

Chapter – 06

Um-ul-Mu'minin Hazrat 'Aisha

(608-678 AD)

The name of the Um-ul-Mu'minin is 'Aisha, and the title is Siddiqah. According to some narrations, the Noble Prophet has addressed her with "Bint As-Siddique", and as per saying of some other narrations he called her with the title "Humairah". According to the Arab customs, it is preferred to call someone with Kunniya (*referring to offspring's name*), rather than his/her direct name. 'Aisha had no child, but when the birth of 'Abdullah bin Zubair took place, the Noble Prophet said to her, "*He is 'Abdullah and you are the mother of 'Abdullah*". This way her Kunniya became Um 'Abdullah.

It is believed that she was about 14 years old at the time of the migration to Madinah. So her birth date comes out to 607 AD. Her father's name is 'Abdullah bin 'Uthman Abu Quhafa (*the distinguished Abu Bakr Siddique*) and her mother's name is Um-e-Roman bint 'Amir. 'Aisha was having naturally good attributes as to her father. Moreover she remained under the guidance of Abu Bakr, so her childhood was spent in a very clean environment.

After the death of Khadijah-tul-Kubara, the Noble Prophet has made his second marriage with 'Aisha. Immediately after the marriage, 'Aisha did not shift to the house of the Prophet. After three years, she left her house in Shawwal, 01

AH. Upon arriving at the house of the Holy Prophet, her remaining training had gone under the supervision of the Prophet. This was the place where she started to learn. After the personal attention of the Messenger of Allah, with such a teacher, and his day and night's guidance, it can easily be said that the fulfillment of humanity, familiarity with the requirements of religion, purification of morals, understanding of the Sharia, knowledge of the Quran and the commandments of the Prophet, no one could be compared with 'Aisha in its complete perceptive. Meetings of the Noble Prophet were also held daily in the Prophet's Mosque. Since the room of 'Aisha was so close to the mosque, she always listened to it. If anything does not make clear to her, then she used to ask for it. As a result, there are hundreds of problems in the hadith books that became apparent to the Ummah because of 'Aisha's questioning. The lights of knowledge of the Prophet that propagated throughout the universe through 'Aisha are just her part.

The Noble Prophet used to love 'Aisha very much. But this love and appreciation of the Holy Prophet was not just the visible beauty but her inward grace and her inner qualities. Among all wives of the Prophet, she was very distinct in understanding issues, intimacy, thought, and commandments. That is why the Noble Prophet remained more inclined to her. As the Prophet loved her, she also loved him, rather more than that. If she wakes up at night and don't find him in the side, then she will become uneasy.

Two important events occurred in her life. One is the event of "Ufuk", in which the hypocrites have imposed a slander on her. For this, the Quran then declared her purity in which Allah said: "*When you heard this, why did you not think better than the believing men and the believing women? And*

why you did not say that this is an obvious allegation?" The second happening was "Eelah". The detail of this event was; That the quantity of grain, etc., was prescribed for all wives. But after victories, the wives demanded for the quota enhancement. In the eyes of the Noble Prophet, this request did not seem to fit with the dignity of her wives. So to show his protest against this, the Noble prophet decided not to meet all for "*one month*." The hypocrites did not sit down with ease but straight away said that he has divorced all his women. The Companions were very upset about this news. When 'Umar came to know, he asked the Prophet directly for his confirmation. He said, "*No*". 'Umar conveyed this good news to all. Incidentally, that month was of 29 days. So he first reached to 'Aisha. 'Aisha asked, "*Today is the twenty-ninth day and you decided for a month?*" The Noble Prophet replied "*Some months are of 29 days.*"

'Aisha was a contented woman. Her marital life was spent in poverty but she never brought a word against it. Later, there was an abundance of wealth after the Islamic conquests, even then her demands and lust never ceased to amaze her. She did not like to eat full meal. She used to say, "*I remember the situation in which the Prophet left the world. Swearing by God! He never sat down twice a day to eat enough.*" Her heart was resolutely filled with the fear of God. She was a statue of the light heartedness. She used to cry very quickly. When there was any divine fear coming in her heart, she preferred to go for worship. Thus, 'Aisha was particularly devoted to worship. She used to offer the Chast (*morning prayer*) regularly. She used to get up at night with the Noble Prophet and offer Tahajjud prayer. She continued to do so even after the passing away of the Noble Prophet. She used to Fast more often. After seeing Muharram's moon, she was in the habit of intent to go for

'Umrah. She was keen to perform Hajj every year. No year passed without a pilgrimage. She also take care of the smallest things which are forbidden and she accustomed to avoid them altogether. As such, she was too much God fearing.

'Aisha used to specially care for the veil. After the revelation of the Verse for hijab, it became an obligatory duty for her. On the occasion of the pilgrimage, she avoided kissing Hajr Aswad (*the black stone*), saying, "*I cannot go to the crowd of men*". Ishaq Taabai' was a blind person. When he came to meet her, she hide herself from him. He said, "*I am blind, what for this veil?*" She said, "*You do not see me, but I can see you*". When 'Umar was buried in her room, she did not go there without veil (*Narrated by Tabquat Ibn Sa'ad, Chap: Nisa*).

The subject of the hadith is in fact the "**Prophet in Person**". Therefore, the source of the familiarity of this art was more available to her. Being the one closest to him, 'Aisha naturally had more opportunities to get more from the Noble Prophet. That is why the number of her narrations are so high that no one can claim to be her match in this regard, neither the other wives of the Prophet nor the Companions. Among them are Abu Hurairah (*5264 hadith*), 'Abdullah ibn 'Abbas (*2660 hadith*), 'Abdullah ibn 'Umar (*2630 hadith*), Jabir (*2540 hadith*) and Anas (*2486 hadith*). On sixth position 'Aisha comes, whose narrations number is about 2210. But more importantly, the mere fact of narrations does not lead to their virtue. The point of fact is that of understanding. For this, it is named for 'Abdullah ibn 'Abbas and 'Aisha who were prominent in the narrations of hadith as well as in Ijtihad, deep thinking and contemplation. An important feature in the narrations of 'Aisha is that she often described the reasons of the events. She often explained the specific order in which the instructions were given.

According to Tabquat Ibn Sa'ad, 'Aisha had attained the position of "Mufti" permanently in the Caliphate of Abu Bakr Siddique. During the period of 'Umar, 'Uthman, and even after, she gave Fatwa (*verdicts & judgments according to the Islamic laws*) till her last days. 'Aisha was having the family heritage of knowledge. She was also a treasure of important information about the rituals and social conditions of Arab Ignorance. Like, how many wedding traditions were there in Arabia? What was the nature of the divorce? What were the songs of wedding? What important historical events occurred, such as the beginning of Divine Revelation, the setting of Revelations of the Qur'an, or what forms of prayer were initiated in Islam? All these are available in the books of hadiths narrated by 'Aisha.

She also had a special place in sermons. The history books contain her speeches that she made during the war of Jamal. Asif bin Qais (*Taba' i*) heard her speeches in Basra and then said: "*Whatever words came out of 'Aisha's mouth, the beauty and height of it was not found in anyone else.*"

She felt offended by those who consider women humiliating and disgraceful. Someone said, "*If a woman, dog or donkey passes in front of the prayer, then the prayer breaks.*" When 'Aisha heard it, she said "*As if a woman is an awful animal! How did you make us equal to dogs and donkeys! The Prophet of Allah used to pray and I used to lay down in front of him.*"

Obviously, there were more women than men in 'Aisha's audience, but along with common problems of women she also used to advise their husbands. During the Hajj season, many women used to surround 'Aisha at her residence. When she comes out she used to go ahead of all the women in the form of Imam. 'Aisha is the only woman in the world who performed all

kinds of duties, religious, academic, political, social, with full morals and sanctity. She left a very practical example of a perfect life for women.

During the Caliphate of Amir Mu'awiya, 'Aisha, the mother of all Mu'minin, after being ill for a few days, passed away on the 17th of Ramazan in 58 AH (678 AD), at the age of 70. She is buried in Jannat-al-Baquee.

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