

# THE HADĪTH OF THE IFK

The hadīth of the slanderous lie against 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا  
(The Noblest of Women, and the Wife of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),  
and the benefits that can be derived from it.

عَائِشَةُ الرَّاحِلَةُ الْحَمِيمَةُ  
رَضِيَ اللَّهُ عَنْهَا

# The Hadīth of the Ifk

The *hadīth* of the Slandorous Lie against 'Ā'ishah رَضِيَ اللهُ عَنْهَا (The noblest of women and the wife of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and the benefits that can be derived from it.

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By Abū Talhah Dāwūd Ibn Ronald Burbank (رَحِمَهُ اللهُ)

ISBN: 978-1-902727-45-5

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First Edition: September 2016 CE; Dhul-Hijjah 1437 AH

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*Printed by Mega Printing in Turkey*

*Cover design by Pario Studio*

## Introduction

Indeed there is no doubt that the story of *Al-Ifk* (The lie that was forged against the mother of the believers, 'Ā'ishah - رَضِيَ اللهُ عَنْهَا) alongside being an emotional story, is one that is filled with great benefits for those who reflect upon it.

Our scholars of the past and present have striven to extrapolate points of benefit from it, since there are many important lessons to be learnt from the incident. It has in it, matters of jurisprudence related to women, matters related to dealing with a *non-mahram*, manners concerning that which occurs between spouses, manners related to dealing with news and information, manners relating to consultation, issues related to investigating affairs and spying, repentance - and possibly from the most prominent of them; preserving the honour of the Muslim and guarding the tongue against backbiting, slander and eating the flesh of the Muslim.

Here then, is an excellent small work translated and arranged by our noble brother, the teacher and my beloved companion Abu Talha Dāwūd Burbank (رَضِيَ اللهُ عَنْهُ), and compiled by our brother Abū Ibrāhīm Hārūn Ibn Sājīdur Rahmān.

This is a timely work in this present time wherein gossip, slander, defamation and outright lies against the characters of the people of truth has become commonplace.

This is another addition to the library of numerous works and writings of our noble brother. Anyone who is acquainted with his writings will know of his stringent and meticulous methodology in translation and compilation, the like of which brings tranquillity to the heart of the reader or anyone wishing to take benefit.

After mentioning the full authentic text of the narration, he follows it up with points of benefit taken from the writings of both Al-Imām An-Nawawī in his book '*Al-Minhāj*' - the explanation of *Sahīh Muslim*, and likewise taken from '*Fat-hul-Bārī*', the explanation of *Sahīh Bukhārī* of Al-Hāfidh Ibn Hajr - (رَضِيَ اللهُ عَنْهُ). The points of benefit extrapolated from the

*hadīth* number more than eighty - benefits relevant to Muslims in every time and place.

For additional benefit our brother has added summarized biographies of the companions involved in the story that the reader may be acquainted with them.

So may Allāh reward our brother Dāwūd (ﷺ) for this effort and our brother Abū Ibrāhīm, and may he write this work in their scroll of good deeds on the day when neither wealth nor children will avail anyone except the one who comes to Allāh with a sound heart.

*Wa Sallallāhu ‘Alā Nabīyyinā Muḥammad wa ‘alā ālihi wa saḥbiḥi ajma‘īn*

Abu Hakeem Bilāl Ibn Ahmad Davis,

Makkah Al-Mukarramah, KSA - 15<sup>th</sup> Dhul-Hijjah 1432H (28<sup>th</sup> October 2011)

Edited: Birmingham, UK - 21<sup>st</sup> Safar 1438H (21<sup>st</sup> November 2016)

The *hadīth* is reported by Al-Bukhārī (no. 4750) and Muslim (Book of Repentance: no. 2770). Refer also to ‘*Sahīhul-Bukhārī*’ (no. 4141) and ‘*Sahīh Muslim*’ (no. 2770). Narrated ‘Ā’ishah (رضي الله عنها):

“Whenever Allāh’s Messenger (صلى الله عليه وسلم) intended to go on a journey, he used to draw lots amongst his wives, and Allāh’s Messenger used to take with him the one to whom the lot fell. He drew lots amongst us for one of the military expeditions, which he went on. The lot fell to me, so I proceeded with Allāh’s Messenger after the (obligation of the) *Hijāb* had been sent down.

I was carried (on the back of a camel) in my *howdah*, and lifted down while still in it (when we came to a halt). So we went on until Allāh’s Messenger (صلى الله عليه وسلم) had finished from that expedition of his and returned. When we approached the city of Al-Madīnah, he announced at night that it was time for departure. So when they announced the news of departure, I got up and went away from the army camps, and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find that my necklace, which was made of *Zafār* beads, was missing.<sup>1</sup>

So I returned to look for my necklace, and my search for it detained me. (Meanwhile) the people who used to carry me on my camel came, took my *howdah*, and put it on the back of my camel on which I used to ride, as they considered that I was in it. In those days, women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance, as they used to eat only a little food.

Those people, therefore, disregarded the lightness of the *howdah* while lifting and carrying it; and at that time, I was still a young girl. They made the camel rise and all of them left (along with it). I found my necklace after the army had gone. Then I came to their camping place and found no call maker from them, nor anyone who would respond to the call. So I intended to go to the place where I used to stay, thinking that they would miss me and come back to me (in search of me).

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<sup>1</sup> (i.e. Yemenite beads partly black and partly white)

While I was sitting in my resting place, I was overwhelmed by sleep, and slept. Safwān ibn Al-Mu'attal As-Sulamī, then (known as) Adh-Dhakwānī, was behind the army. When he reached my place in the morning, he saw the figure of a sleeping person and he recognised me on seeing me, as he had seen me before the *Hijāb* (was prescribed). So I woke up when he said:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“Indeed, we belong to Allāh and to Him we shall return.”

- as soon as he recognised me.

I veiled my face with my *jilbāb* at once, and, by Allāh, we did not speak a single word, and I did not hear him saying any word besides his saying: ‘*Indeed we belong to Allāh and to Him we shall return.*’ He dismounted from his camel and made it kneel down, putting his leg on its front legs, and then I got up and rode on it.

Then he set out, leading the camel that was carrying me, until we overtook the army in the extreme heat of midday while they were at a halt (taking a rest). (Because of the event) some people brought destruction upon themselves, and the one who spread the slanderous lie was ‘Abdullāh ibn ‘Ubayy ibn Salūl.”

‘Urwah said: “I was informed that it was propagated and talked about it in his (i.e. ‘Abdullāh ibn ‘Ubayy’s) presence and he confirmed it, and listened to it, and asked about it, to let it prevail.”

‘Urwah also added, “None was mentioned as being a member of the group who spoke with the slander besides (‘Abdullāh ibn ‘Ubayy) - except Hassān ibn Thābit, Mistah ibn Uthāthah, and Hamnah bint Jahsh, along with others - about whom I have no knowledge, except that they were a group, as Allāh said.

It is said that the one who carried most of the slander was ‘Abdullāh bin ‘Ubayy ibn Salūl.”

'Urwah added: "Ā'ishah disliked to have Hassān abused in her presence and she used to say: 'It was he who said: "My father and his father (i.e. Hassān's grandfather), and my honour – are all for the protection of Muhammad's honour from you.'"

'Ā'ishah said: "After we returned to Al-Madīnah, I became ill for a month. The people were propagating the forged statements of the slanderers whilst I was unaware of anything of that, but I felt that in my present ailment I was not receiving the same kindness from Allāh's Messenger (ﷺ) as I used to receive when I became ill. (But now) Allāh's Messenger (ﷺ) would only enter upon me, greet me, and say; 'How is that (lady)?' and leave.

That roused my doubts, but I did not discover the evil (i.e. the slander) until I went out, after my convalescence. I went out with Umm Mistah to Al-Manāsi', where we used to answer the call of nature, and we used not to go out (to answer the call of nature) except each night; and that was before we had toilets near to our houses. And this practice of ours concerning evacuating the bowels was the practice of the old 'Arabs living in the deserts, for we found it disagreeable for us to take toilets near to our houses. So I and Umm Mistah, who was the daughter of Abū Ruhm ibn Al-Muttalib ibn 'Abd-Manāf, whose mother was the daughter of Sakhr ibn 'Amir, and the aunt of Abū Bakr As-Siddīq, and whose son was Mistah ibn Uthāthah ibn 'Abbād ibn Al-Muttalib, went out. Umm Mistah and I returned to my house after we had answered the call of nature. Umm Mistah stumbled when her foot caught in her covering sheet, and upon that she said, 'Let Mistah be ruined!'

I said, 'What a hard word you have said. Do you abuse a man who took part in the battle of Badr?'

On that she said, 'O woman! Haven't you heard what he (i.e. Mistah) said?'

I said, 'What did he say?'

Then she told me the slander of the people of the slanderous lie. So my ailment was aggravated, and when I reached my home, Allāh's



Messenger (ﷺ) came to me, and after greeting me, said, 'How is that (lady)?'

I said, 'Will you allow me to go to my parents?' I wanted to be sure about the news through them. Allāh's Messenger (ﷺ) allowed me, so I said to my mother: 'O mother! What are the people talking about?'

She said, 'O my daughter! Don't worry, for there is hardly any woman who is loved by her husband and whose husband has other wives besides her except that that they find faults with her.'

I said: '*Subhān-Allāh* (I declare Allāh free of all imperfections)! Are the people really talking in this way?'

I kept on weeping that night until dawn - I could neither stop weeping, nor sleep. Then I continued weeping through the morning."

She (رضي الله عنها) said: "Allāh's Messenger (ﷺ) called 'Alī ibn Abī Tālib and Usāmah bin Zayd when Revelation was delayed in coming, to ask and consult them about divorcing me. Usāmah bin Zayd said what he knew of my innocence, and the respect he preserved in himself for me.

Usāmah said: '(O Allāh's Messenger!) She is your wife and we do not know anything except good about her.'

As for 'Alī ibn Abī Tālib, then he said: 'O Allāh's Messenger! Allāh does not put you in difficulty and there are plenty of women besides her, yet, ask the maid-servant who will tell you the truth.'

On that, Allāh's Messenger (ﷺ) called Barīrah (i.e. the maidservant) and said, 'O Barīrah! Did you ever see anything which aroused your suspicion?'

Barīrah said to him, 'By Him Who has sent you with the Truth. I have never seen anything in her (i.e. 'Ā'ishah) which I could criticise, except

that she is a young girl who sleeps leaving the dough of her family exposed so that the domestic goats come and eat it.'

So, on that day, Allāh's Messenger (صلى الله عليه وسلم) got up on the *minbar* (pulpit) and complained about 'Abdullāh bin 'Ubayy (ibn Salūl) before his companions, saying, 'O you Muslims! Who will relieve me from that man who has hurt me with regard to my family? By Allāh, I know nothing except good about my family; and they have blamed a man about whom I know nothing except good, and he used never to enter my home except with me.'

Sa'd ibn Mu'ādh, the brother of Banū 'Abd Al-Ash-hal, got up and said, 'O Allāh's Apostle! I will relieve you from him; if he is from the tribe of Al-Aws, then I will behead him, and if he is from our brothers from the Khazraj, then order us, and we will carry out your order.'

On that, a man from Al-Khazraj got up. Umm Hassān, his cousin, was from his clan, and he was Sa'd ibn 'Ubādah, chief of Al-Khazraj. Before this incident, he was a pious man, but his love for his tribe goaded him into saying to Sa'd (ibn Mu'ādh): 'By the eternity of Allāh, you have told a lie; you shall not and cannot kill him, and if he belonged to your people, you would not wish him to be killed.'

On that, Usayd ibn Hudayr who was the cousin of Sa'd (ibn Mu'ādh) got up and said to Sa'd ibn 'Ubādah, 'By Allāh! You are a liar! We will surely kill him, and you are behaving like a hypocrite, arguing on the behalf of Hypocrites.'

On this, the two tribes of Al-Aws and Al-Khazraj were angered to such an extent that they wanted to fight each other, while Allāh's Messenger (صلى الله عليه وسلم) was standing on the *minbar*. Allāh's Messenger (صلى الله عليه وسلم) kept on calming them until they became silent, and he fell silent.

All that day I kept on weeping, with my tears never ceasing, and I could never sleep. In the morning, my parents were with me and I wept for two nights and a day with my tears never ceasing, and I could never sleep, until I thought that my liver would burst from weeping.

So, while my parents were sitting with me and I was weeping, an *Ansārī* woman asked me to grant her admittance. I allowed her to come in, and when she came in, she sat down and started weeping with me. While we were in this state, Allāh's Messenger (ﷺ) came, greeted us, and sat down.

He had never sat with me since that day of the slander. A month had elapsed and no Revelation had come to him about my case. Allāh's Messenger (ﷺ) then recited *Tashahhud* and then said: 'To proceed, O 'Ā'ishah! Such and such has reached me concerning you; if you are innocent, then soon Allāh will reveal your innocence, and if you have committed a sin, then repent to Allāh and ask Him for forgiveness, for when a slave confesses his sins and asks Allāh for forgiveness, Allāh accepts his repentance.'

When Allāh's Messenger (ﷺ) finished his speech, my tears ceased flowing so completely that I no longer felt a single tear flowing. I said to my father, 'Reply to Allāh's Messenger (ﷺ) on my behalf concerning what he has said.'

My father said: 'By Allāh, I do not know what to say to Allāh's Messenger (ﷺ).'

Then I said to my mother, 'Reply to Allāh's Messenger (ﷺ) on my behalf concerning what he has said.'

She said, 'By Allāh, I do not know what to say to Allāh's Messenger (ﷺ).'

In spite of the fact that I was a young girl and did not have a great amount of the Qur'ān, I said: 'By Allāh, no doubt I know that you heard this (slandorous) speech so that it has been planted in yourselves and you have taken it as a truth. Now if I tell you that I am innocent, you will not believe me; and if I confess to you about it, and Allāh knows that I am innocent, you will surely believe me.'

By Allāh, I find no similitude for me and you except that of the father of Yūsuf when he said, '(For me) patience is the most fitting against that which you assert; it is Allāh alone whose help can be sought.'

Then I turned to the other side and lay on my bed; and Allāh knew then that I was innocent and hoped that Allāh would reveal my innocence. But, by Allāh, I never thought that Allāh would reveal about my case revelation, that would be recited (forever) as I considered myself too unworthy to be talked of by Allāh with something concerning me, but I hoped that Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) might have a dream in which Allāh would prove my innocence.

But, by Allāh, before Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) left his seat and before any of the household left, the Revelation came to Allāh's Messenger. So there overtook him the same hard condition which used to overtake him (when he used to receive Revelation). The sweat was dropping from his body like pearls, even though it was a wintry day and that was because of the weighty statement, which was being revealed to him. When that state of Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was over, he got up smiling, and the first word he said was, 'O 'Ā'ishah! Allāh has declared your innocence!'

Then my mother said to me, "Get up and go to him (i.e. Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ))."

I replied, 'By Allāh, I will not go to him, and I praise none but Allāh.'

So Allāh revealed the ten Āyah:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۚ بَلْ هُوَ  
خَيْرٌ لَّكُمْ ۚ لِكُلِّ امْرِئٍ مِّنْهُمْ مَّا اكْتَسَبَ مِنَ الْإِثْمِ ۚ وَالَّذِي تَوَلَّى كِبْرَهُ  
مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ • لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ  
بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ • لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ ۚ  
فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ • وَلَوْلَا فَضْلُ اللَّهِ

عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ • إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّبًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ • وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ • يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ • وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ ۖ وَاللَّهُ عَلِيمٌ حَكِيمٌ • إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ • وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ • يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ ۖ وَمَنْ يَتَّبِعْ خُطُواتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ۖ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِّنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ

“Verily! Those who brought forth the slander (against ‘A’ishah (رَضِيَ اللَّهُ عَنْهَا), the wife of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.

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

Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses, then with Allāh they are the liars.

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

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

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

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

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

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

O you who believe! Follow not the footsteps of *Shaitān*. And whosoever follows the footsteps of *Shaitān*, then, verily he commands *Al-Fahshā'* (i.e. to commit indecency, and *Al-Munkar* (to do evil and wicked deeds). And had it not been for the Grace of Allāh and His Mercy on you, not one of you would ever have been pure from sins. But Allāh purifies whom He wills, and Allāh is the All-Hearer, All-Knower."<sup>2</sup>

So Allāh – the Most High – sent this down to declare my innocence. Abū Bakr As-Siddīq, who used to spend in charity upon Mistah ibn Uthāthah, because of his relationship to him and his poverty, said: 'By Allāh, I will never give anything to Mistah ibn Uthāthah after what he has said about 'Ā'ishah.'

Then Allāh – the Most High – sent down:

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<sup>2</sup> Sūrah An-Nūr: 11-21

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ  
وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۗ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ  
اللَّهُ لَكُمْ ۗ وَاللَّهُ عَفُورٌ رَحِيمٌ

And let not those among you who have virtue and wealth swear not to give (any sort of help) to their kinsmen who are in need, and those who have left their homes for Allāh's cause. Rather let them pardon and overlook totally. Do you not love that Allāh should forgive you? And Allāh is Oft Forgiving, Most Merciful.<sup>3,4</sup>

<sup>3</sup> Sūrah Nūr (24):22

<sup>4</sup> Shaikh 'Abdur-Rahmān ibn Nāsir As-Sa'dī (رحمة الله) said:

“Among those who fell into the affair of the slander (*Al-Iffk*) was Mistah ibn Uthāthah, and he was a relative of Abū Bakr As-Siddīq (رضي الله عنه). Mistah was a poor man, from those who had migrated in Allāh's cause. Abū Bakr swore an oath that he would no longer spend in charity upon him, because of what he had said. So this *Āyah* came down, forbidding them from this oath, which comprised cutting off spending in charity upon him, and encouraging him upon pardoning and overlooking, and promising him forgiveness if he forgave him. So He said:

أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ عَفُورٌ رَحِيمٌ

“Do you not love that Allāh should forgive you? And Allāh is One Who forgives again and again, and bestows Mercy.”

If you pardon and forgive His servants then He will treat you likewise in that manner. So Abū Bakr said, when he heard this *Āyah*: “Yes indeed, by Allāh! I certainly love that Allāh should forgive me!”

So he resumed his spending upon Mistah.

So this *Āyah* contains a proof for spending upon relatives; and that spending and fine treatment is not abandoned on account of the persons having sinned; and an encouragement upon pardoning and overlooking; no matter what he has suffered from those who committed a crime against him.”

Abū Bakr As-Siddīq said, 'Yes, by Allāh, I would like that Allāh should forgive me,' and he continued to give Mistah the money he used to give him before. He also added, 'By Allāh, I will never deprive him of it ever.'

'Ā'ishah further said: "Allāh's Messenger (ﷺ) also asked Zaynab bint Jahsh (i.e. his wife) about my case. He said to Zaynab, 'What do you know and what did you see?'"

She replied, "O Allāh's Messenger! I refrain from claiming falsely that I have heard or seen anything. By Allāh, I know nothing except good (about 'Ā'ishah)."

Amongst the wives of the Prophet, Zaynab was my rival, but Allāh saved her from that evil because of her piety. Her sister Hamnah started struggling on her behalf, and she was destroyed along with those who were destroyed. The man who was blamed (alongside 'Ā'ishah) said, 'Subhān-Allāh! (I declare Allāh free of all imperfections!) By Him in Whose Hand is my soul, I have never removed the cover of any female.' Later on he was martyred in Allāh's Cause."

#### **An-Nawawī said in his explanation of 'Sahīh Muslim':**

And know that there are many points of benefit in the *hadīth* of the slanderous lie:

**Firstly:** The permissibility of narrating a single *hadīth* from a group of people: narrating an unspecified portion from each one of them. So this, even though it was done by Az-Zuhrī alone, then the Muslims are united in consensus upon accepting it from him, using it as proof.<sup>5</sup>

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<sup>5</sup> Based on the fact that Az-Zuhrī said, when narrating this *hadīth*:

"Sa'īd ibn Al-Musayyib, and 'Urwah ibn Az-Zubayr, and 'Alqamah ibn Waqqās, and 'Ubaydullāh ibn 'Abdillāh ibn 'Utbah ibn Mas'ūd narrated to me, from a narration of 'Ā'ishah (رضي الله عنها) - the wife of the Prophet (ﷺ), (...) and each of them narrated to me a part of her *hadīth*."



**Secondly:** The correctness of drawing lots between the women, and with regard to freeing slaves, and in other matters which we have mentioned at the beginning of the *hadīth*, along with disagreement amongst the scholars.<sup>6</sup>

**Thirdly:** The obligation of drawing lots between the women when intending to travel with (only) some of them.

**Fourthly:** That it is not binding (upon the husband) to make up for the time period of the journey for the wives who remained in residence; and this is agreed upon if the journey is a long one. Then the ruling for a short journey is the (same) ruling as for a long journey upon the correct position, although some of our companions disagree about it.

**Fifthly:** The permissibility of a man's travelling along with his wife.

**Sixthly:** The permissibility of the woman going upon a military expedition.

**Seventhly:** The permissibility of women riding in camel-litter (*howdahs*).

**Eighthly:** The permissibility of having men serve them upon those journeys.

**Ninthly:** That the movement of the army depends upon the command of the leader.

**Tenthly:** The permissibility of a woman's going out for the purpose of relieving oneself, without the permission of the husband; and this is a matter which is an exception.

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<sup>6</sup> An-Nawawī said, when explaining the *hadīth*: "Abū 'Ubayd said: It was practised by three of the Prophets (عليهم السلام) - Yūnus, Zakariyyah, and Muhammad (صلى الله عليه وسلم)." [And see: Sūrah Āli 'Imrān (3): 44; and Sūrah As-Sāffat (37):139-141].

**Eleventh:** The permissibility of women wearing necklaces upon journeys, just as when in residence.

**Twelfth:** That whoever mounts a woman upon a camel or the like should not speak to her if he is not a 'mahram' except for a need; since they carried the camel-litter (*howdah*) and they did not speak to whom they thought was inside it.

**Thirteenth:** The virtue of moderation in taking food, for the women and others, and that the person does not overdo it such that the person becomes heavy with fat. So this was their condition in the time of the Prophet (صلى الله عليه وسلم), and whatever was the situation in his (صلى الله عليه وسلم) time is what is most complete, most excellent, and what is preferred.

**Fourteenth:** The permissibility of a part of the army remaining behind for an hour or so, for a need which has appeared as long as there is no necessity to remain gathered.

**Fifteenth:** Helping one who is in trouble; aiding one who has become cut off; and rescuing one who is lost; and showing respect to respectable people – just as Safwān (رضي الله عنه) did in the whole incident.

**Sixteenth:** Observing correct behaviour with non-related women, especially when alone with them in a case of necessity – in a desert or the like; just as Safwān did in the manner in which he made the camel sit down, without speaking or asking; and that it is befitting that he should walk in front of it - not by its sides, nor behind it.

**Seventeenth:** The desirability of giving preference to others in riding and in other things, just as Safwān did.

**Eighteenth:** The desirability of 'Al-istirjā' (saying: *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* – which means: "Indeed we belong to Allāh, we shall certainly return to Him.") when calamities occur; whether relating to the religion or to the worldly life; and whenever they affect oneself, or someone who is precious to him.

**Nineteenth:** The woman covering her face from the gaze of a non-related man, whether he is a righteous man or not.

**Twentieth:** The permissibility of swearing an oath, even when no oath has been requested.

**Twenty-first:** That it is desirable to conceal from a person things that are said about him when there is no benefit in mentioning them, just as they concealed it from 'Ā'ishah (رضي الله عنها) for a month; and she only heard about it after that by accident, when Umm Mistah said: *'May Mistah fall upon his face!'*

**Twenty-second:** The desirability of a man's being gentle with his wife, and living with her in a fine manner.

**Twenty-third:** If something occurs, such as his hearing something about her or the like, then he may reduce the gentleness which he shows to her and suchlike; so that she should become aware that something has occurred, and so ask about it, and therefore remove it.

**Twenty-fourth:** The desirability of asking after a sick person.

**Twenty-fifth:** That it is recommended that when a woman wishes to go out for a need she should have a female companion to accompany her to put her at ease, and so that she should not be troubled by anyone.

**Twenty-sixth:** A person's having dislike for his companion or someone related to him if they cause harm to the people of excellence, or he commits other foul acts; just as Umm Mistah acted in her supplication against him (Mistah).

**Twenty-seventh:** The virtue of those who fought at Badr, and defended them, just as 'Ā'ishah did in her defence of Mistah.

**Twenty-eighth:** That the wife should not go to the house of her parents except with the permission of her husband.

**Twenty-ninth:** The permissibility of expressing surprise by saying 'Subhānallāh!' ("I declare Allāh free of all imperfections"), and this occurs repeated in this *hadīth* and elsewhere.

**Thirtieth:** The desirability of a man's consulting his close associates, his family, and his friends regarding affairs which happen to him.

**Thirty-first:** The permissibility of investigating and asking questions about things which he has heard about someone he has connection to. As for other people, then this is something prohibited, and it is spying, and excess.

**Thirty-second:** The *Imām* (ruler), addressing the people with a *khutbah* (public sermon) when something occurs.

**Thirty-third:** The person in authority over the Muslims complaining about someone who causes him harm - in his self, his family, or in other than this - and his requesting that someone should assist him against the person who intends to harm him.

**Thirty-fourth:** Clear points of virtue for Safwān ibn Al-Mu'attil (رضي الله عنه) because of the testification of the Prophet (صلى الله عليه وسلم) in his favour; and also because of his beautiful behaviour in how he caused 'Ā'ishah (رضي الله عنها) to ride; and his fine manners in the whole affair.

**Thirty-fifth:** A point of virtue for Sa'd ibn Mu'ādh and Usayd ibn Hudayr (رضي الله عنهما).

**Thirty-sixth:** Hastening to cut off trials and tribulations, arguments, and disputes; and calming (people's) anger.

**Thirty-seventh:** Acceptance of Repentance (*Tawbah*), and an encouragement for it.

**Thirty-eighth:** Leaving speech to the elders and not to the young people, since the elders will know better.

**Thirty-ninth:** The permissibility of using Āyāt of the Mighty Qur’ān as evidence, and there is no disagreement concerning its permissibility.

**Fortieth:** The desirability of conveying good news to someone who has a clear blessing renewed for him, or who has a clear calamity removed from him.

**Forty-first:** The innocence of ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) from the slanderous lie and it is a definite innocence by the text of the Mighty Qur’ān. So if a person raises doubts about that – and Allāh’s refuge is sought – then he becomes an Unbeliever, an Apostate, by consensus of the Muslims. Ibn ‘Abbās and others said: “No wife of any of the Prophets (May the prayers of Allāh and His security be upon them all) ever committed fornication;” and this was an honour given to them by Allāh – the Most High.

**Forty-second:** Renewing one’s thankfulness to Allāh – the Most High – whenever blessings are renewed.

**Forty-third:** Virtues of Abū Bakr (رَضِيَ اللَّهُ عَنْهُ) in His saying:

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ

Meaning: “Let not the people of excellence from amongst you swear oaths.”<sup>7</sup>

**Forty-fourth:** The desirability of maintaining ties of kinship, even if they behave badly.

**Forty-fifth:** Pardoning and overlooking the person who treats you badly.

**Forty-sixth:** The desirability of giving in charity and spending upon good causes.

**Forty-seventh:** That it is desirable that a person who makes an oath and then sees that something else is better, then they should do what is better, and perform expiation for his oath.

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<sup>7</sup> Sūrah An-Nūr: 22

**Forty-eight:** The virtue of Zaynab, the Mother of the Believers (رَضِيَ اللَّهُ عَنْهَا).

**Forty-ninth:** Being careful when bearing witness.

**Fiftieth:** Honouring one who is beloved by taking care of his companions, those who serve him, and those who obey him; just as 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) did in the way she looked after Hassān, and respected him; in order to show respect to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

**Fifty-first:** That the *khutbah* is begun with praise of Allāh - the Most High, and with repeating words of praise of Him as He deserves.

**Fifty-second:** That it is recommended in *khutbahs* that after praising (Allāh), and repeating words of praise of Him, and sending 'Salāt' upon the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and the two testifications, he should say:

أَمَّا بَعْدُ

(which means: "As for what follows.")

And this occurs frequently in the authentic *ahadīth*.

**Fifty-third:** The Muslims becoming angry when the honour of their leader is violated, and the importance which they give to repelling that.

**Fifty-fourth:** The permissibility of reviling a person who blindly follows someone upon something falsehood, and just as Usayd ibn Hudayr reviled Sa'd ibn 'Ubādah because of his blind and bigoted support of the Hypocrite, and he said: 'You are a hypocrite, arguing in defence of the Hypocrites' and he meant by that: you are doing the actions of the Hypocrites, and he did not intend to accuse him of Hypocrisy.

## **Some of the additional points of benefits derived by Al-Hāfidh ibn Hajr in 'Fat-hul Bārī':**

1. The permissibility of a person relating something virtuous which occurred with him, even if it involves praise of some people and censure of others, if it removes a mistaken idea that the person telling it has a deficiency; and doing so with the intention of giving sincere advice so that the person told avoids falling into what some previous people fell into.
2. Giving care and attention to prevent others falling into sin has more right than leaving them to fall into it
3. A camel litter (*howdah*) fulfils the same purpose as a house in screening a woman.
4. The permissibility of a woman screening herself with something which is away from her body.
5. Taking care of wealth, even if it be something small, because of the prohibition of wastage of wealth.
6. The army having a guard in the rear to help the weak along, and to preserve anything which falls, and for other points of welfare.
7. The legislation of saying '*Subhānallāh!*' (*I declare Allāh free of all imperfections*) when you hear that which you believe to be a lie.
8. Using the phrase '*I do not know except good*' as a recommendation of someone, and that this suffices to establish a person's trustworthiness – if it occurs from someone who has awareness of that person's hidden affairs.
9. That whoever is asked about the condition of a person, and he wishes to clarify faults which he has, then let him precede it with a mention of an excuse for him regarding that - if he knows it, just as Barīrah said with regard to 'Ā'ishah - when she faulted her for sleeping and spoiling

the dough. So she preceded that with a mention that she is a young girl.

10. That the Prophet (ﷺ) had not used to pass judgement for himself until Revelation descended, since he (ﷺ) did not state anything with certainty concerning the story until the Revelation came down.
11. That having fervour and zeal for Allāh and his Prophet is not blameworthy.
12. The virtue of bearing harm.
13. Distancing one who opposes the Messenger, even if he is someone close or a beloved friend.
14. That whoever harms the Prophet (ﷺ), by saying or action, is to be killed, since Sa'd ibn Mu'ādh stated that and was not criticized by the Prophet (ﷺ).
15. Aiding one who has been struck by a calamity, feeling pain along with them, weeping, and feeling grief.
16. It shows how careful Abū Bakr As-Siddīq was in affairs; since even though this affair continued for more than a month, not a single word was related from him regarding the incident, except for what occurs in some reports of the *hadīth* that he said: "By Allāh this was not said to us in the times of Ignorance, so how about when Allāh has honoured us with Islām?!"
17. It is not permissible to confess to something which has not occurred from him, even if he knows that he will be believed and not punished on account of his confession. Rather he must speak the truth or remain silent.
18. The consequences of patience (*As-Sabr*) are praiseworthy, and the person who has it is to be envied (in a good way).



19. Laughing, expressing joy and showing pleasure when blessings are renewed.
20. Making excuse for a person who becomes troubled and alarmed when difficulty comes upon them, on account of their young age and the like.
21. Working to improve relations between a woman and her husband, and her parents.
22. If a person falls into a calamity and it is then removed, then this should be broken to them in gentle stages - so that the heart is not suddenly struck with overwhelming joy and becomes broken by it. This is taken from the Prophet (ﷺ) beginning - after the innocence of 'Ā'ishah was sent down - with laughter; then he told her to receive good news, then he informed her of her innocence in general terms, then he recited the *Āyah* to her directly.
23. That when hardship and difficulty reaches its peak, it is followed by relief.
24. The excellence of one who entrusts their affair to their Lord, and that one who is strong enough for that will find that worries and concerns become easy for him to bear.
25. Taking consolation from that which occurred to the Prophets and others.
26. The blameworthiness of backbiting, and the blameworthiness of one who listens to it; and a deterrent to those who commit it, especially if it involves accusing a Believer of something he is innocent of, and publicizing foul acts.
27. The forbiddance of having any doubt about the innocence of 'Ā'ishah.

28. Delaying implantation of a prescribed punishment upon a person if it is feared that implementing it upon him will result in discord and tribulation.
29. The prohibition of passing judgement whilst in a state of anger.

# Biographies of the people in the Story of 'Ifk' (Slander)

## 'Ā'ishah, Ummul-Mu'minīn (The Mother of the Believers)

Siyar A'lāmin-Nubalā' (2/135-201) of Imām Adh-Dhahabī:

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The daughter of the *Imām*, the major *Siddīq* (true and truthful one who attested to the truth), the *Khalīfah* of Allāh's Messenger (ﷺ), Abū Bakr 'Abdullāh ibn Abī Quhāfah 'Uthmān ibn 'Āmir ibn 'Amr ibn Ka'b ibn Sa'd ibn Taym ibn Murrah ibn Ka'b ibn Lu'ayy. Al-Qurashiyyah, At-Taymiyyah, Al-Makkiyyah, An-Nabawiyyah, Ummul-Mu'minīn. The wife of the Prophet (ﷺ). The most knowledgeable of the female jurists of this nation without exception.

Her mother was Umm Rūmān bint 'Āmir ibn 'Uwaymir ibn 'Abd-Shams ibn 'Attāb ibn Udhaynah, Al-Kināniyyah.

'Ā'ishah was taken upon the *Hijrah* by her father; and he married her to the Prophet of Allāh before he emigrated, after the death of *As-Siddīqah* Khadījah bint Khuwaylid. This was ten and odd months before the emigration, or it is said: two years prior to it. He consummated the marriage with her in Shawwāl of the second year (AH), after he (ﷺ) returned from the battle of Badr, when she was nine years old.

She narrated an abundant, good and blessed amount of knowledge from him; and from her father; and from 'Umar, Fātimah, Sa'd, Hamzah ibn 'Amr Al-Aslamī, and Judāmah bint Wahb. Those who narrated from her were: (...) <sup>8</sup>, and a number of others besides them.

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<sup>8</sup> Imām Adh-Dhahabī named one hundred and twenty of those who narrated from her (transl.).

The *hadīth* that she narrated from the Prophet (ﷺ) are two thousand, two hundred and ten in number. Those reported by both Al-Bukhārī and Muslim amount to one hundred and seventy-four *hadīth*; Al-Bukhārī is alone in reporting fifty-four, and Muslim sixty-nine.

‘Ā’ishah was one of those who were born in Islām, and she was eight years younger than Fātimah.

She used to say: ‘I do not remember my parents except being upon the Religion.’ She also mentioned that she had met in Makkah, the man who had led the elephant, and he was an old and blind man who used to ask of the people.

She was a woman who was white and beautiful, and therefore she was called ‘Al-Humayrā’ (The Little Reddish One). The Prophet (ﷺ) did not marry any other virgin besides her nor did he love any other woman as he loved her. I do not know there to be have been any woman in the nation of Muhammad (ﷺ), indeed any woman ever who was more knowledgeable than her.

Some of the scholars held that she had greater excellence than her father, however this is rejected - indeed Allāh has given a due level to everything. Rather we just bear witness that she is the wife of our Prophet (ﷺ) in this life and in the Hereafter. So can any honour be greater than this?! This along with the fact that *As-Siddīqah* Khadījah had precedence which others cannot attain; so I withhold with regard to which of the two of them had greater excellence. Yes, I clearly affirm the virtue of Khadījah over her, on account of matters which this is not the place for.

Hishām ibn ‘Urwah: from his father: from ‘Ā’ishah that she said: Allāh’s Messenger (ﷺ) said: “I was shown you in a dream for three nights. An Angel brought you in a silk cloth, and said: ‘This is your wife.’”

So I uncovered your face, and found that it was you in it. So I said: 'If this is from Allāh, then He will cause it to come about.'"<sup>9</sup>

And At-Tirmidhī reported, as a *hadīth* of 'Abdullāh ibn 'Amr ibn 'Alqamah Al-Makkī: from Ibn Abī Husayn: from Ibn Abī Mulaikah: from 'Ā'ishah: That Jibrīl came with her likeness to the Prophet (ﷺ) in a green cloth, and said: "This will be your wife in the world and in the Hereafter."<sup>10</sup>

His (ﷺ) marriage to her came right after the passing away of Khadījah. So he married her and Sawdah at the same time. Then he consummated his marriage to Sawdah, and he lived with her as his wife for three years, until he consummated his marriage with 'Ā'ishah in Shawwāl, after Badr. So he did not marry any other virgin besides her. He loved her very strongly, and he manifested this, to the extent that 'Amr ibn Al-'Ās - and he was one of those who accepted Islām in the eighth year after the Hijrah - asked the Prophet (ﷺ): "Who is the most beloved of the people to you, O Messenger of Allāh?"

He replied: "'Ā'ishah."

He said: "And then who?"

He said: "Her father."<sup>11</sup>

This is a report that is established, in spite of the hatred of the Rāfidah, and he (ﷺ) would not love except someone who was good and pure. And he said: "If I were to take a special beloved friend from this nation, then I would take Abū Bakr as a special beloved friend, however the brotherhood of Islām is better."<sup>12</sup>

So he loved the most excellent man from his nation, and the most excellent woman from his nation. So whoever hates the two who were

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<sup>9</sup> Al-Bukhārī (no. 5125) and (no. 2438).

<sup>10</sup> *Sahīh At-Tirmidhī* (no. 3880)

<sup>11</sup> Reported by Al-Bukhārī (no. 3662) and Muslim (no. 2384).

<sup>12</sup> Al-Bukhārī (no. 467).

beloved to Allāh's Messenger (صلى الله عليه وسلم) then he is most worthy of being hated by Allāh and His Messenger.

His (عليه السلام) love of 'Ā'ishah was something famous: do you not see how they used to seek to give gifts on her day, to seek out his pleasure?

Hammād ibn Zayd said: from Hishām ibn 'Urwah: from his father: from 'Ā'ishah who said: "The people used to seek to conform to the day of 'Ā'ishah when they gave gifts."

So my co-wives gathered with Umm Salamah, and they said to her: "The people seek out the day of 'Ā'ishah for the giving of gifts, and we desire good just as 'Ā'ishah desires it; so say to Allāh's Messenger (صلى الله عليه وسلم) that he ought to command the people to give gifts to him wherever he happens to be.'

So Umm Salamah mentioned that to him, but he was silent, and did not respond to her. So she repeated it for a second time, and he did not respond to her. Then after the third time, he said: "O Umm Salamah! Do not hurt my feelings with respect to 'Ā'ishah, for Allāh has not sent down the Revelation to me whilst I was within the bedding of any wife from amongst you, besides her." (Its authenticity is agreed upon.)<sup>13</sup>

And this response from him shows the virtue of 'Ā'ishah over the rest of the Mothers of the Believers, based upon a Divine command which lay behind his love of her, and that this command was one of the reasons for his love of her.

Ismā'īl ibn Abī Uways: My brother Abū Bakr narrated to us from Sulaymān ibn Bilāl, from Hishām, from his father, from 'Ā'ishah; that the wives of Allāh's Messenger (صلى الله عليه وسلم) were in two groups: a group containing 'Ā'ishah, Hafsa, Safiyyah, and Sawdah; and the other group was Umm Salamah and the rest of the wives. So the Muslims knew the love which Allāh's Messenger (صلى الله عليه وسلم) had for 'Ā'ishah, so

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<sup>13</sup> Reported by Al-Bukhārī (no. 3775) and Muslim (no. 2441 and no. 2442).

if one of them had a gift to give to Allāh's Messenger (صلى الله عليه وسلم) they would delay it until when he was in the house of 'Ā'ishah. Then they would send it to Allāh's Messenger (صلى الله عليه وسلم) in the house of 'Ā'ishah.

So the group of Umm Salamah spoke, and said to her: "Speak to Allāh's Messenger (صلى الله عليه وسلم), so that he should speak to the people and say: 'Whoever wishes to give a gift to Allāh's Messenger, then let him give it to him whichever wife he is with.'"

So Umm Salamah spoke to him with what they said, and he did not say anything to her. So they asked her, and she said: "He did not say anything to me."

So they said: "Speak to him."

She said: "So she spoke to him when his turn with her came, and he did not say anything to her. So they asked her, and she said: 'He did not say anything to me.'"

So they said to her: 'Speak to him.'

So her turn came again, and she spoke to him. So he said to her: 'Do not hurt my feelings with respect to 'Ā'ishah, for the Revelation does not come to me whilst I am within the cloth of any wife besides 'Ā'ishah.'

She said: 'I repent to Allāh from hurting your feelings, O Messenger of Allāh.'

Then they called Fātimah, the daughter of Allāh's Messenger (صلى الله عليه وسلم), and she went with a message to Allāh's Messenger (صلى الله عليه وسلم) and said: 'Your wives implore you to treat the daughter of Abū Bakr equally.' So she spoke to him.

So he said: 'O my daughter will you not love what I love?!'

She said: 'Yes indeed.'

So she went back to them and informed them, so they said: 'Go back to him', but she refused to go back.

So they sent Zaynab bint Jahsh, and she spoke with some sternness and said: 'Your wives implore you by Allāh to treat the daughter of Abū Quhāfah equally.'

So she raised her voice, until she spoke against 'Ā'ishah, who was sitting there, and abused her. So Allāh's Messenger (ﷺ) looked at 'Ā'ishah to see if she was going to speak."

He said: "So 'Ā'ishah spoke in rebuttal of Zaynab, until she silenced her. So Allāh's Messenger (ﷺ) looked at 'Ā'ishah, and said: 'She is indeed the daughter of Abū Bakr.'"<sup>14</sup>

#### **A point of virtue:**

Ismā'il ibn Ja'far: 'Abdullāh ibn 'Abdir-Rahmān related to us: that he heard Anas say: Allāh's Messenger (ﷺ) said: "The excellence of 'Ā'ishah over the rest of the women is like the excellence of 'tharīd' (torn bread in a stewed meat broth) over the rest of food."

Agreed upon, through chains of narrations from Abū Tuwālāh.<sup>15</sup>

Shu'bah: from 'Amr ibn Murrah: from Abū Mūsā: from the Prophet (ﷺ) that he said: "Many men became complete, but no women became complete except for Maryam bint 'Imrān, and Āsiyah, the wife of the Pharaoh; and the virtue of 'Ā'ishah over the rest of the women is like the virtue of 'tharīd' over the rest of the food."<sup>16</sup>

#### **A point of virtue:**

Al-Hākim reported in his 'Mustadrak', by way of Yūsuf ibn Al-Mājishūn, who said: My father narrated to me from 'Abdur-Rahmān ibn Ka'b ibn

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<sup>14</sup> Reported by Al-Bukhārī (no. 2581).

<sup>15</sup> Reported by Al-Bukhārī (no. 3770) and Muslim (no. 2446).

<sup>16</sup> Reported by Al-Bukhārī (no. 3769) and Muslim (no. 2431).



Mālik, from 'Ā'ishah, who said: "I said 'O Messenger of Allāh! Who, from your wives, will be in Paradise?'"

He said: 'As for you, then you are from them.'

So I formed the impression that this was because he did not marry any other virgin besides me."<sup>17</sup>

**Another point of virtue:**

Shu'ayb: from Az-Zuhrī: Abū Salamah narrated to me that: 'Ā'ishah said: "Allāh's Messenger (ﷺ) said: 'O 'Ā'ishah, this is Jibrīl, and he gives the greeting of *Salām* to you."

She said: "And may Allāh extol him, and grant him peace and security. Indeed you see that which we do not see, O Messenger of Allāh."<sup>18</sup>

**A shining point of virtue for her:**

Khālid Al-Hadh-dhā, from Abū 'Uthmān An-Nahdī, from 'Amr ibn Al-'Ās, that Allāh's Messenger (ﷺ) placed him in charge of the army of *Dhāt As-Salāsīl*. He said: "So I went to him, and I said: 'O Messenger of Allāh! Which one of the people is the most beloved to you?'"

He said: "'Ā'ishah."

I said: 'From the men?'"

He said: "Her father."

At-Tirmidhī said: "This *hadīth* is '*hasan*'."

I say: And Al-Bukhārī and Muslim reported it.<sup>19</sup>

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<sup>17</sup> 'Al-Mustadrak' (4/13). Shaikh Al-Albānī said, in 'As-Sahīhah' (3/133): "It is to the standard of Muslim."

<sup>18</sup> Reported by Al-Bukhārī (no. 6201) and Muslim (no. 2447).

### Her Marrying the Prophet (صلى الله عليه وسلم)

Hishām reported from his father, from ‘Ā’ishah that she said: “Allāh’s Messenger (صلى الله عليه وسلم) married me after the death of Khadījah, when I was six years old; and I was taken to live with him when I was nine years old. Some women came to me whilst I was playing upon a swing, and I had hair down to my shoulders. So they readied and prepared me, then they took me to him (صلى الله عليه وسلم).”

(‘Urwah said: So she stayed with him for nine years.)<sup>20</sup>

And Al-Bukhārī reported, as a saying of ‘Urwah, that Khadījah died three years before the Hijrah. So he (صلى الله عليه وسلم) remained for two years, or close to that; and he married ‘Ā’ishah when she was six years old.<sup>21</sup>

Ibn Idrīs reported from Muhammad ibn ‘Amr from Yahyā ibn ‘Abdir-Rahmān ibn Hātib, who said: ‘Ā’ishah said: “When Khadījah died, Khawlah bint Hakīm came and said: ‘O Messenger of Allāh! Will you not remarry?’

He said: ‘To whom?’

She said: ‘If you wish, to marry a virgin, and if you wish, to a previously married woman.’

He said: ‘Who is the virgin, and who is the previously married woman?’

She said: ‘As for the virgin, then it is ‘Ā’ishah, the daughter of the most beloved of the creation of Allāh to you; and as for the previously married woman, then it is Sawdah bint Zam‘ah: she has believed in you, and follows you.’

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<sup>19</sup> Reported by Al-Bukhārī (no. 3662), Muslim (no. 2384) and At-Tirmidhī (no. 3885).

<sup>20</sup> Reported by Al-Bukhārī (no. 3894) and Muslim (no. 1422).

<sup>21</sup> Reported by Al-Bukhārī (no. 3896).

He said: 'Make mention of me concerning the two of them.'

She said: 'So I went to Umm Rūmān, and said: 'O Umm Rūmān! What a great deal of good and blessing Allāh has entered upon you!'

She said: 'What is it?'

I said: 'Allāh's Messenger (ﷺ) has made mention of 'Ā'ishah.'

She said: 'Wait, for Abū Bakr is coming.'

So Abū Bakr came and she mentioned that to him. So he said: 'And would she be proper for him when she is the daughter of his brother?'

So Allāh's Messenger (ﷺ) said: 'I am his brother, and he is my brother, but his daughter is proper for me.'<sup>22</sup>

So Abū Bakr got up, and Umm Rūmān said to me: 'Al-Mut'im ibn 'Adiyy has already requested her for his son, and, by Allāh, I never break a promise.'

She said: "So Abū Bakr went to Al-Mut'im, and said: 'What do you say about the matter of this young girl?'

So he turned to his wife, and said: 'What do you say?'

So she turned to Abū Bakr and said: 'Perhaps, if we marry this young man into your family, you will enter him into your Religion!'

So Abū Bakr turned to him, and said: 'What do you say?'

He said: 'She says what you have heard.'

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<sup>22</sup> The wording of Ahmad in the 'Musnad' (6/210-211) is: "Return to him, and say to him: 'I am your brother, and you are my brother in Islām, but your daughter is proper for me.'"

So Abū Bakr got up, and nothing from the assurance remained in his heart. So then he said to her: ‘Say to Allāh’s Messenger (صلى الله عليه وسلم) that he should come.’

So he came, and he took her as his wife. She said: “Then I went to Sawdah, and her father was an elderly man” - and she mentioned the (full) *hadīth*.<sup>23</sup>

Hishām: from his father, from her (‘Ā’ishah (رضي الله عنها)): “I used to play with dolls, and my friends would come, and they would shy away from Allāh’s Messenger (صلى الله عليه وسلم). Then Allāh’s Messenger would go out, and they would enter upon me; and he used to call them to come and play with me.”<sup>24</sup>

And from ‘Ā’ishah that she said: “Allāh’s Messenger entered upon me whilst I was playing with dolls, so he said: ‘What is this, O ‘Ā’ishah?’

So I said: ‘The horse of Sulaymān, and it has wings.’ So he laughed.”<sup>25</sup>

Az-Zuhrī: from ‘Urwah, from ‘Ā’ishah, that she said: “I witnessed Allāh’s Messenger (صلى الله عليه وسلم) standing at the door of my room, and the Abyssinians were playing with spears in the mosque, and he was screening me with his cloak so that I could watch them sporting. So he remained standing on my account until it was I who turned away. So you can estimate the liking which young girls have for amusement.”<sup>26</sup>

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<sup>23</sup> Shu‘ayb Al-Arnawūt said in his checking: “Its chain of narration is ‘*hasan*’, just as Al-Hāfidh said in ‘*Al-Fat-h*’ (7/176), and Al-Haythamī brought it in ‘*Al-Majma*’ (9/225), and he said: ‘At-Tabarānī reported it, and its narrators are those of the ‘*Sahīh*’ apart from Muhammad ibn ‘Amr ibn ‘Alqamah, who is ‘*hasan*’ in *hadīth*.’ And refer to ‘*Al-Musnad*’ (6/210, 211) and *Tabaqāt Ibn Sa’d* (8/57).”

<sup>24</sup> Reported by Al-Bukhārī (no. 6130) and Muslim (no. 2440).

<sup>25</sup> Reported with longer wording by Abū Dāwūd (no. 4932), and declared ‘*Sahīh*’ by Shaikh Al-Albānī.

<sup>26</sup> Reported by Al-Bukhārī (nos. 454, 5190...) and Muslim (no. 892).

### The Affair of the Slander (*Al-Ifk*):

The expedition of *Al-Muraysī* was in the fifth year after the Hijrah, and she (رضي الله عنها) was then twelve years old.<sup>27</sup>

Yūnus ibn Bukayr: from Muhammad ibn Is-hāq: 'Abdullāh ibn Abī Bakr ibn Hazm narrated to me: from 'Amrah: from 'Ā'ishah that she said: "When Allāh's Messenger (صلى الله عليه وسلم) had recited the matter by which my innocence was declared to the people, he came down from the *minbar* and he gave orders concerning two men and a woman who had spoken concerning the obscenity with regard to 'Ā'ishah, and they were lashed with the prescribed punishment."<sup>28</sup>

He said: "And she was accused by Ibn 'Ubayy, Mistah, Hassān, and Hammah."

Ibn Abī Uways: "My brother narrated to me, from Sulaymān ibn Bilāl from Hishām ibn 'Urwah, from his father, from 'Ā'ishah, that she said: 'I said: "O Messenger of Allāh! Do you see if you stopped off in a valley containing trees that had been eaten from, and you found a tree that had not been eaten from, then which of them would you let your camel graze from?"

He said: 'The tree which had not been eaten from.'

She said: "Then I am it." She meant that Allāh's Messenger (صلى الله عليه وسلم) did not marry any virgin besides her."<sup>29</sup>

Yahyā ibn Yamān: from Ath-Thawrī, from Ismā'īl ibn Umayyah, from 'Abdullāh ibn 'Urwah, from his father, from 'Ā'ishah that she said: "Allāh's Messenger (صلى الله عليه وسلم) married me in Shawwāl, and he

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<sup>27</sup> *Imām Adh-Dhahabī* then brings the long story of the Slander (*Al-Ifk*) as narrated in the two '*Sahihs*.' (Bukhārī and Muslim) (transl.).

<sup>28</sup> *Hasan*: Reported by Abū Dāwūd (no. 4474) At-Tirmidhī (no. 3181), and Ibn Mājah (no. 2567) Ahmad (6/35), and Al-Bayhaqī (8/250).

<sup>29</sup> Reported by Al-Bukhārī (no. 5077).

consummated his marriage to me in Shawwāl, and which of his wives was dearer to him than me?!”<sup>30</sup>

‘Ā’ishah said: “I never felt as jealous towards any woman as I did towards Khadījah, because of how frequently Allāh’s Messenger (صلى الله عليه وسلم) used to make mention of her.”<sup>31</sup>

(Imām Adh-Dhahabī said:) “I say: This was one of the most amazing things; that she (رضي الله عنها) felt jealousy towards an elderly woman who had died quite a while before the Prophet (صلى الله عليه وسلم) married ‘Ā’ishah; yet Allāh protected her from having jealousy towards a number of women who shared the Prophet (صلى الله عليه وسلم) with her. So this is from the subtle Kindness of Allāh towards her and towards the Prophet (صلى الله عليه وسلم), so that their lives should not suffer disturbance. So perhaps the affair of jealousy was diminished for her because of the love of the Prophet (صلى الله عليه وسلم) for her, and his inclination towards her. So may Allāh be pleased with her, and cause her to be pleased.”

The two of them report in the two ‘*Sahīhs*’ by way of Abū Usāmah, from Hishām (from his father, from ‘Ā’ishah that Allāh’s Messenger (صلى الله عليه وسلم) said to her): “I know when you are pleased with me and when you are angry with me.”

She said “How is that, O Messenger of Allāh?”

He said: “When you are pleased with me you say: ‘No, by the Lord of Muhammad!’ And when you are angry with me you say: ‘No, by the Lord of Ibrāhīm!’”

So I said: “Indeed, by Allāh. I leave only your name.”<sup>32</sup>

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<sup>30</sup> Reported by Muslim (no. 1423) by way of Wakī from Sufyān Ath-Thawrī with it.

<sup>31</sup> Reported by Al-Bukhārī (no. 3816) and Muslim (no. 2435).

<sup>32</sup> Reported by Al-Bukhārī (no. 5228) and Muslim (no. 2439).

Hishām ibn ‘Urwah, from his father, from ‘Ā’ishah; that she borrowed a necklace upon a journey with Allāh’s Messenger (ﷺ), and it fell from her; and that occurred at the place called ‘*As-Sulsul*’. So that was mentioned to Allāh’s Messenger (ﷺ), and they searched for it until they found it; and the Prayer became due, but they did not have any water with them, so they prayed without *wudhū*. So Allāh sent down the *āyah* about *Tayammum*, so Usayd ibn Al-Hudayr said to her: “May Allāh reward you with good, for by Allāh, nothing that you dislike ever occurred to you except that Allāh put some good in it for you.”<sup>33</sup>

And there occurs in the ‘*Musnad*’ of Ahmad, by way of Muhammad ibn Is-hāq: Yahyā ibn ‘Abbād ibn ‘Abdillāh ibn Az-Zubayr narrated to us: from his father: from ‘Ā’ishah, that she said: “We were returning with Allāh’s Messenger (ﷺ) until, when we came to Turbān – a land one riding stage and some miles away from Al-Madīnah, and it is a land without water – and that was during the last hours of the night, my necklace came loose from my neck, and fell down. So Allāh’s Messenger (ﷺ) was detained, on account of me, in searching for it until the dawn appeared, and the people did not have any water with them. So I encountered from my father such rebuking and grumbling as is known to Allāh, and he said: ‘On every journey the Muslims suffer difficulty and trouble from you.’ So then Allāh sent down the concession of *tayammum*. So the people performed *tayammum*, and prayed.”

She said: “When the concession for the Muslims came from Allāh my father said: ‘By Allāh! My daughter, I did not know that you were so blessed! What a great blessing and ease Allāh has made for the Muslims on account of you.’”<sup>34</sup>

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<sup>33</sup> Al-Bukhārī (no. 336) with the wording: “...except that Allāh put some good in that for you and the Muslims”, and Muslim (no. 367).

<sup>34</sup> Shu’ayb Al-Arnawūt said: “It occurs in the ‘*Musnad*’ (6/272), and its chain of narration is strong, for Ibn Is-hāq clearly stated that he had it narrated to him directly.”

Hishām ibn ‘Urwah: from his father: from ‘Ā’ishah that she said: “The Prophet (ﷺ) had a race with me, and I beat him, then (later), when I had become bulkier, he raced with me and beat me, and he said: ‘O ‘Ā’ishah this one makes up for that one.’”<sup>35</sup>

Mis‘ar: from Al-Miqdām ibn Shuraih, from his father, from ‘Ā’ishah, that she said: “Allāh’s Messenger (ﷺ) would give me a bone, and I would chew the meat from it. Then he would take it, and turn it around until he put his mouth upon the place where I had put my mouth.”<sup>36</sup>

Ziyād ibn Ayyūb: Mus‘ab ibn Sallām narrated to us: Muhammad ibn Sooqah narrated to us: from ‘Āsim ibn Kulayb: from his father, who said: “We came to ‘Alī (رضي الله عنه), and he mentioned ‘Ā’ishah, and said: ‘The specially beloved one (Khalīhah) of Allāh’s Messenger (ﷺ).’”

This is a ‘hasan’ chain; Mus‘ab is suitable, there is no harm with him.

So this was the saying of the Chief of the Believers regarding ‘Ā’ishah, despite what occurred between them, so may Allāh be pleased with them both; and there is no doubt that ‘Ā’ishah totally regretted her having proceeded to Basrah, and her having been present on the Day of the Camel. She did not think that the matter would reach the extent that it did.

Ahmad said in his ‘Musnad’: Yahyā Al-Qattān narrated to us from Ismā‘īl: Qays narrated to us, saying: “‘Ā’ishah came and when she reached the watering holes of Banū ‘Amir at night, dogs began barking. So she said: “What watering place is this?”

They said: ‘The watering place of Al-Haw‘ab.’

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<sup>35</sup> Sahīh: Abū Dāwūd (no. 2578); As-Sahīhah’ (no. 131).

<sup>36</sup> Shu‘bah and the people reported it from Al-Miqdām. Muslim reported it (no. 300).



She said: "I do not think except that I should go back."

So someone from those who were with her said: 'Rather you should go forth, so that the Muslims will see you, and Allāh may bring about peace between them.'

She said: "Allāh's Messenger (صلى الله عليه وسلم) said one day: 'How will it be when one of you is barked at by the dogs of Al-Haw'ab?'"

This *hadīth* is 'Sahīh' in its chain of narration, and they do not report it.<sup>37</sup>

From Sālih ibn Kaysān and others: That 'Ā'ishah would say: "Uthmaan was killed unjustly, and I call you to seek retribution for the spilling of his blood, and for the restoration of the affair being one consultation."

Hilāl ibn Khabbāb: from Ikrimah, from Ibn 'Abbās, that he said to Az-Zubayr on the Day of the Camel: "This is 'Ā'ishah, she has been given authority because of her being closely related to Talhah. So what about you: for what reason do you fight against your relative 'Alī?!"

So Az-Zubayr turned back, but Ibn Jurmūz met him, and killed him.

I say: I have narrated the event of the Camel, in abridged form within the virtues of 'Alī, and the fact that 'Alī stood by the small tent of 'Ā'ishah, blaming her for her having travelled forth. So she said: "O son of Abū Tālib! You have gained ascendancy, so be pardoning."

So he equipped her for the return to Al-Madīnah, and he gave her twelve thousand (*dīnārs*). So may Allāh be pleased with him, and with her.

And there occurs in '*Sahīhul-Bukhārī*' (no. 7100) by way of Abū Husayn: from 'Abdullāh ibn Ziyād, from 'Ammār ibn Yāsir, that he heard him

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<sup>37</sup> Declared 'Sahīh' by Shaikh Al-Albānī: '*At-Ta'īqātul-Hisān 'alā Sahīh Ibn Hibbān*' (no. 6697); '*As-Sahīhah*' (no. 474).

(i.e. 'Alī رَضِيَ اللَّهُ عَنْهُ) upon the *minbar* saying: “She is indeed the wife of our Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in this world and in the Hereafter”, meaning 'Ā'ishah.

And in an established wording: “I testify by Allāh that she is indeed his wife.”

Shu'bah: from Al-Hakam, from Abū Wā'il: that he heard 'Ammār say, when 'Alī sent him to Al-Kūfah to urge the people to come and fight: “We certainly know that she is the wife of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in this world and in the Hereafter, however Allāh has tested you with her, to see whether you will follow him or her.”<sup>38</sup>

And At-Tirmidhī said: Humayd ibn Mas'adah narrated to us, Ziyād ibn Ar-Rabī narrated to us, Khālid ibn Salamah Al-Makhzūmī narrated to us from Abū Burdah: from Abū Mūsā, who said: “We, the Companions of Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), never found a *hadīth* difficult (to comprehend), and then asked 'Ā'ishah about it, except that we found her having some knowledge about it.”<sup>39</sup>

Bishr ibn Al-Mufaddal: 'Abdullāh ibn 'Uthmān ibn Khuthaym narrated to us, from Ibn Abī Mulaykah, that Dhakwān, Abū 'Amr narrated to him, saying: “Ibn 'Abbās (رَضِيَ اللَّهُ عَنْهُ) came, seeking permission to enter upon 'Ā'ishah, whilst she was dying.

He said: “So I went, and found by her head 'Abdullāh – the son of her brother 'Abdur-Rahmān. So I said: 'Here is Ibn 'Abbās, seeking permission to enter.’

She said: 'Leave me with regard to Ibn 'Abbās. I have no need of him, nor his words of praise.’

So 'Abdullāh said: 'O mother, Ibn 'Abbās is from your righteous sons; he will bid you farewell, and give you the greeting of *Salām*.’

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<sup>38</sup> Al-Bukhārī (no.3772).

<sup>39</sup> Shaikh Al-Albānī said: 'Sahīh' This is a 'hasan' *hadīth* with a singular chain.

She said: "Then grant him permission to enter if you wish."

He said: "So Ibn 'Abbās came, and when he sat, he said: 'Receive good tidings, for by Allāh, there is not between you and your parting from all toil, and your greeting Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the beloved ones, except your soul leaving your body.'

She said: 'Now then O Ibn 'Abbās!'

He said: 'You were the most beloved of the wives of Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) (meaning: to him) and he would not love except one who was good and pure. Your necklace fell down on the night of Al-Abwā', and Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) entered the morning seeking after it. So the people entered the morning not having any water with them, so Allāh sent down:

فَتَيَمَّمُوا صَعِيدًا طَيِّبًا

"Then perform *tayammum* with clean earth."<sup>40</sup>

So that was on account of you, and the concession which Allāh sent down for this nation. Then Allāh, the most High, sent down your innocence from above the seven heavens. So there is not a mosque from the mosques wherein Allāh is remembered except that your innocence is recited within it throughout the night and day."

She said: "Let me be, O Ibn 'Abbās, for by Allāh, I wish that I had been forgotten and ignored."<sup>41</sup>

And Al-Qāsim ibn Muhammad said: "Ā'ishah became ill, so Ibn 'Abbās came, and he said: "O Mother of the Believers" You are going to a true

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<sup>40</sup> Sūrah An-Nisā': 43

<sup>41</sup> 'Sahīh li-ghairihī': It was reported by Ahmad in 'Al-Musnad' (1/276, 349), Ibn Sa'd (8/75), and Abū Nu'aym in 'Al-Hilyah' (2/45). It was declared 'Sahīh' by Al-Hākīm (4/8,9), and Adh-Dhababī agreed. 'Sahīh Mawāridiz-Zam'ān' (no. 1893).

advance-party [to Allāh's Messenger (صلى الله عليه وسلم) and] Abū Bakr (رضي الله عنه).<sup>42</sup>

Al-A'mash: from Abud-Duhā, from Masrūq. He said: "We said to him: 'Was 'Ā'ishah proficient in the laws of inheritance?'"

He said: 'By Allāh! I have seen the major Companions of Muhammad (صلى الله عليه وسلم) asking her about the laws of inheritance.'<sup>43</sup>

I read to Muhammad ibn Qāymāz: "Muhammad ibn Qiwām related to you; Abū Sa'īd Ar-Rārānī related to us; Abū 'Alī Al-Haddād related to us; Abū Nu'aym related to us; 'Abdullāh ibn Ja'far related to us; Ahmad ibn Al-Furāt related to us; Abū Usāmah related to us; from Hishām ibn 'Urwah; from his father, that he said: 'I never saw anyone more knowledgeable concerning medicine than 'Ā'ishah (رضي الله عنها). I said: "O aunty! From whom did you learn medicine?"

She said: 'I used to hear the people prescribing remedies for each other, and I would memorize it.'

Sa'īd ibn Sulaymān: from Abū Usāmah; from Hishām; from his father, who said: "I accompanied 'Ā'ishah, and I never met anyone more knowledgeable about an Āyah that had come down, nor about an inheritance law, nor about a Sunnah, nor about poetry, nor one who narrated more, nor one knowing better about historical event of the Arabs, nor concerning lineage; nor about medicine, than her. So I said to her: 'O aunty! From where did you learn medicine?'"

She said: "I used to fall ill, and something would be prescribed for me; and a person would fall ill, and something would be prescribed for them; and I would hear the people prescribing for each other, and I would memorize it."

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<sup>42</sup> Reported by Al-Bukhārī (no. 3771)

<sup>43</sup> Reported by Ad-Dārimī (2/342, 343), Ibn Sa'd in 'At-Tabaqāt' (8/66), and Al-Hākim (4/11).

'Urwah said: 'So most of her knowledge has passed away, and I did not ask about it.'

'Atā' ibn Abī Rabāh said: "'Ā'ishah was the most knowledgeable of the people, and the one having the best thoughts about the common people."

Az-Zuhrī said: "If the knowledge of 'Ā'ishah were to be compared to the knowledge of all (the rest) of the women, then the knowledge of 'Ā'ishah would be superior."

And from 'Abdullāh ibn 'Ubayd ibn 'Umayr who said: "No one grieves for her except one for whom she was a mother."<sup>44</sup>

Authentic is the narration of 'Urwah ibn Az-Zubayr: that Mu'āwiyah once sent a thousand *dirhams* to 'Ā'ishah, and by Allāh! She did not enter the evening until she had distributed it. So a slave girl of hers said: 'If only you had bought a *dirhams* worth of meat for us with it.'

So she said: "Why didn't you tell me?"

Yahyā ibn Abī Zā'idah from Hajjāj: from 'Atā'; that Mu'āwiyah sent a necklace worth a thousand (*dirhams*) to 'Ā'ishah, so she divided it amongst the Mothers of the Believers."

Al-A'mash: from Tamīm ibn Salamah; from 'Urwah; from 'Ā'ishah; that she gave seventy thousand (*dirhams*) in charity; and she used to mend the side of her gown (صلى الله عليها).

Mutarriif ibn Tarīf: from Abū Is-hāq; from Mus'ab ibn Sa'd who said: "Umar set a stipend of ten thousand for each of the Mothers of the Believers, and he gave two thousand extra to 'Ā'ishah, and he said: "She was the beloved one of Allāh's Messenger (صلى الله عليه وسلم)."

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<sup>44</sup> i.e. the Believers (transl.).

Shu'bah: "Abdur-Rahmān ibn Al-Qāsim related to us; from his father, that 'Ā'ishah used to fast everyday."

Ibn Juraij: from 'Atā', who said: "I and 'Ubayd ibn 'Umayr used to go to 'Ā'ishah whilst she was staying Makkah, within (Mount) Thabīr, in a Turkish tent of hers, with her covering upon her; and when I was a child I saw her wearing a gown dyed with safflower."

Mis'ar: from Hammād, from Ibrāhīm An-Nakhaī who said: 'Ā'ishah said: "Would that I were a leaf of this tree."

Ibn 'Ulayyah: from Ayyūb; from Ibn Abī Mulaikah, who said; 'Ā'ishah said: "Allāh's Messenger (صلى الله عليه وسلم) passed away in my house, and during my day and night, and between my lap and my chest. 'Abdur-Rahmān ibn Abī Bakr entered with a fresh *siwāk*. So he was looking at him, until I thought that he wanted it. So I took it, and chewed it, shook it, cleaned it and I handed it to him. So he cleaned his teeth with it in the best manner that I have ever seen him clean them. Then he tried to hand it to me, but his hand fell down. So I began making supplication for him with the supplication which Jibrīl used to make for him, and which he used to make himself when he became ill; and he did not supplicate with it in that illness. He raised his gaze to the sky, and said: 'The highest companionship.'

And his soul departed. So all praise is for Allāh who combined my saliva and his saliva in his last day in this world."<sup>45</sup>

And Al-Hākim reported in his 'Mustadrak', by way of Yahyā ibn Sa'īd Al-Amawī: Abul-'Anbas Sa'īd ibn Kathīr narrated to us; from his father, who said: 'Ā'ishah narrated to us that Allāh's Messenger (صلى الله عليه وسلم) mentioned Fātimah. She said: "So I spoke. So he said: 'Would you not be pleased to be my wife in this world and in the Hereafter?'

I said: "Yes indeed, by Allāh."

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<sup>45</sup> Reported by Ahmad (6/48), and Al-Hākim (4/7) declared it 'Sahīh', and Adh-Dhahabī agreed. (Al-Arnawūt's checking). This is a 'Sahīh' *hadīth*.

He said: 'Then you are my wife in this world and in the Hereafter.'<sup>46</sup>

'Urwah ibn Az-Zubayr said: "'Ā'ishah was buried at night."

Hishām ibn 'Urwah, Ahmad ibn Hanbal, Shabāb, and others said: she died in the year 57AH; whereas Abū 'Ubaydah Ma'mar ibn Al-Muthannā, Al-Wāqidī, and others said: "In the year 58."

Ismā'īl ibn Abī Khālid: from Qays, who said: "'Ā'ishah said and she used to wish to be buried within her house: 'I did something after the passing of Allāh's Messenger (صلى الله عليه وسلم) so bury me along with his (other) wives.' So she was buried in Al-Baqī' (رضي الله عنها)."

I say: What she meant by her having done something was her going out on the Day of the Camel, for she then totally regretted it, and repented from it. This was despite the fact that she had done it based upon an understanding, intending only good, just as Talhah ibn 'Ubaydillāh, Az-Zubayr ibn Al-'Awwām, and a group of the major ones (رضي الله عنهم) acted upon *ijtihād* (personal deduction aimed at doing what was correct).

Ismā'īl ibn 'Ulayyāh narrated: from Abū Sufyān ibn Al-'Alā' Al-Māzinī: from Ibn Abī 'Atīq, who said: "'Ā'ishah said: 'When Ibn 'Umar passes by, then point him out to me.'

So when he passed her by, it was said to her: "This is Ibn 'Umar."

She said: 'O Abū 'Abdir-Rahmān! What prevented you from forbidding me from going out?'

He said: "I saw that a man had overcome you (meaning Ibn Az-Zubayr)."

She lived for sixty-three years and some months."

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<sup>46</sup> 'Sahīh': 'As-Sahīhah' (no. 1142).

## Safwān ibn Al- Mu'attal

**Siyar A'lāmin-Nubalā' (2/545) of Imām Adh-Dhahabī:**

“Safwān ibn Al-Mu'attal, Abū 'Amr As-Sulamī, and then Adh-Dhakwānī; the one who was mentioned for his innocence in the incident of the Slander; and in the story of the Slander, the Prophet (ﷺ) said about him: 'I have not known (about him) except good.' He used to proceed in the rear of the army.

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As-Suhaylī said in 'Ar-Rawdul-Unuf' (4/24):

“He used to be at the rear of the army, and he would pick up any items dropped by the Muslims and bring them to them.”

So he was proceeding when he saw a person (in the distance), so when he drew closer he found that it was the Mother of the Believers 'Ā'ishah (رضي الله عنها). She had gone out for her need, and a necklace had broken and fallen away from her, so she went back to search for it. So the people carried on, and they picked up her *howdah*, thinking that she was in it; and she was young, being twelve years old. So they travelled on, and she returned to the stopping place; but she did not encounter anyone, so she sat down. She said (to herself): 'They will soon miss me.'

So when Safwān came he saw her, and he used to see her before the *Hijāb* (Screening); and the *Hijāb* had been sent down a year or thereabouts prior to this. So he said: 'Indeed we belong to Allāh, and to Him we shall return!'

He did not say anything else, and he made his camel kneel down, and he allowed her to mount it. Then he walked along, leading it, until he came to the people where they had stopped during the forenoon. So the people of the Slander began speaking, and acting ignorantly, until Allāh sent down the *Āyah* declaring her innocence, and all praise is for Allāh. And Safwān said: 'By Allāh! I have never uncovered a woman.'



Ibn Sa'd said: "Safwān ibn Al-Mu'attal accepted Islām before (the expedition of) Al-Muraysī, and he used to be in charge of the rear of the army of the Prophet (صلى الله عليه وسلم). He died at Sumaysāt at the end of the Caliphate of Mu'āwiyah. Muhammad ibn 'Umar (i.e. Al-Wāqidī narrated that to me.)"<sup>47</sup>

Al-Wāqidī said: "Safwān ibn Al-Mu'attal died in the year sixty at Sumaysāt."

*Khalīfah* said: "He died in Mesopotamia."

Ibn Is-hāq said: "He was killed in the fighting in Armenia, in the year 19AH. He was one of the generals that day."

I say: "There is a great divergence between the dates quoted for his death, so what is apparent is that they refer to two separate people, and Allāh knows best."

Within his biography in '*Al-Isābah*' of Al-Hāfidh Ibn Hajr there occurs:

"Al-Baghawee said: 'He settled in Al-Madīnah.'"

Safwān was present at Al-Khandaq, and on all of the military expeditions, in the saying of Al-Wāqidī; or it is otherwise said: "His first expedition was Al-Muraysī"

Ibn Is-hāq said: "He was martyred in Allāh's cause during the Caliphate of 'Umar, in the fighting in Armenia, in the year 19AH; Al-Bukhārī related that in his '*Tārīkh*', and it is established in the '*Sahīh*', from 'Ā'ishah that he was killed in Allāh's cause."

And that was in the year 58H; and Ibn Is-hāq said: "In the year 19AH, or it is said: In the year 60 H in Sumaysāt. This was what At-Tabarī stated with certainty."

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<sup>47</sup> A town on the western bank of the Euphrates, at the edge of the land of the Byzantines.

## Mistah ibn Uthāthah ibn ‘Abbād ibn Al-Muttalib

Mistah ibn Uthāthah ibn ‘Abbād ibn Al-Muttalib ibn ‘Abd Manāf ibn Qusayy, Al-Muttalibī, the *Muhājir*, Al-Badrī. The one mentioned in the story of the Slander.

He was a poor and needy man, upon whom Abū Bakr used to spend in charity.

Ibn Sa’d mentioned him, and said: “He was short, with his eyes sunken into his head, and with callous fingers. He lived for forty-six years.”

He said: “He passed away in the year 34AH (رَضِيَ اللهُ عَنْهُ).”

Beware, O bold one, of looking with suspicion towards this man who fought at Badr, on account of a slip which occurred from him, for it has indeed been forgiven, and he is from the people of Paradise; and beware, O Rāfidī, of insinuating an accusation of adultery against the Mother of the Believers, after the coming down of the text which declared her innocent, such that the Fire becomes binding for you.”<sup>48</sup>

Mistah ibn Uthāthah ibn ‘Abbād ibn Al-Muttalib ibn ‘Abd Manāf ibn Qusayy, Al-Muttalibī:

“His name was ‘Awf; and as for ‘Mistah’, then it was his title. His mother was the daughter of the maternal aunt of Abū Bakr. She and her father accepted Islām early on; and Abū Bakr swore an oath that he would not spend upon him. So the Āyah:

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ  
وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۗ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ  
اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

“And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masākīn* (the poor), and those who left their

<sup>48</sup> ‘*Siyar A’lāmin-Nubalā’* (1/186-187) of Imām Adh-Dhahabī

homes for Allāh's Cause. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful."<sup>49</sup>

- came down.

So Abū Bakr resumed his spending upon him. That is established in the two '*Sahīhs*' in the long *hadīth* of 'Ā'ishah concerning the slander.

And there occurs in the narration reported by Abū Dāwūd with another chain from 'Ā'ishah that the Prophet (ﷺ) lashed those who falsely accused 'Ā'ishah, and he included him amongst them.

Mistah died in the year 34AH in the Caliphate of 'Uthmān; or it is said: He lived until the Caliphate of 'Alī, or that he was present at *Siffin* with him, and that he died in that year, 37AH."<sup>50</sup>

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<sup>49</sup> Sūrah An-Nūr: 22

<sup>50</sup> 'Al-Isābah' of Al-Hāfidh Ibn Hajr

## Umm Mistah

Umm Mistah, Al-Qurashiyah, At-Taymiyyah. Rā'itah bint Sakhr ibn 'Āmir ibn Ka'ab ibn Sa'd ibn Taym ibn Murrah. Her name was Rā'itah bint Sakhr, this is what Ibn Sa'd said; or it is said that her name was Salmā, or it is said: "Rītah". Ibnul-Amīn quoted it from Ibn Bashkuwāl, and it was stated with certainty by Ibn Hazm in '*Al-Jamharah*'.

She was well-known by her '*Kunyah*'. A mention of her is established in the two '*Sahīhs*', in the story of the slander, when she went out with 'Ā'ishah to relieve herself. So she slipped, and said: "May Mistah perish!"

So 'Ā'ishah said to her: 'Do you speak ill of a man who was present at Badr?'

So she said: "Do you not know what he has said?!"

So she mentioned the story of the slander to her, and Mistah was of those who spoke in that affair; and Ibn Sa'd said: Umm Mistah accepted Islām, and made her Islām good, and she was one of the sternest of the people against Mistah when he spoke along with the people of the Slander."<sup>51</sup>

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<sup>51</sup> '*Al-Isābah*' of Al-Hāfidh Ibn Hajr

## 'Abdullāh ibn 'Ubayy ibn Salūl, the head of the tribe of the Khazraj

He was the head of the Hypocrites (*Munāfiqīn*). He pretended to accept Islām after Allāh's Messenger (ﷺ) arrived victorious in Al-Madīnah, after Badr.

He interceded with Allāh's Messenger (ﷺ) after the defeat of his allies, the Jews of Banū Qaynuqā', that their lives should be spared. Whilst proceeding to the battle of Uhud he deserted along with seven hundred fighters, and returned to Al-Madīnah.

Before the expedition against the Jews of Banun-Nadīr, he sent message of support to them and a promise that he would fight alongside them.

On the return from the expedition of Banul-Mustaliq, he spoke about and propagated the slander, and he also made his statement: 'When we return to Al-Madīnah the more honourable one of us (referring to himself) will expel the meaner one.' By this he meant Allāh's Messenger (ﷺ).

يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ ۚ وَلِلَّهِ الْعِزَّةُ  
وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

“[Meaning: They (hypocrites) say: “When we return to Al-Madinah, indeed the more honourable ('Abdullāh bin Ubayy bin Salūl, the chief of hypocrites at Al-Madīnah) will expel therefrom the meaner (i.e. Allāh's Messenger ﷺ).” But honour, power and glory belong to Allāh, His Messenger (Muhammad ﷺ), and to the believers, but the Hypocrites know not.”<sup>52</sup>

He went out on the Tābūk expedition in Rajab in 9AH, but upon the way he deserted and returned to Al-Madīnah. He died in Dhul-Qa'dah of 9AH.

<sup>52</sup> Sūrah Al-Munāfiqūn (63):8