

An Analytical Study of the Scholarly Position of *Umm al-Muminīn Hazrat 'Ayesha Siddiqā*

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Abstract

This research paper is a brief overview of the explanation of Ayesha's scholarly position. It is undoubted fact that Hazrat Ayesha was a great scholar and intellectual of Islam. She was not only the first lady of Islam but also acquired privilege over various companions of Prophet due to her prior position. She was also superior to many male companions because of his scholarly status. This research paper makes it clear that Hazrat Ayesha is regarded as a mujtahid and her scholarly services are enviable. She was the witness to the scientific progress and innumerable events that took place in the early days of Islam. She possessed the highest memory including education and training, knowledge and grace, speech, oratory, linguistics. Her scholarly position can also be gauged from his narration of hadith. Sheikhs agree on many of them She was a very brave lady of Islam and she led the expedition of the battle of Jumal in 36 A.H. This research paper highlights the scholarly position of Hazrat Ayesha and her scholarly services.

Keywords: Islam, *Ayesha Siddiqā*, Scholarly position

Introduction

Hazrat Ayesha (RA) was the daughter of the first caliph of Islam Hazrat Abu Bakar Siddiq (RA) and the most beloved wife of the Holy Prophet Hazrat Muhammad (PBUH). She had a high academic status due to which



he had a special place among the companions of the Prophet (PBUH). She was a learned scholar and *mujtahid*. Religiously and scholarly, she seems to have a unique position. Hazrat Ayesha is one of the great ladies among the Muslim personalities. She was also the eyewitness of most of the events that took place in the early days of Islam. The Companions used to seek guidance from him based on their scholarly position and status and after most discussions, their decision was considered final. This research paper discusses the scholarly status of Umm-ul-Momineen Hazrat Ayesha (R.A) as a woman in the entire history of mankind.

Research Methodology

This historical topic related to Hazrat Ayesha (RA) has been completed with the help of a historical method of research in a value style with a historical narrative. Islamic and historical material has been made a source of research keeping in view the nature of the subject which includes primary and secondary sources. These sources have been examined in the context of historical criticism to improve the quality of research.

Literature Review

Sources are central to any research and research in a historical subject depends on the sources. While researching on this historical subject, the sources from which help has been sought, the Quran and Hadith are of primary importance. Seerat-ul-Nabi, Life Muhammad, Tarikh-e-Islam, Hayat-e-Sahaba, Azwaj-e-Mutaharat, Seera Ibn-e-Ishaq, Ibn-e-Hisham, Tabqat Ibn-e-Saad, Tareekh-e-Tabari, Tareekh-e-Masoodi, Tareekh-ul-Khulfa, IO Azeem Musalman, and many other secondary sources. Due to these sources, this subject has reached the completion of the scholarly position of Hazrat Ayesha (RA).

Discussion

There is no denying the biography and insight of Hazrat Ayesha (RA). She was one of the most respected women in the Islamic world. None of the women of Quraish is equal to her knowledge. Hazrat Ayesha (R.A) had the honor of being the closest to the Holy Prophet. After regaining consciousness, they are important witnesses of events from the earliest days of Islam to death. This was made possible by the clearest explanation of the teachings of Islam.¹ The famous Orientalist William Meyer says that she is

the wife of a perfect man whose example the world has failed before and will continue to fail. Due to the strong character of Hazrat Ayesha, even ² the worst enemy of Islam is unable to accuse her. William Meyer testifies to Ayesha's chastity in his book *Life of Muhammad*. That Ayesha's life before and after it proves to her very clear from this defect that she was completely free from the impure accusation. ³

Hazrat Ayesha (RA) is considered one of the most important personalities of Islam. Her full name was Ayesha Siddiqa and her area was mine. She was the youngest daughter of Hazrat Abu Bakar. Her mother's name was Zainab and her surname was Umm Roman. She was the younger sister of Hazrat Asma and aunt of Abdullah bin Zubair. What do you think about your birth that you were born four years ago and your family had become Muslim at the time of Islam prayers. Hazrat Ayesha says that when I did not recognize my parents I did not find them Muslim. She was married to the Holy Prophet (PBUH). Spend the rest of your life as Umm Al-Muminin. Ibn-e-Saad thinks that he was about 12 or 13 years old when he got married. His room has the honor of being the burial place of the Holy Prophet (PBUH). The Holy Prophet (PBUH) was buried in this blessed hujra (room). During the time of Hazrat Umar Farooq (RA), all the mothers of the believers started getting the stipend. ⁴

Hazrat Ayesha died in the year 58 AH during the reign of Amir Muawiyah when she was 79 years old. The governor of Madinah, Marwan bin Hukam, led his funeral prayers.

Hazrat Ayesha was very handsome and beautiful. Her beauty was second to none. Hazrat Abu Musa al-Ashari narrates in *Jamial-Tirmidhi* that whenever we had a difficult matter, we would go to Hazrat Ayesha. And she would answer our question. ⁵ Arwa ibn Zubair states: Urwah ibn Zubair narrates that Hazrat Ayesha had the most knowledge of Quranic duties, halal and haraam jurisprudence, poetry, history of Arab lineage. Hazrat Ayesha is one of the mujtahids of Arabia. ⁶ Imam Dhahabi says: "Kant Aishah Aalam Al-Nas Yaslaha Al-Kabar from the Companions of the Messenger of Allah (peace be upon him). It is said that Hazrat Ayesha was the greatest scholar among all the people present at that time and great companions used to come to her to ask questions. ⁷

Umm-ul-Muminin was no expert in matters of Quran, inheritance, and halal and haram other than Hazrat Ayesha (may Allah be pleased with her). Be proficient in the Holy Qur'an, duties, *halal* and *haram*, poetry, Arabic events, and genealogy.⁸ Allama Ibn Katheer says that Hazrat Ayesha (RA) is not only the wife of the purified ones. Rather, she knew more about religion than any other woman. Similarly, Imam Zuhri says that if the knowledge of all the spouses and all the women is on one side and the knowledge of Hazrat Ayesha (RA) is on the other side, then she is superior and above all.⁹

There used to be a gathering of science and literature attached to your room, which you used to listen to. At your request, the Prophet (peace and blessings of Allah be upon him) set aside a day for women and she could sit in the company of the Prophet (peace and blessings of Allah be upon him). And you used to ask Saleem academic questions. He did not have any problem in terms of knowledge because Shariat was present in his house in the country and his company was available to him day and night. She used to ask the Prophet (peace and blessings of Allah be upon him) every question without hesitations. as long as she was not satisfied, she kept asking, no one else could compete with her knowledge.¹⁰

Hazrat Ayesha was well versed in the interpretation of every verse of the Qur'an. She used to take arguments from the Qur'an on every question. Ear creation of the Qur'an. Similarly, they asked him to tell them about the day and night worship of the Holy Prophet. He said, "Have you not read Surah Muzammil?" There was a difference of opinion among the Companions regarding the middle prayer.¹¹ Hazrat Abu Musa Al-Ashari (may Allah be pleased with him) says that whenever the Companions of the Holy Prophet (peace be upon him) faced any problem, they would come to the service of Hazrat Ayesha (may Allah be pleased with her) to ask for its solution come out.¹² It is a sign of his scholarly status that Imam Bukhari has narrated four authentic hadiths from the hadiths narrated by him. Imam Muslim has narrated 120 hadiths. While more than two thousand hadiths have been narrated from him. She used to be careful in narrating the hadith. He also adopted a special method in the narration of hadith in which the first principle was that any hadith, which is a narration, should not be against the Qur'an. By the way, he explained a hadith in front of which a hadith was

narrated that the dead are tormented by the weeping of his family. You did not recognize it and explain. She said, "It so happened that one day when the Holy Prophet (PBUH) saw the funeral of a Jew, my relatives were weeping. Alas, we said that they are weeping and the man is being tormented." They do not cry because of the torment of misery. They are two different things. They weep over the death of a friend and the one who dies is in torment because of his past deeds. He said that crying is the flower of other people, the dead are responsible for it and every person is responsible for his deeds. Hazrat Ayesha presented this verse of the Holy Qur'an and no one bears the burden of another's sin.¹³

She is one of the five great narrators of the Hadith of the Prophet (peace and blessings of Allah be upon him). He is counted among the seven great Muftis of the Sahaba era who used to issue fatwas during the time of the Righteous Caliphate. Hazrat Ayesha also used to give fatwas, criticize the fatwas of other muftis, and exercise the right of ijtiḥād with full confidence. She was an interpreter of the Holy Qur'an and had a distinguished reputation for expressing the wisdom and philosophy of the rules of Islam. Some scholars have even called him the founder of "Ilm-e-Israr-e-Din", meaning he took the initiative in explaining the wisdom and philosophy of the rules of Shariah. Laid the foundation of philosophy.

Many commentators believe that a quarter of the Shariah rules are copied from them. Similarly, in addition to the Quran and Hadith and the knowledge of Shariah, Hazrat Ayesha was well versed in various issues of theology. Are manifestations of knowledge. Hazrat Ayesha (may Allah be pleased with her) explained in detail the reasons for the success of Islam in the descending order of the Qur'an in Madinah, the virtue of Ghul Jumu'ah Asr prayers, the reward of fasting Ashura, the reality of Hajj, and the meaning of migration. If we talk about the science of medicine and Hazrat Ayesha (RA) was also an expert in the art of medicine. In medicine, he had learned this perfection from the people who came to the Prophet (peace and blessings of Allah be upon him) from outside. They benefited from them. She used to memorize the traditions of the Arab physicians about health. That is why Hazrat Ayesha was also a great physician. The medical advice given by him is

of special importance. He also gave special advice to housewives. Due to which women used to ask him many medical issues.¹⁴

In the same way, she had a special attachment to the knowledge of history. Hazrat Ayesha's intellectual memory was very high. In film history, she was second to none. Altaf Hussain used to tell many detailed stories about the customs and traditions of the Arabs and their names and lineage and their society. There are many things she said that are not found anywhere else. He related the events related to Islamic history, the revelation of revelation, the events of migration, the event of Afaq, the revelation of the Quran, the prayers of the mother's paternal uncle, the state of the disease of death, the mention of various battles The conditions of that time and He also mentioned the allegiance of women, the demise of the Holy Prophet (PBUH) and the subsequent period of the Caliphs and all the circumstances of that period. Hazrat Ayesha (RA) also played a significant role in her literary capacity. She was a sweet talker and eloquent. In Tirmidhi, the saying of Musa ibn Talha is as follows: I did not find anyone more eloquent than Hazrat Ayesha, even of Masruq who was one of his students. I swear I have seen the great Companions discuss and inquire about the issue of duties with Jesus.¹⁵ According to Zarqani, she did not see us as a scholar better than Hazrat Isa (as). Hazrat Ayesha was distinguished from all the other Companions except Hazrat Umar (RA) and Hazrat Ali (RA). On several occasions, he spoke with great influence. There was no response to your speeches on the occasion of Jang-e-Jamal. There was no one like you in enthusiasm and rhetoric. During a speech in Jang-e-Jamal, he said, "People, be quiet." The wave is silent. My mother has a right over you. There is also the honor of admonition. So no one can accuse me of being disobedient to God. Allah died patiently on my chest. I am the beloved wife of the Holy Prophet. God protected me from others in every way. I was different from a believer and a hypocrite. For some reason, God sent down the command of tayammum on you. My father is the third Muslim in the world and was the second of the two in cave Hira. Remember my father the first part who became famous by the title of Siddiq. Remember that the Prophet (peace and blessings of Allah be upon him) was pleased with him and clothed him in the shackles of the Khulfah and after that, she died. This was my father and did

the father cool the fire of the Jews? Yeah Al that sounds pretty crap to me, Looks like BT ain't for me either because I have come out with an army, my purpose is not to search for sin and temptation. What I am saying is for truth and justice with warning and careful argument. Among them, if the scholarly status of Hazrat Ayesha (RA) is covered, then one thing is clear that Hazrat Ayesha (RA) has superiority overall and not over the mothers of the believers and most of the companions but overall except a few honorable companions. The books of Ata ibn Abi Lababa who have the unique privilege of being the disciples of many of the Companions (may Allah be pleased with them all) say that Hazrat Ayesha (may Allah be pleased with her) is the most learned scholar and his opinion had the status of the best. As it is said in the terms of literature, Hazrat Ayesha was a very eloquent and eloquent person. This is how the ruler narrated the narration of Musa Bin Talha. I have not found anyone more eloquent than Ayesha.¹⁶ Hazrat Ayesha's teaching post remained in Madinah for half a century and was used by hundreds of thirsty scholars. The number of his direct disciples is mentioned in the line of Hadith Rasool, more than two hundred, including both men and women. Umm Al-Mumineen to Hazrat Ayesha, may Allah be pleased with her, this honor was bestowed upon her and she proved herself worthy of it as the first and foremost teacher of the Ummah. Similarly, she very much cared for slaves and had mercy on them. That is why she bought 67 slaves in your life and set them free. Hazrat Ayesha herself was not a poet but she had a poetic taste and that is why famous poet Hazrat Hassan bin Sabit used to go to Hazrat Ayesha to recite her poems. In the same way, you had a perfect memory and because of this, you had a complete recitation of Kaab Ibn Malik's Qasida consisting of forty verses.¹⁷

Conclusion

Hazrat Ayesha (RA) is known as a reliable and authoritative figure of Islam. You are a brilliant scholar. Testing your knowledge is not an easy task. The great Akbar Companions used to come to you to solve problems and understand Islam and were satisfied with your answers. The intellectuals of the world have recognized his scholarly position. You had perfect access to religious and secular knowledge. Therefore, after a thorough discussion on the above research topic, its analysis is such that the name of Hazrat Ayesha is

prominent among some eminent scholars of Islam. She was well versed in Quran and Hadith, jurisprudence, poetry, genealogy, history of Arabia and Islam, theology, linguistics, and poetry. In the fourteen-year history of Islam, no woman has been a tenth of your knowledge, and even among men, your comparison is not with the common Companions in terms of knowledge, but like Hazrat Ali (RA) and Hazrat Abdullah bin Abbas (RA). Hazrat Ayesha is considered a beacon for the Muslim world, especially for Muslim women.

References

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- ² William Muir, Life of Muhammad (London: 1872), 292.
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- ⁴ Muhammad Ibn Saad, Tabqāt Ibn-e-Saad (Karachi: Nafees Academy, 1985), IV : 26.
- ⁵ Imam Tirmidhi, Al-Sunan al-Tirmidhī, Kitāb al-Manaqib, Chapter 63: Chapter, Fazāil Ayesha, 3: 575-576.
- ⁶ ما اشكل علينا اصحاب محمد صلى الله عليه وسلم حديث فسا لنا عائشة الا وجدنا عندنا منه علما
Tabqat-ul-Asfiya, II: 49-50.
- ⁷ Tabqat Ibn-e-Saad, Vol-II,P.37
- ⁸ لو جمع علم الناس كلهم ثم اعلم ازواج النبي و كانت عائشة وسعهم علما
Imam, Jawzī, Safat-ul-Saffwat, II:33.
- ⁹ Imam Ibn-e-Kaseer, Al-Badaya wal Nihaya, Vol-IV, P.131
- ¹⁰ . M. Idrees Kandihlvi, Seerat-e-Mustafa, II: 281.
- ¹¹ Hafiz Zahbi, Seera-ul-Aalam -II, Bairut, Lebnan, 1443 H, P.187.
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- ¹³ Bani Israīl 17:2.
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- ¹⁷ ما رأيت افصح من عائشة
Tareekh Islam, 278.