

## يَوْمُ الْوِشَاحِ

عَنْ عَائِشَةَ أَنَّ وَلِيدَةَ كَانَتْ سَوْدَاءَ لِحَيٍّ مِنَ الْعَرَبِ، فَأَعْتَقُوهَا، فَكَانَتْ مَعَهُمْ، قَالَتْ فَخَرَجَتْ صَبِيَّةً لَهُمْ عَلَيْهَا وَشَاحٌ أَحْمَرٌ مِنْ سُيُورٍ، قَالَتْ فَوَضَعَتْهُ - أَوْ وَقَعَ مِنْهَا - فَمَرَّتْ بِهِ حُدَيَّاءُ وَهُوَ مُلْقَى، فَحَسِبَتْهُ لَحْمًا فَخَطِفَتْهُ، قَالَتْ فَالْتَمَسُوهُ، فَلَمْ يَجِدُوهُ، قَالَتْ فَاتَّهَمُونِي بِهِ، قَالَتْ فَطَفِقُوا يُفْتَشُونَ حَتَّى فَتَّشُوا قُبُلَهَا، قَالَتْ وَاللَّهِ إِنِّي لِقَائِمَةٌ مَعَهُمْ، إِذْ مَرَّتِ الْحُدَيَّاءُ فَأَلْقَتْهُ، قَالَتْ فَوَقَعَ بَيْنَهُمْ، قَالَتْ فَقُلْتُ هَذَا الَّذِي اتَّهَمْتُمُونِي بِهِ، زَعَمْتُمْ وَأَنَا مِنْهُ بَرِيئَةٌ، وَهُوَ ذَا هُوَ.

قَالَتْ فَجَاءَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْلَمَتْ، قَالَتْ عَائِشَةُ: فَكَانَ لَهَا خِيبَاءٌ فِي الْمَسْجِدِ - أَوْ حِفْشٌ - قَالَتْ فَكَانَتْ تَأْتِينِي فَتَحَدِّثُ عِنْدِي، قَالَتْ فَلَا تَجْلِسُ عِنْدِي مَجْلِسًا، إِلَّا قَالَتْ:

وَيَوْمِ الْوِشَاحِ مِنْ تَعَاجِبِ رَبِّنَا

أَلَا إِنَّهُ مِنْ بَلَدَةِ الْكُفْرِ أَنْجَانِي

قَالَتْ عَائِشَةُ فَقُلْتُ لَهَا مَا شَأْنُكَ؟ لَا تَقْعُدِينَ مَعِيَ مَقْعَدًا إِلَّا قُلْتُ هَذَا؟ قَالَتْ فَحَدَّثْتَنِي بِهَذَا الْحَدِيثِ.

(صحيح البخاري، كتاب الصلاة، باب نَوْمِ الْمَرْأَةِ فِي الْمَسْجِدِ، رقم الحديث : 439)

On the authority of Aishah رضي الله عنها :

that there was a black slave girl belonging to one of the tribes of the Arabs. They freed her, but she remained with them. *She said* A little girl of theirs (her masters) went out wearing a red *wishāḥ* made up of leather straps. (The girl) either placed it somewhere, or it fell off from her. A kite passed by it while it was lying (on the ground), and thinking it to be a piece of meat, picked it up. *She said* They looked for it, but did not find it. *She said* They accused me of stealing it, and began looking for it and searching even her private parts.

*She said* By Allah! I was standing with them, and to my surprise the kite passed by and dropped it, and it fell in their midst. *She said* I told them, 'This is what you accused me of stealing. You claimed (I stole it) though I have nothing to do with it. Here it is!'

*She said* She came to the Messenger of Allah صلى الله عليه وسلم, and accepted Islam.

*Aishah said* She had a tent – or a hut – in the Mosque, and she would come to me and talk to me. She would never sit down with me without reciting the following (couplet):

The Day of the *Wishāḥ* was one of the wonders of our Lord,

And it was this *Wishāḥ* that rescued me from the land of *kufr*.

*Aishah said* I said to her, 'What is the matter with you? You never sit down with me without saying this'.

Then she narrated to me this anecdote.

## شَرْحُ الْمُفْرَدَاتِ

وَلِيدَةٌ : a slave girl, pl وِلَائِدٌ.

أَحْيَاءٌ, a tribe, pl أَحْيَاءٌ.

أَعْتَقَ الْعَبْدَ إِعْتِقًا (iv), to free a slave.

وِشَاحٌ, a tanned leather belt studded with precious stones worn by women on the shoulder in ancient times, pl وُشُحٌ and أُوشِحَةٌ.

سَيْرٌ, strap, pl سُيُورٌ. This *wishah* seems to have consisted of a number of straps instead of a belt.

جِدَاءٌ, kite (bird), pl جِدَائٌ and جِدَائُنٌ.

جِدَائَةٌ (for the original جِدَائَةٌ) is the تَصْغِيرُ of جِدَاءٌ.



أَلْقَى is the اسْمُ الْمَفْعُولِ of أَلْقَى (iv), to throw, to throw down, to drop.

حَسِبْتُ حَسِبَانًا (i-a), to think. It takes two objects, e.g.,

حَسِبْتُ بِلَالًا طَالِبًا جَدِيدًا,

*I thought Bilal to be a new student.*

حَطَفَ حَطْفًا (i-a), to snatch, to grab.

Allah سبحانه وتعالى says in the Glorious Qur'an:



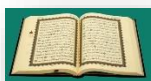
يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ

*The lightning almost snatches away their sight. (Q2:20)*

الْتَمَسَ التَّمَساً (viii), to seek, to search.

اتَّهَمَ اتِّهَاماً (viii from وَهَمَ), to accuse.

طَفِقَ يَفْعَلُ كَذَا, he began to do. It is one of the sisters of كَانَ. It occurs in the following *ayah*:



وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ

*...and they began to cover themselves with the leaves of Paradise (Q 7:22)*

فَتَّشَ تَفْتِيشاً (ii) to examine, to search.

= مُفْتَشٌّ, inspector.

قُبُلٌ, private parts.

زَعَمَ زَعْمًا. (a-u), to allege, to claim

بَرِيءٌ, innocent (of a crime)

أَخْبِيَةٌ, tent, pl

حِفْشٌ, a hut, a small room (a rarely used word).

تَعَاجِبٌ, wonders, wonderful things.(It has no singular).

أَنْجَى (iv), to deliver, to save, to rescue, to bring to safety.

## إيضاحاتٌ نحويَّةٌ

In long narratives, the word قال or قالت is frequently repeated so that the reader or the listener may rest assured that it is the same reporter who is reporting. For the smooth flow of the narrative, I have written this word in smaller size. It is better to ignore this word while reading.

أَنَّ وَلِيدَةً كَانَتْ سَوْدَاءَ لِحَيٍّ مِنَ الْعَرَبِ :

It means: أَنَّ وَلِيدَةً سَوْدَاءَ كَانَتْ لِحَيٍّ مِنَ الْعَرَبِ

فَأَعْتَقُوهَا، فَكَانَتْ مَعَهُمْ : i.e., she remained with her former masters even after gaining her freedom.

فَخَرَجَتْ صَبِيَّةً لَهُمْ عَلَيَّهَا وَشَاحٌ أَحْمَرٌ مِنْ سُيُورِ :

Here لَهُمْ is a نَعْتٌ of صَبِيَّةً.

So also is the nominal sentence: عَلَيَّهَا وَشَاحٌ أَحْمَرٌ.

This sentence means that she was wearing the *wishah*.

Obviously, the Arab girl went out with the freed slave girl.

فَمَرَّتْ بِهِ حُدَيَّا وَهُوَ مُلْقَى : the pronoun in به, and the pronoun هو both refer to the *wishah*.

حَتَّى فَتَشُوا قُبْلَهُ : Here حَتَّى means “even”, i.e., they even searched her private parts.

حَتَّى in this sense is a حَرْفٌ عَظْفٍ .

Here are some examples:

مَاتَ النَّاسُ حَتَّى الْأَنْبِيَاءُ. People – even the prophets – died.

حَتَّى الْأَطْفَالُ يَعْرِفُونَ هَذَا, Even the children know this,

هَاهُوَذَا : This is like هَاهُوَذَا

فَجَاءَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : Obviously, she was living in Makkah, and migrated to Madinah after the event.