

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE PUREST PEARLS

Ummul Mu'minīn






Sayyidah 'Ā'ishah al-Şiddīqah

bint al-Şiddīq 

ḤABĪBATU RASŪLILLĀH

NAME & LINEAGE



- ❁ 'Umm 'Abdillāh, 'Ā'ishah bint Abī Bakr, as-Siddīqah bint as-Ṣiddique, al-Qurashīyyah.
- ❁ 'Ā'ishah  belonged to a prestigious family in the tribe of Quraysh, named *Banū Taym*. The members of this family were known for their generosity, good manners and good treatment towards women.
- ❁ Her father, 'Abū Bakr  was married to two women before Islām. **Qutaylah** and *Sayyidah* Zaynab bint 'Āmir – known by her title, **'Umm Rūmān**, who was the mother of 'Ā'ishah .
- ❁ She was the daughter of a righteous father, whom the Prophet  loved the most, and a righteous mother, who accepted Islām in Makkah and migrated with 'Ā'ishah  to Madīnah.

AGNOMEN & TITLES



❁ Her Agnomen: *'Umm 'Abdillāh* (Adopted after her sister's son.)

❁ Her Titles:

- *'Umm al-Mu'minīn* (Mother of the Believers)
- *Ḥabībatu Rasūlillāh* (The Beloved of the Messenger ﷺ)
- *Al-Mubarra'ah* (The Exonerated/The Innocent)
- *Al-Ṭayyibah* (The Pure/The Chaste)
- *Al-Ṣiddīqah* (The Truthful)
- *Al-Ḥumayrā'* (The diminutive of *ḥamrā'*- red)
- *Muwaffaqah* (The Inspired/The Favoured)

TITLE

❁ The Prophet ﷺ also gave her a very particular analogy.

Rasulullāh ﷺ mentioned

“وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ” .

“And indeed, the virtue of ‘Ā’ishah over other women is like the virtue of *tharīd* over other foods”^[Bukhārī #5419]

❁ The Prophet ﷺ would address her with an apocopation (omitting some letters in a word), ‘O ‘Ā’ish’. This is an Arabian habit with those whom they love.

❁ ‘Uwaysh: The Prophet ﷺ addressed her with this word.

BIRTH & UPBRINGING



- ❁ She was born in Makkah Mukarramah approximately four to five years after prophethood, 614 or 615 CE.
- ❁ She was brought up by two honourable parents who believed in the Prophet ﷺ and pronounced his credibility in the very early stages of Islām.
- ❁ She became great because she grew up in a loving, stable and caring home, with parents who had good morals and were concerned about propagating and upholding the teachings of Islām.
- ❁ Due to her father being from amongst the prominent traders of Makkah, she grew up in a benevolent, affluent home, living in comfort and luxury.

HER MARRIAGE TO THE PROPHET ﷺ

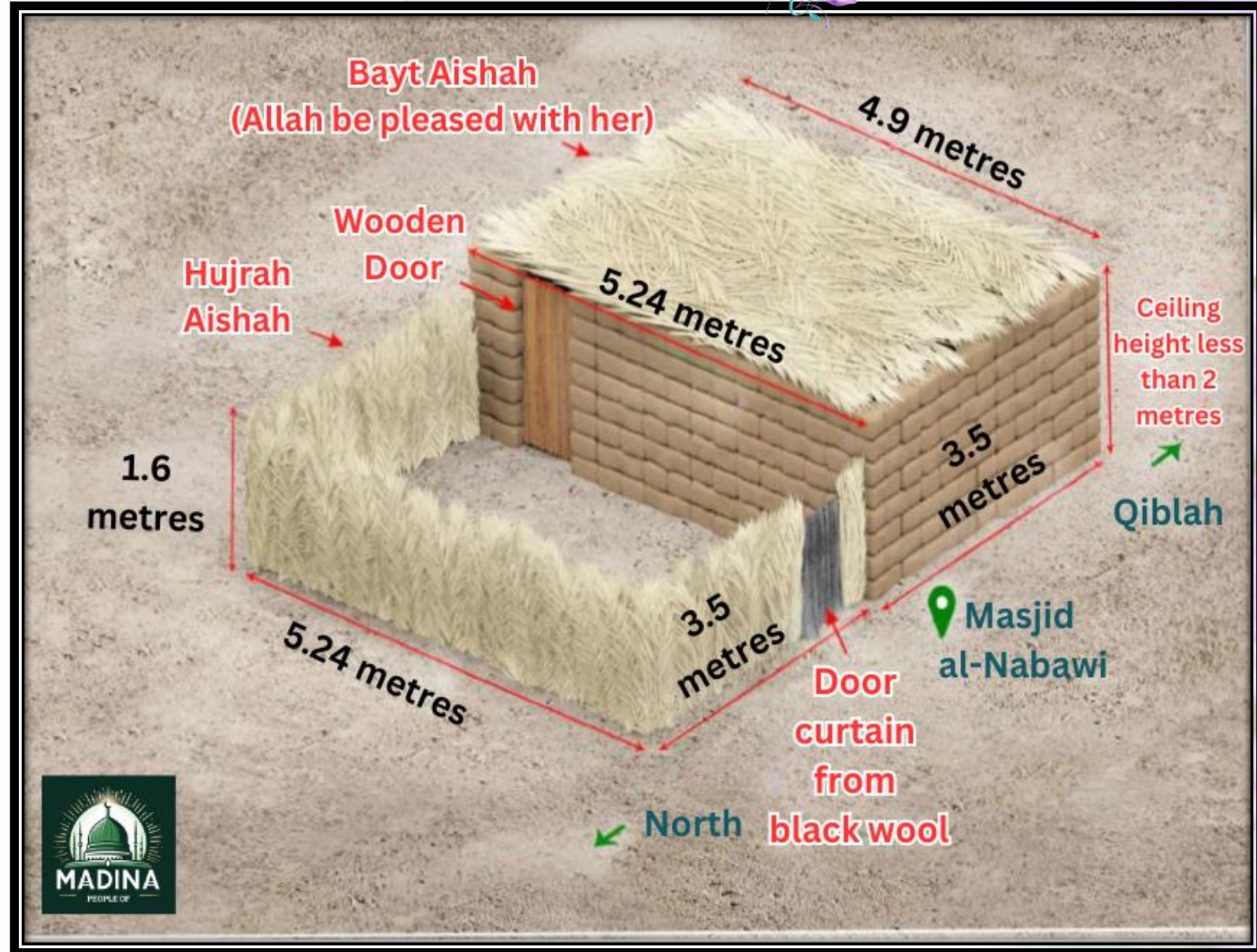


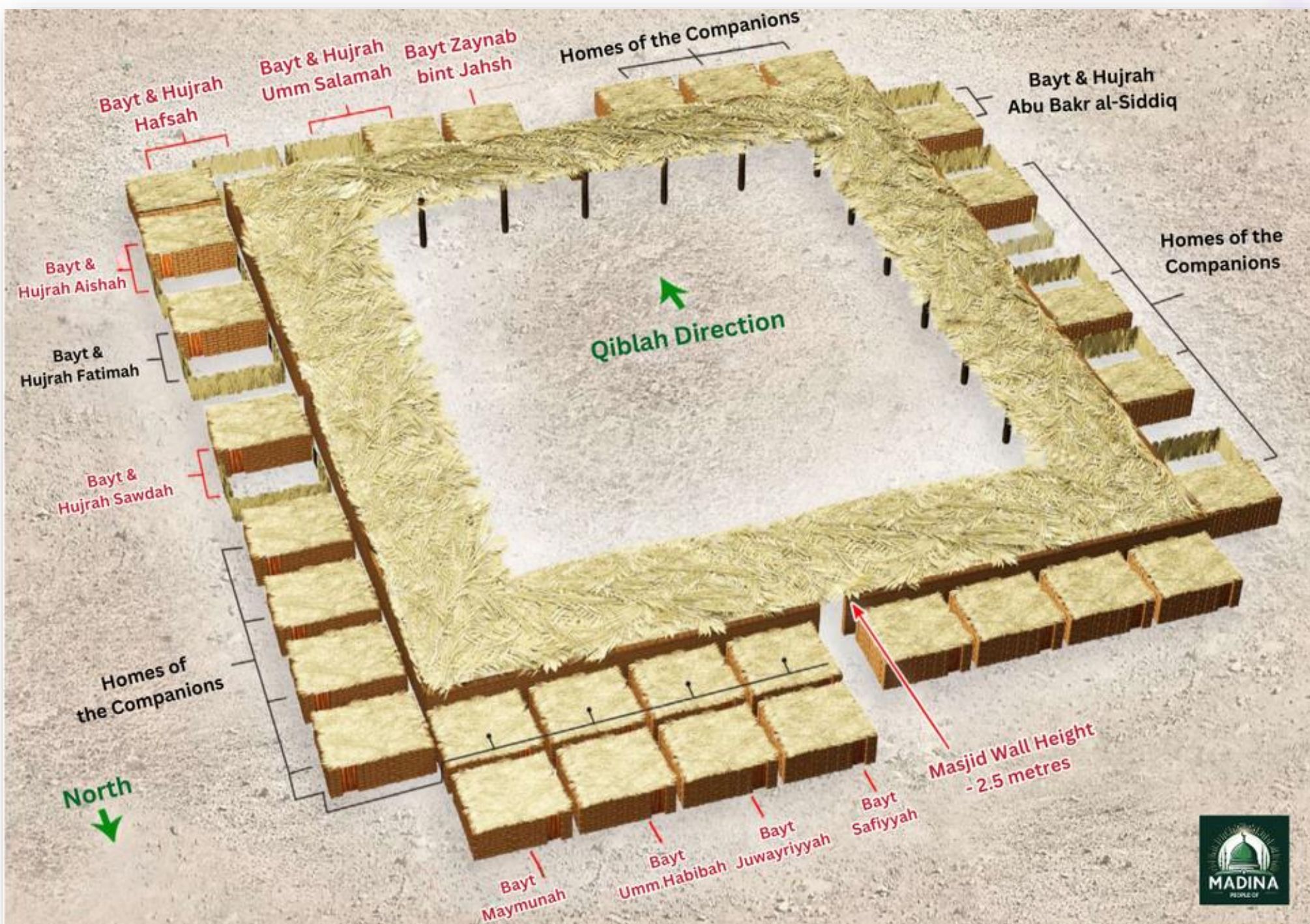
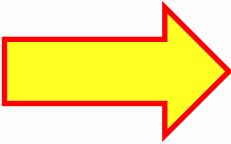
- ❁ The Prophet ﷺ had seen ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا in a dream on three nights prior to his marriage to her.
- ❁ Subsequent to this blessed dream came the proposal.
- ❁ The Prophet ﷺ betrothed ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا three years before *ḥijrah*, in the year *Sayyidah* Khadījah رَضِيَ اللَّهُ عَنْهَا passed away. At this time, she was 6 years old.
- ❁ Their marriage was consummated 7 to 8 months after *ḥijrah* in the month of Shawwāl, when she was 9 years old.
- ❁ We have received this information from ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا herself.

She reported: “Nabī ﷺ married me when I was six years old, and he consummated the marriage with me when I was nine years old.”

HER ROOM

- Her room was approximately 5 meters by 4 meters. Her backyard was 5 meters by 3 meters.
- The walls were mud bricks.
- The roof was of palm branches plastered with mud.
- The ceiling was so low that a person standing upright could touch the roof.
- The room was sparsely furnished with a just one bed which was also used as a mat. There was no lamp.
- It was not a room of worldly wealth, but it was rich in spiritual treasures.





DESCRIPTION OF HER LIFE



- ❁ Her quality of being content regardless of circumstances helped her overcome many challenges she faced as the Prophet ﷺ's wife.
- ❁ Unrelenting support to the Prophet ﷺ even under the most trying circumstances.
- ❁ Simply surviving on dates and water.
- ❁ She رضي عنها mentioned: “From the time the Prophet ﷺ came to Madīnah until the time he departed from this world, his household members were never satiated with food prepared from wheat for three consecutive nights. They would eat barley bread or dates and water.” [Ṣaḥīḥ Bukhāri #5416]
- ❁ This was because they used to give away whatever they had in charity.



DESCRIPTION OF HER LIFE



- ❁ The effect of remaining in the blessed company of the Prophet ﷺ was that even after his demise, his household emulated his blessed example. They had inculcated the values of generosity and simplicity to such an extent that they too voluntarily sacrificed the material possessions for the sake of others and sufficed on the simplest of foods.
- ❁ After the death of the Prophet ﷺ there were times when a full meal was presented to 'Ā'ishah رضي الله عنها . She would eat and then she would start to cry.

APPEARANCE IN FRONT OF THE PROPHET



❁ ‘Ā’ishah  was mindful about her appearance and beauty, ensuring to the best of her ability that the Nabī  should only see what pleases him.

- Large silver rings.
- A necklace made of Zafārī beads. (Yemeni: partly black, partly white.)
- She owned a dress which was very expensive, worth 5 silver coins. Women would borrow it from her to dress up brides with it on their wedding nights.
- Safflower (reddish/yellow) colour clothing and gold rings.

SERVICE TO THE PROPHET ﷺ AND FULFILLING HIS RIGHTS

- ❁ She would wash his *miswāk* and comb his hair, even when he was sitting in *'i'tikāf* in the *Masjid*.
- ❁ She would apply perfume to the Prophet ﷺ body with her own hand before he entered the state of *iḥrām* and after coming out from it.
- ❁ Likewise, she would assist in general housework. She would delay keeping her missed fasts of *Ramaḍān* till the next *Sha'bān*, due to her preoccupation in serving the Prophet ﷺ .
- ❁ She would secure the comfort of the Messenger of Allah ﷺ even when she had to undergo hardship.
- ❁ She would take note of his emotional states of sadness and happiness. No sooner she noticed a slight change in his face, she rushed to enquire what bothered him.

HER POSITION IN THE SIGHT OF THE NABĪ ﷺ


ﷺ



- ❁ ‘Ā’ishah رضي الله عنها enjoyed a special space in the heart of the Nabī ﷺ.
- ❁ While the Prophet ﷺ was fair in the treatment of his wives and loved all of them, the Prophet’s ﷺ heart was inclined towards loving ‘Ā’ishah رضي الله عنها the most.
- ❁ The Prophet ﷺ would publicise his love for ‘Ā’ishah رضي الله عنها and not keep it a secret. [Ṣaḥīḥ Bukhārī #3462]
- ❁ The Prophet ﷺ would make room for her to play with her friends and he did not forbid her from this enjoyment.
- ❁ He once allowed her to rest her chin upon his shoulder so she may watch the Abyssinian boys training.

HER POSITION IN THE SIGHT OF THE NABĪ



- ❁ The Prophet ﷺ raced with her in seclusion.
- ❁ If she was awake, the Prophet ﷺ would have a light-hearted dialogue with her after completing his two *Sunnah rak'āhs* of *Fajr*. [Ṣaḥīḥ Bukhārī #1161]
- ❁ Without feeling uncomfortable, he ﷺ would search for where she ate and drank from and then he would eat and drink from that same spot.
- ❁ The Prophet ﷺ kissed her between her eyes and said: “O ‘Ā’ishah, I am more delighted with you than you are with me.” [As-Sunanul Kubrā – Baihaqī #15427]
- ❁ The Ṣaḥābah  would wait to present their gifts to the Prophet ﷺ for the day he was at her home.

‘Ā’ISHAH رضي الله عنها AND THE FINAL DAYS OF THE NABI صلى الله عليه وسلم’S LIFE

- ❁ She had just passed the age of 18 at the time.
- ❁ The Prophet صلى الله عليه وسلم yearning for Sayyidah ‘Ā’ishah’s رضي الله عنها turn.
- ❁ She understands the Prophet’s صلى الله عليه وسلم glance without him speaking.
- ❁ She softens the *miswāk* for the Prophet صلى الله عليه وسلم.
- ❁ She would say: “One of the magnificent favours of Allāh upon me is that the Messenger of Allāh صلى الله عليه وسلم passed away in my home, on my day, on my chest. Furthermore, Allāh had mixed my saliva with his at the time of his demise.



‘Ā’ISHAH رَضِيَ اللَّهُ عَنْهَا AFTER THE NABĪ ﷺ’S DEMISE

❁ *Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا* had an extraordinary level of modesty and bashfulness.

“I would enter my home where the Messenger of Allāh ﷺ and my father were buried and take off my extra clothes saying, “It is only my husband and father.” After ‘Umar رَضِيَ اللَّهُ عَنْهُ was buried alongside them, by Allāh, I never entered there except wearing my garments, out of bashfulness for ‘Umar رَضِيَ اللَّهُ عَنْهُ .” [Musnad Aḥmad, Ḥadīth: 25701]



HER ṢALĀH AND FASTING



- ✿ ‘Urwah رضي الله عنه stated, “No one’s ṣalāh resembled the ṣalāh of the Prophet صلى الله عليه وسلم as much as ‘Ā’ishah’s رضي الله عنها.”
- ✿ She would encourage consistency in worship, especially *Qiyām al-Layl*.
- ✿ She was frequent in her recitation of the Qur’ān.
- ✿ She would fast continuously except on *‘Īd al-Aḍḥā* and *‘Īd al-Fitr*.
- ✿ She was punctual and consistent with optional forms of obedience, in emulation of the Prophet صلى الله عليه وسلم.
- ✿ She would say, “When the family of Muḥammad (صلى الله عليه وسلم) carried out an action, they carried it out with consistency.”

ADOPT SIMPLICITY - DO NOT BE EXTRAVAGANT




Allāh *Ta‘ālā* commands us,

“Eat, drink and do not be extravagant, indeed Allāh *Ta‘ālā* does not like those who are extravagant.” (Sūrah Aa‘rāf :31)

- ❁ “O ‘Ā’ishah! If you wish **to join me** (in *Jannah*), then you should suffice on that amount of the world which is enough for a traveler and beware of sitting with the wealthy (as their company will distract one from the ultimate goal of the Hereafter and incline one towards the world), and **do not regard a garment to be old until you have patched it.**” (Sunan Tirmidhī #1780)

HER GENEROSITY AND SPENDING ON THE POOR




- ✿ Whenever she received any wealth, she would begin to spend it on the poor.
- ✿ ‘Abdullāh ibn al-Zubayr  reported: “I have not seen anyone more generous than ‘Ā’ishah and Asmā’.”
- ✿ Once, she only had one grape at home and she gave it to a beggar. When asked what the value of a single grape was as a charity, she replied with the verses:

“So, whoever does an atom’s weight of good will see it, And whoever does an atom’s weight of evil will see it.” [Sūrah Zilzāl: 7-8]
- ✿ Her life remained in the same state of poverty for over 45 years until her death. She never allowed anyone to improve her condition.

HER KNOWLEDGE

- ✿ After the death of the Prophet ﷺ, she was tremendously instrumental in propagating Islāmic knowledge.
- ✿ She had many students (approx. 200 +), of whom many were *Ṣaḥābahs* and others *Tābi'īn*.
- ✿ She held a very lofty academic rank. She is recognised as a distinguished scholar of her era. The entire society respected her great intellect.

HER KNOWLEDGE

- ❁ She was the unique academic authority when matters became obscure or difficult for the people to solve; matters pertaining to Qur'ān, ḥadīth and fiqh.
- ❁ Senior Ṣaḥābah and great men like 'Umar  consulted her.
- ❁ However, when imparting this knowledge of *Dīn* to non-*mahram* men, she maintained the teachings of the Qur'ān of segregation and she ensured that she taught from behind a curtain so they could not see her.

HER KNOWLEDGE



❁ ‘Urwah ibn Al-Zubayr رَضِيَ اللهُ عَنْهُ, was born shortly after the death of the Prophet ﷺ. He studied under ‘Ā’ishah رَضِيَ اللهُ عَنْهَا as he was her nephew, he said,

“I had never seen anyone more knowledgeable about a verse revealed, inheritance, *sunnah*, more acquainted with poetry, a greater transmitter of the same, or any of the significant events of the Arabs, lineage, this and that, judgement, or medicine than her.”

I asked her, “O mother, where did you learn medicine from?”

She replied, “I would fall ill, and something would be prescribed for me, and someone would fall ill, and a medicine would be prescribed for them, and they would benefit from it. I would hear people speaking to one another and memorise that.”

Musnad Ahmad, vol. 6 pg. 67, Ḥadīth: 24425; al-Mu‘jam al-Kabīr, vol. 23 pg. 182, Ḥadīth: 295; al-Mustadrak, vol. 4 pg. 218; Ḥilyat al-Awliyā’, vol. 2 pg. 50; Siyar A‘lām al-Nubalā’, vol. 2 pg. 183

TESTIMONIALS OF SCHOLARS ON HER ACADEMIC COMPETENCE

✿ Al-Zuhrī رَضِيَ اللهُ عَنْهُ (d. 125 A.H) remarked:

“If the knowledge of the women of this ‘Ummah—among whom are the wives of the Nabī ﷺ — was collected, ‘Ā’ishah’s knowledge would be greater than theirs.” [al-Mu‘jam al-Kabīr: 299]

✿ Ibn ‘Abd al-Barr رَضِيَ اللهُ عَنْهُ (d. 463 A.H) remarked:

“She was **unequaled in her era** in three sciences viz. *fiqh*, medicine, and poetry.”

✿ Al-Dhahabī رَضِيَ اللهُ عَنْهُ (d. 748 A.H) confessed:

“I do not know in the ‘Ummah of Muḥammad ﷺ , in fact, among all females, **a woman more knowledgeable than her.**” [Siyar A‘lām al-Nubalā’]

THE FACTORS BEHIND HER ACADEMIC COMPETENCE



1. Her striking intelligence, strong memory, and powerful retention. Sufficient proof for this is the abundance of her transmissions from the Nabī ﷺ. She memorized, narrated, and taught 2,210 'aḥādīth. Additionally, she would cite abundance of poetry and proverbs at every appropriate occasion.

THE FACTORS BEHIND HER ACADEMIC COMPETENCE



2. Her marriage to the Nabī ﷺ at an early age and living in his care and consideration for just about 9 years. During this time, the Messenger of Allah ﷺ behaved affectionately towards her and had great concern for teaching and guiding her.

□ This counters a lot of the claims that are made against her and against the Prophet ﷺ for marrying her while she was young. She is the opposite of everything that you would expect from a young girl that was supposedly forced into a marriage at a young age.

THE FACTORS BEHIND HER ACADEMIC COMPETENCE



3. The abundance of revelation descending in her room to the extent that it was termed: **‘the Descent of Revelation’**. Revelation would not descend upon the Prophet ﷺ while he was under the sheet of any of his wives besides her.

THE FACTORS BEHIND HER ACADEMIC COMPETENCE

4. Her enquiring tongue. Whenever she heard anything, if she could not fathom or see anything she did not recognise, she sought clarification and elucidation. She is famous for this. She benefitted the 'ummah tremendously with her questions to the Nabī ﷺ, her verifications, and her seeking elucidation on *shar'ī* aspects. This distinguishing feature made her unique in transmitting an abundance of excellent prophetic 'aḥādīth which none besides her heard from the Messenger of Allāh ﷺ.

HER HUMBLeness AT THE TIME OF HER DEATH



❁ The *Ṣaḥābah* ﷺ visited her during her fatal illness.

❁ Ibn 'Abī Mulaikah reported:

Ibn 'Abbās ﷺ sought permission to enter her home while she was incapacitated. She submitted, “I fear that he will praise me.”

She was told, “He is the cousin of the Messenger of Allāh ﷺ and one of the distinguished Muslims. Permit him,” she submitted.

He said, “How are you feeling?” She said, “Well, if I adopt *taqwā*.” “Then you are well, by Allāh’s will,” said Ibn 'Abbās. “[You are] the wife of the Messenger of Allah ﷺ, he never married a virgin besides you, and your innocence was revealed from the sky.”

HER HUMBLeness AT THE TIME OF HER DEATH






❁ When Ibn al-Zubayr came, she submitted,

“Ibn ‘Abbās was here and he praised me. **I wished that I was in oblivion, forgotten.**” [Ṣaḥīḥ al-Bukhārī, Ḥadīth: 4753]

❁ Whoever would visit her would give her glad tidings, yet she would submit: **“I wish I was a rock. I wish I was a clod of earth.”** [Al-Ṭabaqāt al-Kubrā]

In total contrast to this, we post every small detail of our lives on social media, merely to obtain the ‘likes’ and praises of others.

THE DEMISE OF SAYYIDAH 'Ā'ISHAH

- ❁ 'Umm al-Mu'minīn Sayyidah 'Ā'ishah  passed away in the Prophetic City, on Tuesday, 17th of Ramaḍān 57/58/59 A.H. at around the age of 66/67/68, during the *khilāfah* of Sayyidunā Mu'āwiyah ibn 'Abī Sufyān .
- ❁ Sayyidunā 'Abū Hurayrah  led her *Ṣalātul Janāzah*.
- ❁ She was buried at night after the *Ṣalātul Witr* in Jannatul Baqī.

CLARIFYING MISCONCEPTIONS REGARDING THE AGE OF SAYYIDAH 'Ā'ISHAH رَضِيَ اللَّهُ عَنْهَا AT THE TIME OF HER MARRIAGE TO THE PROPHET ﷺ

- ❁ 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا was one the greatest women in the history of mankind but the enemies of Islām, even those who claim to fight for women's rights, try to tarnish her and her achievements by **criticizing her age of marriage**.
- ❁ For all of us growing up in the West in modern times, when we hear about a child marriage it bewilders us because we are not surrounded by such a culture.

✿ When studying the cultures of “others,” the non-Muslims believe that one should **not** fall into “Presentism”. This is where you project the norms and customs of the present onto the past and make moral judgments about people in the past. However, they do this all the time when it comes to Islām. This is nothing but total academic dishonesty and sheer jealousy.

✿ The following is just one example of an early marriage from history.

✿ Isabella of Valois/France was just seven years old when she married Richard II of England in the Year 1396.

DEFENSIVE ARGUMENT

THIS IS WHY NONE OF THE ENEMIES OF THE PROPHET ﷺ EVER CRITICISED THIS MARRIAGE

Not:

- The Qurayshī Makkans
- The Jews of Madinah
- The Christians of Najrān
- The Romans
- The Persians
- John of Damascus (d.749) in his polemics/writings against Islam
- Medieval Critics
- Renaissance Authors
- Enlightenment Thinkers like Historian Edward Gibbon
- Benedictine Monk Matthew of Paris in the 1200s
- Pridaux (d.1648) who attacked the Prophet as an imposter, (Allāh forbid) actually defended his marriage by saying that in that region women are ripe for marriage at that age and give birth to children.

BECAUSE IT WAS THE NORMS OF SOCIETY IN THE ENTIRE WORLD

❀ The non-Muslims fabricated things to criticize the Prophet ﷺ. They called him (Allāh forbid) a magician, soothsayer, a madman but none criticized this age of marriage because this was a norm among all of them. Had the marriage been controversial, his enemies would have scandalized and sensationalized the event.

❀ It is only in the 19th century that this became a criticism because the norms (*‘urf*) changed.

❀ In the societies of the past, in biblical times, in the Roman era, in the Arab peninsula and the entire world even in the modern western colonizing empires until the last century, child marriage was the norm.

- ❁ Notions of teenagehood, adolescence are very recent inventions.
- ❁ For the whole world before the modern era, and Islāmically, an adult (*bāligh*) is one who is able to bear children.
- ❁ For a girl, that is as early as the age of 9 and for a boy as early as the age of 11.
- ❁ Children of this age used to work and were mentally and physically more developed than the children of our era.
- ❁ The average life expectancy of women in 6th-7th century Arabia was between 34.5-37.5 years, if they managed to live past infancy. If you look at the ages of similar marriages around ‘Ā’ishah رضي الله عنها, they were almost all married at the same age.
- ❁ Today, the average life expectancy in Barbados is 77 years.
- ❁ So, they needed to get married earlier, to continue mankind. The survival of humanity depended on it.
- ❁ In poorer parts of the world, marriage is seen as a way to safeguard your child's future. People have very different realities in different parts of the world.

OFFENSIVE ARGUMENT

- ❁ Should the age of marriage be based on an arbitrary/random number?
- ❁ In modern times, the age of consent varies from anywhere between 12, 13, 14, 15, 16, 17, 18 to 21?
- ❁ What magically happens at those ages? Nothing whatsoever.
- ❁ In North America, girls are childish and naïve even at that age.
- ❁ It has a lot to do with how children are brought up and if they are given responsibilities or just allowed to play and have fun.
- ❁ On the other hand, at puberty, something magical happens, a child is now an adult who can now reproduce children.
- ❁ This child turned into a *bāligh*/adult person having sexual desires that were not present before.

- ❁ The western non-Muslim society is hypocritical. They allow “children” in high school to have sexual relations and give birth to children where the father has no responsibilities, and the mother is left fending for herself.
- ❁ Some jurisdictions have laws explicitly allowing sexual acts with minors under the age of consent if their partner is close in age. In Canada, the age of consent is 16, but there are three close-in-age exemptions: sex with minors aged 14–15 is permitted if the partner is less than five years older, sex with minors aged 12–13 is permitted if the partner is less than two years older, and sex with minors aged 0–11 is permitted if the partner is 12 or 13 years of age, as long as the partner is not in a position of trust over the other minor.

❁ But they will never allow marriage of these “*bāligh* children” where they then as parents can raise the child in a wholesome manner.

❁ Unfortunately, the human biological rights of the young, newly matured people who want to find a chaste and a wholesome way to express their sexual desires, which for religious people is within marriage, is considered illegal.

❁ Therefore, the people of the past were not fools, rather they were wise and very practical.

LET US LOOK AT ‘Ā’ISHAH رضي الله عنها’S RELATIONSHIP WITH HER HUSBAND صلى الله عليه وسلم

Above we heard the amazing relationship she had with her husband صلى الله عليه وسلم.

“There is no harming in Islām” [Sunan al-Kubrā lil-Bayhaqī #11384]

- ✓ The person is physically and mentally able to marry.
- ✓ Physical readiness for intercourse.
- ✓ Customs allowed it (social acceptance).

All three were found in her case.

LET US LOOK AT ‘Ā’ISHAH رضي الله عنها’S RELATIONSHIP WITH HER HUSBAND صلى الله عليه وسلم

“A Muslim is one from whose tongue and hands other Muslims are safe.” [Ṣaḥīḥ al-Bukhārī #10]

So:

- ✓ No mental abuse
- ✓ No verbal abuse
- ✓ No emotional abuse
- ✓ No physical abuse

- ❁ 'Ā'ishah رضي الله عنها had the strongest personality, not one of an abused person.
- ❁ She was the smartest and most intelligent woman of her times who surpassed most men of the times and the rest of mankind after that.
- ❁ She was the greatest religious authority.
- ❁ Her love for the Prophet صلى الله عليه وسلم was unparalleled and so was his love for her.

- ❁ Even after his ﷺ death, there is not a single recorded account from her of any complaint or statement about their marriage, except that the Prophet ﷺ was the best of husbands and that the marriage was an extremely happy and harmonious one.
- ❁ Her marriage was hands down the most fulfilling and greatest. None of us, let alone the west who speak ill of them, can ever achieve such felicity.
- ❁ So, do not lose your *'īmān* and fall into a state of low self-esteem by this godless, secularist, liberal, barbaric, brutal, colonial, non-Muslim, Western, Hell-bound society and ideology.
- ❁ The Prophet ﷺ is the morality trendsetter. Whatever he did is 100% morally correct, regardless of what the western, *kāfir* colonising man or woman says, and she is 'Ā'ishah the Pure the Chaste.

May Allāh guide us all and may He preserve our *'īmān*. *Āmīn*

FOR FURTHER CLARIFICATIONS, VISIT:

✿ <https://www.youtube.com/watch?v=NxIXLFWmQ8I>

Dr. Jonathan AC Brown - Age of Hazrat Aysha

✿ https://www.youtube.com/watch?v=1Ct6H49kK_U

Muslim Philosopher Hamza Tzortzis Responds to Muhammad & Aisha Marriage Controversy

✿ <https://www.youtube.com/watch?v=dQE35KTO518>

Age of Aishah: Historical Analysis - Adnan Rashid




✿ <https://www.youtube.com/watch?v=1ps5jOEjOFs&t=12s>

Age of Aisha (RA) - Part 1 | Mohammed Hijab

✿ <https://www.youtube.com/watch?v=5gDTh-6X9vo&t=1552s>

Ending the Debate on Aisha (ﷺ)'s Age - Sh. Omar Suleiman

SAYYIDAH 'Ā'ISHAH THE HONOURED ONE

Look at the ultimate wisdom of Allāh. Abū Bakr  sacrificed his entire life in the path of Allāh, and Allāh granted him a beautiful gift which was to let his daughter be the most beloved wife of Rasūlullāh  after Khadījah . And to decorate his daughter 'Ā'ishah with the charm, intelligence, integrity and memory, and make her the library of knowledge and source of wisdom for many generations to come.

One cannot open Islāmic books about the Qur'ān, the biography of Muḥammad  or jurisprudence, without finding 'Ā'ishah's  name referenced in there.

SAYYIDAH 'Ā'ISHAH رَضِيَ اللهُ عَنْهَا THE HONOURED ONE

She shows us that a woman after fulfilling the responsibilities towards her family, can have a role in society, can be a scholar without intermingling with men, and maintain her modesty at the same time. 'Ā'ishah رَضِيَ اللهُ عَنْهَا did not need to do anything immodest to hold that position. She maintained her modesty, and at the same time excelled in every single way.

What a great honour for such a woman! What a legacy she left behind! What a perfect role model for the women of the *ummah*! What a precious and pure soul!

Now, Can we imagine how much we would be deprived from, were it not for 'Ā'ishah رَضِيَ اللهُ عَنْهَا , and the wisdom of Allāh in placing a woman like her from such a young age in the life of the Prophet ﷺ ?

Ḥabībatu Rasūlillāh

ʿUmmul Muʾminīn ʿĀʾishah رَضِيَ اللهُ عَنْهَا ,

though she never had a single child,

yet she is

‘The Mother of the Believers’.

LESSONS WE CAN LEARN FROM HER LIFE

- ❁ Having *tawakkul* in Allāh during hardships.
- ❁ Selflessness and generosity even in times of hardship.
- ❁ Contentment and living a simple lifestyle.
- ❁ Embrace learning the *Dīn* as a lifelong journey. Ask questions if clarification is needed in matters of the *Sharī'ah*.
- ❁ Being keen and dedicated in preserving, upholding, implementing and teaching the knowledge of Islām.
- ❁ Using one's talents to serve Allāh.
- ❁ Our *ḥijāb*, our modesty, our values and our dignity are non-negotiable due to work. No compromising to fit in.
- ❁ Being a devoted wife. True companionship can be achieved by having a strong, respecting, loving, understanding and caring relationship between spouses. Being mindful of having a good appearance in the presence of one's spouse.
- ❁ Humbleness.

May Allāh be pleased with our mother ‘Ā’ishah رضي الله عنها who showed so much love and respect and brought so much joy and comfort to the Prophet صلى الله عليه وسلم until the very last moments of his life.

May Allāh grant her the best of rewards on behalf of the entire ‘ummah.

May Allāh unite us with our beloved mother ‘Ā’ishah رضي الله عنها, the family of the Prophet صلى الله عليه وسلم, his blessed companions and none other than our Messenger صلى الله عليه وسلم in *Jannatul Firdows. Āmīn!*

