



The Mother of The Believers

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A Year with 'A'ishah : the Mother of the Believers

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Arabic Consonants

Initial, unexpressed medial and final: • '

With a *shaddah*, both medial and final consonants are doubled. *Vowels, diphthongs, etc.*



This Hadith anthology, A Year with 'Ā'ishah seeks to acquaint readers, with the life-giving message embodied in the Prophet's Ahadith, and to pay tribute to the genius of the Prophet's beloved wife, 'Ā'ishah, who also holds the distinction of being the daughter of the Prophet's most sincere and faithful Companion, Abu Bakr Siddiq ...

Among the many Companions who have narrated Hadith, 'Ā'ishah stands out above others on the following counts:

- » On her authority, as many as 2210 Ahadith have been recorded in the authentic Hadith collections. According to some scholars, her juristic opinions account for 25 of the *fiqhi* (juristic) rulings of the day.
- As she observed first-hand and from very close quarters the Prophet Muhammad's aconduct and way of life, the range of the topics covered in the Ahadith narrated by her is diverse and vast. Her personal account of

the Prophet's every day domestic life helps us appreciate better, the excellence of the Prophet as a perfect human being. Her description of the Prophet's way of life presents before us a graphic, comprehensive picture of the Prophet as the role model to be emulated by us in all aspects of our life.

- » No other Companion of the Prophet matches even remotely with her in the quantum of time she spent in the Prophet's company.
- » Among the Prophet's wives too, she stood out above others in terms of her perfect understanding with and service to the Prophet her her insights into faith, her transmitting Hadith and her role as a mentor and teacher for the younger Companions and their Successors who being born after the Prophet's her demise, did not have the good fortune of interacting with the Prophet.
- » In most of the Ahadith related by her, she has provided some valuable background information or rationale behind the Prophet's sayings, which is reflective of her thorough familiarity with the Islamic faith and practices and her own intelligence and discerning ability.

عَنْ عَائَشَةَ قَالَتْ: «مَا ضَرَبَ رَسُولُ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ خَادِمًا لَهُ قَطُّ وَلَا امْرَأَ لَهُ قَطُّ اللّهِ عَلَيْهِ وَسَلَّمَ اللّهِ وَمَا نِيلَ مِنْهُ شَيْء وَلَا امْرَأَ لَهُ قَطُّ وَلَا ضَرَبَ بِيدِهِ إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللّهِ وَمَا نِيلَ مِنْهُ شَيْء وَفَانْتَقَمَهُ مِنْ صَاحِبِهِ إِلَّا أَنْ تُنْتَهَكَ مَحَارِمُ اللّهِ عَزَّ وَجَلَّ فَيَنْتَقِمُ لِلّهِ عَزَّ وَجَلَّ وَمَا عُرِضَ عَلَيْهِ أَمْرَانِ أَحَدُهُمَا أَيْسَرُ مِنَ الْآخَرِ إِلّا أَخَذَ بِأَيْسَرِهِمَا إِلّا أَنْ يَكُونَ مَأْثَمًا، فَإِنْ كَانَ مَأْثَمًا كَانَ أَبْعَدَ النّاسِ مِنْهُ».

(صحیح مسلم ۲٤٥٣٥، مسند أحمد:٧٢٣٢)

A'ishah said: "The Messenger of Allah never hit a servant or any of his wives. Neither did he strike anyone with his hand unless it be during jihad in the way of Allah. And never did he take revenge from any person who slighted him unless the sanctuaries of Allah had been violated in which case he would take revenge for Allah, glorified and exalted is He. And never was he presented with two alternatives except that he chose the easiest of the two unless it be a sin, in which case he would be the farthest person from it."

(Sahīh Muslim: 24535, Musnad Ahmad: 2327)



عَنْ عَائَشَةَ قَالَتْ: «كُنَّ - النِّسَاءُ - يُصَلِّينَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْغَدَا ثُمَّ يَخْرُجْنَ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ لَا يُعْرَفْنَ».

(صحيح البخاري:٢٧٣، صحيح مسلم:٥٤٦، مسند أحمد:٢٥٥٥١)

A'ishah said: "Women used to pray the Subh prayer with the Prophet then leave wrapped up in their sheets without being recognised by anyone."

(Ṣaḥīḥ al-Bukhārī: 372, Ṣaḥīḥ Muslim: 645,

Musnad Ahmad: 25552)

عَنْ عَائِشَةَ قَالَتْ: «ذُكِرَ رَجُلٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِخَيْرٍ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوَلَمْ تَرَوْهُ يَتَعَلَّمُ الْقُرْآنَ».

(مسند أحمد،:۸۷۸٤٢)

(A'ishah said: "A man was praised in the presence of the Messenger of Allah , and so the Messenger of Allah pointed out: 'Did you not see him learning the Our'an?"

(Musnad Ahmad: 24878)

عَنْ عَائِشَةَ، قَالَتْ: «قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَنَعَ أَمْرًا مِنْ غَيْرٍ أَمْرِنَا فَهُو مَرْدُودًّ».

(صحيح البخاري:٧٩٦٢، صحيح مسلم:٨١٧١، مسند أحمد:٤٥٩٤٢)

A'ishah related that the Messenger of Allah said: "Any matter that is initiated contrary to our command is rejected."

(Ṣaḥīḥ al-Bukhārī: 2697, Ṣaḥīḥ Muslim: 1718,

Musnad Aḥmad: 24954)

عَنْ عَائِشَةَ، قَالَتْ: ﴿ كُنْتُ أَشْرَبُ وَأَنَا حَائِضٌ، ثُمَّ أُنَاوِلُهُ النَّبِيَّ صَلَّى اللَهُ عَلَيْهِ وَسَلَّمَ فَيَضَعُ فَاهُ عَلَى مَوْضِع فِي فَيَشْرَبُ، وَأَتَعَرَّقُ الْعَرَقَ وَأَنَا حَائِضٌ ثُمَّ أُنَاوِلُهُ النَّبِيَّ صَلَّى اللَهُ عَلَيْهِ وَسَلَّمَ فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِي».

(صحیح مسلم:۲۹٦)

ishah said: "It often happened, when I was menstruating, that I would drink from a container and then hand it to the Prophet and he would drink from the same spot that my lips had touched; and it often happened, while I was menstruating, that I would eat from a boney piece of meat and then hand it to him and he would eat from the same spot that my teeth had touched."

(Sahīh Muslim: 692)

عَنْ عَائِشَةَ قالت: «قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أُعْطِيَ حَظَّهُ مِنَ الرِّفْقِ حُرِمَ الرِّفْقِ حُرِمَ حَظَّهُ مِنَ الرِّفْقِ حُرِمَ حَظَّهُ مِنْ الرِّفْقِ حُرِمَ حَظَّهُ مِنْ الرِّفْقِ حُرِمَ حَظَّهُ مِنْ الدَّنْيَا وَالآخِرَ».

(شرح السنّة للبغوي: ٢٧٤/٦)

ishah related that the Messenger of Allah said: "Whoever is given his share of gentleness has been given his share of the good of this world and the Hereafter; and whoever has been deprived of his share of gentleness has been deprived of his share of the good of this world and the Hereafter."

(Sharh al-Sunnah of al-Baghawī: 472/6)

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، أَنّ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اشْتَرَى طَعَامًا مِنْ يَهُودِيِّ إِلَى أَجَلٍ وَرَهَنَهُ دِرْعًا مِنْ حَدِيدٍ».

(صحيح البخاري:٨٦٠٢)

A'ishah related that once the Prophet bought food grains from a Jewish man on credit and he pawned it against his iron armour.

(Saḥīḥ al-Bukhārī: 2068)



عَنْ عَائِشَةَ قَالَتْ: «قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَا الْجَالِسِ عَلَى النَّه عَلَيْهِ وَسَلَّمَ صَلَا الْقَائِمِ».

(مسند أحمد:٥٠٣٤)

A'ishah related that the Messenger of Allah said: "The reward for the prayer of a person who is seated is half that of the prayer of a person who performs it standing."

(Musnad Ahmad: 4305)

عَنِ الْمُطَّلِبِ بْنِ حَنْطَبٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَامِرٍ بَعَثَ إِلَى عَائِشَةَ بِنَفَقَةٍ وَكِسْوَ فَقَالَتْ لِلرَّسُولِ: "إِنِّي يَا بُنِيَّ لَا أَقْبَلُ مِنْ أَحَدٍ شَيئًا". فَلَمَّا خَرَجَ قَالَتْ: "رُدُّوهُ عَلَيْهِ عَلَيْه، فَرَدُّوهُ فَقَالَتْ: "إِنِّي ذَكَرْتُ شَيئًا قَالَهُ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: يَا عَائِشَةُ، مَنْ أَعْطَاكِ عَطَاءً بِغَيْرِ مَسْأَلَةٍ فَاقْبَلِيهِ فَإِنَّمَا هُو رِزْقُ عَرَضَهُ اللَّهُ لَكِ».

(مسند أحمد:٤٥٤٤)

Al-Muṭṭalib ibn Ḥanṭab related that 'Abdullāh ibn 'Āmir sent some money and clothes to 'Ā'ishah but she said to the courier: "O my son, I do not accept anything from anybody." However, when the courier left, she asked that he be brought back, and then she said to him: "I remembered something that the Messenger of Allah said to me. He said: 'O 'Ā'ishah, if someone gives you something without you asking for it, then accept it for it is a provision that Allah has sent you."

(Musnad Ahmad: 4454)

عَنْ عَائِشَةَ قَالَتْ: «قَالَ رَسُولُ اللَّهِ صَلَّى اللَهُ عَلَيْهِ وَسَلَّمَ: نِمْتُ فَرَأَيْتُنِي فِي الْجُنَّةِ فَسَمِعْتُ صَوْتَ قَارِئٍ يَقْرَأُ فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذَا حَارِثَةُ بْنُ النَّعْمَانِ. فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَهُ عَلَيْهِ وَسَلَّمَ: كَذَاكَ الْبِرُّ! كَذَاكَ الْبِرُّ! وَلَا لَبُرُّ! وَكَذَاكَ الْبِرُّ! وَكَذَاكَ الْبِرُّ! وَكَذَاكَ الْبِرُّا اللَّهُ عَلَيْهِ وَسَلَّمَ: كَذَاكَ الْبِرُّ! كَذَاكَ الْبِرُ اللَّهُ عَلَيْهِ وَسَلَّمَ: كَذَاكَ الْبِرُ المَّاسِ بِأُمِّهِ اللَّهُ عَلَيْهِ وَسَلَّمَ: كَذَاكَ الْبِرُ النَّاسِ بِأُمِّهِ اللَّهُ عَلَيْهِ وَسَلَّمَ: كَذَاكَ الْبِرُ النَّاسِ بِأُمِّهِ اللَّهُ عَلَيْهِ وَسَلَّمَ: كَذَاكَ الْبِرُ النَّاسِ بِأُمِّهِ اللَّهُ عَلَيْهِ وَسُلَّمَ اللَّهُ عَلَيْهِ وَسَلَّمَ: كَذَاكَ الْبُولُ اللَّهُ عَلَيْهِ وَسَلَّمَ: كَذَاكَ الْبُولُ اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُ عَلَيْهُ وَسَلَّمَ: كَذَاكَ الْبُولُ اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُ عَلَيْهُ فَيْ اللَّهُ عَلَيْهُ فَعَلْمُ لَهُ اللَّهُ عَلَيْهُ فَعَلْتُ اللَّهُ عَلَيْهُ وَاللَّهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ فَا لَهُ اللَّهُ اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَلِيْمَ اللَّهُ اللَّهُ اللَّهُ عَلَيْهِ وَاللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللِهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُعْلِمُ اللَّهُ اللَّهُ الْمُوا الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّه

(مسند أحمد: ٠٤١٥)

'ishah related that the Messenger of Allah said: "I slept and saw in a dream that I was in Paradise and I heard someone reciting the Qur'ān. I said: 'Who is this?' They said: 'It is Ḥārithah ibn al-Nu'mān.'" The Messenger of Allah then said to 'Ā'ishah : "This is what dutifulness does! This is what dutifulness does!" Indeed, Ḥārithah ibn al-Nu'mān was very dutiful to his mother.

(Musnad Ahmad: 5140)

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عَنْ عَائِشَةَ قَالَتْ: «نَهَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ خَمْسٍ: لُبْسِ الْحُرير وَالدَّهَبِ وَالشُّرْبِ فِي آنِيَةِ الدَّهَبِ وَالْفِضَّةِ وَالْمِيثَرَ الْحُمْرَاءِ وَلُبْسِ الْقَسِّيِّ». فَقَالَتْ عَائِشَةُ: «يَا رَسُولَ اللَّهِ، شَيْءٌ رَقِيقٌ مِنْ الذَّهَبِ يُرْبَطُ بِهِ الْمِسْكُ أَوْ يُرْبَطُ بِهِ؟ ». قَالَ: «لَا اجْعَلِيهِ فِضَّةً وَصَفِّرِيهِ بِشَيْع مِنْ زَعْفَرَانٍ ». (مسند أحمد:٥٨٣٨)

A'ishah said: "The Messenger of Allah forbade five (things) for us: Wearing silk and gold [i.e., for men]; drinking from gold and silver utensils; [using] packsaddles lined with silk and linen clothes embroidered with silk." She asked him: "O Messenger of Allah, what about a fine thread of gold to tie [bottles of] Musk or other things?' He replied: 'No, make the thread from silver and dye it with saffron."

(Musnad Ahmad: 5837)

عن عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: «لَمَّا حَلَفَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ أَنْ لَا يُنْفِقَ عَلَى مِسْطَحٍ رَضِيَ اللهُ عَنْهُ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ {قَدْ فَرَضَ اللهُ لَكُمْ يَنْفِقَ عَلَى مِسْطَحٍ رَضِيَ اللهُ لَاللهُ لَكُمْ يَعْلَى اللهُ عَزَّ وَجَلَّ {قَدْ فَرَضَ اللهُ لَكُمْ عَلَيْهِ».

(المطالب العالية:٠٦٧٣)

ishah said: "When Abū Bakr swore not to financially support Misṭaḥ [because of taking part in the slander of 'Ā'ishah], and Allah, glorified and exalted is He, revealed {Allah has prescribed for you a way for dissolving your oaths}" [al-Taḥrīm 66: 2], he [i.e., Abū Bakr] recanted his oath and resumed his financial assistance to him."

(Al-Maṭālib al-ʿĀliyah: 3760)

عَنْ أُمِّ عَلْقَمَةَ، مَوْلاَ عَائِشَةَ، قَالَتْ: «أَتَيْتُ عَائِشَةَ رَضِيَ اللهُ عَنْهَا بِغُلاَمٍ صَبِيٍّ تَدْعُو لَهُ، فَرَفَعُوا وِسَاهَ كَانَ عَلَيْهَا الصَّبِيُّ، فَرَأَتْ عَائِشَةُ تَحْتَهَا مُوسَى، فَقَالَتْ: مَا هذهِ ؟ قَالَتْ: خَعْعُلُهَا مِنَ الحِبِّقِ وَالْفَزَعِ. قَالَ: فَأَخَذَتْهَا عَائِشَةُ رَضِيَ اللهُ عَنْهَا فَرَمَتْ بِهَا وَقَالَتْ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُبْغِضُ الطَّيرَ وَيَحْرَهُهَا».

(المطالب العالية: ٦٩٤٢)

mm 'Alqamah, 'Ā'ishah's slave girl, said: "One day I brought 'Ā'ishah a baby boy so that she may pray for him. When they removed the cushion on which the baby was placed, 'Ā'ishah noticed a razor underneath it. Upon enquiring about it, a woman said: 'We use it to ward off jinn and evil spirits.' 'Ā'ishah threw away the razor and said: 'The Messenger of Allah loathed bad omens.'"

(Al-Matālib al-'Āliyah: 2496)

عَنْ عَبْدِ اللّهِ بْنِ أَبِي قَيْسٍ، قَالَ: «سَأَلْتُ عَائِشَةَ: كَيْفَ كَانَتْ قِرَاءَةُ رَسُولِ اللّهِ صَلّى اللهُ عَلَيْهِ وَسَلَّمَ بِاللَّيْلِ يَجْهَرُ أَمْ يُسِرُّ؟» قَالَتْ: «كُلُّ ذَلِكَ قَدْ كَانَ يَفْعَلُ رُبَّمَا جَهَرَ، وَرُبَّمَا أَسَرَّ».

(مسند إسحاق بن راهویه :۷۷٦۱)

bdullāh ibn Abī Qays related that he asked 'Ā'ishah : "How was the recitation of the Messenger of Allah in his prayer at night: was it a silent or loud recitation?" She said: "He did both: sometimes he recited aloud and sometimes silently."

(Musnad Isḥāq ibn Rāhawayh: 1677)

عَنْ أَبِي هُرَيْرَ قَالَ: «مَنْ أَدْرَكَتْهُ الصَّلَا جُنُبًا لَمْ يَصُمْ». قَالَ فَذَكَرْتُ ذَلِكَ لِعَائِشَةَ فَقَالَتْ: «إِنَّهُ لَا يَقُولُ شَيئًا قَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصْبِحُ فِينَا جُنُبًا ثُمَّ يَقُومُ فَيَغْتَسِلُ فَيَأْتِيهِ بِلَالٌ فَيُؤْذِنُهُ بِالصَّلَا فَيَخْرُجُ فَيُصْبِحُ فِينَا جُنُبًا ثُمَّ يَقُومُ فَيَغْتَسِلُ فَيَأْتِيهِ بِلَالٌ فَيُؤْذِنُهُ بِالصَّلَا فَيَخْرُجُ فَيُصَلِّى إِللَّا اللَّهُ صَائِمًا».

(مسند أحمد: ۲۸۲٤)

It is related that Abū Hurayrah said: "Whoever finds himself in a state of major ritual impurity (*junub*) upon the arrival of the time of prayer, his should not fast." When this view was reported to 'Ā'ishah she said: "What he is saying is of no consequence. The Messenger of Allah used to get up in the morning in a state of major ritual impurity, perform a purificatory bath (*ghusl*) and then go out and lead people in prayer while water was still dripping from him, and then he would continue fasting that day."

(Musnad Ahmad: 2826)

عَنْ عَائِشَةَ قَالَتْ: »كان رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أَخَذَ أَهْلَهُ الوَعْكُ، أَمَرَ بِالحَسَاءِ فَصُنِعَ، ثُمَّ أَمَرَهُمْ فَحَسَوا مِنْهُ، وَكَانَ يَقُولُ: إِنَّهُ لَيَرْتُو فُؤَادَ الحَزِينِ وَيَسْرُو عَنْ فُؤَادِ السَّقِيمِ، كَمَا تَسْرُو إِحْدَاكُنَّ الوَسَخَ بِالمَاءِ عَنْ وَجْهِهَا». وَيَسْرُو عَنْ فُؤَادِ السَّقِيمِ، كَمَا تَسْرُو إِحْدَاكُنَّ الوَسَخَ بِالمَاءِ عَنْ وَجْهِهَا». (مسند أحمد:٤٠٢١)

A'ishah said: "Whenever any family member of the Messenger of Allah became unwell, he ordered that broth be made and then he made them eat from it. He used to say: 'It fortifies the heart of a grieving person and removes his worries like a woman washes her face to clear dirt.'"

(Musnad Ahmad: 1204)







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