
POINTS OF BENEFIT DERIVED FROM THE STORY OF THE 'IFK'

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

POINTS OF BENEFIT DERIVED FROM THE STORY OF THE 'IFK' (THE SLANDEROUS LIE AGAINST THE MOTHER OF THE BELIEVERS `AA.ISHAH-(رَضِيَ اللهُ عَنْهَا)¹

-The hadeeth is reported by al-Bukhaaree (no. 4750) and Muslim (Book of Repentance: no.2770).

-an-Nawawee said in his explanation of 'Saheeh Muslim':

<<And know that there are many points of benefit in the hadeeth of the slanderous lie:

Firstly: The permissibility of narrating a single hadeeth from a group of people: narrating an unspecified portion from each one of them. So this, even though it was done by az-Zuhree alone, then the Muslims are united in consensus upon accepting it from him, using it as proof.²

Secondly: The correctness of drawing lots between the women, and with regard to freeing slaves, and in other matters which we have mentioned at the beginning of the hadeeth, along with disagreement amongst the scholars.³

Thirdly: The obligation of drawing lots between the women when intending to travel with (only) some of them.

Fourthly: That it is not binding (upon the husband) to make up for the time period of the journey for the wives who remained in residence; and this is agreed upon if the journey is a long one. Then the ruling for a short journey is the (same) ruling as for a long journey upon the correct position, although some of our companions disagree about it.

Fifthly: The permissibility of a man's travelling along with his wife.

Sixthly: The permissibility of the woman going upon a military expedition.

Seventhly: The permissibility of women riding in camel-litter (howdahs).

Eighthly: The permissibility of having men serve them upon those journeys.

¹ (رَضِيَ اللهُ عَنْهَا) (rad iyallaahu `anhaa) May Allaah be pleased with her

² Based on the fact that az-Zuhree said, when narrating this hadeeth: "Sa'eed ibn al-Musayyib, and 'Urwah ibn az-Zubayr, and 'Alqamah ibn Waqqaas, and 'Ubaydullaah ibn 'Abdillaah ibn 'Utbah ibn Mas'ood narrated to me, from a narration of 'Aa.ishah-the wife of the Prophet- (صلى الله عليه وسلم) ...and each of them narrated to me a part of her hadeeth..."

³ An-Nawawee said, when explaining the hadeeth: "...Aboo 'Ubayd said: It was practised by three of the Prophets- صلوات الله وسلامه عليهم .." (صلى الله عليه وسلم) .. - أجمعين

[And see: Soorah Aali 'Imraan (3): 44; and Sooratus-Saaffaat (37):139-141].

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Ninthly: That the movement of the army depends upon the command of the leader.

Tenthly: The permissibility of a woman's going out, for the purpose of relieving oneself, without the permission of the husband; and this is a matter which is an exception.

Eleventh: The permissibility of women wearing necklaces upon journeys, just as when in residence.

Twelfth: That whoever mounts a woman upon a camel or the like should not speak to her if he is not a 'mahram' except for a need; since they carried the camel-litter (hawdah) and they did not speak to whom they thought was inside it.

Thirteenth: The virtue of moderation in taking food, for the women and others, and that the person does not overdo it such that the person becomes heavy with fat. So this was their condition in the time of the Prophet (صلى الله عليه وسلم), and whatever was the situation in his (صلى الله عليه وسلم) time is what is most complete, most excellent, and what is preferred.

Fourteenth: The permissibility of a part of the army remaining behind for an hour or so, for a need which has appeared as long as there is no necessity to remain gathered.

Fifteenth: Helping one who is in trouble; aiding one who has become cut off; and rescuing one who is lost; and showing respect to respectable people-just as Safwaan (رضي الله عنه)⁴ did- in the whole incident.

Sixteenth: Observing correct behaviour with non-related women, especially when alone with them in a case of necessity- in a desert or the like; just as Safwaan did in the manner in which he made the camel sit down, without speaking or asking; and that it is befitting that he should walk in front of it, not by its sides, nor behind it.

Seventeenth: The desirability of giving preference to others in riding and in other things, just as Safwaan did.

Eighteenth: The desirability of 'al-istirjaa' [saying: innaa lillaahi wa innaa ilaihi raaji`oon (indeed we belong to Allaah, we shall certainly return to Him)] when calamities occur: whether relating to the religion or to the worldly life; and whenever they affect ones self, or someone who is precious to him.

Nineteenth: The woman covering her face from the gaze of a non-related man, whether he is a righteous man or not.

Twentieth: The permissibility of swearing an oath, even when no oath has been requested.

Twenty-first: That it is desirable to conceal from a person things that are said about him when there is no benefit in mentioning them, just as they concealed it from Aa.ishah (رضى الله عنها)- for a month; and she only heard about it after that by accident, when Umm Mistah said: 'May Mistah fall upon his face!'

Twenty-second: The desirability of a man's being gentle with his wife, and living with her in a fine manner.

⁴ (رضي الله عنه) (rad iyallaahu `anhu) May Allaah be pleased with him

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Twenty-third: If something occurs, such as his hearing something about her or the like, then he may reduce the gentleness which he shows to her and its like; so that she should become aware that something has occurred, and so ask about it, and therefore remove it.

Twenty-fourth: The desirability of asking after a sick person.

Twenty-fifth: That it is recommended that when a woman wishes to go out for a need she should have a female companion to accompany her to put her at ease, and so that she should not be troubled by anyone.

Twenty-sixth: A person's having dislike for his companion or someone related to him if they cause harm to the people of excellence, or he commits other foul acts; just as Umm Mistah acted in her supplication against him.

Twenty-seventh: The virtue of those who fought at Badr, and defended them, just as `Aa.ishah (رضى الله عنها) did in her defence of Mistah.

Twenty-eighth: That the wife should not go to the house of her parents except with the permission of her husband.

Twenty-ninth: The permissibility of expressing surprise by saying 'Subhaanallaah!' [I declare Allaah free of all imperfections], and this occurs repeated in this hadeeth and elsewhere.

Thirtieth: The desirability of a man's consulting his close associates, his family, and his friends regarding affairs which happen to him.

Thirty-first: The permissibility of investigating and asking questions about things which he has heard about someone he has connection to. As for other people, than this is something prohibited, and it is spying, and excess.

Thirty-second: The Imaam, (ruler) addressing the people with a khutbah when something occurs.

Thirty-third: The person in authority over the Muslims complaining about someone who causes him harm-in his self, his family, or in other than this-and his requesting that someone should assist him against the person who intends to harm him.

Thirty-fourth: Clear points of virtue for Safwaan ibn al-Mu`attil-(رضى الله عنه)- because of the testification of the Prophet (صلى الله عليه وسلم) in his favour; and also because of his beautiful behaviour in how he caused, `Aa.ishah-(رضى الله عنها)-to ride; and his fine manners in the whole affair.

Thirty-fifth: A point of virtue for Sa`d ibn Mu`aadh and Usayd ibn Hudayr-radiyallaahu `anhumaa⁵.

Thirty-sixth: Hastening to cut off trials and tribulations, arguments, and disputes; and calming (people's) anger.

Thirty-seventh: Acceptance of Repentance (Tawbah), and an encouragement for it.

Thirty-eighth: Leaving speech to the elders and not to the young people, since the elders will know better.

⁵ May Allaah be pleased with them

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Thirty-ninth: The permissibility of using Aayahs of the Mighty Qur.aan as evidence, and there is no disagreement concerning its permissibility.

Fortieth: The desirability of conveying good news to someone who has a clear blessing renewed for him, or who has a clear calamity removed from him.

Forty-first: The innocence of `Aa.ishah-(رضى الله عنها)- for the slanderous lie and it is a definite innocence by the text of the Mighty Qur.aan. So if a person raises doubts about that-and Allaah's refuge is sought- than he becomes an Unbeliever, an Apostate, by consensus of the Muslims. Ibn `Abbaas (رضي الله عنه) and others said: "No wife of any of the Prophets-(صلوات الله و سلامه عليهم أجمعين)- ever committed fornication"; and this was an honour given to them by Allaah-the Most High.

Forty-second: Renewing ones thankfulness to Allaah-the Most High-whenver blessings are renewed.

Forty-third: Virtues of Aboo Bakr-(رضي الله عنه)-in His saying: (وَلَا يَأْتِلْ أَوْلُوا الْأَفْضَلِ مِنْكُمْ) [[Meaning: **Let not the people of excellence from amongst you swear oaths...**]]. [Sooratun-Noor (24):22]

Forty-fourth: The desirability of maintaining ties of kinship, even if they behave badly.

Forty-fifth: Pardoning and overlooking the person who treats you badly.

Forty-sixth: The desirability of giving in charity and spending upon good causes.

Forty-seventh: That it is desirably that a person who makes an oath and then see that something else is better than it should do what is better, and perform expiation for his oath.

Forty-eight: The virtue of Zaynab, the Mother of the Believers-(رضى الله عنها).

Forty-ninth: Being careful when bearing witness.

Fiftieth: Honouring one who is beloved by taking care of his companions, those who serve him, and those who obey him; just as `Aa.ishah-(رضى الله عنها)-did in the way she looked after Hassaan, and respected him; in order to show respect to the Prophet (صلى الله عليه وسلم).

Fifty-first: That the khutbah is begun with praise of Allaah-the Most High-, and with repeating words of praise of Him as He deserves.

Fifty-second: That it is recommended in khutbahs that after praising (Allaah), and repeating words of praise of Him, and sending 'Salaat' upon the Prophet (صلى الله عليه وسلم), and the two testifications, he should say: `Ammaa ba`d [As for what follows]; and this occurs frequently in the authentic ahadeeth.

Fifty-third: The Muslims becoming angry when the honour of their leader is violated, and the importance which they give to repelling that.

Fifty-fourth: The permissibility of reviling a person who blindly follows someone upon something false, and just as Usayd ibn Hudayr reviled Sa`d ibn `Ubaadah because of his blind and bigoted support of the Hypocrite, and he said: 'You are a hypocrite, arguing in defence of the Hypocrites' and he meant by that: you are doing the actions of the Hypocrites, and he did not intend to accuse him of Hypocrisy.

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SOME OF THE ADDITIONAL POINTS OF BENEFIT DERIVED BY AL-HAAFIZ IBN HAJR IN 'FATHUL-BAAREE':

- (i) The permissibility of a person relating something virtuous which occurred with him, even if it involves praise of some people and censure of others, if it removes a mistaken idea that the person telling it has a deficiency; and doing so with the intention of giving sincere advice so that the person told avoids falling into what some previous people fell into.
- (ii) Giving care and attention to prevent others falling into sin has more right than leaving them to falling into it
- (iii) A camel litter (howdah) fulfils the same purpose as a house in screening a woman.
- (iv) The permissibility of a woman screening herself with something which is away from her body.
- (v) Taking care of wealth, even if it be something small, because of the prohibition of waste age of wealth.
- (vi) The army having a guard in the rear to help the weak along, and to preserve anything which falls, and for other points of welfare.
- (vii) The legislation of saying 'Subhaanallaah!' (I declare Allaah free of all imperfections) when you hear that which you believe to be a lie.
- (viii) Using the phrase 'I do not know except good' as a recommendation of someone, and that this suffices to establish a person's trustworthiness-if it occurs from someone who has awareness of that person's hidden affairs.
- (ix) That whoever is asked about the condition of a person, and he wishes to clarify faults which he has, then let him precede it with a mention of an excuse for him regarding that- if he knows it, just as Bareerah (رضى الله عنها) said with regard to `Aa.ishah (رضى الله عنها)- when she faulted her for sleeping and spoiling the dough. So she preceded that with a mention that she is a young girl.
- (x) That the Prophet (صلى الله عليه وسلم) had not used to pass judgement for himself until Revelation descended, since he (صلى الله عليه وسلم) did not state anything with certainty concerning the story until the Revelation came down.
- (xi) That fervour and zeal for Allaah and his Prophet is not blameworthy.
- (xii) The virtue of bearing harm.
- (xiii) Distancing one who opposes the Messenger, even if he is someone close or a beloved friend.
- (xiv) That whoever harms the Prophet (صلى الله عليه وسلم), by saying or action, is to be killed, since Sa'd ibn Mu`aadh stated that and was not criticized by the Prophet (صلى الله عليه وسلم).
- (xv) Aiding one who has been struck by a calamity, feeling pain along with them, weeping, and feeling grief.

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- (xvi) It shows how careful Aboo Bakr aṣ-Ṣiddeeq was in affairs; since even though this affair continued for more than a month, not a single word was related from him regarding the incident, except for what occurs in some reports of the hadeeth that he said: "By Allaah this was not said to us in the times of Ignorance, so how about when Allaah has honoured us with Islaam?!"
- (xvii) It is not permissible to confess to something which has not occurred from him, even if he knows that he will be believed and not punished on account of his confession. Rather he must speak the truth or remain silent.
- (xviii) The consequences of patience (aṣ-Ṣabr) are praiseworthy, and the person who has it is to be envied (in a good way).
- (xix) Laughing, expressing joy and showing pleasure when blessings are renewed.
- (xx) Making excuse for a person who becomes troubled and alarmed when difficulty comes upon them, on account of their young age and the like.
- (xxi) Working to improve relations between a woman and her husband, and her parents.
- (xxii) If a person falls into a calamity and it is then removed, then this should be broken to them in gentle stages- so that the heart is not suddenly struck with overwhelming joy and becomes broken by it. This is taken from the Prophet (صلى الله عليه وسلم) beginning, after the innocence of `Aa.ishah (رضى الله عنها) was sent down, with laughter; then he told her to receive good news, then he informed her of her innocence in general terms, then he recited the Aayahs to her directly.
- (xxiii) That when hardship and difficulty reaches its peak it is followed by relief.
- (xxiv) The excellence of one who entrusts their affair to their Lord, and that one who is strong enough for that will find that worries and concerns become easy for him to bear.
- (xxv) Taking consolation from that which occurred to the Prophets and others.
- (xxvi) The blameworthiness of backbiting, and the blameworthiness of one who listens to it; and a deterrent to those who commit it, especially if it involves accusing a Believer of something he is innocent of, and publicizing foul acts.
- (xxvii) The forbiddance of having any doubt about the innocence of `Aa.ishah (رضى الله عنها).
- (xxviii) Delaying implantation of a prescribed punishment upon a person if it is feared that implementing it upon him will result in discord and tribulation.
- (xxix) The prohibition of passing judgement whilst in a state of anger.

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