - nothing diminished from them - for him with Allah (ﷻ) is a trust that he will not punish him. Whoever comes with something diminished from them, there is no promise regarding him with Allah. If He wills, He will have mercy on him, and if He wills, He will punish him.’” Aṭ-Ṭabrānī said, ‘Abdallah ibn Abū Rumān was the only one to narrate this *ḥadīth*.

### Sixth Ḥadīth

Al-Hāfiz Abū Ḥātim ibn Ḥibbān al-Bisṭī states in his *Ṣaḥīḥ* in category 109 of the second section: We were informed by ‘Umar ibn Muḥammad al-Ḥamdānī that Abū aṭ-Ṭāhir ibn as-Sarḥ narrated to them from ibn Wahāb. He said: I was informed by Yūnus, from Ibn Shihāb that ‘Urwah ibn az-Zubair narrated that ‘Ā’ishah said: “Does not Abū Hurairah amaze you? He came and sat by the side of my room narrating *aḥādīth* from God's

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<sup>11</sup> *Surah al-Balad* 90:11-13

<sup>20</sup> *Surah al-Baqarah* 2:286



Messenger (ﷺ). I heard this while I was doing my *tasbīḥ* and he got up before I completed my *tasbīḥ*. If I had found him, I would have told him, ‘God’s Messenger (ﷺ) did not narrate *ḥadīth* the way you do.’” Muslim narrated this *ḥadīth* in his *Ṣaḥīḥ*.

### Seventh Hadīth

Abū Manṣūr al-Baghdādī recounted the chain of narrators upto Abū ‘Arūbah al-Ḥusain ibn Muḥammad al-Ḥarānī, who said: It was related to us by my grandfather ‘Amr ibn Abū ‘Amr. He said, ‘It was related to us by Abū Yusuf Ya‘qūb ibn Ibrāhīm, trustee of the *Anṣār*.’ He said, ‘It was related by Muḥammad ibn ‘Amr, from Yaḥya ibn ‘Abd ar-Raḥmān ibn Ḥāṭib, from Abū Hurairah. He said, “Whoever washed the dead must bathe and whoever carried the dead must perform ablution.” This reached ‘Ā’ishah and she said, “Are the dead of the *Muslims* unclean? And what is upon the man if he carried logs?”

Know that a group from the Companions narrated this tradition and did not mention in it the need for ablution due to carrying the dead and ‘Ā’ishah and Ḥudhaifah are amongst them. Abū Da‘ūd and Al-Baihaqi compiled it and this strengthens ‘Ā’ishah’s denial. Al-Baihaqi added: ‘The *Marfū‘* narrations in this section from Abū Hurairah are not strong on account of the ignorance of some of the narrators and the weakness of some of them. Furthermore, the truth is that they are *Mawqūf* upon Abū Hurairah.

### Eighth Hadīth

Abū ‘Arūbah also said: It was related to us by my grandfather ‘Amr ibn Abū ‘Amr. He said, ‘It was related to us by Abū Yūsuf Ya‘qūb ibn Ibrāhīm.’. He said, ‘It was related to us by al-Kalbī, from Abū Ṣāleḥ, from Abū Hurairah. He said: “To fill the belly of one of you with pus and blood is better for him than to fill it up with poetry.” ‘Ā’ishah said, “He did not memorise the *ḥadīth* correctly. God’s Messenger (ﷺ) said, ‘It is better for any one of you to fill his belly up with pus and blood than to have it filled with poetry that satirises me.’”

The *ḥadīth* of Abū Hurairah has been narrated by *Bukhārī* and *Muslim* by way of al-A‘mash through Abū Ṣāleḥ, from Abū Hurairah. *Muslim* has also narrated it on the authority of S‘ad ibn Abū Waqqāṣ. Bazzār compiled the *ḥadīth* from ‘Umar’s narration. Imām Badr ad-Dīn az-Zarkashī, the author of *al-Ijābah* adds: I say that Jābir ibn ‘Abdallah



has followed ‘Ā’ishah in the narration of the addition to the tradition. Abū Ya‘la al-Mūṣalī has compiled this narration in his *Musnad* with the following chain: Aḥmad ibn Maḥraz al-Azdī, from Muḥammad ibn al-Munkadar, from Jābir. The narration is *Marfū‘* and is worded, “It is better for him than to be filled up with poetry that satirises me.” As-Suhailī has stated as follows in *al-Rawḍ* and Ibn Wahab also mentioned it in his *Jāmi‘*: ‘Ā’ishah confined the *ḥadīth* to poetry with which the Prophet was satirised and rejected the statement of whoever applied it generally to all kinds of poetry. As-Suhailī said: If we go by this, then there is no problem with the *ḥadīth* except (in the statement): “To fill the belly with it.”

## SECTION 8: HER CORRECTION OF MARWĀN IBN AL-HAKAM

Mu‘āwiyah wrote to Marwān ibn al-Ḥakam asking him to take the pledge of allegiance from the people for his son Yazīd (to succeed him as ruler.) When the people pledged allegiance Marwān said: ‘This is the *sunnah* of Abū Bakr and ‘Umar.’ ‘Abd ar-Raḥmān commented (on this): ‘You have brought in the Heraclian system<sup>21</sup> (of the Roman Emperors.) Do you take allegiance for your sons?’ Marwān replied: ‘O people, this is what Allah ﴿ﷻ﴾ has said in the verse regarding him (‘Abd ar-Raḥmān):

**﴿But there is one who says to his parents, ‘Fie on you! Do you hold out the promise to me that I shall be raised up, even though generations have passed before me (without rising again)?’ And they two seek God’s aid and rebuke the son, ‘Woe to you! Have faith, for the promise of God is true.’ But he says, ‘This is nothing but tales of the ancients!’﴾**

‘Ā’ishah was enraged when she heard about it and said: ‘By God the verse was not revealed in reference to what Marwān claims and if Allah ﴿ﷻ﴾ wished to mention it, He would, but Allah ﴿ﷻ﴾ cursed your (Marwān’s) father, and you were in his loins, so you are accursed.

The wording of this narration is as found in *Nasā’i*. It has also been compiled by Ḥākim, Ibn abi Khaithama, and Ibn Mardwaih. The narrator is Muḥammad ibn Ziyād. In *Bukhari* the narration is by Yūsuf ibn Mahik. Az-Zujjāj explained: The verse was revealed

in connection with a disbeliever who cut off relations with his parents. This interpretation coincides with that of Qatādah, and Ḥasan Baṣri. Zamakhshari mentioned in his book *Al-Kashāf*: To regard the verse as having been revealed in connection with ‘Abd ar-Raḥmān is incorrect.

## SECTION 9: HER CORRECTIONS OF ABŪ SA‘ĪD AL-KHUDRĪ

### First *Hadīth*

Abu Ḥātim ibn Ḥibbān narrated in his *Ṣaḥīḥ* from ‘Amrah bint ‘Abd ar-Raḥmān that ‘Ā’ishah informed her about the following statement of Abū Sa‘īd al-Khudrī: God’s Messenger (ﷺ) forbade a woman from travelling without a *maḥram*. ‘Ā’ishah spoke to a group of women saying: Not all of you have *maḥrams*. Accordingly, Baihaqi entered this narration in his *Sunan* under the chapter heading: The Permissibility of Women Performing Ḥajj with a Group of Reliable Women. Taḥāwi recorded in *Ma‘āni al-Athār*: Those who do not stipulate the condition of a *maḥram* for a woman to fulfill her obligatory Ḥajj, made deductions from ‘Ā’ishah’s statement. The fact that ‘Ā’ishah travelled without a *maḥram* was mentioned to Abū Ḥanīfah. He replied: People were *maḥrams* for her, and the rest of womankind are not in the same category.

### Second *Hadīth*

Abu Da‘ūd included in his *Sunan* a narration by Abū Salamah about Abū Sa‘īd al-Khudrī. At the time of his death Abū Sa‘īd al-Khudrī wore new clothes, saying, he heard God’s Messenger (ﷺ) say: The dead are made to rise up (from their graves) in the clothes they died in. This narration appears in the *Ṣaḥīḥ* of Ibn Ḥibbān and the *Mustadrak* of Ḥākim. Al-Bazzār also narrated it with the note: The narration is singular and is only by way of Abū Sa‘īd al-Khudrī. Abū Ḥussain Aḥmad ibn Qaṭṭān in his book *Fundamentals of Jurisprudence* mentioned that the contradiction regarding this narration was on the basis of meaning. Abū Sa‘īd understood by clothes, the shroud.

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<sup>21</sup> the rule of sovereigns

‘Ā’ishah said: “May Allah ﷻ have mercy on Abū Sa‘īd. God’s Messenger ﷺ intended the actions towards the end of one’s life. God’s Messenger ﷺ said, ‘People will be resurrected barefooted, naked and uncircumcised.’”

## SECTION 10: HER CORRECTION OF IBN MAS‘ŪD

Abū Manşūr Baghdādi narrated by way of ‘Ubaid at-Tanāfasi: I heard it from al-‘Amash, from Khaithama, from Abū ‘Aṭīyah. He said: I and Masrūq went to ‘Ā’ishah. Masrūq said (to her): ‘Abdallah ibn Mas‘ūd says: Whoever loves meeting Allah, Allah loves to meet him, and whoever dislikes meeting Allah, Allah dislikes meeting him. ‘Ā’ishah said: May Allah have mercy on Abū ‘Abd ar-Raḥmān, he narrated the first part of the *ḥadith*, and did not enquire from the Messenger ﷺ about the second part. When Allah intends good for a person, he makes an angel accessible to him, for a year before his death. The angel guides him, and protects him, until the people say, so and so died in the best of ways. When he witnesses and sees his reward from Paradise, his soul will push to come out. This is when he loves to meet God and God loves to meet Him. And if God intends bad for a person, he makes accessible to him for a year before his death, Satan, to tempt him, until people say, he was of the worst. When this person sees the punishment, he shrinks from fear, terrified, and that is when he dislikes meeting God and God dislikes meeting him.

## SECTION 11: HER CORRECTION REGARDING ABŪ MUSA AL-ASH‘ARI

Abū ‘Aṭīyah and Masrūq went to ‘Ā’ishah. Abū ‘Aṭīyah said: There are two Companions of God’s Messenger ﷺ, one of whom hastens to offer his *ṣalah* and to break the fast; the other delays his *ṣalah* and delays the breaking of the fast. She asked: Which one hastens? He said: ‘Abdallah. She said: God’s Messenger ﷺ also used to do so. The other one was Abū Mūsa. This narration is found in *Muslim*, *Abū Da‘ūd*, *Tirmidhī* and *Nasā’ī*. *Tirmidhī* rated it as *Ḥasan*.



## SECTION 12: HER CORRECTION OF ZAID IBN THĀBIT

Bazzār narrated in his *Musnad* from ‘Ikramah: Ibn ‘Abbās and Zaid ibn Thābit disagreed about the woman who performs the obligatory *ṭawāf* on the day of *Naḥr* and menstruates after this rite. Zaid said: She must stay till she makes the Farewell *Tawāf*. Ibn Abbās ruled: She can leave.

The *Anṣār* said that they would not follow Ibn ‘Abbās if he disagreed with Zaid. Ibn ‘Abbās suggested that Umm Sulaim<sup>22</sup> be consulted. She informed them about the case of Ṣafīyyah bint Ḥuyī. ‘Ā’ishah had commented: She is going to detain us, and she informed the Messenger (ﷺ) about it but he permitted Ṣafīyyah to leave.

Zaid went and enquired from ‘Ā’ishah. She said: ‘She can leave.’

## SECTION 13: HER CORRECTION OF BARA’A IBN ‘ĀZIB

Baihaqi included in his *Sunan* a narration by Bara’a ibn ‘Āzib: God’s Messenger (ﷺ) did three ‘*Umrahs*, all in Zil Qa’dah. (Hearing this) ‘Ā’ishah said: “We know he performed four ‘*Umrahs* including the one which he did with *Ḥajj*.”<sup>23</sup>

## SECTION 14: HER CORRECTION OF ZAID IBN ARQAM

‘Abd ar-Razzāq mentioned in *Muṣannaf* that Ma‘mar and ath-Thawri reported from Abū Ishāq as-Subai‘ī from his wife: She was in the presence of ‘Ā’ishah with a group of women. A woman asked ‘Ā’ishah, “Mother of the Believers, I had a slave-woman whom I gave to Zaid ibn Arqam as a temporary sale at eight hundred. Then I bought her back for six hundred but (in the contract for sale) eight hundred were mentioned.” ‘Ā’ishah told her, “It was terrible what you and Zaid ibn Arqam bought (i.e. earned for yourselves). Zaid has nullified the *jihād* that he did with God’s Messenger (ﷺ) except if he seeks forgiveness.”

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<sup>22</sup> Umm Sulaim bint Malḥān was a *Saḥābiyah*, the mother of Anas ibn Mālīk, and the wife of Talḥah al-Anṣārī.

<sup>23</sup> For further details see (SB3:4) in the section on *Ḥajj*.

The woman said: “What would it be if I retained the basic value and returned the gain back to him. She said:

﴿Those who after receiving direction from their Lord desist, shall be pardoned for the past﴾ (Surah al-Baqarah:275)

Dārquṭni and Baihaqī have also included this narration in their *Sunans*. Dārquṭni said that both the narrator and the woman who sold the slave are unknown, and hence the narration is not authentic. Ibn ‘Abdul Bar’s view, mentioned in *Istidḥkār*, coincides with the above.

## SECTION 15: HER CORRECTIONS OF ‘ABDALLAH IBN AZ-ZUBAIR

### First Hadīth

Abū Bakr ibn abī Shaibah recorded in Muṣannaḥ: Ibn Fuḍail narrated from Yazīd from Mujāhid, the statement of ‘Abdallah ibn az-Zubair: Perform *Ifrād Ḥajj* and leave the statement of the blind one. ‘Abdallah ibn ‘Abbās said: “The one whose heart is blind is you. Why don’t you ask your mother (Umm ul Mu’minīn ‘Ā’ishah) about it.” ‘Abdallah ibn az-Zubair sent someone to her. ‘Ā’ishah said: “Ibn ‘Abbās spoke the truth. We set out with God’s Messenger ﴿ﷺ﴾ with the intention of Ḥajj then we changed our intention into that of ‘Umrah and at its completion we came out of *iḥrām*.”

### Second Hadīth

Imām Aḥmad ibn Ḥanbal mentioned in his book *al-Manāsik al-Kabīr* from Mujāhid: ‘Ā’ishah the wife of the Prophet ﴿ﷺ﴾ would say, “It is surprising that ibn Zubair gives the ruling that a *muḥrima* should take off four fingers length of hair when it is sufficient for her to snip off the edges.”

## SECTION 16: HER CORRECTION OF ‘URWAH IBN AZ-ZUBAIR

In *Bukhāri* and *Muslim* there is a narration by ‘Urwah ibn az-Zubair in which he mentioned to ‘Ā’ishah that he saw no harm in someone not making the circuits between

Şafa and Marwah. She said: “What you have said is incorrect, O my nephew. God’s Messenger ﴿ﷺ﴾ made the circuits and so did the Muslims, and it is a *sunnah*. There were those who intended to make their worship a dedication to the idol Manāt, which stood at Mushallal. They used to not make the *ṭawāf* between Şafa and Marwah. When Islam emerged, we enquired from God’s Messenger ﴿ﷺ﴾ about the circuits and God revealed the following verses:

**﴿Behold, Şafa and Marwah are among the symbols of God. So if those who visit the House in the Season, or at other times, should perform the circuits around them, there is no sin in it.﴾ (Al-Baqarah, 2:158)**

“Had it been as you say, then the verse would have read: There is no blame if you do not do the circuits between them.” Zuhri said: I mentioned this to Abū Bakr ibn ‘Abd ar-Raḥmān ibn al-Ḥārith ibn Hishām and it surprised him. He said: I heard someone from amongst the scholars say: “Those from amongst the Arabs who did not perform the circuits between the two hills (Şafa and Marwah) said: It is an act of *Jāhiliyah* (The Days of Ignorance). Others from amongst the *Anṣār* said: We were told (in the past) to make the circuits around the Kā‘bah and were not told to make the circuits between Şafa and Marwah. The verse **﴿Behold, Şafa and Marwah ...﴾ (2:158)** was revealed regarding these people.”<sup>24</sup>

‘Ā’ishah said: Making the aforementioned circuits is from the practice of God’s Messenger ﴿ﷺ﴾, so it does not suit anyone to leave them.

‘Ā’ishah deduced the obligation of *Sa‘ī* contrary to Ibn az-Zubair’s rationalisation. In addition to the Qur’ānic verses ‘Ā’ishah reasoned on the basis of the *ḥadīth*: (Begin with what Allah ﴿ﷻ﴾ began with....) (*Ṣaḥīḥ Mukhtaṣar Ṣaḥīḥ Muslim*, 707) She astutely perceived that after removal of the sinful part an act could well fall under any of the categories obligatory, recommended, permitted or disliked.

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<sup>24</sup> The text of this narration is in (SB:706) in the section on *Ḥajj*.



## SECTION 17: HER CORRECTIONS OF JĀBIR

### First *Hadīth*

Ya‘qub ibn Sufyān al-Fasawī narrated by way of ‘Atā ibn abī Ḥamād from Abū Salmah ibn ‘Abd ar-Raḥmān. He said: I went to ‘Ā’ishah and told her about the statement of Jābir, indicating that ablution suffices the one who did not have seminal flow after intercourse. She said: “He has erred. Jābir is more knowledgeable than me regarding God’s Messenger (ﷺ). God’s Messenger (ﷺ) said: ‘When the two privates meet, bathing becomes obligatory.’ How come stoning becomes obligatory (for the one who indulges in illicit sexual intercourse) and bathing isn’t?<sup>25</sup>

### Second *Hadīth*

Aṭ-Ṭabrānī in *Mu‘jam al-Wasṭ* narrated from Jābir ibn ‘Abdallāh: I went to ‘Ā’ishah (رضي الله عنها) and she was wearing a patched, ragged garment. I said to her: ‘Would that you would change this garment!’ She said: “God’s Messenger (ﷺ) said: ‘Your pleasure lies in not throwing away your garment until you patch it up, and not to hoard food for a month.’ I am not going to change what he asked me to do, by Allah’s grace.” This is a unique narration reported by Jābir from ‘Ā’ishah and it is *da‘eef*.<sup>26</sup>

## SECTION 18: ABŪ ṬALḤAH’S REFERRAL TO HER

Nasā’ī stated in *Sunan al-Kabīr* that Abū Ṭalḥah said: “I had heard God’s Messenger (ﷺ) say, ‘Angels do not enter a house that has a dog or pictures in it.’ I said, ‘Let us go to ‘Ā’ishah and ask her about it.’ We asked her if she had heard him mention it. She said, ‘No, but let me tell you what I saw him do. While I anxiously awaited the return of the Messenger (ﷺ) from one of his battles, I took a dyed sheet of cloth and made a curtain out of it. When he returned, I greeted him at the door with the salutation of peace,

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<sup>25</sup> For details refer to the second *ḥadīth* in Section 2 of *al-Ijābah*

<sup>26</sup> Refer to (T:2737) in Dress.

and praised Allah (ﷺ) to have given us dignity, success, and victory.’ Then she narrated the tradition. (Briefly, the curtain had pictures on it. Dislike was evident from the Messenger (ﷺ)’s face. He tore it and said. ‘The people to receive the severest punishment on the Day of Resurrection will be those who try to make the like of God’s created beings.’ She made pillows or cushions out of it.)<sup>27</sup>

## SECTION 19: HER CORRECTION OF ABŪ DARDĀ’

Ibn Juraij narrated from Ziyād by way of Abū Nahaik regarding Abū Dardā: He gave a sermon in which he said, “There is no *witr* for one who meets (wakes up at) dawn.” This was mentioned to ‘Ā’ishah. She said: “Abū Dardā’ told an untruth. God’s Messenger (ﷺ) would (sometimes) wake up at dawn and offer *witr*. This narration appears in the *Sunan* of Baihaqi and is more correct than the following weak narration: I saw God’s Messenger (ﷺ) offer the *witr* while people stood up for the *Fajr* prayer.

The narration by Ibn Juraij has been authenticated by Ṭabrāni in *al-Awṣat* and confirmed by Dhahabi in *Mukhtaṣar*. Ṭabrāni mentioned Abu ‘Āṣim as the only one to report this narration from Ibn Juraij.

## SECTION 20: SHAIBAH IBN ‘UTHMĀN’S REFERRAL TO HER

Baihaqi narrated in his *Sunan* from ibn al-Madīnī: ‘Alqamah ibn Abū ‘Alqamah reported from his mother. She said, “Shaibah ibn ‘Uthmān went to ‘Ā’ishah (رضي الله عنها) and said, ‘Mother of the Believers, the covers of the Ka’bah have piled up and become a lot. We dig deep wells and bury the covers, so that they may not be worn by those in a state of sexual impurity or in menses.’

“‘Ā’ishah said, ‘What you have done isn’t good, but bad, for there is no harm for those in a state of sexual impurity or menses to wear the covers once they have been taken off (from the Ka’bah). Anyhow sell them and spend their worth on the needy, the warriors

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<sup>27</sup> The material for the curtain was already present in the house. It was not wasted, but cut, making the original forms inconspicuous. Also the Messenger (ﷺ) sat on the cushions

in the path of Allah (ﷺ) and the travellers.” The chain of this narration is معلول (has a flaw) as ‘Ali ibn al-Madīnī is regarded as *da‘eef*.

The author followed up the above narration with a historical account of the ‘present’ caretakers of the Ka‘bah (Bani Talḥah and Bani Shaibah, a sub-clan of the former). They are the descendants of the companions Shaibah ibn ‘Uthmān and ‘Uthmān ibn Talḥah. Abū ‘Umar mentioned Shaibah in *al-Isti‘āb*. He accepted Islām on the day of the conquest of Makkah or at the time of the battle of Ḥunain and witnessed this battle. God's Messenger (ﷺ) took and later returned the key of the Ka‘bah to him and to his cousin ‘Uthmān ibn Talḥah and said: O Bani Talḥah! Take it till the end of time, until the Day of Judgement. Only the unjust will take the key away from you. Until this day, Bani Talḥah have the key of the Ka‘bah. ‘Uthmān ibn Talḥah was a descendant of ‘Abdallah ibn ‘Abd al-‘Azza ibn ‘Uthmān ibn ‘Abd ad-Dār ibn ‘Quṣī ibn Kilāb al-Qurshi al-‘Abdi.

## SECTION 21: HER CORRECTIONS OF ‘ABD AR-RAḤMĀN IBN ‘AUF

Al-Bazzār included in his *musnad* a narration from Anas (رضي الله عنه): Seven hundred camels came for ‘Abd ar-Raḥmān ibn ‘Auf loaded with all kinds of goods, which surprised the people of Madīnah. ‘Ā’ishah enquired about the camels and was informed that they were ‘Abd ar-Raḥmān ibn ‘Auf’s. Then she said: “I heard God's Messenger (ﷺ) say, ‘I saw ‘Abd ar-Raḥmān. He was crawling into *Jannah*.’” ‘Abd ar-Raḥmān ibn ‘Auf heard about the narration and said: “O ‘Ā’ishah! What is this I hear?” Then he said: “I bear witness that I give the camels with their saddles, their bells and their goods for charity, in the way of God.” Al-Bazzār mentioned that this is a singular narration by ‘Amārah from Thābit.

Al-Bazzār also mentioned in the *Musnad of Ibn ‘Auf* a similar narration by ‘Abd ar-Raḥmān ibn ‘Auf: “I saw *Jannah* and none were crossing it except the needy. I entered with them, crawling. When I woke up I said: All my camels with their goods that I await the arrival of, from Syria, I give in the path of God, so that I enter with them (the needy) walking. Al-Bazzār mentioned that this narration also is a singular one.

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making the pictures lose their prominence. Refer to (SB7:838) and (SB4:447) in the section



## SECTION 22: HER CORRECTION OF ‘ABD AR-RAḤMĀN IBN ABŪ BAKR

### ABŪ BAKR

Ḥāfiz narrated from ‘Ā’ishah her statement to ‘Abd ar-Raḥmān ibn Abū Bakr aṣ-Ṣiddīq: “Your *wudu*’ is imperfect. O ‘Abd ar-Raḥmān, perfect your *wudu*’, and let the water completely reach (the parts of *wudu*) for I heard God's Messenger (ﷺ) say. ‘Woe to the heels from Hellfire.’”<sup>28</sup>

## SECTION 23: HER CORRECTION REGARDING FĀṬIMAH

### BINT QAIS

There is a narration by ash-Sha‘bi in *Muslim* and the Four<sup>29</sup>: I asked Fāṭimah bint Qais about the Messenger of God’s ruling about her. She said her husband divorced her terminally, and she took the dispute to God's Messenger (ﷺ), but was not given residence or maintenance.

Bukhāri mentioned this narration in a *Mu‘alaq* form and said, “‘Abd ar-Raḥmān ibn abū az-Zanād narrated from Hishām, he from his father: ‘Ā’ishah found fault with and was extremely upset by Fāṭimah’s statement (suggesting that there is no residence or maintenance allowance for a terminally divorced woman). She said, ‘Fāṭimah was in the wilderness and so God's Messenger (ﷺ) permitted her (to be transferred to another place).’”

Abū Da‘ūd mentioned the same narration in *Muṭṭaṣil* form.

The following narration by ‘Urwah appears in *Muslim*.<sup>30</sup> Yaḥyah ibn Sa‘d ibn al-‘Ās was married to the daughter of ‘Abd ar-Raḥmān ibn al-Ḥakam. Then he divorced her and sent her away. ‘Urwah criticised them for this. They said: Fāṭimah herself left. Urwah

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on Tawḥīd.

<sup>28</sup> Imām Ahmad’s narration in his *Musnad* vol. 6, p. 112 is more complete: We set out with ‘Ā’ishah towards Makkah. She used to set out with Abū Yaḥyah at-Tamīmī, who led the prayers for her. We met ‘Abd ar-Raḥmān ibn Abū Bakr. He performed a bad *wudu*’, so ‘Ā’ishah said: O ‘Abd ar-Raḥmān ... (as in the above narration but with the addition) from Hellfire on the Day of Judgement.

<sup>29</sup> *at-Tirmidhī, an-Nasā’ī, Abū Da‘ūd, and Ibn Mājah*

<sup>30</sup> Only the relevant portion has been reproduced here.

went to ‘Ā’ishah and told her about it. She said: “There was no virtue in Fāṭimah relating the narration (in the manner she did).”

‘Ā’ishah disagreed with Fāṭimah’s generalisation about no residence for a terminally divorced woman. She regarded her transferral as due to the Messenger’s fear about Fāṭimah being attacked.

## **SECTION 24: HER CORRECTION OF THE PROPHET’S WIVES**

Bukhāri and Muslim narrated by way of ‘Urwah from ‘Ā’ishah: When God's Messenger ﴿ﷺ﴾ passed away, his wives intended to send ‘Uthmān ibn ‘Affān to Abū Bakr to enquire about their inheritance portions from God's Messenger ﴿ﷺ﴾. ‘Ā’ishah said to them: God's Messenger ﴿ﷺ﴾ said, “We are not inherited from. Whatever we leave behind is charity.”



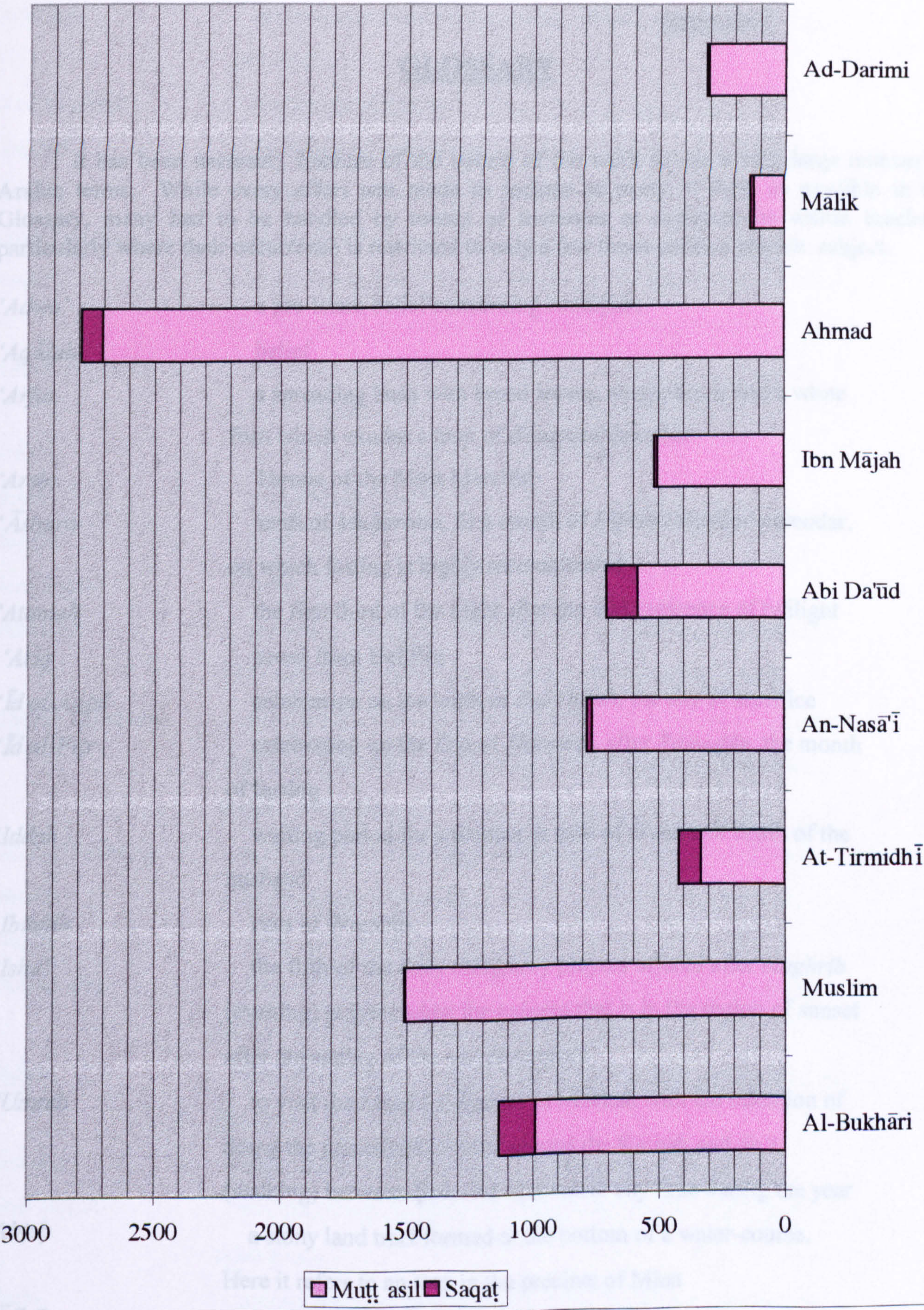
EXPANSE OF ‘Ā’ISHAH’S WORK

‘Ā’ishah, being one of the foremost narrators, naturally figures in all the numerous books of *Ḥadīth* literature. Her contribution to the nine more popular books of *ḥadīth*, summarized below will give an idea of the expanse of her work. For ease of reference, and for comparison as between the books listed, the information has also been reproduced in a chart appearing in the next page.

	Muttasil	Saqat	Total
Al-Bukhārī	991	144	1135
Muslim	1506	5	1511
At-Tirmidhī	330	89	419
An-Nasā’ī	763	19	782
Abi Da’ūd	582	123	705
Ibn Mājah	503	13	516
Ahmad	2707	84	2791
Mālik	122	13	135
Ad-Darimi	306	9	315



'A'ishah's Narrations





## GLOSSARY

It has been necessary because of the nature of the work to use a very large number of Arabic terms. While every effort was made to include as many of them as possible in the Glossary, many had to be handled by means of footnotes or explanations within brackets, particularly where their occurrence is restricted to only a few times under a specific subject.

' <i>Adwa</i> '	a pre-Islam belief concerning contagion
' <i>Aqīdah</i>	belief
' <i>Arfat</i>	a spreading bush with broad leaves, sharp thorns and a white fruit which exudes a gum of disagreeable odour
' <i>Arsh</i>	Throne of the Most Merciful
' <i>Āshura</i>	tenth of <i>Muḥarram</i> , first month of <i>Hijrah</i> (Muslim) calendar, on which fasting is highly recommended
' <i>Atamah</i>	the first third of the night after the disappearance of twilight
' <i>Atīq</i>	saved from Hellfire
' <i>Īd al-Adḥā</i>	celebration on the tenth of <i>Zul-Hijjah</i> , the day of sacrifice
' <i>Īd al-Fiṭr</i>	celebration on the first of <i>Shawwāl</i> , after <i>Ramaḍān</i> , the month of fasting
' <i>Iddah</i>	waiting period for a woman in case of divorce or death of the husband
' <i>Ibādah</i>	rites of Worship
' <i>Ishā</i> '	the fifth of the daily obligatory prayers offered after <i>maghrib</i> (evening) prayers when the redness that is in the region of sunset after the setting of the sun disappears
' <i>Umrah</i>	to visit the Masjid al-Ḥaram in Makkah with the intention of doing the prescribed circuits around the Ka'bah and <i>Sa'i</i> (walking) between Ṣafa and Marwah at any time during the year
<i>Abṭah</i>	a stony land tract formed at the bottom of a water-course.
	Here it refers to an area in the precincts of Mina
<i>Ādhān</i>	call to prayer

<i>Afkhādh</i>	subdivision of a tribe consisting of the nearest of the kinsfolk of a man
<i>Allahu-akbar</i>	God is the Greatest
<i>Amdād</i>	pl. of <i>mudd</i> - a measure
<i>Amīr</i>	leader
<i>Ammā ba'du</i>	then after that
<i>Anṣār</i>	lit. helpers; inhabitants of Madīnah, the Aws and the Khazraj who embraced Islam and accommodated emigrants from Makkah
<i>Aṣḥāb aṣ-Ṣuffah</i>	Muslims who lived in the mosque in Madīnah serving the cause of Islām. They were the guests of the well to do.
<i>Athār</i>	actions and sayings of the Companions
<i>Āyah</i>	verse of the Qur'ān
<i>Ayyām</i>	days
<i>Bani/Banu</i>	tribe
<i>Bismillah</i>	in (/with) the name of God the Compassionate, the Merciful [The beginning phrase for recitation and all virtuous acts]
<i>Dajjāl, Masīḥ ad-</i>	pseudo Messiāh who will appear towards the end of time from the Jews, and will cover the truth with his lies and will even profess to be the Lord
<i>Days of Tashrīq</i>	11 <sup>th</sup> to 13 <sup>th</sup> of <i>Dhul Ḥijjah</i> (days for offering of sacrifices)
<i>Dhabḥ</i>	to slaughter an animal
<i>Dhafār</i>	a city in Yemen
<i>Dhāt ar-Riqā</i>	land of Ghatafān in Nejd named after bad blisters Muslims had on their feet from walking a long distance
<i>Dḥihār</i>	a man's declaration to his wife to divorce her, 'You are to me like my mother's back.'
<i>Dhimmis</i>	protected non-Muslims in Muslim lands
<i>Dhul Ḥijjah</i>	twelfth month of <i>Hijrah</i> (Muslim) calendar in which <i>Ḥajj</i> takes place
<u>Dhuhr</u>	second daily obligatory prayer offered after the sun declines



<i>Dinār</i>	an ancient gold coin. pl. <i>dannanīr</i>
<i>Dirham</i>	a certain silver coin
<i>Duḥā</i>	supererogatory prayer offered in early part of the forenoon
<i>Fajr</i>	the first of the five daily, obligatory prayers offered at dawn
<i>Fard</i>	obligatory or binding
<i>Farq</i>	a measure of the people of Madīnah
<i>al-Fath</i>	Conquest of Makkah
<i>Fiqh</i>	Islamic Jurisprudence
<i>Fiṭrah</i>	nature
<i>Fitnah</i>	test and trials
<i>Gharīb</i>	<i>ḥadīth</i> not known through other channels
<i>Ghazwah</i>	battle in which the Prophet ﷺ took part
<i>Ghazwah Khandaq</i>	Battle of the Trench
<i>Ghīrah</i>	jealousy
<i>Ghusl</i>	a manner of bathing
<i>Ḥādīth</i>	a report relating to the Prophet ﷺ or describing a saying or action of his
<i>Hadi</i>	sacrificial animal(s) brought as an offering to Makkah
<i>Ḥais</i>	a dish prepared with butter, dates, and cheese
<i>Ḥajj</i>	pilgrimage to Makkah to perform the religious rites and ceremonies prescribed to be observed on that occasion during the last month of the Muslim calendar
<i>Ḥajj Mabrūr</i>	an acceptable <i>Ḥajj</i> , performed according to the <i>sunnah</i> (way) of God's Messenger ﷺ
<i>Ḥalāl</i>	permissible
<i>Ḥalīf</i>	one who has a contractual obligation to help
<i>Ḥanath</i>	worship continuously for many nights
<i>Ḥarām</i>	prohibited
<i>Ḥasan</i>	a class of <i>aḥādīth</i> similar to <i>Ṣaḥīḥ</i> but with narrators of less high calibre

<i>Ḥasan Gharīb</i>	a <i>Ḥasan ḥadīth</i> which at some stage was reported by only one single narrator
<i>Ḥasan Ṣaḥīḥ</i>	authentic <i>ḥadīth</i> with an unbroken chain of trustworthy narrators, more than one at every stage
<i>Hawdaj</i>	a camel vehicle for women made with staves, over which planks of wood are put and covered with a dome-like top
<i>Ḥijāb</i>	covering used by women to ensure privacy
<i>Ḥijāz</i>	the province in Arabia containing Makkah and Madinah, separated from the other provinces by stony tracts and mountains
<i>Hijrah</i>	migration – generally refers to the migration of the Prophet (ﷺ) to Madīnah in 622 C.E.
<i>Ḥil</i>	becoming permissible
<i>Ḥilab</i>	a scent
<i>Ḥinna'</i>	a dye made from the leaves of a plant to dye the hands and feet
<i>Houris</i>	fair skinned virgins of Paradise with gazelle-like eyes, intensely dark in the black section and very white in the white portion
<i>Ḥumairah</i>	the fair one; God's Messenger (ﷺ) would sometimes call 'Ā'ishah with this name
<i>Ḥumṣ</i>	brave; this was before Islam the title of the Kinanah tribes, the Quraish being a branch thereof
<i>I'tikāf</i>	seclusion in a mosque for worship, usually for a number of days following certain conditions to prevent distraction from worship
<i>Idhkhīr</i>	a kind of grass
<i>al-Ifk</i>	slander
<i>Ifrād</i>	to perform the rites of <i>Ḥajj</i> (pilgrimage) only, without joining it with an 'Umrah
<i>Iḥrām</i>	a state assumed for performance of <i>Ḥajj</i> or 'Umrah, with a strong impact on dress and conduct
<i>Ishrāq</i>	time of supererogatory prayer, after the sun has fully risen.
<i>Istinjah</i>	washing of private parts

<i>Istirja‘</i>	the utterance ‘We belong to Allah (ﷻ) and to him we return’
<i>Īla‘</i>	temporary separation of marriage partners
<i>Imām</i>	leader in <i>ṣalāh</i> , political leader, or a leading Islamic scholar
<i>Iqāmah</i>	call for commencement of prayer
<i>Isnād</i>	chain of narrators
<i>Jafnah</i>	the largest bowl of the kind called <i>Qas‘ah</i> , so called because it satisfies the hunger of ten persons
<i>Jahannam</i>	one of the names of Hellfire, with which God will punish the evildoers on the Last Day; named after its attribute of depth
<i>Jahiliyah</i>	period of Ignorance before Islam; in which the mission of the apostles stopped and evils prevailed
<i>Janābah</i>	state of a person after having sexual discharge in which a person is not permitted to be near places of <i>ṣalah</i> until the person bathes
<i>Jannah</i>	Paradise
<i>Jihād</i>	Muslim wars in the cause of God fought with sincere intentions
<i>Jinn</i>	beings made from fire named after their attribute of hiding from view; pl: <i>jinān</i>
<i>Jummaḥ</i>	collective mass of hair of the head when more in quantity than <i>wafrah</i> i.e. hanging down from the head to beyond the lobe of the ear
<i>Junub</i>	person in state of <i>janābah</i>
<i>Kaffārah</i>	atonement for sins by alms-giving, fasting etc.
<i>Khalīfah</i>	vice regent of God
<i>Khamīṣah</i>	a long garment that originated in Yemen
<i>Khārjī</i>	a party of heretics who followed erroneous opinions, also called <i>Ḥarūrīyah</i>
<i>Khilāfah</i>	the office and the authority of the <i>Khalīfah</i>
<i>Khuffs</i>	leather socks
<i>Khulafā ar-Rāshidīn</i>	The first four rightly-guided rulers – Abu Bakr, ‘Umar, ‘Uthmān, and ‘Ali (ﷺ) – after Muḥammad (ﷺ)
<i>Khumus</i>	one fifth of booty



<i>Khusrau</i>	one of the kings of Persia
<i>Khawārij</i>	pl. of <i>Khārjī</i>
<i>Kohl</i>	collyrium applied to the eyes
<i>Kunyah</i>	an appellation based on the name of one's (normally elder) child or to honour and dignify or to abominate
<i>Laylat al-Qadr</i>	one of the odd-numbered nights in the last ten days of Ramadān
<i>Ma'lūl</i>	hidden flaw in the chain of a narration
<i>Madhhab</i>	the way that one pursues one's religion based on one's doctrines.
<i>Madīnat-an-Nabi</i>	town of the Prophet (ﷺ): Madīnah
<i>Maghafīr</i>	plural of <i>maghfūr</i> , a gum of disagreeable odour produced by a species of mimosa.
<i>Maghrib</i>	obligatory prayer offered in the evening after sunset
<i>Mahr</i>	bridal money
<i>Maḥram</i>	a relative within the forbidden categories to marry, for instance father or brother
<i>Makrūh</i>	disliked
<i>Marfū'</i>	tradition with an authenticated chain of narrators upto God's Messenger (ﷺ)
<i>Marwah</i>	<i>Sa'i</i> is performed in Makkah between the hillocks <i>Ṣafa</i> and <i>Marwah</i>
<i>Mash</i>	cleaning by wiping over socks or turban
<i>Mashhūr</i>	ḥadīth transmitted by three or more narrators in every age
<i>Masīḥ ad- Dajjāl</i>	pseudo Messiāh
<i>Maula</i>	patron or emancipator
<i>Mawdū'</i>	fake
<i>Mawqūf</i>	where the tradition is based on the statement or action of a Companion, not the Prophet (ﷺ)
<i>Mawṣūl</i>	narration with an unbroken chain ( <i>Muttaṣil</i> )
<i>Mimbar</i>	a raised structure where-from the Imām delivers his address
<i>Miswāk</i>	a tooth-stick made from the kind of tree called Arāk, used for cleansing the teeth with rubbing

<i>Moṣallah</i>	a praying place
<i>Muadhdhin</i>	caller to prayer
<i>Mubāḥ</i>	permitted act for which there is neither reward nor punishment
<i>Mudd</i>	a measure of the people of Madīnah; quantity that fills cupped hands
<i>Mufrid</i>	person who does <i>Ifrād Ḥajj</i> (only <i>Ḥajj</i> ) without an accompanying joined or separate <i>‘Umrah</i>
<i>Muhājirīn</i>	emigrants from Makkah to Madīnah for the sole purpose of freely worshipping God alone
<i>Muḥarram</i>	first month of <i>Hijrah</i> calendar of Muslims, beginning from the date of the emigration of God’s Messenger ﴿ﷺ﴾ from Makkah to Madīnah
<i>Muḥrim</i>	pilgrim in state of iḥrām
<i>Muḥrima</i>	female pilgrim in state of iḥrām
<i>Muḥsināt</i>	actions done with sincere intentions for the pleasure of Allah ﴿ﷻ﴾
<i>Munkar</i>	rejected narration contradicting an authentic one
<i>Munqati‘</i>	tradition in which the names of one or more persons are missing from the chain of narrators
<i>Mursal</i>	tradition in which the name of the first narrator (from amongst the Companions) is missing
<i>Mushrik</i>	one who worships others along with God
<i>Musnad</i>	collection of narrations including statements, actions and responses of God’s Messenger
<i>Musnidah</i>	a female collector of narrations
<i>Mustaḥab</i>	recommended (act)
<i>Mustaḥadah</i>	woman having a flow of blood after her days of menstruation
<i>Muttaṣil</i>	tradition with an unbroken chain of narrators
<i>Muwaffiqah</i>	the agreeable one
<i>Nabīdh</i>	drink made from dates, raisins, or honey etc.
<i>Naḥr</i>	sacrifice
<i>Naskh</i>	abrogation of an earlier text by a later one

<i>Night of Qadr</i>	one of the odd-numbered nights in the last ten days of Ramad <u>ā</u> n
<i>Nikāḥ</i>	marriage ceremony
<i>Niyyah</i>	intention
<i>Numuriqah</i>	a small cushion used as a saddle
<i>Qadā'</i>	late offering in place of a missed prayer
<i>Qadr, Night of</i>	one of the odd-numbered nights in the last ten days of Ramad <u>ā</u> n
<i>Qaṣab</i>	made of hollowed out pearls
<i>Qaṣr</i>	shortened Prayers
<i>Qiblah</i>	direction in which Muslims pray
<i>Qīrāt</i>	weight of huge size which has been compared with the weight of the Uḥud mountain in Madīnah
<i>Qirān</i>	<i>Ḥajj</i> and ' <i>Umrah</i> together, with a single intention, with one <i>iḥrām</i> and involving only one <i>ṭawāf</i> and one <i>Sa'i</i>
<i>Qiyām</i>	the posture of standing in prayer
<i>Qiyāmah</i>	the day of Resurrection
<i>Rabī' al-Awwal</i>	third month of Muslim calendar
<i>Rafidah</i>	a sect of Shi'ites who deserted Zaid ibn 'Ali Zain al-'Ābidīn
<i>Rajab</i>	seventh month of the Muslim calendar
<i>ar-Raḥmān</i>	specific name of God denoting His all-encompassing Mercy
<i>Rak'ah</i>	one unit of prayer consisting of two prostrations
<i>Rak'āt</i>	plural of <i>rak'ah</i>
<i>Ramad<u>ā</u>n</i>	the ninth month of the <i>Hijrah</i> calendar; the month of fasting in which the Qur'ān was revealed
<i>Rida'</i>	garment covering the upper part of the body
<i>Rūḥ al-Quds</i>	the angel Gabriel
<i>Ruku'</i>	lowering of head, by a person praying, after the act of standing
<i>Ruqyah</i>	treatment of ailments like fever, possession etc. by the permissible forms of incantation mentioned in authentic narrations
<i>Ṣā'</i>	a measure of the people of Madīnah equal to four <i>mudds</i> , a <i>mudd</i> being the quantity that fills the cupped hands.



<i>Ṣadāq</i>	obligatory payment due to the woman from the man on her marriage
<i>Ṣadaqah</i>	charity given in the path of God for the needy
<i>Ṣafa</i>	one of the hills located in Makkah where <i>Sa‘i</i> is performed
<i>Ṣafar</i>	second month of the Muslim calendar
<i>Ṣaḥābah</i>	Companions of the Prophet (ﷺ)
<i>Ṣaḥābiyāt</i>	women who met the Prophet (ﷺ) while believing in him, and died as Muslims
<i>Ṣaḥīḥ</i>	authentic
<i>Ṣaḥīḥ al-isnād</i>	authentic chain of narration
<i>Salaf</i>	the first generation of Muslims
<i>Salām</i>	salutation of peace
<i>Ṣalāt or Ṣalāh</i>	formal prescribed prayer which involves praises about the greatness of Allah (ﷻ)
<i>Ṣalāt al-‘Īd</i>	‘Īd prayer
<i>Ṣalāt al-Istisqā’</i>	prayer for rain
<i>Ṣalāt al-Kusūf</i>	eclipse prayer
<i>Sarāwīl al-qasīrah</i>	short pants or breeches
<i>Ṣawm</i>	fasting
<i>Sha‘b abī Tālib ‘</i>	the valley in which the early Muslims stayed when they were exiled from Makkah
<i>Shādh</i>	tradition from transmitter with poor memory
<i>Shahādah</i>	the declaration of the Unity of God and the Apostleship of Muḥammad (ﷺ)
<i>Shām</i>	Syria
<i>Sharī‘ah</i>	faith and its particulars
<i>Shawwāl</i>	the tenth month of the <i>Hijrah</i> calendar; ‘ <i>Id al-Fiṭr</i> celebrated on the first of this month
<i>Shaykhaḥs</i>	women who had acquired knowledge in the explanation of the Qur’ān
<i>Aṣ-Ṣiddīq</i>	an appellation of Abū Bakr for his faith in the truth of the message

	brought by Muḥammad (ﷺ)
<i>Ṣiḥaḥ as-Sittah</i>	the six authentic books of narrations
<i>Subḥān Allah</i>	Glory to God! (implying there is none like Him)
<i>Suḥūl</i>	a village in Yemen where-from pure white cotton cloth bearing the village's name came
<i>Suḥūr</i>	meal taken before dawn on fasting days
<i>Sunan</i>	traditions of God's Messenger (ﷺ)
<i>Sunnah</i>	practices and precepts of the Prophet (ﷺ)
<i>Sūrah</i>	chapter of the Qur'ān
<i>Sutrah</i>	barrier to prevent passing in front of a praying person
<i>Swā'ib</i>	female camel set free by Pre-Islam custom to roam around
<i>Tābi'ī</i>	one who saw any of the Saḥābah
<i>Tābi'ūn</i>	plural of <i>Tābi'ī</i>
<i>Tafsīr</i>	commentary expounding and interpreting the meanings of the text of the Qur'ān
<i>Tahajjud</i>	the supererogatory night prayers
<i>Tahārah</i>	purification; cleansing to remove dirt or filth by <i>istinjah</i> and <i>wudu'</i>
<i>Taḥnīk</i>	the practice of getting a respected person to taste something like honey or dates and to rub it on the soft palate of a newly-born baby
<i>Taḥrīm</i>	to make forbidden
<i>Takbīr</i>	praise of Allah conveyed by the phrase of the <i>Ādhān</i> , <i>Allahu-Akbar</i>
<i>Takfīr</i>	to declare a person or group to be disbelievers
<i>Takhyīr</i>	to make a choice
<i>Talbiya</i>	proclamation of <i>Ḥajj</i> or ' <i>Umrah</i> , in answer to God's command
<i>Tasbīḥ</i>	invocations in praise of God
<i>Tashah-hud</i>	invocation relating to belief in God and the Prophet; last part of prayer in which <i>at-Taḥiyāt</i> is recited
<i>Tashrīq, days of</i>	11th to 13th of <i>Dhul Ḥijjah</i> (days for offering of sacrifices)
<i>Taslīm</i>	salutation with which one comes out of <i>ṣalah</i>
<i>Tawḥīd</i>	Unity of God

<i>Tayammum</i>	purification with clean earth in the absence of water
<i>Tharīd</i>	a dish prepared with tender meat
<i>Tiyarah</i>	pre-Islam ill omen based on flight of birds
<i>Tubbān</i>	loin cloth covering just the privates
<i>Uḥud</i>	a mountain in Madīnah
<i>Ummah</i>	the world-wide community of the followers of the Prophet ﷺ
<i>Wafrah</i>	the hair up to the ear lobes
<i>al-Wala'</i>	relationship between a master freeing a slave and the freed person
<i>Wasq</i>	the burden a camel can carry, equal to sixty Ṣa' by the Prophet ﷺ's Ṣa' or one hundred and sixty maunds
<i>Witr</i>	night prayer, generally the last one and having an odd number of rak'āt
<i>Wudu'</i>	ablution
<i>Wuqūf</i>	stopping at Mina, 'Arafah and Muzdalifah
<i>Zakāt</i>	obligatory charity given to the needy to help to purify it and be blessed; one of five major dictates of Islam



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