

EXEMPLARY JUSTICE OF THE PROPHET AS DEMONSTRATED DURING THE EPISODE OF *AL-IFK*

By

Taufiq Abubakar Hussain, PhD

Centre for Qur'anic Studies, Dept. of Islamic Studies and Shari'ah
Bayero University, Kano, Nigeria.

tabubakar.isl@buk.edu.ng ;234-803 686 6616

Abstract

Human being by nature is destined to be social and live with each other. He is not like other species that live in a small confederate family structure, such as many of the wild species. The rules that govern societies were since displayed by the early Prophets and Apostles of Allah. The phenomena of competitiveness, rivalry and jealousy appear to prevail since the first settlers of this earth, the Abel and Kane. This modern society is no more different to early ones, for it is plagued with gossip accusations, suspicions, and intrusive about others. In his lifetime, the Prophet SAW experienced the most ferocious attack and slander to his person, camouflaged in his beloved wife Aisha el Siddiqah RA. The prevalence of justice displayed by the Prophet Muhammad SAW during this catastrophic accusation remains a crystal figure to emulate in discharging social responsibilities. The paper would discuss the rationalities of Islamic law and the guidance of the Prophet while assuming the mantle of leadership, which may be an artifact of emulative qualitative samples of leadership to any society in this contemporary set up. It is hoped that the paper will find a way for the modern society to contend with in discharging their administrative and legal duties.

Keywords: *Islam, Justice, Prophet Muhammad (SAW) and Episode of Ifk.*

Introduction

The issue of Ifk which was the accusation of slander mounted against Ummul Muminin Aisha El Siddiqah Bint El Siddiq remains one the important figures portraying the transparency of administering justice in Islam. It is among many issues that the incident contained, especially establishing the innocence and purity of Aisha but as well the ability of the Prophet to handle with care composite and most disturbing issues like that.

1. Personality of the Prophet SAW

The personality of Prophet Muhammad SAW was carefully selected by Almighty Allah to fulfil

many promises that he made to humanity. He has been sent to humanity as a guide, mercy and to be emulated as a role model of life

قَالَ صَلَّى ﷺ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ
حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ

كَثِيرًا ﴿٢١﴾

You have an excellent example in the Messenger of God; for anyone who seeks God and the Last Day, and remembers God frequently. (Q33:21)

His styles in complete sincerity, truthfulness, pity, righteousness, leadership, intellectual capability and

as head of family are but few of the qualitative emulates for humanity.

2. Overviewing the Slander

It was at the eve of the expedition of Murayse' I¹ otherwise known as Battle of Banu Mustalaq² when the noble Prophet ﷺ was on his return to Madina. After the chain of negative events and the nefarious utterances used by Abdullahi Bin Salul, head of the hypocrites in Madina, they continued the journey to Madina until they became exhausted and tired of the heat of the Arabia, the Prophet ﷺ gave order to break which did not last long. Soon after he gave the second order to move further, not known to him or anyone else his decorous and well-mannered wife Aisha Bint Siddiq was left behind. This had happened when she was left to answer call of the nature as well as to fetch the necklace of her sister Asma' which got lost.

The palanquin that she travelled in was however couldn't make difference as to when she is in or out of it, because she was slim and less weighted lady. Those holding the palanquin placed it over the dromedary unnoticeably.

After she finished all that she needed and returned back to the army, Aisha (R.A.) realized that the army had left and there was no sign of any body. In state of wonder she squatted and waited in pride and modesty for the army to notice her absentia so as to come back and pick her up, she actually felt asleep. Here and then that is where the righteous pious *Safwan Bin Muattal* R.A. arrived the scene, he

noticed the presence of Aisha and recognised her from far away, he bent his camel silently as he couldn't understand why would the wife of the Prophet be left at the middle of nowhere and requested that she should climb up. He held the halter of the camel and drove her quickly to the army. She heard nothing of him save to his supplications and incantations glorifying Almighty Allah³

Now, the devilish eyes of ibn Salul watched the arrival of both Aisha RA and Safwan RA, he considered it the most perfect scenarios to smear the noble name and character of the prophet SAW, and took off the nose from his neck, because prior to that he had been object of anger and hatred among the companions for his sad utterance when he said on arrival to Madina the most dignified shall eject the most degraded

قَالَ تَعَالَى: ﴿يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الْأَعْرَابُ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ﴾^٨
المنافقون: ٨

They say, "If we return to the City, the more powerful therein will evict the weak." But power belongs to God, and His Messenger, and the believers; but the hypocrites do not know.

The Hypocrites planned to wear out the Messenger of Allah by attacking him indirectly. Whispering furtively, they spread the slander secretly, hoping to cause a new rift⁴ before they reached Madina there was no one left who did not hear about this unfortunate mischievous slander.

He propagated and magnified calumnious talk against A'ishah (R.A). Urwah bn Zubair (R.A) said: "The people propagated the slander and talked about it in his presence i.e, Abdullah bn Ubayy he confirmed it and listened to it and asked about it to let it prevail."⁵

On their return to Madinah, A'ishah (R.A) falls ill, this is because they spent twenty eight days during the expedition, her weak body was unable to endure one month privations. The news was spreading unknown to her, but she noticed lack of tenderness and care the Prophet (S.A.W) used to show to her when sick. When he enters her room he will talk in an unusual laconic manner "how is the lady?." This upset her and rouses her doubts.

She remained bed ridden for a month, when she started recovering, she and Ummu Mistah went for a walk and it was there that she broke the news to her. Her ailment aggravated, she asked the Prophet (S.A.W) permission to visit her parents⁶.

Umm Ruman⁷ mother of Aisha was a calm and mature person with a strong character, under these circumstances it was necessary to be cool headed she began to console her daughter tenderly.

The Prophet (S.A.W) consulted his close ones on the issue, Aliyu bn Abi Talib (R.A), Usamah bn Zaid, her co-wife Zainab bnt Jahash and her maid Barirah, and al- Waqidi included Ummu Ayman. They all gave good recommendation of A'ishah

(R.A)⁸.The Prophet (S.A.W) addressed the people on the pulpit:

Who will help me against a man who has hurt me by slandering my family? By Allah, I know nothing but good about my family, and people have blamed a man of whom I know nothing but good, and he never used to visit my family except with me.

Usaid bn Hudair al-Ansari got up and said: "O! Messenger of Allah (S.A.W) I will relieve you from him. If he be from the tribe of al-Aus then I will chop his head off: and if he be from our brethren, al-Khazraj, then you give us order and we will obey." Thereupon, Sa'ad bn Ubada, the chief of al-Khazraj, flew into rage and exchange words with Usaid. But the Prophet (S.A.W) calmed them down. The Prophet (S.A.W) visited A'ishah (R.A) while she was still weeping in the presence of her parents, he said;

A'ishah, I have been informed so-and-so about you; if you are innocent, then soon Allah SWT will reveal your innocence, and if you have committed a sin, then repent to Allah SWT and ask Him for forgiveness for when a slave confesses his sins and asks Allah SWT for forgiveness, Allah SWT accepts his repentance.⁹

When the Prophet (P.B.U.H) stopped talking, her tears ceased flowing. She asked her parents to reply to the Prophet (S.A.W), but they did not know what to say then. She said "Without doubt, I know that you heard this (Slanderous) speech till it has been implanted in your mind 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 confess to you something, and Allah (S.W.T) knows that I am innocent, you will surely believe me. I find no similitude for my case and yours except that of Yusuf's father when he said:

﴿ فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١٨﴾ ﴾

يوسف: ١٨

(For me) patience is the most fitting against that which you assert; it is Allah SWT (Alone) whose help can be sought].
 Q12:18

Then she turned to the other side and lay on her bed. Silence regained for a while. The Prophet(S.A.W) had not moved from his spot when revelation came to him. When it was over, the Prophet (S.A.W) smiled and said "Glad tidings O! A'ishah Allah (S.W.T) revealed about your innocence!" Her mother said to her: "Go with him." She said: "I will not go with him and I will thank none but Allah (S.W.T)"¹⁰.

﴿ إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لِّكُلِّ لَمِيٍّ مِّمَّنْهُمْ مَا آكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّىٰ كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾ تَوَلَّىٰ إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ يَا نَفْسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾ تَوَلَّىٰ جَاءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَٰئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾ تَوَلَّىٰ فَضَّلَ اللَّهُ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَسْتُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذْ تَلَقَّوهُ بِاللَّيْسِ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾ وَتَوَلَّىٰ إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾ يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ

أَبَدًا إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١٧﴾ وَبَيَّنَّ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلَيْهِ حَكِيمٌ ﴿١٨﴾ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾ وَكُلُوا فَضَّلُ اللَّهُ عَلَيْكُمْ وَرَحْمَتُهُ. وَإِنَّ اللَّهَ رَءُوفٌ رَّحِيمٌ

﴿ النور: ١١ - ٢٠ ﴾

Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you. For every person among them is what (punishment) he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment (i.e., Hellfire). Why, when you heard it, did not the believing men and believing women think good of them (i.e. one another) and say, "This is an obvious falsehood"? Why did they (who slandered) not produce for it four witnesses? And when they did not produce the witnesses, then it is they, in the sight of Allah SWT, who are the liars. And if it had not been for the favour of Allah upon you and His mercy in this world and the Hereafter, you would have been touched for that (lie) in which you were involved by a great punishment. When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah SWT, tremendous. And why, when you heard it, did you not say, "it is not for us to speak of this. Exalted are You, O!

Allah; this is a great slander”?
 Allah (S.W.T) warns you against returning to the likes of this (conduct), ever, if you should be believers. And Allah SWT makes clear to you the verses (i.e. His rulings), and Allah SWT is Knowing and Wise. Indeed those who don’t like that immorality should be spread (or publicized) among those who have believed will have a painful punishment in this world and the hereafter. And Allah SWT knows and you do not know..... An-Nur:11-20

The companions did have some reactions to what happened. In general, their reaction was this is a terrible slander. For instance, Abu Ayub al-Ansari, when his wife confronted him with the issue, he pretended not to know about it. He openly said it was a lie. He went further to ask his wife would you consider doing that. She furiously said I swear to God I would never do it. Abu Ayyub said: “Aisha is more auspicious than you”¹¹

1. Justice and Administration in Islam

Justice, as defined in the Quran, commands mankind to behave in a fair and just manner. Allah (SWT) has commanded us to protect the rights of others, to be fair and just with people, to side with the one who is under oppression, to help and be fair with the needy and orphans, and to be just and not go beyond the boundaries set by Allah, even with our enemies. We are required to be fair and just in all circumstances, and in all situations.

We must establish justice in the society. This is the law of our Creator. Allah (SWT) says in the Quran:

قَالَ تَعَالَى ﴿٥٨﴾ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾ النساء: ٥٨

“Verily, Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All Seer.” (Surah Nisa: 58)

Prevalence of justice in administration of Islam is of paramount importance. Allah SWT has set rules and regulations governing the supremacy of justice in all affairs

قَالَ تَعَالَى ﴿٨﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ ؕ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَيْكُمْ أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾ المائدة: ٨

O you who believe! Be upright to God, witnessing with justice; and let not the hatred of a certain people prevent you from acting justly. Adhere to justice, for that is nearer to piety; and fear God. God is informed of what you do.

The above verse states the importance of justice not only to law abiding citizens but as well to those who are perceived as offenders. The Noble

Prophet SAW has during his time displayed highest model of justice ever known to humanity, and shall always be the mirror of the same so long that this universe exists. He was extreme in displaying credible characters and behaviour to others. He set the path of Islamic governance in Madinah and entrenched it with equity justice and fairness. The integrity displayed by him was later absorbed and emulated by the guided Caliphs, Abubakar, Umar ‘Uthman and Ali R.A.H.

Caliph Abubakar R.A. had during his Caliphate further entrenched the bedrock of justice and equity in governance, he showed integrity, transparency, truthfulness, consistency, humility and service, for instance in his famous inaugural speech he said:

The weak among you is deemed strong by me, until I return to them that which is rightfully theirs, insha Allah. And the strong among you is deemed weak by me, until I take from them what is rightfully (someone else’s), insha Allah. Allah Has commanded us to be Just and Fair¹²

قَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ
بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ
وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا
فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَعْدُوا وَإِن تَلَوُا أَوْ تَعْرَضُوا
فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾ النساء: ١٣٥

“Oh you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a better

protector to both (than you). So follow not your lusts, lest you may avoid justice, and if you distort your witnesses or refuse to give it, verily, Allah is ever well acquainted with what you do.” (Surah Nisa: 135)

Islam has entrenched the system of justice since its inception. For instance, Allah (swt) tells us the story of Daawud (AS), and when Allah tested him to see how he would judge between two people. We can take good lesson from this story.

Allah (swt) says:

قَالَ تَعَالَى: ﴿وَسَدَدْنَا مُلْكَهُ وَأَنبَتْنَا الْحِكْمَةَ وَفَصَّلَ
الْخِطَابِ ﴿٢٠﴾ وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا
الْمِحْرَابَ ﴿٢١﴾ إِذْ دَخَلُوا عَلَىٰ دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا
تَخَفْ خَصْمَانِ بَعْضُنَا عَلَىٰ بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ
وَلَا تَسْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ ﴿٢٢﴾ إِنَّ هَذَا أَخِي لَهُ
تِسْعٌ وَسِتُّونَ سِجَّةً وَلِي سِجَّةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي
الْمِخْطَابِ ﴿٢٣﴾ قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعِيكَ إِلَيْنِ نَعَايِجَهُ
لِلْكَبِيرِ مِنَ الْخُلَطَاءِ لِيَبْغِيَ بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ
فَاسْتَغْفَرَ رَبَّهُ وَحَرَّرَكُمَا وَأَنَابَ ﴿٢٤﴾ فغفرنا له ذلك
وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحَسَنَ مَّعَابٍ ﴿٢٥﴾ يندأود إذا
جعلناك خليفة في الأرض فأحكم بين الناس بالحق ولا تتبع
الهُوى فيضلك عن سبيل الله إن الذين يعضلون عن سبيل
الله لهم عذاب شديد بما نسوا يوم الحساب ﴿٢٦﴾

ص: ٢٠ - ٢٦

“We made his (Daawud’s) kingdom strong, and gave him wisdom, and sound judgment in speech and decision. Has the story of the disputants reached

you? When they climbed over the wall of the private chamber, When they entered in upon Daawud, he was terrified of them. They said, "Fear not. (We are) two disputants, one of whom has wronged the other. Therefore, judge between us with truth, and treat us not with injustice, and guide us to the Right Way. Verily, this my brother has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech, Daawud said, (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Daawud realized that We have tried him, and he sought forgiveness from his Lord, and he fell down in prostration, and turned (to Allah) in repentance, So We forgave him for that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise Oh Daawud! Verily, We have placed you a successor on the earth; so judge you between men in truth (and justice), and follow not your desire – for it will mislead you from the path of Allah. Verily, those who wander astray from the path of Allah (shall) have a severe torment, because they forgot the Day of Reckoning." (Surah S'ad: 26)

We learn from these ayaat the importance of hearing both sides of the story before passing any judgment between two contending parties. Sometimes, the truth is not spoken by one party, and the one who is judging can get misled without hearing the voice of other side. Allah (SWT) tested Prophet Daawud (AS) by sending him two disputants. When Prophet Daawud (AS) heard the story from one side, he passed his judgment, without realizing that he should have heard what the other person had to say first. He then realized his mistake and turned to Allah in repentance. In order to pass a fair judgment, one must listen to both parties, evaluate the situation, and then, come to a conclusion. This is a fundamental crux for judging between two or more people or groups. If we just turn our head around and see, we will find numerous examples at an individual and societal level and also at national and inter-national level where this fundamental principle is violated. This is exactly what had happened when issue of *ifk* was mounted by the rotten hypocrites of Madina,

2. Implementation of Justice by the Prophet

Islam addresses all human faculties and needs. The universality of Quran touches every corner of human personal life. Moreover, the message takes all our inner and outer senses makes its followers rise on the wings of love and compassion¹³ there is no lack of needs in his teachings. The prophet was a man who completed, perfected and reformed. He transformed an illiterate, savage people to an army of blessed

illustrious educators, invincible commanders, eminent statesmen and praiseworthy founders of the most magnificent civilization in history.¹⁴

One of the key messages of the Prophet SAW is to guide and protect all humans from aggressions and transgressings. The weak shall live in peace and harmony; the strong shall learn how to use his energy in what is beneficial to others. Yes the prophet found Arabs of Jahiliyya languishing in all social vices, but he managed to bring them to the lights of justice, equity and equality.¹⁵

One day, one of his most beloved adopted grandsons Usama Bin Zaid was found interceding against executing a punishment on a noble woman of Quraysh who was caught stealing. Imamul Bukhari relates:

إن قريشا أهمهم شأن المرأة المخزومية التي سرقت فقالوا ومن يكلم فيها رسول الله صلى الله عليه وسلم؟ فقالوا ومن يجترئ عليه إلا أسامة بن زيد حب رسول الله صلى الله عليه وسلم فكلمه أسامة فقال رسول الله صلى الله عليه وسلم (أتشفع في حد من حدود الله). ثم قام فاختطب ثم قال (إنما أهلك الذين قبلكم أنهم كانوا إذا سرق فيهم الشريف تركوه وإذا سرق فيهم الضعيف أقاموا عليه الحد وإيم الله لو أن فاطمة بنت محمد سرقت لقطعت يدها)¹⁶

The Quraysh were much worried about the case of a Makhzumiyyah woman who had committed theft and wondered who should intercede for her with Messenger of Allah (ﷺ) (so

that she would not get punished for her crime). Some said Usamah bin Zaid (May Allah be pleased with him) was his beloved and so he may dare do so. So Usamah (May Allah be pleased with him) spoke to him about that matter and the Prophet (ﷺ) said to him, "Do you intercede when one of the legal punishments ordained by Allah has been violated?" Then he got up and addressed the people saying, "The people before you were ruined because when a noble person amongst them committed theft, they would leave him, but if a weak person amongst them committed theft, they would execute the legal punishment on him. By Allah, were Fatimah, the daughter of Muhammad, to commit theft, I would have cut off her hand.

This hadith shows the decisiveness of the Sharia Law, and how to the greater length it can go in delivering its purposes; it does not consider genetic ties either of kin or kith.

Now the personality of the Prophet is under severe attack, not only himself but also the friendship and confidence of his beloved friend Abubakar is at stake. His beloved wife is exposed to the cruelty of hypocrites. Idelally, as an Arab, he would have used his status and punish those who exposed the story. He did as commanded, thus after the above verse purified and exonerated her from all accusations, the verse continues to supplement provisions against those mongers the people involved in the ifk were

whipped eighty lashes as disciplinary penalty for their crime.¹⁷ but Abdullah bn Ubayy bn Salul was not whipped for two reasons:

The prescribed penalty Hadd would substitute the chastisement of the offenders in the hereafter but, bn Ubayy did not deserve this merit. Allah (S.W.T) promised him a grievous torture on the Dooms day.

﴿ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾ ﴾
النور: ١١

And he who took upon himself the greater portion thereof for him is a great punishment (i.e. Hellfire). Q24:11. And

For the public interest for which he was spared not killed previously. The Prophet (S.A.W) said: would you like people to say that Muhammad kills his companions, Umar when Umar (R.A) sought to do away with Abdullah bn Ubayy bn Salul?¹⁸ However, some scholars stated that the offenders were not punished.

﴿ وَلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَسْتُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ ﴾
النور: ١٤

Had it not for the Grace of Allah and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for what whereof you had spoken. Q 24: 14.

For Hassan bn Thabit composed poems for A'ishah (R.A) praising her and giving excuse for his involvement in the incident⁶⁶. He said:

حَصَانٌ رَزَانٌ مَا تُرَنُّ بِرَبِيَّةٍ
وَتُصْبِحُ عَرَّتِي مِنْ لُحُومِ الْعَوَافِلِ

A chaste wise lady about whom nobody can have suspicion, she gets up with an empty stomach because she never eats the flesh of indiscreet (women), never talks badly about them in their absence.¹⁹

Towards his justice and noncompliance to his personal opinion, the noble prophet called Usama and Ali RA to his house to consult then, however, on natural disposition, He was not confused about the innocence of his wife, Aisha R.A. because it was as open and clear as the light. Usama spoke decisively: *O Messenger of Allah we do not know anything but good deeds about your wife Aisha. These are definitely baseless lies and slander.* Ali needed much more solace to the prophet he said: *Oh messenger of Allah why are you giving yourself a hard time there are many women other than her why don't you ask this servant girl am sure that she will say something that makes you feel better*²⁰

Another milestone is that the Prophet also chose to ask some of his wives. He intentionally engaged Zaynab Bint Jahsh who has rivalry with Aisha and her sister Hamnat Bint Jahash seems to believe the circulated slander and said: Oh Zainab what do you say? Have you ever seen anything negative about her? Her reply was that she saw nothing but goodness about Aisha²¹.

The reason for doing this is obvious, he could had selected other wives who were more friendly to Aisha, and could have possibly covered her up, but his selection of a bit rivaled co-wife would further testify her purity, would there be any slightest doubt

about Aisha, Zainab wouldn't have been taken by humane instinct of women rivalry to condemn Aisha.²²

Now, that all testimonies have been exhausted which proved the innocence of our mother, and that there was no slightest provocative evidence for furthering investigation, the noble prophet resort to ask Aisha to tell him the truth and that if she really did he would ask forgiveness from God for her. He also said that if such a thing never happened and there was no doubt then God Almighty would send news confirming her innocence. He concluded by saying that if a servant accepts his fault and repents to God the Almighty will accept his repentance

3. Conclusions

Justice in Islam is not just mere rules set to vindicate others while others walk free. Administration of which is meant for all Muslims. The most senior members of this religion and among the highest ranking ones with extra qualitative important magnitudes such as the wife of the noble prophet, Aisha el Siddiqah bint Elsiddiq with her outstanding characteristics was when collided with the laws she was given a treatment not less than any member in the religion. She would have enjoyed the closeness to her husband or virtues of her father, but alas! None of these had happened.

The noble prophet could have traced the rotten smell of the hands of hypocrites in this issue which is obviously clear as indicated by many companions, they believed it was an expiation to the grudges of Ibn Salul and his men held against the person of

the prophet ﷺ for two issues one because they assume to believe that the prophet robbed Ibn Salul the leadership of Madina while the other reason was their despicable utterances during the expedition of Mustalaq thus; the most dignified shall exiled the most degraded ones. However, the juristic caliber of the Prophet ﷺ and his hold to the virtues of justice and transparent administration did not let him take the ox horn. He managed the issues in a simple manner despite his sufferings and that of Aisha and her parents.

From the other hand, Islam frowns at smearing the image of others, hence Muslims must shun false accusations and must guard their utterances, avoid suspicions, inquisitive about others, reviling, and fooling people. The enormity of accusation is extremely devastating and could break out many relations and may even cause loss of lives. This is why the accuser is given a deterrent punishment eighty stripes publicly and would never be considered as trustworthy anymore.

There are many lessons to to learn in this context. The most significant of all is the nobility and purity of Aisha RA, keeping away from peoples affairs, shunning from unnecessary utterances.

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- Notes:**
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- ¹ Mubarkpory: S.R. Al-Raheeq Al-Makhtuom, Beirut, Dar Hillal, 1427AH, P298
- ² This battle was fought in 6th year after Hijra, when Harith ben Abi Dharr leader of Banu Mustalaq gathered troops to fight Madina, the Prophet gathered many fighters and forge ahead before their move and captured many of war spoil including women and many herds of sheep and animals. During his outage, many of the hypocrites who did not participated in the previous battles sneaked into this battle which appeared to be lighter, they during the voyage caused many unpleasanties including slander to Aisha
- ³ Mubarkpory : 304
- ⁴ Haylamaza. R. Haylamaz. R. Aisha The Wife, The Companion, The Scholar, New Jersey, Clifton Tughra, 2012. P 86
- ⁵ Ibn Kathir, *The Battles of the Prophet* (S.A.W), p.114.
- ⁶ Ibn Hisham: A.H.A. Al-Serah al-Nabawiyyah, Beirut, Dar Geil, 1411 AH, Vol 4 P266
- ⁷ Umm Ruoman Bent Amir Ben Abd Shams Ben Etah Ben Udhynah Ben Dahman Ben Harith Ben Ghanam Ben Malik Ben Kinanah. Abubakar's wife, she was married to Abdullahi Ben Harith Ben Sakhbarah Ben Jursthumat el Khair, and had a child named Tufayl with him, before marrying Abubabar RA, she gave birth to Aisha and Abdurahman under Abubakar. The Prophet SAW. Said: whoever wishes to see a Hur Ayn shall look at umm Rouman. when she passed away he descend to her grave and pray to her soul. (Ibn Athir: A. A. A. Usud Ghabah, Beirut, Dar Kutub Elmiyyah, 1st edition, 1994 vol7, p320
- ⁸ Al-Husni Abdus-Sami'I Anis, Asalyb An-Nabawiyyah Fi Mu'alajati Mushkilatiz-Zaujiyyah, Dar Ibn aljauziyyah, p.167.
- ⁹ Ibn Hisham: Ibid
- ¹⁰ Al-Mubarakpuri, p356-358, Ibn Kathir, The Battles of the Prophet (S.A.W), p112-122.
- ¹¹ Haylamaz. R. : Ibid, 2012. P87
- ¹² Ibn Kathir: A.I.K. Al-Seerah Nabawiyyah Minal Bedayah wal Nehayah, Beirut, Lebanon, Dar Ma'arefah, 1986, Vol 4 P493
- ¹³ Gulen: M.F. Muhammad, The Messenger of God, an Analysis of the Prophet's life, New Jersey, USA, Tughra p 164.
- ¹⁴ Gulen : Ibid p165
- ¹⁵ Surah Najm :03
- ¹⁶ Bukhari: M.I. Jamee' Saheeh, Beirut, Dar Ibn Kathir, 3rd edition 1987, Vol3 P1282
- ¹⁷ Sabiq, As-Sayyid, Fiqh Sunnah, Rendered to English Matraji, F. Amira Zein, Dar al-Fikr, Beirut, 1415 / 1996 p.373.
- ¹⁸ Al-Mubarakpuri, S.A, The Sealed Nector, p.384, Sahihal-Bukhari 1/364, As-Salaby, Assira An-Nabawiyyah, p.577 .
- ¹⁹ Bukhari 1414 (36) *Kitab al-Maghzy*. p57.
- ²⁰ Haylamaz. R: Ibid
- ²¹ Bukhari Shahadah 15 /2518
- ²² Rabi: I. The Incident Of Slander Against Mother Of The Faithful A'ishah (R.A); Lessons To The Contemporary Muslims In Kano Metropolis, M.A. thesis submitted to Dept. of Islamic Studies BUK, 2019