

الأنصاري قال: «رَأَيْتُ النَّبِيَّ ﷺ فِي
عَزْوَةِ أَنْمَارٍ يُصَلِّي عَلَيَّ رَاحِلَتِهِ
مُتَوَجِّهًا قِبَلَ الْمَشْرِقِ مُتَطَوِّعًا».

[راجع: ٤٠٠]

(35) CHAPTER. The narration of *Al-Ifk* (i.e., slander, the story of the forged statement against 'Āishah which the hypocrites invented).

(٣٥) بَابُ حَدِيثِ الْإِفْكِ،

وَالْأَفْكَ بِمَنْزِلَةِ النَّجِيسِ وَالنَّجِيسِ .
يُقَالُ: إِفْكُهُمْ وَأَفْكُهُمْ، فَمَنْ قَالَ:
أَفْكُهُمْ، يَقُولُ: صَرَفَهُمْ عَنِ الْإِيمَانِ
وَكَذَّبَهُمْ، كَمَا قَالَ: ﴿يُنْفِكُ عَنْهُ مَنْ
أَفَكَهُ﴾ ①: يُصْرِفُ عَنْهُ مَنْ صُرِفَ .

4141. Narrated رضي الله عنها 'Āishah: Whenever Allāh's Messenger ﷺ intended to go on a journey, he used to draw lots amongst his wives, and Allāh's Messenger ﷺ used to take with him the one on whom the lot fell. He drew lots amongst us during one of the *Ghazawāt* which he fought. The lot fell on me and I proceeded with Allāh's Messenger ﷺ after Allāh had decreed the use of *Hijāb* (veil). I was carried (on the back of a camel) in a *Hawdaj* and dismounted while still in it (when we came to a halt). So we went on till Allāh's Messenger ﷺ had finished from his (that) *Ghazwā* and returned. (We camped) as we approached near the city of Al-Madīna. Then he announced for departure at night. I got up when they announced the departure, and went away from the army camps, and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find that my necklace which was made of *Zifar* beads (i.e., Yemenite beads partly black and partly white) was missing. So I returned to look for my necklace and my search for it detained me. (In the meanwhile) the people who used to carry me on my camel, came and took my

٤١٤١ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ،
عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ قَالَ:
حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، وَسَعِيدُ بْنُ
الْمُسَبِّبِ، وَعَلْقَمَةُ بْنُ وَقَّاصٍ، وَعَبِيدُ
اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَيْرَةَ بْنِ مَسْعُودٍ،
عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ
ﷺ حِينَ قَالَ لَهَا أَهْلُ الْإِفْكِ مَا
قَالُوا. وَكُلُّهُمْ حَدَّثَنِي طَائِفَةً مِنْ
حَدِيثِهَا وَبَعْضُهُمْ كَانَ أَوْعَى لِحَدِيثِهَا
مِنْ بَعْضٍ وَأَثْبَتَ لَهُ اقْتِصَاصًا. وَقَدْ
وَعَيْتُ عَنْ كُلِّ رَجُلٍ مِنْهُمْ الْحَدِيثَ
الَّذِي حَدَّثَنِي عَنْ عَائِشَةَ، وَبَعْضُ
حَدِيثِهِمْ يُصَدِّقُ بَعْضًا وَإِنْ كَانَ
بَعْضُهُمْ أَوْعَى لَهُ مِنْ بَعْضٍ، قَالُوا:
قَالَتْ عَائِشَةُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا
أَرَادَ سَفَرًا أَقْرَعَ بَيْنَ أَرْوَاجِهِ فَأَيْتَهُنَّ
خَرَجَ سَهْمُهَا خَرَجَ بِهَا رَسُولُ اللَّهِ ﷺ

Hawdaj and put it on the back of my camel on which I used to ride, as they considered that I was in it. In those days women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance as they used to eat only a little food. So, those people did not feel the difference in the heaviness of the *Hawdaj* while lifting it, and they put it near the camel. At that time I was still a young lady. They made the camel rise and all of them left (along with it). I found my necklace after the army had gone. Then I came to their camping place to find no call maker of them, nor one who would respond to the call. So, I intended to go to the place where I used to stay, thinking that they would miss me and come back to me (in my search). While I was sitting in my resting place, I was overwhelmed by sleep and slept. Safwān bin Al-Mu'aṭṭal As-Sulamī, *Adh-Dhakwānī* was behind the army. When he reached my place in the morning, he saw the figure of a sleeping person and he recognized me on seeing me as he had seen me before the order of compulsory veiling (was prescribed). So I woke up when he recited *Istirjā'* (i.e., *Innā lillāhi wa innā ilaihi rāji'ūn*)⁽¹⁾ as soon as he recognized me. I veiled my face with my head cover at once, and by Allāh, we did not speak a single word, and I did not hear him saying any word besides his *Istirjā'*. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then he set out leading the camel that was carrying me till we overtook the army in the extreme heat of midday while they were at a halt (taking a rest).

(Because of the event) some people brought destruction upon themselves⁽²⁾ and

مَعَهُ، قَالَتْ عَائِشَةُ: فَأَقْرَعَ بَيْنَنَا فِي غَزْوَةِ غَزَاهَا فَخَرَجَ فِيهَا سَهْمِي فَخَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ بَعْدَمَا أَنْزَلَ الْحِجَابُ. فَكُنْتُ أُحْمَلُ فِي هَوْدَجِي وَأَنْزَلُ فِيهِ، فَسَرْنَا حَتَّى إِذَا قَرَعَ رَسُولُ اللَّهِ ﷺ مِنْ غَزْوَتِهِ تَلَكَّ وَقَتْلَ دَنْوْنَا مِنَ الْمَدِينَةِ فَالْفِيلِ أَدَنَّ لَيْلَةَ بِالرَّحِيلِ. فَكُنْتُ حِينَ آذَنُوا بِالرَّحِيلِ فَمَشَيْتُ حَتَّى جَاوَزْتُ الْجَيْشَ فَلَمَّا قَضَيْتُ شَأْنِي أَقْبَلْتُ إِلَى رَحْلِي فَلَمَسْتُ صَدْرِي، فَإِذَا عَقْدٌ لِي مِنْ جَزَعِ ظَفَارٍ قَدْ انْقَطَعَ. فَرَجَعْتُ فَالْتَمَسْتُ عَقْدِي فَحَبَسَنِي ابْتِغَاؤُهُ، قَالَتْ: وَأَقْبَلَ الرَّهْطُ الَّذِينَ كَانُوا يُرْحَلُونِي فَاحْتَمَلُوا هَوْدَجِي فَرَحَلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ أَرْكَبُ عَلَيْهِ وَهُمْ يَحْسِبُونَ أَنِّي فِيهِ. وَكَانَ النِّسَاءُ إِذْ ذَاكَ خِيفًا لَمْ يُهَيِّلَنَّ وَلَمْ يَعْشَهُنَّ اللَّحْمُ إِنَّمَا يَأْكُلْنَ الْعُلْفَةَ مِنَ الطَّعَامِ فَلَمْ يَسْتَنْكِرِ الْقَوْمُ حِفَّةَ الْهُودَجِ حِينَ رَفَعُوهُ وَحَمَلُوهُ، وَكُنْتُ جَارِيَةً حَدِيثَةَ السِّنِّ، فَبَعَثُوا الْجَيْمَلَ فَسَارُوا وَوَجَدْتُ عَقْدِي بَعْدَمَا اسْتَمَرَّ الْجَيْشُ، فَجِئْتُ مَنْزِلَهُمْ وَلَيْسَ بِهَا مِنْهُمْ دَاعٍ وَلَا مُجِيبٌ، فَتَيَمَّمْتُ مَنْزِلِي الَّذِي كُنْتُ بِهِ وَطَنْتُ أَنَّهُمْ سَيَفْقِدُونِي

(1) (H. 4141) This saying literally means "Truly to Allāh we belong and truly, to Him we shall return (2: 156)". It is recommended to be said when one is in distress or difficulty.

(2) (H. 4141) By slandering 'Aishah.

the one who spread the *Ifk* (i.e., slander) more, was 'Abdullāh bin Ubai Ibn Salūl.

[‘Urwa said, “The people propagated the slander and talked about it in his (i.e., ‘Abdullāh’s) presence and he confirmed it and listened to it and asked about it to let it prevail.” ‘Urwa also added, “None was mentioned as members of the slanderous group besides (‘Abdullāh) except Ḥassān bin Thābit and Miṣṭah bin Uthātha and Ḥamna bint Jahsh along with others about whom I have no knowledge, but they were a group as Allāh ﷻ said: ‘And as for him who has the greater share therein’ (V.24:11) (the slander) was ‘Abdullāh bin Ubai bin Salūl.” ‘Urwa added, “‘Āishah disliked to have Ḥassān abused in her presence and she used to say, ‘It was he who said: My father and his (i.e., my father’s) father and my honour are all for the protection of Muḥammad’s honour from you.’”]

‘Āishah added, “After we returned to Al-Madīna, I became ill for a month. The people were propagating the forged statements of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the usual kindness from Allāh’s Messenger ﷺ which I used to receive when I got sick. (But now) Allāh’s Messenger ﷺ would only come, greet me and say, ‘How is that (lady)?’ and leave. That roused my doubts, but I did not discover the evil (i.e., slander) till I recovered from my ailment and I went out with Umm Miṣṭah to Al-Manāṣi’ where we used to answer the call of nature, and we used not to go out (to answer the call of nature) except at night, and that was before we had latrines near our houses. And this habit of our, was similar to the habits of the old Arabs living in the open country (or away from houses), for it would be troublesome

فِيرْجُمُونَ إِلَيَّ. فَبَيْنَا أَنَا جَالِسَةٌ فِي مَنَزَلِي عَلَبْتَنِي عَيْنِي فَمِئْتُ، وَكَانَ صَفْوَانُ بْنُ الْمَعَطْلِ السُّلَمِيُّ ثُمَّ الذُّكْوَانِيُّ مِنْ وَرَاءِ الْجَيْشِ، فَأُصْبِحُ عِنْدَ مَنَزَلِي فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ فَعَرَفَنِي حِينَ رَأَيْتِي، وَكَانَ رَأَيْتِي قَبْلُ الْحِجَابِ، فَاسْتَيْقِظْتُ بِاسْتِرْجَاعِهِ حِينَ عَرَفَنِي فَخَمَرْتُ وَجْهِي بِجِلْبَابِي، وَوَاللَّهِ مَا تَكَلَّمْنَا بِكَلِمَةٍ وَلَا سَمِعْتُ مِنْهُ كَلِمَةً غَيْرَ اسْتِرْجَاعِهِ، وَهَوَى حَتَّى أَنَاخَ رَأِحَتَهُ فَوَطِئْتُ عَلَى يَدَيْهَا فَمِئْتُ إِلَيْهَا فَرَكَبْتُهَا. فَانْطَلَقَ يَقُودُ بِي الرَّاحِلَةَ حَتَّى أَتَيْنَا الْجَيْشَ مُوْغِرِينَ فِي نَحْرِ الظَّهْيَرَةِ وَهُمْ نُزُولٌ، قَالَتْ: فَهَلْكَ مَنْ هَلَكَ. وَكَانَ الَّذِي تَوَلَّى كَبَرَ الْإِفْكِ عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سَلُولٍ. قَالَ عُرْوَةُ: أُخْبِرْتُ أَنَّهُ كَانَ يُشَاعُ وَيُتَحَدَّثُ بِهِ عِنْدَهُ فَيَقْرُؤُهُ وَيَسْتَمِعُهُ وَيَسْتَوْشِيهِ. وَقَالَ عُرْوَةُ أَيْضًا: لَمْ يُسَمَّ مِنْ أَهْلِ الْإِفْكِ أَيْضًا إِلَّا حَسَّانُ بْنُ ثَابِتٍ، وَمِسْطَحُ بْنُ أَثَانَةَ، وَحَمْتَةُ بِنْتُ جَحْشٍ فِي نَاسِ آخَرِينَ لَا عَلَمَ لِي بِهِمْ غَيْرَ أَنَّهُمْ غَضِبَةٌ كَمَا قَالَ اللَّهُ تَعَالَى، وَإِنَّ كَبَرَ ذَلِكَ يُقَالُ: عَبْدُ اللَّهِ بْنُ أَبِي بِنِ سَلُولٍ. قَالَ عُرْوَةُ: كَانَتْ عَائِشَةُ تَكْرَهُ أَنْ يُسَبَّ عِنْدَهَا حَسَّانُ، وَتَقُولُ: إِنَّهُ الَّذِي قَالَ:

for us to take latrines near our houses. So, I and Umm Miṣṭaḥ who was the daughter of Abū Ruḥm bin Al-Muṭṭalib bin 'Abd Manāf, whose mother was the daughter of Ṣakhr bin 'Āmir and the aunt of Abū Bakr Aṣ-Ṣiddiq and whose son was Miṣṭaḥ bin Uṭhātha bin 'Abbād bin Al-Muṭṭalib, went out. I and Umm Miṣṭaḥ returned to my house after we finished answering the call of nature. Umm Miṣṭaḥ stumbled by getting her foot entangled in her covering sheet and on that she said, 'Let Miṣṭaḥ be ruined!' I said, 'What a miserable word you have said. Do you abuse a man who took part in (the battle of) Badr?' On that she said, 'O Hantāh (you there)! Didn't you hear what he (i.e., Miṣṭaḥ) said?' I said, 'What did he say?' Then she told me the slander of the people of *Ifk*. So my ailment was aggravated, and when I reached my home, Allāh's Messenger ﷺ came to me, and after greeting me, said, 'How is that (lady)?' I said, 'Will you allow me to go to my parents?' as I wanted to be sure about the news through them. Allāh's Messenger ﷺ allowed me (and I went to my parents) and asked my mother, 'O mother! What are the people talking about?' She said, 'O my daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself, that they (i.e., women) would find faults with her.' I said, 'Subhān Allāh! Are the people really talking in this way?' I kept on weeping that night till dawn, I could neither stop weeping nor sleep, then in the morning again, I kept on weeping. (When the Divine Revelation was delayed), Allāh's Messenger ﷺ called 'Alī bin Abī Ṭālib and Usāma bin Zaid to ask and consult them about divorcing me. Usāma bin Zaid said what he knew of my innocence, and the respect he had for me. Usāma said, '(O

فإنَّ أبِي ووالِدَهُ وِعْرَضِي
لِعَرْضِ مُحَمَّدٍ مِنْكُمْ وَقَاءِ
قَالَتْ عَائِشَةُ: فَقَدِمْنَا الْمَدِينَةَ
فَأَشْتَكَيْتُ حِينَ قَدِمْتُ شَهْرًا، وَالنَّاسُ
يُفِضُونَ فِي قَوْلِ أَصْحَابِ الْإِفْكِ لَا
أَشْعُرُ بِشَيْءٍ مِنْ ذَلِكَ وَهُوَ يَرِيئِي فِي
وَجَعِي أَنِّي لَا أَعْرِفُ مِنْ رَسُولِ اللَّهِ
ﷺ اللَّطْفَ الَّذِي كُنْتُ أَرُّ مِنْهُ حِينَ
أَشْتَكِي، إِنَّمَا يَدْخُلُ عَلَيَّ رَسُولُ اللَّهِ
ﷺ فَيَسَلُّمْ ثُمَّ يَقُولُ: «كَيْفَ تَيْكُم؟»
ثُمَّ يَنْصَرِفُ، فَذَلِكَ يُرِيئِي وَلَا أَشْعُرُ
بِالشَّرِّ حَتَّى خَرَجْتُ حِينَ نَقَهْتُ،
فَخَرَجْتُ مَعَ أُمِّ مُسْطَحٍ قَبْلَ
الْمَنَاصِعِ، وَكَانَ مُتَبَرِّزَنَا وَكُنَّا لَا
نَخْرُجُ إِلَّا لَيْلًا إِلَى لَيْلٍ، وَذَلِكَ قَبْلَ
أَنْ نَتَّخِذَ الْكُفْفَ قَرِيبًا مِنْ بَيْوتِنَا.
قَالَتْ: وَأَمْرُنَا أَمْرَ الْعَرَبِ الْأَوَّلِ فِي
الْبَرِّيَّةِ قَبْلَ الْغَائِطِ، وَكُنَّا نَتَأَدَّى
بِالْكُفْفِ أَنْ نَتَّخِذَهَا عِنْدَ بَيْوتِنَا،
قَالَتْ: فَاذْطَلَقْتُ أَنَا وَأُمُّ مُسْطَحٍ وَهِيَ
ابْنَةُ أَبِي رُهِمِ بْنِ الْمُطَّلِبِ بْنِ عَبْدِ
مَنَافٍ وَأُمُّهَا بِنْتُ صَخْرِ بْنِ عَامِرٍ خَالَةَ
أَبِي بَكْرٍ الصِّدِّيقِ، وَابْنُهَا مُسْطَحُ بْنُ
أُنَائَةَ بْنِ عَبَّادِ بْنِ الْمُطَّلِبِ. فَأَقْبَلْتُ
أَنَا وَأُمُّ مُسْطَحٍ قَبْلَ بَيْتِي حِينَ فَرَعْنَا
مِنْ شَأِنِنَا فَعَثَرْتُ أُمَّ مُسْطَحٍ فِي مِرْطِهَا
فَقَالَتْ: تَعَسَّ مُسْطَحٌ، فَقُلْتُ لَهَا:
بَسَّ مَا قُلْتُ، أَتَسْبِيَنَّ رَجُلًا شَهَدَ

Allāh's Messenger!) She is your wife, and we do not know anything except good about her.' 'Alī bin Abī Ṭālib said, 'O Allāh's Messenger! Allāh does not put you in difficulty, and there are plenty of women other than she, yet, ask the maid servant ('Aishah's slave-girl) who will tell you the truth.' On that Allāh's Messenger called Barīra (i.e., the maid servant) and asked, 'O Barīra! Did you ever see anything which aroused your suspicion?' Barīra said to him, 'By Him Who has sent you with the Truth. I have never seen anything in her (i.e., 'Aishah) which I would conceal, except that she is a young girl who sleeps leaving the dough of her family exposed so that the domestic goats come and eat it.' So, on that day, Allāh's Messenger ﷺ got up on the pulpit and complained about 'Abdullāh bin Ubāi (bin Salūl) before his Companions, saying, 'O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allāh, I know nothing except good about my family and they have blamed a man about whom I know nothing except good and he never used to enter my home except in my company.' Sa'd bin Mu'adh, the brother of Banū 'Abd-Al-Ashhal got up and said, 'O Allāh's Messenger! I will relieve you from him; if he is from the tribe of Al-Aūs, then I will chop his head off, and if he is from our brothers, i.e., Al-Khazraj, then order us, and we will fulfil your order.' On that, a man from Al-Khazraj got up. Umm Ḥassān, was his cousin sister and he was from his branch-tribe, and he was Sa'd bin 'Ubāda, chief of Al-Khazraj. Before this incident, he was a pious man, but his love for his tribe goaded him into saying to Sa'd (bin Mu'adh), 'By Allāh, you have told a lie; you shall not and cannot kill him. If he belonged to your

بَدْرًا؟ فَقَالَتْ: أَيُّ هَتَاةٍ وَلَمْ تَسْمَعِي مَا قَالَ؟ قَالَتْ: وَقُلْتُ: مَا قَالَ؟ فَأَخْبَرْتَنِي بِقَوْلِ أَهْلِ الْإِفْكِ، قَالَتْ: فَازْدَدْتُ مَرَضًا عَلَى مَرَضِي فَلَمَّا رَجَعْتُ إِلَى بَيْتِي دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَسَلَّمَ ثُمَّ قَالَ: «كَيْفَ تَبْكُم؟» فَقُلْتُ لَهُ: أَتَأْذَنُ لِي أَنْ آتِيَ أَبُوِّي؟ قَالَتْ: وَأُرِيدُ أَنْ أَسْتَيْقِنَ الْحَبْرَ مِنْ قَبْلِهِمَا، قَالَتْ: فَأَذِنَ لِي رَسُولُ اللَّهِ ﷺ فَقُلْتُ لِأُمِّي: يَا أُمَّتَاهُ، مَاذَا يَتَحَدَّثُ النَّاسُ؟ قَالَتْ: يَا بَنِيَّةُ، هَوْنِي عَلَيْكَ فَوَاللَّهِ لَقَلَّمَا كَانَتْ امْرَأَةً قَطُّ وَضِيئَةً عِنْدَ رَجُلٍ يُحِبُّهَا، لَهَا ضَرَائِرُ إِلَّا أَكْثَرْنَ عَلَيْهَا، قَالَتْ: فَقُلْتُ: سُبْحَانَ اللَّهِ، أَوْ لَقَدْ تَحَدَّثَ النَّاسُ بِهَذَا؟ قَالَتْ: فَبَكَيْتُ تِلْكَ اللَّيْلَةَ حَتَّى أَصْبَحْتُ لَا يَزِقَا لِي دَمْعٌ وَلَا أَكْتَجِلُ بِنَوْمٍ، ثُمَّ أَصْبَحْتُ أَبْكِي، قَالَتْ: وَدَعَا رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ وَأَسَامَةَ بْنَ زَيْدٍ، حِينَ اسْتَلْبَثَ الْوَحْيِي يَسْأَلُهُمَا وَيَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ. قَالَتْ: فَأَمَّا أُسَامَةُ فَأَسَارَ عَلَى رَسُولِ اللَّهِ ﷺ بِالذِّي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ، وَبِالذِّي يَعْلَمُ لَهُمْ فِي نَفْسِهِ. فَقَالَ أُسَامَةُ: أَهْلَكَ وَلَا نَعْلَمُ إِلَّا خَيْرًا. وَأَمَّا عَلِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ، لَمْ يُضَيِّقِ اللَّهُ عَلَيْكَ وَالنِّسَاءُ سِوَاهَا كَثِيرٌ، وَسَلِّ

people, you would not wish him to be killed.' On that, Usaid bin Ḥuḍair who was the cousin of Sa'd (bin Mu'adh) got up and said to Sa'd bin 'Ubāda, 'By Allāh! You are a liar! We will surely kill him, and you are a hypocrite arguing on behalf of hypocrites.' On this, the two tribes of Al-Aūs and Al-Khazraj got so much excited that they were about to fight while Allāh's Messenger ﷺ was standing on the pulpit. Allāh's Messenger ﷺ kept on quietening them till they became silent and so did he. All that day I kept on weeping, neither my tears ceased nor I could sleep.

In the morning, my parents were with me and I wept for two nights and a day, neither my tears ceased nor I could sleep till I thought that my liver would burst from weeping. While my parents were sitting with me and I was weeping, an *Anṣārī* woman asked my permission to enter, and I allowed her to come in. She came in, and sat down and started weeping with me. While we were in this state, Allāh's Messenger ﷺ came, greeted us and sat down. He had never sat with me since that day of the slander. A month had elapsed and no Divine Revelation came to him about my case. Allāh's Messenger ﷺ then recited *Tashahhud* (i.e., *Lā ilāha illallāh wa anna Muḥammad-ur-Rasūl Allāh* - none has the right to be worshipped but Allāh and Muḥammad is Allāh's Messenger) and then said, '*Ammā Ba'du*, O 'Aīshah! I have been informed such and such about you; if you are innocent, then soon Allāh will reveal your innocence, and if you have committed a sin, then repent to Allāh and ask Him for forgiveness, for when a person confesses his sins and asks Allāh for forgiveness, Allāh accepts his repentance.' When Allāh's Messenger ﷺ finished his speech, my tears ceased flowing completely

الْجَارِيَةِ تَصُدُّكَ. قَالَتْ: فَدَعَا رَسُولُ اللَّهِ ﷺ بَرِيرَةَ فَقَالَ: «أَيُّ بَرِيرَةُ هَلْ رَأَيْتِ مِنْ شَيْءٍ يُرِيكُ؟» قَالَتْ لَهُ بَرِيرَةُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا رَأَيْتُ عَلَيْهَا أَمْرًا قَطُّ أَغْمَضُهُ غَيْرَ أَنَّهَا جَارِيَةٌ حَدِيثُهُ السَّنَنُ تَنَامُ عَنْ عَجِينِ أَهْلِهَا فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ. قَالَتْ: فَقَامَ رَسُولُ اللَّهِ ﷺ مِنْ يَوْمِهِ فَاسْتَعْدَرَ مِنْ عَبْدِ اللَّهِ بْنِ أَبِيٍّ وَهُوَ عَلَى الْمِنْبَرِ فَقَالَ: «يَا مَعْشَرَ الْمُسْلِمِينَ، مَنْ يَغْذِرُنِي مِنْ رَجُلٍ قَدْ بَلَغَنِي عَنْهُ أَذَاهُ فِي أَهْلِي؟ وَاللَّهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا، وَلَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا، وَمَا يَدْخُلُ عَلَى أَهْلِي إِلَّا مَعِي». فَقَامَ سَعْدُ بْنُ مُعَاذٍ أَخُو بَنِي عَبْدِ الْأَشْهَلِ، فَقَالَ: أَنَا يَا رَسُولَ اللَّهِ أَغْذِرُكَ، فَإِنْ كَانَ مِنَ الْأَوْسِ صَرَبْتُ عُنُقَهُ، وَإِنْ كَانَ مِنَ إِيخْوَانِنَا مِنَ الْخَزْرَجِ أَمَرْنَا فَفَعَلْنَا أَمْرَكَ. قَالَتْ: فَقَامَ رَجُلٌ مِنَ الْخَزْرَجِ، وَكَانَتْ أُمُّ حَسَّانَ بِنْتُ عَمِّهِ مِنْ فَخْلِهِ، وَهُوَ سَعْدُ بْنُ عَبَادَةَ، وَهُوَ سَيِّدُ الْخَزْرَجِ، قَالَتْ: وَكَانَ قَبْلَ ذَلِكَ رَجُلًا صَالِحًا وَلَكِنْ اخْتَمَلَتْهُ الْحَمِيَّةُ فَقَالَ لِسَعْدٍ: كَذَبْتَ لَعَمْرُ اللَّهِ، لَا تَقْتُلْهُ وَلَا تَقْدِرْ عَلَى قَتْلِهِ، وَلَوْ كَانَ مِنْ رَهْطِكَ مَا أَحْبَبْتَ أَنْ يُقْتَلَ. فَقَامَ أَسِيدُ ابْنِ حُضَيْرٍ وَهُوَ ابْنُ عَمِّ سَعْدٍ

and there remained not even a single drop of it. I said to my father, 'Reply to Allāh's Messenger ﷺ on my behalf concerning what he has said.' My father said, 'By Allāh, I do not know what to say to Allāh's Messenger ﷺ'. Then I said to my mother, 'Reply to Allāh's Messenger ﷺ on my behalf concerning what he has said.' She said, 'By Allāh, I do not know what to say to Allāh's Messenger ﷺ.' In spite of the fact that I was a young girl and had a little knowledge of the Qur'an, I said, 'By Allāh, no doubt I know that you heard this (slandering) speech so that it has got fixed up in your minds and you have taken it as a truth. Now, if I tell you that I am innocent, you will not believe me, and if I confessed to you falsely that I am guilty, and Allāh knows that I am innocent, you will surely believe me. By Allāh, I find no similitude for me and you except that of Yūsuf's (Joseph's) father when he said: "So (for me) patience is most fitting. And it is Allāh (Alone) Whose Help can be sought against that (lie) which you describe." (V.12:18). Then I turned to the other side of my bed; hoping that Allāh would prove my innocence. By Allāh, I never thought that Allāh would reveal Divine Revelation in my case, as I considered myself too inferior to be talked of in the Qur'an. I had hoped that Allāh's Messenger ﷺ might have a dream in which Allāh would prove my innocence. By Allāh, Allāh's Messenger ﷺ had not got up and nobody had left the house before the Divine Revelation came to Allāh's Messenger ﷺ. So, there overtook him the same state which used to overtake him, (when he used to be inspired Divinely). The sweat was dropping from his body like pearls, though it was a (cold) wintry day and that was because of the weighty statement which was being revealed to him. When that state of

فَقَالَ لِسَعْدِ بْنِ عُبَادَةَ: كَذَبْتَ لَعَمْرُ
 اللَّهُ، لَنَقْتُلَنَّكَ فَإِنَّكَ مُنَافِقٌ تُجَادِلُ عَنِ
 الْمُنَافِقِينَ. قَالَتْ: فَتَارَ الْحَيَانَ
 الْأَوْسَ وَالْحَزْرَجَ حَتَّى هَمُّوا أَنْ
 يَقْتِيلُوا وَرَسُولُ اللَّهِ ﷺ قَائِمٌ عَلَى
 الْمِنْبَرِ، قَالَتْ: فَلَمْ يَزَلْ رَسُولُ اللَّهِ
 ﷺ يُخَفِّضُهُمْ حَتَّى سَكَتُوا وَسَكَتَ،
 قَالَتْ: فَبَكَيْتُ يَوْمِي ذَلِكَ كُلَّهُ لَا يَرْفَأُ
 لِي دَمْعٌ وَلَا أَكْتَجِلُ بِنَوْمٍ، قَالَتْ:
 وَأَصْبَحَ أَبُوَايَ عِنْدِي وَقَدْ بَكَيْتُ
 لَيْلَتَيْنِ وَيَوْمًا لَا يَرْفَأُ لِي دَمْعٌ وَلَا
 أَكْتَجِلُ بِنَوْمٍ حَتَّى إِنِّي لِأُظَنُّ أَنْ الْبُكَاءَ
 فَالِقُ كِبِدِي، فَبَيَّنَّا أَبُوَايَ جَالِسًا
 عِنْدِي وَأَنَا أَبْكِي فَاسْتَأْذَنْتُ عَلَيَّ
 امْرَأَةً مِنَ الْأَنْصَارِ فَأَذْنْتُ لَهَا فَجَلَسَتْ
 تَبْكِي مَعِي، قَالَتْ: فَبَيَّنَّا نَحْنُ عَلَى
 ذَلِكَ دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَيْنَا فَسَلَّمَ
 ثُمَّ جَلَسَ، قَالَتْ: وَلَمْ يَجْلِسْ عِنْدِي
 مُنْذُ قِيلَ مَا قِيلَ قَبْلَهَا. وَقَدْ لَبِثُ
 شَهْرًا لَا يُوحَى إِلَيْهِ فِي شَأْنِي بِشَيْءٍ،
 قَالَتْ: فَتَشْهَدَ رَسُولُ اللَّهِ ﷺ حِينَ
 جَلَسَ ثُمَّ قَالَ: «أَمَّا بَعْدُ، يَا عَائِشَةُ
 إِنَّهُ بَلَّغَنِي عَنْكَ كَذَا وَكَذَا، فَإِنْ كُنْتَ
 بَرِيئَةً، فَسَمِّيرُكَ اللَّهُ، وَإِنْ كُنْتَ
 أَلَمَمْتِ بِذَنْبٍ فَاسْتَغْفِرِي اللَّهَ وَتُوبِي
 إِلَيْهِ. فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ، ثُمَّ تَابَ
 تَابَ اللَّهُ عَلَيْهِ». قَالَتْ: فَلَمَّا قَضَى
 رَسُولُ اللَّهِ ﷺ مَقَالَتَهُ فَلَصَّ دَمْعِي

Allāh's Messenger ﷺ was over, he got up smiling, and the first word he said was, 'O 'Āishah! Allāh has declared your innocence!' Then my mother said to me, 'Get up and go to him (i.e., Allāh's Messenger ﷺ).' I replied, 'By Allāh, I will not go to him, and will not thank but Allāh'. So Allāh revealed the ten Verses: 'Verily! Those who brought forth the slander (against 'Āishah رَضِيَ اللهُ عَنْهَا) are a group among you...' (V.24:11-21)

Allāh revealed those Qur'ānic Verses to declare my innocence. Abū Bakr Aṣ-Ṣiddīq who used to provide for Miṣṭah bin Uthāthah because of his relationship to him and his poverty, said, 'By Allāh, I will never give to Miṣṭah bin Uthāthah anything after what he has said about 'Āishah.' But Allāh later revealed: 'And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masākin (the poor) and those who left their homes for Allāh's sake. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful.' (V.24:22) Abū Bakr Aṣ-Ṣiddīq said, 'Yes, by Allāh, I do love that Allāh should forgive me.' And resumed giving Miṣṭah the money he used to give him before. He also added, 'By Allāh, I will never deprive him of it at all.' 'Āishah further said: "Allāh's Messenger ﷺ also asked Zainab bint Jahsh (i.e., his wife) about me saying, 'What do you know and what did you see?' She replied, 'O Allāh's Messenger! I refrain to claim hearing or seeing what I have not heard or seen. By Allāh, I know nothing except good (about 'Āishah).' From amongst the wives of the Prophet ﷺ Zainab was my peer (in beauty and in the love she received from the Prophet ﷺ) yet Allāh protected her (from being malicious) for she had piety. Her sister

حَتَّى مَا أَحْسُ مِنْهُ قَطْرَةً، فَقُلْتُ
لَأَبِي: أَجِبَ رَسُولَ اللَّهِ ﷺ عَنِّي فِيمَا
قَالَ. فَقَالَ أَبِي: وَاللَّهِ مَا أَدْرِي مَا
أَقُولُ لِرَسُولِ اللَّهِ ﷺ؟ فَقُلْتُ لَأُمِّي:
أَجِيبِي رَسُولَ اللَّهِ ﷺ فِيمَا قَالَ،
قَالَتْ أُمِّي: وَاللَّهِ مَا أَدْرِي مَا أَقُولُ
لِرَسُولِ اللَّهِ ﷺ، فَقُلْتُ وَأَنَا جَارِيَةٌ
حَدِيثَةُ السِّنِّ لَا أَفْرَأُ مِنَ الْقُرْآنِ كَثِيرًا:
إِنِّي وَاللَّهِ لَقَدْ عَلِمْتُ لَقَدْ سَمِعْتُ هَذَا
الْحَدِيثَ حَتَّى اسْتَقَرَّ فِي أَنْفُسِكُمْ
وَصَدَقْتُمْ بِهِ، فَلَيْنَ قُلْتُ لَكُمْ: إِنِّي
بَرِيئَةٌ، لَا تُصَدِّقُونِي، وَلَيْنَ اعْتَرَفْتُ
لَكُمْ بِأَمْرِ وَاللَّهِ يَعْلَمُ أَنِّي مِنْهُ بَرِيئَةٌ
لَتَصَدِّقْتَنِي، فَوَاللَّهِ لَا أَجِدُ لِي وَلَكُمْ
مَثَلًا إِلَّا أَبَا يُوسُفَ حِينَ قَالَ:
﴿فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا
تَصِفُونَ﴾ ثُمَّ تَحَوَّلَتْ فَاضْطَجَعَتْ عَلَى
فِرَاشِي وَاللَّهُ يَعْلَمُ أَنِّي حَبِيْبَةٌ بَرِيئَةٌ،
وَأَنَّ اللَّهَ مُبْرئِي بِرَاءَتِي وَلَكِنَّ وَاللَّهِ مَا
كُنْتُ أَظُنُّ أَنَّ اللَّهَ مُنَزَّلٌ فِي شَأْنِي
وَحَيًّا يُتَلَّى. لَشَأْنِي فِي نَفْسِي كَانَ
أَحْفَرٌ مِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِيَّ بِأَمْرٍ وَلَكِنْ
كُنْتُ أَرْجُو أَنْ يَرَى رَسُولُ اللَّهِ ﷺ
فِي النَّوْمِ رُؤْيَا يُبْرِئُنِي اللَّهُ بِهَا. فَوَاللَّهِ
مَا رَأَمَ رَسُولُ اللَّهِ ﷺ مَجْلِسَهُ وَلَا
خَرَجَ أَحَدٌ مِنْ أَهْلِ الْبَيْتِ حَتَّى أَنْزَلَ
عَلَيْهِ فَاحْذَهُ مَا كَانَ يَأْخُذُهُ مِنَ الْبُرْحَاءِ
حَتَّى إِنَّهُ لَيَتَحَدَّرُ مِنْهُ الْعَرَقُ مِثْلُ

Ḥamna, started struggling on her behalf⁽¹⁾ and she was destroyed along with those who were destroyed. The man who was blamed said, 'Subhān Allāh! By Him in Whose Hand my soul is, I have never uncovered the cover (i.e., veil) of any female.'⁽²⁾ Later on the man was martyred in Allāh's Cause."

الجُمَانِ وَهُوَ فِي يَوْمِ شَاتٍ مِنْ نَقْلِ الْقَوْلِ الَّذِي أُنزِلَ عَلَيْهِ، قَالَتْ: فَسُرِّيَ عَنْ رَسُولِ اللَّهِ ﷺ وَهُوَ يَضْحَكُ فَكَانَتْ أَوَّلَ كَلِمَةٍ تَكَلَّمَ بِهَا أَنْ قَالَ: «يَا عَائِشَةُ، أَمَا اللَّهُ فَقَدْ بَرَأْتُكَ». قَالَتْ: فَقَالَتْ لِي أُمِّي: قَوْمِي إِلَيْهِ، فَقُلْتُ: لَا وَاللَّهِ لَا أَقُومُ إِلَيْهِ فَإِنِّي لَا أَحْمَدُ إِلَّا اللَّهَ عَزَّ وَجَلَّ، قَالَتْ: وَأَنْزَلَ اللَّهُ تَعَالَى ﴿إِنَّ الَّذِينَ جَاءُوا بِآيَاتِكُمْ غِيبَةً مِّنْكَ﴾ الْعَشْرَ الْآيَاتِ، ثُمَّ أَنْزَلَ اللَّهُ تَعَالَى هَذَا فِي بَرَاءَتِي، قَالَ أَبُو بَكْرٍ الصِّدِّيقُ وَكَانَ يُنْفِقُ عَلَى مِسْطَحِ بْنِ أَنَاثَةَ لِقَرَابَتِهِ مِنْهُ وَفَقَرِهِ: وَاللَّهِ لَا أَنْفِقُ عَلَى مِسْطَحِ شَيْئًا أَبَدًا بَعْدَ الَّذِي قَالَ لِعَائِشَةَ مَا قَالَ. فَأَنْزَلَ اللَّهُ تَعَالَى ﴿وَلَا يَأْتِلُ أُولَآءِ الْفَضْلِ مِّنْكَ﴾ إِلَى قَوْلِهِ: ﴿عَفْوٌ رَّحِيمٌ﴾ قَالَ أَبُو بَكْرٍ الصِّدِّيقُ: بَلَى وَاللَّهِ إِنِّي لِأُحِبُّ أَنْ يَغْفِرَ اللَّهُ لِي. فَرَجَعَ إِلَى مِسْطَحِ النَّفَقَةَ الَّتِي كَانَ يُنْفِقُ عَلَيْهِ وَقَالَ: وَاللَّهِ لَا أَنْزِعُهَا مِنْهُ أَبَدًا. قَالَتْ عَائِشَةُ: وَكَانَ رَسُولُ اللَّهِ ﷺ سَأَلَ زَيْنَبَ بِنْتَ جَحْشٍ عَنْ أَمْرِي فَقَالَ لِرَزِينَبَ: «مَاذَا عَلِمْتَ أَوْ رَأَيْتِ؟» فَقَالَتْ: يَا رَسُولَ اللَّهِ ﷺ

(1) (H. 4141) By spreading the slander so that her sister would not have a rival in the love of Allāh's Messenger ﷺ.

(2) (H. 4141) This is a figurative expression, meaning, 'I have never had sexual relation with any female.'

أَحْمِي سَمْعِي وَبَصْرِي، وَاللَّهِ مَا عَلِمْتُ إِلَّا خَيْرًا. قَالَتْ عَائِشَةُ: وَهِيَ الَّتِي كَانَتْ تُسَامِينِي مِنْ أَزْوَاجِ النَّبِيِّ ﷺ فَعَصَمَهَا اللَّهُ بِالْوَرَعِ، قَالَتْ: وَطَلَفْتُ أُخْتُهَا حَمْنَةُ تَحَارَبَ لَهَا فَهَلَكْتَ فِيمَنْ هَلَكَ. قَالَ ابْنُ شَهَابٍ: فَهَذَا الَّذِي بَلَغَنِي مِنْ حَدِيثِ هَوْلَاءِ الرَّهْطِ. ثُمَّ قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: وَاللَّهِ إِنَّ الرَّجُلَ الَّذِي قِيلَ لَهُ مَا قِيلَ لَيَقُولُ: سُبْحَانَ اللَّهِ، فَوَاللَّهِ الَّذِي نَفْسِي بِيَدِهِ مَا كَشَفْتُ مِنْ كَتِفِ أَنْتَى قَطُّ. قَالَتْ: ثُمَّ قُتِلَ بَعْدَ ذَلِكَ فِي سَبِيلِ اللَّهِ. [راجع: ٢٥٩٣]

4142. Narrated Az-Zuhri: Al-Walid bin 'Abdul-Malik said to me, "Have you heard that 'Ali was one of those who slandered 'Aishah?" I replied, "No, but two men from your people (named) Abu Salama bin 'Abdur-Rahman and Abu Bakr bin 'Abdur-Rahman bin Al-Harith have informed me that 'Aishah told them that 'Ali remained silent about her case."

٤١٤٢ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: أَمَلَى عَلَيَّ هِشَامُ بْنُ يُوسُفَ مِنْ حِفْظِهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قَالَ: قَالَ لِي الْوَلِيدُ بْنُ عَبْدِ الْمَلِكِ: أَبْلَغَكَ أَنَّ عَلِيًّا كَانَ فِيمَنْ قَذَفَ عَائِشَةَ؟ قُلْتُ: لَا، وَلَكِنْ قَدْ أَخْبَرَنِي رَجُلَانِ مِنْ قَوْمِكَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَأَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ لَهُمَا: كَانَ عَلِيٌّ مُسْلِمًا فِي شَأْنِهَا، فَرَاغَهُ فَلَمْ يَرْجِعْ. وَقَالَ: مُسْلِمًا، بَلَا شَكَّ فِيهِ، وَعَلَيْهِ وَكَانَ فِي أَصْلِ الْعَتِيقِ كَذَلِكَ.

4143. Narrated Masruq bin Al-Ajda': Umm Ruman, the mother of 'Aishah رضي الله عنها said that while 'Aishah and she were

٤١٤٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ