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COLLECTIONS OF FORTY HADITHS

# AL-ARBA<sup>ʿ</sup>ĪN

Abd Ar-Rahman Ibn ʿAsakir

*On the Memorable Qualities of  
the Mothers of the Believers*



TRANSLATED BY AISHA BEWLEY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# *Al-Arbaʿīn*

On the Memorable Qualities of the  
Mothers of the Believers



5

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Mothers of the Believers

ʿABD AR-RAḤMĀN IBN ʿASĀKIR



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## PUBLISHER'S PREFACE

**I**N THE NAME of Allāh, the All Kind, the Most Kind. All praise belongs to Allah, Lord of the worlds, and may peace and blessings be upon Muḥammad, His chosen one, and upon his family and companions, one and all.

The tradition in Muslim religious literature of gathering collections of forty ḥadīth dates as far back as the first century after Hijrah. ‘Abdullāh ibn al-Mubārak al-Marwazī (d. 181 AH) is thought to be the first to have gathered forty ḥadīth in a collection, and his lead was followed by later ḥadīth scholars such as Muḥammad ibn Aslam aṭ-Ṭūsī (d. 242 AH), al-Ḥasan ibn Sufyān al-Fasawī (d. 303 AH), and many others. Perhaps the most well-known collection is that of Imām an-Nawawī (d. 676 AH) which exists in English, and has several commentaries including Ibn Rajab’s exhaustive *Jāmi‘ al-‘ulūm wa ’l-ḥikam*, published in translation by Turath Publishing in 2007.

The practice of gathering forth ḥadīth springs from a ḥadīth narrated through several Companions that puts the spiritual rank of religious scholarship within easy reach of the ordinary believer with the words: "Whoever safeguards forty narrations for my nation in matters of this religion, Allah will raise him up as a scholar and I shall be an intercessor and witness for him on the Day of Rising." The narrators of the various versions of this ḥadīth include illustrious names such as 'Alī ibn Abī Ṭālib, 'Abdullāh ibn Mas'ūd, Mu'ādh ibn Jabal, Abū 'd-Dardā', Ibn 'Umar, Ibn 'Abbās, Anas ibn Mālik, Abū Hurayrah, Abū Sa'id al-Khudrī, may Allah be pleased with them all.

In this series Turath Publishing hope to present collections of forty ḥadīth compiled by some of the greatest scholars of the Muslim tradition.

In this book we present a brief overview of the virtues of the mothers of the believers, may Allah be pleased with them. We pray that though acquainting readers with the knowledge of our mothers this will instil in them an ever growing love for them. We are very grateful to the esteemed author, may Allah be pleased with him and reward him well. Finally, we would like to thank Aisha Bewley for her hard work in translating this valuable work and Abdassamad Clarke and Shaykh Uwais Nadwi for their meticulous editing of the text.



## *Publisher's Preface*

In this book, the original Arabic text is presented alongside a translation and brief comment, with additional details of each ḥadīth in footnotes.

It is hoped that through acquainting readers with the sayings of the Prophet ﷺ, the translator, editor, and publisher and everyone who made this series possible is included in the above ḥadīth: “Whoever safeguards forty ḥadīth...”

YAHYA BATHA



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## EDITOR'S FOREWORD

In the Name of Allah, the All-Merciful, the Most Merciful. We are indebted to Muḥammad Aḥmad 'Abd al 'Azīz Zaydān on whose 1989 Maktabat at-Turath al-Islami edition of *Kitāb al-Arba'in fī Manāqib Ummahāt al-Mu'minīn* we have based our translation, only adding to it additional biographical information about Ibn 'Asākir. Various other changes to the layout of the book and the style of the language have been made, in the hope that the reader finds the experience more beneficial. And Allah knows best.

Where found in the original text, the *isnāds* (chains of narration) of ḥadīth have been retained in keeping with the usage of the scholars. The Qur'ānic translations have been taken from *The Noble Qur'ān: a new rendering of its meanings in English* by Abdalhaqq and Aisha Bewley (Bookwork, Norwich, UK). Jalāl ad-Dīn as-Suyūṭī.



## ABOUT THE AUTHOR

**H**e is the shaykh, imam, scholar, model, *muftī*, and Shāfi'ī Shaykh, Fakhr ad-Dīn Abū Manṣūr 'Abd ar-Raḥmān ibn Muḥammad ibn al-Ḥasan ibn Hibatullāh ibn 'Abdullāh ibn al-Ḥusayn ad-Dimashqī ash-Shāfi'ī, known as Ibn 'Asākir.

As for the name by which he is famous, Ibn 'Asākir, no one can give a reason for it. It was not used while he was alive, and we do not know of any of his ancestors called 'Asākir. He simply became famous by that name. The first to establish the use of this name was Ibn al-Jawzī in 597 AH.<sup>1</sup> Most of those who gave a biography of the Ḥāfiẓ, including his son in his *Samā'āt*, did not mention him with this title.

### HIS BIRTH AND UPBRINGING

The Imām was born in 550 AH as he himself recorded. He

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<sup>1</sup> i.e. during his lifetime. Ed.

came from a respected Damascene family which enjoyed leadership in the *dīn* and in this world. Abū Shāmah said in *Kitāb dhayl ar-rawḍatayn* in describing the family of Ibn 'Asākir: "This was a greatly respected house. The most esteemed of them in our time in *dīn* and knowledge is Fakhr ad-Dīn Ibn 'Asākir."

The generation before him included his two uncles aṣ-Ṣā'in Hibatullāh (477-563) and al-Ḥāfiẓ Abu'l-Qāsim, his cousin Muḥammad ibn Abī'l-Qāsim and his son al-'Imād ibn al-Qāsim, al-Fakhr's brother Tāj al-Umanā' Aḥmad, Zayn al-Umanā' Ḥasan, al-Fakhr's mother Asmā' bint Muḥammad ibn al-Ḥasan ibn Ṭāhir, whose father was known as Abu'l-Barakāt ibn ar-Rān. This latter is the one who renovated the al-Qadam Mosque in 517 AH where his grave is located, as well as the graves of other members of Shaykh al-Fakhr's family, such as the grave of the orator Abu'l-Ḥasan Aḥmad ibn 'Abdullāh ibn ar-Rān. For this reason Shaykh al-Fakhr used to visit the al-Qadam Mosque often, because his grandfather's grave is there, and early members of his house and his brother Tāj al-Umanā' are also buried there. The aforementioned Asmā' was the sister of Āminah, the mother of Qāḍī Muḥyī ad-Dīn Muḥammad ibn 'Alī ibn az-Zakī and so he was his cousin.



### HIS CHILDREN

Abū Shāmah said in *Dhayl ar-rawḍatayn*: “His Shaykh Mas‘ūd married his daughter to him, and she bore him a son named after his grandfather Quṭb ad-Dīn Mas‘ūd. Would that he had survived his grandfather and father because he was devoted to knowledge and its acquisition and was preeminent in it, but he died some time before his father.”

### THE BEGINNING OF HIS QUEST FOR KNOWLEDGE

Abū Shāmah said in *Dhayl ar-rawḍatayn*: “Shaykh Fakhr ad-Dīn turned his attention to knowledge from his youth and studied *fiqh* with his shaykh, Quṭb ad-Dīn Mas‘ūd an-Naysābūrī until he was skilled in it and became unique in his knowledge of *fatwā* so that the *fatwās* were sent to him from all areas. He was like a son to his shaykh and married his daughter.”

### HIS QUALITIES

Adh-Dhahabī said in *Siyar a‘lām an-nubalā’*:

‘Umar ibn al-Ḥājib said, “He is one of the preeminent imams, indeed a scholar of great worth and excellence, the Shaykh of

the Shāfiʿīs. He was a trustworthy ascetic, often performing night prayers, quick to weep, and possessed of good character, great humility and little partisanship. He travelled on the path of the people of certainty. Most of his moments were spent in his room in the mosque disseminating knowledge. He was free of affectation. He was offered positions but refused them.”

Al-Qawṣī said, “He wept a lot and was quick to weep, possessed great scrupulousness and humility, was very self-effacing and deferential, did a lot of night prayers, slept little, and was preeminent in the sciences of principles and derivative rulings. I learned *fiqh* from him.”

Abu'l-Muẓaffar said, “Fakhr ad-Dīn was an ascetic worshipper, scrupulous, devoted to knowledge and worship. He possessed good character, and had little desire for this world.”

#### HIS BOOKS

Adh-Dhahabī said, “He wrote a number of books.”<sup>2</sup> Ibn Shākir al-Kibtī said, “He wrote a number of books on *fiqh* and ḥadīth.”

#### HIS DEATH AND FUNERAL

Adh-Dhahabī said, “The Shaykh al-Islām Ibn ʿAsākir died

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<sup>2</sup> Among the most famous of his works is the multi-volume *Tārīkh Dimashq* History of Damascus. Ed.

on the 10th Rajab 620 AH, and few failed to attend his funeral." Abū Shāmah said, "Someone who attended him told me he prayed *Zuhr* and then began to ask about *ʿAṣr*. Then he did *wuḍūʿ* and said the *shahādah* while seated and said, 'I am pleased with Allah as a Lord, Islam as a *dīn* and Muḥammad as a prophet. Allah taught me my argument, excused my offence and had mercy on my exile.' Then he said, 'And upon you be peace,' and so we knew that the angels were present, and then he died."

Al-Fakhr ibn al-Mālikī, his sister's son Tāj ad-Dīn, and his brother's son ʿAbd al-Wahhāb ibn Zayn al-Umanāʾ washed him. He had been ill with diarrhoea. His brother Zayn al-Umanāʾ led the prayer over him.

Abū Shāmah said, "The people gathered on the next day for his funeral and accompanied him from the Jārūkhiyyah Madrasah at the Bāb al-Barīd to the mosque. The number of people in the mosque was like the number there are on Jumuʿah. The bier was placed next to the *qiblah* wall, close to al-Lāzūrīdah, and his brother Zayn al-Umanāʾ went forward to lead the prayer over him. Then they took the bier to al-Maydān al-Akhḍar at ash-Sharaf al-Qibalī.

"The roads were filled with people. His grave is located among the graves of the Sufis, to the west of ash-Sharaf al-Qibalī road opposite the beginning of al-Maydān al-Akhḍar, a little before the grave of his shaykh Quṭb ad-Dīn Masʿūd

an-Naysābūrī. A stone was placed on his grave with his name and the date of his death which those outside the grill-work could read. May Allah have mercy on him.”

As-Subkī said, “His death was a general affliction in Syria, indeed in the lands of Islam.”

Abū Shāmah said, “It was famous that in his illness he took possession of the place where he was to be buried from those who had its title, and the grave was dug for him while he was still alive.”

## PREFACE

**I**n the Name of Allah, All-Merciful, Most-Merciful. Praise belongs to Allah Who makes easy those matters that are difficult. He is the Initiator of the beginning of facilitated openings, which beginning gives good news of the purification of the Holy Land of the filth of unbelief and misguidance by the purity of the secret of its Master and the help of the Master of the earth and heavens, pure above mishap, decrease and harm, Who is entitled to perfect attributes and qualities, glorified in various languages, praised in all actions and states. I praise Him for the succession of His ample blessings and the help of His ample favours with a praise enduring over the passage of moments and times.

I witness that there is no god but Allah alone without partner with a testimony free from doubt or uncertainty. I witness that Muḥammad is His slave and Messenger ﷺ. He extracted him from the noblest of fathers and mothers, and

sent him with profound miracles, signs, and clear proofs. He was the Seal of prophethood and all the Messages. He [Allah] singled out for him the best of women and wives and honoured him by making them unlawful for the believers after his death. He illuminated by the light of his Message the intense darkness and severe injustices, and by the sun of his words dispelled the clouds of disbelief and error. He reinforced his *dīn* by his Companions and family who are like stars for his community.

May Allah bless him and them with the best blessings, and bless his pure good wives who are innocent of what the people of the lie (*yfk*) said, and grant them much peace until the Day of Repayment when rotting bones will be brought to life.

When I saw that a group of the esteemed imams and leading scholars, may Allah have mercy on them, had compiled many *Arba'ūn* [forty] collections in excellent sciences with different themes, desiring the reward promised for that as the ḥadīth attest and as has been reported in transmissions, and as my uncle informed us, Imām al-Ḥāfiẓ Abu'l-Qāsim 'Alī ibn al-Ḥasan ibn Hibatullāh: Abū Bakr Muḥammad ibn 'Abd al-Bāqī ibn Muḥammad al-Anṣārī in Baghdad and Abū Muḥammad Ṭāhir ibn Sahl ibn Bishr ibn al-Isfarāyanī in Damascus informed us and both said: Abū Bakr Aḥmad ibn 'Alī ibn Thābit al-Khaṭīb al-Baghdādī narrated to us: Muḥammad ibn Ja'far ibn Ghaylān ash-Shurūṭī informed

me: Sa'd ibn Muḥammad ibn Ishāq aṣ-Ṣayrafī narrated to us: Muḥammad ibn 'Uthmān ibn Abī Shaybah narrated to us: Muḥammad ibn Ḥafṣ al-Ḥarāmī the Kufan narrated to us: Duḥaym aṣ-Ṣaydāwī narrated to us: Abū Bakr ibn 'Ayyāsh narrated to us from 'Āṣim from Zirr from 'Abdullāh ibn Mas'ūd that the Messenger of Allah ﷺ said:

مَنْ حَفِظَ عَلَىٰ أُمَّتِي أَرْبَعِينَ حَدِيثًا يَنْفَعُهُمُ اللَّهُ بِهَا؛ قِيلَ لَهُ: ادْخُلْ مِنْ أَيِّ  
أَبْوَابِ الْجَنَّةِ شِئْتَ.

Whoever safeguards forty ḥadīth for my community by which Allah benefits them, it will be said to him, 'Enter whichever gate of the Garden you wish.'" (Abū Nu'aym, *Hilyat al-awliyā'*).

Duḥaym is 'Abd ar-Raḥmān of Banī aṣ-Ṣaydā which is a clan of Banī Asad, not from Ṣaydā who are on the coast, [and he was] Kufan. Muḥammad al-Ḥarāmī is ascribed to his father from Banī Ḥarām. Zirr is Ibn Ḥubaysh.

The basic gist of this ḥadīth was related by various paths from 'Abdullāh ibn 'Abbās, the Amīr al-Mu'minīn 'Alī, Abū 'd-Dardā', 'Abdullāh ibn 'Umar, Mu'ādh ibn Jabal, Abū Hurayrah and others ﷺ.

One of the variants is:

مَنْ حَفِظَ عَلَىٰ أُمَّتِي حَدِيثًا وَاحِدًا يُقِيمُ بِهِ سُنَّةً وَيُرُدُّ بِهِ بَدْعَةً فَلَهُ الْجَنَّةُ.

Any of my community who memorises one ḥadīth by which he establishes a sunnah and rejects an innovation will have the Garden.

All these transmissions indicate the immensity of the reward for spreading the Sunnah and stopping innovation.

My uncle, the Imām and Ḥāfiẓ may Allah be merciful to him, informed us about that: Abu'l-Qāsim Zāhir ibn Ṭāhir at Nishapur informed us: Ustādh Abu'l-Qāsim al-Qushayrī informed us: al-Ḥākim Abū 'Abdullāh al-Ḥāfiẓ informed us: Abū 'Alī al-Ḥusayn ibn Muḥammad as-Saffānī in Marv narrated to us: Abū Rajā' Muḥammad ibn Ḥamdawayh informed us: al-'Alā' ibn Maslamah narrated to us: Ismā'īl ibn Yaḥyā at-Tamīmī narrated to us from Sufyān ath-Thawrī from Layth from Ṭāwus from Ibn 'Abbās who said: The Messenger of Allah ﷺ said:

مَنْ أَدَّى إِلَى أُمَّتِي حَدِيثًا وَاحِدًا يُقِيمُ بِهِ سُنَّةً وَيُرُدُّ بِهِ بَدْعَةً فَلَهُ الْجَنَّةُ.

Anyone who conveys to my community one ḥadīth by which a *sunnah* is established and an innovation refuted will have the Garden. (Abū Nu'aym, *Hilyat al-awliyā'*).

This is a definitive text about there being a reward for simply conveying it rather than safeguarding it, and it is possible that what is meant by safeguarding here is to make those ḥadīth exact, record them in books and persevering in



transmitting and conveying them so that they do not disappear over the passage of time because of his saying ﷺ:

Record knowledge by writing.<sup>3</sup> قِيدُوا الْعِلْمَ بِالْكِتَابِ.

Even if the imams of this science [of ḥadīth] discuss the *isnāds* of these ḥadīth [critically], the bounty of Allah is greater than that. The Messenger of Allah ﷺ said:

مَنْ بَلَغَهُ عَنِ اللَّهِ تَعَالَى شَيْءٌ فِيهِ فَضِيلَةٌ فَأَخَذَ بِهِ إِيمَانًا وَاحْتِسَابًا وَرَجَاءً  
تَوَابِهِ آتَاهُ اللَّهُ ذَلِكَ وَإِنْ لَمْ يَكُنْ كَذَلِكَ.

If something reaches someone from Allah, exalted is He, which contains a meritorious matter and he takes it with faith and in expectation and hoping for its reward, Allah will give him that, even if it is not like that.”<sup>4</sup>

And Allah knows best. I wanted to be one of them and to enter among them out of my desire for an ample reward and excellent wage. When our master the king an-Nāṣir—the one who put the world and the *dīn* to rights, the Sultan of Islam and the Muslims and reviver of the state of the Amīr al-Mu’minīn—conquered the city of Aleppo, may Allah protect it, and I had to emigrate to his noble residence out of

3 Al-Hakim in *al-Mustadrak*, al-Khaṭīb al-Baghdādī in *Taqyid al-‘ilm*, Ibn ‘Abd al-Barr in *Jamī‘ bayan al-‘ilm wa fadlihi*, al-Bazzar in *Majma‘ az-zawa‘id*, ad-Darimi in *as-Sunan*, and Ibn ‘Asākir.

4 Ibn al-Jawzī in *al-Mawdū‘āt*. Al-Khaṭīb al-Baghdādī related it in *at-Tārikh*.

gratitude for his prior general beneficence and to congratulate him on this great conquest, I thought that I should offer a gift as a service to him whose benefit would be universal and whose reward would abide. Since I had not heard that any scholar had written anything on the virtues of the Mothers of the Believers on its own nor had anyone expressed an interest in compiling something on that, I wanted some of their virtues to be mentioned in this just nation instead of the previous abuse directed at them. I decided to compile a summary of that, even though their virtues are famous. I entitled it: *Kitāb al-arba'ūn fī manāqib ummahāt al-mu'minīn* 5.

I have given it an Introduction in which I mention the special prerogatives of the Prophet ﷺ in marriage: whom he was permitted, their number, those with whom he consummated marriage, those he divorced, those who died while he was married to them and those whom he was married to when he died. Then I discuss each of those individually about whom I have received a particular report about the order in which he ﷺ married them, may Allah be pleased with them all, hoping in that for good forgiveness, a reward, and security from an evil punishment. I rely on Allah, seek His help and ask Him for the best knowledge, action and certainty. He is the close friend of the Godfearing.

---

5 Book of Forty Hadiths on the Virtues of the Mothers of the Believers

## INTRODUCTION

The Prophet's special prerogatives, including  
being allowed to have more than four wives up to nine

**T**here are two positions about that: the first is that it was not lawful for him to have more than nine wives, as is the case with us [not being permitted more than] four wives, because he died while married to them, and it is not confirmed that he had more than that number even though he went very far in marrying.

The second is that in respect of their number, they were to him like concubines are to us: the Prophet could have any number as an honour and increase for him because of the strength that Allah provided him.

The two positions apply to the restriction of his divorcing to three of them.

According to the sound position, he was permitted to

marry without guardian or witnesses because the purpose of the guardian is to ensure compatibility and there is no one more compatible than him ﷺ. The same is true for marrying without witnesses because the purpose of witnesses is to provide evidence in case of dispute, and the Prophet is not disputed. It is said that it is a precondition in case the wife should dispute the marriage.

It was also permitted for him to marry without paying the bride-price and with the bride using the wording “a gift” because of the words of Allah, ﷻ,

﴿وَأَمْرًا تُؤْمِنُ بِهِ إِنْ وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ﴾

any believing woman who gives *herself to the Prophet*. (33:50)

He was permitted to abandon dividing [time and property] between his wives. He used to divide between them voluntarily and to honour commensurately their choosing Allah and His Messenger rather than the adornment of the life of this world. He had been obliged to give them a choice by the words of Allah ﷻ,

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُمْ تُرِيدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمْتَعَنَّ وَأَسْرَحَنَّ سَرَّاحًا جَمِيلًا﴾

O Prophet, tell your wives: “If you desire the life of this world and its finery, come and I will give you all you need and release you with kindness” (33:28).

He was obliged to release those who chose the life of this world to protect his position from anyone being harmed by him, and to keep those who chose him and chose Allah and the Next World, because of His words,

﴿لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ﴾

After that no other women are lawful for you nor may you exchange them for other wives. (33:52).

Ash-Shāfi‘ī, may Allah be merciful to him, said, “This *āyah* was abrogated by the *āyah* which comes before it:

﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي آتَيْتَ أُجُورَهُنَّ﴾

O Prophet! We have made lawful for you your wives to whom you have given dowries. (33:50)

This is an extraordinary abrogation, and there was no abrogation in the Qur’ān like this except for His words, exalted is He,

﴿وَالَّذِينَ يَتُوفَوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ﴾

Those of you who die leaving wives behind should make a bequest to their wives of maintenance for a year (2:240)

which was abrogated by His words,

﴿وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَ  
عَشْرًا﴾

Those of you who die leaving wives behind they should wait by themselves for four months and ten nights. (2:234).

Abū Ḥanīfah رحمته الله, said, “The *āyah* of the obligation of retaining them while forbidding him others was not abrogated.” Ash-Shāfi‘ī held also to the ḥadīth related from ‘Ā’ishah رضي الله عنها:

مَا مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أُبَيِّحَ لَهُ أَنْ يَتَزَوَّجَ مَنْ أَرَادَ  
وَيُطَلِّقَ مَنْ أَرَادَ.

The Messenger of Allah صلى الله عليه وسلم did not die until he was allowed to marry those he wanted and to divorce those he wanted.”<sup>6</sup>

The meaning in that is that it would be a gracious gift from him to them by his retaining them in response to their choosing him, and if it had been obligatory on him there would have been no graciousness on his part. This is the reason that some say he was not obliged to divide equally between them. It was obligatory for someone with a wife whom he wanted to marry for her husband to divorce her, as in the story of Zayd.

To honour him, people were forbidden to marry his widows because the Arabs considered that to be an insult and shame.

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6 An-Nasā’ī in *as-Sunan* (6:56) with a similar wording.

There are three views about whether a woman the Prophet ﷺ divorced is forbidden to marry other men.

One view is that she is forbidden just like a widow.

The second is that she is not forbidden because he had no need of her and he himself ended the marriage which is not the case with death after which the rules of marriage continue in a certain sense. That is why it is agreed that it is permitted for a woman to look at her husband after death and to wash him and for the husband to wash her according to ash-Shāfi'ī. Abū Ḥanīfah said that he does not wash her but she can wash him.

The third, which is the soundest, is that if the marriage was consummated, she is not allowed to anyone else, but otherwise she is lawful. The proof of that is the transmission about 'Ikrimah ibn Abī Jahl, but some say al-Ash'ath ibn Qays, marrying a woman the Prophet ﷺ had divorced. 'Umar ؓ objected to that and wanted to invalidate the marriage. Someone told him, "He did not consummate it with her," and so he affirmed the marriage.

#### THE NUMBER OF HIS WIVES

They differ greatly about how many wives he had. What is correct, about which there is no disagreement, is that the Prophet ﷺ married eleven women with all of whom mar-

riage was consummated. He married others but did not consummate the marriage. It is said that he consummated marriage with thirteen women and married fifteen women, and it is also said that it was eighteen about whose names they disagree. He had eleven at one time about one of whom they disagree. It is said that that she was Rayḥānah or Umm Sharīk. It is also said that Rayḥānah was a concubine and that he did not marry Umm Sharīk nor consummate the marriage with her and that she was among those who offered themselves to him. Allah knows that best. They also differ about the order in which they were married to him.

Those whom it is agreed that he consummated marriage with are:

#### 1. KHADĪJAH BINT KHUWAYLID

She was Khadījah bint Khuwaylid ibn Asad ibn ʿAbd al-ʿUzzā al-Qurashiyah (of Quraysh). Her mother was Fāṭimah bint Zāʿidah ibn Jundub.

There is no disagreement that she was the first woman the Prophet ﷺ married, fifteen years before he was sent as a prophet. She was forty and he was twenty-five. Before him she had been married to Abū Hālah Hind ibn an-Nabbāsh ibn Zurārah ibn ʿAdī, one of the Banū Usayd ibn ʿAmr ibn Tamīm, and also to ʿAtīq ibn ʿĀbid.



She was the mother of all his children, except for Ibrāhīm the son of Māriyah al-Qibtiyyah (the Copt). She bore him al-Qāsim, by whom he had his *kunya*, and ‘Abdullāh, who was also called aṭ-Ṭāhir and aṭ-Ṭayyib, who was given those names because he was born in Islam. It is also said that aṭ-Ṭāhir and aṭ-Ṭayyib were names of his two sons, and some said that their names were ‘Abd al-‘Uzzā and ‘Abd Manāf. Of daughters Khadijah also bore him Zaynab, Ruqayyah, Umm Kulthūm and Fāṭimah, may Allah bless them all.

She died in Makkah five years before the Hijrah to Madīnah and before the prayers were established. Some said that it was three years before the Hijrah, in the same year when Abū Ṭālib ibn ‘Abd al-Muṭṭalib died, but there is some disagreement about all of that. She was sixty-five when she died, while some say fifty-five. It was in Ramaḍān in the tenth year of prophethood. He did not have any other wives while she was alive, the blessings of Allah be upon all of them. Some say that her father gave her in marriage to him, while others say that it was her paternal uncle ‘Amr.

## 2. SAWDAH BINT ZAM‘AH

She was [Sawdah bint Zam‘ah] ibn Qays ibn ‘Abd Shams ibn ‘Abd Wadd ibn Naṣr ibn Mālik. Her mother was ash-Shumūs bint Qays ibn Zayd ibn ‘Amr of the Banū an-Najjār.

He married her after the Hijrah, but some say in Shawwāl before emigrating to Madīnah after the death of Khadījah. She had been married to as-Sakrān ibn ʿAmr who became Muslim and died, leaving her a widow. Sawdah died in 54 in Madīnah during the caliphate of Muʿāwiyah.

It is said that he married ʿĀʾishah before Sawdah, but the truth is that he married her in Shawwāl except that he did not consummate the marriage with ʿĀʾishah until two or three years later, and so it is possible to interpret that those who say that Sawdah was before ʿĀʾishah meant ... between both reports.<sup>7</sup>

### 3. ʿĀʾISHAH BINT ABĪ BAKR

She was the daughter of Abū Bakr aṣ-Ṣiddīq [whose actual name was] ʿAbdullāh—but some that he was ʿAtīq—ibn Abī Quḥāfah (ʿUthmān ibn ) ʿĀmir ibn ʿAmr ibn Kaʿb. Her mother was Umm Rūmān bint ʿĀmir ibn ʿUwaymir.

She emigrated with the Prophet ﷺ and he married her after the Hijrah, but some say that it was in Shawwāl in the tenth year of prophethood about a year and a half before he emigrated to Madīnah. She was a virgin and she was the only virgin he married. Neither she nor any other free wife bore him any children except for Khadījah bint Khuwaylid.

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<sup>7</sup> The original text has words missing.

He married her when she was six or seven, and she moved in with him when she was nine. She was 18 when he died.

She died the night before Wednesday, 17th Ramaḍān in 58 AH. Abū Hurayrah, the representative of Marwān ibn al-Ḥakam in Madīnah, led the prayer over her. She was buried in al-Baqīʿ.

#### 4. ḤAFṢA BINT ʿUMAR

She was Ḥafṣah bint ʿUmar ibn al-Khaṭṭāb ibn Nufayl ibn ʿAbd al-ʿUzzā ibn Riyāḥ. Her mother was Zaynab bint Mazʿūn ibn Ḥabīb ibn Wahb.

She was born five years before the Prophet ﷺ was sent. She was married to Khunays ibn Ḥudhāfah ibn Qays ibn ʿAdī who died while she was married to him.

She married the Prophet ﷺ in Shaʿbān, thirty months after the Hijrah, before Uḥud in 3 AH but some say 2 AH.

She died in Shaʿbān 45 during the caliphate of Muʿāwiyah when she was 60. Marwān prayed over her and she was buried in al-Baqīʿ.

#### 5. UMM SALAMAH

She was Hind bint Abī Umayyah Suhayl ibn al-Mughīrah ibn ʿAbdullāh. Her mother was ʿĀtikah bint ʿĀmir ibn

Rabīʿah. She was Makhzūmī<sup>8</sup> Qurashī. Before him she was married to Abū Salamah ʿAbdullāh ibn ʿAbd al-Asad ibn Hilāl and he died while married to her.

The Prophet ﷺ married her in Shawwāl 4 AH, and she died in Dhu'l-Qa'dah 59 AH at the age of 84. Abū Hurayrah prayed over her and she was buried in al-Baqīʿ.

## 6. JUWAYRIYYAH

She was Juwayriyyah bint al-Ḥārith ibn Abī Dirār of Khuzāʿah.

She was married to Mālik ibn Ṣafwān—but some say to Musāfiʿ ibn Ṣafwān—who was killed in the fighting during the Muraysīf expedition.

The Prophet ﷺ married her having freed her after the Muraysīf expedition. She was 20.

She died when she was 65 in the month of Rabīʿ al-Awwal, 57 in the caliphate of Muʿāwiyah. It is also said that it was in 60 AH. Marwān ibn al-Ḥakam, the governor of Madīnah, prayed over her.

## 7. ZAYNAB BINT JAḤSH

She was Zaynab bint Jaḥsh ibn Riʿāb ibn Yaʿmar ibn

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8 From the clan of Makhzūm, a sub-unit of Quraysh

Sabrah ibn Murrah. Her mother was Umaymah bint 'Abd al-Muṭṭalib ibn Hāshim. She was married to Zayd ibn Hārithah ibn Sharāḥil.

The Prophet ﷺ married her in Dhu'l-Qa'dah 5 AH when she was 35. She died when she was 53 and was buried in al-Bāqī'. 'Umar ibn al-Khaṭṭāb ؓ prayed over her, and she was the first of his wives to die [after him ﷺ].

#### 8. ZAYNAB BINT KHUZAYMAH

She was Zaynab bint Khuzaymah ibn al-Ḥārith ibn 'Abdullāh ibn 'Amr ibn 'Abd Manāf.

She was Umm al-Masākīn (mother of the poor), a name given to her during the Jahiliyyah period. She was married to aṭ-Ṭufayl ibn al-Ḥārith ibn al-Muṭṭalib ibn 'Abd Manāf. After he divorced her she married 'Ubaydah ibn al-Ḥārith who was martyred at Badr.

The Prophet ﷺ married her 31 months after the Hijrah. She was with him for eight months and then died at the end of Rabī' al-Ākhir 39 months after the Hijrah. The Prophet ﷺ prayed over her and she was buried in al-Bāqī'. She was about thirty when she died as Ibn Sa'd, the scribe of al-Wāqidi, mentioned.

#### 9. UMM ḤABĪBAH

She was Ramlah bint Abī Sufyān Ṣakhr ibn Ḥarb ibn

Umayyah ibn 'Abd Shams. Her mother was Şafiyyah bint Abi'l-'Āṣ ibn Umayyah.

She was married to 'Ubaydullāh ibn Jaḥsh ibn Ri'āb who died in Abyssinia after he reneged on Islam.

The Prophet ﷺ married her in 9 AH. She is the one whose dower was paid to her by the Negus on behalf of the Prophet ﷺ. When she came to him in Madīnah she was about thirty.

She died in 44 AH during the caliphate of her brother Mu'āwiyah.

#### 10. ŞAFIYYAH

She was Şafiyyah bint Ḥuyayy ibn Akḥṭab, one of the descendants of the prophet Hārūn ؑ. Her mother was Barrah bint Samū'il, the sister of Rifā'ah.

She was married to Salām ibn Mishkam al-Qurazī, and then after him to Kinānah ibn ar-Rabī' ibn Abi'l-Ḥuqayq.

The Prophet ﷺ took her as a captive at Khaybar while she was still a bride. He freed her and married her after his return from Khaybar. He allotted nights to her and to Juwayriyyah. She was seventeen when she was captured.

She died in 52 AH during the caliphate of Mu'āwiyah ibn Abī Sufyān ؑ and was buried in al-Baqī' but some said that it was in 50 AH.

11. MAYMŪNAH

It is said she was Barraḥ bint al-Ḥārith ibn Ḥazn ibn Bujayr ibn al-Ḥazm. Her mother was Hind bint 'Awf ibn Zuhayr.

She was married to Mas'ūd ibn 'Amr ibn 'Abd Nā'il ath-Thaqafi in the Jahiliyyah. After he divorced her she married Abū Ruhm ibn 'Abd al-'Uzzā ibn Abī Qays ibn 'Abd Wadd. He left her a widow and the Prophet ﷺ married her.

She was the last of his wives he married and the last to die. It is also said that she died before 'Ā'ishah ؓ which is reported in a sound ḥadīth from 'Ā'ishah. She was the maternal aunt of 'Abdullāh ibn 'Abbās. The Messenger of Allah ﷺ married her in 7 AH, the year of the Fulfilled 'Umrah. She died in 61 AH during the caliphate of Yazīd ibn Mu'āwiyah—that is what Ibn Sa'd mentioned—at the age of 80 or 81 and she was buried at Sarif, in the dome where the Messenger of Allah ﷺ married her as he reported. It is also said that she died in Makkah and was taken there.

She was one of those who gave herself to the Messenger of Allah ﷺ.

The Messenger of Allah ﷺ died while married to nine of those: Sawdah, 'Ā'ishah, Ḥafṣah, Umm Salām, Juwayriyyah, Zaynab bint Jaḥsh, Umm Ḥabībah, Ṣafīyyah, and Maymūnah. Transmitters agree that the Prophet ﷺ married

each of them and consummated the marriage. They agree that he died married to the nine aforementioned, although they disagree about the order in which he married them, but this is a disagreement of no consequence. He had all of the aforementioned at the same time except for Khadijah. She died when he had not married any other woman. One added that he had eleven wives, and one of them said, [the other two being] Umm Sharīk bint Jābir and Rayḥānah bint Zayd ibn 'Amr. It is said that Rayḥānah didn't cease to be a concubine, and that is the truth.



THE VIRTUES OF THE  
MOTHER OF THE BELIEVERS  
*(Ummahāt al-Mu'minīn)*





## KHADĪJAH UMM HIND

She received this *kunyah* because of a child of hers.

### *Hadīth 1*

أَخْبَرَنَا أُسْتَاذِي الْإِمَامُ قُطْبُ الدِّينِ حُجَّةُ الْإِسْلَامِ إِمَامُ الْحَرَمَيْنِ أَبُو الْمَعَالِي  
مَسْعُودُ بْنُ مُحَمَّدِ بْنِ مَسْعُودِ النَّيْسَابُورِيِّ رَحِمَهُ اللَّهُ فِي جُمَادَى الْأُولَى سَنَةَ  
سَبْعٍ وَسَبْعِينَ وَخَمْسٍ مِائَةٍ (٧٧٥) هـ - أَخْبَرَنَا الشَّيْخُ الْفَقِيهُ أَبُو مُحَمَّدٍ عَبْدُ  
الْجَبَّارِ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ الْبَيْهَقِيُّ - أَخْبَرَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ الْحُسَيْنِ بْنِ  
عَلِيِّ بْنِ مُوسَى الْبَيْهَقِيُّ الْحَافِظُ [ح] وَأَخْبَرَنَا عَمِّي الْإِمَامُ الْعَالِمُ الْحَافِظُ  
الثَّقَةُ ثِقَةُ الدِّينِ، صَدْرُ الْحَفَاطِ، مُحَمَّدُ الشَّامِ أَبُو الْقَاسِمِ عَلِيُّ بْنُ الْحَسَنِ بْنِ  
هَبَةَ اللَّهِ الشَّافِعِيُّ قَدَسَ اللَّهُ رُوحَهُ - أَخْبَرَنَا الْفَقِيهُ الْإِمَامُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ

بُنُ الْفَضْلِ الْفَرَاوِيِّ الصَّاعِدِيِّ النَّيْسَابُورِيِّ - أَخْبَرَنَا أَبُو بَكْرِ الْبَيْهَقِيُّ -  
 أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ - حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ - حَدَّثَنَا  
 أَحْمَدُ بْنُ عَبْدِ الْجَبَّارِ - حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ - عَنِ ابْنِ إِسْحَاقَ - حَدَّثَنِي  
 [يَحْيَى] بِنُ أَبِي الْأَشْعَثِ الْكِنْدِيِّ مِنْ أَهْلِ الْكُوفَةِ - حَدَّثَنِي إِسْمَاعِيلُ بْنُ  
 إِيَّاسِ بْنِ عَفِيْفٍ - عَنْ أَبِيهِ - عَنْ جَدِّهِ عَفِيْفٍ أَنَّهُ قَالَ:

كُنْتُ امْرَأَةً تَاجِرًا فَقَدِمْتُ مِنْ أَيَّامِ الْحَجِّ، وَكَانَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ  
 امْرَأَةً تَاجِرًا فَاتَيْتُهُ أَبْتَاعَ مِنْهُ وَأَبِيعَهُ.

قَالَ: فَبَيْنَا نَحْنُ إِذْ خَرَجَ رَجُلٌ مِنْ خِבَاءٍ يُصَلِّي فَقَامَ تَجَاهَ الْكَعْبَةِ، ثُمَّ  
 خَرَجَتْ امْرَأَةٌ فَقَامَتْ تُصَلِّي، وَخَرَجَ غُلَامٌ فَقَامَ يُصَلِّي مَعَهُ، فَقُلْتُ: يَا عَبَّاسُ  
 مَا هَذَا الدِّينُ؟ إِنَّ هَذَا الدِّينَ مَا نَدْرِي مَا هُوَ؟ فَقَالَ: هَذَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ  
 يَزْعُمُ أَنَّ اللَّهَ [تَبَارَكَ وَتَعَالَى] أَرْسَلَهُ، وَأَنَّ كُنُوزَ كِسْرَى وَقَيْصَرَ سَتُفْتَحَ عَلَيْهِ،  
 وَهَذِهِ امْرَأَتُهُ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ آمَنَتْ بِهِ، وَهَذَا الْغُلَامُ ابْنُ عَمِّهِ عَلِيُّ بْنُ أَبِي  
 طَالِبٍ آمَنَ بِهِ.

قَالَ عَفِيْفٌ: وَلَيْتَنِي كُنْتُ آمَنْتُ بِهِ يَوْمَئِذٍ فَكُنْتُ أَكُونُ ثَانِيًا.  
 تَابَعَهُ إِبْرَاهِيمُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ وَقَالَ فِي الْحَدِيثِ: إِذْ  
 خَرَجَ رَجُلٌ مِنْ خِبَاءٍ قَرِيبٍ مِنْهُ، فَنَظَرَ إِلَى السَّمَاءِ فَلَمَّا رَأَاهَا قَدْ مَالَتْ يَعْنِي  
 الشَّمْسَ قَامَ يُصَلِّي [ . . . ] ثُمَّ ذَكَرَ قِيَامَ خَدِيجَةَ خَلْفَهُ.

وَقَدْ رُوِيَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ مِنْ قَوْلِهِ مُرْسَلًا: إِنَّهَا أَوَّلُ مَنْ آمَنَ.  
وَلَا شَكَّ أَنَّهُ لَا يَقُولُهُ إِلَّا عَنْ رِوَايَةِ نُقُلْتُ إِلَيْهِ وَذَلِكَ فِيمَا أَخْبَرَنَا عَمِّي  
الْمَذْكُورُ، وَأُسْتَاذِي الْمُسَمَّى بِالْإِسْنَادِ الْمُقَدَّمِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ:  
وَكَانَتْ خَدِيجَةُ أَوَّلَ مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
وَصَدَّقَ بِمَا جَاءَ بِهِ.

قَالَ: ثُمَّ إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
حِينَ افْتَرَضَتْ عَلَيْهِ فَهَمَزَ لَهُ بِعَقِبِهِ فِي نَاحِيَةِ الْوَادِي فَانْفَجَرَتْ لَهُ عَيْنُ مَاءٍ  
مُزِنٍ فَتَوَضَّأَ جِبْرِيلُ وَمُحَمَّدٌ عَلَيْهِمَا السَّلَامُ ثُمَّ صَلَّى رَكَعَتَيْنِ وَسَجَدَ أَرْبَعَ  
سَجَدَاتٍ ثُمَّ رَجَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ أَقَرَّ اللَّهُ عَيْنَهُ، وَطَابَتْ  
نَفْسُهُ وَجَاءَهُ مَا يُحِبُّ مِنَ اللَّهِ فَأَخَذَ بِيَدِ خَدِيجَةَ حَتَّى أَتَى بِهَا الْعَيْنَ فَتَوَضَّأَ  
كَمَا تَوَضَّأَ جِبْرِيلُ، ثُمَّ رَكَعَ رَكَعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ هُوَ وَخَدِيجَةُ، ثُمَّ كَانَ هُوَ  
وَخَدِيجَةُ يُصَلِّيَانِ سِرًّا.

هَكَذَا ذَكَرَهُ ابْنُ إِسْحَاقَ وَقَالَ: (حِينَ افْتَرَضَتْ) يَعْنِي الصَّلَاةَ.

[1<sup>st</sup> *isnād*] My teacher, the Imām, the pivot of the *dīn*, proof of Islām, Imām al-Ḥaramayn Abu'l-Ma'ālī Mas'ūd ibn Muḥammad ibn Mas'ūd an-Naysābūrī, may Allah be merciful to him, informed us in Jumāda'l-Ūlā 577: the *faqīh*, Shaykh Abū Muḥammad 'Abd al-Jabbār ibn Muḥammad ibn Aḥmad al-Bayhaqī narrated to us: Abū Bakr Aḥmad

ibn al-Ḥusayn ibn ʿAlī ibn Mūsā al-Bayhaqī the Ḥāfiẓ informed us. . .

[2nd *isnād*] And my uncle, the trustworthy scholar, the Ḥāfiẓ the support of the *dīn*, foremost of the guardians of ḥadīth, the ḥadīth scholar of Syria, Abu'l-Qāsim ʿAlī ibn al-Ḥasan ibn Hibatullāh ash-Shāfiʿī, may Allah purify his spirit, informed us: the *faqīh*, Imām Abū ʿAbdullāh Muḥammad ibn al-Faḍl al-Farāwī aṣ-Ṣāʿidī an-Naysābūrī narrated to us: Abū Bakr al-Bayhaqī narrated to us: Abū ʿAbdullāh al-Ḥāfiẓ narrated to us: Abu'l-ʿAbbās Muḥammad ibn Yaʿqūb narrated to us: Aḥmad ibn ʿAbd al-Jabbār narrated to us: Yūnus ibn Bukayr narrated to us from Ibn Ishāq: Ibn Abi'l-Ashʿath al-Kindī, one of the people of Kufa narrated to me: Ismāʿīl ibn Iyās ibn ʿAfif narrated to me from his father that his grandfather ʿAfif said. . .

Ibrāhīm ibn Saʿd corroborated it from Muḥammad ibn Ishāq and said about the ḥadīth—“A man emerged from a tent close to ours and looked at the sky. When he saw that it had declined, meaning the sun, he stood and prayed.” Then he mentioned that Khadijah came and stood behind him”—It is confirmed that she was the first to believe in the Prophet ﷺ. It is said that she was the first woman to believe, Abū Bakr was the first man, and ʿAlī was the first child, which combines all transmissions.

“It is related from Muḥammad ibn Ishāq in a *mursal* report that she was the first to believe.”

There is no doubt that such a statement can only be based on a transmission which had reached him. That is part of what my aforementioned uncle reported, as my teacher named above also did, with the previous *isnād* from Muḥammad ibn Ishāq. He [‘Afif] said:

“Khadijah was the first to believe in Allah and His Messenger ﷺ and to affirm what he brought. I was a merchant and I came [to Makkah] during the days of hajj. Al-‘Abbās ibn ‘Abd al-Muṭṭalib was also a merchant and so I went to buy and sell with him. While we were there, a man came out of a tent to pray and faced the Ka‘bah. Then a woman came out and stood to pray and a boy also came out and stood to pray with him. I asked ‘Abbās, ‘What is this religion? This is a religion which we do not know.’ He answered, ‘This is Muḥammad ibn ‘Abdullāh. He claims that Allah [blessed and exalted is He] has sent him and that the treasures of Chosroes and Caesar will be opened to him. This is his wife Khadijah bint Khuwaylid who believes in him. This boy is his cousin ‘Alī ibn Abī Ṭālib who also believes in him.’”

‘Afif said, “Would that I had believed in him on that day and I had been a second!”

This is a sound ḥadīth from Ismā'īl ibn Iyās ibn 'Afif from his father Iyās from his grandfather 'Afif al-Kindī. He became a Muslim after that and was a good Muslim.

“A second” means the second man.

He [‘Afif] said, “Jibrīl ﷺ came to the Prophet ﷺ when the prayers were imposed on him and dug with his heel in a corner of the valley and a spring of rain-water sprang for him and Jibrīl and Muḥammad did *wuḍū'* and then prayed two *rak'ats* with four prostrations. Then the Prophet ﷺ returned gladdened and cheerful. What he loved had come to him from Allah, and he took Khadījah's hand and brought her to the spring and she did *wuḍū'* as Jibrīl had done *wuḍū'*. Then he and Khadījah prayed two *rak'ats* with four prostrations, and then he and Khadījah both used to pray secretly.”

That is how Ibn Ishāq mentioned it and he said, “When the prayer was made obligatory.”

There is no doubt that the prayer was made obligatory in the beginning before he emigrated to Madīnah and then it was increased. But otherwise Khadījah died five years before the prayer was made obligatory, i.e. the five prayers in the Night Journey, in order to combine both ḥadīths and Allah knows best.



Hadīth 2

قَرَأْتُ عَلَى عَمِّي الْإِمَامِ الْعَالِمِ الصَّائِنِ أَبِي الْحُسَيْنِ هَبَةَ اللَّهِ بْنِ الْحَسَنِ الشَّافِعِيِّ رَضِيَ اللَّهُ عَنْهُ فِي سَنَةِ ثَلَاثٍ وَسِتِّينَ وَخَمْسٍ مِئَةَ (٣٦٥ هـ)؛ وَأَخْبَرَنَا عَمِّي الْحَافِظُ رَحِمَهُ اللَّهُ أَيْضًا - قَالَ: أَخْبَرَنَا الشَّرِيفُ النَّسِيبُ أَبُو الْقَاسِمِ عَلِيِّ بْنِ أَبِي الْحُسَيْنِ بْنِ أَبِي الْحَسَنِ الْحُسَيْنِيِّ فِي سَنَةِ سَبْعٍ وَخَمْسٍ مِئَةَ (٧٠٥ هـ) - قَالَ: قَرَأْتُ عَلَى وَالِدِي - قُلْتُ لَهُ: أَخْبَرَكُم أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ أَبِي كَامِلٍ الْأَطْرَابِلِسِيُّ إِجَازَةً - أَخْبَرَنَا خُثَيْمَةُ بْنُ سُلَيْمَانَ بْنِ حَيْدَرَةَ الْقُرَشِيِّ - حَدَّثَنَا إِسْحَاقُ الدَّبْرِيُّ - عَنْ عَبْدِ الرَّزَّاقِ - عَنْ مَعْمَرٍ وَابْنِ جُرَيْجٍ - عَنْ هِشَامِ بْنِ عُرْوَةَ - عَنْ أَبِيهِ - عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ - أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَالَ:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

خَيْرُ نِسَائِهَا مَرِيَمُ [بِنْتُ عِمْرَانَ] وَخَيْرُ نِسَائِهَا خَدِيجَةُ بِنْتُ خُوَيْلِدٍ

عَلَيْهِمَا السَّلَامُ.

I read to my uncle, the scholar Abu'l-Husayn Hibatullāh al-Ḥasan ash-Shāfi'ī ﷺ in 563 and my uncle the Ḥāfiẓ also informed us, and both said: Abu'l-Qāsim 'Alī ibn Abi'l-Husayn ibn Abi'l-Ḥasan al-Husaynī narrated to us in the year 507 AH saying: I read to<sup>9</sup> my father and said to him:

<sup>9</sup> The form of narrating a ḥadīth by reading the narrator's written copy out to him.

Abū 'Abdullāh al-Ḥusayn ibn 'Abdullāh ibn Muḥammad ibn Abi'l-Kāmil al-Aṭrābulisī informed you with an *ijāzah*: Khuthaymah ibn Sulaymān ibn Ḥaydarah al-Qurashī narrated to us: Ishāq ad-Dabarī narrated to us from 'Abd ar-Razzāq from Ma'mar and Ibn Jurayj from Hishām ibn 'Urwah from his father from 'Abdullāh ibn Ja'far that 'Alī ibn Abī Ṭālib ﷺ said that he heard the Messenger of Allah ﷺ say:

'The best of its women is Maryam [bint 'Imrān], and the best of its women is Khadijah bint Khuwaylid, peace be upon both of them.'

This ḥadīth is *ṣaḥīḥ* from Abū Ja'far 'Abdullāh ibn Abī 'Abdullāh Ja'far aṭ-Ṭayyār from his uncle, the Amīr al-Mu'minīn, Abu'l-Ḥasan 'Alī ibn Abī Ṭālib ﷺ.

And it is *ṣaḥīḥ* from the transmission of Abu'l-Mundhir Hishām ibn 'Urwah Abū 'Abdullāh ibn az-Zubayr ibn al-'Awwām.

The imams agree that this ḥadīth is *ṣaḥīḥ*, for al-Bukhārī related it from Muḥammad and Ṣadaqaḥ from 'Abdah. Muslim related it from Ishāq ibn Ibrāhīm from 'Abdah ibn Sulaymān al-Kilābī from Hishām ibn 'Urwah. Razīn transmitted it in *Majmū' aṣ-Ṣiḥāḥ*.

His words, "The best of its women" means the women of the heavens and the earth.

Hadith 3

أَخْبَرَنَا أَسْتَاذِي الْإِمَامُ قُطُبُ الدِّينِ حُجَّةُ الْإِسْلَامِ أَبُو الْمَعَالِي مَسْعُودُ بْنُ مُحَمَّدٍ بْنِ مَسْعُودٍ - أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ عَبْدِ الْجَبَّارِ الْبَيْهَقِيُّ - أَخْبَرَنَا أَبُو بَكْرِ الْحَافِظُ الْبَيْهَقِيُّ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ؛ وَأَبُو سَعِيدِ بْنِ أَبِي عَمْرٍ - وَقَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْجَبَّارِ - حَدَّثَنَا يُونُسُ بْنُ بَكِيرٍ - عَنْ هِشَامِ بْنِ عُرْوَةَ - عَنْ أَبِيهِ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:

مَا غَزَتْ عَلَى امْرَأَةٍ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا غَزْتُ عَلَى خَدِيجَةَ مِمَّا كُنْتُ أَسْمَعُ مِنْ ذِكْرِهِ لَهَا، وَمَا تَزَوَّجَنِي إِلَّا بَعْدَ مَوْتِهَا بِثَلَاثِ سِنِينَ، وَلَقَدْ أَمَرَهُ رَبُّهُ أَنْ يُبَشِّرَهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ لَا نَصَبَ فِيهِ وَلَا صَحَبَ.

وَرَأَى الْبُخَارِيُّ فِي صَحِيحِهِ: أَنَّهُ كَانَ يَذْبَحُ الشَّاةَ وَيُهْدِي مِنْهَا لِصَدَائِقِ خَدِيجَةَ.

My teacher, Imām, pivot of the *dīn*, proof of Islām Abu'l-Ma'ālī Mas'ūd ibn Muḥammad ibn Mas'ūd informed us: Shaykh Abū Muḥammad 'Abd al-Jabbār al-Bayhaqī informed us: Abū Bakr al-Ḥāfiẓ al-Bayhaqī informed us: Abū 'Abdullāh al-Ḥāfiẓ and Abū Sa'īd ibn 'Amr informed us, both saying: Abu'l-'Abbās Muḥammad ibn Ya'qūb

narrated to us: Aḥmad ibn 'Abd al-Jabbār narrated to us: Yūnus ibn Bukayr narrated to us from Hishām ibn 'Urwah from his father that 'Ā'ishah ﷺ said:

“I was not jealous about any of the wives of the Messenger of Allah ﷺ as I was about Khadijah because of how I used to hear him speak about her although he married me three years after she died. His Lord commanded him to give her the good news of a house of hollowed pearl in the Garden in which there is no fatigue or clamour.”

This is a sound ḥadīth from Abu'l-Mundhir Hishām ibn 'Urwah—but some say Abū 'Ubaydullāh Hishām ibn Abī 'Abdullāh 'Urwah ibn az-Zubayr ibn al-'Awwām al-Qurashī, one of the scholars among the *Tābi'ūn* and one of the reliable ḥadīth scholars. He saw 'Abdullāh ibn 'Umar and Jābir ibn 'Abdullāh.

Al-Bukhārī added in his *Ṣaḥīḥ*: “He used to slaughter a sheep and give some of it to the women friends of Khadijah.”

Muslim also related it in his *Ṣaḥīḥ* by paths from Hishām. There are a number of useful points to note in this ḥadīth. She reports that Khadijah is forgiven and that she is one of the people of the Garden. It indicates that a slave may know of his place in the Garden when a prophet attests to it, just as he informed that Abū Bakr was a *ṣiddīq*, and

that ‘Umar, ‘Uthmān and ‘Alī were martyrs. He also stated that they and other Companions would enter the Garden. It is not permitted for anyone other than the Prophet ﷺ to state that someone will go to the Garden or the Fire, whether he obeys or disobeys Allah. When the Prophet ﷺ promises that a certain action will enable someone to enter the Garden and be forgiven, and someone does that action, we do not state absolutely that he will have what is promised because we do not know whether his action has been accepted. We seek refuge with Allah from deprivation. And Allah knows best.

*Hadīth 4*

وَبِالْإِسْنَادِ قَالَ الْبَيْهَقِيُّ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ - حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ يَعْقُوبَ - حَدَّثَنِي أَبِي - حَدَّثَنِي قُتَيْبَةُ بْنُ سَعِيدٍ - حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ - عَنْ عُمَارَةَ - عَنْ أَبِي زُرْعَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:

أَتَى جَبْرِيلُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، هَذِهِ خَدِيجَةُ أُمَّتِكَ، مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ - [ أَوْ ] طَعَامٌ أَوْ شَرَابٌ - فَإِذَا هِيَ أُمَّتُكَ فَاقْرَأْ عَلَيْهَا السَّلَامَ مِنْ رَبِّهَا وَمَنِّي، وَبَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ لَا صَخَبَ فِيهِ وَلَا نَصَبَ.

With the [same] *isnād* [as the previous ḥadīth] al-Bayhaqī said: Ḥāfiẓ Abū 'Abdullāh informed us: Abū 'Abdullāh Muḥammad ibn Ya'qūb narrated to us: my father narrated to me: Qutaybah ibn Sa'īd narrated to me: Muḥammad ibn Fuḍayl narrated to us from 'Umārah from Abū Zur'ah who said: I heard Abū Hurayrah ﷺ say:

“Jibrīl came to the Prophet ﷺ and said, ‘Messenger of Allah, this is Khadijah coming to you with a vessel of seasoning—or food or drink. When she comes to you, give her the greeting of peace from her Lord and from me and give her the good news of a house in the Garden of hollowed pearl in which there will be neither clamour nor fatigue.’”<sup>10</sup>

This is a *ṣaḥīḥ* ḥadīth from Abū Hurayrah which is agreed to be *ṣaḥīḥ*. They differ about his [Abū Hurayrah's] name and the name of his father. It is said that it was 'Abd ar-Raḥmān ibn Ṣakhr which is the soundest view. It is said that it was Ibn Ghanam and it is said that it was 'Abd Shams. It is said that it was 'Āmir ibn 'Abd Shams ad-Dawsī. He had the greatest memory of the Companions of the Messenger of Allah ﷺ. He was one of the people of the Ṣuffah. The Prophet ﷺ prayed for him to be given a good memory and he said, “O Allah, make him and his mother loved by Your

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<sup>10</sup> Related by al-Bukhārī, Muslim and al-Bayhaqī in *Dalā'il an-nubuwwah*.

believing slaves.” Many people related from him, such as Abū Salamah az-Zuhrī and Abū Zur‘ah.

Al-Bukhārī transmitted it in *as-Ṣaḥīḥ* from Qutaybah ibn Sa‘īd as we mentioned, and Muslim related it from Ibn Abī Shaybah from Muḥammad ibn Fuḍayl.

“*Qaşab*” in this ḥadīth is hollowed out pearl as vast as a lofty castle (palace?). According to linguists, a hollow bone with marrow in it is called “*qaşabah*”. Sharīk ibn ‘Abdullāh said in his explanation of this ḥadīth that it is made of gold. It is possible that he meant that it is a hollow structure of gold like a castle.

The word “clamour (*ṣakhab*)”, which has also been spelt with the letter *sīn*, describes raised voices mingled together. It is said that there will be nothing in it which could annoy its inhabitant. “Fatigue” is tiredness, i.e. no tiredness will reach him in it.

This is only said by transmission from the Prophet ﷺ because it is a report from Jibrīl and that is only known by way of the Prophet ﷺ. This is like the ḥadīth of ‘Ā’ishah   about the beginning of the Revelation.

### *Hadīth 5*

أَخْبَرَنَا عَمِّيَ الْإِمَامُ الْحَافِظُ أَبُو الْقَاسِمِ رَحِمَهُ اللَّهُ - أَخْبَرَنَا الشَّرِيفُ النَّسِيبُ  
أَبُو الْقَاسِمِ عَلِيُّ بْنُ إِبْرَاهِيمَ الْحُسَيْنِيُّ - قَالَ: قَرَأْتُ عَلَى وَالِدِي [إِبْرَاهِيمَ

الْحُسَيْنِيَّ ] - قُلْتُ لَهُ: أَخْبَرَكُم أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ إِجَازَةً - أَخْبَرَنَا خُثَيْمَةُ  
 بِنُ سُلَيْمَانَ الْقُرَشِيِّ - حَدَّثَنَا أَحْمَدُ بْنُ سُلَيْمَانَ الصُّورِيُّ - حَدَّثَنَا سُلَيْمَانُ  
 بِنُ سَلْمَةَ الْخَبَائِرِيِّ - حَدَّثَنَا يَعْقُوبُ بْنُ الْجَهْمِ بْنِ سُوَاٍ - عَنْ عَمْرِو بْنِ  
 جَرِيرٍ - عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ - عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

أَخْبَرَنِي جِبْرِيلُ عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى: إِنَّ اللَّهَ يَقُولُ: لَا يَتِمُّ نِكَاحٌ إِلَّا  
 بِوَلِيِّيَّ وَشَاهِدَيْنِ وَأَنَا خَيْرُ وَلِيِّيَّ خَدِيجَةَ.

My uncle, Imām al-Hāfiẓ Abu'l-Qāsim, may Allah be merciful to him, informed us: ash-Sharīf Abu'l-Qāsim 'Alī ibn Ibrāhīm al-Husaynī narrated to us. He said: I read to my father saying to him: Abū 'Abdullāh al-Husayn informed you with an *ijāzah*: Khuthaymah ibn Sulaymān al-Qurashī informed us: Aḥmad ibn Sulaymān aṣ-Ṣūrī narrated to us: Sulaymān ibn Salamah al-Khabāyarī narrated to us: Ya'qūb ibn al-Jahm ibn Suwār narrated to us from 'Amr ibn Jarīr from 'Abd al-'Azīz ibn Ṣuhayb from Anas ibn Mālik who said: The Messenger of Allah ﷺ said:

“Jibrīl informed me from Allah, blessed and exalted is He: ‘Allah says, “Marriage is not complete except with a guardian and two witnesses, and I am the best guardian of Khadijah.””



This is a very *gharīb*<sup>11</sup> ḥadīth from Abū Ḥamzah Anas ibn Mālik ibn an-Naḍr ibn Ḍamḍam al-Khazrajī al-Anṣārī from Banū an-Najjār, the servant of the Messenger of Allah ﷺ. His mother Umm Sulaym gave him to the Prophet when he came to Madīnah and he served him for ten years until he died ﷺ. The Prophet prayed for Anas to have a lot of children and wealth. It is said he had about 120 children and grandchildren, but it is said that he buried 120 of his children and grandchildren apart from those who survived. His trees bore fruit twice a year and lived to about 160 years. There is disagreement about all of that. He was the last of the Companions to die in Basra, and after him there were only a few Companions. He died in 90, but some say 91 or 93 and his grave in Basra is well known.

This ḥadīth is only known by this path. The sound position is that Khadījah's guardian gave her in marriage as already stated. The one who married without a guardian was Zaynab bint Jaḥsh as will be discussed later on, Allah willing.

### *Ḥadīth 6*

أَخْبَرَنَا عَمِّيَ الْإِمَامُ الْحَافِظُ أَبُو الْقَاسِمِ - أَخْبَرَنَا الْفَقِيهُ أَبُو الْحَسَنِ عَلِيُّ

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11 A *gharīb* ḥadīth is one in which there is a single narrator at some point in the *isnād*.

بْنُ الْمُسْلِمِ الْفَرَضِيُّ - أَخْبَرَنَا أَبُو الْحَسَنِ أَحْمَدُ بْنُ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدٍ  
 بْنِ أَحْمَدَ السُّلَمِيِّ - أَخْبَرَنَا جَدِّي أَبُو بَكْرٍ - أَخْبَرَنَا أَبُو الدَّحْدَاحِ أَحْمَدُ بْنُ  
 مُحَمَّدِ بْنِ إِسْمَاعِيلَ التَّمِيمِيِّ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الرَّحِيمِ الْأَشْجَعِيُّ  
 مِنْ قَرْيَةِ جُوبَرَ - حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ - عَنْ وَاثِلِ بْنِ دَاوُدَ -  
 عَنْ عَبْدِ اللَّهِ السَّبْهِيِّ - قَالَ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَكَرَ خَدِيجَةَ لَمْ يَكُذِّبْهَا  
 مِنْ ثَنَاءٍ عَلَيْهَا وَاسْتِغْفَارٍ، فَذَكَرَهَا ذَاتَ يَوْمٍ فَاحْتَمَلْتَنِي الْغَيْرَةَ فَقُلْتُ: لَقَدْ  
 عَوَّضَكَ اللَّهُ كَبِيرَةَ السَّنِّ.

قَالَتْ: فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَضِبَ غَضَبًا أُسْقِطْتُ  
 فِي جِلْدِي وَقُلْتُ فِي نَفْسِي: اَللَّهُمَّ إِنَّكَ إِنْ أَذْهَبْتَ غَضَبَ رَسُولِ اللَّهِ صَلَّى  
 اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِّي لَمْ أَعُدْ أَذْكَرُهَا بِسُوءٍ مَا بَقِيتُ، فَلَمَّا رَأَى النَّبِيُّ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ مَا لَقِيتُ قَالَ: كَيْفَ قُلْتِ؟ وَاللَّهِ لَقَدْ آمَنْتُ بِئِي إِذْ كَفَرَ بِي النَّاسُ  
 وَأَوْتِنِي إِذْ رَفَضَنِي النَّاسُ وَصَدَّقْتَنِي إِذْ كَذَّبَنِي النَّاسُ وَرَزَقْتْ مِنِّي الْوَالِدَ إِذْ  
 حُرِّمْتُمُوهُ [مِنِّي] قَالَتْ: فَغَدَا وَرَاحَ عَلَيَّ بِهَا شَهْرًا.

My uncle Imām al-Hāfiz Abu'l-Qāsim informed us: the *faqīh* Abu'l-Ḥasan 'Alī ibn al-Muslim al-Farḍī informed us: Abu'l-Ḥasan Aḥmad ibn 'Abd al-Wāḥid ibn Muḥammad ibn Aḥmad as-Sulamī informed us: my grandfather Abū

Bakr informed us: Abu'd-Daḥdāḥ Aḥmad ibn Muḥammad ibn Ismā'īl at-Tamīmī informed us: 'Abd al-Wahhāb ibn 'Abd ar-Raḥīm al-Ashja'ī from the town of Jūbar narrated to us: Marwān ibn Mu'āwiyah al-Fazārī narrated to us from Wā'il ibn Dāwūd from 'Abdullāh al-Bahī who said: 'Ā'ishah ﷺ said:

“Whenever the Messenger of Allah ﷺ mentioned Khadijah, he almost did not tire of praising her and praying for forgiveness for her. He mentioned her one day and jealousy moved me to say, ‘Allah has given you a replacement for an old woman.’ I saw the Messenger of Allah ﷺ become very angry so that I was at a loss and said to myself, ‘O Allah, if You remove the anger of the Messenger of Allah ﷺ from me, I will not mention her badly again as long as I live!’ When the Prophet ﷺ saw what I felt, he said, ‘How can you say that! By Allah, she believed in me when people disbelieved me. She gave me refuge when the people rejected me. She believed that I was telling the truth when people called me a liar. She gave me children when you did not.’ He continued to mention her to me for about a month.”

This is a *gharīb* ḥadīth from the ḥadīth of 'Abdullāh al-Bahī from Umm al-Mu'minīn 'Ā'ishah bint Bakr aṣ-Ṣiddīq ﷺ.

No one other than Wā'il ibn Dāwūd al-Laythī al-Kūfi ؓ is known to have related it from him. And Allah knows best.

Hadīth 7

أَخْبَرَنَا عَمِّيَ الْحَافِظُ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْفَرَاوِيُّ - أَخْبَرَنَا أَبُو الْحُسَيْنِ عَبْدُ  
الْغَفَّارِ بْنِ مُحَمَّدٍ الْفَارِسِيُّ - أَخْبَرَنَا أَبُو أَحْمَدَ الْجَلُودِيُّ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ  
سُفْيَانَ - حَدَّثَنَا مُسْلِمُ بْنُ الْحَجَّاجِ - حَدَّثَنَا سَهْلُ بْنُ عَثْمَانَ - حَدَّثَنَا حَفْصُ  
بْنُ غِيَاثٍ - عَنْ هِشَامِ بْنِ عُرْوَةَ - عَنْ أَبِيهِ [عُرْوَةَ] - عَنْ عَائِشَةَ قَالَتْ:

مَا غَزْتُ عَلَى نِسَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا عَلَى خَدِيجَةَ وَإِنِّي لَمْ  
أَدْرِكْهَا. قَالَتْ: وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَبَحَ الشَّاةَ فَيَقُولُ:  
أَرْسَلُوا بِهَا إِلَى أَصْدِقَاءِ خَدِيجَةَ. قَالَتْ: فَأَغْضَبْتُهُ يَوْمًا فَقُلْتُ: خَدِيجَةُ؟  
فَقَالَ: إِنِّي رَزَقْتُ حُبَّهَا.

هَكَذَا رَوَاهُ مُسْلِمٌ فِي صَحِيحِهِ.

وَحَفْصُ: أَبُو عُمَرَ بْنِ غِيَاثِ بْنِ طَلْحِ بْنِ مُعَاوِيَةَ بْنِ الْحَارِثِ كُوفِيٌّ  
قَاضِيهَا، أَخْرَجَ الْبُخَارِيُّ حَدِيثَهُ فِي الصَّحِيحِ، وَاللَّهُ أَعْلَمُ.

هَذَا مَا وَقَعَ إِلَيَّ فِي فَضْلِهَا مُسْنَدًا، وَقَدْ رَوَى ابْنُ رَزِينٍ فِي مَجْمُوعِ  
الصَّحَاحِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ:

كَمَلْ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا أَرْبَعٌ: مَرْيَمُ بِنْتُ

عِمْرَانُ، وَأَسِيَّةُ امْرَأَةٌ فِرْعَوْنُ، وَخَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ؛  
وَفَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ.

My uncle al-Ḥāfiẓ informed us: Abū ‘Abdullāh al-Farāwī informed us: Abu’l-Ḥusayn ‘Abd al-Ghaffār ibn Muḥammad al-Fārisī informed us: Abū Aḥmad al-Jalūdī informed us: Ibrāhīm ibn Sufyān informed us: Muslim ibn al-Ḥajjāj narrated to us: Sahl ibn ‘Uthmān narrated to us: Ḥaḥḥ ibn Ghiyāth narrated to us from Hishām ibn ‘Urwah from his father that ‘Ā’ishah said:

“I was not jealous of the wives of the Prophet ﷺ except for Khadījah although I did not meet her. When the Messenger of Allah ﷺ slaughtered a sheep, he would say, ‘Send it to the friends of Khadījah.’” She said, “I angered him one day and said, ‘Khadījah?’ He said, ‘I was given love for her.’”

That is how Muslim related it in his *Ṣaḥīḥ*. Al-Bukhārī transmitted it in his *Ṣaḥīḥ* from the ḥadīth of Abū ‘Umar Ḥaḥḥ ibn Ghiyāth ibn Ṭalq ibn Mu‘āwiyah ibn al-Ḥārith, a Kūfan, its [Kūfa’s] Qāḍī. Al-Bukhārī narrated his ḥadīth in the *Ṣaḥīḥ*. And Allah knows best.

This is what I have concerning her excellence which has an *isnād*. In addition Ibn Razīn related in *Majmū‘ aṣ-ṣiḥāḥ* that the Prophet ﷺ said, “Many men have been perfect but only four women have been perfect: Maryam bint ‘Imrān,

Āsiyah, the wife of Pharoah, Khadijah bint Khuwaylid, and Fāṭimah bint Muḥammad. The excellence of 'Ā'ishah over women is like the excellence of stew over other food."

There is no doubt that Khadijah helped the Prophet ﷺ and supported him when the Revelation first came to him and was kind to him. May Allah bless him and be pleased with her.

### 'Ā'ISHAH AŞ-ŞIDDĪQAH ﷺ

She is 'Ā'ishah Umm 'Abdullāh bint Abī Bakr aṣ-Şiddīq. The Messenger of Allah ﷺ gave her that *kunyah* [Umm 'Abdullāh].

#### Hadīth 8

أَخْبَرَنَا عَمِّيَ الْإِمَامُ الْحَافِظُ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْفَرَاوِيُّ [ح] وَأَخْبَرَنَا  
أُسْتَاذِي الْإِمَامَ أَبُو الْمَعَالِي مَسْعُودٌ - أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ الْجَبَّارِ - قَالَ:  
أَخْبَرَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ الْحُسَيْنِ الْبَيْهَقِيُّ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ وَأَبُو  
سَعِيدِ بْنِ أَبِي عَمْرٍو - قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ - حَدَّثَنَا  
أَحْمَدُ بْنُ عَبْدِ الْجَبَّارِ - حَدَّثَنَا يُونُسُ - عَنْ هِشَامِ بْنِ عُرْوَةَ - عَنْ أَبِيهِ - عَنْ  
عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

أُرِيْتُكَ فِي الْمَنَامِ مَرَّتَيْنِ؛ أَرَى أَنَّ رَجُلًا يَحْمِلُكَ فِي سَرَقَةٍ حَرِيرٍ فَيَقُولُ:  
هَذِهِ امْرَأَتُكَ، فَأَكْشِفُ فَأَرَاكَ، فَأَقُولُ: إِنْ كَانَ هَذَا مِنْ عِنْدِ اللَّهِ يُمَضِّهِ.

My uncle the Imām al-Ḥāfiẓ informed us: Abū ‘Abdullāh al-Farāwī informed us.

And my teacher Imām Abu’l-Ma‘ālī Mas‘ūd also informed us: Abū Muḥammad ‘Abd al-Jabbār informed us.

They both said: Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī informed us: Abū ‘Abdullāh al-Ḥāfiẓ and Abū Sa‘īd ibn Abī ‘Amr informed us and they both said: Abu’l-‘Abbās Muḥammad ibn Ya‘qūb narrated to us: Aḥmad ibn ‘Abd al-Jabbār narrated to us: Yūnus narrated to us from Hishām ibn ‘Urwah from his father from ‘Ā’ishah that the Messenger of Allah ﷺ said:

“I was shown you in a dream twice. I dreamt that a man carried you on a piece of silk and said, ‘This is your wife.’ I opened it and saw you. I said, ‘If this is from Allah He will carry it out.’”<sup>12</sup>

The imams agree that it is *ṣaḥīḥ*. Abū ‘Abdullāh Muḥammad ibn Ismā‘īl al-Bukhārī related it in his *Ṣaḥīḥ* from Mu‘allā from Wuhayb with the same meaning and Muslim related it from the ḥadīth of Hishām.

<sup>12</sup> Related by al-Bayhaqī in *Dalā’il an-nubuwwah*.

The words “*saraqatu harir*”, with an *a* on the letter *ra*' [of *saraqatu*], mean “a piece of the silk” and “carry it out” means to complete it. And Allah knows best. A dream of the Prophet ﷺ is in the same position as revelation.

It is related *mursal* and there is a more complete text than this which says:

أَخْبَرَنَا عَمِّيَ الْإِمَامُ الْحَافِظُ رَحِمَهُ اللَّهُ - قَالَ: قَرَأْتُ عَلَى بْنِ أَبِي غَالِبِ بْنِ  
الْبَنَاءِ عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ الْجَوْهَرِيِّ - أَخْبَرَنَا أَبُو عُمَيْرٍ وَمُحَمَّدُ بْنُ الْعَبَّاسِ  
بْنِ مُحَمَّدِ بْنِ زَكَرِيَّا بْنِ حَيَوِيَّةٍ - أَخْبَرَنَا أَبُو الْحَسَنِ أَحْمَدُ بْنُ مَعْرُوفِ بْنِ بَشِيرِ  
الْخَشَّابُ - حَدَّثَنَا الْحُسَيْنُ بْنُ الْفَهْمِ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ سَعِيدِ  
كَاتِبِ الْوَأَقِدِيِّ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍو - حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ مَيْمُونِ  
مَوْلَى عُرْوَةَ - عَنْ حَبِيبِ مَوْلَى عُرْوَةَ قَالَ:

لَمَّا مَاتَتْ خَدِيجَةُ حَزِنَ عَلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُزْنًا  
شَدِيدًا، فَبَعَثَ اللَّهُ جِبْرِيلَ فَأَتَاهُ بِعَائِشَةَ فِي مَهْدٍ فَقَالَ: يَا رَسُولَ اللَّهِ، هَذِهِ  
تَذْهَبُ بِبَعْضِ حُزْنِكَ وَإِنَّ فِي هَذِهِ خَلْفًا مِنْ خَدِيجَةَ، ثُمَّ رَدَّهَا فَكَانَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْتَلِفُ إِلَى بَيْتِ أَبِي بَكْرٍ وَيَقُولُ: يَا أُمَّ رُومَانَ،  
اسْتَوْصِي بِعَائِشَةَ خَيْرًا وَاحْفَظِيَنِي فِيهَا.

فَكَانَ لِعَائِشَةَ بِذَلِكَ مَنَزَلَةٌ عِنْدَ أَهْلِهَا وَلَا يَشْعُرُونَ بِأَمْرِ اللَّهِ فِيهَا، فَأَتَاهُمْ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فِي بَعْضِ مَا كَانَ يَأْتِيهِمْ، وَكَانَ لَا



يُخَطِّئُهُ يَوْمَ وَاحِدٍ أَنْ يَأْتِيَ إِلَى بَيْتِ أَبِي بَكْرٍ مُنْذُ أُسْلِمَ إِلَيَّ أَنْ هَاجَرَ فَيَجِدُ  
عَائِشَةَ مُتَسْتَرَّةً بِيَابِ دَارِ أَبِي بَكْرٍ تَبْكِي بُكَاءَ حَزِينَا، فَسَأَلَهَا فَشَكَتَ إِلَيْهِ أُمُّهَا  
وَذَكَرَتْ أَنَّهَا تُوَلِّعُ بِهَا، فَدَمَعَتْ عَيْنَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدَخَلَ  
عَلَى أُمِّ رُوْمَانَ فَقَالَ: يَا أُمَّ رُوْمَانَ! أَلَمْ أُوصِكَ بِعَائِشَةَ أَنْ تَحْفَظِيَنِي فِيهَا؟  
فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّهَا بَلَغَتْ الصَّدِيقَ عَنَّا فَأَغْضَبْتَهُ عَلَيْنَا، فَقَالَ النَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَإِنْ فَعَلْتَ، قَالَتْ أُمُّ رُوْمَانَ: لَا جَرَمَ لَا سُوْتَهَا أَبَدًا -  
وَكَانَتْ عَائِشَةُ وُلِدَتْ السَّنَةَ الرَّابِعَةَ مِنَ النَّبُوَّةِ فِي أَوَّلِهَا.

“My uncle, the Imām and Ḥāfiẓ, may Allah be merciful to him, informed us and he said: I read to Abū Ghālib ibn al-Bannā from Abū Muḥammad al-Ḥasan al-Jawharī: Abū ‘Amr Muḥammad ibn al-‘Abbās ibn Muḥammad ibn Zakariyyā ibn Ḥayawayh informed us: Abu’l-Ḥasan Aḥmad ibn Ma‘rūf ibn Bishr al-Khashshāb informed us: al-Ḥusayn ibn al-Fahm narrated to us: Abū ‘Abdullāh Muḥammad ibn Sa’d, the scribe of al-Wāqidī informed us: Muḥammad ibn ‘Amr informed us: ‘Abd al-Wāḥid ibn Maymūn, the client of ‘Urwah narrated to us that Ḥabīb, the freed slave of ‘Urwah, said:

“When Khadijah died, the Messenger of Allah ❁ grieved a great deal and Allah sent Jibrīl and he brought him ‘Ā’ishah in a cradle, and said, ‘Messenger of Allah.

This one will remove some of your grief. In this woman you will find a successor to Khadījah.’ Then he returned her. The Messenger of Allah ﷺ used to frequent the house of Abū Bakr and say, ‘Umm Rūmān, treat ‘Ā’ishah well and safeguard her for me.’ Because of that ‘Ā’ishah had an esteemed position with her family, although they were not aware of what Allah had commanded about her. The Messenger of Allah ﷺ came to them on one of the days in which he used visit them, and he did not fail to go to the house of Abū Bakr a single day since he became Muslim until the *hijrah*, and he found ‘Ā’ishah covered up at the door of Abū Bakr weeping out of sorrow. He questioned her and she complained to him of her mother and mentioned that she had hurt her. The eyes of the Messenger of Allah ﷺ shed tears and he went to Umm Rūmān said, ‘Umm Rūmān, did I not tell you to safeguard ‘Ā’ishah for me?’ She said, ‘Messenger of Allah, she told aṣ-Ṣiddīq something about us and he became angry at us,’ The Prophet ﷺ said, ‘What if she did?’ Umm Rūmān said, ‘I certainly will never be bad to her.’ ‘Ā’ishah had been born at the beginning of the fourth year of prophethood.’<sup>13</sup>

This is a *mursal* ḥadīth from Ḥabīb, the *mawlā* of ‘Urwah ibn az-Zubayr. Ibn Sa’d related it in his *Ṭabaqāt*, and he only

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<sup>13</sup> *Ṭabaqāt Ibn Sa’d al-Kubrā*

said this — and Allah knows best — by reporting it from the Prophet ﷺ because he was not present at the time he married ‘Ā’ishah, so how could he have been before that? It is also because it contains a report from Jibrīl, and neither he nor anyone else could have known that except the Prophet ﷺ. This was before the revelation of the *āyah* of the veil because that was revealed after he emigrated to Madīnah when the Amīr al-Mu’minīn ‘Umar ibn al-Khaṭṭāb suggested it. And Allah knows best.

### Hadīth 9

THE ḤADĪTH OF THE LIE (IFK)

أَخْبَرَنَا عَمِّيَ الْإِمَامُ الْحَافِظُ أَبُو الْقَاسِمِ رَحِمَهُ اللَّهُ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ الْفَضْلِ الْفَرَاوِيُّ - أَخْبَرَنَا الشَّيْخُ أَبُو الْحُسَيْنِ عَبْدُ الْغَافِرِ بْنُ مُحَمَّدٍ الْفَارِسِيُّ - أَخْبَرَنَا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَيْسَى الْجَلُودِيُّ - أَخْبَرَنَا أَبُو إِسْحَاقَ إِبْرَاهِيمَ بْنَ مُحَمَّدِ بْنِ سُفْيَانَ - حَدَّثَنَا أَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ - حَدَّثَنَا جَبَّانُ بْنُ مُوسَى - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ - أَخْبَرَنَا يُونُسُ بْنُ يَزِيدِ الْأَيْلِيُّ ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ الْأَخْرَانِي: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ - أَخْبَرَنَا مَعْمَرٌ، وَالسِّيَاقُ لِحَدِيثِ مَعْمَرٍ مِنْ رِوَايَةِ عَبْدِ وَابْنِ رَافِعٍ قَالَ يُونُسُ وَمَعْمَرٌ جَمِيعًا - عَنِ الزُّهْرِيِّ - أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيْبِ وَعُرْوَةُ بْنُ الزُّبَيْرِ

وَعَلَقَمَةُ بْنُ وَقَّاصٍ وَعُبَيْدُ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عْتَبَةَ بْنِ مَسْعُودٍ - عَنْ حَدِيثِ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ قَالَ فِيهَا أَهْلُ الْإِفْكِ مَا قَالُوا، فَبَرَّهَا اللَّهُ، وَكُلُّهُمْ حَدَّثَنِي طَائِفَةٌ مِنْ حَدِيثِهَا، وَبَعْضُهُمْ كَانَ أَوْعَى لِحَدِيثِهَا مِنْ بَعْضٍ وَأَثَبَتْ اقْتِصَاصًا، وَقَدْ وَعَيْتُ عَنْ كُلِّ وَاحِدٍ مِنْهُمْ الْحَدِيثَ الَّذِي حَدَّثَنِي وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضًا. ذَكَرُوا:

أَنَّ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَخْرُجَ سَفَرًا أَفْرَعَ بَيْنَ نِسَائِهِ فَأَيَّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَهُ.

قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: فَأَفْرَعَ بَيْنَنَا فِي غَزْوَةِ غَزَاهَا فَخَرَجَ فِيهَا سَهْمِي، فَخَرَجْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَلِكَ بَعْدَمَا أَنْزَلَ الْحِجَابُ فَأَنَا أُحْمَلُ فِي هَوْدَجِي وَأَنْزَلَ فِيهِ مَسِيرَنَا حَتَّى إِذَا فَرَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَزْوِهِ وَقَفَلَ وَدَتُونَا مِنَ الْمَدِينَةِ آذَنَ لَيْلَةً بِالرَّحِيلِ، فَقُمْتُ حِينَ آذَنُوا بِالرَّحِيلِ فَمَشَيْتُ حَتَّى جَاوَزْتُ الْجَيْشَ، فَلَمَّا قَضَيْتُ مِنْ شَأْنِي أَقْبَلْتُ إِلَى الرَّحْلِ فَلَمَسْتُ صَدْرِي فَإِذَا عِقْدِي مِنْ جَزَعِ ظَفَارٍ قَدْ انْقَطَعَ، فَرَجَعْتُ فَالْتَمَسْتُ عِقْدِي فَحَبَسَنِي ائْتِعَاؤُهُ، وَأَقْبَلَ الرَّهْطُ الَّذِينَ كَانُوا يَرَحِلُونَ بِي فَحَمَلُوا هَوْدَجِي فَرَحَلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ أَرْكَبُ وَهُمْ يَحْسِبُونَ أَنِّي فِيهِ.

قَالَتْ: وَكَانَتِ النَّسَاءُ إِذْ ذَاكَ خِفَافًا لَمْ يُهَبَّلْنَ وَلَمْ يَغْشَهُنَّ اللَّحْمُ، إِنَّمَا يَأْكُلُنَ الْعُلُقَةَ مِنَ الطَّعَامِ - وَلَمْ يَسْتَنْكِرِ الْقَوْمُ ثِقَلَ الْهُودَجِ حِينَ رَحَلُوهُ وَرَفَعُوهُ، وَكُنْتُ جَارِيَةً حَدِيثَةَ السِّنِّ، فَبَعَثُوا الْجَمَلَ وَسَارُوا، وَوَجَدْتُ عِقْدِي بَعْدَمَا اسْتَمَرَ الْجَيْشُ، فَجِئْتُ مَنَازِلَهُمْ وَلَيْسَ بِهَا دَاعٍ وَلَا مُجِيبٌ، فَتِمَّمْتُ مَنَزِلِي الَّذِي كُنْتُ فِيهِ، وَظَنَنْتُ أَنَّ الْقَوْمَ سَيَقْفِدُونِي فَيَرِجِعُونَ إِلَيَّ.

فَبِينَا أَنَا جَالِسَةً فِي مَنَزِلِي غَلَبْتَنِي عَيْنِي فَنِمْتُ، وَكَانَ صَفْوَانُ بْنُ الْمُعَطَّلِ السَّلَمِيِّ ثُمَّ الذُّكْوَانِيُّ قَدْ عَرَّسَ مِنْ وَرَاءِ الْجَيْشِ، فَأَدْلَجَ فَأَصْبَحَ عِنْدَ مَنَزِلِي، فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ، فَأَتَانِي فَعَرَفَنِي حِينَ رَأَيْتِي - وَقَدْ كَانَ يَرَانِي قَبْلَ أَنْ يُضْرَبَ الْحِجَابُ - فَاسْتَيْقَظْتُ بِاسْتِرْجَاعِهِ حِينَ عَرَفَنِي، فَخَمَّرْتُ وَجْهِي بِجِلْبَابِي، وَاللَّهِ مَا يُكَلِّمُنِي كَلِمَةً وَلَا سَمِعْتُ مِنْهُ كَلِمَةً غَيْرَ اسْتِرْجَاعِهِ، حَتَّى أَنَاخَ رَاحِلَتَهُ فَوَطِيءَ عَلَى يَدَيْهَا فَرَكِبْتُهَا، فَانْطَلَقَ يَقُودُ بِي الرَّاحِلَةَ حَتَّى أَتَيْنَا الْجَيْشَ بَعْدَمَا نَزَلُوا مُوْغِرِينَ فِي نَحْرِ الظَّهِيرَةِ، فَهَلَكَ مَنْ هَلَكَ فِي شَأْنِي، وَكَانَ الَّذِي تَوَلَّى كِبْرَهُ عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سَلُولٍ، فَقَدِمْنَا الْمَدِينَةَ فَاسْتَكَيْتُ حِينَ قَدِمْنَا الْمَدِينَةَ شَهْرًا وَالنَّاسُ يُفِيضُونَ فِي قَوْلِ أَهْلِ الْإِفْكِ، وَلَا أَشْعُرُ بِشَيْءٍ مِنْ ذَلِكَ وَهُوَ يُرِيبُنِي فِي وَجْعِي أَنِّي لَا أَعْرِفُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّطْفَ الَّذِي كُنْتُ أَرَى مِنْهُ حِينَ أَشْتَكِي، إِنَّمَا يَدْخُلُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَسَلُّمُ ثُمَّ يَقُولُ: كَيْفَ تَيْكُمُ؟ فَذَاكَ يُرِيبُنِي وَلَا أَشْعُرُ

بِالشَّرِّ حَتَّى خَرَجْتُ بَعْدَمَا نَقَهْتُ، وَخَرَجْتُ مَعِي أُمُّ مِسْطَحٍ قَبْلَ الْمَنَاصِعِ وَهُوَ مُتَبَرِّزُنَا، وَلَا نَخْرُجُ إِلَّا لَيْلًا إِلَى لَيْلٍ، وَذَلِكَ قَبْلَ أَنْ نَتَّخِذَ الْكُنْفَ قَرِيبًا مِنْ بِيوتِنَا، وَأَمْرُنَا أَمْرُ الْعَرَبِ الْأَوَّلِ فِي التَّنْزِهِ وَكُنَّا نَتَأَذَى بِالْكُنْفِ أَنْ نَتَّخِذَهَا عِنْدَ بِيوتِنَا، فَاِنطَلَقْتُ أَنَا وَأُمُّ مِسْطَحٍ - وَهِيَ بِنْتُ أَبِي رُهِمِ بْنِ الْمُطَّلِبِ بْنِ مُنَافٍ وَأُمُّهَا ابْنَةُ صَخْرِ بْنِ عَامِرٍ خَالَةُ أَبِي بَكْرٍ الصِّدِّيقِ وَابْنُهَا مِسْطَحُ بْنُ أُنَائَةَ بْنِ عَبَّادٍ [ بْنِ الْمُطَّلِبِ ] - فَأَقْبَلْتُ أَنَا وَبِنْتُ أَبِي رُهِمٍ قَبْلَ بَيْتِي حِينَ فَرَعْنَا مِنْ شَأْنِنَا فَعَثَرْتُ أُمُّ مِسْطَحٍ فِي مِرْطَهَا فَقَالَتْ: تَعَسَ مِسْطَحُ، فَقُلْتُ لَهَا: بِئْسَ مَا قُلْتَ، أَتَسْبِينَ رَجُلًا شَهِدَ بَدْرًا؟ قَالَتْ: أَيُّ هَتَاهُ أَوْلَمْ تَسْمَعِي مَا قَالَ؟ قُلْتُ: وَمَاذَا قَالَ؟

قَالَتْ: فَأَخْبَرْتَنِي بِقَوْلِ أَهْلِ الْإِفْكِ فَازْدَدْتُ مَرَضًا إِلَى مَرَضِي، فَلَمَّا رَجَعْتُ إِلَى بَيْتِي دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ: كَيْفَ تَيْكُمُ؟ قُلْتُ: أَتَأْذَنُ لِي أَنْ آتِيَ أَبَوَايَ؟ - قَالَتْ: وَأَنَا حِينِيذُ أُرِيدُ أَنْ آتِيَنَّ الْخَبَرَ مِنْ قِبَلِهِمَا - فَأَذَنَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجِئْتُ أَبَوَيَّ فَقُلْتُ لِأُمِّي: يَا أُمَّاهُ مَا يَتَحَدَّثُ النَّاسُ؟ قَالَتْ: يَا بِنِيَّةُ هَوْنِي عَلَيْكَ فَوَاللَّهِ لَقَلَّمَا كَانَتْ امْرَأَةٌ قَطُّ وَضِيئَةً عِنْدَ رَجُلٍ يُحِبُّهَا وَلَهَا صَرَائِرُ إِلَّا كَثُرْنَ عَلَيْهَا، قَالَتْ: قُلْتُ: سُبْحَانَ اللَّهِ! وَقَدْ تَحَدَّثَ النَّاسُ بِهَذَا؟

قَالَتْ: فَكَيْفَ تِلْكَ اللَّيْلَةَ حَتَّى أَصْبَحْتُ لَا يِرْقَأُ لِي دَمْعٌ وَلَا أَكْتَحِلُ بِنَوْمٍ، ثُمَّ أَصْبَحْتُ أَبْكِي، وَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ بِنِ

أَبِي طَالِبٍ وَأَسَامَةَ بْنِ زَيْدٍ حِينَ اسْتَلْبَثَ الْوَحْيُ يَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ،  
قَالَتْ: فَأَمَّا أُسَامَةُ بْنُ زَيْدٍ فَأَشَارَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالَّذِي  
يَعْلَمُهُ مِنْ بَرَاءَةِ أَهْلِهِ، وَبِالَّذِي يَعْلَمُ فِي نَفْسِهِ لَهُمْ مِنَ الْوُدِّ، فَقَالَ: يَا رَسُولَ  
اللَّهِ هُمْ أَهْلُكَ وَلَا نَعْلَمُ إِلَّا خَيْرًا.

وَأَمَّا عَلِيُّ بْنُ أَبِي طَالِبٍ: قَالَ لَمْ يُصَيِّقِ اللَّهُ عَلَيْكَ وَالنِّسَاءَ سِوَاهَا كَثِيرٌ،  
وَإِنْ تَسْأَلِ الْجَارِيَةَ تَصُدِّقُكَ. قَالَ: فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
بِرَيْرَةَ فَقَالَ: أَيُّ بَرِيرَةَ هَلْ رَأَيْتَ مِنْ شَيْءٍ يُرِيْبُكَ مِنْ عَائِشَةَ؟ قَالَتْ لَهْ بَرِيرَةُ:  
وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنْ رَأَيْتُ عَلَيْهَا أَمْرًا قَطُّ أَغْمِضُهُ عَلَيْهَا أَكْثَرَ مِنْ أَنِّي  
جَارِيَةٌ حَدِيثَةُ السَّنِّ تَنَامُ عَنْ عَجِينِ أَهْلِهَا فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ.

قَالَتْ: فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ فَاسْتَعْدَرَ مِنْ  
عَبْدِ اللَّهِ بْنِ أَبِي بِنِ سَلُولٍ، قَالَتْ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
وَهُوَ عَلَى الْمِنْبَرِ: يَا مَعْشَرَ الْمُسْلِمِينَ، مَنْ يَعْذُرُنِي مِنْ رَجُلٍ قَدْ بَلَغَ أَذَاهُ فِي  
أَهْلِ بَيْتِي؟ فَوَاللَّهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا، وَلَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ  
عَلَيْهِ إِلَّا خَيْرًا، وَمَا كَانَ يَدْخُلُ عَلَى أَهْلِي إِلَّا مَعِي.

فَقَامَ سَعْدُ بْنُ مُعَاذٍ الْأَنْصَارِيُّ فَقَالَ: أَنَا أَعْذُرُكَ مِنْهُ يَا رَسُولَ اللَّهِ، إِنْ  
كَانَ مِنَ الْأَوْسِ ضَرَبْنَا عُنُقَهُ وَإِنْ كَانَ مِنْ إِخْوَانِنَا الْخَزْرَجِ أَمَرْنَا فَفَعَلْنَا  
أَمْرَكَ، قَالَتْ: فَقَامَ سَعْدُ بْنُ عَبَادَةَ وَهُوَ سَيِّدُ الْخَزْرَجِ وَكَانَ رَجُلًا صَالِحًا

وَلَكِنْ اجْتَهَلْتُهُ الْحَمِيَّةُ، فَقَالَ لِسَعْدِ بْنِ مُعَاذٍ: [كَذَبْتَ] لَعَمْرُ اللَّهِ لَا تَقْتُلُهُ وَلَا تَقْدِرُ عَلَى قَتْلِهِ، فَقَامَ أُسَيْدُ بْنُ حُضَيْرٍ وَهُوَ ابْنُ عَمِّ سَعْدِ بْنِ مُعَاذٍ فَقَالَ لِسَعْدِ بْنِ عَبَادَةَ: كَذَبْتَ لَعَمْرُ اللَّهِ لَنَقْتُلَنَّكَ فَإِنَّكَ مُنَافِقٌ تُجَادِلُ عَنِ الْمُنَافِقِينَ، فَتَارَ الْحَيَّانِ الْأَوْسُ وَالْحَزْرَجُ حَتَّى هَمُّوا أَنْ يَقْتَتِلُوا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ عَلَى الْمِنْبَرِ، فَلَمْ يَزَلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخَفِّضُهُمْ حَتَّى سَكَتُوا وَسَكَتَ، قَالَتْ: فَبَكَيْتُ يَوْمِي ذَلِكَ لَا يِرْقَأُ لِي دَمْعٌ وَلَا أَكْتَحِلُ بِنَوْمٍ [ثُمَّ بَكَيْتُ لَيْلَتِي الْمُقْبِلَةَ لَا يِرْقَأُ لِي دَمْعٌ وَلَا أَكْتَحِلُ بِنَوْمٍ] وَأَبَوَايَ يَظُنَّانِ أَنَّ الْبُكَاءَ فَالِقُ كَيْدِي فَيَسْنَاهُمَا جَالِسَانِ عِنْدِي وَأَنَا أَبْكِي، اسْتَأذَنْتِ عَلَيَّ امْرَأَةٌ مِنَ الْأَنْصَارِ فَأَذْنَتْ لَهَا فَجَلَسَتْ تَبْكِي، قَالَتْ: فَبَيْنَا نَحْنُ ذَلِكَ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمَ ثُمَّ جَلَسَ، قَالَتْ: وَلَمْ يَجْلِسْ عِنْدِي مُنْذُ قَبِلَ فِيَّ مَا قَبِلَ، وَلَقَدْ لَبِثَ شَهْرًا لَا يُوحَى إِلَيْهِ فِي شَأْنِي بِشَيْءٍ،

قَالَتْ: فَتَشَهَّدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ جَلَسَ ثُمَّ قَالَ: أَمَّا بَعْدُ: يَا عَائِشَةُ فَإِنَّهُ بَلَغَنِي عَنْكَ كَذَا وَكَذَا، فَإِنْ كُنْتِ بَرِيئَةً فَسَيِّبِ رُكْبَتِي اللَّهُ، وَإِنْ كُنْتِ أَلَمَمْتِ بِذَنْبٍ فَاسْتَغْفِرِي اللَّهَ وَتُوبِي إِلَيْهِ، فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ بِذَنْبٍ ثُمَّ تَابَ؛ تَابَ اللَّهُ عَلَيْهِ.

قَالَتْ: فَلَمَّا قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقَالَاتَهُ قَلَصَ دَمْعِي حَتَّى مَا أَحْسُ مِنْهُ فَطَرَّةً، فَقُلْتُ لِأَبِي: أَجِبْ [عَنِّي] رَسُولُ اللَّهِ صَلَّى اللَّهُ



عَلَيْهِ وَسَلَّمَ فِيمَا قَالَ، فَقَالَ: وَاللَّهِ مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ لِأُمِّي: أَجِيبِي عَنِّي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: وَاللَّهِ مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ: وَأَنَا جَارِيَةٌ حَدِيثَةُ السَّنِّ لَا أَقْرَأُ كَثِيرًا مِنَ الْقُرْآنِ: إِنِّي وَاللَّهِ لَقَدْ عَرَفْتُ أَنَّكُمْ سَمِعْتُمْ بِهَذَا حَتَّى اسْتَقَرَّ فِي أَنْفُسِكُمْ وَصَدَقْتُمْ بِهِ، فَإِنْ قُلْتُمْ لَكُمْ إِنِّي بَرِيئَةٌ - وَاللَّهُ يَعْلَمُ أَنِّي بَرِيئَةٌ - لَا تُصَدِّقُونِي بِذَلِكَ، وَلَئِنْ اعْتَرَفْتُ لَكُمْ بِأَمْرِ وَاللَّهُ يَعْلَمُ أَنِّي بَرِيئَةٌ لِتُصَدِّقُونِي وَإِنِّي وَاللَّهُ مَا أَجِدُ لِي وَلَكُمْ مَثَلًا إِلَّا كَمَا قَالَ أَبُو يُوسُفَ: ﴿فَصَبِرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ﴾.

قَالَتْ: ثُمَّ تَحَوَّلْتُ فَأَصْتَجَعْتُ عَلَى فِرَاشِي، قَالَتْ: وَأَنَا وَاللَّهِ حِينِيذٍ أَعْلَمُ أَنِّي بَرِيئَةٌ، وَأَنَّ اللَّهَ مُبْرئِي بِرَاءَةٍ، وَلَكِنَّ وَاللَّهِ مَا كُنْتُ أَظُنُّ أَنْ يَنْزَلَ فِي شَأْنِي وَحْيٌ يُتْلَى - وَلِشَأْنِي كَانَ أَحَقَرَ فِي نَفْسِي مِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِي بَوْحِي يُتْلَى، وَلَكِنْ كُنْتُ أَرْجُوا أَنْ يَرَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّوْمِ رُؤْيَا يُبْرِئَنِي اللَّهُ بِهَا.

قَالَتْ: فَوَاللَّهِ مَا رَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَجْلِسَهُ وَلَا خَرَجَ مِنْ أَهْلِ الْبَيْتِ أَحَدٌ حَتَّى أَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ، فَأَخَذَهُ مَا كَانَ يَأْخُذُهُ مِنَ الْبُرْحَاءِ عِنْدَ الْوَحْيِ حَتَّى إِنَّهُ لَيَتَحَدَّرُ مِنْهُ مِثْلَ الْجُمَانِ مِنَ الْعَرَقِ فِي الْيَوْمِ الشَّاتِ مِنْ ثِقَلِ الْقَوْلِ الَّذِي أَنْزَلَ عَلَيْهِ.

قَالَتْ: فَلَمَّا سُرِّيَ عَن رَسُولِ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَضْحَكُ فَكَانَ أَوَّلَ كَلِمَةٍ تَكَلَّمَ بِهَا أَنْ قَالَ: أَبَشِّرِي يَا عَائِشَةُ! أَمَا اللّهُ فَقَدْ بَرَأَكَ، فَقَالَتْ أُمِّي: قَوْمِي إِلَى رَسُولِ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ: وَاللّهِ لَا أَقُومُ إِلَيْهِ وَلَا أَحْمَدُ إِلَّا اللّهُ [! ]، هُوَ الَّذِي أَنْزَلَ بَرَاءَتِي.

قَالَتْ: فَأَنْزَلَ اللّهُ ﴿إِنَّ الَّذِينَ جَاؤُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ﴾ عَشْرَ آيَاتٍ، فَأَنْزَلَ اللّهُ فِي هَذِهِ الْآيَاتِ بَرَاءَتِي، قَالَتْ: فَقَالَ أَبُو بَكْرٍ - وَكَانَ يُنْفِقُ عَلَيَّ مِسْطَحٍ لِقَرَابَتِهِ مِنْهُ وَفَقْرِهِ - : وَاللّهِ لَا أَنْفِقُ عَلَيْهِ شَيْئًا أَبَدًا بَعْدَ الَّذِي قَالَ فِي عَائِشَةَ، فَأَنْزَلَ اللّهُ تَعَالَى ﴿وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ﴾ إِلَى قَوْلِهِ ﴿أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللّهُ لَكُمْ﴾ - قَالَ جِبَانُ بْنُ مُوسَى: قَالَ عَبْدُ اللّهِ بْنُ الْمُبَارَكِ: هَذِهِ أَرْجَى آيَةٍ فِي كِتَابِ اللّهِ - فَقَالَ أَبُو بَكْرٍ: إِنِّي لِأَحِبُّ أَنْ يَغْفِرَ اللّهُ لِي، فَرَجَعَ إِلَى مِسْطَحِ النَّفَقَةِ الَّتِي كَانَ يُنْفِقُ عَلَيْهِ، وَقَالَ: لَا أَنْزِعُهَا مِنْهُ أَبَدًا.

قَالَتْ عَائِشَةُ: وَكَانَ رَسُولُ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ سَأَلَ زَيْنَبَ بِنْتَ جَحْشٍ زَوْجَ النَّبِيِّ صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ عَن أَمْرِي قَالَ: مَا عَلِمْتِ أَوْ مَا رَأَيْتِ؟ فَقَالَتْ: يَا رَسُولَ اللّهِ أَحْمِي سَمْعِي وَبَصْرِي، وَاللّهِ مَا عَلِمْتُ إِلَّا خَيْرًا. قَالَتْ عَائِشَةُ: وَهِيَ الَّتِي كَانَتْ تُسَامِنِي مِنْ أَزْوَاجِ النَّبِيِّ صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ فَعَصَمَهَا اللّهُ بِالْوَرَعِ وَطَفِقَتْ أَخْتَهَا حَمْنَةَ بِنْتُ جَحْشٍ تُحَارِبُ لَهَا فَهَلَكَتْ فِيمَنْ هَلَكَ.

قَالَ الزُّهْرِيُّ: فَهَذَا مَا انْتَهَى إِلَيْنَا مِنْ أَمْرِ هَؤُلَاءِ الرَّهْطِ، وَقَالَ فِي حَدِيثِ  
يُونُسَ: ( اِحْتَمَلْتُهُ الْحَمِيَّةَ ).

هَذَا حَدِيثٌ صَحِيحٌ مِنْ حَدِيثِ أَبِي بَكْرٍ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ شَهَابِ  
الزُّهْرِيِّ - كَانَ كَبِيرَ الْقَدْرِ وَافِرَ الْعِلْمِ - عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؛ وَعُرْوَةَ بْنِ  
الزُّبَيْرِ؛ وَعُيَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ - وَهُمْ مِنَ الْفُقَهَاءِ السَّبْعَةِ -؛ وَمِنْ  
حَدِيثِ عَلْقَمَةَ بْنِ وَقَّاصٍ كُلُّهُمْ - عَنْ أُمِّ الْمُؤْمِنِينَ الصَّدِّيقَةِ رَضِيَ اللَّهُ عَنْهَا.  
رَوَاهُ الْبُخَارِيُّ فِي صَحِيحِهِ - عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ - عَنْ إِبْرَاهِيمَ  
بْنِ سَعْدٍ - عَنْ صَالِحٍ - عَنِ ابْنِ شَهَابٍ.

قَالَ الْبُخَارِيُّ: وَكَانَ ذَلِكَ فِي غَزْوَةِ بَنِي الْمُصْطَلِقِ وَتُعْرَفُ بِغَزْوَةِ  
الْمُرَيْسِيعِ، وَهِيَ قَبْلَ غَزْوَةِ الْحُدَيْبِيَّةِ. فَاللَّهُ أَعْلَمُ.

[1<sup>st</sup> *isnād*] My uncle, the Imām and Ḥāfiẓ Abu’l-Qāsim, may Allah be merciful to him, informed us: Abū ‘Abdullāh Muḥammad ibn al-Faḍl al-Farāwī informed us: Shaykh Abu’l-Husayn ‘Abd al-Ghāfir ibn Muḥammad al-Fārisī: Abū Aḥmad Muḥammad ibn ‘Īsā al-Jalūdī informed us: Abū Ishāq Ibrāhīm ibn Muḥammad ibn Sufyān informed us: Abu’l-Husayn Muslim ibn al-Ḥajjāj narrated to us: Ḥibbān ibn Mūsā narrated to us: ‘Abdullāh ibn al-Mubārak informed us: Yūnus ibn Yazīd al-Aylī informed us.

[2<sup>nd</sup> *isnād*] And Ishāq ibn Ibrāhīm al-Ḥanẓalī,

Muḥammad ibn Rāfi' and 'Abd ibn Ḥumayd narrated to us. Ibn Rāfi' said: he narrated to us. The other two said: 'Abd ar-Razzāq narrated to us: Ma'mar and the course of the ḥadīth of Ma'mar is from the transmission of 'Abd and Ibn Rāfi'. Yūnus and Ma'mar both spoke of [getting it] from az-Zuhrī: Sa'īd ibn al-Musayyab, 'Urwah ibn az-Zubayr, 'Alqamah ibn Waqqāṣ and 'Abdullāh ibn 'Abdullāh ibn 'Utbah ibn Mas'ūd informed me from the ḥadīth of 'Ā'ishah, the wife of the Prophet ﷺ, when the people of the Lie said what they said about her and Allah exonerated her. All of them narrated to me, a party from her ḥadīth and some recalled more of the ḥadīth than others and gave a better account of it. I retained the ḥadīth which was related to me from each of them, and their accounts confirm one another. They mentioned:

'Ā'ishah, the wife of the Prophet ﷺ, said, "When the Messenger of Allah ﷺ wanted to go on a journey, he drew lots between his wives and whichever of them had her lot come out, the Messenger of Allah ﷺ went out with her."

'Ā'ishah ﷺ said, "He drew lots between us when going on an expedition. My share came out and I went out with the Messenger of Allah ﷺ. That was after the Veil had been revealed. I was carried in my howdah. I would stay in it during our journey until the Messenger of Allah ﷺ fin-

ished his expedition. When he started back and was close to Madīnah, it was announced at night that we would travel. When they announced that we would travel, I went out beyond the army. When I finished my business, I turned to the camel and felt my neck and discovered my *Zaffārī* onyx necklace had broken. I went back to look for my necklace and was delayed by looking for it. The group who carried me came and lifted my howdah and put it on my camel which I had been riding. They thought that I was in it.”

She said, “At that time, women were light and not heavy, and not covered with flesh. They used to eat only a little food. The people did not notice the lightness of the howdah when they had travelled and picked it up. I was still a young girl. They made the camel get up and went off. I found my necklace after the army had travelled on and went to the camp but there was no one there at all. I went to the place where I had been and I thought that the people would miss me and come back for me. While I was sitting there I fell asleep. Ṣafwān ibn al-Mu‘aṭṭal, as-Sulamī then adh-Dhakwānī, had fallen behind the army and he travelled in the night and reached my place in the morning. He saw the dark form of someone asleep and came to me and recognised me when he saw me. He had seen me before the Veil was prescribed. I woke up when he said, ‘We

*belong to Allah and to Him we return!* when he recognised me. I covered my face with my jilbab. By Allah, he did not say anything to me nor did he say anything except ‘*We belong to Allah and to Him we return!*’ He made his camel kneel, he tread upon its foot and I mounted it. He went leading the camel until we reached the army after they had stopped because of the midday heat, and then those who were destroyed in [talking about] my business were destroyed. The one who undertook the worst of it was ‘Abdullāh ibn Ubayy ibn Salūl.

“We reached Madīnah, and after we reached Madīnah, I fell ill for a month. People were spreading the statement that the people of the Lie put about, but I was not aware of any of that. It caused me some doubts in my illness that I did not see the normal kindness which the Messenger of Allah ﷺ used to show me when I was ill. The Messenger of Allah ﷺ would enter and give the greeting and then say, ‘How are you?’ That made me doubt but I was not aware of the evil until I went out after I was better with Umm Miṣṭāḥ towards al-Manāṣīf, which is the area we used as a lavatory and we only went out at night. That was before we had lavatories close to our houses and we followed the custom of the early Arabs in going aside. We were offended by the idea of having lavatories in our houses.

“I went out with Umm Miṣṭāḥ bint Abī Ruhm ibn al-Muṭṭalib ibn ‘Abd Manāf. Her mother was the daughter of Ṣakhr ibn ‘Āmir, the maternal aunt of Abū Bakr aṣ-Ṣiddīq. Her son was Miṣṭāḥ ibn Uthāthah ibn ‘Abbās (ibn al-Muṭṭalib). I and the daughter of Abū Ruhm turned to my house when we finished our business, and Umm Miṣṭāḥ stumbled on her cloak. She said, ‘May Miṣṭāḥ stumble!’ I said to her, ‘What a bad thing to say! Will you abuse a man who was present at Badr?’ She said, ‘Girl! Have you not heard what he is saying?’ I asked, ‘And what did he say?’”

She said, “She told me what the people of the Lie were saying, and I fell ill again on top of my original illness. When I returned to my house, the Messenger of Allah ﷺ visited me and asked, ‘How are you?’ I asked, ‘Will you give me permission to go to my parents?’ At that time I wanted to learn the truth of the matter from them. The Messenger of Allah ﷺ gave me permission and I went to my parents. I asked my mother, ‘Mother, what are people saying?’ She answered, ‘Daughter, don’t fret about it. By Allah, rarely is a woman married to a man who loves her but that her co-wives often gossip about her.’ I said, ‘Glory be to Allah! People are saying this?’ I wept that night until morning until I had no tears left and had not slept at all. I was still weeping in the morning.

“When the Revelation was slow in coming, the Messenger of Allah ﷺ called ‘Alī ibn Abī Ṭālib and Usāmah ibn Zayd to consult them about divorcing his wife. Usāmah ibn Zayd indicated to the Messenger of Allah ﷺ that which he knew of the innocence of his wife and what he knew of her love.’ He said, ‘Messenger of Allah, she is your wife and we only know good of her.’ ‘Alī ibn Abī Ṭālib said, ‘Allah has not constricted you. There are many women besides her. If you ask the slavegirl she will tell you the truth.’ The Messenger of Allah ﷺ called Barīrah and said, ‘Barīrah, have you seen anything which would make you doubt ‘Ā’ishah?’ Barīrah said to him, ‘By the One Who sent you with the Truth, I never saw anything for which I would blame her other than the fact that she is a young girl who falls asleep while watching her family’s dough and the goat comes and eats it.’”

She said, “The Messenger of Allah ﷺ stood on the minbar and asked for help against ‘Abdullāh ibn Ubayy ibn Salūl. The Messenger of Allah ﷺ said while he was on the minbar, ‘Company of Muslims! Who will help me against a man whose harm has reached the people of my house? By Allah, I only know good of my family. They mentioned a man about whom I only know good. He only visits my family in my company.’ Sa’d ibn Mu‘ādh al-Anṣārī got up and said, ‘I will help you against him, Messenger of Allah! If he



is from Aws, I will strike off his head. If he is from our brothers, the Khazraj, command us and we will do what you command!’ Sa’d ibn ‘Ubādah, the master of Khazraj, rose, and he was a righteous man but zeal made him rash and he said to Sa’d ibn Mu’ādh, ‘You lie! By Allah, you will not kill him, nor will you be able to kill him!’ Usayd ibn Ḥuḍayr, the son of the uncle of Sa’d ibn ‘Ubādah got up and said to Sa’d ibn ‘Ubādah, ‘You have lied, by the life of Allah. We will kill him. You are a hypocrite arguing on behalf of hypocrites.’ So the two tribes of Aws and Khazraj were stirred up against one another until they wanted to fight. The Messenger of Allah ﷺ was standing on the minbar and he went on calming them down until they were still and he was silent.”

She said. “I wept that day and my tears did not stop nor were they eased by sleep. Then I wept the following night and the tears did not cease nor were they eased by sleep. My parents thought that the weeping would kill me. While they were sitting with me and I was weeping, a woman of the Anṣār asked permission to see me and I gave her permission. She sat there weeping [with us]. While we were like this the Messenger of Allah ﷺ entered and greeted us and then sat down. He had not sat with me since what was said was said. A month had passed without any revelation at all about my business.

“The Messenger of Allah ﷺ said the *shahādah* when he sat down and then said, “Ā’ishah, I have heard such-and-such about you. If you are innocent, then Allah will exonerate you. If you have committed some small wrong action, then ask for Allah’s forgiveness and repent to Him. When someone acknowledges a wrong action and then repents, Allah turns to him.’ When the Messenger of Allah ﷺ finished speaking, my tears stopped so that I did not feel a single drop. I said to my father, ‘Answer the Messenger of Allah ﷺ for me.’ He replied, ‘By Allah. I do not know what to say to the Messenger of Allah.’ I said to my mother, ‘Answer the Messenger of Allah ﷺ for me.’ She said, ‘By Allah, I do not know what to say to the Messenger of Allah.’ Although I was a young girl who did not recite a lot of the Qur’ān, I said, ‘By Allah, I see that you have heard this and that it has settled in yourselves and you believe it. If I tell you that I am innocent—and Allah knows that I am innocent—you will not believe me. If I were to admit to something to you—and Allah knows that I am innocent—then you would believe me. By Allah, I do not find for me or you any example except what the father of Yūsuf said, “*Beauty lies in having steadfastness. It is Allah is who is my help in the face of what you describe.*” (12:83)”

She said, “Then I turned away and lay down on my

bed. By Allah, I knew that I was innocent and that Allah would prove my innocence, but by Allah, I did not think that any recited revelation would come about me. I thought my business too insignificant for Allah to speak about me with a recited revelation, but I hoped that the Messenger of Allah ﷺ would have a dream in which Allah would declare my innocence. By Allah, the Messenger of Allah ﷺ did not move from where he was sitting nor did any of the people in the house leave before Allah sent down revelation on His Prophet, and he experienced the severity he normally experienced in revelation so that sweat came from him like drops of water on a winter day from the power of the Word which descended on him.”

She said, “When it left the Messenger of Allah ﷺ, he was smiling. The first thing he said was, ‘Good news to you, ‘Ā’ishah! Allah has declared your innocence!’ My mother said, ‘Go to the Messenger of Allah ﷺ.’ I said, ‘By Allah, I will not go to him nor praise anyone but Allah. He is the One Who revealed my innocence!’” She said, “Allah revealed, *‘There is a group of you who propagated the Lie. . .’* (24:11-20). Allah revealed my innocence in these *āyāt*. Abū Bakr, who had been giving charity to Miṣṭāḥ because of his kinship with him and his poverty, said, ‘By Allah, I will never give him anything after he said what he said about

‘Ā’ishah!’ Then Allah Almighty revealed, ‘*Those of you possessing affluence and ample wealth should not make oaths. . .*’ up to ‘*Would you not love for Allah to forgive you?*’ (24:22)”

Ḥibbān ibn Mūsā said that ‘Abdullāh ibn al-Mubārak said, “This is the most hopeful *āyah* in the Book of Allah.”

Abū Bakr said, “I would love for Allah to forgive me.’ So he restored the maintenance which he used to give to Miṣṭāḥ and said, “I will never remove it from him.”

‘Ā’ishah said, “The Messenger of Allah ﷺ asked Zaynab bint Jaḥsh, the wife of the Prophet ﷺ, about me and she said, ‘What do I know (or what would I see)?’ She said, ‘Messenger of Allah, I guard my ears and eyes. By Allah, I only know good.’” ‘Ā’ishah said, “She used to boast over me among the wives of the Prophet ﷺ, but Allah protected her by her scrupulousness while her sister Ḥammah bint Jaḥsh began to attack on her behalf and was destroyed with those who were destroyed.”

Az-Zuhrī said, “This is what we heard about the business of that group.” He said in the ḥadīth of Yūnus, “Zeal moved him.”

This is a *ṣaḥīḥ* ḥadīth from Abū Bakr Muḥammad ibn Muslim ibn Shihāb az-Zuhrī, a scholar of great value and extensive knowledge, from Saʿīd ibn al-Musayyab, ‘Urwah ibn az-Zubayr and ‘Ubaydullāh ibn ‘Abdullāh ibn ‘Utbah, who are among the seven *fuqahā*’ [of Madīnah], and from

the ḥadīth of ‘Alqamah ibn Waqqāṣ, all of them narrating from Umm al-Mu’minīn aṣ-Ṣiddīqah ❁. Al-Bukhārī related it in his *Ṣaḥīḥ* from ‘Abd al-‘Azīz ibn ‘Abdullāh from Ibrāhīm ibn Sa’d from Ṣāliḥ from Ibn Shihāb.

Al-Bukhārī said, “That was in the Muṣṭaliq expedition which is known as the al-Murayasīf expedition, which was before Ḥudaybiyyah. Allah knows best.

*Hadīth 10*

أَخْبَرَنَا عَمِّيَ الْإِمَامُ الْحَافِظُ أَبُو الْقَاسِمِ رَحْمَةُ اللَّهِ عَلَيْهِ - قَالَ: قَرَأْتُ عَلَى أَبِي غَالِبِ بْنِ الْبَنَّا - عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ الْجَوْهَرِيِّ - أَخْبَرَنَا ابْنُ حَيَوِيهِ - أَخْبَرَنَا ابْنُ مَعْرُوفٍ أَحْمَدُ - أَخْبَرَنَا أَبُو عَلِيٍّ الْحُسَيْنِيُّ بْنُ الْفَهْمِ - حَدَّثَنَا مُحَمَّدُ بْنُ سَعْدٍ - أَخْبَرَنَا أَبُو بَكْرٍ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي أُوَيْسٍ - حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ - عَنْ أُسَامَةَ بْنِ زَيْدٍ اللَّيْثِيِّ - عَنْ أَبِي سَلَمَةَ بْنِ الْمَاجِشُونِ - عَنْ أَبِي مُحَمَّدٍ مَوْلَى الْغِفَارِيِّينَ - أَنَّ عَائِشَةَ قَالَتْ:

قُلْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَرْوَأُجُكَ فِي الْجَنَّةِ؟ قَالَ: أَنْتِ مِنْهُنَّ. هَذَا حَدِيثٌ حَسَنٌ مِنْ حَدِيثِ أَبِي سَلَمَةَ يُوَسِّفُ بِنِ يَعْقُوبَ بْنَ عَبْدِ اللَّهِ الْمَاجِشُونِ، رَوَى عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَخْرَجَ الْبُخَارِيُّ عَنْهُ فِي الصَّحِيحِ فِي الْوَكَالَةِ وَغَيْرِهَا. وَقَدْ صَحَّ عَنْ عَمَارِ بْنِ يَاسِرٍ

أَنَّهُ قَالَ: إِنَّهَا زَوْجَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ. وَلَا يُظَنُّ بِهِ أَنْ يَتَقَلَّدَ هَذَا الْقَوْلَ إِلَّا بَعْدَ الْعِلْمِ الْيَقِينِ بِإِخْبَارِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهُ.

وَذَلِكَ فِيمَا: أَخْبَرَنَا أَسْتَاذِي الْإِمَامُ قُطُبُ الدِّينِ - أَخْبَرَنَا أَبُو مُحَمَّدٍ الْبَيْهَقِيُّ - أَخْبَرَنَا أَبُو بَكْرٍ الْبَيْهَقِيُّ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ - أَخْبَرَنَا أَحْمَدُ بْنُ جَعْفَرِ الْقَطِيعِيِّ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ - حَدَّثَنِي أَبِي - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ - حَدَّثَنَا شُعْبَةُ - عَنِ الْحَكَمِ - قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ:

لَمَّا بَعَثَ عَلِيُّ عَمَارًا وَالْحَسَنَ إِلَى الْكُوفَةِ لِيَسْتَنْفِرَهُمْ خَطَبَ عَمَارٌ فَقَالَ: إِنِّي لَا أَعْلَمُ أَنَّهَا زَوْجَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ وَلَكِنَّ اللَّهَ ابْتَلَاكُمْ لِتَتَّبِعُوهُ أَوْ إِيَّاهَا. هَذَا حَدِيثٌ صَحِيحٌ مِنْ حَدِيثِ أَبِي الْيَقْظَانَ عَمَارِ بْنِ يَاسِرٍ مَوْلَى بَنِي مَخْزُومٍ صَاحِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُتِلَ فِي صِفِّينَ، وَكَانَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ.

رَوَاهُ الْبُخَارِيُّ فِي صَحِيحِهِ عَنْ مُحَمَّدِ بْنِ بَشَّارٍ - عَنْ عُثْمَانَ - عَنْ شُعْبَةَ هَكَذَا. وَرَوَاهُ الْإِمَامُ أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ حَنْبَلٍ الشَّيْبَانِيُّ الْفَقِيهَ الرَّاهِدُ إِمَامَ الْحَدِيثِ وَنَاقِدُهُ؛ أَحَدُ الْأَيِّمَةِ الْأَرْبَعَةِ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ.

My uncle Imām al-Hāfiẓ Abu'l-Qāsim, may Allah be merciful to him, informed us and said: I read to Abū Ghālib ibn al-Bannā from Abū Muḥammad al-Ḥasan al-Jawharī: Ibn Ḥayawayh informed us: Ibn Maʿrūf Aḥmad informed us:

Abū ‘Alī al-Ḥusayn ibn al-Fahm informed us: Muḥammad ibn Sa’d narrated to us: Abū Bakr ibn ‘Abdullāh ibn Abī Uways informed us: Sulaymān ibn Bilāl narrated to me from Usāmah ibn Zayd al-Laythī from Abū Salamah ibn al-Mājishūn from Abū Muḥammad, the client of the Ghifārīs, that ‘Ā’ishah said:

“I asked the Prophet ﷺ, ‘Which are your wives are in the Garden?’” He replied, ‘You are among them.’”<sup>14</sup>

This is a *ḥasan* ḥadīth of Abū Salamah Yūsuf ibn Ya‘qūb ibn ‘Abdullāh al-Mājishūn. He related from Ṣāliḥ ibn Ibrāhīm ibn ‘Abd ar-Raḥmān ibn ‘Awf. Al-Bukhārī transmitted from him in the *Ṣaḥīḥ* about *wakālah* and other things. It is *ṣaḥīḥ* that ‘Ammār ibn Yāsir said, “She is his wife in this world and the Next.”<sup>15</sup>

It cannot be said that he would make such a statement unless it was based on definite knowledge that the Prophet ﷺ informed him of, which we find in:

My master Imām the Quṭb ad-Dīn informed us: Abū Muḥammad al-Bayhaqī informed us: Abū Bakr al-Bayhaqī informed us: Abū ‘Abdullāh al-Ḥāfiẓ informed us: Aḥmad ibn Ja’far al-Qaṭrī informed us. ‘Abdullāh ibn Aḥmad ibn Ḥanbal narrated to us: my father narrated to me:

14 *Ṭabaqāt Ibn Sa’d.*

15 *At-Tirmidhī, as-Sunan.*

Muḥammad ibn Ja'far narrated to us: Shu'bah narrated to us from al-Ḥakam who said: I heard Abū Wā'il say:

“When 'Alī sent 'Ammār and al-Ḥasan to Kufa to gather them to fight, 'Ammār gave a speech and said, 'I know that she is his wife in this world and in the Next, but Allah has tested you to see whether you would follow him ['Alī] or her.’”<sup>16</sup>

This is a *ṣaḥīḥ* ḥadīth from Abu'l-Yaqzān 'Ammār ibn Yāsir, the *mawlā* of Banū Makhzūm, the companion of the Messenger of Allah ﷺ, who has killed at Ṣiffīn. He was with 'Alī ibn Abī Ṭālib ﷺ.

Al-Bukhārī related it in his *Ṣaḥīḥ* from Muḥammad ibn Bashshār from Ghundar from Shu'bah. Imām Abū 'Abdullāh Aḥmad ibn Ḥanbal ash-Shaybānī, the *faqīh* and *zāhid*, the critical and discerning Imām of ḥadīth, one of the four Imams ﷺ narrated it.

### *Hadīth 11*

وَبِالإِسْنَادِ - قَالَ: أَبُو بَكْرٍ الْبَيْهَقِيُّ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ - أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْجُنَيْدِ - حَدَّثَنَا أَحْمَدُ بْنُ نَصْرِ - حَدَّثَنَا أَبُو نُعَيْمٍ الْفَضْلُ بْنُ دُكَيْنٍ - حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْوَرْدِ - عَنْ عَمَّارِ الدُّهْنِيِّ - عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ - عَنْ أُمِّ سَلَمَةَ قَالَتْ:

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16 Al-Bukhārī.



ذَكَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُرُوجَ بَعْضِ أُمَّهَاتِ الْمُؤْمِنِينَ  
وَصَحِيحَتِ عَائِشَةَ فَقَالَ لَهَا: انظُرِي يَا حَمِيرَاءُ أَنْ لَا تَكُونِي أَنْتِ، ثُمَّ انْتَفَتَ  
إِلَى عَلِيٍّ وَقَالَ: يَا عَلِيُّ إِنْ وُلِّيتَ مِنْ أَمْرِهَا شَيْئًا فَارْفُقْ بِهَا.

هَذَا حَدِيثٌ حَسَنٌ مِنْ رِوَايَةِ أُمِّ سَلَمَةَ هِنْدَ زَوْجَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ. وَقَدْ رُوِيَ عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ أَنَّهُ أَخْبَرَ أَبَا الطُّفَيْلِ بِمَسِيرِ إِحْدَى  
زَوَاجَاتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمَّهَاتِ الْمُؤْمِنِينَ فِي كِتَابِهِ وَحُدَيْفَةُ  
مَاتَ قَبْلَ مَسِيرِهَا، وَالْغَالِبُ أَنَّهُ لَا يَقُولُهُ إِلَّا عَنْ سِمَاعٍ.

وَفِي هَذَا الْحَدِيثِ دَلَالَةٌ عَلَى صِحَّةِ نُبُوَّتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصِدْقِهِ  
فِيمَا أَخْبَرَ أَنَّهُ سَيَكُونُ فَكَانَ كَمَا قَالَ، وَذَلِكَ دَلِيلٌ عَلَى صِدْقِهِ فِيمَا أَخْبَرَ عَنْهُ  
مِنْ أُمُورِ الْآخِرَةِ، وَاللَّهُ أَعْلَمُ.

With the [same] *isnād* [as previously] Abū Bakr al-Bayhaqī said: Abū ‘Abdullāh al-Ḥāfiẓ informed us: Abū Bakr Muḥammad ibn ‘Abdullāh ibn al-Junayd informed us: Aḥmad ibn Naṣr narrated to us: Abū Nu‘aym al-Faḍl ibn Dukayn narrated to us: ‘Abd al-Jabbār ibn al-Ward narrated to us from ‘Ammār Abū Dāwūd-Duhnī from Salim ibn Abū'l-Ja‘d that Umm Salamah said:

“The Prophet ﷺ mentioned that one of the wives of the believers would rise in insurrection and ‘Ā’ishah laughed.

He said to her, 'Watch out, Ḥumayrā',<sup>17</sup> that it is not you.' Then he turned to 'Alī and said, "Alī, if you have control over her, be kind to her."

This is a *ḥasan* ḥadīth transmitted from Umm Salamah Hind, the wife of the Prophet ﷺ.

It is related from Ḥudhayfah ibn al-Yamān that he informed Abū aṭ-Ṭufayl of the travelling of one of the wives of the Prophet ﷺ, the Mothers of the Believers, in a squadron, but Ḥudhayfah had died before she set out. It is probable that he would only say such a thing having heard it [from the Prophet ﷺ].

This ḥadīth contains evidence of the validity of his prophethood ﷺ and his truthfulness in what he reported would occur. It came about as he said. That is evidence of his truthfulness in what he reported of the matters of the Hereafter. Allah knows best.

### *Ḥadīth 12*

وَبِالْإِسْنَادِ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ - حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ

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<sup>17</sup> *Ḥumayrā'* is the diminutive of *ḥamrā'* the feminine of *aḥmar* 'red', thus meaning, 'little red one'. The diminutive is often used for affection, and occasionally for belittlement. The Arabs sometimes use 'red' to mean white, as in the saying of the Messenger of Allah ﷺ in which he said that he was sent to the red and the black, the former often taken to mean the white races, i.e. he was sent to all mankind. Ed.

يَعْقُوبَ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الصَّفَّانِيَّ - حَدَّثَنَا أَبُو نُعَيْمٍ - حَدَّثَنَا  
عَبْدُ الْجَبَّارِ بْنُ الْعَبَّاسِ الشُّبَّامِيُّ - عَنْ عَطَاءِ بْنِ السَّائِبِ - عَنْ عُمَرَ بْنِ  
الْهُجْنَعِ - عَنْ أَبِي بَكْرَةَ قَالَ:

قِيلَ لَهُ: مَا مَنَعَكَ أَنْ لَا تَكُونَ قَاتِلَتَ عَلِيٍّ بِصِيرَتِكَ يَوْمَ الْجَمَلِ؟ قَالَ  
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: يَخْرُجُ قَوْمٌ هَلَكَى قَائِدُهُمْ  
إِمْرَأَةً، قَائِدُهُمْ فِي الْجَنَّةِ.

أَبُو بَكْرَةَ هَذَا: نُفَيْعُ بْنُ الْحَارِثِ ثَقَفِيُّ لَهُ صُحْبَةٌ؛ رَوَى عَنْهُ جَمَاعَةٌ مِنْ  
التَّابِعِينَ.

وَفِي هَذَا الْحَدِيثِ دَلَالَةٌ عَلَى أَنَّهَا لَا تَدْخُلُ النَّارَ وَلَيْسَتْ بِكَافِرَةٍ بِمُقَاتَلَتِهِ  
عَلَيٍّ رَضِيَ اللَّهُ عَنْهُ كَمَا زَعَمَتِ الرَّافِضَةُ، وَفِيهِ دَلِيلٌ عَلَى نُبُوَّةِ النَّبِيِّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ.

With the [same] *isnad* [as previously] ‘Abdullāh al-Ḥāfiẓ informed<sup>18</sup>: Abu’l-‘Abbās Muḥammad ibn Ya‘qūb narrated to us: Muḥammad ibn Ishāq aṣ-Ṣafānī narrated to us: Abū Nu‘aym narrated to us: ‘Abd al-Jabbār ibn al-‘Abbās ash-Shibāmī narrated to us from ‘Aṭā’ ibn as-Sā’ib from ‘Umar ibn al-Hujna‘ that Abū Bakrah said that he was asked:

“What kept you from fighting according to your in-

<sup>18</sup> al-Bayhaqī in *Dalā’il an-nubuwwah*.

sight in the Battle of the Camel?" He replied, "I heard the Messenger of Allah ﷺ say, 'Some people will rise in insurrection and be destroyed. Their leader will be a woman. Their leader will be in the Garden.'"

This Abū Bakrah was Nufay' ibn al-Hārith ath-Thaqafi who was a Companion. A group of *Tābi'ūn* related from him. This ḥadīth contains proof that she will not enter the Fire and is not an unbeliever for fighting 'Alī as the Rafidites claim. It also contains proof of the prophethood of the Prophet ﷺ.

### *Hadīth 13*

وَبِالْإِسْنَادِ - حَدَّثَنَا ابْنُ سَعِيدٍ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ - حَدَّثَنَا مُجَالِدٌ  
بْنُ سَعِيدٍ - عَنْ عَامِرِ الشَّعْبِيِّ - عَنْ مَسْرُوقٍ - قَالَ: قَالَتْ لِي عَائِشَةُ:

لَقَدْ رَأَيْتُ جِبْرِيلَ وَاقِفًا فِي حُجْرَتِي هَذِهِ عَلَى فَرَسٍ وَرَسُولَ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ يُنَاجِيهِ، فَلَمَّا دَخَلَ قُلْتُ: يَا رَسُولَ اللَّهِ مَنْ هَذَا الَّذِي رَأَيْتُكَ  
تُنَاجِيهِ؟ قَالَ: وَهَلْ رَأَيْتِهِ؟ قُلْتُ: نَعَمْ، قَالَ: فِيمَ شَبَّهْتِهِ؟ قُلْتُ: بِدِخِيَّةِ  
الْكَلْبِيِّ، قَالَ: لَقَدْ رَأَيْتُ خَيْرًا كَثِيرًا، ذَلِكَ جِبْرِيلُ.

قَالَتْ: فَمَا لَبِثَ إِلَّا يَسِيرًا حَتَّى قَالَ: يَا عَائِشَةُ! هَذَا جِبْرِيلُ يَقْرَأُ عَلَيْكَ  
السَّلَامَ، قُلْتُ: وَعَلَيْهِ السَّلَامُ جَزَاهُ اللَّهُ مِنْ دَخِيلٍ خَيْرًا.

هَذَا حَدِيثٌ حَسَنٌ مِنْ حَدِيثِ أَبِي عَائِشَةَ مَسْرُوقِ بْنِ عَبْدِ الرَّحْمَنِ

الْأَجْدَعِ الْهَمْدَانِيِّ الْكُوفِيِّ، سَمِعَ عُمَرَ بْنَ الْخَطَّابِ وَعَلِيًّا رَضِيَ اللَّهُ عَنْهُمَا،  
رَوَى عَنْهُ أَبُو وَائِلٍ وَالشَّعْبِيُّ، أَخْرَجَهُ الْبُخَارِيُّ وَقَالَ فِيهِ: يَا عَائِشُ.

With the [same] *isnād* [as previously] Ibn Sa’d narrated to us: Muḥammad ibn Yazīd al-Wāsiṭī informed us: Mujālid ibn Sa’id narrated to us from ‘Āmir ash-Sha’bī from Masrūq who said: ‘Ā’ishah ﷺ said to me:

“I saw Jibrīl standing in this room of mine on a horse and the Messenger of Allah ﷺ was speaking confidentially with him. When he left I asked, ‘Messenger of Allah, who was that with whom I saw you speaking confidentially?’ He said, ‘Did you see him?’ ‘Yes,’ I replied. He asked, ‘What was he like?’ I answered, ‘Diḥyah al-Kalbī.’ He said, ‘You have seen something very good. That was Jibrīl.’” She said, ‘It was not long until he said, “‘Ā’ishah, this is Jibrīl who greets you with peace.’ I said, ‘And peace be upon him. May Allah repay him well, the one who visits.’”<sup>19</sup>

This is a *ḥasan* ḥadīth from Abū ‘Ā’ishah Masrūq ibn ‘Abd ar-Raḥmān al-Ajda’ al-Hamdānī al-Kūfī. He listed to ‘Umar ibn al-Khaṭṭāb and ‘Alī ﷺ. Abū Wā’il and ash-Sha’bī related from him. Al-Bukhārī transmitted it. He said in it, “O ‘Ā’ish!”<sup>20</sup>

<sup>19</sup> *Ṭabaqāt Ibn Sa’d*.

<sup>20</sup> Al-Bukhārī, Muslim and at-Tabrīzī in *Mishkāt al-maṣābiḥ*.

وَبِإِسْنَادٍ - حَدَّثَنَا مُحَمَّدُ بْنُ سَعْدٍ - حَدَّثَنَا مَعْمَرٌ - عَنِ الزُّهْرِيِّ - عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ - عَنْ عَائِشَةَ قَالَتْ:  
 أَرْسَلَ أَزْوَاجُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ صَلَّى  
 اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَأْذَنْتُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ عَائِشَةَ فِي  
 مِرْطِهَا فَأَذِنَ لَهَا فَدَخَلَتْ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَزْوَاجَكَ أَرْسَلْتَنِي إِلَيْكَ  
 يَسْأَلُكَ الْعَدَلُ فِي ابْنَةِ أَبِي قُحَافَةَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
 أَيُّ بِنْتِي، أَلَيْسَ تُحِبِّينَ مَا أَحَبُّ؟ قَالَتْ: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: فَأَجِبِي هَذِهِ  
 لِعَائِشَةَ . . . وَفِي الْحَدِيثِ طَوْلٌ أَنَا اخْتَصَرْتُهُ.

هَذَا حَدِيثٌ حَسَنٌ مِنْ حَدِيثِ أَبِي بَكْرٍ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ  
 الْحَارِثِ بْنِ هِشَامِ الْمَخْزُومِيِّ، وَيُقَالُ: كُنْيَتُهُ أَبُو عَبْدِ الرَّحْمَنِ، سَمِعَ عَائِشَةَ  
 وَأَبَا هُرَيْرَةَ؛ رَوَى عَنْهُ الشَّعْبِيُّ وَالزُّهْرِيُّ.

وَفِيهِ مِنَ الْفِقْهِ أَنَّ الزَّوْجَ إِذَا أَحَبَّ زَوْجَةً لَهُ دُونَ غَيْرِهَا وَزَادَ فِي كَرَامَتِهَا  
 لَا جُنَاحَ عَلَيْهِ وَلَا يَسْتَحْقِقَنَّ التَّسْوِيَةَ إِلَّا فِي الْقِسْمِ لَا غَيْرَ.

With the [same] *isnād* [as previously] Muḥammad ibn Sa'd narrated to us: Ma'mar narrated to us from az-Zuhri from Muḥammad ibn 'Abd ar-Raḥmān ibn al-Hārith ibn Hishām, that 'Ā'ishah said:

“The wives of the Prophet ﷺ sent Fāṭimah the daughter of the Messenger of Allah ﷺ and she asked permission to see the Messenger of Allah ﷺ while he was with ‘Ā’ishah in her mantle. He gave her permission and she entered and said, ‘Messenger of Allah, your wives have sent me to you to ask you to be fair about the daughter of Ibn Abī Quḥāfah.’ The Messenger of Allah ﷺ said, ‘Daughter, do you not love what I love?’ She answered, ‘Yes, Messenger of Allah.’ He said, ‘Then love this one,’ indicating ‘Ā’ishah.”

This is a long ḥadīth I have abridged.<sup>21</sup> This is a *ḥasan* ḥadīth of Abū Bakr Muḥammad ibn ‘Abd ar-Raḥmān ibn al-Ḥārith ibn Hishām al-Makhzūmī. It is said that his *kunya* was Abū ‘Abd ar-Raḥmān. He listened to ‘Ā’ishah and Abū Hurayrah. Ash-Sha‘bī and az-Zuhrī related from him.

It contains the *fiqh* that when a man who has more than one wife loves one of them more and shows her greater honour, he does nothing wrong. The only equality they are entitled to is in the division [of his time and material things].

### Ḥadīth 15

وَبِإِسْنَادٍ - حَدَّثَنَا ابْنُ سَعْدٍ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي يَحْيَى - عَنْ عَوْفِ بْنِ الْحَارِثِ - قَالَ: حَدَّثَنِي رُمَيْثَةُ - قَالَتْ: سَمِعْتُ أُمَّ سَلَمَةَ تَقُولُ:

21 Related by Muslim, Aḥmad, and Ibn Sa’d in *aṭ-Ṭabaqāt*.

كَلَّمَنِي صَوَاحِبِي أَنْ أَكَلِّمَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَكَانَتْ أُمُّ سَلَمَةَ وَأُمُّ حَبِيبَةَ بِنْتُ أَبِي سُفْيَانَ وَزَيْنَبُ بِنْتُ خُزَيْمَةَ وَجُوَيْرِيَّةُ بِنْتُ الْحَارِثِ وَمَيْمُونَةُ بِنْتُ جَحْشٍ فِي الْجَانِبِ الشَّامِيِّ، وَكَانَتْ عَائِشَةُ وَصَفِيَّةُ وَسَوْدَةُ فِي الشَّقِّ الْأَخْرِ - فَقَالَتْ أُمُّ سَلَمَةَ: فَكَلَّمَنِي صَوَاحِبِي فَقُلْنَا: كَلِّمِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَإِنَّ النَّاسَ يُهْدُونَ إِلَيْهِ فِي بَيْتِ عَائِشَةَ، وَنَحْنُ نُحِبُّ مَا نُحِبُّ فَيَصْرِفُونَ إِلَيْهِ هَدِيَّتَهُمْ حَيْثُ كَانَ.

قَالَتْ أُمُّ سَلَمَةَ: فَلَمَّا دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ: يَا رَسُولَ اللَّهِ، إِنْ صَوَاحِبِي قَدْ أَمَرْتَنِي أَنْ أَكَلِّمَكَ: تَأْمُرُ النَّاسَ أَنْ يُهْدُوا إِلَيْكَ حَيْثُ كُنْتَ، وَقُلْنَا: إِنَّا نُحِبُّ مَا تُحِبُّ عَائِشَةُ.

قَالَتْ: فَلَمْ يُجِبْنِي، فَسَأَلْتَنِي فَقُلْتُ: لَمْ يَرُدَّ عَلَيَّ شَيْئًا، فَلَمَّا كَانَتِ الثَّلَاثَةَ عُدْتُ إِلَيْهِ فَقَالَ: لَا تُؤْذِينِي فِي عَائِشَةَ، فَإِنَّ الْوَحْيَ لَمْ يَنْزِلْ عَلَيَّ فِي لِحَافٍ وَاحِدَةٍ مِنْكُمْ غَيْرَ عَائِشَةَ.

هَذَا حَدِيثٌ صَحِيحٌ مُتَّفَقٌ عَلَى صِحَّتِهِ. رَوَاهُ الْبُخَارِيُّ مُخْتَصَرًا - عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الْوَهَّابِ - عَنْ حَمَّادٍ - عَنْ هِشَامِ أَبِي الْمُنْذِرِ - عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَفِيهِ قَالَ عُرْوَةُ: كَانَ النَّاسُ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ. قَالَتْ عَائِشَةُ: وَاجْتَمَعَ صَوَاحِبِي إِلَيَّ أُمُّ سَلَمَةَ فَذَكَرَهُ.



وَأَمَّا كَوْنُ أُمِّ سَلَمَةَ هِيَ الْمُتَكَلِّمَةُ عَنْهُنَّ فَلِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
دَعَا لَهَا بِذَهَابِ غَيْرَتِهَا وَذَهَبَتِ الْغَيْرَةُ عَنْهَا، رَضِيَ اللَّهُ عَنْهُنَّ أَجْمَعِينَ.

With the [same] *isnād* [as previously] Ibn Sa‘d narrated to us: ‘Abdullāh ibn Abī Yaḥyā narrated to us from ‘Awf ibn al-Ḥārith who said: Rumaythah narrated to me and said: I heard Umm Salamah say:

“My fellow-wives asked me to speak to the Messenger of Allah ❁”—and Umm Salamah, Umm Ḥabībah bint Abī Sufyān, Zaynab bint Khuzaymah, Juwayriyah bint al-Ḥārith, and Maymūnah bint al-Ḥārith were on the Syrian side, and ‘Ā’ishah, Ṣafīyyah, and Sawdah were on the other side —“They said, ‘Speak to the Messenger of Allah. People send gifts to him while he is in the room of ‘Ā’ishah and we want what she wants. They should send him gifts wherever he is.’” Umm Salamah said, “When the Messenger of Allah ❁ came to me, I said, ‘Messenger of Allah, my companions have told me to speak to you to tell people to give gifts to you wherever you are. They said, ‘We want what ‘Ā’ishah wants.’ He did not answer me. They questioned me and I said, ‘He did not give me any answer.’ The third time I repeated it, he said, ‘Do not trouble me about ‘Ā’ishah.

Revelation has not descended on me in the blanket of any of you but that of 'Ā'ishah.'”<sup>22</sup>

This is a *ṣaḥīḥ* ḥadīth whose soundness is agreed upon. Al-Bukhārī related it in a shortened form from 'Abdullāh ibn 'Abd al-Wahhāb from Ḥammād from Hishām Abu'l-Mundhir from 'Urwah ibn az-Zubayr. In it 'Urwah said:

“People used to aim to give their gifts on 'Ā'ishah's day. 'Ā'ishah said, 'My companions met with Umm Salamah,'” and he mentioned the rest of it.

The reason that they chose Umm Salamah to speak on their behalf was because the Prophet ﷺ had prayed for her jealousy to go and her jealousy left. May Allah be pleased with all of them.

### *Ḥadīth 16*

وَبِالْإِسْنَادِ - حَدَّثَنَا ابْنُ سَعِيدٍ - حَدَّثَنِي حَاتِمُ بْنُ إِسْمَاعِيلَ - عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ - عَنْ أَبِيهِ قَالَ:

لَمَّا نَقَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ قَالَ: أَيْنَ أَنَا عَدَا؟ قَالُوا: عِنْدَ فُلَانَةَ، قَالَ: أَيْنَ أَنَا بَعْدَ عَدِي؟ قَالُوا: عِنْدَ فُلَانَةَ، قَالَ: فَعَرَفَ أَزْوَاجَهُ أَنَّهُ يُرِيدُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَقُلْنَ: يَا رَسُولَ اللَّهِ قَدْ وَهَبْنَا أَيَّامَنَا لِأُنْحِتْنَا عَائِشَةَ.

22 An-Nasā'ī and at-Tabrizī.

هَذَا حَدِيثٌ صَحِيحٌ مَّتَّقٌ عَلَى صِحَّتِهِ، رُوِيَ مَعْنَاهُ بِاللَّفَاطِ مُخْتَلَفَةً.  
أَخْرَجَهُ الْبُخَارِيُّ فِي صَحِيحِهِ.

With the [same] *isnād* [as previously] Ibn Sa’d narrated to us: Ḥātim ibn Ismā’īl narrated to me from Ja’far [aṣ-Ṣādiq] ibn Muḥammad [al-Bāqir] that his father said:

“When the Messenger of Allah ❀ was very ill in his illness during which he was taken, he asked, ‘Where will I be tomorrow?’ They answered, ‘With so-and-so.’ He said, ‘Where will I be after tomorrow?’ They answered, ‘With so-and-so.’” He said, “His wives recognised that he wanted ‘Ā’ishah ❀ and they said, ‘Messenger of Allah, we have given our days to our sister ‘Ā’ishah.’”

This is a sound ḥadīth whose soundness is agreed upon. Its meaning is related with different wordings. Al-Bukhārī transmitted it in his *Ṣaḥīḥ*.

### Ḥadīth 17

أَخْبَرَنِي عَمِّي الْإِمَامُ الْحَافِظُ رَحِمَهُ اللَّهُ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْفَرَاوِيُّ -  
أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ الْخَبَّازِيُّ؛ وَأَبُو سُهَيْلٍ الْحَفْصِيُّ - قَالَا: أَخْبَرَنَا أَبُو  
مُحَمَّدٍ الْكُشْمِيهَنِيُّ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْفَزْرَبِيُّ - حَدَّثَنَا الْإِمَامُ أَبُو عَبْدِ اللَّهِ  
مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبُخَارِيُّ - حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدٍ - حَدَّثَنَا عَيْسَى بْنُ

يُونُسَ - عَنْ عُمَرَ بْنِ سَعِيدٍ - أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ - أَنَّ أَبَا عَمْرٍو ذَكَرَ أَنَّ  
مَوْلَى عَائِشَةَ - أَخْبَرَهُ أَنَّ عَائِشَةَ كَانَتْ تَقُولُ:

إِنَّ مِنْ نِعَمِ اللَّهِ ( عَلَيَّ ) أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُوِّفِيَ فِي  
بَيْتِي، وَفِي يَوْمِي، وَبَيْنَ سَحْرِي وَنَحْرِي، وَأَنَّ اللَّهَ جَمَعَ بَيْنَ رِيقِي وَرِيقِي عِنْدَ  
مَوْتِهِ، دَخَلَ عَلَيَّ عَبْدُ الرَّحْمَنِ وَبِيَدِهِ السَّوَاكُ وَأَنَا مُسْنِدَةٌ رَسُولَ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَأَيْتُهُ يَنْظُرُ إِلَيْهِ وَعَرَفْتُ أَنَّهُ يُحِبُّ السَّوَاكَ، فَقُلْتُ: أَخَذَهُ  
لَكَ؟ فَأَشَارَ بِرَأْسِهِ أَنْ نَعَمْ، فَتَنَاوَلْتُهُ فَاسْتَدَّ عَلَيْهِ وَجَعَهُ وَقُلْتُ: أَلَيْسَ لَكَ؟  
فَأَشَارَ بِرَأْسِهِ أَنْ نَعَمْ، فَلَيْسَتْهُ فَأَمَرَهُ وَبَيْنَ يَدَيْهِ رَكُوعًا، أَوْ عَلَيْهِ - يَشْكُ عُمَرُ [بْنُ  
سَعِيدٍ] فِيهَا - فَجَعَلَ يُدْخِلُ يَدَيْهِ فِي الْمَاءِ فَيَمْسَحُ بِهِمَا وَجْهَهُ يَقُولُ: لَا إِلَهَ  
إِلَّا اللَّهُ، إِنَّ لِلْمَوْتِ سَكَرَاتٍ، ثُمَّ نَصَبَ يَدَهُ فَجَعَلَ يَقُولُ: فِي الرَّفِيقِ الْأَعْلَى  
حَتَّى قُبِضَ وَمَالَتْ يَدُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

هَذَا حَدِيثٌ صَحِيحٌ مِنْ حَدِيثِ أَبِي بَكْرٍ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ الْقُرَشِيِّ مِنْ  
كِبَارِ التَّابِعِينَ، سَمِعَ ابْنَ عَبَّاسٍ وَابْنَ عُمَرَ وَعَائِشَةَ.

وَقَدْ أَخْرَجَهُ الْبُخَارِيُّ مِنْ طَرِيقِ أُخْرَى - عَنْ سُلَيْمَانَ بْنِ بِلَالٍ - عَنْ هِشَامِ  
بْنِ عُرْوَةَ، وَذَكَرَهُ رَزِينٌ فِي مَجْمُوعِ الصَّحَاحِ.

وَالسَّحْرُ: الرَّئَةُ تَعْنِي مَوْضِعَ الرَّئَةِ، يُقَالُ: انْتَفَخَ سَحْرُهُ، وَقَالَ صَاحِبُ  
الْمُجْمَلِ: السَّحْرُ: مَا لَصَقَ بِالْحُلُقُومِ وَالْمَرِيِّ مِنْ أَعْلَى الْبَطْنِ.

وَرَوَاهُ الْبُخَارِيُّ أَيْضًا فَقَالَ: (بَيْنَ حَاقِنَتِي وَذَاقِنَتِي).

قَالَ أَبُو عَمْرٍو: الْحَاقِنَةُ: النَّقْرَةُ بَيْنَ التَّرْقُوتِ وَحَبْلِ الْعَاتِقِ، وَالذَّاقِنَةُ: طَرْفُ الْحُلُقُومِ، وَقَالَ غَيْرُهُ: الْحَاقِنَةُ: الْمُطْمِئِنُّ بَيْنَ الرَّقُوتِ وَالْحَلَقِ، وَالذَّاقِنَةُ: نُقْرَةُ الذَّقْنِ.

My uncle, the Imām and Ḥāfiẓ, may Allah be merciful to him, informed me: Abū ‘Abdullāh al-Farāwī informed us: Abū ‘Abdullāh Muḥammad al-Khabbāzī and Abū Sahl al-Ḥafṣī informed us and they said: Abū Muḥammad al-Kushmiyahinnī informed us: Abū ‘Abdullāh al-Firbarī informed us: Imām Abū ‘Abdullāh Muḥammad ibn Ismā‘īl al-Bukhārī narrated to us: Muḥammad ibn ‘Ubayd narrated to me: ‘Īsā ibn Yūnus narrated to us from ‘Umar ibn Sa‘īd: Ibn Abī Mulaykah informed me that Abū ‘Amr Dhakwān, the freed slave of ‘Ā’ishah, informed him that ‘Ā’ishah used to say:

“One of the blessings Allah gave me was that the Messenger of Allah ﷺ died in my room and on my day and between my chest and collar-bone and that Allah mixed his saliva with my saliva at his death. ‘Abd ar-Raḥmān visited me and had a tooth-stick in his hand and I was supporting the Messenger of Allah ﷺ. I saw him looking at it and I knew that he wanted the tooth-stick. I said, “Should I take it for you?” and he indicated his assent with his head.

So I took it and his pain became severe. I asked, ‘Shall I soften it for you?’ He indicated yes with his head. So I softened it and he used it. There was a small pot in front—or on him”—‘Umar [ibn Saʿīd] was unsure about it—“and he put his hands into the water and wiped his face with them, saying, ‘There is no god but Allah. Death has throes.’ Then he put his hand upright and said, ‘among the highest company,’ until he died and his hand dropped.”

This is a sound ḥadīth from Abū Bakr ʿAbdullāh ibn Abī Mulaykah al-Qurashī, one of the great *Tābiʿūn*. He listened to Ibn ʿAbbās, Ibn ʿUmar and ʿĀʿishah. Al-Bukhārī transmitted it by another route from Sulaymān ibn Bilāl from Hishām ibn ʿUrwah. Razīn mentioned it in *Majmūʿ aṣ-ṣiḥāh*.

“*Sahr* (chest)” are the lungs, meaning the site of the lungs. One says, “His lungs inflated.” The author of *al-Mujmal* said that “*sahr*” is what is attached to the throat and oesophagus at the top of the abdomen.

Al-Bukhārī related it and said, “between my *ḥāqinah* and *dhāqinah*.”

Abū ʿAmr said, “*ḥāqinah*” is the depression between the collarbone and neck and “*dhāqinah*” is the end of the throat. Another said that *ḥāqinah* is what between the collarbone and the throat. *Dhāqinah* is the depression of the chin.

Hadīth 18

أَخْبَرَنَا عَمِّيَ الْإِمَامُ الْحَافِظُ أَبُو الْقَاسِمِ رَحِمَهُ اللَّهُ - قَالَ: قَرَأْتُ عَلَى أَبِي  
 غَالِبِ بْنِ النَّبَا - عَنْ أَبِي مَحْمُودِ الْجَوْهَرِيِّ [إِجَازَةً ح] وَأَنْبَأَنَا عَمِّيَ الْإِمَامُ  
 الصَّائِنُ رَحِمَهُ اللَّهُ - أَخْبَرَنَا أَبُو طَالِبِ عَبْدِ الْقَادِرِ بْنُ يُوسُفَ الْبَغْدَادِيُّ -  
 أَخْبَرَنَا الْجَوْهَرِيُّ - أَخْبَرَنَا ابْنُ حَيَّوِيَه - أَخْبَرَنَا أَحْمَدُ بْنُ مَعْرُوفٍ - حَدَّثَنَا  
 الْحُسَيْنُ بْنُ الْفَهْمِ - حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ - أَخْبَرَنَا حَجَّاجُ بْنُ نُصَيْرٍ -  
 حَدَّثَنَا عَيْسَى بْنُ مَيْمُونٍ - عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ - عَنْ عَائِشَةَ قَالَتْ:  
 فَضَّلْتُ عَلَى نِسَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَشِيرًا.

قِيلَ: مَا هُنَّ يَا أُمَّ الْمُؤْمِنِينَ؟

قَالَتْ: لَمْ يَنْكِحْ بِكَرًا قَطُّ غَيْرِي، وَلَمْ يَنْكِحْ امْرَأَةً أَبَواهَا مُهَاجِرَانِ  
 غَيْرِي، وَأَنْزَلَ اللَّهُ بَرَاءَتِي مِنَ السَّمَاءِ، وَجَاءَهُ جِبْرِيلُ بِصُورَتِي مِنَ السَّمَاءِ  
 فِي حَرِيرَةٍ وَقَالَ: تَزَوَّجَهَا فَإِنَّهَا امْرَأَتُكَ، وَكُنْتُ أَعْتَسِلُ أَنَا وَهُوَ فِي إِنْاءٍ  
 وَاحِدٍ وَلَمْ يَكُنْ يَصْنَعُ ذَلِكَ بِأَحَدٍ مِنْ نِسَائِهِ غَيْرِي، وَكَانَ يُصَلِّي وَأَنَا  
 مُعْتَرِضَةٌ بَيْنَ يَدَيْهِ وَلَمْ يَكُنْ يَفْعَلُ ذَلِكَ بِأَحَدٍ مِنْ نِسَائِهِ غَيْرِي، وَكَانَ يَنْزِلُ  
 عَلَيْهِ الْوَحْيُ وَهُوَ مَعِي وَلَمْ يَكُنْ يَنْزِلُ عَلَيْهِ وَهُوَ مَعَ أَحَدٍ مِنْ نِسَائِهِ غَيْرِي،  
 وَقَبَضَ اللَّهُ رُوحَهُ وَهُوَ بَيْنَ سَحْرِي وَنَحْرِي، وَمَاتَ فِي اللَّيْلَةِ الَّتِي كَانَ  
 يَدُورُ عَلَيَّ فِيهَا، وَدُفِنَ فِي بَيْتِي.

هَذَا حَدِيثٌ حَسَنٌ مِنْ حَدِيثِ أَبِي مُحَمَّدٍ، وَيُقَالُ: أَبُو عَبْدِ الرَّحْمَنِ  
 الْقَاسِمُ بْنُ مُحَمَّدِ بْنِ أَبِي بَكْرٍ [ن] الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُ.  
 وَقَدْ صَحَّ أَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا خُصَّتْ بِهَذِهِ الْأَشْيَاءِ وَوَرَدَ ذَلِكَ فِي  
 الصَّحَاحِ، نَعَمْ رُوِيَ فِي بَعْضِ الْأَحَادِيثِ أَنَّهُ اغْتَسَلَ وَأُمَّ سَلَمَةَ مِنْ إِنَاءٍ وَاحِدٍ  
 وَكِلَاهُمَا يُحْمَلُ عَلَى الْغَالِبِ وَيَكُونُ ذَلِكَ مَعَ أُمَّ سَلَمَةَ مَرَّةً وَاحِدَةً لَا مُتَكَرِّرًا  
 جَمْعًا بَيْنَ الرَّوَايَتَيْنِ. وَاللَّهُ أَعْلَمُ.

(1<sup>st</sup> isnād) My uncle, the Imām and Hāfiz, Abu'l-Qāsim, may Allah be merciful to him, informed us saying: I read to Abū Ghālib ibn al-Bannā from Abū Maḥmūd al-Jawharī by *ijāzah*.

(2n isnād) My uncle, Imām aṣ-Ṣā'in, may Allah be merciful to him, told us: Abū Ṭālib 'Abd al-Qādir ibn Yūsuf al-Baghdādī informed us: al-Jawharī informed us: Ibn Ḥayawayh informed us: Aḥmad ibn Ma'rūf informed us: al-Ḥusayn ibn al-Fahm narrated to us: Muḥammad ibn Sa'd narrated to us: Ḥajjāj ibn Nuṣayr informed us: 'Īsā ibn Maymūn narrated to us from al-Qāsim ibn Muḥammad that 'Ā'ishah said:

“I was preferred over the wives of the Prophet ﷺ by ten things.” It was asked, “What are they, Umm al-Mu'minīn?” She answered, “He never married any other virgin but me. He did not marry a woman both of whose parents were



Muhājirūn except me. Allah revealed my innocence from heaven. Jibrīl brought him my picture from heaven in silk and said, ‘Marry her. She is your wife.’ I used to do *ghusl* with him from the same vessel, and he did not do that with any of his wives except me. He used to pray while I was stretched out in front of him, and he did not do that with any of his other wives. The Revelation used to descend on him while I was with him, and it did not descend on him while he was with any other wife but me. Allah took his spirit while he was between my chest and collarbone, and he died on the night in which he used to come to me and was buried in my room.”<sup>23</sup>

This is a *ḥasan* ḥadīth from the ḥadīth of Abū Muḥammad—and it is said that [his *kunya*h] was Abū ‘Abd ar-Raḥmān—al-Qāsim ibn Muḥammad ibn Abī Bakr aṣ-Ṣiddīq ❀.

It is confirmed that ‘Ā’ishah ❀ was singled out for these things, and that is reported in *Ṣaḥīḥ* collections. Yes, it is related in some ḥadīths that he performed a *ghusl* from the same vessel with Umm Salamah. What ‘Ā’ishah said is taken to refer to what usually happened, and it happened once with Umm Salamah not repeatedly, and so both transmissions can be reconciled. Allah knows best.

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<sup>23</sup> Ibn Sa’d, *Ṭabaqāt*.

## Hadith 19

أَخْبَرَنَا أَسْتَاذِي الْإِمَامُ قُطُبُ الدِّينِ أَبُو الْمَعَالِي رَحِمَهُ اللَّهُ - أَخْبَرَنَا عَبْدُ  
 الْجَبَّارِ الْبَيْهَقِيُّ - أَخْبَرَنَا أَبُو بَكْرِ الْبَيْهَقِيُّ - أَخْبَرَنَا أَبُو سَعِيدٍ عُمَانُ بْنُ  
 عَبْدِوَسِّ بْنِ مَحْفُوظِ الْفَقِيهِ الْجَزْرُودِيِّ وَأَبُو عَبْدِ الرَّحْمَنِ مُحَمَّدُ بْنُ الْحُسَيْنِ  
 السَّلْمِيِّ - حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مَنْصُورٍ - حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ  
 الْحُسَيْنِ [ح] قَالَ أَبُو بَكْرِ الْبَيْهَقِيُّ - وَأَخْبَرَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ عَبْدِانَ -  
 أَخْبَرَنَا أَحْمَدُ بْنُ عُبَيْدٍ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ السَّرَّاجِ - قَالَ: حَدَّثَنَا  
 يَحْيَى بْنُ يَحْيَى - أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ - عَنْ يَحْيَى بْنِ سَعِيدٍ - قَالَ:  
 سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ - يَقُولُ:

قَالَتْ عَائِشَةُ: وَارَأَسَاهُ، فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ذَلِكَ لَوْ  
 كَانَ وَأَنَا حَيٌّ فَأَسْتَغْفِرُ لَكَ وَأَدْعُو لَكَ. قَالَتْ عَائِشَةُ: وَاتَّكَلِيَاهُ وَاللَّهِ إِنِّي لَأُظَنُّكَ  
 نُحْبٌ مَوْتِي، وَلَوْ كَانَ ذَلِكَ لَطَلَلَتْ آخِرَ يَوْمِكَ مُعْرِسًا يَبْعُضُ أَرْوَاجِكَ.  
 فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بَلْ أَنَا وَارَأَسَاهُ، لَقَدْ هَمَمْتُ  
 أَنْ أُرْسِلَ إِلَى أَبِي بَكْرٍ وَابْنِهِ وَأَعْهَدُ أَنْ يَقُولَ الْقَائِلُونَ أَوْ يَتَمَنَّى الْمُتَمَنُّونَ،  
 فَقُلْتُ: يَا أَبَى اللَّهِ وَيَدْفَعُ الْمُؤْمِنُونَ أَوْ يَدْفَعُ اللَّهُ وَيَأْبَى الْمُؤْمِنُونَ.  
 هَذَا حَدِيثٌ صَحِيحٌ مِنْ حَدِيثِ أَبِي مُحَمَّدٍ الْقَاسِمِ عَنْ عَمَّتِهِ أُمِّ الْمُؤْمِنِينَ  
 وَنَابَتْ مِنْ رِوَايَةِ أَبِي سَعِيدٍ يَحْيَى بْنِ سَعِيدِ بْنِ قَيْسِ بْنِ عَمْرٍو بْنِ سُهَيْلٍ.

أَخْرَجَهُ الْبُخَارِيُّ فِي صَحِيحِهِ عَنْ يَحْيَى بْنِ يَحْيَى وَقَالَ: يَا أَبَى اللَّهِ  
وَيَدْفَعُ الْمُؤْمِنُونَ

وَأَخْرَجَ مُسْلِمٌ أَيْضًا قَوْلَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

ادْعِي لِي أَبَاكَ أَوْ أَحَاكَ حَتَّى أَكْتُبَ كِتَابًا، فَإِنِّي أَخَافُ أَنْ يَتَمَنَّى مُتَمَنَّيٌّ أَوْ  
يَقُولَ قَائِلٌ، وَيَأْبَى اللَّهُ وَالْمُؤْمِنُونَ إِلَّا أَبَا بَكْرٍ.

وَلَا يَسُوغُ لِأَحَدٍ أَنْ يَطْعَنَ فِي هَذَا الْحَدِيثِ وَيَقُولَ: لَوْ كَانَ ذَلِكَ  
صَحِيحًا لَنَقَلَهُ غَيْرُ عَائِشَةَ كغَيْرِهِ مِنَ الْأَحَادِيثِ فَنَقُولُ: السَّبَبُ فِي أَنَّ غَيْرَ  
عَائِشَةَ لَمْ يُنْقَلْ هَذَا وَلَا مِثْلُهُ أَنَّ ذَلِكَ كَانَ فِي حَالِ مَرَضِهِ وَانْقِطَاعِهِ فِي بَيْتِ  
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا. كَمَا قِيلَ: إِنَّهُ لَمْ يَشْهَدْ وَفَاتَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
غَيْرُهَا وَالْمَلَائِكَةُ. وَقَدْ أَظْهَرَ اللَّهُ صِدْقَهَا وَمُعْجَزَةَ نَبِيِّهِ بِكَوْنِهِ أَخْبَرَ عَنْ شَيْءٍ  
لَمْ يَكُنْ فَكَانَ كَمَا أَخْبَرَ.

وَفِي هَذَا دَلِيلٌ عَلَى جَوَازِ الْعَهْدِ لِلْخُلَفَاءِ. أَعَاذَنَا اللَّهُ مِنَ الطَّعْنِ فِي أَيْمَةِ  
الدِّينِ وَأُمَّهَاتِ الْمُؤْمِنِينَ، وَبِاللَّهِ الْعَوْنُ وَالتَّوْفِيقُ.

My master Imām Quṭb ad-Dīn Abu'l-Ma'ālī, may Allah be merciful to him, informed us: 'Abd al-Jabbār al-Bayhaqī informed us:

[1<sup>st</sup> *isnād*] Abū Bakr al-Bayhaqī informed us: Abū Sa'īd 'Uthmān ibn 'Abdūs ibn Maḥfūz al-Faqīh al-Jazrudhi and Abū 'Abd ar-Raḥmān Muḥammad ibn al-Ḥusayn as-

Sulamī informed us: Abū Muḥammad Yaḥyā ibn Manṣūr narrated to us: Jaʿfar ibn Muḥammad ibn al-Ḥusayn.<sup>24</sup>

[2<sup>nd</sup> *isnād*] Abū Bakr al-Bayhaqī said: and ʿAlī ibn Aḥmad ibn ʿAbdān informed us: Aḥmad ibn ʿUbayd informed us: Ibrāhīm ibn Iṣḥāq as-Sarrāj narrated to us, both saying: Yaḥyā ibn Yaḥyā narrated to us: Sulaymān ibn Bilāl informed us from Yaḥyā ibn Saʿīd who said: I heard al-Qāsim ibn Muḥammad say:

ʿĀʾishah said, “Oh my head!” and the Messenger of Allah ﷺ said to her, “If that is while I am alive, I will ask forgiveness for you and pray for you.” ʿĀʾishah said, “Oh my loss! By Allah, I think that you want me to die. If that were to happen, you would spend the rest of your day sleeping with one of your wives!” The Messenger of Allah ﷺ said, “Rather I should say, ‘Oh my head!’ I wanted to send for Abū Bakr and his son and make an appointment, lest some people say [that the Caliphate is for a certain person] or some people wish for it.” I said, “Prophet of

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24 This first chain is *mursal*. Following it up with another chain seems to be the author’s way of accrediting it. Jaʿfar ibn Muḥammad ibn al-Ḥusayn, a Follower (*Tābiʿī*) or Companion of the Followers (*Ṭabʿ al-Tābiʿī*) and member of the Prophet’s family (*Ahl al-Bayt*) renowned for his contempt for anyone who castigated the *Shaykhayn*, Abu Bakr and Umar, transmitted it in the first *isnād*. Al-Qāsim ibn Muḥammad, who transmitted directly from ʿĀʾishah ﷺ in the second *isnād*, was his (i.e. Jaʿfar’s) maternal grandfather. Jaʿfar’s mother was Farwah bint al-Qāsim ibn Muḥammad ibn Abī Bakr aṣ-Ṣiddīq. Hence the missing links in the *mursal* chain become apparent. Allah knows best. (Uwais Namazi)

Allah, Allah would refuse it [to someone not entitled] and the believers would prevent it,” or “Allah would prevent it and the believers refuse it.”

This is a sound ḥadīth from Abū Muḥammad al-Qāsim from his aunt, the Umm al-Mu’minīn, and it is reliably established from the transmission of Abū Sa’īd Yaḥyā ibn Sa’īd ibn Qays ibn ‘Amr ibn Suhayl.

Al-Bukhārī transmitted it in his *Ṣaḥīḥ* from Yaḥyā ibn Yaḥyā. He said, “Allah would refuse it and the believers would prevent it.”

Muslim transmitted also the words of the Prophet ﷺ:

“Call your father or brother for me so that I can write a letter. I fear that someone might wish for it or someone will say [that it is for a certain person] whereas Allah and the believers refuse anyone other than Abū Bakr.”

It is not permitted for anyone to attack this ḥadīth and say, “If that had been sound, other people in addition to ‘Ā’ishah would have transmitted it like other ḥadīths.” We say, “The reason that others did not transmit this or something similar is because it occurred while he was ill and isolated in the room of ‘Ā’ishah ❀ as it is said, ‘Only she and the angels were present at his death ❀.’ Allah showed her truthfulness and the miracle of His Prophet by the fact of his reporting something which had not happened, which came about as he had informed. This is evidence of the

permission to delegate the caliphate. We seek refuge with Allah from attacking the imams of the *dīn* and the Mothers of the Believers! Help and success is by Allah.

Hadīth 20

وَبِإِسْنَادٍ - أَخْبَرَنَا أَبُو بَكْرِ الْبَيْهَقِيُّ - أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ الْمُقْرِيءُ - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ إِسْحَاقَ - حَدَّثَنَا يُونُسُ بْنُ يَعْقُوبَ الْقَاضِي - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ - حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ - حَدَّثَنَا أَبُو عَمْرَانَ الْجُونِيُّ - عَنْ يَزِيدَ بْنِ بَابُوسَ أَنَّهُ أَتَى عَائِشَةَ فَقَالَتْ:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَرَّ بِحُجْرَتِي أَلْقَى إِلَيَّ الْكَلِمَةَ يَقْرَأُ بِهَا عَيْنِي، فَمَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَتَكَلَّمْ، فَعَصَبْتُ رَأْسِي وَنَمْتُ عَلَى فِرَاشِي، فَمَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ: مَا لِكَ يَا عَائِشَةُ؟ فَقُلْتُ: أَشْتَكِي رَأْسِي، فَقَالَ: بَلْ أَنَا وَارَأْسَاهُ، أَنَا الَّذِي أَشْتَكِي رَأْسِي، وَذَلِكَ حِينَ أَخْبَرَهُ جِبْرِيلُ أَنَّهُ مَقْبُوضٌ، فَلَبِثْتُ أَيَّاماً وَجِيءَ بِهِ يُحْمَلُ فِي كِسَاءٍ بَيْنَ أَرْبَعَةٍ، فَأَدْخَلَ عَلَيَّ فَقَالَ: يَا عَائِشَةُ أُرْسِلِي إِلَى النَّسْوَةِ، فَلَمَّا جِئْتُ قَالَ: إِنِّي لَا أَسْتَطِيعُ أَنْ أَخْتَلِفَ بَيْنَكُنَّ فَأَذَنْ لِي فَأَكُونَ فِي بَيْتِ عَائِشَةَ، قُلْنَ: نَعَمْ، فَرَأَيْتُهُ يَحْمَرُّ وَجْهَهُ وَيَعْرِقُ، وَلَمْ أَكُنْ رَأَيْتُ مِثًّا قَطُّ، فَقَالَ: أَقْعِدِينِي فَأَسْنَدْتُهُ إِلَيَّ وَوَضَعْتُ يَدِي عَلَيْهِ فَقَبَّلْتُ رَأْسَهُ، فَرَفَعْتُ يَدِي عَنْهُ وَظَنَنْتُ أَنَّهُ يُرِيدُ أَنْ يُصِيبَ

مِنْ رَأْسِي، فَوَقَعَتْ مِنْ فِيهِ نَقْطَةٌ بَارِدَةٌ عَلَى تَرْقُوتِي أَوْ صَدْرِي، ثُمَّ مَالَ فَسَقَطَ عَلَى الْفَرَاشِ، فَسَجَّيْتُهُ بِثَوْبٍ، وَلَمْ أَكُنْ رَأَيْتُ مَيْتًا قَطُّ فَعَرَفْتُ الْمَوْتَ بغيرِهِ، فَجَاءَ عُمَرُ يَسْتَأْذِنُ وَمَعَهُ الْمُغِيرَةُ بْنُ شُعْبَةَ فَأَذْنْتُ لَهُمَا وَمَدَدْتُ الْحِجَابَ فَقَالَ عُمَرُ: يَا عَائِشَةُ مَا لِنَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قُلْتُ: غُشِيَ عَلَيْهِ مُنْذُ سَاعَةٍ فَكَشَفَ عَنْ وَجْهِهِ فَقَالَ: وَأَعْمَاءَهُ، إِنَّ هَذَا لَهُوَ الْعَمُّ، ثُمَّ غَطَّاهُ وَلَمْ يَتَكَلَّمِ الْمُغِيرَةُ، فَلَمَّا بَلَغَ عِنْدَ الْبَابِ قَالَ الْمُغِيرَةُ: مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عُمَرُ، فَقَالَ عُمَرُ: كَذَبْتَ، مَا مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا يَمُوتُ حَتَّى يَأْمُرَ بِقِتَالِ الْمُنَافِقِينَ، بَلْ أَنْتَ تَحُوشِكُ فِتْنَةً.

فَجَاءَ أَبُو بَكْرٍ فَقَالَ: مَا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَائِشَةُ؟ قُلْتُ: غُشِيَ عَلَيْهِ مُنْذُ سَاعَةٍ، فَكَشَفَ عَنْ وَجْهِهِ فَوَضَعَ فَمَهُ بَيْنَ عَيْنَيْهِ وَوَضَعَ يَدَيْهِ عَلَى صُدْغَيْهِ وَقَالَ: وَأَنْبِيَآهُ وَأَصْفِيآهُ وَأَخْلِيلَاهُ، صَدَقَ اللَّهُ وَرَسُولُهُ: ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾ ﴿وَمَا جَعَلْنَا لِبَشِيرٍ مِنْ قَبْلِكَ الْخُلْدَ، أَفَتِنَّ مَتَّ فَهْمُ الْخَالِدُونَ﴾ ﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾ ثُمَّ غَطَّاهُ وَخَرَجَ إِلَى النَّاسِ وَقَالَ: أَيُّهَا النَّاسُ هَلْ مَعَ أَحَدٍ مِنْكُمْ عَهْدٌ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالُوا: لَا، قَالَ: مَنْ كَانَ يَعْْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ، وَمَنْ كَانَ يَعْْبُدُ مُحَمَّدًا فَإِنَّ مُحَمَّدًا قَدْ مَاتَ، ثُمَّ قَالَ: ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾ وَقَوْلُهُ ﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾.

فَقَالَ عُمَرُ: أَفِي كِتَابِ اللَّهِ (هَذَا) يَا أَبَا بَكْرٍ؟ قَالَ: نَعَمْ، قَالَ عُمَرُ: هَذَا أَبُو بَكْرٍ صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْغَارِ وَثَانِي اثْنَيْنِ فَبَايَعُوهُ، فَحِينَئِذٍ بَايَعُوهُ.

هَذَا حَدِيثٌ حَسَنٌ أَخْرَجَ الْبُخَارِيُّ قِصَّةَ الْبَيْعَةِ بِمَعْنَى هَذَا عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ عَنْ هِشَامِ (بْنِ عُرْوَةَ) عَنْ أَبِيهِ عَنْ عَائِشَةَ، وَرَوَاهَا أَيْضاً مِنْ وَجْهِ آخَرَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، وَفِي رِوَايَةِ الْبُخَارِيِّ عَنْ أَبِي بَكْرٍ قَالَ عُمَرُ: كَأَنِّي لَمْ أَسْمَعْ تِلْكَ الْآيَاتِ وَلَا أَحَدٌ مِنَ الصَّحَابَةِ قَبْلَ ذَلِكَ.

وَأَبُو عِمْرَانَ اسْمُهُ: عَبْدِ الْمَلِكِ بْنُ حَبِيبِ الْجُرْنِيِّ؛ تَابِعِيٌّ سَمِعَ أَنَسًا وَعُبَادَةَ بْنَ الصَّامِتِ وَرَوَى عَنْهُ حَمَّادُ بْنُ زَيْدٍ وَجَعْفَرُ بْنُ سُلَيْمَانَ.

With the [same] *isnād* [as previously] Abū Bakr al-Bayhaqī<sup>25</sup> informed us: Abu'l-Ḥasan 'Alī ibn Muḥammad al-Muqri' informed us: al-Ḥasan ibn Muḥammad ibn Ishāq informed us: Yūsuf ibn Ya'qūb al-Qāḍī narrated to us: Muḥammad ibn Abī Bakr narrated to us: Marḥūm ibn 'Abd al-'Azīz narrated to us: Abū 'Imrān al-Jūnī narrated to us from Yazīd ibn Bābnūs that he went to 'Ā'ishah who said:

“When the Messenger of Allah ﷺ passed by my room,

25 Al-Bayhaqī, Aḥmad and Ibn Kathir.



he used to say something to me to cheer me up. The Messenger of Allah ﷺ passed by me and did not speak so I bound a rag around my head and slept on my bed. The Messenger of Allah ﷺ passed by and asked, 'What is wrong with you, 'Ā'ishah?' I answered, 'My head hurts'. He said, 'On the contrary, Oh my head! I am the one whose head hurts!' That was when Jibrīl had informed him that he would die. I spent some days and then he was brought in on a mantle carried by four men and brought in to me and he said, 'Ā'ishah, send for the women.' When they came, he said, 'I cannot alternate between your rooms. Give me permission to stay in 'Ā'ishah's room.' They said, 'Yes.' I saw that his face was red and he was sweating. I had never seen a dead person at all. He said, 'Sit me up,' so I supported him against me, placed my hands on him and kissed his head. I took my hands from him and thought that he wanted to kiss my head. A cold drop fell from his mouth onto my shoulder-blade or chest. Then he leaned and fell on the bed. I wrapped him in a cloth, but I had never seen anyone dead before so that I could recognise death in someone else.

“Umar came and asked permission to enter. Al-Mughīrah ibn Shu'bah was with him. I gave them permission and lowered the curtain. Umar asked, 'Ā'ishah, what

is wrong with the Prophet of Allah ﷺ?' I answered, 'He fainted some time ago.' He uncovered his face and said, 'O my grief, this is sorrow itself.' Then he covered him and al-Mughīrah did not speak. When he reached the door al-Mughīrah said, 'The Messenger of Allah ﷺ has died, 'Umar.' 'Umar said, 'You lie! The Messenger of Allah ﷺ has not died! He will not die until he orders that the hypocrites be fought! You are trying to provoke unrest!' Abū Bakr came and asked, 'How is the Messenger of Allah, 'Ā'ishah?' I answered 'He has been unconscious for a time.' He uncovered his face and put his mouth between his eyes and places his hands on his temples and said, 'O Prophet! O chosen one and dear friend, Allah and His Messenger spoke the truth: "*You will die and they too will die*" (39:30), and "*We did not give any human being before you immortality. And if you die, will they then be immortal?*" (21:34-35) "*Every soul will taste death.*" (3:185)'

"Then he covered him and went out to people. He said, 'People! Is there anyone who has a contract issued by the Messenger of Allah ﷺ?' 'No,' they answered. He said, 'Anyone who worships Allah, Allah is the Living Who does not die. If anyone worships Muḥammad, Muḥammad has died.' Then he recited, '*You will die and they too will die*' and '*Every soul will taste death.*' 'Umar asked, 'Is this in the Book of

Allah, Abū Bakr?” ‘Yes,’ he replied. ‘Yes,’ ‘Umar said, ‘This is Abū Bakr, the Companion of the Messenger of Allah ❁ in the Cave and the second of two, so give him allegiance.’ Then they gave him allegiance.”

This is a *ḥasan* ḥadīth which al-Bukhārī related the story of the Allegiance in the sense of this from Ismā‘īl ibn ‘Abdullāh from Sulaymān ibn Bilāl from Hishām [ibn ‘Urwah] from his father from ‘Ā’ishah. He also related it by another route from ‘Abd ar-Raḥmān ibn al-Qāsim from his father from ‘Ā’ishah ❁. We find in the transmission of al-Bukhārī from Abū Bukayr:

‘Umar said, “It was as if I had never heard those *āyāt* before that, and the same was true of the [rest of the] Companions.”

The name of Abū ‘Imrān was ‘Abd al-Mālik ibn Ḥabīb al-Jūnī. He was a Tābi‘ī who listened to Anas and ‘Ubādah ibn aṣ-Ṣāmit. Ḥammād ibn Zayd and Ja‘far ibn Sulaymān related from him.

### Ḥadīth 21

أَخْبَرَنَا عَمِّيَ الْإِمَامُ الْحَافِظُ رَحِمَهُ اللَّهُ - أَخْبَرَنَا أَبُو الْأَعَزِّ قَرَاتِكَيْنُ بْنُ الْأَسْعَدِ -  
 - أَخْبَرَنَا أَبُو مُحَمَّدٍ الْجَوْهَرِيُّ - أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ  
 بْنِ لَوْلُوٍ - أَخْبَرَنَا عَبْدُ اللَّهِ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ أَبَانَ السَّرَّاجِ - أَخْبَرَنَا بَشَّارُ

بُنْ مُوسَى الْخَفَّافُ - حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ - حَدَّثَنَا خَالِدُ الْحَذَّاءُ - قَالَ:  
سَمِعْتُ أَبَا عُمَانَ النَّهْدِيَّ يَقُولُ:

كَانَ عَمْرُو بْنُ الْعَاصِ جَالِسًا يُحَدِّثُ النَّاسَ عَنْ جَيْشِ (ذَاتِ) السَّلَاسِلِ  
قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ عَائِشَةُ، قُلْتُ: مِنْ  
الرِّجَالِ؟ قَالَ: أَبُوهَا أَبُو بَكْرٍ، قُلْتُ: ثُمَّ مَنْ؟ قَالَ: عُمَرُ بْنُ الْخَطَّابِ، قُلْتُ:  
ثُمَّ مَنْ؟ قَالَ: فَعَدَّ لِي رِجَالًا.

هَذَا حَدِيثٌ صَحِيحٌ مِنْ حَدِيثِ أَبِي عَبْدِ اللَّهِ عَمْرُو بْنِ الْعَاصِ بْنِ وَاثِلِ  
بْنِ هِشَامِ السَّهْمِيِّ الْقُرَشِيِّ صَاحِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ كَانَ  
كَبِيرَ الْقَدْرِ كَثِيرَ الْحَزْمِ وَالتَّدْبِيرِ.

رَوَاهُ الْبُخَارِيُّ فِي صَحِيحِهِ عَنْ (مُعَلَّى) بْنِ أَسِيدٍ عَنْ عَبْدِ الْعَزِيزِ عَنْ  
خَالِدِ هَكَذَا، وَرَوَاهُ مُسْلِمٌ فِي صَحِيحِهِ عَنْ يَحْيَى بْنِ يَحْيَى عَنْ خَالِدٍ أَيْضًا.  
وَوَقَعَ إِلَيَّ مِنْ طَرِيقِ الْبَاغِنْدِيِّ وَزَادَ فِيهِ: (أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ حَتَّى أُحِبَّهُ)  
وَفِي هَذَا إِشَارَةٌ إِلَى أَنَّ مَنْ أَحَبَّ إِنْسَانًا أَحَبَّ مَا يُحِبُّهُ.

وَقَوْلُهُ بَعْدَ ذِكْرِ عَائِشَةَ: (إِنَّمَا أَعْنِي مِنَ الرِّجَالِ) فَلَيْسَ ذَلِكَ  
بِإِعْرَاضٍ عَنْ عَائِشَةَ وَلَا لِقَدْحٍ فِيهَا، وَإِنَّمَا الصَّحَابَةُ كَانُوا يَعْرِفُونَ أَنَّهَا  
أَحَبُّ النَّاسِ إِلَيْهِ، وَلِهَذَا كَانُوا يُسَمُّونَهَا حَبِيبَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ وَكَانُوا يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ كَمَا ذَكَرْنَا، وَإِنَّمَا سَأَلَ

لَيَعْرِفَ حَالَ جَمَاعَةٍ كَانَ بَعْضُ النَّاسِ يَشْكُونَ فِي تَفْضِيلِ بَعْضِهِمْ عَلَى بَعْضٍ، وَاللَّهُ أَعْلَمُ.

My uncle, the Imām and Ḥāfiẓ, may Allah be merciful to him, informed us: Abu’l-A‘azz Qarātkīn ibn al-As‘ad informed us: Abū Muḥammad al-Jawharī informed us: Abu’l-Ḥasan ‘Alī ibn Muḥammad ibn Aḥmad ibn Lūlū informed us: Abū ‘Abdullāh Muḥammad ibn Ibrāhīm ibn Abān as-Sarrāj informed us: Bashshār ibn Mūsā al-Khaffāf informed us: Khālīd ibn ‘Abdullāh narrated to us: Khālīd al-Ḥadhdhā’ narrated to us saying that he heard Abū ‘Uthmān an-Nahdī say:

“Amr ibn al-‘Āṣ was sitting speaking to people about the Army of Dhāt as-Salāsīl. Then he said, ‘I asked, ‘Messenger of Allah, which people are most beloved to you?’” He answered, “‘Ā’ishah.” I said, “Among men.” He replied, “Her father Abū Bakr.” I said, “Then who?” He answered, “‘Umar ibn al-Khaṭṭāb.” I said, “Then whom?” He enumerated some men for me.”<sup>26</sup>

This is a sound ḥadīth from Abū ‘Abdullāh ‘Amr ibn al-‘Āṣ ibn Wā’il ibn Hishām as-Sahmī al-Qurashī, the

<sup>26</sup> Ibn ‘Asākir in *Tārīkh Dimashq*, al-Wāqidi in *al-Maghāzī*, al-Bukhārī, Muslim, Aḥmad, al-Bayhaqī, Ibn Sa’d in *aṭ-Ṭabaqāt*, *Majma‘ az-zawā’id*, *al-Bidāyah wa’n-nihāyah*, and al-Qurṭubī in his *tafsīr*.

Companion of the Prophet ﷺ. He had great worth and great resolve and effective management.

Al-Bukhārī related it thus in his *Ṣaḥīḥ* from Mu'allā ibn Asad from 'Abd al-'Azīz from Khālid. Muslim related it in his *Ṣaḥīḥ* from Yaḥyā ibn Yaḥyā also from Khālid. I have it from the path of al-Bāghandī who added: "Which people do you love most so that I can love him?"

This has an indication that someone who loves a person loves what he loves.

His words after mentioning 'Ā'ishah, "I only meant among men" is not meant from aversion for 'Ā'ishah nor to deprecate her. The Companions knew that she was the person he most loved. That is why they used to call her "the beloved of the Messenger of Allah ﷺ". They aimed to give their gifts on 'Ā'ishah's day as we mentioned. He asked the question in order to know the state of a group as some people used to complain about preferring some of them over others. Allah knows best.

*Hadīth 22*

أَخْبَرَنَا عَمِّي الْحَافِظُ رَحِمَهُ اللَّهُ - أَخْبَرَنَا أَبُو الْفَضْلِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ  
الْفَضَّلِيُّ بِقَرَاءَتِي عَلَيْهِ بِهَرَاةَ - أَخْبَرَنَا أَبُو مُصَرَّرٍ مُحَلَّمُ بْنُ إِسْمَاعِيلَ بْنِ مُصَرَّرِ  
بْنِ إِسْمَاعِيلَ الضَّبِّيِّ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ فِي سَنَةِ سَبْعٍ وَخَمْسِينَ وَأَرْبَعِ مِائَةٍ

(٧٥٤هـ) بِهَرَاةٍ - أَخْبَرَنَا أَبُو سَعِيدٍ الْخَلِيلُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْخَلِيلِ  
 بْنِ مُوسَى بْنِ عَبْدِ اللَّهِ الْقَاضِي السَّجَزِيُّ قِرَاءَةً عَلَيْهِ بِهَرَاةٍ وَأَنَا أَسْمَعُ - حَدَّثَنَا  
 أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ إِبْرَاهِيمَ الثَّقَفِيُّ - حَدَّثَنَا أَبُو رَجَاءٍ قُتَيْبَةُ بْنُ  
 سَعِيدٍ - حَدَّثَنَا عَبْدُ الْعَزِيزِ - عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ - عَنْ أَنَسِ بْنِ  
 مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

فَضَّلُ عَائِشَةَ عَلَى النَّسَاءِ كَفَضَّلِ الثَّرِيدَ عَلَى الطَّعَامِ.

هَذَا حَدِيثٌ صَحِيحٌ رَوَاهُ الْبُخَارِيُّ بِزِيَادَةٍ عَنْ آدَمَ عَنْ شُعْبَةَ عَنْ عَمْرِو بْنِ  
 مُرَّةَ عَنْ أَبِيهِ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، وَرَوَاهُ مُسْلِمٌ أَيْضًا عَنْ أَبِي بَكْرٍ بْنِ أَبِي  
 شَيْبَةَ عَنْ وَكَيْعٍ عَنْ شُعْبَةَ، وَرَوَاهُ رَزِينٌ فِي مَجْمُوعِ الصَّحَاحِ وَزَادَ فِيهِ جُمْلَةً:  
 ( كَمَلٌ ) مِنْ الرِّجَالِ كَثِيرٌ وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا أَرْبَعٌ: فَاطِمَةُ بِنْتُ  
 مُحَمَّدٍ وَخَدِيجَةُ بِنْتُ خُوَيْلِدٍ وَأَسِيَّةُ امْرَأَةُ فِرْعَوْنَ وَمَرْيَمُ ابْنَةُ عِمْرَانَ.  
 وَفِي هَذَا فَضِيلَةٌ سَنِيَّةٌ لِعَائِشَةَ لِأَنَّهُ شَبَّهَهَا بِأَفْضَلِ طَعَامِ الْعَرَبِ وَأَكْثَرَ  
 تَغْدِيَةٍ مِنْ غَيْرِهِ وَلِهَذَا قِيلَ: ( مِنْ الْكَامِلِ )

عَمْرُو الْعُلَا هَسَمَ الثَّرِيدَ لِقَوْمِهِ ... وَرِجَالٌ مَكَّةَ مُسْتَتُونَ عِجَافٌ

My uncle, al-Hāfiz, may Allah be merciful to him, in-  
 formed us: Abu'l-Faḍl Muḥammad ibn Ismā'īl al-Fuḍaylī  
 informed us by my reading out to him in Herat: Abū  
 Muḍarr Muḥallim ibn Ismā'īl ibn Muḍarr ibn Ismā'īl aḍ-

Ḍabbī, informed us [someone] reading to him while I listened, in 457 in Herat: Abū Sa'īd al-Khalīl ibn Aḥmad ibn Muḥammad ibn al-Khalīl ibn Mūsā ibn 'Abdullāh the Qāḍī as-Sijzī informed us [someone] reading to him at Herat while I listened: Abu'l-'Abbās Muḥammad ibn Ishāq ibn Ibrāhīm ath-Thaqafī narrated to us: Abū Rajā' Qutaybah ibn Sa'īd narrated to us: 'Abd al-'Azīz narrated to us from 'Abdullāh ibn 'Abd ar-Raḥmān from Anas ibn Mālīk that the Messenger of Allah ﷺ said:

“The excellence of 'Ā'ishah over women is like the excellence of *tharīd* (meat stew) over other food.”

This is a sound ḥadīth which al-Bukhārī related with an addition from Ādam from Shu'bah from 'Amr ibn Murrah from his father from Abū Mūsā al-Ash'arī. Muslim related it also from Abū Bakr ibn Abī Shaybah from Wakīf from Shu'bah. Razīn related it in *Majmū' aṣ-ṣiḥāh*. He added the following sentence to it:

“Many men were perfect, but only four women were perfect: Fāṭimah bint Muḥammad, Khadījah bint Khuwaylid, Āsiyyah, the wife of Pharaoh, and Maryam ibn 'Imrān.”

In this is a splendid merit for 'Ā'ishah because she is likened to the best of the Arabs' food and that which is more nourishing than others. This is why it is said:



'Amr the noble crumbled *tharīd* for his people  
when the men of Makkah were lean from famine.

*Hadīth 23*

أَخْبَرَنَا عَمِّيَ الْإِمَامُ الْحَافِظُ رَحْمَهُ اللَّهُ - أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ  
بْنِ عَلِيِّ الْفَرَضِيِّ الْمُقْرِيءُ الْمَعْرُوفُ بِابْنِ الْمَرْزَقِيِّ بِقِرَاءَتِي عَلَيْهِ فِي رَجَبِ  
سَنَةِ إِحْدَى وَعِشْرِينَ وَخَمْسِ مِئَةٍ (١٢٥ هـ) - أَخْبَرَنَا الشَّرِيفُ أَبُو الْغَنَائِمِ عَبْدُ  
الصَّمَدِ بْنُ عَلِيِّ بْنِ الْمَأْمُونِ - أَخْبَرَنَا أَبُو الْقَاسِمِ عُبَيْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ سُلَيْمَانَ  
بْنِ حُبَابَةَ - حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ - حَدَّثَنَا سَلِيمَانُ بْنُ عَمْرٍو -  
حَدَّثَنَا بَقِيَّةٌ - عَنْ يَزِيدَ بْنِ أَيُّهَمٍ - عَنْ يَزِيدَ بْنِ شُرَيْحٍ - عَنْ عَائِشَةَ قَالَتْ:  
كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا غَضِبَ عَلَى عَائِشَةَ وَضَعَ يَدَهُ  
عَلَى مَنْكِبِهَا فَقَالَ: اللَّهُمَّ اغْفِرْ لَهَا ذَنْبَهَا، وَأَذْهَبْ غَيْظَ قَلْبِهَا، وَأَعِذْهَا مِنْ  
مَضَلَّاتِ الْفِتَنِ.

هَذَا حَدِيثٌ صَحِيحٌ حَسَنٌ مِنْ حَدِيثِ بَقِيَّةِ بْنِ الْوَلِيدِ.

وَقَوْلُهُ: ( إِذَا غَضِبَ عَلَى عَائِشَةَ ) يَحْتَمِلُ أَنْ يَكُونَ مِنْ قَوْلِ الرَّاوي،  
وَقَدْ رَوَاهُ بِمَعْنَى مَا سَمِعَهُ مِنْهَا، وَاللَّهُ أَعْلَمُ.

My uncle, the Imām and al-Hāfīz, may Allah be merciful  
to him, informed us: Abū Bakr Muḥammad ibn al-Ḥusayn  
ibn 'Alī al-Faraḍī al-Muqri' at Ibn al-Marzaqī informed

us by my reading to him in Rajab 521: ash-Sharīf Abu'l-Ghana'im 'Abd as-Samad ibn 'Alī ibn al-Ma'mun from Abu'l-Qāsim 'Ubaydullāh ibn Muḥammad ibn Sulaymān ibn Habbaba from Abu'l-Qāsim 'Abdullāh ibn Muḥammad from Sulaymān ibn Amr from Bāqīyya from Yazīd ibn Ayham from Yazīd ibn Shurayh that 'Ā'ishah said:

When the Messenger of Allah ﷺ was angry with 'Ā'ishah, he put his hand on his shoulder and said, "O Allah, forgive her for her wrong action, remove the rage of her heart and give her refuge from the misguidings of trials."

This is a *ḥasan ṣaḥīḥ* ḥadīth from Bāqīyya ibn al-Walīd.

His words, "When he was angry with 'Ā'ishah" can be part of the words of the transmitter, and he had related it with the meaning of what he heard from her, and Allah knows best.

#### *Hadīth 24*

أَخْبَرَنَا الشَّيْخُ الْأَمِينُ أَبُو الْمَعَالِي عَبْدِ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ صَابِرٍ - أَخْبَرَنَا الشَّرِيفُ النَّسِيبُ أَبُو الْقَاسِمِ عَلِيُّ بْنُ إِبْرَاهِيمَ الْحُسَيْنِيُّ حَطِيبُ دِمَشْقَ - أَخْبَرَنَا أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عُمَانَ رَضِيَ اللَّهُ عَنْهُ فِي سَنَةِ أَرْبَعٍ وَأَرْبَعِينَ وَأَرْبَعِ مِئَةٍ (٤٤٤ هـ) قَالَ: قُرِيَءَ عَلَى الْقَاضِي يُوْسُفَ بْنِ الْقَاسِمِ بْنِ يُوْسُفَ الْمِيَانَجِيِّ وَأَنَا حَاضِرٌ أَسْمَعُ - قِيلَ لَهُ: أَخْبَرَكُمْ أَبُو يَعْلَى

أَحْمَدُ بْنُ عَلِيٍّ بْنِ الْمُثَنَّى الْمُوَصِّلِيُّ - حَدَّثَنَا أَبُو مُوسَى - حَدَّثَنَا سَهْلُ بْنُ  
 حَمَّادٍ أَبُو عَتَّابِ الدَّلَالُ - حَدَّثَنَا مُخْتَارُ بْنُ نَافِعِ التَّمِيمِيِّ - حَدَّثَنِي أَبُو حَيَّانَ  
 ( التَّمِيمِيُّ ) عَنْ أَبِيهِ - عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ ( لِي ) رَسُولُ اللَّهِ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

رَحِمَ اللَّهُ أَبَا بَكْرٍ زَوْجِنِي ابْنَتَهُ، وَحَمَلَنِي إِلَى دَارِ الْهَجْرَةِ، وَأَعْتَقَ بِلَالًا  
 مِنْ مَالِهِ. رَحِمَ اللَّهُ عُمَرَ يَقُولُ الْحَقَّ وَإِنْ كَانَ مَرًّا، تَرَكَهُ الْحَقُّ ( وَ ) مَالَهُ مِنْ  
 صَدِيقٍ. رَحِمَ اللَّهُ عُثْمَانَ تَسْتَحْيِيهِ الْمَلَائِكَةُ. رَحِمَ اللَّهُ عَلِيًّا، اَللَّهُمَّ أَدِرِ الْحَقَّ  
 مَعَهُ حَيْثُ دَارَ.

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ مِنْ حَدِيثِ أَمِيرِ الْمُؤْمِنِينَ أَبِي الْحَسَنِ  
 عَلِيِّ بْنِ أَبِي طَالِبِ الْفَارِسِ الْمُقَدَّمِ وَالْإِمَامِ الْمُكْرَمِ؛ لَهُ الْمَنَاقِبُ الشَّرِيفَةُ  
 وَالْمَكَارِمُ الْمُنِيفَةُ، فَضَائِلُهُ لَا تُحَدُّ وَمَعَالِيهِ لَا تُعَدُّ؛ أَسْلَمَ قَبْلَ أَنْ يَبْلُغَ الْحُلُمَ  
 قِيلَ: كَانَ ابْنُ عَشْرٍ سِنِينَ، وَقِيلَ: سِتُّ سِنِينَ وَقِيلَ غَيْرَ ذَلِكَ. وَبَارَزَ يَوْمَ خَيْبَرَ  
 وَأَعْطَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّأْيَةَ يَوْمَ قَالَ: سَأَعْطِي الرَّأْيَةَ غَدًا رَجُلًا  
 يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ؛ مَاتَ قَتِيلًا شَهِيدًا فِي شَهْرِ رَمَضَانَ  
 سَنَةِ أَرْبَعِينَ ( ٤٠ هـ ) مِنَ الْهَجْرَةِ.

وَهَذَا الْحَدِيثُ دَلِيلٌ فَضْلٍ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَفِيهِ أَيْضًا فَضْلُ  
 عَائِشَةَ لِأَنَّهُ جَعَلَ لَهُ الْمِنَّةَ عَلَيْهِ بِسَبِّهَا. وَاللَّهُ أَعْلَمُ.

The trustworthy Shaykh Abu'l-Ma'ālī 'Abdullāh ibn 'Abd ar-Raḥmān ibn Ṣābir informed us: ash-Sharīf Abu'l-Qāsim 'Alī ibn Ibrāhīm al-Ḥusaynī, the khaṭīb of Damascus informed us: Abu'l-Ḥusayn Muḥammad ibn 'Abd ar-Raḥmān ibn 'Uthmān ؓ informed us in 444 and said: it was read out to Qāḍī Yūsuf ibn al-Qāsim ibn Yūsuf al-Mayānajī when I was present listening it was said to him: Abū Ya'lā Aḥmad ibn 'Alī ibn al-Muthannā al-Mawṣulī informed you: Abū Mūsā narrated to us: Sahl ibn Ḥammād Abū 'Attāb ad-Dallāl narrated to us: Mukhtār ibn Nāfi' at-Tamīmī narrated to us: Abū Hayyān [at-Taymī] narrated to me from his father from 'Alī ؓ that he said, "The Messenger of Allah ؐ told me:

'May Allah have mercy on Abū Bakr. He married me to his daughter, took me to the Abode of Hijrah, and freed Bilāl with his own property. May Allah have mercy on 'Umar. He speaks the truth, even if it is bitter and the truth has left him without a friend. May Allah have mercy on 'Uthmān. The angels are shy before him. May Allah have mercy on 'Alī. O Allah, make the truth go wherever he goes."<sup>27</sup>

This is a *ḥasan ṣaḥīḥ* ḥadīth from the Amīr al-Mu'minīn Abu'l-Ḥasan 'Alī ibn Abī Ṭālib, the prominent warrior and

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27 At-Tirmidhī.

noble imam with noble qualities and high honour whose virtues are without number. He became Muslim before puberty. It is said that that he was ten years old but some say six and some say other things. He went out on the Day of Khaybar and the Prophet ﷺ gave him the banner and said, “I will give the banner tomorrow to a man who loves Allah and the Messenger, and whom Allah and His Messenger love.”<sup>28</sup>

He was murdered as a martyr in Ramaḍān 40 AH.

This ḥadīth indicates the excellence of Abū Bakr ❁. There is also in it the excellence of ‘Ā’ishah because he [Abū Bakr] had a virtue because of her. Allah knows best.

### Ḥadīth 25

أَخْبَرَنَا عَمِّي الْحَافِظُ أَبُو الْقَاسِمِ رَحِمَهُ اللَّهُ - قَالَ: أَخْبَرَنَا أَبُو الْقَاسِمِ الْحُسَيْنُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ الْقُرَشِيُّ؛ وَأَبُو الْفَتْحِ الْمُخْتَارُ بْنُ عَبْدِ الْحَمِيدِ الْبُؤْسَنَجِيَانُ؛ وَأَبُو الْمَحَاسِنِ أَسْعَدُ بْنُ عَلِيِّ بْنِ الْمُؤَقِّقِ؛ وَالْأَمِيرُ أَبُو عَمْرٍو مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ الْقَاسِمِ الْقُرَشِيُّ - قَالُوا: أَخْبَرَنَا أَبُو الْحَسَنِ عَبْدِ الرَّحْمَنِ بْنُ مُحَمَّدِ بْنِ الْمُظَفَّرِ الدَّأُوْدِيُّ الْبُؤْسَنَجِيُّ قِرَاءَةً عَلَيْهِ - أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَمَوَيْهِ السَّرْحَسِيُّ - حَدَّثَنَا أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ

28 Al-Bukhārt and Muslim.

خُزَيْمِ الشَّاشِيَّ - أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ بْنُ حُمَيْدٍ - حَدَّثَنِي مُحَمَّدُ بْنُ  
 الْفُضَيْلِ - حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ - عَنْ ثَابِتِ الْبُنَائِيِّ - عَنْ أَنَسٍ  
 أَنَّ رَجُلًا فَارِسِيًّا كَانَ جَارَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ مَرْقَتُهُ  
 أَطْيَبَ شَيْءٍ رِيحًا فَصَنَعَ طَعَامًا، ثُمَّ جَاءَ إِلَى الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 فَدَعَاهُ وَعَائِشَةَ إِلَى جَنْبِهِ فَأَوْمَأَ إِلَيْهِ أَنْ تَعَالَ، قَالَ: وَهَذِهِ مَعِيَ؟ وَأَشَارَ إِلَى  
 عَائِشَةَ، فَقَالَ: لَا، ثُمَّ أَشَارَ إِلَيْهِ الثَّانِيَةَ فَقَالَ: وَهَذِهِ مَعِيَ؟ قَالَ: لَا، ثُمَّ أَشَارَ  
 إِلَيْهِ فَقَالَ: نَعَمْ، فَذَهَبَتْ عَائِشَةُ.

كَذَا فِي الْأَصْلِ وَقَدْ سَقَطَ مِنْهُ ذِكْرُ الثَّلَاثَةِ وَالْإِشَارَةُ إِلَى عَائِشَةَ وَلَا بَدَّ مِنْهُ.  
 هَذَا حَدِيثٌ حَسَنٌ مِنْ حَدِيثِ أَبِي حَمْرَةَ أَنَسِ بْنِ مَالِكٍ الْأَنْصَارِيِّ.  
 وَهَذَا الْحَدِيثُ يَحْتَمِلُ أَنْ يَكُونَ قَبْلَ نُزُولِ الْحِجَابِ وَيَحْتَمِلُ أَنْ يَكُونَ  
 بَعْدَهُ وَهُوَ الْأَشْبَهُ، لِأَنَّهُ قَالَ: (أَوْمَأَ إِلَيْهِ) مَعْنَاهُ: أَنَّهُ لَمْ يَقْتَرِبْ مِنْهُ وَإِنْ دَنَا مِنْهُ  
 فَقَدْ تَكُونُ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا مُسْتَتِرَةً وَهِيَ إِلَى جَنْبِهِ وَقَدْ عَرَفَهَا بِالْإِشَارَةِ  
 إِلَيْهَا، وَإِذَا هَكَذَا فَيَكُونُ قَوْلُ الْفَارِسِيِّ لَا فِي الْمَرَّتَيْنِ رَغْبَةً مِنْهُ فِي أَنْ يُوَكِّلَ  
 النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَنَّهُ قَدْ نُقِلَ: (مَنْ أَكَلَ مَعَ مَغْفُورٍ لَهُ غُفِرَ لَهُ)،  
 فَأَرَادَ أَنْ لَا يَحْرَمَ نَفْسَهُ ذَلِكَ وَخَشِيَ أَنَّهَا إِنْ كَانَتْ مَعَهُ لَا يَقْدِرُ عَلَى مُوَآكَلَتِهِ  
 لَا بُخْلًا عَلَى عَائِشَةَ بِهِ، وَكَيْفَ يُظَنُّ ذَلِكَ وَهُمْ كَانُوا يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ  
 عَائِشَةَ كَمَا تَقَدَّمَ طَلَبًا لِرِضَاهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَلَمَّا عَلِمَ الْفَارِسِيُّ جِدَّةَ

فِي أَكْلِهَا مَعَهُ أُذُنَ لَهُ فِي الثَّالِثَةِ لِأَنَّ لَا يَحْرَمَ بَرَكَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَكْلِهِ طَعَامَهُ. وَاللَّهُ أَعْلَمُ.

وَقَدْ رُوِيَ مِنْ وَجْهِ آخَرَ أَنَّ خَيَّاطًا دَعَاهُ وَسَبَقَهُ، ثُمَّ تَبِعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَائِشَةُ مَعَهُ، فَلَمَّا بَلَغَ الْبَابَ قَالَ: وَمَنْ مَعِي؟ - وَهِيَ عَائِشَةُ، قَالَ: نَعَمْ.

وَفِيهِ مِنَ الْفِقْهِ جَوَازُ الْإِسْتِثْنَاءِ فِي الدَّعْوَةِ وَاسْتِصْحَابُ غَيْرِهِ. وَاللَّهُ أَعْلَمُ.

My uncle, al-Hāfiẓ Abu’l-Qāsim, may Allah be merciful to him, informed us and said: Abu’l-Qāsim al-Ḥusayn ibn ‘Alī ibn al-Ḥusayn al-Qurashī, Abu’l-Faṭḥ al-Mukhtār ibn ‘Abd al-Ḥamīd al-Būsanjiyān, Abu’l-Maḥāsin As‘ad ibn ‘Alī ibn al-Muwaffaq and the Amīr Abū ‘Amr Muḥammad ibn Muḥammad ibn al-Qāsim al-Qurashī informed us and said: Abu’l-Ḥasan ‘Abd ar-Raḥmān ibn Muḥammad ibn al-Muẓaffar ad-Dāwūdī al-Būsanjī informed us by it being read to him: Abū Muḥammad ‘Abdullāh ibn Aḥmad ibn Ḥamwayh as-Sarakhsī informed us: Abū Ishāq Ibrāhīm ibn Khuzaym ash-Shāshī informed us: Abū Muḥammad ‘Abd ibn Ḥumayd informed us: Muḥammad ibn al-Fuḍayl narrated to me: Ḥammād ibn Salamah narrated to us from Thābit al-Bunānī from Anas:

That a Persian man was the Prophet’s ❁ neighbour and that his broth had the most fragrant scent. He prepared

some food and then he went to the Prophet ﷺ and invited him while 'Ā'ishah was at his side. He indicated to him that he should come. The Prophet said, "And this one with me?" and he pointed to 'Ā'ishah but the man said "No." He pointed to him a second time and said, "And this one with me?" "No," he said. Then he pointed to him and he said "Yes," and so 'Ā'ishah went.<sup>29</sup>

It is like that in the original. The mention of the third and the pointing to 'Ā'ishah is omitted, but it is unavoidable.

This is a *ḥasan* ḥadīth from Abū Ḥamzah Anas ibn Mālik al-Anṣārī.

This ḥadīth could be about the time before the revelation of the Veil, while it could be that it was after it, and that is more likely because he said, "He indicated to him," meaning that he did not come near him. If he did come near him, then 'Ā'ishah ﷺ would have been covered. She was beside him, and he recognised her by him pointing to her. If this is the case, the Persian said "No" both times desiring to feed the Prophet ﷺ because it is transmitted, "Whoever eats with someone forgiven is forgiven."

He wanted not to deny himself that and he was afraid that if she was with him, he would not be able to eat with him. It was not miserliness towards 'Ā'ishah. How could

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<sup>29</sup> A similar ḥadīth is found in the *Ṣaḥīḥ Muslim* and in *an-Nasā'ī*.



one think that, when they used to aim to send their gifts on the day of ‘Ā’ishah, as already stated, to seek his pleasure? When the Persian learned of his seriousness in having her eat with him, he gave him permission the third time so that he would not be denied the blessing of the Messenger of Allah ﷺ eating his food. Allah knows best.

It is related from another route: “A tailor invited him and went before him and the Prophet ﷺ and ‘Ā’ishah followed him. When they reached the door, he asked, “And the one who is with me, and it is ‘Ā’ishah?” “Yes,” he answered.

In *fiqh* it contains the permission to make an exclusion in the invitation and to bring someone else along. Allah knows best.

### Hadīth 26

أَخْبَرَنَا عَمِّيَ الْحَافِظُ أَبُو الْقَاسِمِ عَلِيُّ رَحِمَهُ اللَّهُ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْفَرَاوِيُّ -  
 - أَخْبَرَنَا أَبُو الْحُسَيْنِ الْفَارِسِيُّ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍوَنِ الْجَلُودِيُّ - أَخْبَرَنَا  
 أَبُو إِسْحَاقَ بْنَ سُفْيَانَ - حَدَّثَنَا مُسْلِمُ بْنُ الْحَجَّاجِ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ -  
 حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ - حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ - حَدَّثَنَا أَبُو الزُّبَيْرِ - عَنْ جَابِرِ  
 بْنِ عَبْدِ اللَّهِ قَالَ:

دَخَلَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لِيَسْتَأْذِنَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ فَوَجَدَ النَّاسَ جُلُوسًا بِيَابِهِ لَمْ يُؤَذِّنْ لِأَحَدٍ مِنْهُمْ قَالَ: فَأُذِنَ لِأَبِي بَكْرٍ فَدَخَلَ، ثُمَّ أَقْبَلَ عُمَرَ فَاِسْتَأْذَنَ فَأُذِنَ لَهُ، فَوَجَدَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا حَوْلَهُ نَسَاؤُهُ وَاجِمًا سَاكِتًا، قَالَ: فَقَالَ: لَأَقُولَنَّ شَيْئًا أَضْحَكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ لَوْ رَأَيْتَ بِنْتَ حَارِجَةَ سَأَلْتَنِي النَّفَقَةَ فَقُمْتُ إِلَيْهَا فَوَجَأْتُ عُقْفَهَا، فَضَحِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ: هُنَّ حَوْلِي كَمَا تَرَى يَسْأَلُنِي النَّفَقَةَ، فَقَامَ أَبُو بَكْرٍ [ن] الصَّدِيقُ رَضِيَ اللَّهُ عَنْهُ إِلَى عَائِشَةَ يَجَأُ عُقْفَهَا وَقَامَ عُمَرُ إِلَى حَفْصَةَ يَجَأُ عُقْفَهَا كِلَاهُمَا يَقُولُ: تَسْأَلَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَيْسَ عِنْدَهُ؟! قُلْنَا: وَاللَّهِ لَا نَسْأَلُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا أَبَدًا لَيْسَ عِنْدَهُ، ثُمَّ اعْتَرَلَهُنَّ شَهْرًا أَوْ تِسْعًا وَعِشْرِينَ ثُمَّ نَزَلَتْ عَلَيْهِ هَذِهِ الْآيَةُ ﴿يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ﴾ حَتَّى بَلَغَ ﴿لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا﴾

قَالَ: فَبَدَأَ بِعَائِشَةَ فَقَالَ: يَا عَائِشَةُ إِنِّي أُرِيدُ أَنْ أَعْرِضَ عَلَيْكَ أَمْرًا أَحَبُّ أَنْ لَا تَعْجَلِي فِيهِ حَتَّى تَسْتَشِيرِي أَبَوَيْكَ قَالَتْ: وَمَا هُوَ يَا رَسُولَ اللَّهِ؟ فَتَلَا عَلَيْهَا هَذِهِ الْآيَةَ، قَالَتْ: أَفِيكَ يَا رَسُولَ اللَّهِ أَسْتَشِيرُ أَبَوَيْ؟ بَلْ أَخْتَارُ اللَّهَ وَرَسُولَهُ وَالِدَارَ الْآخِرَةَ وَأَسْأَلُكَ أَنْ لَا تُخْبِرَ امْرَأَةً مِنْ نِسَائِكَ بِالَّذِي قُلْتُ، قَالَ: لَا تَسْأَلُنِي امْرَأَةً مِنْهُنَّ إِلَّا أَخْبَرْتُهَا: إِنَّ اللَّهَ لَمْ يَبْعَثْنِي مُعْتَنًا وَلَا مُتَمَنِّعًا وَلَكِنْ بَعَثَنِي مُعَلِّمًا مُيسِّرًا.

هَذَا حَدِيثٌ صَحِيحٌ مُتَّفَقٌ عَلَى صِحَّتِهِ، رَوَاهُ الْبُخَارِيُّ فِي صَحِيحِهِ  
 مُخْتَصَرًا عَنْ أَبِي الْيَمَانِ عَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ  
 الرَّحْمَنِ عَنْ عَائِشَةَ، وَرَوَاهُ مُسْلِمٌ فِي صَحِيحِهِ كَمَا سَقَتْهُ مِنْ حَدِيثِ جَابِرِ  
 بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ حَرَامٍ، أَبِي عَبْدِ اللَّهِ الْأَنْصَارِيِّ.  
 وَفِي اخْتِيَارِهِنَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ ضَيْقَةِ الْعَيْشِ دَلِيلٌ  
 فَضْلِهِنَّ وَتَوْفِيقِهِنَّ وَتَقْدِيمُ عَائِشَةَ دَلِيلٌ عَلَى مَحَبَّتِهِ لَهَا أَشَدُّ مِنْ غَيْرِهَا. وَاللَّهُ  
 أَعْلَمُ.

My uncle, the Hāfiẓ Abu’l-Qāsim ‘Alī, may Allah be merciful to him, informed us: Abū ‘Abdullāh al-Farāwī informed us: Abu’l-Husayn al-Fārisī informed us: Muḥammad ibn ‘Amrawayh al-Jalūdī informed us: Abū Ishāq ibn Sufyān informed us: Muslim ibn al-Ḥajjāj narrated to us: Zuhayr ibn Ḥarb narrated to us: Rawḥ ibn ‘Ubādah narrated to us: Zakariyyā ibn Ishāq narrated to us: Abu’z-Zubayr narrated to us from Jābir ibn ‘Abdullāh that he said:

“Abū Bakr ﷺ came and asked permission to visit the Messenger of Allah ﷺ and he found some people sitting at his door and none of them had been given permission to enter.” He said, “Abū Bakr was given permission and entered. Then ‘Umar came and asked for permission to enter and was given it. He found the Prophet ﷺ sitting sad

and silent with his wives around him.” He said, “He said, ‘I will say something to make the Prophet ﷺ laugh.’ He said, ‘Messenger of Allah, if only you had seen the daughter of Kharija when she asked me for maintenance and I went to her and slapped her neck.’ The Messenger of Allah ﷺ smiled and said, ‘They are around me as you see, asking for maintenance.’ Abū Bakr ؓ went to ‘Ā’ishah and slapped her neck and ‘Umar went to Ḥafṣah and slapped her neck, both of them saying, ‘Do you ask the Messenger of Allah ﷺ for what he does not have?’ They said, ‘By Allah, we never ask the Messenger of Allah ﷺ for anything which he does not have!’ Then he withdrew from them for a month or twenty-nine days. Then this *āyah* was revealed to him: ‘*O Prophet, tell your wives. . .*’ to ‘*. . . there is an immense reward for those among you who are good-doers.*’ (33:28–29)”

He said, “He began with ‘Ā’ishah and said, “‘Ā’ishah, I want to present you a matter which I do not want you to be hasty about until you have consulted your parents.’ She asked, ‘What is it, Messenger of Allah?’ He recited this *āyah* to her. She said, “‘Messenger of Allah, will I consult my parents about you? Rather I choose Allah and His Messenger and the Last Abode. I ask you not to tell any of your wives what I said.’ He said, ‘None of them will ask me but that I will tell them. Allah has not sent me to be harsh

nor to cause trouble, but He sent me to teach and make things easy.”

This is a *ṣaḥīḥ* ḥadīth whose soundness is agreed upon. Al-Bukhārī related it in his *Ṣaḥīḥ* in an abridged form from Abu'l-Yamān from Shu‘ayb from az-Zuhrī from Abū Salamah ibn ‘Abd ar-Raḥmān from ‘Ā’ishah. Muslim related it in his *Ṣaḥīḥ* as I have it from the ḥadīth of Jābir ibn ‘Abdullāh ibn ‘Amr ibn Ḥarām, Abū ‘Abdullāh al-Anṣārī.

Their choosing the Prophet ﷺ along with the constriction of their means of living indicates their excellence and success, and putting ‘Ā’ishah first indicates that his love for her was stronger than for others. Allah knows best.

ḤAḤṢAH BINT ‘UMAR IBN AL-KHAṬṬĀB ❁

*Ḥadīth 27*

أَخْبَرَنَا عَمِّيَ الْإِمَامُ الْحَافِظُ أَبُو الْقَاسِمِ رَحِمَهُ اللَّهُ - أَخْبَرَنَا أَبُو الْأَعَزِّ قَرَاتِكِينُ  
 بْنُ الْأَسْعَدِ - أَخْبَرَنَا أَبُو مُحَمَّدٍ الْجَوْهَرِيُّ - أَخْبَرَنَا أَبُو الْقَاسِمِ عَبْدُ الْعَزِيزِ  
 بْنُ جَعْفَرِ بْنِ مُحَمَّدٍ - حَدَّثَنَا الْبَاعِنْدِيُّ - حَدَّثَنَا مُحَمَّدُ بْنُ ثَوَابٍ الْهَبَارِيُّ -  
 حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ - عَنْ قَتَادَةَ - عَنْ أَنَسِ  
 بْنِ مَالِكٍ:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَّقَ حَفْصَةَ فَأَتَاهُ جِبْرِيلُ فَقَالَ: إِنَّ اللَّهَ يُغْرِيكَ السَّلَامُ وَيَقُولُ: إِنَّهَا لَزَوْجَتُكَ فِي الدُّنْيَا وَالْآخِرَةِ فَرَاغِهَا.

هَذَا حَدِيثٌ حَسَنٌ مِنْ حَدِيثِ قَتَادَةَ أَبِي الْخَطَّابِ بْنِ دِعَامَةَ بْنِ قَتَادَةَ، وَقَدْ نُقِلَ عَنْهُ هَذَا مَوْفُوفًا وَلَمْ يَذْكَرْ أَنْسَاءً.

قَالَ ابْنُ سَعِيدٍ فِي طَبَقَاتِهِ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ قَالَ:

طَلَّقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَفْصَةَ فَجَاءَهُ جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ، رَاجِعِ حَفْصَةَ، وَإِمَّا قَالَ: لَا تُطَلِّقِ حَفْصَةَ، فَإِنَّهَا صَوْوَمٌ قَوْوَمٌ، وَإِنَّهَا مِنْ نِسَائِكَ فِي الْجَنَّةِ.

وَهَذَا وَإِنْ كَانَ مُرْسَلًا فَلَا يَقُولُهُ إِلَّا تَوْفِيقًا لِأَنَّهُ إِخْبَارٌ عَنْ جِبْرِيلَ وَلَا يَطَّلِعُ عَلَى ذَلِكَ وَلَا يَعْلَمُهُ إِلَّا بِإِخْبَارِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

My uncle al-Hāfiẓ Abu'l-Qāsim, may Allah be merciful to him, informed us: Abu'l-A'azz Qarātkīn ibn al-As'ad informed us: Abū Muḥammad al-Jawharī informed us: Abu'l-Qāsim 'Abd al-'Azīz ibn Ja'far ibn Muḥammad informed us: al-Bāghhandī narrated to us: Muḥammad ibn Thawāb al-Habārī narrated to us: Muḥammad ibn Bishr narrated to us: Sa'īd ibn Abī 'Arūbah narrated to us from Qatādah from Anas ibn Mālik:

That the Prophet ﷺ divorced Ḥafṣah and Jibrīl came to

him and said, "Allah gives you the greeting of peace and says, 'She is your wife in this world and the Next, so take her back.'"<sup>30</sup>

This is a *hasan* ḥadīth from Qatādah Abu'l-Khaṭṭāb ibn Du'āmah ibn Qatādah. and it has been transmitted from him as a *mawqūf* and he did not mention Anas. Ibn Sa'd said in his *Ṭabaqāt*:

Sa'īd ibn 'Āmir narrated to us from Sa'īd ibn Abī 'Arūbah that Qatādah said:

"The Messenger of Allah ﷺ divorced Ḥafṣah, and Jibrīl came to him and said, 'Muḥammad, take Ḥafṣah back,' or he said, 'Do not divorce Ḥafṣah. She fasts and prays at night. She is one of your wives in the Garden.'"

Even if this is *mursal*, it is only said as a *mawqūf* because it is reported from Jibrīl, and no one is aware of that or knows it except by being informed by the Prophet ﷺ.

#### UMM SALAMAH HIND ﷺ

##### *Ḥadīth 28*

أَخْبَرَنِي عَمِّي الْإِمَامُ الْحَافِظُ رَحِمَهُ اللَّهُ - أَخْبَرَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ عَبْدِ  
الْبَاقِي الْبَزَّازُ رَحِمَهُ اللَّهُ - أَخْبَرَنَا الْجَوْهَرِيُّ - أَخْبَرَنَا أَبُو عَمْرٍو بْنُ حَيَوِيَةَ

30 Aṭ-Ṭabarānī, *al-Awsaṭ*.

- أَخْبَرَنَا أَحْمَدُ بْنُ مَعْرُوفٍ - أَخْبَرَنَا الْحُسَيْنُ بْنُ الْفَهْمِ - أَخْبَرَنَا ابْنُ سَعْدٍ  
كَاتِبُ الْوَأَقِدِيِّ - أَخْبَرَنَا أَبُو أُسَامَةَ - عَنْ عَوْفِ بْنِ أَبِي جَمِيلَةَ - عَنْ أَبِي  
الْمُعَدَّلِ عَطِيَّةِ الطُّفَاوِيِّ - عَنْ أُمِّهِ - قَالَتْ: أَخْبَرْتَنِي أُمُّ سَلَمَةَ قَالَتْ:

بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فِي بَيْتِي إِذْ جَاءَتِ  
الْخَادِمُ فَقَالَتْ: عَلِيٌّ وَفَاطِمَةُ بِالسُّدَّةِ، فَقَالَ لِي: تَنْحِي فَتَنْحِيْتُ فِي نَاحِيَةِ  
الْبَيْتِ، فَدَخَلَ عَلِيٌّ وَفَاطِمَةُ وَمَعَهُمَا حَسَنٌ وَحُسَيْنٌ وَهُمَا صَبِيَّانِ صَغِيرَانِ،  
فَأَخَذَ حَسَنًا وَحُسَيْنًا فَأَجْلَسَهُمَا فِي حُجْرِهِ، وَأَخَذَ عَلِيًّا فَاحْتَضَنَهُ إِلَيْهِ، وَأَخَذَ  
فَاطِمَةَ بِيَدِهِ الْأُخْرَى فَاحْتَضَنَهُمَا وَقَبَّلَهُمَا، وَأَعْدَقَ عَلَيْهِمَا حَمِيصَةً سَوْدَاءَ  
ثُمَّ قَالَ: اَللَّهُمَّ إِلَيْكَ لَا إِلَى النَّارِ أَنَا وَأَهْلِي، قَالَتْ أُمُّ سَلَمَةَ: وَأَنَا يَا رَسُولَ  
اللَّهِ؟ قَالَ: وَأَنْتِ.

هَذَا حَدِيثٌ صَحِيحٌ، وَقَدْ رُوِيَ مُخْتَصَرًا فِي صَحِيحِ مُسْلِمٍ رَحِمَهُ اللَّهُ.  
وَقَوْلُهُ: (أَعْدَقُ) أَي سَدَلَ عَلَيْهِمْ، وَ (الْحَمِيصَةُ) كِبَاءٌ مَرْبُوعٌ أَسْوَدٌ لَهُ  
عَلَمَانِ، فَإِنْ لَمْ يَكُنْ لَهُ عَلَمَانِ فَلَيْسَ بِحَمِيصَةٍ.

وَمِنْهُ فِي حَدِيثِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فِي وَفَاتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،  
وَقَدْ رُوِيَ مِنْ وَجْهِ آخَرَ فَقِيلَ فِيهِ: إِنَّكَ مِنْ أَهْلِي. وَاللَّهُ أَعْلَمُ.

My uncle the Imām and Ḥāfiẓ, may Allah be merciful to him, informed me: Abū Bakr Muḥammad ibn ‘Abd al-Bāqī al-Bazzāz, may Allah be merciful to him, informed us: al-



Jawharī informed us: Abū ‘Amr ibn Ḥayawayh informed us: Aḥmad ibn Ma‘rūf informed us: al-Ḥusayn ibn al-Fahm informed us: Ibn Sa‘d, the scribe of al-Wāqidi, informed us: Abū Usāmah informed us from ‘Awf ibn Abī Jamīlah from Abu’l-Mu‘dil ‘Aṭiyyah aṭ-Ṭufāwī from his mother who said: Umm Salamah informed me and she said:

“While the Messenger of Allah ﷺ was in my house one day, the servant came and said, ‘Alī and Fāṭimah are at the door.’ He said to me, ‘Withdraw,’ and I withdrew to a corner of the house. ‘Alī and Fāṭimah entered with Ḥasan and Ḥusayn who were young children. He took Ḥasan and Ḥusayn and sat them in his lap and embraced ‘Alī and brought him to him and took Fāṭimah with his other arm and embraced them both and kissed them. He draped a black cloak (*khamīṣah*) over them and said, ‘O Allah, to You, not to the Fire, both myself and my family!’ Umm Salamah said, ‘And I, Messenger of Allah?’ He said, ‘And you.’”

This is a *ṣaḥīḥ* ḥadīth, and it is related in abridged form in *Ṣaḥīḥ Muslim*, may Allah be merciful to him.

The word “*aghdaqa*” means “to drape over”. A “*khamīṣah*” is a square black garment with two borders. It is said that if it does not have the two borders, then it is not a *khamīṣah*.

Part of it is in the ḥadīth of ‘Ā’ishah ❁ about his the death

of the Prophet ﷺ. It is related by another route in which he said, "You are part of my family." Allah knows best.

JUWAYRIYAH BINT AL-ḤĀRITH ﷺ

Ḥadīth 29

أَخْبَرَنَا عَمِّي الْحَافِظُ رَحِمَهُ اللَّهُ - قَالَ: قَرَأْتُ عَلَى أَبِي غَالِبِ بْنِ الْبَنَاءِ - عَنِ  
أَبِي مُحَمَّدٍ الْجَوْهَرِيِّ - أَخْبَرَنَا ابْنُ حَيَوَيْهِ - أَخْبَرَنَا أَحْمَدُ بْنُ مَعْرُوفٍ -  
أَخْبَرَنَا الْحُسَيْنُ بْنُ الْفَهْمِ - حَدَّثَنَا مُحَمَّدُ بْنُ سَعْدٍ - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ  
جَعْفَرَ الرَّقِيِّ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو - عَنْ أَيُّوبَ - عَنْ أَبِي قِلَابَةَ  
أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَى جُوَيْرِيَةَ بِنْتَ الْحَارِثِ، فَجَاءَ أَبُوهَا  
إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّ ابْنَتِي لَا يُسَبَى مِثْلَهَا وَأَنَا أَكْرَمُ مِنْ  
ذَلِكَ فَحَلِّ سَبِيلَهَا، قَالَ: أَرَأَيْتَ إِنْ خَيْرْنَاهَا؟ أَلَيْسَ قَدْ أَحْسَنَّا؟ قَالَ: بَلَى  
وَأَدَيْتَ مَا عَلَيْكَ. قَالَ: فَأَتَاهَا أَبُوهَا فَقَالَ: إِنَّ هَذَا الرَّجُلَ قَدْ خَيْرَكَ فَلَا  
تَفْضَحِينَا، قَالَتْ: فَإِنِّي قَدْ اخْتَرْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
قَدْ وَاللَّهِ فَضَحْتِنَا.

هَذَا حَدِيثٌ صَحِيحٌ مُرْسَلٌ مِنْ حَدِيثِ أَبِي قِلَابَةَ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ  
عَمْرٍو الْأَزْدِيِّ الْبَصْرِيِّ رَضِيَ اللَّهُ عَنْهُ.

[وَفِي تَقْدِيمِهَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَهْلِهَا دَلِيلٌ سَعَادَتِهَا

وَفَضَّلَهَا، وَقَدْ نُقِلَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ أُعْتِقَ بِسَبَبِهَا مِئَةً مِنْ قَوْمِهَا، وَذَلِكَ كَرَامَتُهَا].

My uncle the Ḥāfiz, may Allah be merciful to him, informed us and said: I read to Abū Ghālīb ibn al-Bannā from Abū Muḥammad al-Jawharī: Ibn Ḥayawayh informed us: Aḥmad ibn Ma'rūf informed us: al-Ḥusayn ibn al-Fahm informed us: Muḥammad ibn Sa'd narrated to us: 'Abdullāh ibn Ja'far ar-Raqqī informed us: 'Ubaydullāh ibn 'Amr narrated to us from Ayyūb from Abū Qilābah:

That the Prophet ﷺ captured Juwayriyah bint al-Ḥārith and her father came to the Prophet ﷺ and said, "Someone like my daughter is not kept as a captive. I am too noble for that. Let her go." He said, "Do you think that we should give her a choice? Would we not then have done well?" He answered, "Indeed, and I will pay you what you owe." Her father went to her and said, "This man has given you a choice. Do not disgrace us." She said, "I have chosen the Messenger of Allah ﷺ." He said, "By Allah, you have disgraced us!"<sup>31</sup>

This is a sound *mursal* ḥadīth from Abū Qilābah 'Abdullāh Zayd ibn 'Amr al-Azdī al-Baṣrī ﷺ.

The fact that she put the Prophet ﷺ before her family

31 Ibn 'Asākir in *Tārīkh Dimashq* and Ibn Sa'd in *aṭ-Ṭabaqāt*.

is evidence of her good fortune and excellence. It is transmitted that the Prophet ﷺ that he set free a hundred of her people because of her. That is her honour.

ZAYNAB BINT JAḤSH ﷺ

Hadīth 30

أَخْبَرَنَا عَمِّيَ الْإِمَامُ الْحَافِظُ أَبُو الْقَاسِمِ عَلِيُّ رَحْمَةُ اللَّهِ عَلَيْهِ بِالسَّنَادِ -  
أَخْبَرَنَا ابْنُ سَعْدٍ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَامِرٍ الْأَسْلَمِيُّ - عَنْ مُحَمَّدِ بْنِ يَحْيَى  
بْنِ حَبَّانٍ - قَالَ: يَقُولُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

مَنْ يَذْهَبُ إِلَى زَيْنَبَ يُبَشِّرُهَا أَنَّ اللَّهَ زَوَّجَهَا مِنَ السَّمَاءِ؟ وَتَلَا رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ  
أَمْسِكْ عَلَيْكَ زَوْجَكَ﴾ الْآيَةَ.

هَذَا حَدِيثٌ حَسَنٌ مِنْ حَدِيثِ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانٍ، أَبِي عَبْدِ  
اللَّهِ الْأَنْصَارِيِّ الْمَازِنِيِّ الْمَدِينِيِّ؛ سَمِعَ أَنَسَ بْنَ مَالِكٍ وَعَمْرَو بْنَ وَاسِعِ  
وَالْأَعْرَجَ، رَوَى عَنْهُ يَحْيَى بْنُ سَعِيدِ الْأَنْصَارِيِّ وَرَبِيعَةُ بْنُ مَالِكٍ وَاللَّيْثُ بْنُ  
سَعِيدٍ، وَتُوفِّيَ فِي الْمَدِينَةِ سَنَةَ إِحْدَى وَعِشْرِينَ وَمِئَةَ (١٢١هـ) وَعَمَّرَ أَرْبَع  
وَسَبْعِينَ سَنَةً.

With the [same] *isnād* [as a previous ḥadīth] my uncle Imām

al-Hāfiẓ Abu'l-Qāsim 'Alī, may Allah be merciful to him, informed us: Ibn Sa'd informed us: 'Abdullāh ibn 'Āmir al-Aslamī narrated to me from Muḥammad ibn Yaḥyā ibn Hibbān who said: the Messenger of Allah ﷺ says:

“Who will go to Zaynab to give her the good news that Allah has married her to me from Heaven?” The Messenger of Allah ﷺ recited, “When you said to him whom Allah has blessed and you yourself greatly honoured, ‘Keep your wife’ . . .” (33:37)

This is a ḥasan ḥadīth from Muḥammad ibn Yaḥyā ibn Hibbān Abū 'Abdullāh al-Anṣārī al-Māzinī al-Madīnī who listened to Anas ibn Mālik, 'Amr ibn Wāsi' and al-A'raj. Yaḥyā ibn Sa'īd al-Anṣārī, Rabī'ah ibn Mālik and al-Layth ibn Sa'd related from him. He died in Madīnah in 121 and lived to the age of 74.

### Ḥadīth 31

وَبِالإِسْنَادِ - حَدَّثَنَا ابْنُ سَعِيدٍ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ - حَدَّثَنَا مُوسَى بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ حَارِثَةَ بْنِ التُّعْمَانِ - عَنْ أَبِيهِ - عَنْ أُمِّهِ عَمْرَةَ - عَنْ عَائِشَةَ قَالَتْ:

يَرْحَمُ اللَّهُ زَيْنَبَ بِنْتَ جَحْشٍ، لَقَدْ نَأَلْتُ فِي هَذِهِ الدُّنْيَا الشَّرْفَ الَّذِي لَا يَبْلُغُهُ شَرَفٌ: إِنَّ اللَّهَ رَوَّجَهَا نَبِيَّهُ فِي الدُّنْيَا وَنَطَقَ بِهِ الْقُرْآنُ وَإِنَّ رَسُولَ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَنَا وَنَحْنُ حَوْلَهُ: أَسْرَعُكُمْ بِي لِحُوقًا أَطْوَلُكُمْ بَاعًا، فَبَشَّرَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسُرْعَةِ لِحُوقِهَا بِهِ وَهِيَ زَوْجَتُهُ فِي الْجَنَّةِ.

هَذَا حَدِيثٌ حَسَنٌ عَنْ أُمِّ الْمُؤْمِنِينَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا وَقَدْ رُوِيَ: أَطْوَلُكُمْ يَدًا، قَالَتْ: فَكُنَّا نَقْدَرُ بَيْنَ أَيْدِينَا، فَلَمَّا مَاتَتْ زَيْنَبُ عَرَفْنَا أَنَّهُ يُرِيدُ الصَّدَقَةَ،

كُلُّ ذَلِكَ وَقَعَ إِلَيَّ مُسْنَدًا، وَقِيلَ: إِنَّ سَوْدَةَ هِيَ الْمُتَوَفَّاءُ بَعْدَهُ، وَالِدُّعَاءُ بِسُرْعَةِ اللَّحُوقِ كَانَ لَهَا إِلَّا أَنَّ هَذَا أَشْهَرُ وَأَوْضَحُ.

وَقَوْلُهَا: ( وَهِيَ زَوْجَتُهُ فِي الْآخِرَةِ ) لَا تَقُولُهُ إِلَّا بَعْدَ سِمَاعِ مِنْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَفِي هَذَا الْحَدِيثِ دَلِيلٌ عَلَى صِدْقِهِ وَمُعْجَزَتِهِ إِذْ أَخْبَرَ بِمَا لَمْ يَكُنْ فَكَانَ كَمَا أَخْبَرَ، كَمَا فِي حَقِّ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا.

Ibn Sa'd narrated to us with an *isnād*: Muḥammad ibn 'Umar narrated to us: Mūsā ibn Muḥammad ibn 'Abd ar-Raḥmān ibn 'Abdullah ibn Ḥārithah ibn an-Nu'mān narrated to us from his father from his mother 'Amrah that 'Ā'ishah said:

“May Allah have mercy on Zaynab bint Jaḥsh who obtained unsurpassed honour in this world: Allah married her to his Prophet in this world and the Qur'ān spoke of it. The Messenger of Allah ﷺ said to us while we were around

him, 'The quickest of you to join me will be the one of you with the longest arms<sup>32</sup>.' The Messenger of Allah ﷺ gave her the good news that she would quickly join him, and that she would be his wife in the Garden."<sup>33</sup>

This is a *ḥasan* ḥadīth from the Umm al-Mu'minīn 'Ā'ishah ﷺ.<sup>34</sup>

It is related as "the one of you with the longest hand". She said, "We used to measure our hands. When Zaynab died, we recognised that he meant *ṣadaqah*."<sup>35</sup>

All of that I have with *isnād*. It is said that Sawdah is the one who died after him and the prayer to join him quickly was for her, although this is more famous and clearer.

Her words, "She is his wife in the next World" can only be said because she heard it from the Prophet ﷺ. This ḥadīth contains evidence of his truthfulness and miracles since he reported what had not occurred as he reported in respect of Fāṭimah ﷺ [that she would join quickly in death].

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32 *bā'* the arms, means the distance between the fingertips of the hands of the two outstretched arms.

33 Ibn 'Asākir in *Tārīkh Dimashq* and Ibn Sa'd in *aṭ-Ṭabaqāt*.

34 Musnad Aḥmad.

35 Muslim.

## Hadīth 32

أَخْبَرَنَا عَمِّي الْإِمَامُ الْحَافِظُ رَحِمَهُ اللَّهُ - قَالَ: أَخْبَرَنَا أَبُو بَكْرِ الْفَرَضِيُّ -  
 أَخْبَرَنَا أَبُو مُحَمَّدٍ الْجَوْهَرِيُّ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَبَّاسِ الْخَزَّازُ - حَدَّثَنَا عَبْدُ  
 الْوَهَّابِ بْنُ أَبِي حَيَّةَ - حَدَّثَنَا مُحَمَّدُ بْنُ شُجَاعِ الثَّلَجِيِّ - حَدَّثَنَا مُحَمَّدُ بْنُ  
 عُمَرَ الْوَاقِدِيِّ - حَدَّثَنِي ابْنُ أَبِي سَبْرَةَ - عَنْ أَبِي حَرْمَلَةَ - عَنْ أُخْتِهِ أُمِّ عَبْدِ  
 اللَّهِ ابْنَةِ أَبِي الْقَيْنِ الْمُزْنِيِّ قَالَتْ:

كُنْتُ أَلْفُ صَفِيَّةَ مِنْ بَيْنِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَتْ  
 تُحَدِّثُنِي عَنْ قَوْمِهَا وَمَا كَانَتْ تَسْمَعُ مِنْهُمْ. قَالَتْ: خَرَجْنَا حَيْثُ أَجَلَانَا  
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَقَمْنَا بِخَيْرٍ فَتَزَوَّجَنِي كِنَانَةَ بْنَ أَبِي  
 الْحَقِيقِ، فَأَعْرَسَ بِي فُبَيْلَ قُدُومِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَيَّامٍ وَدَبَّحَ  
 جُزْرًا وَدَعَا يَهُودَ، وَحَوْلَنِي فِي حِصْنِهِ بِسَلَالِمَ، فَرَأَيْتُ فِي النَّوْمِ كَأَنَّ قَمْرًا  
 أَقْبَلَ مِنْ يَثْرَبَ يَسِيرٌ حَتَّى وَقَعَ فِي حُجْرِي، فَذَكَرْتُ ذَلِكَ لِكِنَانَةَ زَوْجِي  
 فَلَطَمَ عَيْنِي فَأَحْضَرَّتْ، فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ  
 دَخَلْتُ عَلَيْهِ، فَسَأَلَنِي فَأَخْبَرْتُهُ. قَالَتْ: وَجَعَلَتْ يَهُودُ ذَرَارِيهَا فِي الْكُتَيْبَةِ،  
 وَجَرَدُوا حُصُونَ النَّطَاةِ لِلْمُقَاتَلَةِ، فَلَمَّا نَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 خَيْرٌ وَافْتَتَحَ حُصُونَ النَّطَاةِ دَخَلَ عَلَيَّ كِنَانَةَ فَقَالَ: قَدْ فَرَعَ مُحَمَّدٌ مِنْ أَهْلِ



النِّطَاطِ وَلَيْسَ هَهُنَا أَحَدٌ يُقَاتِلُ، وَقَدْ قُتِلَتْ يَهُودٌ حَيْثُ قُتِلَ أَهْلُ النَّطَاطِ وَكَذَّبْتَنَا  
 الْأَعْرَابُ، فَحَوَّلَنِي إِلَى حِصْنِ النَّزَازِ بِالشَّقِّ - قَالَتْ: وَهُوَ أَحْصَنُ مَا عِنْدَنَا -  
 فَخَرَجَ حَتَّى أَذْخَلَنِي وَبَنَتْ عَمِّي وَنُسَيَّاتٍ مَعَنَا، فَسَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ إِلَيْنَا قَبْلَ الْكُتَيْبَةِ فَسَبَّيْتُ فِي النَّزَازِ قَبْلَ أَنْ يَتَّهِيَ النَّبِيُّ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ إِلَى الْكُتَيْبَةِ، فَأَرْسَلَ بَنِي إِلَى رَحْلِهِ، ثُمَّ جَاءَنَا حِينَ أَمْسَى فَدَعَانِي  
 فَحِثْتُ وَأَنَا مُتَقَنِّعَةٌ حَيَّةٌ، فَجَلَسْتُ بَيْنَ يَدَيْهِ فَقَالَ: إِنْ قُمْتَ عَلَيَّ دِينِكَ لَمْ  
 أَكْرَهْكَ وَإِنْ اخْتَرْتَ الْإِسْلَامَ وَاخْتَرْتَ اللَّهَ وَرَسُولَهُ فَهُوَ خَيْرٌ لَكَ، قَالَتْ:  
 اخْتَارُ اللَّهَ وَرَسُولَهُ وَالْإِسْلَامَ، فَأَعْتَقَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 وَتَزَوَّجَنِي وَجَعَلَ عِنْتِي مَهْرِي، فَلَمَّا أَرَادَ أَنْ يَخْرُجَ إِلَى الْمَدِينَةِ قَالَ أَصْحَابُهُ:  
 الْيَوْمَ نَعْلَمُ أَرْوَاجَ أُمِّ سُرَيَّةَ؟ فَإِنْ كَانَتْ امْرَأَةً فَسَيَحْجُبُهَا وَإِلَّا فَهِيَ سُرَيَّةٌ.

فَلَمَّا خَرَجَ أَمْرٌ بِسِتْرِ فَسْتَرَتْ بِهِ، فَعَرِفَ أَنِّي زَوْجَةٌ، ثُمَّ قَدَّمَ إِلَيَّ الْبُعَيْرَ  
 وَقَدَّمَ فَخِذَهُ لِأَضْعَ رِجْلِي عَلَيْهَا فَأَعْظَمْتُ ذَلِكَ وَوَضَعْتُ فَخِذِي عَلَى فَخِذِهِ  
 ثُمَّ رَكِبْتُ؛ فَكُنْتُ أَلْقَى مِنْ أَرْوَاجِهِ يَفْخَرْنَ عَلَيَّ يَقُلْنَ: يَا بِنْتَ الْيَهُودِيِّ [ !  
 ] وَكُنْتُ أَرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْطَفُ بِي وَيُكْرِمُنِي، فَدَخَلَ  
 عَلَيَّ يَوْمًا وَأَنَا أَبْكِي فَقَالَ: مَا لَكَ؟ فَقُلْتُ: أَرْوَاجُكَ يَفْخَرْنَ عَلَيَّ وَيَقُلْنَ: بِنْتُ  
 الْيَهُودِيِّ، قَالَتْ: فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَضِبَ ثُمَّ قَالَ: إِذَا  
 قَالُوا لَكَ أَوْ فَاخَرُواكَ فَقُولِي: أَبِي هَارُونُ وَعَمِّي مُوسَى!

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ؛ وَقَدْ أَخْرَجَ الْبُخَارِيُّ قِصَّةَ تَزْوِجِهِ بِهَا وَضَرَبَ  
الْحِجَابَ عَلَيْهَا وَكَوْنَهَا كَأَنَّ تَرَكَبُ عَلَى رِجْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ  
عَبْدِ الْغَفَّارِ وَعَنْ أَحْمَدَ بْنِ عِيْسَى مِنْ حَدِيثِ يَعْقُوبَ بْنِ عَبْدِ الرَّحْمَنِ مِنْ  
حَدِيثِ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ وَقَدْ أَخْرَجَ أَبُو عِيْسَى التِّرْمِذِيُّ آخِرَ هَذَا  
الْحَدِيثِ فِي جَامِعِهِ عَنْ عَبْدِ بْنِ حُمَيْدٍ الْكَشْفِيِّ رَضِيَ اللَّهُ عَنْهُ.  
وَفَضَّلَهَا بَيْنَ فِيهِ لِأَنَّهُ كَانَ يَغْضَبُ لِغَضَبِهَا، وَيَرْكَبُهَا عَلَى فَخِذِهِ، وَكُوْنُهُ  
نَسَبَهَا إِلَى الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

My uncle, the Imām and Ḥāfiẓ, may Allah be merciful to him, informed us and he said: Abū Bakr al-Faraḍī informed us: Abū Muḥammad al-Jawharī informed us: Muḥammad ibn al-‘Abbās al-Khazzāz informed us: ‘Abd al-Wahhāb ibn Abī Ḥayyāh narrated to us: Muḥammad ibn Shujjā’ ath-Thaljī narrated to us: Muḥammad ibn ‘Umar al-Wāqidī narrated to us: Ibn Abī Sabrah narrated to me from Abū Ḥarmalah from his sister Umm ‘Abdullāh bint Abi’l-Qayyin al-Muzanī who said:

“I used to be friendly with Ṣafīyyah among the wives of the Prophet ﷺ. She used to tell me about her people and what she used to hear from them. She said, ‘When the Messenger of Allah ﷺ exiled us, we left and stayed in Khaybar. Kinānah ibn Abi’l-Ḥuqayq married me, and he

laid on a wedding feast for me a few days before the arrival of the Messenger of Allah ﷺ. A camel was slaughtered and the Jews were invited, and I was moved to his fort at Sulālim. I dreamt that there was moon which came from Yathrib and travelled until it fell into my lap. I mentioned that to Kinānah, my husband, and he slapped my eye which was greenish from bruising. The Messenger of Allah ﷺ looked at it when I was brought to him and asked me about it and so I told him.’

“She continued, ‘The Jews began to put their dependants at al-Katībah and stripped the forts of an-Naṭāh in preparation for fighting. When the Messenger of Allah ﷺ arrived at Khaybar and conquered the forts of an-Naṭāh, Kinānah came to me and said, “Muḥammad has finished with the people of an-Naṭāh and there is no one to fight. The Jews are killed when the people of an-Naṭāh are killed. The desert Arabs have denied us.” So he sent me to the fortress of an-Nazzāz at ash-Shaqq.’ She said, ‘It was the most fortified place we had. He went out to enter me there along with my uncle’s daughter and some women, but the Messenger of Allah ﷺ was making for al-Katībah and I was captured at an-Nazzāz before the Prophet ﷺ reached al-Katībah. He sent me to his lodgings and then came in the evening and called me. I came and was veiled and shy. I sat

before him and he said, "If you keep your religion, I will not force you. If you choose Islam and His Messenger, it is better for you." I answered, "I choose Allah and His Messenger and Islam." So the Messenger of ﷺ set me free and he married me. He made my emancipation my bride price.

"When he wanted to go to Madīnah, his Companions said, "Today we will know whether she is a wife or a concubine. If she is a wife, he will veil here. Otherwise she is a concubine." When he left, he gave an order for a cover and so I was covered and so it was known that I was a wife. Then he went to his camel, and put out his thigh for me to step on and I thought that was terrible and put my thigh over his thigh. Then I mounted.

"I used to be the object of comments made by his wives, who put themselves above me and said, "Daughter of a Jew." I saw that the Messenger of Allah ﷺ was kind to me and respected me. One day he came while I was crying and asked, "What is wrong?" I answered, "Your wives put themselves above me and call me the daughter of a Jew." I saw the Messenger of Allah ﷺ become angry and then he said, "If they speak to you or boast over you, then say, 'My father was Hārūn and my uncle was Mūsā.'""

This is a *ṣaḥīḥ ḥasan* ḥadīth. Al-Bukhārī transmitted the story of his marrying her, the veil being imposed on her

and her mounting up on his leg from 'Abd al-Ghaffār and from Aḥmad ibn 'Īsā from the ḥadīth of Ya'qūb ibn 'Abd ar-Raḥmān from the ḥadīth of Anas ibn Mālīk ❀. Abū 'Īsā at-Tirmidhī transmitted the end of this ḥadīth in his *Jāmi'* from 'Abd ibn Ḥumayd al-Kashshī ❀.

Her excellence is clear because he became angry for her sake and let her step on his thigh, and the fact that he ascribed her to the prophets, the blessings of Allah be upon them.

### Hadīth 33

أَخْبَرَنِي عَمِّي الْإِمَامُ الْحَافِظُ - قَالَ: قَرَأْتُ عَلَى أَبِي غَالِبِ بْنِ النَّبَا - عَنْ أَبِي مُحَمَّدِ الْجَوْهَرِيِّ - أَخْبَرَنَا ابْنُ حَيَوِيَةَ - أَخْبَرَنَا ابْنُ مَعْرُوفٍ - حَدَّثَنَا ابْنُ الْفَهْمِ - حَدَّثَنَا ابْنُ سَعْدٍ - حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ - عَنْ أَبِيهِ - عَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ:

لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ خَيْبَرَ وَمَعَهُ صَفِيَّةُ أَنْزَلَهَا فِي بَيْتِ حَارِثَةَ بْنِ النُّعْمَانِ، فَسَمِعَ بِهَا نِسَاءَ الْأَنْصَارِ وَبِجَمَالِهَا، فَجُنَّ يَنْظُرْنَ إِلَيْهَا، وَجَاءَتْ عَائِشَةُ مُتَنَقِّبَةً حَتَّى دَخَلَتْ عَلَيْهَا فَعَرَفَهَا، فَلَمَّا خَرَجَتْ خَرَجَ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى إِثْرِهَا، فَقَالَ: كَيْفَ رَأَيْتَهَا يَا عَائِشَةُ؟ قَالَتْ: رَأَيْتُ يَهُودِيَّةً! قَالَ: لَا تَقُولِي هَذَا يَا عَائِشَةُ، فَإِنَّهَا قَدْ أَسْلَمَتْ فَحَسَنَ إِسْلَامُهَا.

هَذَا حَدِيثٌ حَسَنٌ مِنْ حَدِيثِ أَبِي مُحَمَّدٍ عَطَاءِ بْنِ يَسَارٍ مَوْلَى مَيْمُونَةَ  
بِنْتِ الْحَارِثِ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ تَابِعِيٍّ مِنْ أَجْلَاءِ التَّابِعِينَ  
وَكِبَارِ الْمُحَدِّثِينَ سَمِعَ أَبَا هُرَيْرَةَ وَابْنَ عَبَّاسٍ وَغَيْرَهُمَا رَضِيَ اللَّهُ عَنْهُمْ  
أَجْمَعِينَ.

وَدَلِيلٌ فَضْلِهَا قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ( قَدْ حَسَنَ إِسْلَامُهَا ) وَكَوْنُهُ  
كِرَةً ذَكَرَهَا بِمَا يُؤْذِنُهَا. وَاللَّهُ أَعْلَمُ.

My uncle Imām al-Hāfiẓ informed me and said: I read to Abū Ghālib ibn al-Bannā from Abū Muḥammad al-Jawharī: Ibn Ḥayawayh informed us: Ibn Ma'rūf informed us: Ibn al-Fahm narrated to us: Ibn Sa'd narrated to us: Usāmah ibn Zayd narrated to me from his father from 'Aṭā' ibn Yasār who said:

“When the Messenger of Allah ﷺ came from Khaybar with Ṣafīyyah, he lodged her in the house of Ḥārithah ibn an-Nu'mān. The women of the Anṣār heard about her and her beauty, so they went to see her. 'Ā'ishah came veiled and went into to visit her and he recognised her. When she went out, the Messenger of Allah ﷺ came out after her and asked, 'What did you think of her, 'Ā'ishah?' She replied, 'I saw a Jewess.' He said, 'Do not say this, 'Ā'ishah for she became Muslim and is a good Muslim.’”

This is a *ḥasan* ḥadīth from Abū Muḥammad 'Aṭā' ibn

Yasār, who was the *mawlā* of Maymūnah bint al-Ḥārith, the wife of the Prophet ﷺ, one of the esteemed *Tābiʿūn* and great *muhaddithūn*. He listened to Abū Hurayrah, Ibn ʿAbbās and others, ❁.

The evidence of her excellence is found in his words, “She is a good Muslim,” and the fact that he disliked to mention her with what annoy her. Allah knows best.

MAYMŪNAH BINT AL-ḤĀRITH ❁

Ḥadīth 34

وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَنَزَلَ فِيهَا ﴿وَأَمْرًا مُؤْمِنَةً...﴾ الْآيَةَ  
 أَخْبَرَنَا عَمِّي الْحَافِظُ رَحِمَهُ اللَّهُ - أَخْبَرَنَا أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ مُحَمَّدِ  
 بْنِ الْفَرَاءِ؛ وَأَبُو غَالِبٍ أَحْمَدُ؛ وَأَبُو عَبْدِ اللَّهِ يَحْيَى ابْنُ ابْنِ الْبَنَاءِ - قَالُوا:  
 أَخْبَرَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ أَحْمَدَ الْمُعَدَّلُ - أَخْبَرَنَا أَبُو طَاهِرٍ مُحَمَّدُ بْنُ عَبْدِ  
 الرَّحْمَنِ الْمُخَلَّصُ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ الطُّوسِيُّ - حَدَّثَنَا  
 الزُّبَيْرُ بْنُ بَكَّارٍ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ حَمْرَةَ الزُّبَيْرِيُّ - عَنْ عَبْدِ الْعَزِيزِ بْنِ  
 مُحَمَّدٍ الدَّرَاوَرْدِيِّ - عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ أَخِي مُوسَى بْنِ عُقْبَةَ - عَنْ كُرَيْبِ  
 مَوْلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ - عَنْ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ قَالَ: قَالَ رَسُولُ اللَّهِ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

الْأَخَوَاتُ الْأَرْبَعُ: مَيْمُونَةُ وَأُمُّ الْفَضْلِ وَسَلْمَى وَأَسْمَاءُ بِنْتُ عُمَيْسٍ  
أَخْتُهُنَّ لِأُمَّهِنَّ، مُؤْمِنَاتٌ.

قَالَ: وَيَسْتَنْبِي بَعْضُ أَصْحَابِنَا مِنْ هَذَا الْحَدِيثِ (مُؤْمِنَاتٌ)  
وَهَذَا حَدِيثٌ حَسَنٌ مِنْ حَدِيثِ كُرَيْبٍ أَيْضًا، وَلَهُ أَحَادِيثٌ كَثِيرَةٌ خَرَجَهَا  
الْإِمَّةُ فِي الصَّحَاحِ؛ رَوَى النَّسَائِيُّ هَذَا الْحَدِيثَ عَنْ عَمْرِو بْنِ مَنْصُورِ  
النَّسَائِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الْوَهَّابِ عَنِ الدَّرَاوَرْدِيِّ.  
هَذَا مَا تَسَّرَ جَمْعُهُ فِي حَقِّ كُلِّ وَاحِدَةٍ مِنْهُنَّ مُتَفَرِّدًا.

She gave herself to the Prophet ﷺ and the *āyah* “and any *mu’min* woman [who gives herself to the Prophet]” (33:50) was revealed about her.

My uncle the Ḥāfiẓ, may Allah be merciful to him, informed us: Abu’l-Ḥusayn Muḥammad ibn Muḥammad ibn al-Farrā’ and Abū Ghālīb Aḥmad and ‘Abū ‘Abdullāh Yaḥyā, the sons of Ibn al-Bannā, informed us and they said: Ja’far ibn Muḥammad ibn Aḥmad al-Mu’addil informed us: Abū Ṭāhir Muḥammad ibn ‘Abd ar-Raḥmān al-Mukhalliṣ: Aḥmad ibn Sulaymān ibn Dāwūd aṭ-Ṭūsī informed us: az-Zubayr ibn Bakkār narrated to us: Ibrāhīm ibn Ḥamzah az-Zubayrī narrated to me from ‘Abd al-‘Azīz ibn Muḥammad ad-Darāwardī from Ibrāhīm ibn ‘Uqbah, the brother of Mūsā ibn ‘Uqbah, from Kurayb, the *mawlā*



of ‘Abdullāh ibn al-‘Abbās from ‘Abdullāh ibn al-‘Abbās who said: The Messenger of Allah ﷺ said:

“The four sisters: Maymūnah, Umm al-Faḍl, Salmā and Asmā’ bint ‘Umays are sisters from one mother, believers.”<sup>36</sup>

He said, “Some of our colleagues omit the word ‘believers’ from this ḥadīth.”

This is a *ḥasan* ḥadīth from Kurayb’s ḥadīth. He has many ḥadīths which the Imams transmitted in the *Ṣaḥīḥ* collections. An-Nasā’ī related this ḥadīth from ‘Amr ibn Manṣūr an-Nasā’ī from ‘Abdullāh ibn ‘Abd al-Wahhāb from ad-Darāwardī.

This is what is feasible to collect in respect of each of them individually.

#### WHAT HAS BEEN NARRATED ABOUT THE EXCELLENCE OF THEM ALL

وَقَدْ قَالَ اللَّهُ تَعَالَى ﴿ يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ . . . ﴾ الْآيَةَ

Allah, exalted is He, says “*Wives of the Prophet, you are not like other women.*” (33:32)

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<sup>36</sup> Ibn ‘Asākir in *Tārīkh Dimashq*, Ibn Ḥajar in *al-Iṣābah*.

أَخْبَرَنَا عَمِّيَ الْإِمَامُ الْحَافِظُ أَبُو الْقَاسِمِ عَلِيُّ رَحِمَهُ اللَّهُ - أَخْبَرَنَا أَبُو الْقَاسِمِ  
 إِسْمَاعِيلُ بْنُ أَحْمَدَ بْنِ عُمَرَ بْنِ الْأَشْعَثِ؛ وَأَبُو الْحَسَنِ عَلِيُّ بْنُ الْمُبَارَكِ - قَالَ:  
 أَخْبَرَنَا أَبُو الْحُسَيْنِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ النَّقُورِ - أَخْبَرَنَا أَبُو الْقَاسِمِ عَيْسَى بْنُ  
 عَلِيِّ بْنِ الْجَرَّاحِ الْوَزِيرُ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ الْبَغَوِيِّ - حَدَّثَنَا مَنْصُورُ  
 بْنُ أَبِي مُزَاحِمٍ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ - عَنِ ابْنِ إِسْحَاقَ - عَنْ مُحَمَّدِ بْنِ  
 عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ حُصَيْنٍ - عَنْ عَوْفِ بْنِ الْحَارِثِ - عَنْ أُمِّ سَلَمَةَ  
 رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لِأَزْوَاجِهِ:  
 إِنَّ الَّذِي يَحْبُو عَلَيْكَنَّ بَعْدِي لَهُوَ الصَّادِقُ الْبَارُّ؛ اللَّهُمَّ اسْتِقِ عَبْدَ الرَّحْمَنِ  
 بْنَ عَوْفٍ مِنْ سَلْسَبِيلِ الْجَنَّةِ.

قَالَ إِبْرَاهِيمُ: فَحَدَّثَنِي بَعْضُ أَهْلِنَا مِنْ وُلْدِ عَبْدِ الرَّحْمَنِ أَنَّ عَبْدَ الرَّحْمَنِ  
 بَاعَ مَالَهُ بِكَيْدَمَةَ وَهُوَ سَهْمُهُ مِنْ بَنِي النَّضِيرِ بِأَرْبَعِينَ أَلْفَ دِينَارٍ فَقَسَمَهُ عَلَى  
 أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ عَوْفِ بْنِ الْحَارِثِ أَبِي الطُّفَيْلِ الْمَدَنِيِّ  
 عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ تَقَرَّدَ بِهِ مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ  
 يَسَارٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ التَّمِيمِيِّ، وَقَدْ رُوِيَ عَالِيًا مِنْ وَجْهِ آخَرَ عَنْ  
 إِبْرَاهِيمَ بْنِ سَعْدٍ عَنْهُ. وَاللَّهُ أَعْلَمُ.

وَإِنَّمَا سُمِّيَ بَارًا لِأَنَّهِنَّ أُمَّهَاتُ الْمُؤْمِنِينَ فَكَانَ كَالْبَارِ بِأُمَّهِ.

My uncle, the Imām and Ḥāfiẓ Abu'l-Qāsim 'Alī, may Allah be merciful to him, informed us: Abu'l-Qāsim Ismā'īl ibn Aḥmad ibn 'Umar ibn al-Ash'ath and Abu'l-Ḥasan ibn al-Mubārak informed us and they both said: Abu'l-Ḥusayn Aḥmad ibn Muḥammad ibn an-Naqūr informed us: Abu'l-Qāsim 'Īsā ibn 'Alī ibn al-Jarrāḥ the Wazīr informed us: 'Abdullāh ibn Muḥammad al-Baghawī narrated to us: Manṣūr ibn Abī Muzāḥam narrated to us: Ibrāhīm ibn Sa'd narrated to us from Ibn Ishāq from Muḥammad ibn 'Abd ar-Raḥmān ibn 'Abdullāh ibn Ḥuṣayn from 'Awf ibn al-Ḥārith from Umm Salamah ﷺ that she said:

“I heard the Prophet ﷺ say to his wives: ‘The one who gives to you after me without any thought of requital of compensation is the truthful one who is dutiful. O Allah, give 'Abd ar-Raḥmān ibn 'Awf to drink from the Salsabīl of the Garden!’”<sup>37</sup>

Ibrāhīm said, “One of our family from the children of 'Abd ar-Raḥmān told me that 'Abd ar-Raḥmān sold his property at Kaydamah, which was his share from the Banū an-Naḍīr, for 40,000 dinars and divided it among the wives of the Prophet ﷺ.”

This is a *gharīb* ḥadīth from 'Awf ibn al-Ḥārith Abu't-

<sup>37</sup> Aḥmad in *al-Musnad*, and Ibn Sa'd in *aṭ-Ṭabaqāt*.

Ṭufayl al-Madanī from Umm Salamah, the wife of the Prophet ﷺ. Muḥammad ibn Ishāq ibn Yasār alone has it from Muḥammad ibn 'Abd ar-Raḥmān at-Tamīmī. It is related by a shorter route from Ibrāhīm ibn Sa'd from him and Allah knows best.

He is called dutiful because they are the Mothers of the Believers, and so it is as if he was dutiful to his own mother.

### Hadīth 36

أَخْبَرَنَا الشَّيْخُ الْإِمَامُ الزَّاهِدُ صَدْرُ الدِّينِ شَيْخُ الشُّيُوخِ أَبُو الْقَاسِمِ عَبْدُ الرَّحِيمِ  
بْنُ إِسْمَاعِيلَ بْنِ أَبِي سَعْدِ الصُّوفِيِّ؛ وَالشَّيْخُ الْإِمَامُ أَبُو أَحْمَدَ عَبْدُ الْوَهَّابِ  
بْنُ عَلِيِّ بْنِ الْأَمِينِ - قَالَا: أَخْبَرَنَا أَبُو الْقَاسِمِ هَبَةُ (اللَّهِ) بِنُ الْحُصَيْنِ -  
أَخْبَرَنَا أَبُو طَالِبٍ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ غَيْلَانَ - أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ  
اللَّهِ بْنِ إِبْرَاهِيمَ الشَّافِعِيِّ - حَدَّثَنَا إِسْحَاقُ بْنُ مَيْمُونِ الْحَرَبِيُّ - حَدَّثَنَا أَبُو  
عَسَّانٍ - حَدَّثَنَا فُضَيْلٌ - عَنْ عَطِيَّةَ - عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ - عَنْ أُمِّ سَلَمَةَ  
رَضِيَ اللَّهُ عَنْهَا قَالَتْ:

تَرَكْتُ هَذِهِ الْآيَةَ فِي بَيْتِي ﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ  
الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾ قُلْتُ: يَا رَسُولَ اللَّهِ أَلَسْتُ مِنْ أَهْلِ الْبَيْتِ؟ قَالَ:  
إِنَّكَ إِلَيَّ خَيْرٌ؛ إِنَّكَ مِنْ أَزْوَاجِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَتْ:

وَأَهْلُ الْبَيْتِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلِيٌّ وَفَاطِمَةُ وَالْحَسَنُ  
وَالْحُسَيْنُ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ.

هَذَا حَدِيثٌ صَحِيحٌ، وَقَدْ رُوِيَ مِنْ وَجْهِ آخَرَ دُونَ ذِكْرِ أُمَّ سَلَمَةَ: (قُلْتُ:

يَا رَسُولَ اللَّهِ)

وَقَدْ رَوَاهُ أَبُو سَعِيدٍ سَعْدُ بْنُ مَالِكِ بْنِ سِنَانِ الْخُدْرِيُّ؛ صَحِبَ النَّبِيَّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَى عَنْهُ الْكَثِيرُ؛ رَوَى عَنْهُ ابْنُ عُمَرَ وَجَابِرُ وَابْنُ  
عَبْدِ اللَّهِ وَأَبُو سَلَمَةَ وَأَبُو صَالِحٍ وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عْتَبَةَ وَحَمِيدُ بْنُ  
عَبْدِ الرَّحْمَنِ وَعَطَاءُ بْنُ يَسَارٍ؛ وَمَاتَ سَنَةَ أَرْبَعٍ وَسَبْعِينَ (ت ٤٧هـ)، وَهَذَا  
يَدْخُلُ فِي رِوَايَةِ الصَّحَابِيِّ عَنِ الصَّحَابِيِّ.

وَقَوْلُهَا: (وَأَهْلُ الْبَيْتِ) هَؤُلَاءِ الَّذِينَ ذَكَرْتُهُمْ إِشَارَةً إِلَى الَّذِينَ وَجِدُوا  
فِي الْبَيْتِ فِي تِلْكَ الْحَالَةِ، وَإِلَّا فَالْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَيْهِمْ كُلُّهُمْ  
أَهْلُ الْبَيْتِ، وَالآيَةُ نَزَلَتْ خَاصَّةً فِي هَؤُلَاءِ الْمَذْكُورِينَ. وَاللَّهُ أَعْلَمُ.

The shaykh and Imām, the Zāhid (who did without the world) Ṣadr ad-Dīn, the Shaykh of shaykhs, Abu'l-Qāsim 'Abd ar-Raḥīm ibn Ismā'īl ibn Abī Sa'd aṣ-Ṣūfī and Shaykh Imām Abū Aḥmad 'Abd al-Waḥhāb ibn 'Alī ibn al-Amīn informed us and both said: Abu'l-Qāsim Hibatullāh ibn al-Ḥuṣayn informed us: Abū Ṭālib Muḥammad ibn Muḥammad ibn Ghaylān informed us: Abū Bakr

Muḥammad ibn ʿAbdullāh ibn Ibrāhīm ash-Shāfiʿī informed us: Ishāq ibn Maymūn al-Ḥarbī narrated to us: Abū Ghassān narrated to us: Fuḍayl narrated to us from ʿAṭīyah from Abū Saʿīd al-Khudrī from Umm Salamah ﷺ that she said:

“This *āyah* was revealed in my room: *‘Allah wants to remove all impurity from you, People of the House and to purify you completely.’* (33:33). I asked, ‘Messenger of Allah, am I not one of the People of the House?’ He replied, ‘You have better. You are one of the wives of the Messenger of Allah.’” She said, “And the People of the House are the Messenger of Allah ﷺ, ʿAlī, Fāṭimah, al-Ḥasan and al-Ḥusayn ﷺ.”

This is a sound ḥadīth. It is related by another route without mention of Umm Salamah. “I said, ‘Messenger of Allah!’” Abū Saʿīd Saʿd ibn Mālīk ibn Sinān al-Khudrī related it. He accompanied the Prophet ﷺ, and many related from him. Ibn ʿUmar, Jābir ibn ʿAbdullāh, Abū Salamah, Abuʿş-Şāliḥ, ʿUbaydullāh ibn ʿAbdullāh ibn ʿUtbah, Ḥumayd ibn ʿAbd ar-Raḥmān and ʿAṭāʾ ibn Yasār related from him. He died in 74 AH.

This is comprised under the transmission of a Companion from a Companion.

Her word, “And the People of the House,” being those she mentioned indicate those who were present in the house

at that time. Otherwise it is the family of the Messenger of Allah, may Allah bless him and all of them, who are the People of his House, and the *āyah* was revealed about those who were especially mentioned. Allah knows best.

Hadīth 37

أَخْبَرْتَنَا الْحَاجَّةُ أُمُّ عَبْدِ اللَّهِ أَسْمَاءُ؛ وَالْحَاجَّةُ أُمُّ مُحَمَّدٍ أَمِينَةُ ابْنَتَا الشَّيْخِ  
الْأَمِينِ أَبِي الْبَرَكَاتِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ طَاهِرٍ يُعْرَفُ بِابْنِ الرَّانِّ - قَالَتَا:  
أَخْبَرَنَا جَدُّنَا لِأُمَّنَا الْقَاضِي الزَّكِيُّ أَبُو الْمُفَضَّلِ يَحْيَى بْنُ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ  
الْقُرَشِيِّ - أَخْبَرَنَا الشَّيْخُ الْفَقِيهُ أَبُو الْقَاسِمِ عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَلِيِّ بْنِ  
الْمَصِينِيِّ - قَالَ: قُرِيَءَ عَلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ دَاوُدَ  
الرِّزَّازِ فِي دُكَّانِهِ فِي شَعْبَانَ سَنَةِ سَبْعِ عَشْرَةَ وَأَرْبَعِ مِئَةٍ (٧١٤هـ) وَأَنَا حَاضِرٌ  
أَسْمَعُ - قِيلَ لَهُ: حَدَّثَكُمْ أَبُو عَمْرٍو عُثْمَانُ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الدَّقَاقُ  
الْمَعْرُوفُ بِابْنِ السَّمَّاكِ إِمْلَاءً سَنَةَ ثَلَاثٍ وَأَرْبَعِينَ وَثَلَاثِ مِئَةٍ (٣٤٣هـ) -  
حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْجَبَلِيُّ - حَدَّثَنَا نَصْرُ بْنُ حَرِيْشٍ - حَدَّثَنَا أَبُو  
سَهْلٍ مُسْلِمُ الْخُرَّاسَانِيُّ - عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ - عَنِ الْحَارِثِ - عَنْ  
عَلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
لَا يَدْخُلُ النَّارَ مَنْ تَزَوَّجَ إِلَيَّ، أَوْ تَزَوَّجْتُ إِلَيْهِ.

هَذَا حَدِيثٌ حَسَنٌ مِنْ حَدِيثِ أَمِيرِ الْمُؤْمِنِينَ أَبِي الْحَسَنِ عَلِيِّ بْنِ أَبِي  
طَالِبٍ كَرَّمَ اللَّهُ وَجْهَهُ.

وَفِي هَذَا الْحَدِيثِ دَلِيلٌ عَلَى فَضْلِ أَصْهَارِهِ وَأَخْتَانِهِ، وَهَذِهِ شَهَادَةٌ لَهُمْ  
بِالْجَنَّةِ إِذْ كَانُوا مُؤْمِنِينَ. وَاللَّهُ أَعْلَمُ.

Al-Hājjah Umm 'Abdullāh Asmā' and al-Hājjah Umm Muḥammad, the daughters of Shaykh al-Amīn Abu'l-Barakāt Muḥammad ibn al-Ḥasan ibn Ṭāhir known as Ibn ar-Rānn informed us and they both said: our maternal grandfather, Qāḍī az-Zakī Abu'l-Mufaḍḍal Yaḥyā ibn 'Alī ibn 'Abd al-'Azīz al-Qurashī informed us: the *faqīh*, Shaykh Abu'l-Qāsim 'Alī ibn Muḥammad ibn 'Alī ibn al-Maṣṣīṣī informed us saying: 'Alī Abu'l-Ḥasan 'Alī ibn Aḥmad ibn Muḥammad ibn Dāwūd ar-Razzāz was read to in his shop in Sha'bān 417 while I was present listening to him. It was said to him: Abū 'Amr 'Uthmān ibn Aḥmad ibn 'Abdullāh ad-Daqqāq, known as Ibn as-Sammāk, narrated to you by dictation in 413 AH: Ishāq ibn Ibrāhīm al-Jabalī narrated to us: Naṣr ibn Ḥarīsh narrated to us: Abū Sahl Muslim al-Khurasānī narrated to us from Yūnus ibn Abī Ishāq from al-Ḥārith from 'Alī who said: "The Messenger of Allah ﷺ said:

'He will not enter the Fire who allied himself to me through marriage or to whom I ally myself through marriage.'"



This is a *hasan* ḥadīth from the Amīr al-Mu'minīn Abu'l-Ḥasan 'Alī ibn Abī Ṭalīb. This ḥadīth contains an indication of the excellence of his brothers-in-law and sons-in-law. This testifies that they will enter the Garden since they were believers. Allah knows best.

Hadīth 38

أَخْبَرَنَا أَسْتَاذِي الْإِمَامُ الْعَالِمُ قُطُبُ الدِّينِ رَحِمَهُ اللَّهُ - أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ  
الْجَبَّارِ الْبَيْهَقِيُّ - أَخْبَرَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ الْحُسَيْنِ الْبَيْهَقِيُّ الْحَافِظُ رَحِمَهُ  
اللَّهُ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ - أَخْبَرَنِي أَبُو سَعِيدٍ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ  
عَمْرٍو الْأَحْمَسِيُّ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُمَيْدِ بْنِ الرَّبِيعِ اللَّخْمِيُّ - حَدَّثَنَا عَبْدُ  
اللَّهِ بْنُ أَبِي زِيَادٍ - حَدَّثَنَا سَيَّارُ بْنُ حَاتِمٍ - حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ سُلَيْمَانَ  
الْحَارِثِيُّ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ - عَنْ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ:

لَمَّا كَانَ قَبْلَ وَفَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِثَلَاثِ هَبْطٍ إِلَيْهِ  
جِبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ: يَا مُحَمَّدُ إِنَّ اللَّهَ أَرْسَلَنِي إِلَيْكَ إِكْرَامًا لَكَ وَتَفْضِيلًا  
لَكَ وَخَاصَّةً لَكَ؛ يَسْأَلُكَ عَمَّا هُوَ أَعْلَمُ بِهِ مِنْكَ، يَقُولُ: كَيْفَ تَجِدُكَ؟ قَالَ:  
أَجِدُنِي يَا جِبْرِيلُ مَغْمُومًا وَأَجِدُنِي يَا جِبْرِيلُ مَكْرُوبًا، فَلَمَّا كَانَ فِي الْيَوْمِ  
الثَّانِي هَبَطَ إِلَيْهِ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ لَهُ مِثْلَ ذَلِكَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ: أَجِدُنِي يَا جِبْرِيلُ مَغْمُومًا وَأَجِدُنِي يَا جِبْرِيلُ مَكْرُوبًا.

فَلَمَّا كَانَ يَوْمَ الثَّلَاثِ هَبَطَ إِلَيْهِ جِبْرِيلُ مَعَهُ مَلَكُ الْمَوْتِ وَمَعَهُمَا مَلَكٌ فِي  
الْهَوَاءِ يُقَالُ لَهُ إِسْمَاعِيلُ عَلَى سَبْعِينَ أَلْفَ مَلِكٍ؛ كُلُّ مَلِكٍ مِنْهُمْ عَلَى سَبْعِينَ  
أَلْفَ مَلِكٍ، قَالَ: فَسَبَقَهُمْ إِلَيْهِ جِبْرِيلُ، وَقَالَ: يَا أَحْمَدُ إِنَّ اللَّهَ أَرْسَلَنِي إِلَيْكَ  
إِكْرَامًا لَكَ وَتَفْضِيلًا لَكَ وَخَاصَّةً لَكَ؛ يَسْأَلُكَ عَمَّا هُوَ أَعْلَمُ بِهِ مِنْكَ يَقُولُ:  
كَيْفَ تَحْدُثُكَ؟ قَالَ: أَحْدِثُنِي يَا جِبْرِيلُ مَغْمُومًا وَأَحْدِثُنِي يَا جِبْرِيلُ مَكْرُوبًا.

قَالَ: وَاسْتَأْذَنَ مَلَكُ الْمَوْتِ عَلَى الْبَابِ فَقَالَ لَهُ جِبْرِيلُ: يَا أَحْمَدُ هَذَا  
مَلَكُ الْمَوْتِ يَسْتَأْذِنُ عَلَيْكَ وَلَمْ يَسْتَأْذِنْ عَلَى أَحَدٍ قَطُّ مِنْ قَبْلِكَ وَلَا يَسْتَأْذِنُ  
عَلَى آدَمِيٍّ بَعْدَكَ، فَقَالَ: ائْذَنَ لَهُ يَا جِبْرِيلُ، فَقَالَ: السَّلَامُ عَلَيْكَ يَا أَحْمَدُ،  
إِنَّ اللَّهَ أَرْسَلَنِي إِلَيْكَ وَأَمَرَنِي أَنْ أَطِيعَكَ فِيمَا أَمَرْتَنِي؛ إِنْ أَمَرْتَنِي أَنْ أَقْبِضَ  
نَفْسَكَ قَبَضْتُهَا وَإِنْ أَمَرْتَنِي أَنْ أَتْرُكَهَا تَرَكْتُهَا، قَالَ: وَتَفَعَّلَ ذَلِكَ يَا مَلَكُ  
الْمَوْتِ؟ قَالَ: نَعَمْ؛ بِذَلِكَ أَمَرْتُ.

قَالَ جِبْرِيلُ: يَا أَحْمَدُ إِنَّ اللَّهَ قَدِ اشْتَقَّ إِلَيَّ لِقَائِكَ، قَالَ: يَا مَلَكُ الْمَوْتِ  
امْضِ لِمَا أَمَرْتَ بِهِ، قَالَ: فَأَتَاهُمْ آتٍ يَسْمَعُونَ حِسَّهُ وَلَا يَرَوْنَ شَخْصَهُ فَقَالَ:  
السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، إِنَّ فِي اللَّهِ خَلْقًا مِنْ كُلِّ  
هَالِكٍ وَعِزَاءٍ مِنْ كُلِّ مُصِيبَةٍ وَدَرْكَاءٍ مِنْ كُلِّ فَائِتٍ، فَبِاللَّهِ فَتَقُوا وَإِيَّاهُ فَارْجُوا؛  
فَإِنَّ الْمُصَابَ مَنْ حَرَّمَ الثَّوَابَ.  
هَذَا حَدِيثٌ حَسَنٌ مُرْسَلٌ.

وَفِيهِ دَلَالَةٌ عَلَى فَضْلِهِنَّ لِأَنَّ تَسْلِيمَ الْمَلَائِكَةِ عَلَيْهِنَّ وَتَعْرِيزَهُنَّ أَمَارَةً  
 كَرَامَتِيَهُنَّ وَقَدْ نُقِلَ أَنَّ بَعْضَ نِسَائِهِ شَهِدْنَ مَوْتَهُ وَلِهَذَا قَالَتْ عَائِشَةُ:  
 فَلَمَّا مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَفَذْتُ إِلَى أَبِي بَكْرٍ وَكَانَ بِالسَّنْحِ  
 مَوْضِعٌ وَنَفَذْتُ حَفْصَةَ إِلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ . . . الْحَدِيثِ .  
 وَنُقِلَ عَنْهَا فِي حَدِيثٍ آخَرَ: أَنَّهُ لَمْ يَشْهَدْ مَوْتَهُ غَيْرِي وَالْمَلَائِكَةُ صَلَوَاتُ  
 اللَّهِ عَلَيْهِمْ .

وَقَوْلُهُ: ( إِنَّ اللَّهَ قَدْ اشْتَقَ إِلَيْكَ ) إِنْ صَحَّ إِسْنَادُ هَذَا الْحَدِيثِ فَإِنَّمَا  
 مَعْنَاهُ: قَدْ أَرَادَ لِقَاءَكَ وَذَلِكَ بِأَنْ يَرُدَّكَ مِنْ دُنْيَاكَ إِلَى مَعَادِكَ زِيَادَةً فِي قُرْبِكَ  
 وَكَرَامَتِكَ . وَاللَّهُ أَعْلَمُ .

My teacher, the Imām and scholar Quṭb ad-Dīn, may Allah be merciful to him, informed us: Abū Muḥammad ‘Abd al-Jabbār al-Bayhaqī informed us: Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī al-Ḥāfiẓ, may Allah be merciful to him, informed us: Abū ‘Abdullāh al-Ḥāfiẓ informed us: Abū Sa‘īd Aḥmad ibn Muḥammad ibn ‘Amr Al-Aḥmasī informed me: al-Ḥusayn ibn Ḥumayd ibn ar-Rabī‘ al-Lakhmī narrated to us: ‘Abdullāh ibn Abī Ziyād narrated to us: Sayyār ibn Ḥātim narrated to us: ‘Abd al-Wāhid ibn Sulaymān al-Ḥārithī narrated to us: al-Ḥasan ibn ‘Alī narrated to us from Muḥammad ibn ‘Alī who said:

“Three days before the Messenger of Allah ﷺ died, Jibrīl

ﷺ descended to him and said, 'Muḥammad, Allah has sent me to you out of honour for you, preference for you, and to you in particular. He asks you about that which He knows better than you do. He said, "How do you feel?"' He said, 'I feel sorrowful, Jibrīl. I feel distressed, Jibrīl.' On the second day, Jibrīl ﷺ descended and asked the same question and he said, 'I feel sorrowful, Jibrīl. I feel distressed, Jibrīl.' On the third day, Jibrīl descended to him with the Angel of Death and they were accompanied by an angel in the air called Ismā'īl with authority over 70,000 angels, each angel of them having authority over 70,000 angels." He said, "Jibrīl went ahead of them to him and said, 'Aḥmad, Allah has sent me to you out of honour for you, preference for you, and to you in particular. He asks you about that which He knows better than you do. He says, "How do you feel?"' He replied, 'I feel sorrowful, Jibrīl. I feel grieved, Jibrīl.'"

He said, "The angel of death asked permission to enter at the door and Jibrīl said to him, 'Aḥmad, this is the Angel of Death who asks permission to visit you, and he has not asked permission of anyone before you and he will not ask permission of any human being after you.' He said, 'Give him permission, Jibrīl,' He [the Angel of Death] said, 'Peace be upon you, Aḥmad. Allah has sent me to you and commanded me to obey you in whatever you command me to do. If you command me to take your soul, I will

take it. If you command me to leave it, I will leave it.' He said, 'Will you do that, Angel of Death?' 'Yes,' he answered, 'that is what I have been commanded.' Jibrīl said, 'Aḥmad, Allah yearns to meet you.' He said, 'Angel of Death, do what you are commanded.' Someone came to them whose sound they could faintly hear although they did not see his person. He said, 'Peace be upon you, people of the House, and the mercy of Allah and His blessings. Truly, in Allah there is a replacement for everyone who dies, consolation for every disaster and attainment of everything missed. Then in Allah put your trust, and hope for Him. The one who is truly afflicted is the one who is denied reward.'<sup>38</sup>

This is a *mursal ḥasan* ḥadīth.

It contains evidence of their [the wives] excellence, because the fact that the angels greeted them and consoled them is a sign of their honour. It is transmitted that one of his wives was present at his death. That is why 'Ā'ishah said:

"When the Messenger of Allah ﷺ died, I sent for Abū Bakr who was at as-Sanḥ (a place), and Ḥafṣah sent for 'Umar ibn al-Khaṭṭāb. . ."

It is transmitted from her in another ḥadīth:

"No one but me and the angels, the blessings of Allah be upon them, witnessed his death."

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<sup>38</sup> Al-Bayhaqī, *Dalā'il an-nubuwwah*.

If the *isnād* of this ḥadīth is sound, his words “Allah yearns for you” means “He wants to meet you”, that is to return you from this world to the Next World, to increase you in nearness and honour. Allah knows best.

Ḥadīth 39

أَخْبَرَنِي عَمِّي الْحَافِظُ أَبُو الْقَاسِمِ عَلِيُّ رَحْمَةُ اللَّهِ عَلَيْهِ - أَخْبَرَنَا الشَّرِيفُ النَّسِيبُ أَبُو الْقَاسِمِ الْحُسَيْنِيُّ - أَخْبَرَنَا الْقَاضِي أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَلِيِّ بْنِ أَبِي الْعَجَّائِزِ - حَدَّثَنِي أَبِي - أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ سَلِيمَانَ بْنِ يُونُسَ بْنِ يَعْقُوبَ الرَّبِيعِيُّ - حَدَّثَنَا أَبُو بَكْرٍ وَأَبُو الْقَاسِمِ مُحَمَّدٌ وَعَامِرُ ابْنَا خُرَيْمِ بْنِ مُحَمَّدٍ - قَالَا: أَخْبَرَنَا أَبُو عَبْدِ الْغَنِيِّ الْحَسَنُ بْنُ عَلِيٍّ بْنِ عِيْسَى الْأَزْدِيُّ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الْأَسْلَمِيُّ - عَنْ دَاوُدَ بْنِ الْحُصَيْنِ - عَنْ عِكْرِمَةَ بْنِ خَالِدٍ - عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي، وَمَا أَكْرَمَ النِّسَاءَ إِلَّا كَرِيمٌ وَلَا أَهَانَهُنَّ إِلَّا لَيْثِيمٌ.

هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ عِكْرِمَةَ ابْنِ خَالِدٍ الْمَخْزُومِيِّ؛ لَا نَعْلَمُ أَنَّهُ رَوَاهُ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ أَبِي يَحْيَى الْأَسْلَمِيُّ وَلَمْ يُكْتَبَ عَنْهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

وَقَدْ وَرَدَتْ أَحَادِيثُ كَثِيرَةٌ فِي التَّوَصِيَةِ بِالنِّسَاءِ وَالْأَمْرِ بِحِفْظِهِنَّ  
وَمُرَاعَاتِهِنَّ.

My uncle, al-Hāfiẓ Abu'l-Qāsim 'Alī, may Allah be merciful to him, informed me: ash-Sharīf Abu'l-Qāsim al-Hūsaynī informed us: Qāḍī Abū Muḥammad 'Abdullāh ibn 'Abd ar-Raḥmān ibn 'Abdullāh ibn 'Alī ibn Abi'l-'Ajā'iz informed us: his father narrated to me: Abū Bakr Muḥammad ibn Sulaymān ibn Yūsuf ibn Ya'qūb ar-Rib'ī informed us: Abū Bakr and Abu'l-Qāsim Muḥammad and 'Āmir, the two sons of Khuraym ibn Muḥammad narrated to us and they both said: Abū 'Abd al-Ghanī al-Ḥasan ibn 'Alī ibn 'Īsā al-Azdī informed us: 'Abd ar-Razzāq ibn Hammām narrated to us: Ibrāhīm ibn Muḥammad al-Aslamī informed us from Dāwūd ibn al-Ḥuṣayn from 'Ikrimah ibn Khālīd from 'Alī ibn Abī Tālib ؓ who said: "The Messenger of Allah ﷺ said:

'The best of you is the best of you to his family and I am of the best of you to my family, and only the noble honour women and only the ignoble humiliate them."<sup>39</sup>

This is a *gharīb* ḥadīth from the ḥadīth of Dāwūd ibn al-Ḥuṣayn from 'Ikrimah ibn Khālīd al-Makhzūmī. We do not know anyone other than Ibrāhīm ibn Muḥammad ibn

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39 At-Tirmidhī, Ibn Majah, al-Bayhaqī in *as-Sunan*, aṭ-Ṭabarānī in *al-Kabir* and *Majma' az-zawa'id*, and Ibn Ḥibbān.

Abī Yaḥyā al-Aslamī who related it. It is only written from him by this route.

Many ḥadīths have some about advice about women and the command to guard and preserve them.

*Hadīth 40*

أَخْبَرَنَا عَمِّي الْحَافِظُ رَحِمَهُ اللَّهُ - أَخْبَرَنَا الشَّرِيفُ النَّسِيبُ أَيْضًا - أَخْبَرَنَا أَبُو الْقَاسِمِ عَلِيُّ بْنُ يَحْيَى السُّلَمِيُّ السَّمِيسَاطِيُّ - أَخْبَرَنَا عَبْدُ الْوَهَّابِ بْنُ الْحَسَنِ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمِيرِ بْنِ يُوسُفَ بْنِ جَوْصَا - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى - أَخْبَرَنَا ابْنُ وَهْبٍ - قَالَ حَدَّثَنِي مَالِكٌ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ - عَنْ أَبِيهِ - عَنْ عَمْرِو بْنِ سُلَيْمِ الزُّرْقِيِّ - أَنَّهُ قَالَ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ أَنَّهُمْ قَالُوا:

يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي عَلَيْكَ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قُولُوا: اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلٰى اَلِ اِبْرَاهِيْمَ وَبَارَكْ عَلٰى مُحَمَّدٍ وَاَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلٰى اَلِ اِبْرَاهِيْمَ، اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

هَذَا حَدِيثٌ صَحِيحٌ مِنْ حَدِيثِ أَبِي حُمَيْدِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدِ بْنِ الْمُنْدَرِ؛ لَهُ صَحْبَةٌ. وَقَدْ رَوَاهُ الْبُخَارِيُّ فِي صَحِيحِهِ - عَنْ عَبْدِ اللَّهِ بْنِ يُوسُفَ التَّمِيسِيِّ؛ وَعَبْدِ اللَّهِ بْنِ مَسْلَمَةَ الْقَعْنَبِيِّ - عَنْ مَالِكٍ،



وَرَوَاهُ مُسْلِمٌ - عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - عَنْ رَوْحٍ؛ وَعَبْدُ اللَّهِ

بْنِ نَافِعٍ؛ [ح]

وَعَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ - عَنْ رَوْحِ بْنِ عَبَادَةَ - كِلَاهُمَا عَنْ مَالِكٍ

هَكَذَا، وَاللَّهُ أَعْلَمُ.

هَذَا مَا تيسَّرَ جَمْعُهُ مِنْ مَنَاقِبِ أُمَّهَاتِ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهُنَّ، وَقَدْ

وَرَدَتْ أَحَادِيثُ كَثِيرَةٌ فِي فَضْلِ الْأَهْلِ وَالْأَلِ، وَاخْتَلَفُوا فِي أَنَّ زَوْجَاتِهِ هَلْ

هُنَّ مِنْ آلِهِ أَمْ لَا؟

وَإِنَّمَا خَرَجْتُ بَعْضَ الْأَحَادِيثِ مِنَ الصَّحِيحَيْنِ تَبَرُّكًا بِذَلِكَ وَإِنْ كَانَ

أَرْيَابُ الصُّنْعَةِ لَا يَعْتَادُونَهُ، وَلَكِنَّ الْمَقْصُودَ مَتْنُ الْحَدِيثِ دُونَ غَيْرِهِ .

وَأَسْأَلُ اللَّهَ الْعَظِيمَ التَّوْفِيقَ فِي كُلِّ قَوْلٍ وَفِعْلٍ، وَأَنْ يُصَلِّيَ عَلَيَّ مُحَمَّدٍ

وَعَلَى آلِهِ أَجْمَعِينَ، وَأَنْ يَرْضَى عَنِّي أَيْمَةَ الدِّينِ وَقَادَةَ الْمُسْلِمِينَ. إِنَّهُ جَوَادٌ

كَرِيمٌ. وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.

My uncle, the Imām and Ḥāfīz, may Allah be merciful to him, informed us: ash-Sharīf also informed us: Abu'l-Qāsim 'Alī ibn Yaḥyā as-Sulamī as-Samīsāṭī informed us: 'Abd al-Wahhāb ibn al-Ḥasan informed us: Aḥmad ibn 'Umayr ibn Yūsuf ibn Jawṣā informed us: Yūnus ibn 'Abd al-A'lā narrated to us: Ibn Wahb informed us and said: Mālik narrated to me from 'Abdullāh ibn Abī Bakr ibn

Muḥammad ibn ʿAmr ibn Ḥazm from his father from ʿAmr ibn Sulaym az-Zuraqī that he said: Abū Ḥumayd aṣ-Ṣāʿidī informed me that they said:

“Messenger of Allah, how should one ask for blessings on you?” The Messenger of Allah ﷺ said, “Say: ‘O Allah, bless Muḥammad and his wives and descendants as You blessed the family of Ibrāhīm, and continue to bless Muḥammad and his wives and descendants as You continued to bless the family of Ibrāhīm. You are Praiseworthy, Glorious.’”

This is a sound ḥadīth from Abū Ḥumayd ʿAbd ar-Raḥmān ibn Saʿd ibn al-Mundhir who was a companion. Al-Bukhārī related it in his *Ṣaḥīḥ* from ʿAbdullāh ibn Yūsuf at-Tinnīsī and ʿAbdullāh ibn Maslamah al-Qaʿnabī from Mālik. Muslim related it from Muḥammad ibn ʿAbdullāh ibn Numayr from Rawḥ and ʿAbdullāh ibn Nāfiʿ and from Ishāq ibn Ibrāhīm from Rawḥ ibn ʿUbādah, both from Mālik. Allah knows best.



This is what was feasible to collect on the virtues of the Mothers of the Believers. There are numerous ḥadīths transmitted about the excellence of his family, but they disagree about whether his wives are his family or not.

I have narrated one ḥadīth from the two *Ṣaḥīḥ* Collections

seeking blessing by that, even if the masters of the art do not use it frequently, but what is meant is the text of the ḥadīth, nothing else.

I ask Allah, the Immense, for success in every word and deed, and to bless Muḥammad and all his family and to be pleased with the imams of the *dīn* and the leaders of the Muslims. He is Generous, Noble and Allah is enough for us and the best Protector.

THE READING TO THE COMPILER IN THE  
ENCLOSURE OF THE COMPANIONS IN THE  
JUMU‘AH MOSQUE OF DAMASCUS

I read out all of this forty to their compiler the Shaykh and *faqīh*, Imām and active *‘ālim*, the one who did without the world, the Muftī of Shām, the Fakhr ad-Dīn Abū Maṣṣūr ‘Abd ar-Raḥmān ibn Muḥammad ibn al-Ḥasan ash-Shāfi‘ī may Allah reward him with the Garden. ‘Izz ad-Dīn Abū Muḥammad ‘Abd al-‘Azīz ibn ‘Uthmān ibn Abī Ṭāhir al-Irbilī heard them, as did Tāj ad-Dīn Muḥammad ibn Jamīl ibn Zayd al-Khallāṭī, Muḥammad and Yaḥyā the two sons of Tamām ibn Yaḥyā the son of the Amīr ‘Abbās al-Ḥimyarī, ‘Abd al-Wāḥid ibn ‘Abd as-Sayyid ibn Barakāt al-Maqdisī, Abū Bakr and ‘Umar the two sons of ‘Abd al-Khāliq ibn Abī Bakr the *mu’adhdhin* at ar-Rimāḥayn mosque and my brother Abu’l-Faḍl Sulaymān.

Abū Bakr ibn Muḥammad ibn Abī Bakr ibn Aḥmad Khalaf al-Balkhī wrote it down, may Allah grant him success. Those who heard it from the first volume to the last ḥadīth were twenty in number: Abū Bakr Muḥammad the son of the Imām Taqī ad-Dīn Abī Ṭāhir Ismā'īl ibn 'Abdullāh ibn 'Abd al-Muḥsin al-Anṣārī al-Anmāṭī, Abu'l-Ma'ālī 'Abdullāh ibn Muḥammad ibn 'Abdullāh ibn Ṣābir as-Sulamī. Abū 'Abd al-Laṭīf ibn al-Ḥasan ibn Muḥammad ibn al-Ḥasan ash-Shāfi'ī heard from the beginning of ḥadīth number twenty-one to the end of the volume. That was in two sittings the second of which was on Monday the 9th of Rajab 615 AH in the enclosure of the Companions in the Jumū'ah mosque of Damascus. And praise belongs to Allah alone, and His blessings on our Master Muḥammad and his family.

Then that was followed by the confirmation of the author of what had been transmitted by his saying and in his handwriting: that is *ṣaḥīḥ*. 'Abd ar-Raḥmān ibn Muḥammad ibn al-Ḥasan ash-Shāfi'ī wrote it with its date.

READING OUT TO SHAYKH IBRĀHĪM THE SON OF  
SHAYKH 'IZZ AD-DĪN IBN 'ABD AS-SALĀM IN THE  
JUMU'AH MOSQUE OF AT-TAWBAH IN DAMASCUS

I read out all of these forty to our Shaykh, the Imām and 'ālim, the complete, foremost, most unique, the support and

fully realised Shams ad-Dīn Abū Ṭāhir Ibrāhīm the son of the Shaykh and Imām, the foremost of Shām, the *‘ālim*, foremost and perfect Muftī of the two groups ‘Izz ad-Dīn Abū Muḥammad ibn ‘Abd al-‘Azīz the son of the Shaykh and Imām ‘Abd as-Salām, may Allah reward him with the Garden for his audition. The great *faqīh*, the eminent and foremost man of the *dīn* Abū Dāwūd Sulaymān son of the Shaykh and Imām, Ḥāfiẓ Jamāl ad-Dīn Abū ‘Abdullāh Muḥammad ibn ‘Abd al-Ḥaqq ibn Khalaf al-Ḥanbalī and the great *faqīh*, the *‘ālim* Munīr ad-Dīn Abu'l-‘Abbās Aḥmad ibn Abī Bakr ibn ‘Abd . . .<sup>40</sup> al-Bakrī, and the *faqīh*, the Imām and *‘ālim* Shams ad-Dīn Muḥammad ibn Ibrāhīm ibn ‘Alī ibn Muslim ar-Raḳī and others whose absence is not verified. That is *ṣahīḥ* and is reliably established in some sittings the last of which was on Monday 12th Muḥarram 674 AH in the Ashrafī jumu‘ah mosque in al-‘Aqībah known as at-Tawbah jumu‘ah mosque. The poor man in need of the mercy of his Lord Aḥmad ibn ‘Abd ar-Raḥmān ibn Abi'l-Ḥusayn ibn Abi'l-Qāsim ibn Tha‘lab az-Zubaydī the Ṣūfī wrote it, may Allah pardon him, and the reading aloud was directed to him, and praise belongs to Allah alone and may Allah bless our Master Muḥammad and his family.

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<sup>40</sup> Text is unclear here. Ed.

SAMĀ' TO SHAYKH AḤMAD IBN IBRĀHĪM  
AL-FAZĀRĪ AT AR-RIBĀṬ AN-NĀṢIRĪ AT  
THE BASE OF QĀSIYŪN MOUNTAIN

All of these forty were heard from the wording of the Shaykh and Imām, the noted scholar, the decisive argument of the Arabs, the tongue of the people of literature, the chief of the *ḥuffāz*, Sharaf ad-Dīn Abu'l-'Abbās Aḥmad the son of Shaykh Burhān ad-Dīn Abū Ishāq Ibrāhīm ibn Sabā' ibn Ḍiyā al-Fazārī in virtue of his having read them to the two aforementioned Shaykhs during his reading which is recorded in the first volume: the great *faqīh* Shams ad-Dīn Abū Ḥafṣ 'Umar the son of Shaykh al-Musmi' and the right-acting Shaykh, *faqīh* and Qur'ān teacher Muḥammad ibn Shaykh Sulaymān the son of Shaykh Dāwūd al-Jazarī and the great *faqīh* Zakī ad-Dīn Abū Muḥammad Zakariyyā the son of Shaykh Yūsuf ibn Sulaymān al-Ḥallī and ash-Shams Muḥammad and his brother Ismā'il, the two sons of Shaykh Rāfi' ibn Muḥammad ar-Raḥabī and the right-acting girl Mu'nisah the daughter of Shaykh al-Musmi'. The writer of the *Ṭabaqah* Ibrāhīm ibn 'Abd ar-Raḥmān ibn Ibrāhīm ibn Sabbāgh ibn Ḍiyā al-Fazārī may Allah pardon him. That is *ṣaḥīḥ* and it was reliably established in two sittings, the latter of which coincided with Saturday 28th of the blessed month of Sha'bān in the year 685 AH in ar-Ribāṭ an-Nāṣirī at the base of Qāsiyūn mountain. And

praise belongs to Allah alone and may Allah bless our master Muḥammad and his family and grant them much peace.

The Shaykh Ḥāfiẓ Abu'l-Qāsim 'Alī ibn Ḥāfiẓ Abū Muḥammad 'Abd al-'Azīz ibn Maḥmūd ibn al-Mubārak ibn al-Akhḍar al-Baghdādī, may Allah be merciful to him, informed us that his father Ḥāfiẓ Abū Muḥammad informed them, it being read out to them while he listened, and he said: Ḥāfiẓ Abu'l-Qāsim Ismā'īl ibn Aḥmad ibn 'Umar as-Samarqandī informed us, it being read out to him while I listened, and he said: 'Āṣim ibn al-Ḥasan al-Adīb chanted to us from himself [in *munsariḥ* meter]:

And realise that whoever's husband is the Prophet and whoever's  
father is the Murtaḍā (well-pleasing) Abū Bakr  
I would never change from my praise  
until I am hidden in the darkness of the grave.  
I am sure that her father  
will intercede for me during the loud cry at the gathering.  
She is a pure one descended from a lineage  
that Allah has ennobled with glory from Him.  
When they accused her — may their good not become abundant  
with a lie and dishonesty, that party of mischief,  
Allah declared her innocence of what they said  
without any doubt, right there in the decisive part of the  
Remembrance.

So her state resembles—rivalling,  
by the Truth!—Ta-Ha and the Night of the Decree.  
How many excellent qualities she has which have been declared  
and a reminder that will endure for the rest of time.  
She said, “His Creator took the Prophet  
While he was in between my chest and my collarbone.”  
May Allah not take care of whoever ascribes shortcomings to her  
because in the next life he has no excuse.  
What excuse has a filthy innovator got  
whose practice is abusing the wife of the Pure One?

With an *isnād* as-Samarqandī said: ‘Alī ibn Aḥmad ibn Muḥammad al-Bundār informed us: ‘Ubaydullāh ibn Muḥammad ibn Ḥamdān informed us in that which he granted us permission for, that Abu’l-Ḥusayn Muḥammad ibn ‘Abdullāh al-Qaṣrī recited to them in Makkah saying:

The people of theology and the people of fiqh were without  
the knowledge of ḥadīth with which a man attains salvation.  
If only they had understood the traditions they would not have  
turned away  
from them to something else but they were ignorant.

#### THE AUDITION ON THE FIRST PAGE OF THE BOOK

I read all of this book, which is the book of the forty, to



Shaykh, Imām, the noted scholar, Fakhr ad-Dīn Abū Manṣūr ‘Abd ar-Raḥmān ibn Muḥammad ibn al-Ḥasan ash-Shāfi‘ī, may Allah be merciful to him, to the two majestic just Shaykhs Fakhr ad-Dīn Abū ‘Abdullāh Muḥammad and ‘Imād ad-Dīn ibn Abī Zakariyyā Yaḥyā the two parents [father and grandfather] of the Shaykh the Imām, the *‘ālim* who did without the world Kamāl ad-Dīn Yaḥyā . . . ‘Abbās . . . may Allah lengthen their remaining by the right of their audition from him, so the perspicacious son Shams ad-Dīn Abū ‘Abdullāh Muḥammad [and his brother] ‘Alā ad-Dīn Abu’l-Ḥasan ‘Alī the two parents [father and grandfather] of the aforementioned ‘Imād ad-Dīn al-Musmi‘, and the Shaykh and Imām, the virtuous *‘ālim*, the great and leading figure, leading *khatīb* Shams ad-Dīn Ibrāhīm the son of the Shaykh and Imām, the noted scholar Shaykh al-Islām, Muftī of all the groups, the unique man of the age ‘Izz ad-Dīn Abū Muḥammad ‘Abd al-‘Azīz son of the Shaykh and Imām ‘Abd . . . son of the Shaykh and Imām Abu’l-Qāsim son of the Shaykh and Imām al-Ḥasan as-Sulamī ash-Shāfi‘ī and his perspicacious son, may Allah make him happy ‘Izz ad-Dīn Abu’l-Barakāt . . . Nāṣir ad-Dīn Abu’l-Fidā Aḥmad the son of the Shaykh and Imām, the active *‘ālim*, the great leading figure Badr ad-Dīn Abū Zakariyyā Yaḥyā, and the great Amīr ‘Izz ad-Dīn Muḥammad Shinqrān ash-Shahr Zūrī and his son Sharaf ad-Dīn ‘Īsā, and the *faqīh*, the Imām and ac-

tive ʿālim ʿIzz ad-Dīn Abū Jaʿfar listened to . . . the Imām, the ʿālim, ʿAfif ad-Dīn Abu'l-ʿAbbās Aḥmad ibn Khaḍir ibn Yūsuf al-Hakārī. That is *ṣaḥīḥ* and was reliably established in a sitting [and that was on] 13th of Rabīʿ al-Ākhir 664 AH in the enclosure of the Companions in the Jumuʿah mosque of Damascus, the neediest of the slaves of Allah wrote it, Aḥmad ibn Ibrāhīm ibn Sabbāʿ ibn Diyā al-Fazārī, may Allah pardon him. Praise belongs to Allah alone, and may Allah bless our Master Muḥammad and his family and his Companions and grant peace.

#### OWNERSHIP

It was transferred by a legal sale from—Fakhr ad-Dīn to the possession of the slave who is needy of his Lord, exalted is He, Shams ad-Dīn Abū ʿAbdullāh Muḥammad az-Zarʿī ash-Shāfiʿī the judge at ʿAjlūn . . . we . . . Allah, exalted is He, and that . . . 10th of the month of Rajab the Unique ?73 . . .

#### OWNERSHIP

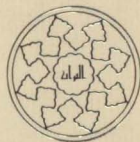
55A Its borrower from the library of the madrasah of Abū ʿUmar, may Allah purify his secret, the one who is in need of the pardon of Allah, exalted is He, as-Sayyid ʿAbd al-Ghanī al-Jābī. And that was in Jumādā al-Awwal 1240 AH.

ON THE MEMORABLE QUALITIES OF THE MOTHERS  
OF THE BELIEVERS

Beginning with biographical notes on the wives of the Prophet ﷺ, Ibn ʿAsakir takes the reader through a remarkable collection of hadith describing the virtues of the 'Mothers of the Believers', an appellation invested on the wives of the Prophet ﷺ by the Qur'anic text itself.

ABD AR-RAHMAN IBN ʿASAKIR

Born in scholarly Damascene family, Ibn ʿAsakir became an accomplished jurist, hadith specialist, and a prolific author. His learning had a profound effect on him and he was noted for his ascetism, devotion, and tearfulness.



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