

Answering the Baseless Shī'ī Allegations Against Sayyidah 'Āishah

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Transliteration key

أ - 'ā	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ṣ
ت - t	ع - 'a
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

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Introduction

The era of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ was an era of truthfulness and integrity. The purest exhibition of brotherhood and love, the most magnificent anecdotes of preference and the most manifest examples of Muslim brotherhood were predominant in that era. The books of history are honoured by these incidents, boast about them, embellish and beautify themselves by recording them. Evil found no place in their time and the remnants of the era of ignorance were wiped out by Islam, to the extent that Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ completed his mission of Prophethood and placed the fragments of ignorance under his feet. He tutored them and then bid them farewell. They would believe and trust one another and no one lied against his brother.

This illuminating and beautiful image remained between the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ until the mischief mongers appeared who disfigured this image with falsehood and fabrications. Those most responsible for this are the factions who deviated from guidance; the most significant of them being two:

1. Al-Nāṣibah: Those who displayed enmity towards Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ and the Ahl al-Bayt. Their existence was for notorious political agendas and motives. This group has ceased to exist for a long while now and they have not raised their ugly head. And all praise belongs to Allah سُبْحَانَهُ وَتَعَالَى.¹
2. Al-Rāfiḍah: Those who were extremist regarding Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ and the Ahl al-Bayt and manifested their enmity towards the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. They have forged more lies than the first group. They have invented such fabrications which one feels ashamed of listening to.

Certainly, Allah سُبْحَانَهُ وَتَعَالَى expounded on the qualities of the Nabī’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ by His statement:

1 Ibn Sa’dī: *Al-Tanbihāt al-Laṭīfah fīmā Iḥtawat ‘alayhi al-‘Aqīdah al-Wāsiṭiyyah min al-Mabāḥith al-Munīfah* pg. 121.

أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

*Forceful against the disbelievers, merciful among themselves.*¹

The lives of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ through their mutual love, brotherhood, mercy, and assistance were a true embodiment of this verse. Every belief which contests this mutual relation is falsification of the categorical declaration of the Qur’ān and rejection of the testimony of Allah سُبْحَانَهُ وَتَعَالَى.

The love the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ possessed for the household of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was incorporated in this lofty nurturing and general mutual affection was strengthened by the bequest of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in favour of the Ahl al-Bayt.

أبو بكر الصديق والد الصديقة صلى العصر ثم خرج يمشي فرأى الحسن يلعب مع الصبيان فحمله على عاتقه و قال بأبي شبيهه بالنبي صلى الله عليه وسلم لا شبيهه بعلي و علي يضحك

Once, Sayyidunā Abū Bakr al-Ṣiddīq, father of Sayidah ‘Ā’ishah al-Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا, performed Ṣalāt al-‘Aṣr and then left on foot. He saw Ḥasan playing with some children so he carried him on his shoulder and commented, “By my father, he resembles the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, not ‘Alī!” And ‘Alī laughed.²

He once declared:

والذي نفسي بيده لقرابة رسول الله صلى الله عليه وآله وسلم أحب إلي أن أصل من قرابتي

By the One Who has control of my life, maintaining good ties with the relatives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is more beloved to me than maintaining good ties with my own relatives.”³

And he advised:

1 Sūrah al-Faṭḥ: 29

2 Ṣaḥīḥ al-Bukhārī Ḥadīth: 3542.

3 Ṣaḥīḥ al-Bukhārī Ḥadīth: 3712; Ṣaḥīḥ Muslim Ḥadīth: 1759.

ارقبوا محمدا صلى الله عليه وآله وسلم في اهل بيته

Honour Muḥammad ﷺ by honouring his household.¹

Sayyidunā ‘Umar ibn al-Khaṭṭāb’s love for Sayyidunā ‘Alī ﷺ and his seeking counsel from him in all matters is well-known. Eventually, this strong bond was crowned by relationship through marriage, when Sayyidunā ‘Alī ﷺ wed his daughter to Sayyidunā ‘Umar ﷺ. Furthermore, his love and compassion for Ḥasan and Ḥusayn ﷺ, and the veneration he afforded them when granting them stipends² is famous; to the extent that al-Dāraquṭnī³ authored a book which he named *Thanā’ al-Ṣaḥābah ‘alā al-Qarābah wa Thanā’ al-Qarābah ‘alā al-Ṣaḥābah*.⁴

Our mother Sayyidah ‘Āishah ﷺ followed this praiseworthy pattern with propulsive sincerity for Allah and in following the practice of the Messenger ﷺ.⁵

In this section, we will mention points which illustrates the harmonious relationship between Umm al-Mu’minīn and the Ahl al-Bayt ﷺ.

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3713.

2 For a detailed thesis on the harmonious relationship between the Ṣaḥābah especially the three Khulafā’ and the Ahl al-Bayt, study the book *Ḥaqā’iq ‘an Āl al-Bayt wa al-Ṣaḥābah* of Yūnus al-Shaykh Ibrahim al-Sāmūrāī.

3 He is ‘Alī ibn ‘Umar ibn Aḥmad, Abū al-Ḥasan al-Dāraquṭnī. Shaykh al-Islam, al-Muqri’ al-Muḥaddith. He was an ‘ālim, ḥāfiẓ, faqīh and was righteous. He was born in the year 306 A.H. He was the only imām in the science of ḥadīth in his era. He has written outstanding books. One of his works is al-‘Ilal and al-Sunan. He passed away in 385 A.H. See *Siyar A’lām al-Nubalā’* of al-Dhahabī vol. 16 pg. 449 and *Wafiyāt al-A’yān* of Ibn Khalikān vol. 3 pg. 297.

4 Refer to *Āl Rasūlillāh ﷺ wa Awliyā’uh wa Mawqif Ahl al-Sunnah wa al-Shī’ah min ‘Aqā’idihim wa Faḍā’ilihim wa Fiqhihim wa Fuqahā’ihim* of Muḥammad ibn ‘Abd al-Raḥmān ibn Qāsim pg. 67.

5 From the discussion *Ummunā ‘Āishah Malakat al-‘Afāf* of Nabīl Zayyānī.

The harmonious relationship between Umm al-Mu'minīn 'Āishah and the Ahl al-Bayt in the books of the Ahl al-Sunnah

The harmonious relationship between 'Āishah and 'Alī

Sayyidah 'Āishah and Sayyidunā 'Alī رضي الله عنهما prior to Rasūlullāh's صلى الله عليه وسلم demise shared cordial relations. After Rasūlullāh's صلى الله عليه وسلم demise, the Battle of Jamal occurred wherein Sayyidah 'Āishah and Sayyidunā 'Alī رضي الله عنهما differed in their opinions. However, despite this their relationship was not one of enmity and estrangement.

Amīr al-Mu'minīn Sayyidunā 'Alī bin Abī Ṭālib رضي الله عنه came to Sayyidah 'Āishah رضي الله عنها and after greeting her with salām said:

كيف أنت يا أمه قالت بخير فقال يغفر الله لك

“How are you, O beloved mother?”

She replied, “Good.”

He then said, “May Allah forgive you.”¹

Ibn Jarīr mentions that Sayyidunā 'Alī رضي الله عنه gave orders to hamstring the camel of Umm al-Mu'minīn 'Āishah رضي الله عنها. He shouted:

اعقروا الجميل فإنه إن عقر تفرقوا

Hamstring the camel because if it is hamstrung, the people will disperse.²

Some believe that the reason for this was so that Umm al-Mu'minīn should not be struck since she remained a target for the archers.³

1 *Tārīkh al-Ṭabarī* vol. 3 pg. 55, *al-Bidāyah wa al-Nihāyah* vol. 10 pg. 468.

2 *Tārīkh al-Ṭabarī* vol. 3 pg. 47.

3 *Ibid* vol. 4 pg. 519, *al-Bidāyah wa al-Nihāyah* vol. 10 pg. 468.

When Umm al-Mu'minīn 'Āishah رَضِيَ اللهُ عَنْهَا camel was brought down, Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ ordered a group of men to carry the carriage from amid the slain. He also commanded Muḥammad ibn Abī Bakr and Sayyidunā 'Ammār رَضِيَ اللهُ عَنْهُ to pitch a tent for her and he said to her brother Muḥammad:

انظر هل وصل إليها شيء فقالت لا

“See if she is hurt?” to which she replied in the negative.¹

In fact, when Sayyidah 'Āishah رَضِيَ اللهُ عَنْهَا intended to depart from Baṣrah after the Battle of Jamal, Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ provided here with all her provisions, viz. a conveyance, food, baggage, etc., and gave permission to those of her army who were pardoned to return, except if they desired to stay with him. Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ chose 40 influential women of Baṣrah to accompany her. He also sent her brother Muḥammad ibn Abī Bakr to escort her. On the day of her departure, Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ came to see her off and halted at the door, where the people soon gathered. She left from the house seated in her carriage and bid the people farewell and supplicated for them. She explained:

يا بني لا يعتب بعضنا على بعض إنه والله ما كان بيني وبين علي في القدم إلا ما يكون بين المرأة وأحمائها
وإنه على معتبتي لمن الأخيار

O my sons, we should not reprove each other. By Allah, what happened between 'Alī and I is nothing more than what happens between a woman and her in-laws. Certainly, he is above my censure and among the righteous.

Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ confirmed:

صدقته والله ما كان بيني وبينها إلا ذلك وإنها لزوجة نبيكم صلى الله عليه وسلم في الدنيا والآخرة

She has spoken the truth, by Allah! What occurred between myself and her was nothing more than this. And indeed, she is the wife of your Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the world and the Hereafter.

1 *Tārīkh al-Ṭabarī* vol. 3 pg. 47, *al-Bidāyah wa al-Nihāyah* vol. 10 pg. 468.

Sayyidunā ‘Alī رضي الله عنه then proceeded with her for a few miles to see her off and bid her farewell.¹

This stance is the most accurate stance which depicts the cordial relationship between Sayyidunā ‘Alī and Sayyidah ‘Āishah رضي الله عنها. Had Sayyidah ‘Āishah رضي الله عنها harboured enmity or malice for him, she would not have made that statement and had Sayyidunā ‘Alī رضي الله عنه held a grudge against her, he would not have validated her statement nor would he have made that proclamation, which ought to be written in gold, nor would he have taken this gracious stance.

In addition to this, Sayyidunā ‘Alī رضي الله عنه would punish those who ridiculed or maligned Umm al-Mu’minīn Sayyidah ‘Āishah رضي الله عنها. Ibn al-Athīr² رحمه الله has mentioned:

أن رجلين وقفا على باب الدار الذي نزلت فيه أم المؤمنين بالبصرة فقال أحدهما جزيت عنا أمنا عقوقا و قال الآخر يا أمنا توبي فقد أخطأت فبلغ ذلك عليا فبعث القعقاع بن عمرو إلى الباب فأقبل بمن كان عليه فأحالوا على رجلين من أزرد الكوفة و هما عجلاان و سعد ابنا عبد الله فضربهما مائة سوط و أخرجهما من ثيابهما

Two men stood at the door of Umm al-Mu’minīn’s house in Baṣrah.

One of them said, “You have been recompensed on our behalf for disobedience, O our mother.”

The second said, “O our mother! Repent for indeed you have sinned.”

This information reached ‘Alī who sent Qa’qā’ ibn ‘Amr to the door and he brought whoever was present there. They assigned the two men to Azd al-

1 *Al-Fitnah wa Waq’at al-Jamal* pg. 183; *Tārīkh al-Ṭabarī* vol. 4 pg. 544; Ibn al-Jawzī: *al-Muntaẓam fī Tārīkh al-Mulūk wa al-Umam* vol. 5 pg. 94; *al-Kāmil* vol. 2 pg. 614; *al-Bidāyah wa al-Nihāyah* vol. 10 pg. 472; al-Nuwayrī: *Nihāyat al-Arab* vol. 20 pg. 50.

2 He is ‘Alī ibn Muḥammad ibn Muḥammad Abī al-Ḥasan al-Jazarī. He was born in 555 A.H. He was a shaykh, ‘allāmah, *muḥaddith* (ḥadīth expert), *adīb* (writer) and *nassābah* (genealogist). He possessed excellent traits, coupled with humility, and fine character. Among his books is *al-Kāmil* and *Usd al-Ghābah*. He passed away 630 A.H. See *Sīyar A’lām al-Nubalā’* vol. 22 pg. 353.

Kūfah: ‘Ajlān and Sa’d, sons of ‘Abd Allah. He whipped them with a hundred lashes and stripped them of their clothes.¹

What highlights the amicable bond between Sayyidunā ‘Alī and Sayyidah ‘Āishah رَضِيَ اللَّهُ عَنْهَا is what is reported after the martyrdom of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ that she would entreat the people to obey Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and pledge allegiance to him.² Some Shī‘ah have acknowledged this fact.³ Ibn Abī Shaybah رَحِمَهُ اللَّهُ reports on the authority of Sayyidunā ‘Abd al-Raḥmān ibn Abzā رَضِيَ اللَّهُ عَنْهُ who said:

انتهى عبد الله بن بديل إلى عائشة و هي في اليهودج يوم الجمل فقال يا أم المؤمنين أنشدك بالله أتعلمين أي أتيتك يوم قتل عثمان فقلت إن عثمان قد قتل فما تأمريني فقلت لي الزم عليا فوالله ما غير ولا بدل

‘Abd Allah bin Budayl approached ‘Āishah while she was in her carriage on the Day of Jamal and submitted, “O mother of the believers! I implore you by Allah, do you recall that I came to you the day ‘Uthmān was martyred and said, ‘Indeed ‘Uthmān has been killed, so what do you command me?’ You then answered me, ‘Cling to ‘Alī for by Allah, he has neither changed nor distorted.’”⁴

He also records that Aḥnaf said:

قدمنا المدينة و نحن نريد الحج قال الأحنف فانطلقت فأتيت طلحة و الزبير فقلت ما تأمراني به و ترضيانه لي فإني ما أرى هذا إلا مقتولا يعني عثمان قالاً تأمرك بعلي قلت تأمراني به و ترضيانه لي قالاً نعم ثم انطلقت حاجا حتى قدمت مكة فبيننا نحن بها إذ أنانا قتل عثمان و بها عائشة أم المؤمنين فلقيتها فقلت ما تأمريني به أن أبايع قالت علي قلت أتأمرين به و ترضينه قالت نعم فمررت على بالمدينة فبايعته

“We arrived in Madīnah en route to perform ḥajj.”

1 *Al-Kāmil fī al-Tārīkh* vol. 2 pg. 614, *Nihāyat al-Arab of al-Nuwayrī* vol. 20 pg. 50.

2 *Faḥ al-Bārī* vol. 13 pg. 29-48.

3 See the book *al-Jamal* of the Shī‘ī scholar al-Mufīd pg. 73 and *al-Ṣā‘iqah fī Nasf Abāṭil wa Iqtirā‘āt al-Shī‘ah* of ‘Abd al-Qādir Muḥammad ‘Aṭā Ṣūfī pg. 236-240.

4 *Muṣannaf Ibn Abī Shaybah* vol. 15 pg. 283. Ibn Ḥajar has categorised its isnād as jayyid in *al-Faḥ* vol. 13 pg. 57.

Aḥnaf says, “I approached Ṭalḥah and Zubayr and submitted, ‘What do you command me and with what are you pleased for me because I divine that this man i.e. ‘Uthmān will be killed?’”

They said, ‘We command you with ‘Alī.’

I confirmed, ‘You command me with him and are pleased with him for me?’

They replied in the affirmative. I then continued for ḥajj until I reached Makkah. While we were there, the news of ‘Uthmān’s murder reached us and ‘Āishah Umm al-Mu’minīn was also present. I met her and asked, ‘Who do you instruct me to give bay‘ah to?’

She said, “‘Alī.’

I asked, ‘Do you instruct me with him and are pleased with him?’

She replied, ‘Yes.’

Accordingly, I proceeded to ‘Alī in Madīnah and pledged allegiance to him.”¹

‘Umar ibn Shabbah² رَحِمَهُ اللهُ says:

أن أحدا لم ينقل أن عائشة و من معها نازعوا عليا في الخلافة و لا دعوا إلى أحد منهم ليولوه الخلافة و إنما أنكرت هي و من معها على علي منعه من قتل قتلة عثمان و ترك الاقتصاص منهم

Not one person has recorded that ‘Ā’ishah and those with her contested ‘Alī regarding khilāfah or demanded that one of them be crowned khalīfah.

1 *Muṣannaf Ibn Abī Shaybah* vol. 11 pg. 118; *Tārīkh al-Ṭabarī* vol. 3 pg. 34. Ibn Ḥajar categorised its isnād as ṣaḥīḥ in *Fath al-Bārī* vol. 13 pg. 38.

2 He is ‘Umar ibn Shabbah ibn ‘Ubaydah Abū Zayd al-Namīrī al-Baṣrī al-Naḥwī, the Ḥāfīz (of ḥadīth), and author of many books. He was born in 173 A.H. He was an author, a poet, and a journalist. He was well-verse in History and the science of Qirā’āt. Some of his books are *Tārīkh al-Baṣrah* and *Akhbār al-Madīnah*. He passed away in 262 A.H. (*Siyar A’lām al-Nubalā’* vol. 12 pg. 369, *Tahdhīb al-Tahdhīb* vol. 4 pg. 289)

Instead, she and those with her disapproved of ‘Alī’s decision in refusing to execute the murderers of ‘Uthmān and not implement the prescribed punishment.¹

Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ did not intend that the murderers of ‘Uthmān رَضِيَ اللهُ عَنْهُ go unpunished indefinitely entirely but felt it best to delay its execution until calm had returned to the state.

Another aspect which depicts the amicable relationship between Sayyidah ‘Ā’ishah and Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ is that she would often refer others to Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ for matters pertaining to their religion. Shurayḥ ibn Hāni’ reports:

سألت عائشة عن المسح على الخفين فقالت ائت عليا فإنه أعلم بذلك مني

I asked ‘Ā’ishah concerning *maṣḥ* (passing wet hands) upon *khuffayn* (leather socks).

She said, “Go to ‘Alī for he is more knowledgeable than me in this matter.”

It appears in one narration:

عليك بابن أبي طالب فسله فإنه كان يسافر مع رسول الله صلى الله عليه وسلم

Go to Ibn Abī Ṭālib and ask him since he would travel with Rasūlullāh

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?

This proves her confidence in the knowledge, honesty, and familiarity of the practices of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ.

It is reported that a person once came to Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا with a query:

1 *Tārīkh al-Madīnah* of Ibn Shabbah vol. 4 pg. 1233; *Fatḥ al-Bārī* vol. 13 pg. 56.

2 *Ṣaḥīḥ Muslim Ḥadīth*: 276.

في كم تصلي المرأة من الثياب فقالت له سل عليا ثم ارجع إلي فأخبرني بالذي يقول لك قال فأتى عليا فسأله فقال في الخمار و الدرع السابغ فرجع إلى عائشة فأخبرها فقالت صدق

He asked, “In how many pieces of clothes should a woman perform ṣalāh?”

She replied, “Ask ‘Alī, then return to me and inform me of his reply to you.”

Accordingly, the questioner approached ‘Alī and he replied, “In a khimār (veil covering the head and face of a woman) and a long dress.”

He then returned to ‘Ā’ishah and informed her upon which she remarked, “He has spoken the truth.”¹

When news of Sayyidunā ‘Alī’s رَضِيَ اللَّهُ عَنْهُ extermination of the Khawārij reached her she said,

قتل علي بن أبي طالب شيطان الردة تعني المخدج

‘Alī ibn Abī Ṭālib has killed the deformed shayṭān.²

She has also stated as reported by Masrūq رَضِيَ اللَّهُ عَنْهُ:

ذكر رسول الله صلى الله عليه وسلم الخوارج فقال شرار أمتي يقتلهم خيار أمتي

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ spoke about the Khawārij and then declared, “They are the worst of my ummah who will be slain by the best of my ummah.”³

1 *Muṣannaf Ibn Abī Shaybah* Ḥadīth: 6169; *Muṣannaf ‘Abd al-Razzāq* vol. 3 pg. 128. Al-Albānī categorised it as ṣaḥīḥ in *Tamām al-Minnah* pg. 161.

2 *Al-Tārīkh al-Kabīr* of Ibn Khaythamah, Ḥadīth: 892; *al-Bidāyah wa al-Nihāyah* vol. 10 pg. 629.

3 *Musnad Bazzār* as referenced in *Majma’ al-Zawā’id* vol. 6 pg. 242; *al-Mu’jam al-Awsaṭ* as referenced in *Majma’ al-Zawā’id* vol. 6 pg. 242. Ibn Ḥajar categorised the isnād as ḥasan in *Fatḥ al-Bārī* vol. 12 pg. 298.

Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ would in turn complement Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا: her intelligence and her accurate views. He declared:

لو كانت امرأة تكون خليفة لكانت عائشة

Had a woman become a khalīfah, it would have been ‘Ā’ishah.¹

The harmonious relationship between Sayyidah ‘Ā’ishah and Sayyidah Fāṭimah

The bond between Sayyidah ‘Ā’ishah and Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا was one of love and admiration. It is not established in any authentic ḥadīth that any of them harboured malice for the other. On the contrary, the historians and scholars of ḥadīth are unanimous that they shared the strongest bonds friendship. History bears witness to this relationship.

There are ample traditions which elucidate on the harmonious relationship between Sayyidah ‘Ā’ishah and Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا. One such tradition is reported on the authority of ‘Ā’ishah bint Ṭalḥah that Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا affirmed:

ما رأيت أحدا أشبه سمنا و دلا و هديا برسول الله صلى الله عليه و سلم في قيامها و قعودها من فاطمة بنت رسول الله صلى الله عليه و سلم

I have not seen anyone who resembled Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ more in conduct, mannerisms, and etiquettes—his manner of standing and sitting—than Fāṭimah, the daughter of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.²

1 *Al-Mahajjah* of Qiwām al-Sunnah Abū al-Qāsim Ismā’īl ibn Muḥammad al-Isfahānī vol. 2 pg. 401.

2 *Sunan al-Tirmidhī* Ḥadīth: 3872; *Sunan Abī Dāwūd* Ḥadīth: 5217; *Sunan al-Kubrā* vol. 5 pg. 96 Ḥadīth: 8369; *al-Adab al-Mufrad* pg. 355; *al-Mustadrak* Ḥadīth: 4732. Al-Tirmidhī comments, “This ḥadīth is ḥasan and gharīb from this chain.” Al-Ḥākīm comments, “The ḥadīth is ṣaḥīḥ according to the standards of Shaykhayn but they have not recorded it.” Al-Dhahabī comments, “In fact, it is ṣaḥīḥ.” Al-Albānī has declared it ṣaḥīḥ in *Ṣaḥīḥ Sunan al-Tirmidhī* Ḥadīth: 3872 and *Ṣaḥīḥ al-Adab al-Mufrad* pg. 355.

In this ḥadīth, Umm al-Mu'minīn Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا has attributed many praiseworthy qualities to Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا which demonstrates her standing and status in her eyes.

She has also characterised her as being truthful. It appears on the authority of Sayyidunā 'Abd Allah ibn Zubayr رَضِيَ اللَّهُ عَنْهُمَا who reports that when Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا would mention Sayyidah Fāṭimah bint al-Nabī رَضِيَ اللَّهُ عَنْهَا, she would say:

ما رأيت أحدا كان أصدق لهجة منها إلا أن يكون أئذي ولدها

I have not seen anyone with more truthful speech than her aside from her father.”¹

'Amr ibn Dīnār reports:

ما رأيت أصدق من فاطمة غير أبيها قالت و كان بينهما شيء أي بين رسول الله صلى الله عليه و سلم و عائشة فقالت عائشة يا رسول الله سلها فإنها لا تكذب

Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا said, “I have not seen anyone more honest than Fāṭimah besides her father.”

She says, “Once there was a dispute between them (i.e. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا) so 'Ā'ishah said, ‘O Messenger of Allah, ask Fāṭimah for she never lies.’”²

She would also consider her as the most intelligent woman.³ The narration of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا being the queen of the women of the universe affirms this. Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا narrates:

1 *Al-Mustadrak* vol. 3 pg. 175; *al-Istī'āb fī Ma'rīfat al-Aṣḥāb* vol. 4 pg. 1896. Al-Ḥākīm comments, “The ḥadīth is ṣaḥīḥ according to the standards of Muslim but they have not recorded it.”

2 *Al-Mu'jam al-Awsaṭ* vol. 3 pg. 137 Ḥadīth: 2721; *Musnad Abī Ya'lā* vol. 8 pg. 153 Ḥadīth: 4700. Al-Haythamī states in *Majma' al-Zawā'id* vol. 9 pg. 204, “Their narrators are the narrators of *al-ṣaḥīḥ*.” Ibn Ḥajar has categorised its isnād as ṣaḥīḥ according to the standards of Shaykhayn in *al-Iṣābah* vol. 4 pg. 378.

3 *Al-Sunan al-Kubrā* vol. 7 pg. 393 Ḥadīth: 8311; *Fath al-Bārī* vol. 8 pg. 136

أنا كنا أزواج النبي صلى الله عليه وسلم عنده جميعا لم يغادر منا واحدة فأقبلت فاطمة تمشي لا والله ما تخفى مشيتها من مشية رسول الله صلى الله عليه وسلم فلما رآها رحب قال مرحبا بابنتي ثم أجلسها عن يمينه أو عن شماله ثم سارها فبكت بكاء شديدا فلما رأى حزنها سارها الثانية إذا هي تضحك فقلت لها أنا من بين نسائه خصك رسول الله صلى الله عليه وسلم بالسمر من بيننا ثم أنت تبكين فلما قام رسول الله صلى الله عليه وسلم سألتها عما سارك قالت ما كنت أفشى على رسول الله صلى الله عليه وسلم سره فلما توفي قلت لها عزمت عليك بما لي عليك من الحق لما أخبرتني قالت أما الآن فنعم فأخبرتني قالت أما حين سارني في الأمر الأول فإنه أخبرني أن جبريل كان يعارضه بالقرآن كل سنة مرة وأنه قد عارضني به العام مرتين ولا أرى الأجل إلا قد اقترب فاتقي الله واصبري فإنني نعم السلف أنا لك قالت فبكيت بكائي الذي رأيت فلما رأى جزعي سارني الثانية قال يا فاطمة ألا ترضين أن تكوني سيدة نساء المؤمنين أو سيدة نساء هذه الأمة

We, the wives of Rasūlullāh ﷺ, were all with him; none of us left. Just then Fāṭimah approached. By Allah, her walk precisely resembled the walk of Rasūlullāh ﷺ. When he saw her, he welcomed her saying, “Welcome to my daughter.”

He then made her sit on his right—or left—and then whispered to her something upon which she began to sob profusely. When he saw her grief, he whispered to her a second time and she began to laugh.

I said to her in front of all his wives, “Rasūlullāh ﷺ has favoured you with a secret in front of us, and you cry?”

When Rasūlullāh ﷺ stood up, I asked her, “What did Rasūlullāh ﷺ whisper to you?”

She replied, “It is not becoming of me to disclose Rasūlullāh’s ﷺ secret.”

After Rasūlullāh ﷺ passed away, I said to her, “I have taken a determination upon you of the right that I have over you that you will inform me.”

She said, “Now I will inform you.”

She then explained, “When Rasūlullāh ﷺ whispered to me the first time, he told me that Jibrīl would recite the Qur’ān to him once every year

but he recited it to him twice this year. He commented, ‘I divined from this my imminent demise. So fear Allah and bear patiently, for I am the best forerunner for you.’”

She continued, “I then sobbed as you witnessed. When he saw my restlessness, he whispered to me a second time and said, ‘O Fāṭimah! Are you not pleased to be the queen of the Muslim women—or the queen of the women of this ummah?’”¹

In this ḥadīth, Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا described Sayyidah Fāṭimah’s رَضِيَ اللَّهُ عَنْهَا resemblance to Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his welcoming her, his favouring her over his wives, and his declaration that Fāṭimah is the queen of the women of the worlds. If she harboured enmity for the Ahl al-Bayt—as claimed by the Rawāfiḍ—she would have concealed this. However to the contrary, she is al-Ṣiddīqah bint al-Ṣiddīq (the truthful, daughter of the truthful). This evidences her love and fairness with the family of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Sayyidah ‘Ā’ishah once told Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا:

ألا أبشرك إنني سمعت رسول الله صلى الله عليه وآله وسلم يقول سيدات نساء أهل الجنة أربع مريم بنت عمران و فاطمة بنت رسول الله صلى الله عليه وآله وسلم و خديجة بنت خويلد و آسية امرأة فرعون

Should I not give you glad tidings? Certainly, I heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declaring, “The queens of the women of Jannah are four: Maryam bint ‘Imrān, Fāṭimah bint Rasūlillāh, Khadījah bint Khuwaylid, and Āsiyah—the wife of Fir‘awn.”²

Had there been the slightest of reservations for each other, she would not have given her this glad tidings.

1 *Ṣaḥīḥ al-Bukhārī* vol. 7 pg. 362; *Ṣaḥīḥ Muslim Ḥadīth*: 2450

2 *Faḍā’il al-Ṣaḥābah* vol. 2 pg. 720 Ḥadīth: 1336; *al-Mustadrak* vol. 3 pg. 205. Al-Ḥākim has categorised its isnād as ṣaḥīḥ according to the standards of Shaykhayn. Al-Albānī declared it ṣaḥīḥ in *Ṣaḥīḥ al-Jamī* Ḥadīth: 3676.

This love was entrenched in their hearts and became apparent by its signs and evidences and was manifest from their actions and statements. After Rasūlullāh ﷺ whispered his secret to his beloved daughter Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا, she disclosed her secret after his demise to none other than al-Ṣiddīqah رَضِيَ اللهُ عَنْهَا as mentioned in the above ḥadīth. A confidant can be none but one close to the heart and beloved to the soul. This is the special connection between Sayyidah Fāṭimah and our mother, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. It should be noted that the incident happened during the final days of Rasūlullāh’s ﷺ earthly life and Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا beseeched Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا to disclose the secret after Rasūlullāh’s ﷺ demise, i.e. during the period regarding which the Rawāfiḍ alledged that the flame of hostility, disunity, and division was ignited.

Furthermore, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا reports that Nabī ﷺ declared:

و ايم الله لو أن فاطمة ابنة محمد سرت لقطعتم يدها

By the oath of Allah, if Fāṭimah the daughter of Muḥammad had stolen, I would have cut her hand off!¹

There is indication here to her lofty rank in his sight as noted by Ḥāfiẓ Ibn Ḥajar رَضِيَ اللهُ عَنْهُ:

و إنما خص صلى الله عليه وسلم فاطمة ابنته بالذكر لأنها أعز أهله عنده و لأنه لم يبق من بناته حينئذ غيرها

Rasūlullāh ﷺ mentioned his daughter Fāṭimah specifically since she was the most honoured of his family in his sight and since none of his other daughters were alive when he made this statement.²

When Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا would come to Nabī ﷺ for any need and not find him, she would inform Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا about it. Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ relates:

1 Ṣaḥīḥ al-Bukhārī Ḥadīth: 3475, Ṣaḥīḥ Muslim Ḥadīth: 1688.

2 *Fath al-Bārī* vol. 12 pg. 95.

أن فاطمة رضي الله عنها أتت النبي صلى الله عليه و سلم تشكو إليه ما تلقى في يدها من الرحي و بلغها أنه جاءه رقيق فلم تصادفه فذكرت ذلك لعائشة فلما جاء أخبرته عائشة الحديث

Fāṭimah came to Nabī ﷺ to complain about the injuries she was sustaining on her hands due to [grinding] the grindmill as she heard that some slaves had come to him. However, she did not meet him. Thus, she mentioned this to ‘Ā’ishah. When he returned, ‘Ā’ishah conveyed her message to him...¹

This shows Sayyidah Fāṭimah’s ﷺ confidence in Sayyidah ‘Ā’ishah ﷺ and it also depicts the latter’s concern to convey the message of the former.

Another incident is when the Ummahāt al-Mu’minīn sent Sayyidah Fāṭimah ﷺ to Nabī ﷺ to request him:

إن نساءك ينشدنك الله العدل في بنت أبي بكر فكلمته فقال يا بنية ألا تحبين ما أحب قالت بلى فرجعت إليهن فأخبرتهن فقلن ارجعي إليه فأبت أن ترجع

“Your wives are entreating you to show fairness with regards to the daughter of Abū Bakr for Allah’s sake.”

She spoke to him to which he noted, “O beloved daughter! Do you not love what I love?”

“Definitely,” she replied.

She thus returned to them and informed them.

They said, “Go back to him.”

However, she refused to return.²

This is emphatic evidence of Sayyidah Fāṭimah’s love for Sayyidah ‘Ā’ishah ﷺ.

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 5361; *Ṣaḥīḥ Muslim* Ḥadīth: 2727.

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 2581; *Ṣaḥīḥ Muslim* Ḥadīth: 2441.

The narration of Muslim documents that Rasūlullāh ﷺ said:

يا بنية ألا تحبين ما أحب قالت بلى قال فأحيى هذه

“O beloved daughter! Do you not love what I love?”

“Indeed,” she replied.

“So love her,” he instructed.¹

This is Rasūlullāh’s ﷺ command to her. And she would never violate his command, may Allah be pleased with her.

The harmonious relationship between ‘Āishah and the progeny of ‘Alī and the rest of the Ahl al-Bayt

The relationship between Sayyidah ‘Āishah رَضِيَ اللهُ عَنْهَا and the progeny of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ as well as the rest of the Ahl al-Bayt is an amicable one, strengthened by kindness and loyalty. In fact, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا narrates several aḥādīth which mention their virtues and merits. Among these is *ḥadīth al-kisā*’ (the ḥadīth of the cloak) wherein she relates:

خرج النبي صلى الله عليه وآله وسلم غداة وعليه مرط مرحل من شعر أسود فجاء الحسن بن علي فأدخله ثم جاء الحسين فدخل معه ثم جاءت فاطمة فأدخلها ثم جاء علي فأدخله ثم قال إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Rasūlullāh ﷺ left in the morning wearing a cloak with pictures of camel saddlebags made from black (camel’s) hair. Ḥasan ibn ‘Alī came and Rasūlullāh ﷺ wrapped him under it, followed by Ḥusayn who entered with him. Then Fāṭimah came and he took her under it, then ‘Alī came and he also took him under it. He thereafter recited:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

1 *Ṣaḥīḥ Muslim Ḥadīth*: 2442; *Ṣaḥīḥ al-Bukhārī Ḥadīth*: 2581.

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.^{1,2}

This ḥadīth proves that Sayyidunā ‘Alī, Fāṭimah, and their sons ﷺ are most deserving of being included in the Ahl al-Bayt than others.³ And this is Sayyidah ‘Ā’ishah’s ﷺ narration which is clear evidence to her recognition of their position, and her honesty in narrations.

Similar is her narration of Rasūlullāh ﷺ embracing Sayyidunā Ḥasan ﷺ and declaring his love for him. Accordingly she recalls that Nabī ﷺ would embrace him and declare”

اللهم إن هذا ابني فأحبه و أحب من يحبه

O Allah, indeed this is my son so love him and love the one who loves him.⁴

After Sayyidunā Ḥasan ﷺ passed away, Sayyidunā Ḥusayn ﷺ came to Sayyidah ‘Ā’ishah ﷺ and sought her permission for him to be buried in her room alongside his grandfather. She replied:

نعم و كرامة فبلغ ذلك مروان فقال مروان كذب و كذبت و الله لا يدفن هناك أبدا

“Yes and it will be an honour.”

However, this reached Marwān who said, “He is mistaken and so is she. By Allah, he will never be buried there.”⁵

1 Sūrah al-Aḥzāb: 33

2 *Ṣaḥīḥ Muslim* Ḥadīth: 2424.

3 *Majmū‘ al-Fatāwā* of Ibn Taymiyyah vol. 22 pg. 361.

4 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 5884; *Ṣaḥīḥ Muslim* Ḥadīth: 2421 on the authority of Sayyidunā Abū Hurayrah ﷺ.

5 *Tārīkh al-Madīnah* vol. 1 pg. 110; *al-Istī‘āb fī Ma‘rifat al-Aṣḥāb* vol. 1 pg. 376; *Siyar A‘lām al-Nubalā’* vol. 3 pg. 277.

There are many points deduced from this tradition:

- Her love for Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما,
- The pleasant relationship between them.

This is proven from her granting permission so that Sayyidunā Ḥasan رضي الله عنه could be buried with his grandfather.

Worthy of note is that Sayyidunā Zayn al-‘Ābidīn ‘Alī ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib¹ was a student of Sayyidah ‘Ā’ishah رضي الله عنها and narrates several aḥādīth from her; some of which appear in *Ṣaḥīḥ Muslim*.²

و لم تسجل لنا كتب الأحاديث واقعة صحيحة تدل على أن عائشة رضي الله عنها تحمل شيئاً من الكراهية أو البغض في قلبها تجاه أحد من آل البيت بل أجمع أصحاب السير على أن الصلة بين عائشة رضي الله عنها وآل البيت كانت على أكمل ما ترضاه السجية الإنسانية

The books of aḥādīth have not authentically documented even one incident which indicates that Sayyidah ‘Ā’ishah رضي الله عنها harboured any aversion or enmity in her heart for any of the Ahl al-Bayt. Instead, the historians are unanimous that she had the most perfect relationship with the Ahl al-Bayt as desired by man’s natural disposition.³

The evidences for this harmonious connection between Sayyidah ‘Ā’ishah رضي الله عنها and the Ahl al-Bayt are numerous, scattered all over the books of ḥadīth and history, to the extent that the books of the Shī’ah as well document these incidents; as will be discussed shortly.

1 He is ‘Alī ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib Abū al-Ḥusayn al-Qurashī al-Hāshimī Zayn al-‘Ābidīn. A man of deep knowledge, nobility, and piety. Reliable and trustworthy. A narrator of plenty aḥādīth; prominent, influential and righteous. He was with his father when the tragedy at Karbalā’ occurred. However, he was indisposed so he did not participate in the battle. He passed away in 93 A.H. (*Siyar A’lām al-Nubalā’* vol. 4 pg. 386; *Tahdhīb al-Tahdhīb* vol. 4 pg. 192)

2 *Siyar A’lām al-Nubalā’* vol. 4 pg. 386.

3 *Sīrat al-Sayyidah ‘Ā’ishah* of al-Nadwī pg. 122.

The loving bond between Sayyidah ‘Ā’ishah and Sayyidunā ‘Alī and his progeny رَضِيَ اللَّهُ عَنْهُمْ has been established by confirmed authentic narrations. Even if these had not been available, then too Sayyidah ‘Ā’ishah’s رَضِيَ اللَّهُ عَنْهَا devoutness, fear for Allah سُبْحَانَهُ وَتَعَالَى, recognition of rights and entitlements, treatment of people according to their status, realisation of the virtue of the virtuous, and loving those whom Allah سُبْحَانَهُ وَتَعَالَى and His Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ loved; is sufficient proof and substantiation for those who are searching for the truth. Had the Rāfiḍah not denied this, there would be no real need to substantiate such obvious realities.

The stance of the Ahl al-Bayt from the Banū al-‘Abbās concerning those who revile ‘Ā’ishah

1. Al-Amīr Mūsā ibn ‘Īsā ibn Mūsā al-‘Abbāsī¹ (d. 183 A.H)

Qāḍī ‘Iyāḍ² says:

و شتم رجل عائشة بالكوفة فقدم إلى موسى بن عيسى العباسي فقال من أحضر هذا فقال ابن أبي ليلى أنا
فجلد ثمانين و حلق رأسه و أسلمه للحجاجين

A man ridiculed ‘Ā’ishah in Kūfah and was thus brought to Mūsā ibn ‘Īsā al-‘Abbāsī who inquired, “Who brought him?”

“I,” replied Ibn Abī Laylā.

He was whipped with 80 lashes, his head was shaved, and was handed over to the cuppers.³

1 Mūsā ibn ‘Īsā ibn Mūsā al-‘Abbāsī al-Hāshimī. He was appointed as governor of the Ḥaramayn by al-Manṣūr and al-Mahdī for a long period. Thereafter, he was appointed over Yemen by al-Mahdī and over Egypt by al-Rashīd. He passed away in 183 A.H. (*al-Nujūm al-Zāhirah of Taghrī Bardī* vol. 2 pg. 78, *al-A‘lām* of Zarkalī vol. 7 pg. 326)

2 *Al-Shafā bi Ta’rīf Ḥuqūq al-Muṣṭafā* of Qāḍī ‘Iyāḍ vol. 2 pg. 309.

3 *Ta’āmūl Āl al-Bayt min al-‘Aṣabah al-Aḥbāb ma’a al-Sābb li al-Zawjāt wa al-Aṣḥāb* of ‘Abd Allāh al-‘Abbās with slight editions on the Internet.

2. Khalīfah al-Mutawakkil ‘Alā Allāh (d. 247 A.H)

Khalīfah al-Mutawakkil ‘Alā Allah¹ commanded the lashing of one of the reputable men of Baghdād named ‘Īsā ibn Ja‘far ibn Muḥammad ibn ‘Āṣim. Accordingly, he was lashed severely. It is reported that he was whipped a 1000 lashes until he died. This came after 17 men testified against him in the presence of Qāḍī al-Sharqīyyah Abū Ḥassān al-Ziyādī that he reviled Abū Bakr, ‘Umar, ‘Ā’ishah, and Ḥafṣah رضي الله عنهم.²

3. Khalīfah al-Muqtadir bi Allāh (d. 323 A.H)

Information reached him that a group of Rawāfiḍ had gathered in Masjid Burāthā and were insulting the Ṣaḥābah. They did not perform Ṣalāt al-Jumu‘ah and were corresponding with the Qarāmiṭah.³ He ordered that they be besieged. He sought a ruling from the scholars regarding the Masjid, and they ruled that it is Masjid Ḍirār. Consequently, those who were apprehended were lashed severely, supplicaed against, and the Masjid was demolished.⁴

4. Khalīfah al-Qādir bi Allāh⁵ (d. 422 A.H)

1 Ja‘far ibn Muḥammad ibn Hārūn Abū al-Faḍl al-Khalīfah al-‘Abbāsī. He was born in 205 A.H and appointed as khalīfah in 232 A.H. He was loved by his subjects. He exhibited the Sunnah and propagated it in his gatherings. He also wrote to the provinces to increase the level of sacrifice and warned against saying that the Qur‘ān is created. He spread the Sunnah and supported those devoted to it. He was finally martyred in 247 A.H. (*Siyar A‘lām al-Nubalā’* vol. 12 pg. 30, *al-Bidāyah wa al-Nihāyah* vol. 10 pg. 349)

2 *Al-Bidāyah wa al-Nihāyah* vol. 14 pg. 375.

3 Al-Qarāmiṭah: An underground movement portrayed as votaries of the Ahl al-Bayt but in reality were nothing more than heresy and libertinism. (*al-Mawsū‘ah al-Maysarah fī al-Adyān wa al-Madhāhib wa al-Aḥzāb al-Mu‘āṣarah* pg. 392)

4 *Al-Bidāyah wa al-Nihāyah* vol. 15 pg. 18

5 Aḥmad ibn Ishāq ibn Ja‘far Abū al-‘Abbās al-Baghdādī al-Khalīfah al-‘Abbāsī. He was born in 336 A.H. He was religious, an ‘ālim, a devout worshipper, liberal in giving charity, combined with an understanding of dīn and was among the eminent khulafā’. *continued...*

He mentioned amongst his beliefs, as mentioned in *al-Muntaẓam* of Ibn al-Jawzī (vol. 4 pg. 384):

و من سب سيدتنا عائشة فلا حظ له في الإسلام

Whoever disparages Sayyidah ‘Ā’ishah رضي الله عنها has no share in Islam.

5. Khalīfah al-Mustaḍīr bi Amr Allāh (d. 575 A.H)

A crowd gather around a poet who would sing for the Rawāfiḍ. His name was Ibn Qarāyā. He would remain at the market places and sing poetry which included abuse and slander of the Ṣaḥābah, coupled with disparagement of those who love them. A audience was arranged for him on the instructions of the Khalīfah. It turned out that he was a wretched Rāfiḍī who invited towards his cult. The Fuqahā’ passed judgement that his tongue and hands be severed and this was carried out. The masses then grabbed him and hurled bricks at him, which led to him throwing himself into the Tigris. They pulled him out of it and killed him.¹

continued from page 30

Ibn al-Ṣalāḥ has counted him among the Shawāfi’. He wrote a book on ‘Aqā’id wherein he mentioned the merit of the Ṣaḥābah and the disbelief of one who believes that the Qur’ān was created. He passed away in 422 A.H. (*Siyar A’lām al-Nubalā’* vol. 15 pg. 128, *al-Bidāyah wa al-Nihāyah* vol. 11 pg. 353)

1 *Al-Bidāyah wa al-Nihāyah* vol. 16 pg. 531

The harmonious relationship between Umm al-Mu'minīn 'Ā'ishah and the Ahl al-Bayt in the books of the Shī'ah

كالصبح فيه ترفع و ضياء
و الفضل ما شهدت به الأعداء

نسب أضاء عموده في رفعة
و شمائل شهد العدو بفضلها

A noble lineage which illuminated its pillars of loftiness,

Like daybreak with its greatness and brightness.

Coupled with excellent qualities which the enemy have acknowledged,

And real virtue is what the enemy attests to.

Now that the reality has been firmly established before you, O fortunate reader, concerning the true relationship between Umm al-Mu'minīn Sayyidah 'Ā'ishah and Sayyidunā 'Alī and the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ; we now present to you those narrations which the Shī'ah themselves have recorded in their books regarding the same.

The idea is to convict the opponent from the sources he hastens to. The object is not to accept the details which have been mentioned in the various narrations because some of them are replete with lies and forgery. Nevertheless, the purpose is to furnish for them proofs from their own sources of the love Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا cherished for the Ahl al-Bayt so that they are compelled to accept the narrations that appear in their books.¹

We generally relied upon what Ibn Abī al-Ḥadīd² has written. He reviles the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and slanders them with false accusations

1 One of the contemporary books which is replete with this is the book *al-Tarāḥum Bayn Āl al-Bayt wa al-Ṣaḥābah* of Ṣāliḥ al-Durwaysh. A very beneficial book on the subject.

2 'Abd al-Ḥamīd ibn Hibat Allāh ibn Abī al-Ḥadīd, Abū Ḥāmid 'Izz al-Dīn al-Madā'inī. An extremist Shī'ī. He was born in 586 A.H. He enjoyed the good graces of al-Wazīr Ibn al-'Alqamī due to their compatibility, closeness, and sharing shī'ī ideologies. Among his works is *al-Falak al-Dā'ir 'Alā al-Mathal al-Sā'ir* and *Sharḥ Nahj al-Balāghah*. He died in 655 A.H. (*Tārīkh al-Islām* of al-Dhahabī vol. 11 pg. 118, *al-Bidāyah wa al-Nihāyah* vol. 13 pg. 199)

in his commentary of *Nahj al-Balāghah*. He is among the protagonists of I‘tizāl and Rifq, and a conspirator against Islam. Moreover, his relationship with the wretched Ibn al-‘Alqamī is well known.¹ Nonetheless, taking into consideration the extremist Shī‘ah, he is considered among the distinguished scholars of the Shī‘ah, Mu‘tazilah, and Mutafalsifah.² The amazing thing is that while furnishing proofs for the Rawāfiq, he speaks about Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا in glowing terms at many places and testifies to her entry into Jannah. We shall list some of these places for the reader. Some of his statements include obvious untruths which we will point out if need be. We have chosen him since he is considered a haven [of knowledge] by them and the Shī‘ah rely on him regarding narrations concerning Sayyidunā Abū Hurayrah and Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.

Their testimony that Sayyidunā ‘Alī ibn Abī Ṭālib protected Sayyidah ‘Ā’ishah, honoured her and exalted her status.

Ibn Abī al-Ḥadīd says:

على أن أمير المؤمنين عليه السلام أكرمها و صانها و عظم من شأنها و من أحب أن يقف على ما فعله
فليطالع كتب السيرة

Certainly, Amīr al-Mu‘minīn honoured her, protected her, and exalted her status. Those who wish to know the details of what he did should study the books of Sīrah.³

He says:

و قد علمتم ما كان من عائشة في أمره فلما ظفر بها أكرمها و بعث معها إلى المدينة عشرين امرأة من نساء
عبد القيس عممهن بالعمائم و قلدهن بالسيف

1 *Al-Anwār al-Kāshifah li mā fī Kitāb Aḍwā’ ‘Alā al-Sunnah min al-Zalal wa al-Taḍlīl wa al-Mujāzafah* of al-Mu‘allimī pg. 152.

2 *Dar’ Ta‘āruḍ al-‘Aql ma‘a al-Naql* of Ibn Taymiyyah vol. 1 pg. 161.

3 *Sharḥ Nahj al-Balāghah* vol. 17 pg. 254.

You are well aware of ‘Ā’ishah’s interference in his matter. Notwithstanding this, when he gained victory over her, he venerated her and sent 20 women of ‘Abd al-Qays with her to Madīnah. He attired them with turbans and adorned them with swords.¹

Their testimony that Sayyidah ‘Ā’ishah narrates virtues of ‘Alī, Fāṭimah, and the Ahl al-Bayt

Ibn Abī al-Ḥadīd affirms:

و أما مسروق فلم يموت حتى كان لا يصلي لله تعالى صلاة إلا صلى بعدها على علي بن أبي طالب عليه السلام لحديث سمعه من عائشة في فضله

Death did not come to Masrūq until he would send salutations upon ‘Alī ibn Abī Ṭālib after every ṣalāh he performed for the sake of Allah ﷻ owing to the ḥadīth containing its virtue which he heard from ‘Ā’ishah.²

Masrūq ibn al-Ajda رحمه الله is a prominent Tābiī. He is one of the most educated regarding Sayyidunā ‘Alī’s رضي الله عنه merits. Additionally, he is among his students as appears in his biography.³ However, it is not established in the books of the Ahl al-Sunnah that he would send such salutations upon Sayyidunā ‘Alī رضي الله عنه.

Ibn Abī al-Ḥadīd is not the only one who reports Sayyidah ‘Ā’ishah’s رضي الله عنها praise for the Ahl al-Bayt. Rather, their later scholars who fabricated numerous lies against her have reported her praise for Sayyidah Fāṭimah رضي الله عنها. I present to you the statement of one of them:

عائشة تنني على فاطمة و تقول ما رأيت أحدا أصدق منها إلا أباهما

و عن عائشة قالت ما رأيت رجلا كان أحب إلى رسول الله منه و ما رأيت امرأة كانت أحب إلى رسول الله من امرأته تعني عليا و فاطمة رضي الله عنهما

1 Ibid vol. 1 pg. 23.

2 *Sharḥ Nahj al-Balāghah* vol. 4 pg. 87.

3 *Tahdhīb al-Tahdhīb* vol. 4 pg. 59.

‘Ā’ishah praised Fāṭimah with the words, “I have not seen anyone more truthful than her except her father.”

‘Ā’ishah reports, “I have not seen a man more beloved to Rasūlullāh ﷺ than him nor have I seen a woman more beloved in his sight than his wife—referring to ‘Alī and Fāṭimah.”¹

وقالت وقد سئلت من كان أحب الناس إلى رسول الله قالت فاطمة فقلت إنما سألتك عن الرجال قالت زوجها والله إنه كان صواما قواما ولقد سألت نفس رسول الله في يده فردها إلى فيه

Once she was asked, “Who is the most beloved person to Rasūlullāh ﷺ?”

She replied, “Fāṭimah.”

I asked, “I am asking you about the men?”

She replied, “Her husband. By Allah! He would fast excessively and perform ṣalāh excessively at night. Indeed, the soul of Rasūlullāh ﷺ flowed in his hand and he returned it to his mouth.”²

It is reported that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا mentioned Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا in these glowing terms:

ما رأيت أحدا أصدق منها إلا أباهما

I have not seen anyone more honest than her except for her father.³

It is reported that she said:

كنت عند رسول الله صلى الله عليه وسلم فأقبل علي بن أبي طالب فقال هذا سيد العرب

1 *Amālī al-Ṭūsī* pg. 249; 440, *Biḥār al-Anwār* vol. 37 pg. 40.

2 *Kashf al-Ghumma* of al-Irbilī vol. 1 pg. 244; *Biḥār al-Anwār* vol. 32 pg. 272, vol. 38 pg. 313, vol. 40 pg. 152, and vol. 43 pg. 53.

3 *Kashf al-Ghumma* vol. 2 pg. 100.

I was by Rasūlullāh ﷺ when ‘Alī bin Abī Ṭālib arrived, upon which Rasūlullāh ﷺ commented, “This is the leader of the Arabs.”¹

She narrates that Rasūlullāh ﷺ stated:

ذكر علي عبادة

Speaking of ‘Alī is worship.²

She also reports:

زينوا مجالسكم بذكر علي

Beautify your gatherings with ‘Alī’s mention.³

It is reported that she remarked after Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ was mentioned in her presence:

كان من أكرم رجالنا على رسول الله صلى الله عليه و سلم

He was one of our most privileged men in Rasūlullāh’s ﷺ sight.⁴

She was asked regarding him, to which she replied:

ذاك خير البشر و لا يشك فيه إلا كافر

He is the most superior man. No one doubts this except a disbeliever.⁵

1 *Bihār al-Anwār* vol. 38 pg. 93, 150.

2 *Ibid* vol. 38 pg. 199, 200.

3 *Ibid* vol. 38 pg. 201.

4 *Kashf al-Ghummah* vol. 1 pg. 376, *Bihār al-Anwār* vol. 40 pg. 51.

5 *Bihār al-Anwār* vol. 26 pg. 306 and vol. 38 pg. 5.

Another narration has the words:

ذاك من خير البرية و لا يشك فيه إلا كافر

He is one of the greatest creations. None but a disbeliever will doubt this.¹

She advised her brother Muḥammad ibn Abī Bakr:

الزم علي بن أبي طالب فإني سمعت رسول الله يقول الحق مع علي و علي مع الحق لا يفترقان حتى يردا
علي الحوض

Cling to ‘Alī ibn Abī Ṭālib for I have indeed heard Rasūlullāh ﷺ saying,
“The truth is with ‘Alī and ‘Alī is with the truth. They will not separate
until they meet me at the pond.”²

When news of Sayyidunā ‘Alī’s رَضِيَ اللَّهُ عَنْهُ extermination of the Khawārij reached her,
she said that she heard Rasūlullāh ﷺ saying:

يقتلهم خير أمتي بعدي

The best of my ummah after me will kill them.

Another narration has the wording:

هم شر الخلق و الخليفة يقتلهم خير الخلق و الخليفة و أعظمهم عند الله تعالى يوم القيامة وسيلة

They are the worst of mankind and creation who will be slain by the best
of mankind and creation and the greatest medium in the sight of Allah

سُبْحَانَكَ رَبِّيَ

Another narration contains the words:

1 Ibid vol. 38 pg. 13.

2 Ibid vol. 38 pg. 28, 33, 38, 39.

اللهم إنهم شرار أممي يقتلهم خيار أممي و ما كان بيني و بينه إلا ما يكون بين المرأة و أحماؤها

[Rasūlullāh ﷺ said:] “O Allah! Certainly, they are the worst of my ummah who will be killed by the best of my ummah.” [She then said:] “Whatever transpired between me and him was nothing more than what happens between a woman and her in-laws.”¹

They narrated from Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا:

أن رسول الله صلى الله عليه و سلم أجلس حسينا على فخذه فجاء جبريل إليه فقال هذا ابنك قال نعم قال أما إن أمتك ستقتله بعدك فدمعت عينا رسول الله صلى الله عليه و سلم فقال جبريل إن شئت أريتك الأرض التي يقتل فيها قال نعم فأراه جبريل ترابا من تراب الطف

Rasūlullāh ﷺ seated Ḥusayn upon his lap. Just then Jibrīl entered his presence and asked, “Is this your son?”

He replied in the affirmative.

Jibrīl said, “Behold! Indeed your ummah will soon kill him after your demise.”

Hearing this, Rasūlullāh’s ﷺ eyes began to flow with tears.

Jibrīl submitted, “If you wish, I will show you the land where he will be martyred.”

“Yes,” he replied.

Accordingly, Jibrīl showed him some sand from al-Ṭaff^{2,3}

This narration has no isnād. Nonetheless, it is great evidence for them as long as it contains some merit of Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ. While at the same time, the

1 Ibid vol. 33 pg. 332, 333, 340, *Kashf al-Ghummah* vol. 1 pg. 158.

2 Al-Ṭaff: A land on the outskirts of Kūfah along the desert road where the martyrdom of Sayyidunā Ḥusayn ibn ‘Alī رَضِيَ اللَّهُ عَنْهُ occurred. (*Mu’jam al-Buldān* of Yāqūt al-Ḥamwī vol. 4 pg. 36).

3 Al-Sayyid Murtaḍā al-‘Askarī: *Ma’ālim al-Madrasatayn* vol. 3 pg. 40-42. When Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ knew the place of his murder, why did he go there? Is suicide permissible in his or their fiqh?

one who narrates this grand evidence is the worst creation of Allah in their eyes. How astonishing!

We do not rely on the isnāds of the afore-mentioned narrations since they have been criticised extensively. Nevertheless, we deduce from the Shīī scholars' documentation of them, their tacit approval of the pleasant and amicable relationship between Sayyidunā 'Ā'ishah and Sayyidunā 'Alī and Sayyidah Fāṭimah, رَضِيَ اللَّهُ عَنْهَا and her wonderful testimony in their favour.

'Ā'ishah's approval of Ḥasan's burial in her home and this being among her merits

Ibn Abī al-Ḥadīd says:

و قد روي عنها أنه لما طلب منها الدفن قالت نعم فهذه الحال و القصة منقبة من مناقب عائشة

It is reported about her that when he sought permission from her to bury, she allowed it. This approval and incident is one of the merits of 'Ā'ishah.¹

Their testimony to her Tawbah and entry into Jannah

Ibn Abī al-Ḥadīd states:

و أما أم المؤمنين عائشة فقد صحت توبتها و الأخبار الواردة في توبتها أكثر من الأخبار الواردة في توبة طلحة و الزبير

With regards to Umm al-Mu'minīn 'Ā'ishah, [the incident of] her tawbah is indeed authentic. The traditions relating to her tawbah are more abundant than the traditions relating to the tawbah of Ṭalḥah and Zubayr.²

He also says:

1 *Sharḥ Nahj al-Balāghah* vol. 16 pg. 51.

2 *Ibid* vol. 17 pg. 254.

و هذا الفصل كله رمز إلى عائشة و لا يختلف أصحابنا في أنها أخطأت فيما فعلت ثم تابت و ماتت تائبة و أنها من أهل الجنة

This entire chapter is dedicated to ‘Ā’ishah. However, our scholars are unanimous that she erred in the manner she acted but then followed it up with tawbah and passed away repentful. And she is among the inhabitants of Jannah.¹

Their Imāms naming some of their daughters after ‘Ā’ishah

1. Imām Ja‘far al-Šādiq, considered the sixth Imām by the Shī‘ah, named one of his daughters after Sayyidah ‘Ā’ishah al-Šiddīqah رَضِيَ اللهُ عَنْهَا.²
2. Imām Mūsā ibn Ja‘far al-Šādiq, commonly known as al-Kāzīm (d. 173 A.H), considered the seventh Imām by the Shī‘ah, named one of his daughters after Sayyidah ‘Ā’ishah al-Šiddīqah رَضِيَ اللهُ عَنْهَا.³
3. Similarly, the son of Mūsā al-Kāzīm—Ja‘far ibn Mūsā al-Kāzīm ibn Ja‘far al-Šādiq—also named his daughter ‘Ā’ishah.⁴ Al-‘Umrī states in *al-Majdī*:

ولد جعفر بن موسى الكاظم بن جعفر الصادق يقال له الخواري و هو لأم و ولد ثمانى نسوة و هي حسنة و عباسة و عائشة و فاطمة الكبرى و فاطمة أي الصغرى و أسماء و زينب و أم جعفر

Ja‘far ibn Mūsā al-Kāzīm ibn Ja‘far al-Šādiq—known as al-Khawārī and who is the son of Mūsā’s Umm Walad—had 8 daughters: Ḥasanah, ‘Abbāsah,

1 Ibid vol. 6 pg. 214

2 *A‘lam al-Nisā’* pg. 132, *Lawāqih al-Anwār fi Ṭabaqāt al-Akhyār, Nūr al-Abšār fi Manāqib Āl al-Bayt al-Mukhtār.*

3 *Al-Irshād* of al-Mufīd vol. 2 pg. 302, *al-Fuṣūl al-Muḥimma* of ‘Abd al-Ḥusayn al-Mūsawī pg. 242, *Kashf al-Ghumma* vol. 3 pg. 244

4 *Umdat al-Talib* pg. 63

5 Abū al-Ḥasan ‘Alī ibn Muḥammad ibn ‘Alī al-‘Umrī. A celebrated genealogist of the fifth generation. Some of his well-known books are *al-Majdī fi Ansāb al-Ṭālibīn* and *Mushajjarāt*. (*Mu‘jam al-Mu‘allifīn* of Riḍā Kaḥḥālāh vol. 7 pg. 221, introduction to the book *al-Majdī Fi Ansāb al-Ṭālibīn*)

‘Ā’ishah, Fāṭimah al-Kubrā, Fāṭimah al-Ṣuḡhrā, Asmā’, Zaynab, and Umm Ja’far.¹

4. Imām ‘Alī al-Riḍā ibn Mūsā al-Kāẓim, regarded as the eight infallible Imām by the Shī’ah, he too continued the tradition of his fathers before him and named his daughter ‘Ā’ishah.²
5. Imām ‘Alī al-Hādī also named his daughter ‘Ā’ishah after Umm al-Mu’minin Sayyidah Siddiqah رَضِيَ اللَّهُ عَنْهَا.³ It should be borne in mind that ‘Alī al-Hādī is considered to be the tenth Imam by the Shī’ah Ithnā ‘Ashariyyah.

Had Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا harboured animosity, hatred, and enmity for the Ahl al-Bayt, and they in return for her then these pious luminaries would not have named their daughters after her.

Sayidunā ‘Alī’s feelings towards her on the Day of Jamal

Abū Ja’far ibn Bābuwayh⁴ referred to as al-Ṣadūq by the Shī’ah narrates from Ja’far al-Ṣādiq ibn Muḥammad—from his father, Muḥammad al-Bāqir:

قال مروان بن الحكم لما هزمنا علي بالبصرة رد على الناس أموالهم من أقام بينة أعطاه و من لم يقم بينة حلفه قال فقال له قاتل يا أمير المؤمنين اقسام الفيء بيننا و السبي قال فلما أكثروا عليه قال أياكم يأخذ أم المؤمنين في سهمه فكفوا

Marwān ibn al-Ḥakam reports, “When ‘Alī defeated us at Baṣrah, he returned the people’s belongings to them. Whoever furnished proof, he gave him his wealth and whoever could not was made to take an oath.

1 *Al-Majdī fi Ansāb al-Ṭālibīn* pg. 301.

2 *Umdat al-Talib* pg. 128, *Kash al-Ghummaḥ* vol. 2 pg. 267, *Bihār al-Anwār* vol. 49 pg. 221

3 *Kitab al-Irshad* pg. 334, *Rawd al-Mi’tar* pg. 306

4 Muḥammad ibn ‘Alī ibn al-Ḥusayn Abū Ja’far al-Qummī titled as al-Ṣadūq. Leader of the Imāmiyyah. He was born in 306 A.H. He is the author of books frequently read and studied by the Rawāfiḍ. His memory is proverbial. Some of his works are *Da’ā’im al-Islām* and *Dīn al-Imāmiyyah*. He died in 381 A.H. (*Siyar A’lām al-Nubalā’* vol. 16 pg. 303, *al-A’lām* vol. 6 pg. 274)

A person said to him, ‘O Amīr al-Mu’minīn! Divide the spoils and captives between us.’ [However, he ignored him.]

But when they persisted, he said, ‘Which of you would take Umm al-Mu’minīn in his share?’

They thus desisted from their claim.”¹

Sayyidah Fāṭimah’s relationship with her

When Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا would prepare food, she would serve some to our mother Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا as al-Ḥimyarī has documented with his chain of narration.²

Al-Majlisī³ quotes from Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ in *Biḥār al-Anwār*:

دخلت السوق فابتعت لحما بدرهم و ذرة بدرهم فأتيت بهما فاطمة حتى إذا فرغت من الخبز و الطبخ قالت لو أتيت أبي فدعوته فخرجت و هو مضطجع يقول أعوذ بالله من الجوع ضجيعا فقلت يا رسول الله عندنا طعام فاتكأ علي و مضينا نحو فاطمة فلما دخلنا قال هلمي من طعامنا ثم قال اغرفي لعائشة فغرفت

I entered the market place and purchased some meat for one dirham and some maize for one dirham and brought them to Fāṭimah.

When she finished baking and cooking, she suggested, “If you would go to my father and invite him.”

Accordingly, I went and [found him] lying down and praying, “I seek protection in Allah from hunger as a companion.”

I submitted, “O Messenger of Allah! We have some food.”

1 *Ilal al-Sharā’i* vol. 2 pg. 603.

2 *Qurb al-Isnād* of al-Ḥimyarī pg. 137.

3 Muḥammad Bāqir ibn Muḥammad Taqī ibn Maqṣūd ‘Alī al-Aṣṣfahānī al-Majlisī. A scholar of the Imāmiyyah and part of the Ithnā ‘Ashariyyah. He was appointed chief Qāḍī in Iṣfahān. He was born in 1037 A.H. Among his books is *Biḥār al-Anwār* and *Jawāmi’ al-Ulūm*. He died in 1111 A.H. (*al-A’lām* vol. 6 pg. 48)

He thus leaned upon me and we proceeded towards Fāṭimah.

As we entered, he said, “Bring some of our food.”

He then instructed, “Scoop out some for ‘Ā’ishah.”

And she complied.¹

Likewise Ibn Rustum al-Ṭabarī² has mentioned in *Dalā’il al-Imāmah* that Fāṭimah رَضِيَ اللَّهُ عَنْهَا passed away in the condition that she was pleased with ‘Ā’ishah and also made a bequest of 12 *ūqiyah* [silver] for her. The narration reads:

ان فاطمة عليها السلام اوصت لاوزاج النبي صلى الله عليه و سلم لكل واحدة منهن اثنا عشرة اوقية و
لنساء بني هاشم مثل ذلك و اوصت لامامة بنت ابي العاص بشيء

Verily Fatimah bequeathed for each of the wives of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 12 *ūqiyah* (of silver), and for the women of the Banū Hāshim the same, and she also made a bequest for something to be given to Umāmah bint Abī al-‘Āṣ.³

The Imāms’ testimonies in ‘Ā’ishah’s favour

Al-Kulaynī⁴ reports in *al-Kāfī* from Ḥumayd ibn Ziyād—from Ibn Simā’ah—from Muḥammad ibn Ziyād and Ibn Ribāṭ—from Abū Ayyūb al-Khazzār—from Muḥammad ibn Muslim, who said:

1 *Bihār al-Anwār* vol. 17 pg. 231.

2 Muḥammad ibn Jarīr ibn Rustum Abū Ja’far al-Ṭabarī. A rāfiḍī and imāmī. He is sometimes confused with Muḥammad ibn Jarīr ibn Yazīd al-Ṭabarī the Mufassir and Imām of the Ahl al-Sunnah. Among his books is *al-Mustarshad fī al-Imāmah* and *al-Ruwāt ‘an Ahl al-Bayt*. (*Siyar A’lām al-Nubalā’* vol. 14 pg. 282, appendix of *Mizān al-Itidāl* of al-‘Irāqī pg. 178)

3 *Dalā’il al-Imāmah* pg. 260. There was an error in the manner in which this narration was cited from *Dalā’il al-Imāmah* in the original Arabic, which was subsequently translated as it appeared. This has been rectified, and the above quotation is as it appears in the original work of *Dalā’il al-Imāmah*.

4 Muḥammad ibn Ya’qūb Abū Ja’far al-Rāzī al-Kulaynī; Shaykh of the Shī’ah and scholar of the Imāmiyyah. He is among their *fuqahā’* (jurists) and authors. Among his works is *al-Kāfī fī ‘Ilm al-Dīn* and *al-Radd ‘Alā al-Qaramitah*. He died in 328 A.H (*Siyar A’lām al-Nubalā’* vol. 15 pg. 280 and *al-A’lām* vol. 7 pg. 145)

قلت لأبي عبد الله عليه السلام إني سمعت أباك يقول إن رسول الله صلى الله عليه وآله خير نساءه فأخترن الله ورسوله فلم يمسكهن على طلاق ولو اخترن أنفسهن لبن فقال إن هذا حديث كان يرويه أبي عن عائشة وما للناس وللخير إنما هذا شيء خص الله عز وجل به رسوله صلى الله عليه وآله

I asked Abū ‘Abd Allah al-Ṣādiq, “I heard your father saying, ‘Verily, Rasūlullāh ﷺ gave his wives a choice and they all chose Allah and His Messenger. Hence, he did not remain divorced to them. Had they chosen themselves, they would have been separated [from him].’”

He commented, “Indeed this is a narration which my father would report from ‘Ā’ishah. What knowledge do people have concerning khiyār (choice)? This was something Allah the Mighty and Exalted exclusively bestowed upon His Messenger ﷺ.”¹

Al-Majlisī comments: “Authenticated.”

This narration from Ja’far al-Ṣādiq² from his father confirms that he would narrate from Umm al-Mu’minīn ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and that she is one of the wives of Nabī ﷺ who chose Allah and His Messenger.

و عن أبي جعفر محمد بن علي الباقر أن سائلا سأله عن عائشة وعن مسيرها في تلك الحرب الجمل فقال استغفر الله لها أما علمت ما كانت تقول يا ليتني كنت شجرة يا ليتني كنت حجرا يا ليتني كنت مدرة قلت وما ذاك منها قال توبة

It is reported about Abū Ja’far Muḥammad al-Bāqir³ that a person asked him concerning ‘Ā’ishah and her journey to the Battle of Jamal to which

1 Al-Kāfi vol. 6 pg. 137, Biḥār al-Anwār vol. 22 pg. 212

2 Ja’far ibn Muḥammad ibn ‘Alī ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib, Abū ‘Abd Allah al-Hāshimī, al-Ṣādiq. He was born in 80 A.H. He is a Shaykh of the Banū Hāshim and one of the renowned ‘Ulamā’ of Madīnah. He is a descendant of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ from his mother’s side. He would be infuriated by the Rawāfiḍ and hated them. He was courageous and determined to speak the truth openly. He passed away in 148 A.H. (Siyar A’lām al-Nubalā’ vol. 6 pg. 255, al-Mūjiz al-Fāriq min Ma’ālim Tarjamat al-Imām Ja’far al-Ṣādiq of ‘Alī al-Shibl)

3 Muḥammad ibn ‘Alī ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib, Abū Ja’far al-Hāshimī, al-Bāqir. A credible Imām. He was born in 56 A.H. He was learned, a faqīh, and one of the distinguished ‘Ulamā’. He passed away in 117 A.H. (Siyar A’lām al-Nubalā’ vol. 4 pg. 401, Tahdhīb al-Tahdhīb vol. 5 pg. 225)

he replied, “Seek Allah’s forgiveness on her behalf. Do you not know that she would lament, ‘If only I was a tree! If only I was a rock! If only I was a clod of earth!’”

The questioner enquired, “What did this serve as in her favour?”

“Repentance,” he explained.¹

This is sufficient evidence of the harmonious relationship between Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا and Sayyidunā ‘Alī and the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ. It is manifest and substantiated not only from Sunnī sources but from Shī’ī sources as well. No one is capable of denying it except through sophistry and obstinacy. And true guidance comes only from Allah سُبْحَانَكَ وَبِحَمْدِكَ.

1 *Al-Ṭabaqāt al-Kubrā* vol. 8 pg. 74.

Baseless Fabrications against Sayyidah ‘Ā’ishah

Introduction

A group of unscrupulous individuals have committed themselves to fabricating terrible accusations against the Ṣaḥābah of Rasūlullāh ﷺ. These unsavoury characters have contaminated the books of history with lies and forgeries. Thus, the picture of that beautiful era has been disfigured by the writings of the sinful hands of these liars and the fabrications they forged.

These fabricators reared their heads in the era of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and spread false reports throughout the land until it finally led to civil strife. Those who cast accusations against the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ of Rasūlullāh ﷺ rely on this vile and horrid Saba’ī legacy which the impostors and fabricators have left behind.

Shaykh al-‘Allāmah Muḥibb al-Dīn al-Khaṭīb has mentioned:

O Muslims of this era and every era! Indeed, the criminal hands which have forged false reports on the tongues of ‘Ā’ishah, ‘Alī, Ṭalḥah, and Zubayr رَضِيَ اللَّهُ عَنْهُمْ are the same hands responsible for all this turmoil. They have engineered every fitnah from the first to the last. It is these same criminals who forged the message which was presumed to be that of Amīr al-Mu’minīn ‘Uthmān to his governor in Egypt at such a time that it is known that he had no governor in Egypt to begin with. This letter was forged in the name of ‘Uthmān with the same pen which forged other messages in the name of ‘Alī. All of this with the sole purpose so that the rebels can return back to Madīnah after they had been satisfied with the correctness of their Khalīfah’s stance. And whatever has been circulated about him are all lies. He would act in every matter according to what he felt was true and sound. It was not only the son-in-law of Rasūlullāh ﷺ—the one who was given glad tidings of martyrdom and Jannah—who was the victim of this wicked Saba’ī conspiracy. In fact, Islam itself was the victim prior to this. The eras of Islam which were pure and unsullied have been adulterated and

obscured by this wicked Jew and those who are obedient to him by the reigns of desires and passions.¹

The reader of history needs to be cognisant of these realities in order for the innocence of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ to become apparent to him, and he may become aware of the lies which the Saba'iyyah and their grandchildren have inserted. Their only objective is to distort the face of that noble and pure era. Nonetheless, Allah ﷻ has appointed soldiers who will expose these fabrications and lies, and uncover the pure truth so that the pristine dīn of Allah ﷻ and the honour of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ may be preserved. They are the ones who have shouldered His dīn, made His word reign supreme, and assisted His creed. Ibn al-Mubārak² رَضِيَ اللهُ عَنْهُ was asked:

هذه الأحاديث المصنوعة قال يعيش لها الجهابذة

“All these fabricated aḥādīth?”

He replied, “Great scholars will live for it (its eradication).”³

It is common knowledge that the Rawāfiḍ are the worst liars among the groups which have been linked to Islam. In fact, their creed rests upon falsehood. The most detestable people in their eyes are the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. Imām al-Shāfi'ī has declared:

لم أر أحدا أشهد بالزور من الرافضة

I have not seen anyone more deceitful than the Rawāfiḍ.⁴

1 His commentary on *al-'Awāṣim min al-Qawāṣim* pg. 108.

2 'Abd Allah ibn al-Mubārak ibn Wāḍiḥ, Abū 'Abd al-Raḥmān al-Mirwazī. He was an Imām, Shaykh al-Islām, a ḥāfiẓ, and a mujāhid. He was born in 118 A.H. One of the most renowned scholars of his time. He spent lengthy periods on journey in search of knowledge and in Jihād. Among his books is *al-Zuhd* and *al-Musnad*. He passed away in 181 A.H. (*Siyar A'lām al-Nubalā'* vol. 8 pg. 378, *Tahdhīb al-Tahdhīb* vol. 3 pg. 247)

3 *Al-Jarḥ wa al-Ta'dīl* of Ibn Abī Ḥātim vol. 1 pg. 3

4 *Sharḥ Uṣūl I'tiqād Ahl al-Sunnah wa al-Jamā'ah* of al-Lālakā'ī vol. 8 pg. 1544, *al-Sunan al-Kubrā* of al-Bayhaqī vol. 10 pg. 352

Yazīd ibn Hārūn¹ has stated:

يكتب عن كل صاحب بدعة إذا لم يكن داعية إلا الرافضة فإنهم يكذبون

Ḥadīth of every innovator could be recorded on condition that he does not invite [towards it] except the Rawāfiḍ for indeed they are liars.²

Muḥammad ibn Sa‘īd al-Aṣbahānī³ narrates that he heard Sharīk advise:

احمل العلم عن كل من لقيت إلا الرافضة فإنهم يضعون الحديث و يتخذونه دينا

Learn knowledge from everyone you meet besides the Rawāfiḍ for certainly they fabricate ḥadīth and adopt it as their dīn.⁴

Ibn Taymiyyah has mentioned:

و قد اتفق أهل العلم بالنقل و الرواية و الإسناد على أن الرافضة أكذب الطوائف و الكذب فيهم قديم و لهذا كان أئمة الإسلام يعلمون امتيازهم بكثرة الكذب

The experts of narration, traditions, and isnād have unanimously agreed that the Rawāfiḍ are the worst liars among all the deviant sects. Falsehood has been their icon from their very inception. It is for this reason that the scholars of Islam would recognise their distinction to be abundance of lies.⁵

1 Yazīd ibn Hārūn ibn Zādhī; and it is said: Ibn Zādhān, Abū Khālīd al-Wāsiṭī. The Imām, leader, Shaykh al-Islām, and ḥāfiẓ. Born in 118 A.H, he was an authority in knowledge and practice. He had a lofty status and was a devout worshipper. He is among those who enforced the truth and forbade evil. He passed away in 206 A.H. (*Siyar A‘lām al-Nubalā’* vol. 9 pg. 358, *Tahdhīb al-Tahdhīb* vol. 6 pg. 230)

2 *Minhāj al-Sunnah al-Nabawiyyah* of Ibn Taymiyyah vol. 1 pg. 60

3 Muḥammad ibn Sa‘īd, Abū Ja‘far. He is called Ḥamdān al-Aṣbahānī al-Kūfī. He is among the teachers of al-Bukhārī. He was a ḥāfiẓ who would narrate from his memory. He would not accept *al-talqīn* (dictation) and would neither read from the books of people. He passed away in 220 A.H. (*Rijāl al-Ṣaḥīḥ al-Bukhārī* of al-Kalābādhī vol. 2 pg. 652, *al-Kāshif* of al-Dhahabī vol. 2 pg. 175)

4 *Minhāj al-Sunnah al-Nabawiyyah* vol. 1 pg. 60.

5 Ibid vol. 1 pg. 59.

The statements of the ‘Ulamā’ concerning the lies of the Rawāfiḍ are well known having no need to express, and they are so profuse that citing all of them in this brief treatise would be near impossible.

In the following pages, some of the accusations which the Rawāfiḍ have levelled against Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا will be mentioned so as to exonerate her from the slanders of the liars and to establish the truth. It is apt for us to cite at this juncture the statement of Ḥāfiẓ al-Jalāl al-Suyūṭī رَحِمَهُ اللَّهُ, which he mentions in the beginning of his book *Miftāḥ al-Jannah* after quoting the statement of some extremist Shī’ah:

و هذه آراء ما كنت أستحل حكايتها لولا ما دعت إليه الضرورة من بيان أصل هذا المذهب الفاسد الذي كان الناس في راحة منه من أعصار

These are such views the quoting of which I do not regard as permissible except in cases of necessity purely to expose this corrupt creed which people have been relieved from for ages.¹

Due to their extreme hatred for Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, you will find severe disparagement against her and rejection of her virtues in their books. In fact, at times some of the fundamentals and that which has been proven categorically and by Tawātur regarding her have been denied. An example of this is the claim of Murtaḍā al-‘Askarī²—one of their contemporary scholars—that she was one of the slave-girls of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.³ It is not far-fetched from the one who reaches this level of rejection to exaggerate in abusing and insulting her, and denying her every virtue. It is not at all improbable for him to narrate a blatant lie and false report from Sayyidunā Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا that he addressed her saying:

1 *Miftāḥ al-Jannah fi al-Ihtijāj bi al-Sunnah* of al-Suyūṭī pg. 6.

2 Murtaḍā ibn Muḥammad Ismā’īl ibn Muḥammad Sharīf al-‘Askarī. He was born in 1332 A.H in Sāmūrā’ and studied in the educational centre there after which he travelled to Qumm in 1349 A.H to complete his studies and then to al-Kāzimiyyah where he settled. Some of his books are: *Aḥādīth Umm al-Mu’minīn ‘Ā’ishah* and *al-Qur’ān al-Karīm wa Riwāyāt al-Madrasatayn*. He died in Tehran in 1428 A.H.

3 *Ḥadīth al-Ifk* of Ja’far Murtaḍā al-Ḥusaynī pg. 17.

وما أنت إلا حشية من تسع حشايات خلفهن بعده لست بأبيضهن لونا ولا بأحسنهن وجها ولا بأرشدهن عرقا ولا بأنضرن ورقا ولا بأطرئهن أصلا إلخ

You are nothing but a mattress from the nine mattresses he left behind after his demise. You are neither the fairest of them, nor the prettiest, nor the most qualified, nor the most beautiful, nor the purest in lineage.¹

Such a blasphemous statement can only be uttered by one whose heart is filled with hatred, malice, and jealousy. For such a person lying, fabricating, and attributing falsehood to her is considered permissible just to indict her. And Allah ﷻ has protected her from their slanders and allegations.

Al-Ājurī رَحِمَهُ اللهُ has mentioned:

روي أنه قيل لعائشة إن رجلا قال إنك لست له بأم فقالت صدق أنا أم المؤمنين ولست بأم المنافقين

It is reported that Sayyidah ‘Ā’ishah was informed, “A man has claimed that you are not his mother.”

“He has spoken the truth,” she replied, “I am the mother of the believers, not the mother of the hypocrites!”

It has reached me that one of the early Fuqahā’ was asked regarding two men who took oaths of ṭalāq. One swore that ‘Ā’ishah was his mother while the other swore that she was not to which he commented, “Both of them have not broken their oath.” He was asked the reason behind this since most definitely one of them has broken his oath. He explained,

إن الذي حلف أنها أمه هو مؤمن لم يحنث و الذي حلف أنها ليست أمه هو منافق لم يحنث

The one who swore she was his mother is a believer who has not broken his promise while the one who swore that she was not his mother is a hypocrite who has not broken his oath.

1 *Bihār al-Anwār* vol. 32 pg. 270; *Ma’rifat Akhbār al-Rijāl* of al-Kashshī pg. 40.

Muḥammad ibn al-Ḥusayn رَحْمَةُ اللَّهِ has stated:

فنعوذ بالله ممن يشنأ عائشة حبيبة رسول الله صلى الله عليه وسلم الطيبة المبرأة الصديقة ابنة الصديق أم المؤمنين رضي الله عنها وعن أبيها خليفة رسول الله صلى الله عليه وسلم

We seek Allah's سُبْحَانَ اللَّهِ protection from the one who harbours hatred for Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا—the beloved of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the pure and exonerated, al-Ṣiddīqah bint al-Ṣiddīq, Mother of the Believers رَضِيَ اللَّهُ عَنْهَا—and her father, the khalīfah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.¹

Probably one of the main reasons behind the Rawāfiḍ's slanders against her is that she memorised an abundance of the Sunnah of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ coupled with the long life Allah gifted her after Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ demise. She lived for nearly 50 years after him, hence people benefitted from her ocean of knowledge and learnt extensively from her.

Ḥāfiẓ Ibn Ḥajar رَحْمَةُ اللَّهِ says:

قد حفظت عنه شيئا كثيرا و عاشت بعده قريبا من خمسين سنة فأكثر الناس الأخذ عنها ونقلوا عنها من الأحكام والآداب شيئا كثيرا حتى قيل إن ربع الأحكام الشرعية منقول عنها رضي الله عنها

She remembered a considerable amount from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and lived after his demise for almost 50 years. Therefore, people learnt from her and related an abundance of laws and sunan from her to the extent that it is said that a quarter of the laws of Sharī'ah have been reported from her. May Allah be pleased with her.²

1 *Al-Sharī'ah* of al-Ājurrī vol. 5 pg. 2393.

2 *Fatḥh al-Bārī* vol. 7 pg. 107.

Accusations against Sayyidah ‘Ā’ishah with regards to Nabī ﷺ

1. The Rawāfiḍ’s claim that ‘Ā’ishah poisoned Nabī ﷺ

The Rawāfiḍ allege that Sayyidah ‘Ā’ishah and Sayyidah Ḥafṣah رَضِيَ اللهُ عَنْهَا along with their fathers conspired to murder Nabī ﷺ and they put poison in his mouth which was the cause of his death.

This claim is more blasphemous in respect of Allah ﷻ and His Messenger ﷺ than in relation to Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. The reason for this is that whenever someone plotted against Rasūlullāh ﷺ, Allah ﷻ sent divine revelation to save him from it. Thus, when the Jews intended to kill him and poisoned the sheep, Allah ﷻ made it speak and it accordingly informed Rasūlullāh ﷺ that it was poisoned.¹ When they intended to throw a boulder on him to kill him, Allah ﷻ informed him through revelation and he thus got up with haste.² Considering all of this, will Allah ﷻ desert him in his home, in his fatal illness, and allow someone to poison him while he is in dire need of Allah’s ﷻ assistance, help, and mercy? Certainly, this is a wicked thought in relation to Allah ﷻ who declares:

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ

*If you do not aid the Prophet ﷺ, Allah has already aided him.*³

Moreover, Rasūlullāh ﷺ lives this entire time with a wife who plots against him and he remains completely unaware of it? He desires to be cared for in his illness in her home and finally passes away on her lap while he remains completely oblivious that she is conspiring against him? No intelligent person

1 Ṣaḥīḥ al-Bukhārī: 2617; Ṣaḥīḥ Muslim: 2190

2 Al-Ṭabaqāt al-Kubrā vol. 4 pg. 248; Sunan al-Bayhaqī vol. 9 pg. 200; Dalā’il al-Nubuwwah of al-Bayhaqī vol. 3 pg. 180

3 Sūrah al-Tawbah: 40

will doubt that such a ridiculous claim is nothing less than blasphemy against Rasūlullāh ﷺ.

Such baseless accusations have been debunked in many other ways as well.¹

Ibn Taymiyyah has a declaration similar to this concerning her father, Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ. The Rawāfiḍ claim that he harboured enmity for Nabī ﷺ and would conspire against him. Ibn Taymiyyah refutes them by saying:

Moreover, it is common knowledge that the most foolish person is not unaware of the condition of his companion on such a perilous journey where the party whom he lived amongst has shown enmity to him and are seeking to kill him while his friends are unable to assist him. How can he [the Prophet ﷺ] specifically take such a Companion along who outwardly displays friendship but has caused him grief and above this is his enemy inwardly, yet he still believes that he is his friend? Only the most senseless and ignorant person will act in this way.

May Allah disfigure those who attribute such ignorance and absurdity to the Prophet ﷺ, who is the most intelligent, most knowledgeable, and best informed of all creation.

It has reached me regarding the king of the Mongols, Khudābandah²—for whom this Rāfiḍī³ authored this book for him regarding Imāmah—that when the Rawāfiḍ began telling him things like Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ harboured hatred and enmity for Rasūlullāh ﷺ coupled with attesting

1 *Al-Ṣā'iqaḥ fī Nasf Abāṭil wa Iftrā'āt al-Shī'ah 'alā Umm al-Mu'minīn 'Ā'ishah* pg. 51

2 Kharbandā ibn Urghūn ibn Abghā, king of the Tatars. It is said that his name was Khudābandā. When he became king, he accepted Islām and was named Muḥammad. He followed the Qur'ān and Sunnah and had the names of the four khulafā' imprinted on the silver and gold coins. This was until he met with al-Āwī al-Rāfiḍī who continued brainwashing him until he converted him into a Rāfiḍī. He then wrote to all his lands commanding them to accept Shī'ism and revile (the Ṣaḥābah). He died in 717 A.H. (*al-Nujūm al-Zāhirah* vol. 9 pg. 239)

3 Referring to Ibn Muṭahhar al-Ḥillī who authored the book *Minhāj al-Kirāmah*.

to the fact that he accompanied the latter on the journey of hijrah which was the most risky journey, he made a statement which is the obvious result of their wicked claim, “He was dim-witted.” Allah ﷻ has exonerated His Messenger ﷺ from the same, but its mention is addressed to those who fabricate lies against the Prophet ﷺ which necessitate such blasphemy. There is no doubt that the person who acts as the Rawāfiḍ claim is indeed dim-witted. Allah ﷻ has indeed exonerated His Messenger and his Ṣiddīq from their untruths. And this shows that their claim leads to blasphemy against the Messenger ﷺ.¹

I say: If this necessitates defamation of the Prophet ﷺ in companionship, then what about the claim that his wife plotted against him whereas he loved her dearly, desired to be cared for during his illness in her house and is buried in her room?

The methods adopted by the Rawāfiḍ to spread this slander

a. Fabricating narrations

It appears in Hāshim al-Baḥrānī’s² *al-Burhān fī Tafsīr al-Qur’ān*³ and al-Majlisī’s *Bihār al-Anwār*⁴ in the commentary of Allah’s ﷻ statement:

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ

*O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful.*⁵

1 *Minhāj al-Sunnah al-Nabawiyah* vol. 8 pg. 430

2 Hāshim ibn Sulaymān ibn Ismā’īl al-Baḥrānī, the commentator and Shī’ī. Among his books is *al-Durr al-Naḍīd fī Faḍā’il al-Ḥusayn al-Shahīd* and *al-Burhān fī Tafsīr al-Qur’ān*. He died in 1107 A.H (*al-A’lām* vol. 8 pg. 66)

3 *Al-Burhān fī Tafsīr al-Qur’ān*, vol. 14 pg. 67, 68.

4 *Bihār al-Anwār*, vol. 22 pg. 101.

5 *Sūrah al-Taḥrīm*: 1

Until His statement:

وَإِذْ أَسْرَأَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ

And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, “Who told you this?” He said, “I was informed by the Knowing, the Acquainted.”¹

‘Alī ibn Ibrāhīm al-Qummī² said:

كان سبب نزولها أن رسول الله صلى الله عليه وآله كان في بعض بيوت نسائه و كانت مارية القنطية معه تخدمه و كان ذات يوم في بيت حفصة فذهبت حفصة في حاجة لها فتناول رسول الله صلى الله عليه وآله مارية فعلمت حفصة بذلك فغضبت و أقبلت على رسول الله صلى الله عليه وآله و قالت يا رسول الله هذا في يومي و في داري و على فراشي فاستحيا رسول الله صلى الله عليه وآله منها فقال كفي فقد حرمت مارية على نفسي و لا أطأها بعد هذا أبدا و أنا أفضي إليك سرا فإن أنت أخبرت به فعليك لعنة الله و الملائكة و الناس أجمعين فقالت نعم ما هو فقال إن أبا بكر يلي الخلافة من بعدي ثم من بعده عمر أبوك فقال من أخبرك بهذا قال الله أخبرني

فأخبرت حفصة عائشة من يومها بذلك و أخبرت عائشة أبا بكر فجاء أبو بكر إلى عمر فقال له إن عائشة أخبرتني عن حفصة كذا و لا أتق بقولها فسل أنت حفصة فجاء عمر إلى حفصة فقال لها ما هذا الذي أخبرت عنك عائشة فأنكرت ذلك و قالت ما قلت لها من ذلك شيئا فقال لها عمر إن كان هذا حقا فأخبرينا حتى نتقدم فاجتمع أربعة على أن يسموا رسول الله صلى الله عليه وآله و آلهم فتنزل جبرئيل عليه السلام على رسول الله صلى الله عليه وآله بهذه السورة يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ يَعْنِي قَدْ أَبَاحَ اللَّهُ لَكَ أَنْ تَكْفُرَ عَنْ يَمِينِكَ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ وَإِذْ أَسْرَأَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ أَيُّ أَخْبَرَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ يَعْنِي أَظْهَرَ اللَّهُ نَبِيَّهُ عَلَىٰ مَا أَخْبَرَتْ بِهِ و ما هموا به من قتله عَرَفَ بَعْضَهُ أَيُّ أَخْبَرَهَا و قال لم أخبرت بما أخبرتك به

1 Sūrah al-Taḥrīm: 3

2 ‘Alī ibn Ibrāhīm Abū al-Ḥasan al-Muḥammadī al-Qummī, an extremist Rāfiḍī. He wrote a Tafsīr which comprises of an abundance of fabrications and lies. Abū Ja’far al-Ṭūsī has reckoned him as one of the authors of the Imāmiyyah. Some of his books are *al-Tafsīr* and *al-Nāsikh wa al-Mansūkh*. (*Lisān al-Mizān* of Ibn Ḥajar vol. 4 pg. 191; *Mu’jam al-Udabā’* of al-Ḥamawī vol. 4 pg. 1641)

The circumstances behind its revelation is that Rasūlullāh ﷺ was in one of his wife's house while Māriyah al-Qibṭiyyah¹ was with him serving him. He was in Ḥafṣah's house on that day. Ḥafṣah went out for some work. While away, Rasūlullāh ﷺ had relations with Māriyah. Ḥafṣah came to learn of this and became extremely upset.

She then confronted Rasūlullāh ﷺ and said, "O Messenger of Allah! On my day, in my house and on my bed?"

Rasūlullāh ﷺ felt humbled before her and said, "Wait. I have forbade Māriyah upon myself. I will never have relations with her after this. Moreover, I am going to tell you a secret. If you disclose it, then may the curse of Allah, the angels, and the entire mankind be upon you."

She said, "Yes, what is it?"

He said, "Indeed, Abū Bakr will assume the khilāfah after me followed by 'Umar your father."

She asked, "Who informed you of this?"

He replied, "Allah informed me."

Ḥafṣah then informed 'Ā'ishah of this on that very day and she in turn informed Abū Bakr.

Hearing this, Abū Bakr approached 'Umar and said to him, "'Ā'ishah has related to me from Ḥafṣah such and such a thing. However, I do not trust her statement. So you ask Ḥafṣah."

Accordingly, 'Umar came to Ḥafṣah and asked her, "What is this that 'Ā'ishah is relating from you?"

Ḥafṣah denied it saying, "I did not say anything of this sort to her."

'Umar said to her, "If it is true, then inform us so that we may advance."

1 Māriyah bint Sham'un al-Qibṭiyyah ربيعة. She is Rasūlullāh's ﷺ *umm walad* (slave-girl who is the mother of his child). Al-Muqawqas al-Qibṭī, emperor of al-Iskandariyyah and Egypt, sent her as a gift to him. She passed away in 16 A.H. (*al-Istī'āb* vol. 2 pg. 119; *al-Iṣābah* vol. 8 pg. 112)

The four then concurred to poison Rasūlullāh ﷺ. However, Jibrīl عليه السلام descended upon Rasūlullāh ﷺ with this Sūrah:

O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful. Allah has already ordained for you [Muslims] the dissolution of your oaths.¹ i.e. Allah has permitted that you expiate your oath.

And Allah is your protector, and He is the Knowing, the Wise. And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him.² i.e. Allah appraised His Messenger of what she said and the intention they had to kill him.

He made known part of it. i.e. he told her, “Why did you relate what I told you?”³

It appears in the same two books mentioned previously at another place:

عن عبد الصمد بن بشير عن أبي عبد الله عليه السلام قال تدرؤن مات النبي صلى الله عليه وآله أو قتل إن الله يقول أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ فَسَمَّ قَبْلَ الْمَوْتِ إِنَّهُمَا سَقَتَاهُ فَقُلْنَا إِنَّهُمَا وَأَبُوهُمَا شَرٌّ مِنْ خَلْقِ اللَّهِ

‘Abd al-Ṣamad ibn Bashīr relates from Abū ‘Abd Allah (al-Ṣādiq) that he asked, “Do you know whether Rasūlullāh ﷺ passed away (naturally) or he was killed? Certainly Allah declares:

أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ

*So if he was to die or be killed, would you turn back on your heels [to unbelief]?*⁴

1 Sūrah al-Taḥrīm: 1, 2

2 Sūrah al-Taḥrīm: 2, 3

3 Tafsīr al-Qummī.

4 Sūrah Āl ‘Imrān: 144

He was poisoned before he died. They two poisoned him.”

We commented, “Verily, they and their fathers are the worst of Allah’s creation.”¹

One idiotic contemporary remarks while celebrating the demise of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا:

What should I say? What should I eulogise or mention? Should I mention her poisoning Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or murdering him?

He merely quotes this grave slander from his predecessors.

أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ

*Did they suggest it to them? Rather, they [themselves] are a transgressing people.*²

b. Misinterpreting Ṣaḥīḥ Aḥādīth to suit their fancies

The Rawāfiḍ have exploited the incident of Sayyidah ‘Ā’ishah and Ḥafṣah رَضِيَ اللَّهُ عَنْهُمَا giving medicine to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in his illness and have said that they poisoned him.

This is the wording of the narration from Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا:

عن عائشة رضي الله عنها قالت لددنا³ رسول الله صلى الله عليه وسلم في مرضه وجعل يشير إلينا لا تلدونى قال فقلنا كراهية المريض للدواء فلما أفاق قال ألم أنهكم أن تلدونى قال قلنا كراهية المريض للدواء فقال رسول الله صلى الله عليه وسلم لا يبقى منكم أحد إلا لد و أنا أنظر إلا العباس فإنه لم يشهدكم

1 *Al-Burhān fī Tafṣīr al-Qur’ān* vol. 3 pg. 31; *Bihār al-Anwār* vol. 22 pg. 213

2 *Sūrah al-Dhāriyāt*: 53

3 We gave him al-ladūd which is a medicine poured into the corner of the patient’s mouth between the tongue and jawbone. (*Tahdhīb al-Lughah* of al-Azharī vol. 14 pg. 49; *al-Fā’iq fī Gharīb al-Ḥadīth* vol. 3 pg. 85; *Lisān al-‘Arab* of Ibn Manẓūr vol. 3 pg. 390)

We fed medicine to Rasūlullāh ﷺ in his illness. He indicated to us that we should not give him medicine, but we passed it off saying, “It is just a patient’s dislike for medicine.”

When he regained consciousness, he scolded, “Did I not prevent you from giving me medicine?”

We submitted, “(We thought) it is just a patient’s dislike for medicine.”

Rasūlullāh ﷺ then said, “Everyone here should be given medicine while I watch, except ‘Abbās since he was not present then.”¹

Sayyidah Asmā’ bint ‘Umays رَضِيَ اللهُ عَنْهَا reports:

و عن أسماء بنت عميس رضي الله عنها قالت أول ما اشتكى رسول الله صلى الله عليه وسلم في بيت ميمونة فاشتد مرضه حتى أعجمي عليه فتشاور نساؤه في لده فلدوه فلما أفاق قال ما هذا فقلنا هذا فعل نساء جثن من هاهنا وأشار إلى أرض الحبشة وكانت أسماء بنت عميس فيهن قالوا كنا نتهم فيك ذات الجنب يا رسول الله قال إن ذلك لداء ما كان الله عز وجل ليقريني به لا يبقين في هذا البيت أحد إلا التدد إلا عم رسول الله صلى الله عليه وسلم يعني العباس قال فلقد التددت ميمونة يومئذ وإنها لصائمة لعزمة رسول الله صلى الله عليه وسلم

Rasūlullāh ﷺ first fell ill at the home of Maymūnah. His sickness became so severe that he fell unconscious. His wives consulted whether to give him medicine and then gave him the same.

As soon as he regained consciousness, he asked, “What is this?”

We explained, “This is the practice of the women who came from there, and pointed to the land of Abyssinia.”

Asmā’ bint ‘Umays was among them.

They said, “We suspected that you have pleurisy, O Messenger of Allah!”

Rasūlullāh ﷺ said, “This is such a sickness which Allah—the Majestic and Mighty—will not afflict me with. Everyone in this house will certainly drink medicine except the uncle of Rasūlullāh ﷺ, i.e. ‘Abbās.”

1 *Ṣaḥīḥ al-Bukhārī*: 6897; *Ṣaḥīḥ Muslim*: 2213.

On that day, Maymūnah drank medicine whereas she was fasting due to Rasūlullāh's ﷺ determination.¹

Debunking this accusation²

1. The poisoning incident is one of the worst fabrications and bewildering claims which the Rawāfiḍ have blackened their books with. When the Rawāfiḍ want to establish their falsehood, they turn to some Qur'ānic verses and then fabricate an incident in its commentary which supports their slander. This in turn leads to the indoctrination of their children and foolish making them believe that verses of the glorious Qur'ān have actually been revealed in support of their slander. This is exactly what they have done in these slanders which they wish to ascribe to the best servants of Allah after the Ambiyā' and Messengers, viz. Abū Bakr, 'Umar, and their daughters ﷺ.³

This fabrication which they have mentioned as the basis for the revelation of the verses of Sūrah al-Taḥrīm, we have not found except in the books of the Rawāfiḍ. The truth is that the reason behind the revelation of these verses is Rasūlullāh's ﷺ prohibiting honey as appears in *Ṣaḥīḥ al-Bukhārī*. Sayyidah 'Ā'ishah ﷺ reports:

كان رسول الله صلى الله عليه وسلم يشرب عسلا عند زينب بنت جحش و يمكث عندها فواطيت أنا و

1 *Musnad Aḥmad* vol. 45 pg. 460 Ḥadīth: 27469; *Muṣannaḥ 'Abd al-Razzāq* vol. 5 pg. 428 Ḥadīth: 9754; *Musnad Ibn Rāhawayh* vol. 5 pg. 42 Ḥadīth: 2145; *Sharḥ Mushkil al-Āthār* of al-Ṭaḥāwī vol. 5 pg. 195 Ḥadīth: 1935; *Ṣaḥīḥ Ibn Hibbān* vol. 14 pg. 552 Ḥadīth: 6578; *Muḥjam al-Kabīr* vol. 24 pg. 140 Ḥadīth: 372; *al-Mustadrak* of al-Ḥākim vol. 4 pg. 225 Ḥadīth: 7446. Al-Ḥākim comments, "The Ḥadīth is ṣaḥīḥ according to the standards of al-Shaykhayn but they have not recorded it." Ibn Ḥajar declared it ṣaḥīḥ in *Fath al-Bārī* vol. 8 pg. 148 and al-Albānī in *al-Silsilah al-Ṣaḥīḥah* Ḥadīth: 3339.

2 Study the following for a rebuttal of this slander: *Al-Ṣā'iqah fī Nasf Abāṭil wa Iftirā'āt al-Shī'ah* pg. 51–70 and a treatise by Shaykh 'Abd al-Raḥmān al-Ṭūkhī with the title *Radd al-Shubh wa al-Iftirā'āt 'an al-Sayyidah 'Ā'ishah*.

3 *Al-Ṣā'iqah fī Nasf Abāṭil wa Iftirā'āt al-Shī'ah* pg. 51 with slight variations.

حفصة على أيتنا دخل عليها فلنقل له أكلت مغافير إني أجد منك ريح مغافير قال لا ولكني كنت أشرب
عسلا عند زينب بنت جحش فلن أعود له و قد حلفت لا تخبري بذلك أحدا

Rasūlullāh ﷺ would drink honey at the house of Zaynab bint Jaḥsh and consequently stay longer at her place. Ḥaḥṣah and I devised a plan that whoever's home he enters, she should tell him, "You ate maghāfir.¹ I get the smell of maghāfir from you."

He countered, "No. rather I drank honey at Zaynab bint Jaḥsh's house. But I will never do it again and I have taken an oath. Do not inform anyone of this."²

This reveals the falsehood and forgery of the Rawāfiḍ and their fabrication of narrations which fit their evil plan and support their wicked creed.

2. With regards to the medicine incident which Sayyidah 'Ā'ishah and Asmā' bint 'Umays رَضِيَ اللهُ عَنْهَا have narrated and the Rawāfiḍ have understood according to their allegation, we will mention a few points in this regard.

a. Al-ladūd is a medicine poured into the corner of a patient's mouth.³

So how did the Rawāfiḍ realise the composition of the medicine Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا placed in Rasūlullāh's ﷺ mouth?

b. The narrator of this incident is Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا herself. Is it conceivable for her to narrate her murder of her Nabī, her husband, and her beloved ﷺ?

c. The poison which the Jewess placed in the food presented to Nabī ﷺ was disclosed by Allah ﷻ and the sheep informed Rasūlullāh ﷺ that it was poisoned. So why did the same thing

1 A type of gum which gives off an offensive smell.

2 *Ṣaḥīḥ al-Bukhārī*: 4912; *Ṣaḥīḥ Muslim*: 1474.

3 *Tahdhīb al-Lughah* of al-Azharī vol. 14 pg. 49; *al-Fā'iḳ fī Ḡharīb al-Ḥadīth* vol. 3 pg. 85; *Lisān al-'Arab* vol. 3 pg. 390.

not happen with the poison which Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا placed in his mouth as they allege?

- d. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was only given the medicine due to the sickness he was experiencing.
- e. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was given the medicine only after consulting with his wives رَضِيَ اللهُ عَنْهُمَا.
- f. We are not aware of anyone who commits such a heinous crime in front of people and does not do so secretly. She poisons Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as they believe in front of the eyes of people among whom is Sayyidunā ‘Abbās رَضِيَ اللهُ عَنْهُ.
- g. We know that the Ummahāt al-Mu’minīn drank from the exact same medicine they gave to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. So why did the poison have the desired effect on Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ body and not the bodies of those who gave it?
- h. What prevented her from killing Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ beforehand and made her wait all these long years until he falls ill?
- i. What coerced Umm al-Mu’minīn to this cold murder in this problematic situation which could easily expose her? Was it not possible to kill him by strangling, or throwing a heavy boulder on him while he was asleep where neither he nor anyone else could not see her? It was probable for her to claim—and she is innocent from this—that a Jew killed him secretly. This would have been more sensible, a better scheme, and a deeper plot, especially considering the history and conspiracies of the Jews.
- j. We do not deny the fact that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away from the effects of poison. However, which poison? It was the poison the Jewess placed in the food she invited Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to partake of. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spat out the morsel after Allah

سُبْحَانَهُ وَتَعَالَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appraised him of the presence of poison in it. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked during his final days that he feels the effects of that poisoned morsel in his body. This is the reason some of the predecessors of this ummah have reckoned, “Certainly, Allah سُبْحَانَهُ وَتَعَالَى coupled nubuwwah and shahādah (martyrdom) for him.”

- k. Was ‘Abbās رَضِيَ اللَّهُ عَنْهُ aware of the constituents of this poisoned medicine or not? If you acknowledge his awareness of the same, then you have done an atrocious thing since it is inconceivable that he knows about it yet remains silent and does not get angry and smite the necks of those who committed this vile crime. Even though it may be not correct to behead them according to the Sharī‘ah, but at least out of love and relationship for his nephew صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Or do the Rawāfiḍ strip ‘Abbās of his Arabhood just as they regard him as irreligious as al-Khūṭī believes by his report:

و روى الكشي في ترجمة عبد الله بن العباس بإسناده عن أبي جعفر عليه السلام أنه نزل قوله تعالى وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا و قوله تعالى وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أُنصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ في العباس بن عبد المطلب

Al-Kashshī has reported in the biography of ‘Abd Allah ibn ‘Abbās with his isnād to Abū Ja‘far رَضِيَ اللَّهُ عَنْهُ that the following statements of Allah سُبْحَانَهُ وَتَعَالَى were revealed regarding ‘Abbās ibn ‘Abd al-Muṭṭalib:

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا

And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.²

1 Abū al-Qāsim bin ‘Alī Akbar ibn Hāshim Tāj al-Dīn al-Mūsawī al-Khūṭī. He was born in the year 1317 A.H. He was an Iranian, shīṭī and murjiṭī. He was the head of the educational centre in al-Najf. Some of his books are: *al-Mu‘jam fī Tafṣil Ṭabaqāt al-Ruwāt* and *al-Masā’il al-Munthakabah fī Bayān Aḥkām al-Fiqh*. He died in 1412 A.H.

2 Sūrah al-Isrā’: 72

And

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ
وَإِلَيْهِ تُرْجَعُونَ

And my advice will not benefit you— although I wished to advise you—if Allah should intend to put you in error. He is your Lord, and to Him you will be returned.^{1,2}

If you say that he was unaware, Rasūlullāh ﷺ did not inform him, nor was anything revealed to Rasūlullāh ﷺ in this regard, then you have uttered such drivel which no sensible man will believe since you consider yourselves to have knowledge of that which Sayyidunā ‘Abbās رَضِيَ اللَّهُ عَنْهُ was ignorant of, whereas he was present at the incident, waḥī (revelation) remained silent about it, and Rasūlullāh ﷺ did not mention it! This is an iniquitous calumny which flouts intelligence and īmān.

1. It is evident from the narration that Rasūlullāh’s ﷺ wives did not understand the prohibition of Rasūlullāh ﷺ to be a sharī one but rather took it as a patient’s dislike for medicine. And this understanding is not strange. They have explicitly affirmed that they made a mistake by diagnosing the wrong illness for Rasūlullāh ﷺ—although they had no justification according to Rasūlullāh ﷺ since it was essential to obey his command. Nevertheless, they gave him a medication inappropriate for his illness.

Ibn Ḥajar رَضِيَ اللَّهُ عَنْهُ explains:

و إنما أنكر التداوي لأنه كان غير ملائم لدائه لأنهم ظنوا أن به ذات الجنب فداووه بما يلائمها
و لم يكن به ذلك كما هو ظاهر في سياق الخبر كما ترى

1 Sūrah Hūd: 34

2 Mu‘jam Rijāl al-Ḥadīth of al-Khū‘ī vol. 10 biography 6189; biography of ‘Abbās ibn ‘Abd al-Muṭṭalib.

Rasūlullāh ﷺ disapproved of the medication since it was improper for his sickness. They thought that he suffered from pleurisy hence they gave him medicine accordingly whereas he was not suffering from it as can be clearly understood from the context.¹

What is perplexing is that the Rawāfiḍ ignored the ḥadīth regarding the Jewess's poison at Khaybar having effect and Rasūlullāh's ﷺ suffering on account of it in his fatal illness as he confessed to our mother al-Ṣiddīqah رَضِيَ اللهُ عَنْهَا,

يا عائشة ما أزال أجد ألم الطعام الذي أكلت بخيبر فهذا أوان وجدت انقطاع أبهري من ذلك السم

O 'Ā'ishah! I continue feeling the pain of the food I tasted at Khaybar. I can now feel the rapture of my aorta due to that poison.²

Moreover, they have the audacity to level such a wicked accusation against the mother of the believers? They have combined two crimes viz. befriending the enemies of Allah ﷻ and exonerating them of their heinous crime on one hand while maligning the special friends of Allah ﷻ by slandering them with things they are innocent of.

Finally we say, the need of the Rawāfiḍ to resort to various forms of fabrication and distortion is explicit proof of their falsehood and deception.

2. 'Ā'ishah would fabricate from Rasūlullāh ﷺ

The Rawāfiḍ believe that the aḥādīth which Umm al-Mu'minīn Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا narrated from Nabī ﷺ are not acceptable since her narrations are unsound as she would fabricate from Rasūlullāh ﷺ.

1 *Faḥ al-Bārī* vol. 8 pg. 147.

2 *Ṣaḥīḥ al-Bukhārī*: 4428.

Al-Ṣadūq says:

Muḥammad ibn Ibrāhīm ibn Ishāq al-Ṭāliqānī narrates — from ‘Abd al-‘Azīz ibn Yaḥyā — from Muḥammad ibn Zakariyyā — from Ja‘far ibn Muḥammad ibn ‘Ammārah — from his father who said:

I heard Ja‘far ibn Muḥammad رَحِمَهُ اللهُ declaring:

ثلاثة كانوا يكذبون على رسول الله أبو هريرة و أنس بن مالك و امرأة

Three persons would fabricate narrations from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
Abū Hurayrah, Anas ibn Mālīk, and a woman.¹

The woman who the Rawāfiḍ mention in this narration and who they claim would fabricate from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is our mother Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. This is supported by what appears in their books.

It appears in *Biḥār al-Anwār* after quoting the above fabrication:

يعني عائشة

i.e. ‘Ā’ishah.²

The author of *Biḥār al-Anwār* has commentated on it at another juncture saying:

و امرأة (عائشة)

and a woman (‘Ā’ishah).³

placing the word ‘Ā’ishah between brackets.

1 *Al-Khiṣāl* of al-Ṣadūq pg. 190; *al-Īdāh* of al-Faḍl ibn Shādhān al-Azdī pg. 541; *Biḥār al-Anwār* vol. 2 pg. 217

2 *Biḥār al-Anwār* vol. 2 pg. 217

3 *Ibid* vol. 31 pg. 108

The Shī'ī scholar al-Shustarī¹ reports one of the narrations of Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا which is recorded in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* and then comments on it in the footnote saying:

و أقول رواية عائشة كخلافه أبيها فاسدة

I say: The narration of 'Ā'ishah is as corrupt as her father's khilāfah.²

Al-Majlisī comments on Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا when criticising some of her narrations:

و هي امرأة لم تثبت لها العصمة بالاتفاق و توثيقها محل الخلاف بيننا و بين المخالفين و سيأتي في أخبارنا من ذمها و القدح فيها و أنها كانت ممن يكذب على رسول الله صلى الله عليه و آله ما فيه كفاية للمستبصر

She is a woman concerning whom infallibility is not established by consensus. Her reliability is a contentious issue between us and our rivals. Soon will our narrations appear in her condemnation and disparagement, and proving that she would fabricate about Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; which should prove to be sufficient for the intelligent.³

Al-Ḥurr al-'Āmilī says in the introduction of his book *Wasā'il al-Shī'ah ilā Taḥqīl Masā'il al-Sharī'ah* about Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا:

One of her major crimes is open fabrication of aḥādīth. Al-Zuhrī narrates from 'Urwah ibn al-Zubayr who reports that 'Ā'ishah said:

1 'Abd Allah ibn Ḍiyā' al-Dīn ibn Muḥammad Shāh al-Shustarī. One of the scholars of the Twelver Shī'ah. Born in 956 A.H. He travelled to India and Sulṭān Akbar Shāh instated him as head of judges in Lahore and stipulated that he moves not out of the four madhāhib in his rulings. He complied with this until he acted in violation of it and was thus whipped to death. Among his works are: *Iḥqāq al-Ḥaqq*. He died in 1019 A.H. (*al-A'lām* vol. 8 pg. 52)

2 *Iḥqāq al-Ḥaqq* pg. 360

3 *Bihār al-Anwār* vol. 28 pg. 60

كنت عند رسول الله إذ أقبل العباس و علي فقال يا عائشة إن هذين يموتان على غير ملتي أو قال ديني

I was by Rasūlullāh ﷺ when ‘Abbās and ‘Alī came. He said, “O ‘Ā’ishah! Certainly, these two will die on another religion than mine.”

‘Abd al-Razzāq¹ relates from ‘Umar who said, “There were two aḥādīth by al-Zuhrī from ‘Urwah from ‘Ā’ishah regarding ‘Alī. It appears in the second ḥadīth that ‘Ā’ishah reported to him:

كنت عند النبي إذ أقبل العباس و علي فقال يا عائشة إن سررك أن تنظري إلى رجلين من أهل النار فانظري إلى هذين قد طلعا فنظرت فإذا العباس و علي بن أبي طالب

I was by Rasūlullāh ﷺ when ‘Abbās and ‘Alī approached. He said, “O ‘Ā’ishah! If you wish to see two men from the inmates of Hell, then look at the two who have approached.” I looked and it was ‘Abbās and ‘Alī ibn Abī Ṭālib.

This is in stark contradiction to the glorious Qur’ān which proclaims the purity of the Ahl al-Bayt and ‘Alī is the first of them after Rasūlullāh

ﷺ.²

They further state that ‘Abd al-Razzāq relates from Ma‘mar³:

1 ‘Abd al-Razzāq ibn Humām ibn Nāfi‘, Abū Bakr al-Ṣan‘ānī, the great Ḥāfiẓ and ‘Ālim of Yemen, and one of the notables. He was born in 126 A.H. He is reliable, a Ḥāfiẓ and a renowned author save that he became blind at the end of his life and his condition changed. He had Shī‘ī leanings. Some of his books are: *al-Muṣannaf* and *al-Tafsīr*. He passed away in 211 A.H. (*Siyar A’lām al-Nubalā’* vol. 9 pg. 564; *Tahdhīb al-Tahdhīb* vol. 3 pg. 444)

2 *Wasā’il al-Shī‘ah ilā Taḥṣīl Masā’il al-Sharī‘ah* of al-‘Āmilī, introduction vol. 1 pg. 35.

3 Ma‘mar ibn Rāshid, Abū ‘Urwah al-Baṣrī, the Imām and Ḥāfiẓ, Shaykh al-Islām. He was born in 96 A.H. and is the first to travel to Yemen to learn ḥadīth. He is reliable and trustworthy. He is one of the oceans of knowledge coupled with truthfulness, research, piety, dignity and good authorship. *Al-Jāmi’* is one of his books. He passed away in 154 A.H. (*Siyar A’lām al-Nubalā’* vol. 7 pg. 5; *Tahdhīb al-Tahdhīb* vol. 5 pg. 500)

There were two aḥādīth by al-Zuhrī from ‘Urwah from ‘Ā’ishah regarding ‘Alī, which I asked him about them one day and he replied:

ما تصنع بهما و بحديثهما الله أعلم بهما و بحديثهما إني لأتيمهما في بني هاشم

What will you do with them and their aḥādīth? Allah knows best about them and their aḥādīth. Indeed, I do not trust them with regard to Banū Hāshim.

One of the contemporary *Zanādiqah* (heretics) says while disparaging Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا:

أذكر كذبها على رسول الله بالآلاف الأحاديث التي شوهدت سمعة رسول الله و فتحت باب المطاعن على شخصية النبي الأقدس صلى الله عليه وآله

Should I mention her fabrication of thousands of aḥādīth about Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which has tainted Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reputation and opened the door of criticism against the pure Nabī’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ personality?¹

This accusation is answered from a number of angles:

1. These narrations and all similar fabrications against Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا are rejected. They do not serve as proof, neither according to the Ahl al-Sunnah nor the Shī’ah.

With regards to the Ahl al-Sunnah, they neither rely upon the narrations of the Shī’ah nor their isnāds, for the simple reason that majority of their isnāds are concoctions and fabrications. If they happen not to be out right fabrications then the chains are not free from narrators who are either *kadhābīn* (great liars), *matrūkīn* (suspected of ḥadīth forgery), or *majhūlīn* (unknowns). This is from the isnād angle.

1 YouTube: celebration video of ‘Ā’ishah entering the fire. Also study *al-Ṣā’iqah fī Nasf Abāṭil wa Iftirā’āt al-Shī’ah* pg. 99 – 101 where the author has quoted this doubt from other Rawāfiḍ.

Additionally, the *matn* (text) contradicts the mutawātir reports and what is unanimously accepted by all the Muslims—with the exception of those whose disagreement has not relevance—that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is reliable since she is a Ṣaḥābiyyah, one of the wives of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and among the Ummahāt al-Mu’minīn.

Owing to this, she has crossed the bridge, according to the Ahl al-Sunnah; nay in fact all the Muslims. Additionally, she is independent of anyone’s stamp of approval since Allah سُبْحَانَهُ وَتَعَالَى has vouched for her integrity as well as Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This aspect is one of the fundamentals of dīn.

In relation to Shīrī principles, this ḥadīth is *ḍa’if* (weak) and *mardūd* (rejected) since Ja’far ibn Muḥammad ibn ‘Umārah al-Kindī appears in the isnād who is *majhūl* (unknown) according to the Rawāfiḍ.

The Shīrī scholars of *al-Jarḥ wa al-Ta’dīl*¹ have ignored Ja’far’s mention; neither have they criticised him nor authenticated him. Thus, he remains *majhūl* as we have affirmed. ‘Alī al-Namāzī al-Shāharūdī al-Shīrī has said about him, “They have not mentioned him.”²

2. The obscurity of the name of the woman in these narrations points to the falsehood of this accusation due to two factors.

Firstly, the narration has not categorically stated the name of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and has simply mentioned an unknown woman. The words of the Rawāfiḍ’s narration, as mentioned previously, are:

ثلاثة كانوا يكذبون على رسول الله أبو هريرة و أنس بن مالك و امرأة

Three persons would fabricate about Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ viz. Abū Hurayrah, Anas ibn Mālik, and a woman.

1 Science for evaluating the narrators of ḥadīth, and either authenticating or criticising them.

2 *Mustadrakāt ‘Ilm Rijāl al-Ḥadīth* of ‘Alī al-Shāharūdī pg. 290.

We find that the narrator omitted the name of the woman and did not specify it.

Secondly, if the purport of ‘a woman’ is Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, then why was her name concealed and not revealed?

One of the Rawāfiḍ may say that the unknown woman refers to ‘Ā’ishah and the author of *Biḥār al-Anwār* and others have clarified this. We will ask him, “When the purport of ‘a woman’ is Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, then why was her name not mentioned clearly?”

He will be unable to answer so we will tell him, “This is the greatest proof of the uncertainty of a fabricator; his inability to substantiate his fabrication, and his feebleness before the general Muslim ummah. Had he had conviction that this was true, he would have stated it with clarity.”

If the Rāfiḍī claims that the narrator concealed the name of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا due to Taqiyyah as al-Faḍl ibn Shādhān al-Azdī¹ has asserted:

أقول المراد بالمرأة ظاهر ولم يسمها تقية

I say: The implication of the woman is apparent but he did not name her due to Taqiyyah.²

We will respond, “Well and good. However, why did he observe Taqiyyah with regards to Sayyidah ‘Ā’ishah’s رَضِيَ اللهُ عَنْهَا name only and not the names of Sayyidunā Abū Hurayrah and Anas ibn Mālik رَضِيَ اللهُ عَنْهُمَا?”

1 Al-Faḍl ibn Shādhān ibn al-Khalīl, Abū Muḥammad al-Azdī al-Naysābūrī, master of *al-kalām* (science dealing with ‘aqā’id), and one of the Fuqahā’ of the Imāmiyyah. He wrote plenty books which add up to almost 180. Some of these are: *al-Radd ‘alā Ibn Kirām* and *al-Īmān*. He died in 260 A.H. (*al-A’lām* vol. 5 pg. 149; *Mu’jam al-Mu’allifīn* of ‘Umar Raḍā Kaḥḥālāh vol. 8 pg. 69)

2 *Al-Īḍāḥ* of al-Faḍl ibn Shādhān al-Azdī pg. 541.

He will be unable to answer. If the Rāfiḍī is silenced by this, we will realise the power of Allah سُبْحَانَكَ وَبِحَمْدِكَ in exonerating Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.

If he says that he has an answer, “He concealed the name of ‘Ā’ishah and not of Abū Hurayrah and Anas ibn Mālik since she was the Nabī’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wife, the most beloved of his wives to him, and the daughter of Abū Bakr.”

We will respond, “Allah is the greatest! This is what we were aspiring. This is the greatest proof of your lie and her innocence.”

The narration of ‘Abd al-Razzāq neither exists in *Muṣannaf ‘Abd al-Razzāq* nor in any of the ḥadīth books of the Ahl al-Sunnah.

This tale is an outright forgery and blatant fabrication. The *nakārah* (loathsomeness) of the text is sufficient to relieve us of discussing it any further. How is it possible to imagine that our mother Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا will narrate such drivel about a person whom Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ confirmed Jannah for and attested to Allah’s and His Messenger’s love for?

Abū Bakr al-Khallāl narrates that Muḥammad ibn ‘Alī informed him that al-Athram narrated to them that he heard Abū ‘Abd Allah Ahmad ibn Ḥambal, and the ḥadīth of ‘Aqīl was mentioned to him from al-Zuhrī from ‘Urwah from ‘Ā’ishah from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ regarding ‘Alī and ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا. ‘Aqīl reports from al-Zuhrī:

أن أبا بكر أمر خالدًا في علي فقال أبو عبد الله كيف فلم يعرفها فقال ما يعجبني أن نكتب هذه الأحاديث

Abū Bakr commanded Khālīd about ‘Alī. Abū ‘Abd Allah said surprisingly, “How?” and he did not recognise it. He then said, “It does not please me that these aḥādīth be written.”¹

1 *Al-Sunnah* of Abū Bakr al-Khallāl vol. 3 pg. 505 Ḥadīth: 809.

Aḥmad rejected this ḥadīth and did not recognise it. There is no doubt that it is fabricated. The enemies of Islam forged it on the tongue of ‘Aqīl whose full name is ‘Aqīl ibn Khālid al-Aylī. This narration is not found in *Muṣannaḥ ‘Abd al-Razzāq*. It seems like the one who quoted the lie erred and mentioned ‘Abd al-Razzāq instead of ‘Aqīl.

If it is proven that ‘Abd al-Razzāq or some other person has reported it, then the answer to this can be found in what al-Dhahabī and Ibn Ḥajar have mentioned in the biography of Ḥāfiẓ Aḥmad ibn al-Azhar al-Naysābūrī. Al-Dhahabī states:

و لم يتكلموا فيه إلا لروايته عن عبد الرزاق عن معمر حديثا في فضائل علي يشهد القلب بأنه باطل فقال أبو حامد بن الشريقي السبب فيه أن معمر كان له ابن أخت رافضي فأدخل هذا الحديث في كتبه و كان معمر مهيبا لا يقدر أحد على مراجعته فسمعه عبد الرزاق في الكتاب قلت - الذهبي - و كان عبد الرزاق يعرف الأمور فما جسر يحدث بهذا الأثر إلا أحمد بن الأزهر اه

They did not criticise him save for his narrating a ḥadīth from ‘Abd al-Razzāq from Ma‘mar on the virtues of ‘Alī which the heart confirms is false. Abū Ḥāmid ibn al-Sharqī said, “The reason is that Ma‘mar’s one nephew was a Rāfiḍī who recorded this ḥadīth in the former’s books. Ma‘mar possessed an overwhelming awe, thus no one was capable of questioning him. Therefore, ‘Abd al-Razzāq heard it from him via the book.” I (Al-Dhahabī) state, “‘Abd al-Razzāq recognised the matter. No one had the courage to narrate this narration except Aḥmad ibn al-Azhar.”¹

Ibn Ḥajar comments after mentioning the false narration under discussion:

و السبب فيه أن معمر كان له ابن أخ رافضي و كان معمر يمكنه من كتبه فأدخل عليه هذا الحديث و عبد الرزاق من أهل الصدق و هو ينسب إلى التشيع فلعله شبه عليه

The reason behind this is that Ma‘mar had a nephew who was a Rāfiḍī and Ma‘mar would allow him to use his books. So the latter inserted this ḥadīth

1 *Mizān al-‘itidāl* of al-Dhahabī vol. 1 pg. 82.

in them. ‘Abd al-Razzāq is a man of truth but has been criticised of having Shīrī leanings. So is possible that the matter was obscure for him.¹

This explanation gives us an indication that it is highly possible that this Rāfiḍī, who Ma‘mar allowed to use his books, was the one who inserted the ḥadīth under discussion in order to condemn our mother Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.

Furthermore, how can al-Zuhrī suspicious of her with regards to the Banū Hāshim when he recognises her status and has pronounced:

لو جمع علم عائشة إلى علم جميع النساء لكان علم عائشة أفضل

If ‘Ā’ishah’s knowledge was compared to the knowledge of all women, her knowledge would prove to be superior.²

3. Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا describes Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا as truthful with the acknowledgement of the Shīrī themselves.

Al-Majlisī says quoting Abū Nu‘aym: With his isnād from Abū ‘Abd Allah al-Jadalī who says:

دخلت على عائشة فسألته عن هذه الآية فقالت اتت أم سلمة ثم أتيت فأخبرتها بقول عائشة فقالت صدقت في بيتي نزلت هذه الآية على رسول الله صلى الله عليه وسلم فقال من يدعو لي عليا و فاطمة و ابنيهما

I entered upon ‘Ā’ishah and asked her about this verse.

She said, “Go to Umm Salamah.”

I accordingly went and told her of ‘Ā’ishah’s statement to which she commented, “She has spoken the truth. This verse was revealed to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in my house after which he said, ‘Who will summon for me ‘Alī, Fatimah, and their sons.’”³

1 *Tahdhīb al-Tahdhīb* vol. 1 pg. 11.

2 *Siyar A‘lām al-Nubalā’* vol. 2 pg. 185.

3 *Bihār al-Anwār* vol. 35 pg. 228; *Mir‘āt al-Uqūl fī Sharḥ Akhbār Āl al-Rasūl* of al-Majlisī vol. 3 pg. 240.

This is Umm al-Mu'minīn Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا, who the Shī'ah regard as reliable and among the Ahl al-Bayt as a matter of fact. When she has ascribed integrity, reliability, and honesty to Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا in a narration which the Shī'ah have recorded and used as evidence, then why do they shy away from regarding her as reliable?

There is an abundance of evidence to prove her truthfulness. In fact, she is described as *al-ṣiddīqah* (the extremely truthful). She was a focus of praise among the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Among the evidences of her truthfulness is that she would narrate aḥādīth with impartiality. Accordingly, she narrates those aḥādīth which mention her own errors. The *Ḥadīth of Maghāfir* is one of them and others will appear later. It has been related on her authority:

أن رسول الله صلى الله عليه وسلم كان يعتكف في كل رمضان و إذا صلى الغداة دخل مكانه الذي اعتكف فيه قال فاستأذنته عائشة ان تعتكف فأذن لها فضربت فيه قبة فسمعت بها حفصة فضربت قبة و سمعت زينب بها فضربت قبة أخرى فلما انصرف رسول الله صلى الله عليه وسلم من الغد أبصر أربع قباب فقال ما هذا فأخبر خبرهن فقال ما حملهن على هذا ألبر انزعوها فلا أراها فنزعت فلم يعتكف في رمضان حتى اعتكف في آخر العشر من شوال

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would sit in i'tikāf every Ramaḍān. After performing Ṣalāt al-Fajr, he would enter his place of seclusion. 'Ā'ishah sought his permission to sit in i'tikāf and he awarded her the same. She thus pitched a tent. Ḥaḥṣah heard of this so she pitched a tent. Zaynab heard of this so she pitched another tent.

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came out the next day, he saw four tents so he exclaimed, "What is this?"

He was informed of their matter.

He admonished, "What made you do this? Is it piety? Remove them so that I do not see them."

Consequently, they were removed. He did not sit i'tikāf that Ramaḍān but sat i'tikāf in the last ten days of Shawwāl.¹

1 Ṣaḥīḥ al-Bukhārī Ḥadīth: 2041, Ṣaḥīḥ Muslim Ḥadīth: 1173.

She also narrates:

قلت للنبي صلى الله عليه وسلم حسبك كذا وكذا قال بعض الرواة تعني قصيرة فقال لقد قلت كلمة لو مزجت بماء البحر لمزجته

I said to Nabī ﷺ, “Enough of Ṣafīyyah, (she is) such and such.” Some narrators clarified, “She meant: short.”

Rasūlullāh ﷺ admonished, “You uttered such a statement, if it was mixed with the water of the ocean, it would spoil it.”¹

قالت و حكيت له إنسانا فقال ما أحب أني حكيت إنسانا و أن لي كذا و كذا

She says, “I mimicked a person in front of him to which he commented, ‘I do not wish to mimic a person although I am given a substantial amount of wealth for it.’”²

She reports:

استأذنت هالة بنت خويلد أخت خديجة على رسول الله صلى الله عليه وآله وسلم فعرّف استئذان خديجة فارتاع لذلك فقال اللهم هالة فغرت فقلت ما تذكر من عجوز من عجائز قريش حمراء الشدقين هلكت في الدهر قد أبدلك الله خيرا منها

Hālah bint Khuwaylid, Khadījah’s sister, sought permission to enter Rasūlullāh’s ﷺ house. He recognised [this as] the way Khadījah would seek permission and thus shuddered and uttered, “O Allah! [It is] Hālah.”

1 *Sunan Abī Dāwūd* Ḥadīth: 4875; *Sunan al-Tirmidhī* Ḥadīth: 2502. Ibn Daqīq al-‘Īd in *al-Iqtirāḥ* Ḥadīth: 118; al-Shawkānī in *al-Fath al-Rabbānī* vol. 11 pg. 5593; and al-Albānī in *Ṣaḥīḥ Sunan Abī Dāwūd* have declared it ṣaḥīḥ.

2 *Sunan Abī Dāwūd* Ḥadīth: 4875; *Sunan al-Tirmidhī* Ḥadīth: 2502; *Musnad Aḥmad* vol. 6 pg. 136 Ḥadīth: 25094; *Sunan al-Bayhaqī* vol. 10 pg. 247 Ḥadīth: 20954. Abū Dāwūd did not comment on the ḥadīth. Al-Tirmidhī said, “ḥasan ṣaḥīḥ.” Ibn Daqīq al-‘Īd in *al-Iqtirāḥ* Ḥadīth: 118 and al-Albānī in *Ṣaḥīḥ Sunan Abī Dāwūd* have declared it ṣaḥīḥ.

I became jealous and said, “Why do you think of an old woman of Quraysh with red jawbones who passed away in the past whereas Allah ﷺ has given you better than her?”¹

ما غرت على امرأة للنبي صلى الله عليه وآله وسلم ما غرت على خديجة هلكت قبل أن يتزوجني لما كنت أسمعها يذكرها وأمره الله أن يبشرها ببيت من قصب وإن كان ليذبح الشاة فيهدي في خلائها منها ما يسعهن فربما قلت له كأنه لم يكن في الدنيا امرأة إلا خديجة فيقول إنها كانت وكانت و كان لي منها ولد

I did not envy any of the wives of Rasūlullāh ﷺ the way I envied Khadījah, whereas she passed away before he married me, because I would hear him speaking of her excessively. Allah ﷻ commanded him to give her glad tidings of a house of jewels. He would at times slaughter a sheep and send suitable portions of it as gifts to her friends.

I said to him once, “As if there was no woman on earth besides Khadījah!”

He ﷺ responded, “She was an extra-ordinary woman. And I had children from her.”²

وعنها أن رسول الله صلى الله عليه وسلم ذكر خديجة فقلت لقد أعقبك الله عز وجل من امرأة قال عفان من عجوزة من عجايز قريش حمراء الشدين هلكت في الدهر قالت فتمعر وجهه تمعرا ما كنت أراه إلا عند نزول الوحي أو عند المخيلة حتى ينظر أم رحمة أم عذاب

She reports that Rasūlullāh ﷺ mentioned Khadījah so she said, “Allah, the Mighty and Majestic, has given you a better replacement—‘Affān related: than an old woman of the old women of Quraysh—with red gums, who passed away in the past.”

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3821; *Ṣaḥīḥ Muslim* Ḥadīth: 2437

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3816, *Ṣaḥīḥ Muslim* Ḥadīth: 2434. Al-Dhahabī states, “This is one of the strangest things. She is jealous of an old woman who passed away a long time before Rasūlullāh ﷺ married her combined with Allah ﷻ protecting her from envying the many woman she was co-wife with in Rasūlullāh’s ﷺ marriage. This is Allah’s ﷻ special compassion on her and Nabī ﷺ so that her life does not become sour. Probably, the jealousy matter was lessened upon her due to Nabī’s extreme love for her and his inclination towards her. May Allah ﷻ be pleased with her and make her happy. (*Sīyar A’lām al-Nubalā’* vol. 2 pg. 165)

She continues, “His face changed colour drastically. I did not see him like this except when revelation was descending or when it would be cloudy until he determined whether it was mercy or punishment.”¹

She also relates:

افتقدت النبي صلى الله عليه و سلم ذات ليلة فظننت أنه ذهب إلى بعض نسائه فتحسست ثم رجعت فإذا هو راعع أو ساجد يقول سبحانك و بحمدك لا إله إلا أنت فقلت بأبي أنت و أمي إني لفي شأن و إنك لفي آخر

I did not find Nabī ﷺ one night so I thought that he had gone to one of his other wives. I thus went in search for him and thereafter returned just to find him bowing or prostrating and proclaiming: “You are pure and with Your praise. There is no deity besides You.” I said, “May my parents be sacrificed for you. I am in one state while you are in another.”²

In a similar light, Muḥammad ibn Qays ibn Makhramah al-Muṭṭalibī³ narrates that he said one day, “Should I not narrate to you about me and my mother.” He (the narrator) says, “We thought he is referring to his biological mother.” He said that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا reported, “Should I not narrate to you something concerning me and Rasūlullāh ﷺ.” We replied in the affirmative. She related:

لما كانت ليأتي كان النبي صلى الله عليه و سلم فيها عندي انقلب فوضع رداءه و خلع نعليه فوضعهما عند رجلية و بسط طرف إزاره على فراشه فاضطجع فلم يلبث إلا ريشما ظن أن قد رقدت فأخذ رداءه و رويدا و انتعل رويدا و فتح الباب فخرج ثم أجافه رويدا فجعلت درعي في رأسي و اختمرت و تقنعت إزاري ثم انطلقت على إثره حتى جاء البقيع فقام فأطال القيام ثم رفع يديه ثلاث مرات ثم انحرف فانحرفت فأسرع فأسرعت فهورول فهورول فأحضر فأحضرت فسبقته فدخلت فليس إلا أن اضطجعت فدخل فقال ما لك يا عائش حشيا رابية قالت قلت لا شيء قال لتخبريني أو ليخبرني اللطيف الخبير قالت قلت يا رسول الله

1 *Musnad Ahmad* Ḥadīth: 25212. Shu‘ayb Arna‘ūṭ declared it ṣaḥīḥ.

2 *Ṣaḥīḥ Muslim* Ḥadīth: 485.

3 Muḥammad ibn Qays ibn Makhramah, al-Qurashī al-Muṭṭalibī. He saw Rasūlullāh ﷺ while he was young. (*Tahdhīb al-Tahdhīb* vol. 5 pg. 263; al-Iṣābah vol. 6 pg. 255).

بأبي أنت و أمي فأخبرته قال فأنت السواد الذي رأيت أمامي قلت نعم فلهديني في صدري لهدة أو جعنتني ثم قال أظننت أن يحيف الله عليك و رسوله قالت مهما يكتم الناس يعلمه الله قال نعم قال فإن جبريل أتاني حين رأيت فناداني فأخفاه منك فأجبتة فأخفيتته منك و لم يكن يدخل عليك و قد وضعت ثيابك و ظننت أن قد رقدت فكرهت أن أوقظك و خشيت أن تستوحشي فقال إن ربك يأمرك أن تأتي أهل البقيع فتستغفر لهم قالت قلت كيف أقول لهم يا رسول الله قال قولي السلام على أهل الديار من المؤمنين و المسلمين و يرحم الله المستقدمين منا و المستأخرين و إنا إن شاء الله بكم للاحقون

One night, when it was my turn for Rasūlullāh ﷺ to be at my house, he came. He placed his shawl, removed his sandals, and placed them by his leg side. He then spread the side of his lower garment on his bed and lied down. He only waited until he thought that I had dozed off and then took his shawl slowly, wore his sandals slowly, opened the door, left, and closed it slowly. I put my cloak over my head, covered my face with my veil, and wore my lower garment, and then followed him until he came to al-Baqī. He stood up and prolonged his standing. He then raised his hands thrice. Thereafter, he turned to leave, so I turned to leave; he hastened his pace so I hastened my pace; he began to sprint so I began to sprint. He reached, but I reached before him so I entered. I had hardly lied down when he entered.

He asked, “What is the matter, O ‘Ā’ish! You breathing so heavily?”

I said, “Nothing.”

He warned, “Either you tell me or the Knower of secrets, the Acquainted, will indeed.”

I submitted, “O Messenger of Allah! May my parents be sacrificed for you!”

I then informed him.

He asked, “So you were the figure I saw in front of me?”

I replied in the affirmative. He then poked me in my chest, which hurt me (slightly).

He then said, “Do you think that Allah and His Messenger will oppress you?”

I said, “Whenever people conceal something, Allah discloses it to you. Yes!”

He explained, “Indeed, Jibrīl came to me when you saw and summoned me but I hid it from you. I answered him and hid it from you. It was not appropriate for him to enter your home since you had taken off your clothes. I thought that you had fallen asleep so I disliked awakening you and I feared that you will feel lonely. Jibrīl said, ‘Certainly, your Rabb commands you to go to the inmates of al-Baqī and seek forgiveness on their behalf.’”

I (Ā’ishah) inquired, “How should I greet them, O Messenger of Allah!”

He replied, “Say: Peace be upon the inmates of the dwellings from the believers and Muslims. May Allah have mercy on those of us who have passed on and those who are forthcoming. If Allah wills, we will indeed join you.”²

Among the reasons they suspect her is due to her narrating the ḥadīth which proves that Rasūlullāh ﷺ was afflicted with *siḥr* (black magic).

The answer to this is:

The ḥadīth is recorded in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.³ Moreover, there is no scope in it at all for criticism against Nabī ﷺ since it is one of the afflictions

1 Imām Nawawī explains this text by saying that this is affirmation from Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا of the comprehensiveness of Allah’s ﷻ knowledge. He says that “yes” in the ḥadīth is her words. It appears like this in the primary sources. And this is correct. As if when she said, “Whenever people conceal something, Allah discloses it to you,” she confirmed by saying, “Yes.” (*Sharḥ Muslim* vol. 7 pg. 44) Ibn Taymiyyah has considered it to be a query for something she was ignorant of and excuses herself for not knowing. He asserts that “yes” in the ḥadīth is Rasūlullāh’s ﷺ words. (*Majmū’ Fatāwā Ibn Taymiyyah* vol. 11 pg. 412)

2 *Ṣaḥīḥ Muslim* Ḥadīth: 974.

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 5763; *Ṣaḥīḥ Muslim* Ḥadīth: 2189. Al-Bukhārī’s wording is:

سحر رسول الله صلى الله عليه وسلم رجل من بني زريق يقال له لبيد بن الأعصم حتى كان رسول الله صلى الله عليه وسلم يخيل إليه أنه يفعل الشيء وما فعله حتى إذا كان ذات يوم أو ذات ليلة وهو عندي لكنه دعا ودعا ثم قال يا عائشة اشعرت أن الله أفتاني فيما استفتيته فيه أتاني رجلان فقعده أحدهما عند رأسي والآخر عند رجلي فقال أحدهما لصاحبه ما وجع الرجل فقال مطبوع قال من طبعه قال لبيد بن الأعصم قال في اي شيء قال في مشط و مشاطة و جف طلع نخلة ذكر قال وأين هو قال في بئر ذروان *continued*....

which may affect him just as his blessed face was injured and his tooth was broken in Uḥud¹. And just as he experiences the illness of two men² and is rewarded double for this. And just as he declared that those who endure the severest of trails are the Ambiyā³ and other Ṣaḥīḥ Aḥādīth of a similar nature. Therefore, the siḥr that affected Rasūlullāh ﷺ was of the same type. However, it did not affect his mind, heart, or conveying of revelation. In fact, its worst effect was that he would not go to his wives after Labīd the Jew practised siḥr on him. This was a trial from Allah ﷻ which Allah relieved him of and cured him from. And this is proof of him being human and a deterrent against extremism in his regard. This is not at all in conflict of Allah's ﷻ promise:

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فأتاها رسول الله صلى الله عليه و سلم في ناس من أصحابه فجاء فقال يا عائشة كأن ماءها نقاعة الحناء أو كأن رؤوس نخلها رؤوس الشياطين قلت يا رسول الله أفلا استخرجته قال قد عافاني الله فكرهت أن أثور على الناس فيه شرا فأمر بها فدفنت

A man from the Banū Zurayq, whose name was Labīd ibn al-A'ṣam, practised siḥr upon Rasūlullāh ﷺ. The greatest effect it had was that Rasūlullāh ﷺ would think that he done something whereas he had not. Until one day or one night while he was by me, he prayed, and supplicated.

He then said, "O 'Ā'ishah! Do you know that Allah has given me the solution to my affliction? Two men came to me; one sat by my head side while the other sat by my feet. One asked the other, 'What is the man's illness?' 'Afflicted with siḥr,' he replied. He asked, 'Who practised it on him?' 'Labīd ibn al-A'ṣam,' came the reply. He asked, 'In what.' 'A comb, strands of hair and the inside of a spadix of a male palm,' he explained. He asked, 'Where is it?' 'In Dharwān well,' came the reply."

Rasūlullāh ﷺ accompanied by some of his Ṣaḥābah went to it.

He then returned and said, "O 'Ā'ishah! Its water is like saturated with henna – or the heads of its palm-trees are like the heads of devils."

I said, "O Messenger of Allah! Why did you not take it out?"

He replied, "Allah has granted me relief from it so I disliked stirring up evil among the people due to it."

He then commanded that it be buried.

1 Ṣaḥīḥ al-Bukhārī Ḥadīth: 2903; Ṣaḥīḥ Muslim Ḥadīth: 1790.

2 Ṣaḥīḥ al-Bukhārī Ḥadīth: 5648; Ṣaḥīḥ Muslim Ḥadīth: 2571 - Ḥadīth of 'Abd Allah ibn Mas'ūd رضى الله عنه.

3 Ṣaḥīḥ al-Bukhārī Ḥadīth: 5648; Ṣaḥīḥ Muslim Ḥadīth: 2571.

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

*And Allah will protect you from the people.*¹

This is due to the fact that Sūrah al-Mā'idah is one of the last portions of the Qur'ān to be revealed. If it is claimed that the siḥr incident took place after the revelation of the verse, then the verse will refer to protection from that which prevents Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from conveying the message with contextual evidence from the beginning of the very verse:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ

*O Messenger, announce that which has been revealed to you from your Lord.*²

Such protection is obtained even with the affliction of siḥr just as this protection did not prevent the fatal illness of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. We have already mentioned that this siḥr was a type of illness. Considering this, there is no polarity between Allah سُبْحَانَهُ وَتَعَالَى protecting him and siḥr afflicting him. And Allah سُبْحَانَهُ وَتَعَالَى knows best!

Similar is her narration of the singing of two slave girls. The Shīrī scholar Murtaḍā al-Ḥusaynī says in the *Chapter regarding the fabrications* 'Ā'ishah attributes to Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He quotes *inter alia* this ḥadīth:

دخل علي رسول الله صلى الله عليه وسلم و عندي جاريتان تغنيان

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered my home and there were two slave girls by me who were singing.

He then questions:

1 Sūrah al-Mā'idah: 67

2 Ibid

و هل يعقل أن جاريتين تغنيان و تدفنان و تضربان في بيت النبي صلى الله عليه و سلم و لو كان يوم عيد و هو ساكت لا ينهى عن ذلك و هل يعقل أن يحس أبو بكر قبح ذلك حتى انتهر عائشة و قال مزمارة الشيطان عند النبي صلى الله عليه و سلم و لا يحس النبي صلى الله عليه و سلم قبحه و ركافته و لعمري ليس العجب من عائشة حيث افترت هذه الأكاذيب الباطلة على النبي صلى الله عليه و سلم و لكن العجب كل العجب من أئمة الحديث و حملة الأخبار كيف قد أعمى الله قلوبهم فهم لا يبصرون و لا يشعرون و يدونون مثل هذا الأحاديث الكاذبة في كتبهم بلا حياء و لا خجل أو ليس هذه الأخبار إذا نظر إليها الأجانب من اليهود و النصارى و غيرهم قالوا إن نبي المسلمين ليس إلا رجلا عايشا همه الشهوات و اللعب بالنساء و التلذذ بهن فيكونوا هم السبب في ضلالتهم و غوايتهم فهل ترى جناية أعظم من ذلك حاشا و كلا وَلَا تَحْسَبَنَّ اللَّهُ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ

Is it fathomable for two slave girls to sing, dance, and beat drums in the house of Rasūlullāh ﷺ, even though it may be the day of ʿĪd, while he remains silent and does not prohibit this? Is it imaginable for Abū Bakr to realise the evil of this to the extent that he rebukes ʿĀʾishah with the words, “Musical instruments of Shayṭān by Nabī ﷺ,” yet Rasūlullāh ﷺ does not recognise its evil and obnoxiousness? By my life, ʿĀʾishah’s fabricating these falsehoods against Rasūlullāh ﷺ is not astonishing. What is really absolutely mind-boggling are the scholars and narrators of ḥadīth. How Allah blinded their hearts that they cannot see nor sense. They document such false aḥādīth in their books without shame and embarrassment. When strangers from the Jews, Christians, and others see such aḥādīth, will they not exclaim, “The Muslims’ Nabī is nothing but a lover of luxury; his objective is pleasure, playing with women and taking pleasure from them?” Thus, they will become the cause of the latter’s misguidance and waywardness. Do you see any crime more heinous than this? Never!

وَلَا تَحْسَبَنَّ اللَّهُ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ

And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare [in horror].”^{1,2}

1 Sūrah Ibrāhīm: 42

2 Al-Sab’ah min al-Salaf pg. 166.

The answer to this allegation is:

The ḥadīth of the two slave girls does not contain anything reprehensible at all since the girls were not mature and they were signing on the day of ʿĪd. Moreover, it was not like the songs of nowadays that stir up passion and invite towards ḥarām. This is substantiated by Sayyidah ʿĀʾishah’s رَضِيَ اللَّهُ عَنْهَا statement:

وليسنا بمغنياتين

They were not (professional) singers.

It is said: The meaning is that singing was not their habit nor were they known for it. Their singing consisted simply of poetry of war, boasting of chivalry, victory, and triumph. And there is no harm in this. There is no mention at all in the ḥadīth of what the fitnah mongers imagine like Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ listening to evil songs from the female pop singers. This is supported by what is reported that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ covered himself with a garment, i.e. he covered his face and ears. This shows his disinclination from it since his lofty status demands that he keeps aloof from paying attention to it while at the same time, his non-prohibition depicts its permissibility due to the circumstances and in the manner carried out. This is out of his compassion and mercy for the Muslims.

Ibn Ḥajar has said:

إظهار السرور في الأعياد من شعار الدين

Displaying happiness on the days of ʿĪd is part of the *shīʿār* (salient features) of dīn.¹

The Shīʿah further claim that she would lie to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself. They quote a narration which says:

1 *Fatḥh al-Bārī* vol. 2 pg. 443.

أن رسول الله خطب امرأة من كلب فبعث عائشة تنظر إليها فذهبت ثم رجعت فقال لها رسول الله ما رأيت فقالت ما رأيت طائلا فقال لها رسول الله لقد رأيت طائلا لقد رأيت خالا بخدها اقصعرت كل شعرة منك فقالت يا رسول الله ما دونك سر

Rasūlullāh ﷺ proposed to a woman from the Kalb tribe and sent ‘Ā’ishah to see her. Accordingly, she went and then returned.

Rasūlullāh ﷺ asked her, “What did you see?”

She replied, “I did not see properly.”

He said, “Definitely, you saw properly. You even saw a birthmark on her cheek which made every strand of hair on your body stand.”

She commented, “O Messenger of Allah! No secret is hidden from you.”¹

Jābir al-Ju’fī appears in the isnād who is a reknowned liar and a Rāfiḍī. Moreover, ‘Abd al-Raḥmān ibn Sābiṭ makes *irsāl* (skipped out one or more narrators from the isnād).

Shaykh al-Albānī² says, “Ibn Sa’d³ recorded it in *al-Ṭabaqāt*. It is *mawḍū’* (fabricated) since coupled with it being *mursal* (narration where one or more of the narrators

1 *Al-Ṭabaqāt al-Kubrā* vol. 8 pg. 160; *Tārīkh Baghdād* of al-Khaṭīb al-Baghdādī vol. 1 pg. 301; *Tārīkh Dimashq* of Ibn ‘Asākir vol. 51 pg. 36 from the same chain. Ibn al-Qaṭṭān declares, “Not ṣaḥīḥ.” (*Aḥkām al-Naẓr* Ḥadīth: 396)

2 Muḥammad Nāṣir al-Dīn ibn Nūḥ Najjātī ibn Ādam, known as al-Albānī with reference to his city Albania. A shaykh, muḥaddith, and ‘allāmah and one of the recognised ‘Ulamā’ of ḥadīth in the recent past. He was born in 1332 A.H. He was perseverant upon authoring, learning and teaching and was very generous. He passed away in 1420 A.H. Among his books are: *Silsilat al-Aḥādīth al-Ṣaḥīḥah* and *Silsilat al-Aḥādīth al-Ḍa’īfah* and many more. (*Muḥammad Nāṣir al-Dīn al-Albānī Muḥaddith al-‘Asr wa Nāṣir al-Sunnah* of Ibrāhīm Muḥammad al-‘Alī and *Ḥayāt al-Albānī wa Āthārīh wa Thanā’ al-‘Ulamā’ ‘alayh* of Muḥammad ibn Ibrāhīm al-Shaybānī)

3 Muḥammad ibn Sa’d ibn Munī, Abū ‘Abd Allah al-Baṣrī al-Zuhrī. A Ḥāfiẓ, ‘allāmah and *ḥujjah* (proof). One of the recognised reliable ḥuffāz. He was the scribe of al-Wāqidī. Among his books is *al-Ṭabaqāt al-Kubrā*. He passed away in 230 A.H. (*Siyar A’lām al-Nubalā’* vol. 10 pg. 664; *Tahdhīb al-Tahdhīb* vol. 5 pg. 118)

has been deleted from the isnād), Muḥammad ibn ‘Umar al-Wāqīdī is a *kadhāb* (great liar). In addition, the Shīṭī has manipulated this false narration in a nasty way and utilised it to cast allegations against Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا thus ascribing dishonesty to her.”¹

3. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ cursed her and Ḥaḥṣah with the words, O Allah! Shut their hearing

Abbān ibn Abī ‘Ayyāsh reports from Sulaym ibn Qays who says that he heard Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ saying:

عهد إلي رسول الله صلى الله عليه وآله يوم توفي وقد أسندته إلى صدري وإن رأسه عند أذني وقد أصغت
المرأتان أي عائشة و حفصة لتسمعا الكلام فقال رسول الله صلى الله عليه وآله اللهم سد مسامعهما

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took a covenant from me the day he passed away. I supported him to my chest and his head was by my ears. The two women i.e. ‘Ā’ishah and Ḥaḥṣah were trying to overhear his words. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ cursed, “O Allah! Shut their hearing.”²

The answer to this accusation:

This is the narration of Abbān ibn Abī ‘Ayyāsh who is *mutakallam fih* (critiqued).

Abbān ibn Abī ‘Ayyāsh

- » ‘Amr ibn ‘Alī says: “He is matrūk al-ḥadīth (suspected of ḥadīth forgery).” He says at another place, “Yaḥyā and ‘Abd al-Raḥmān would not narrate from him.”
- » Abū Ṭālib Aḥmad ibn Ḥumayd says that he heard Aḥmad ibn Ḥambal declare, “Aḥādīth should not be recorded from Abbān ibn Abī ‘Ayyāsh.” I asked, “Did he adopt innvated beliefs.” He replied, “He is *munkar al-ḥadīth* (weak narrator who narrates contradictory reports).”

1 *Al-Silsilah al-Ḍa’īfah* Ḥadīth: 4965

2 *Kitāb Sulaym ibn Qays al-Hilālī* pg. 360.

- » Mu‘āwiyah ibn Ṣāliḥ reports from Yaḥyā ibn Ma‘īn, “Ḍa‘īf.” He also said, “Abbān is matrūk al-ḥadīth.”
- » Abū Ḥātim al-Rāzī says, “Matrūk al-ḥadīth. He was a pious man, however he was afflicted with weak memory.”
- » ‘Abd al-Raḥmān ibn Abī Ḥātim says that Abū Zur‘ah was asked about him to which he replied, “His aḥādīth are matrūk. His aḥādīth should not be read to us.” He was asked, “Would he deliberately lie?” “No,” he replied, “He would listen to aḥādīth from Anas, from Shahr and from Ḥasan and could not differentiate between them.”
- » Al-Bukhārī says, “Shu‘bah had evil opinions of him.”
- » Al-Nasaī says, “Matrūk al-ḥadīth.” He says at another place, “He is not *thiqah* (reliable) and his ḥadīth should not be recorded.”
- » Abū Aḥmad ibn ‘Adī says, “His general narrations are not supported by a tābi‘ which is a clear sign of weakness.”¹

In fact, the Shī‘ah themselves declare the book of Sulaym ibn Qays as unreliable as well as the one who narrates this book from him, namely Abbān ibn Abī ‘Ayyāsh.

Al-Tafrīshī says:

وينسب إليه هذا الكتاب المشهور و كان أصحابنا يقولون إن سليما لا يعرف و لا ذكر في خبر و قد وجدت
ذكره في مراجع من غير جهة كتابه و الكتاب موضوع لا مرية فيه

This famous book is ascribed to him. Our scholars say, “Sulaym is not known, nor is he mentioned in any khabar.” I have found his mention in few references but not from the perspective of his book. The book is fabricated, without doubt.²

1 *Tahdhīb al-Kamāl* of al-Mizzī vol. 2 pg. 20.

2 *Naqd al-Rijāl* of al-Tafrīshī vol. 2 pg. 355

Ibn al-Ghaḍā'irī says:

ضعيف لا يلتفت إليه وينسب أصحابنا وضع كتاب سليم بن قيس إليه

Ḍa'īf. He should not be considered. Our scholars ascribe the fabrication of Sulaym ibn Qays's book to him.¹

1 *Rijāl Ibn al-Ghaḍā'irī* vol. 1 pg. 36

Accusations against Sayyidah ‘Ā’ishah with regards to the Ahl al-Bayt

1. ‘Ā’ishah refused to allow Ḥasan ibn ‘Alī to be buried alongside his grandfather

The Rawāfiḍ alledge that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا refused to allow Ḥasan ibn ‘Alī to be buried alongside his grandfather صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on account of her hatred for him and her enmity for the Ahl al-Bayt.

Al-Kulaynī narrates in *al-Kāfī* with his isnād from Muḥammad ibn Muslim who says that he heard Abū Ja‘far al-Bāqir رَضِيَ اللَّهُ عَنْهُ saying:

لما حضر الحسن بن علي عليه السلام الوفاة قال للحسين عليه السلام يا أخي إني أوصيك بوصية فاحفظها إذا أنا مت فهيتني ثم وجهني إلى رسول الله صلى الله عليه وآله لأحدث به عهدا ثم اصرفني إلى أمي عليها السلام ثم ردني فادفني بالقبع واعلم أنه سيصيبني من عائشة ما يعلم الله والناس صنعها وعداوتها لله ولرسوله وعداوتها لنا أهل البيت فلما قبض الحسن عليه السلام ووضع على السرير ثم انطلقوا به إلى مصلى رسول الله صلى الله عليه وآله الذي كان يصلي فيه على الجنائز فصلى عليه الحسين عليه السلام وحمل وأدخل إلى المسجد فلما أوقف على قبر رسول الله صلى الله عليه وآله ذهب ذو العوينين إلى عائشة فقال لها إنهم قد أقبلوا بالحسن ليدفنه مع النبي صلى الله عليه وآله فخرجت مبادرة على بغل بسرج فكانت أول امرأة ركبت في الإسلام سرجا فقال نحوا ابنكم عن بيتي فإنه لا يدفن في بيتي ويهتك على رسول الله حجابها فقال لها الحسين عليه السلام قديما هتكت أنت وأبوك حجاب رسول الله صلى الله عليه وآله وأله أدخلت عليه بيته من لا يحب قبره وإن الله سائلك عن ذلك يا عائشة

When death approached Ḥasan ibn ‘Alī رَضِيَ اللَّهُ عَنْهُ, he said to Ḥusayn رَضِيَ اللَّهُ عَنْهُ, “O my brother, I am making a bequest to you so remember it. When I die, bathe and shroud me, then take me towards Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as quickly as possible. Thereafter, take me to my mother رَضِيَ اللَّهُ عَنْهَا and then bring me back and bury me in al-Baqī. Know well that ‘Ā’ishah will distress me with what Allah and people know: her attitude and enmity towards Allah and His Messenger and her hatred for us the Ahl al-Bayt.”

When Ḥasan رَضِيَ اللَّهُ عَنْهُ passed away and was placed on the bier, they took him to the muṣallā of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ where he would perform Ṣalāt al-Janāzah.

Ḥusayn عليه السلام performed Ṣalāt al-Janāzah upon him. He was then carried and taken into the Masjid. When they stood at Rasūlullāh's صلى الله عليه وسلم grave, a spy rushed to 'Ā'ishah.

He said to her, "They have come with Ḥasan to bury him alongside Nabī صلى الله عليه وسلم."

She exited in haste mounted on a mule with a saddle, becoming the first woman to mount a saddle in Islam.

She said, "Avert your son from my house for he will not be buried in my house thereby disgracing Rasūlullāh صلى الله عليه وسلم."

Ḥusayn عليه السلام told her, "You and your father have previously disgraced Rasūlullāh صلى الله عليه وسلم by entering into his home one whose proximity he dislikes. And certainly, Allah will question you about this O 'Ā'ishah!"¹

This narration is the most famous and comprehensive of all the narrations that the Rawāfiḍ have recorded in their books to promote this slander. There are other narrations of this in the books as well, which carry the same meaning and do require mention.

The answer to this slanderous accusation is as follows:

Firstly, this narration is *makdhūb* (a blatant lie), *mawḍū'* (fabrication), and is *bāṭil* (totally baseless).

This is apparent from a few angles.

1 *Al-Kāfi* vol. 1 pg. 300, 302; *al-Wāfi* of al-Fayḍ al-Kāshānī vol. 2 pg. 340; *Biḥār al-Anwār* vol. 44 pg. 142-144, vol. 17 pg. 31; *Sharḥ Uṣūl al-Kāfi* of al-Māzandarānī vol. 6 pg. 158; *Madīnat al-Ma'ājiz* of Hāshim al-Baḥrānī vol. 3 pg. 340; *Anwār al-Bahiyyah* of 'Abbās al-Qummī pg. 92; *Jāmi' Aḥādīth al-Shī'ah* of al-Barūjardī vol. 3 pg. 397, 398; *Mawāqif al-Shī'ah* of al-Mayānjī vol. 1 pg. 374, 375; *Tafsīr Nūr al-Thaqalayn* of al-Ḥuwayzī vol. 4 pg. 296; *I'lām al-Warā bi A'lām al-Hudā* of al-Ṭabarsī vol. 1 pg. 414; *Jawāhir al-Tārīkh* of 'Alī al-Kūrānī al-'Āmilī vol. 3 pg. 238.

1. The isnād of this narration is *bāṭil* (baseless) and not established.

The Shīʿī scholars have themselves labelled this narration as *ḍaʿīf* in their distinguished and well-known books.

Al-Māzandarānī says while commenting on al-Kulaynī’s narration in *al-Kāfī*:

قوله علي بن إبراهيم عن أبيه عن بكر بن صالح قال الكليني وعدة من أصحابنا بكر بن صالح مشترك بين مجهول يروي عن أبي جعفر عليه السلام وبين ضعيف وهو بكر بن صالح الرازي يروي عن الكاظم عليه السلام فإن كان المراد به الأول فالسند الأول مسند مع احتمال الإرسال لأن رواية إبراهيم بن هاشم عن يروي عن الباقر عليه السلام بلا واسطة بعيد جدا وإن كان المراد به الثاني كما هو الظاهر لأن إبراهيم بن هاشم يروي عنه فالسند مرسل أو مربوط بالسند الثاني مع احتمال أن يكون هو والأول واحدا كما صرح به بعض أصحاب الرجال فتأمل

“Alī ibn Ibrāhīm — from his father — from Bakr ibn Ṣāliḥ—Al-Kulaynī says—“ from a number of our narators:” Bakr ibn Ṣāliḥ is a common name between two narators, it either refers to the *majhūl* (unknown) Bakr ibn Ṣāliḥ who narrates from Abū Jaʿfar رَضِيَ اللهُ عَنْهُ [directly], or it can refer to the *ḍaʿīf* (weak) Bakr ibn Ṣāliḥ al-Rāzī who narrates from al-Kāẓim رَضِيَ اللهُ عَنْهُ.

If the first is meant, then the first chain is unbroken with the possibility of a narrator/s being omitted since the narration of Ibrāhīm ibn Hāshim from the one who narrates from al-Bāqir رَضِيَ اللهُ عَنْهُ without any link is very unlikely.

If the second [Bakr ibn Ṣāliḥ al-Rāzī] is meant as is apparent because Ibrāhīm ibn Hāshim narrates from him then the chain is mursal or joined to the second sanad with the probability of it and the first being one isnād, as some of the scholars of al-rijāl have clearly stated. So ponder!¹

2. The contradictions found in this narration and other narrations are sufficient testimony of all of them being false.

1 *Sharḥ Uṣūl al-Kāfī* vol. 6 pg. 158.

With regards to the narrations the Shī'ah have reported, all of them with their differences have only been narrated by the Shī'ah. Notwithstanding their supporting one another in reporting it, there is still severe contradiction therein which is clear evidence of it being a baseless lie.¹

3. The narrations are falsified by evaluating their texts

Evaluating it from within:

The Shī'ah's practice when fabricating lies and formulating allegations is to insert one truthful statement in the midst of a thousand lies to program the *naïve* into believing that what they have forged and concocted is established and true.

You will also notice that when they intend to level an accusation against an individual whom they hate, they take an authentic narration wherein this individual has been mentioned in a good light and thereafter concoct it and comment on him adversely.

This is the methodology of the evil jinn who eavesdrop and their allies from the human devils. They place a hundred lies with one true statement so that the gullible may say about them: they have spoken the truth in relation to that statement.

In the same light, the incident of Sayyidunā Ḥasan's عليه السلام demise and his brother Sayyidah Ḥusayn's عليه السلام seeking permission from Sayyidah 'Ā'ishah عليها السلام for his burial alongside his grandfather is confirmed in the books of the Ahl al-Sunnah.² As regards to her refusal, mounting a mule, coming out in front of the people, and other lies; they are all nothing but worthless accusations which the intelligent reject.³

1 *Al-Ṣā'iqaḥ fī Nasf Abāṭīl wa Iftirā'āt al-Shī'ah* pg. 143, 144.

2 *Al-Istī'āb* of Ibn 'Abd al-Barr vol. 1 pg. 376.

3 *Al-Ṣā'iqaḥ fī Nasf Abāṭīl wa Iftirā'āt al-Shī'ah* pg. 141.

Another aspect that should be added to the evaluation of the text is that these narrations have a *munkar* (discarded) addition which contradicts the belief of the Shī'ah and Ahl al-Sunnah. Their claim that Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا was the first to mount a saddle is false. Besides its baselessness, the opposite is found in their books. They relate that Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا mounted a mule on the day she got married¹ and that Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ mounted her on a donkey and went around to the houses of the Muhājirīn and Anṣār calling them to help him when bay'ah of khilāfah was taken at Sayyidunā Abū Bakr's رَضِيَ اللَّهُ عَنْهُ hands² as believed by the Shī'ah. So how can the Shī'ah have the audacity to claim that Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا was the first to mount a mule or sit on a saddle?³

Secondly, some intelligent Shī'ah have highlighted Sayyidah 'Ā'ishah's رَضِيَ اللَّهُ عَنْهَا approval of Sayyidah Ḥasan's رَضِيَ اللَّهُ عَنْهُ burial and have enumerated this among her virtues.

Abū al-Farj al-Aṣbahānī⁴ reports with his sanad:

أن الحسن بن علي أرسل إلى عائشة أن تأذن له أن يدفن مع النبي صلى الله عليه وسلم فقالت نعم ما كان بقي إلا موضع قبر واحد فلما سمعت بذلك بنو أمية اشتملوا بالسلاح هم و بنو هاشم للقتال وقالت بنو أمية والله لا يدفن مع النبي صلى الله عليه وسلم أبدا فبلغ ذلك الحسن فأرسل إلى أهله أما إذا كان هذا فلا حاجة لي فيه ادفنوني إلى جانب أمي فاطمة فدفن إلى جنب أمه فاطمة عليها السلام

Ḥasan ibn 'Alī sent to 'Ā'ishah seeking her approval of his burial alongside Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. She replied, "Yes. Only space for one grave remains."

1 *Kashf al-Ghummah* of al-Arbalī vol. 1 pg. 368.

2 *Al-Saqīfah* of Sulaym ibn Qays pg. 81; *al-Ihtijāj* pg. 81, 82; *Sharḥ Nahj al-Balāghah* of Ibn Abī al-Ḥadīd vol. 6 pg. 13; *Manār al-Hudā* of 'Alī al-Baḥrānī pg. 200; *al-Burhān* of al-Baḥrānī vol. 3 pg. 42; *Ilzām al-Nāṣib* of al-Ḥā'irī vol. 2 pg. 269; *Sīrat al-A'imma al-Ithnā 'Ashar* of Hāshim Ma'rūf al-Ḥusaynī vol. 1 pg. 124 – 126.

3 *Al-Ṣā'iqah fī Nasf Abāṭil wa Iftirā'āt al-Shī'ah* pg. 144.

4 'Alī ibn al-Ḥusayn ibn Muḥammad, Abū al-Farj al-Aṣbahānī. He was born in 284 A.H. He was a celebrated master of literature and a distinguished author. He was an historian, genealogist and poet. He displayed Shī'ism. He was one of the confidants of al-Wazīr al-Muhallabī. *Al-Aghānī* and *Jamharat al-Nasab* are some of his books. He died in 356 A.H. (*Tārīkh al-Islām* vol. 26 pg. 144; *al-Nujūm al-Zāhirah* vol. 4 pg. 15).

When the Banū Umayyah heard of this, they and the Banū Hāshim armed themselves with weapons for war.

The Banū Umayyah said, “By Allah! He will never be buried alongside Nabī ﷺ.”

News of this reached Ḥasan who sent word to his family, “When this is the condition, then I have no need for it. Bury me alongside my mother Fāṭimah.”

Accordingly, he was buried at his mother Fāṭimah’s ﷺ side.¹

Abū al-Farj al-Aṣbahānī reports that Yaḥyā ibn al-Ḥasan said that he heard ‘Alī ibn Ṭāhir ibn Zayd saying:

لما أرادوا دفنه ركبت عائشة بغلا واستنفرت بني أمية مروان بن الحكم و من كان هناك منهم و من حشدهم
وهو القائل فيوما على بغل و يوما على جمل

When they intended burying him, ‘Ā’ishah mounted a mule. Marwān ibn al-Ḥakam called upon the Banū Umayyah—those of them who were present and their slaves—to fight. And he commented, “One day on a mule and one day on a camel.”²

Ibn Abī al-Ḥadīd while examining this narration affirms:

قلت و ليس في رواية يحيى بن الحسن ما يؤخذ على عائشة لأنه لم يرو أنها استنفرت الناس لما ركبت
البغل و إنما المستنفرون هم بنو أمية و يجوز أن تكون عائشة ركبت لتسكين الفتنة لا سيما و قد روي عنها
أنه لما طلب منها الدفن قالت نعم فهذه الحال و القصة منقبة من مناقب عائشة

I say: There is no mention in Yaḥyā ibn al-Ḥasan’s narration of anything which can be used against ‘Ā’ishah because he does not relate that she called upon the people to fight when she mounted the mule. Those who called out to go to war were the Banū Umayyah. It is possible that she mounted simply to calm the fitnah especially when it has been reported about her

1 *Maqātil al-Ṭālibiyīn* of Abū al-Farj al-Aṣbahānī vol. 1 pg. 82.

2 *Ibid*

that when permission was sought for burial she agreed. Therefore, this incident is one of the merits of ‘Ā’ishah.¹

Thirdly, if Sayyidah ‘Ā’ishah’s disapproval is established, then it will be applied to disapproval after approval, i.e. after she saw the Banū Umayyah’s strong rejection and their readiness to fight the Banū Hāshim, she refused in order to nip the fitnah in the bud and out of fear for bloodshed. It does not refer to her refusal in the beginning.

This is supported by the following narration: Hishām ibn ‘Urwah reports from his father:

قال الحسن حين حضرته الوفاة ادفنوني عند قبر رسول الله صلى الله عليه وسلم إلا أن تخافوا أن يكون في ذلك شر فإن خفتم الشر فادفنوني عند أمي و توفي فلما أرادوا دفنه أبي ذلك مروان و قال لا يدفن عثمان في حش كوكب و يدفن الحسن هاهنا فاجتمع بنو هاشم و بنو أمية فأعان هؤلاء قوم و هؤلاء قوم و جاءوا بالسلاح فقال أبو هريرة لمروان يا مروان أتمنع الحسن أن يدفن في هذا الموضع و قد سمعت رسول الله صلى الله عليه وسلم يقول له و لأخيه حسين هما سيدا شباب أهل الجنة فلما رأت عائشة السلاح و الرجال و خافت أن يعظم الشر بينهم و تسفك الدماء قالت البيت بيتي و لا أذن أن يدفن فيه أحد و قال محمد بن علي لأخيه يا أخي إنه لو أوصى أن يدفن لدفنناه أو نموت قبل ذلك و لكنه قد استثنى فقال إلا أن تخافوا الشر فأبي شر أشد مما ترى فدفن بالبقيع إلى جنب أمه

When death approached him, Ḥasan said, “Bury me by Rasūlullāh’s ﷺ grave except if you fear there will be evil in this. If you fear evil, then bury me by my mother.”

He then passed away. When they intended to bury him, Marwān refused and said, “No. ‘Uthmān was buried in the garden of Kawkab and Ḥasan gets buried here!”

The Banū Hāshim and the Banū Umayyah then gathered. A group assisted the former while another assisted the latter. They came with weapons.

Abū Hurayrah said to Marwān, “O Marwān! Do you disapprove of Ḥasan’s burial in this place whereas I had heard Rasūlullāh ﷺ saying regarding him and his brother Ḥusayn, “They are the leaders of the youth of Jannah.”?”

1 *Sharḥ Nahj al-Balāghah* vol. 16 pg. 51

When ‘Ā’ishah saw the weapons and warriors and feared that evil would increase between them and blood would be spilt, she said, “This is my house. I do not give permission for anyone to be buried therein.”

Muḥammad ibn ‘Alī said to his brother, “O my brother! If he bequeathed to be buried (here) we would have definitely buried him even if we had to die trying. However, he made an exception saying, ‘Except if you fear evil.’ What evil can be worse than what you are witnessing?”

Therefore, he was buried in al-Baqī alongside his mother.¹

This is further corroborated by the fact that the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ initially supported the view of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا in granting permission for Sayyidunā Ḥasan’s رَضِيَ اللَّهُ عَنْهُ burial, but when they saw the fitnah, they commanded Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ to fulfil his brother’s bequest of avoiding bloodshed and burying him in al-Baqī. This was the stance of Sayyidunā Abū Hurayrah² and Sayyidunā ‘Abd Allah ibn ‘Umar³ رَضِيَ اللَّهُ عَنْهُمَا.

2. ‘Ā’ishah would observe ḥijāb from Ḥasan and Ḥusayn

The Rawāfiḍ claim that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا would observe ḥijāb from Sayyidunā Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا and this was due to her animosity for them.⁴

Ibn Sa’d has recorded the narration of adopting ḥijāb in *al-Ṭabaqāt al-Kubrā* from the chain of **Muḥammad ibn ‘Umar** — from ‘Ikrimah who says:

كانت عائشة تحتجب من حسن و حسين قال فقال ابن عباس إن دخولهما عليها لحل

‘Ā’ishah would adopt ḥijāb from Ḥasan and Ḥusayn.

Ibn ‘Abbās said, “Their entering her home is permissible.”

1 *Ansāb al-Ashraf* of al-Balādhurī vol. 3 pg. 62.

2 *Tārīkh Dimashq* vol. 13 pg. 288.

3 *Ibid*

4 *Aḥādīth Umm al-Mu’minīn ‘Ā’ishah* of Murtaḍā al-‘Askarī vol. 1 pg. 270

The second narration is also from the chain of **Muḥammad ibn ‘Umar** — from Abū Ja‘far who reports:

كان حسن و حسين لا يدخلان على أزواج النبي صلى الله عليه و سلم فقال ابن عباس أما إن دخولهما
على أزواج النبي لحل لهما

Ḥasan and Ḥusayn would not enter the homes of Nabī’s ﷺ wives. Ibn ‘Abbās ruled, “Harken! Their entering the homes of Nabī’s ﷺ wives is permissible.”¹

Muḥammad ibn ‘Umar al-Wāqidi

- » Ibn Ḥajar commented on him saying, “*Muttaham* (suspected of ḥadīth forgery).”
- » Al-Bukhārī said, “Al-Wāqidi is a Madanī who settled in Baghdad. He is *matrūk al-ḥadīth* (suspected of ḥadīth forgery). Aḥmad, Ibn al-Mubārak, Ibn Numayr and Ismā‘īl ibn Zakariyyā have discarded him.”
- » He said at another juncture, “Aḥmad declared him a liar.”
- » Mu‘āwiyah ibn Ṣāliḥ said, “Aḥmad ibn Ḥambal said to me, ‘Al-Wāqidi is a *kadhāb* (great liar).’ Yaḥyā ibn Ma‘īn told me once, ‘He is worthless.’”
- » Al-Shāfi‘ī has stated as reported by *al-Bayhaqī*, “All the books of al-Wāqidi are false.”
- » Al-Nasa‘ī remarked in *al-Ḍu‘afā’*, “The *kadhābs* (great liars) who are known to forge against Rasūlullāh ﷺ are four, viz. al-Wāqidi in Madīnah...”
- » Ibn ‘Adī² stated, “His aḥādīth are not *maḥfūz* (safe from weakness) and the problem lies with him.”

1 *Al-Ṭabaqāt al-Kubrā* vol. 8 pg. 73

2 ‘Abd Allah ibn ‘Adī ibn ‘Abd Allah, Abū Aḥmad al-Jurjānī. The Imām, Ḥāfiẓ, critic, and explorer. He was born in 277 A.H. He is one of the ‘Ulamā’ of al-jarḥ wa al-ta’dīl. Among his works are: al-Kāmil fī Ma‘rifat al-Ḍu‘afā’ wa al-Matrūkīn a comprehensive book in its field and al-Intiṣār. He passed away in 365 A.H. (*Siyar A‘lām al-Nubalā’* vol. 16 pg. 154; *Shadharāt al-Dhahab* of Ibn al-‘Imād vol. 3 pg. 51)

- » Ibn al-Madīnī said, “He has 20 000 ḥādīth with him, i.e. that are baseless.” He says at another place, “He is not worthy of being reported from. Ibrāhīm ibn Abī Yaḥyā is a *kadhāb* (great liar) but is better than al-Wāqidī in my sight.”
- » Abū Dāwūd states, “I do not record his ḥādīth nor do I narrate from him because I suspect that he would fabricate ḥādīth.”¹

This results in the falsehood of both narrations. And all praise belongs to Allah

سُبْحَانَكَ وَبِحَمْدِكَ .

Moreover, they narrate in their books to the contrary of this. One example of this is what al-Faḍl ibn Shādhān has reported from Muqātil ibn Ḥayyān who says:

كانت عمتي خادمة لعائشة فحدثتني قالت جاء الحسين عليه السلام بالباب يستأذن فلما دخل عليه السلام رحبت به أي عائشة رضي الله عنها و أجلسته إلى جنبها فقال لها إن أبي يقول لك ارجعي إلى بيتك الذي أمرك رسول الله صلى الله عليه و آله أن تقري فيه و خلفك فيه رسول الله صلى الله عليه و آله و إلا بعثت إليك بالكلمات الحديث

My paternal aunt was a servant of ‘Ā’ishah. She reported to me, “Ḥusayn رضي الله عنه came to the door and sought permission to enter. As he entered, she i.e. ‘Ā’ishah رضي الله عنها welcomed him and seated him next to her. He said to her, ‘My father bids you return to your house which Rasūlullāh صلى الله عليه وسلم ordered you to stay in and where Rasūlullāh صلى الله عليه وسلم left you behind, otherwise I will send some words² to you...’³

This narration even though not ṣaḥīḥ—‘Abd Allah ibn ‘Abd al-Quddūs appearing in the isnād regarding whom Ibn Ma‘īn said, “He is worth nothing; a wicked rāfiḍī.”⁴—nonetheless, the Shī‘ah rely on it and utilise it as proof.

1 *Tahdhīb al-Tahdhīb* vol. 9 pg. 324

2 They mean by words that Sayyidunā ‘Alī رضي الله عنه was—according to their belief—an executor over our mother Sayyidah ‘Ā’ishah رضي الله عنها and had the right to divorce her from Rasūlullāh صلى الله عليه وسلم and remove her from the Ummahāt al-Mu‘minīn. Surprising indeed is that this itself is a rebuttal against them since it is not reported that he acted so.

3 *Al-Īdāh* pg. 125.

4 His biography in *Tahdhīb al-Tahdhīb* vol. 5 pg. 265.

There is proof therein of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا drawing Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ close and seating him next to her.¹

3. ‘Ā’ishah angered Fāṭimah and made her weep

The Rawāfiḍ claim that Sayyidah ‘Ā’ishah angered Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا and made her weep due to the former’s hatred for the latter and the Ahl al-Bayt.

Al-Ṣadūq says:

Muḥammad ibn al-Ḥasan ibn Aḥmad ibn al-Walīd narrated to them that Muḥammad ibn al-Ḥasan al-Ṣaffār narrated to them — from Aḥmad ibn Muḥammad ibn Khālīd who says that — Abū ‘Alī al-Wāsiṭī informed him — from ‘Abd Allah ibn ‘Iṣmah — from Yaḥyā ibn ‘Abd Allah — from ‘Amr ibn Abī al-Miqdām — from his father — from Abū ‘Abd Allah رَضِيَ اللهُ عَنْهُ who said:

دخل رسول الله صلى الله عليه وآله منزله فإذا عائشة مقبلة على فاطمة تصيحها وهي تقول والله يا بنت خديجة ما ترين إلا أن لأمك علينا فضلا وأي فضل كان لها علينا ما هي إلا كبعضنا فسمعت مقالتها فاطمة فلما رأته فاطمة رسول الله صلى الله عليه وآله بكت فقال لها ما يبكيك يا بنت محمد قالت ذكرت أمي فتقصتها فبكيت فغضب رسول الله صلى الله عليه وآله ثم قال مه يا حميراء فإن الله تبارك وتعالى بارك في الولود الودود وإن خديجة رحمها الله ولدت مني طاهرا وهو عبد الله وهو المطهر وولدت مني القاسم وفاطمة ورقية وأم كلثوم وزينب وأنت ممن أعظم الله رحمه فلم تلدي شيئا

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered his home and found ‘Ā’ishah addressing Fāṭimah and shouting her.

‘Ā’ishah was saying, “By Allah, O daughter of Khadījah, You feel that your mother enjoys superiority over us. What superiority does she enjoy over us? She is just like one of us.”

Fāṭimah listened to her statement. When Fāṭimah saw Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, she cried.

He asked her, “What makes you cry, O daughter of Muḥammad?”

1 Article: ‘Ā’ishah Umm al-Mu’minīn of Hānī ‘Iwaḍayn (unpublished).

She explained “I mentioned my mother and she (‘Ā’ishah) disparaged her so I cried.”

Rasūlullāh ﷺ became angry and said, “Enough O Ḥumayrā! Certainly Allah ﷻ blessed *al-walūd* (one who bears plenty children) *al-wadūd* (one who deeply loves her children). Indeed, Khadījah رَضِيَ اللَّهُ عَنْهَا gave birth to Ṭāhir for me, who is ‘Abd Allah and al-Muṭaḥhar, and she gave birth to al-Qāsim, Fāṭimah, Ruqayyah, Umm Kulthūm, and Zaynab for me. Whereas you are one whose womb Allah has rendered barren so you gave birth to none.”¹

One of the contemporary Shī’ah² says:

أذكر إيذاءها لسيدة نساء العالمين صلوات الله عليها حتى أبكتها

Should I mention her harming the queen of the women of the universe—
may Allah’s salutations be upon her—until she made her cry?³

Firstly, this narration is *makdhūb* (false) and one of the Rawāfiḍ’s deceptions. It is rejected by both the Ahl al-Sunnah and Shī’ah.

In relation to the Ahl al-Sunnah, it is very simple; they do not regard the Rawāfiḍ’s narrations as credible.⁴

In relation to the Shī’ah, the *isnād* is *ḍa’if* since there are two *majhūl* (unknown) persons present in it.

1 *Al-Khiṣāl* of al-Ṣadūq pg. 404, 405; *Biḥār al-Anwār* vol. 16 pg. 3

2 He is called Yāsar Yahya ‘Abd Allah al-Ḥabīb. A malicious Rāfiḍī. He was born in the year 1979 in Kuwait. The Kuwait authority gave orders for his imprisonment for swearing the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Judgement was passed against him in May 2004 of a ten year sentence in jail. He only completed 3 months in jail and was then set free and allowed to leave the country to Iraq, and then to Iran. Finally, he travelled to Britain where he was given amnesty. He established a ceremony there on the day of the demise of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.

3 YouTube: tape of celebration of ‘Ā’ishah entering the fire.

4 See on pg. 44 of this book

1. ‘Abd Allah ibn ‘Iṣmah

‘Alī al-Namāzī al-Shāharūdī comments, “‘Abd Allah ibn ‘Iṣmah: They have not mentioned him.”¹

2. Abū ‘Alī al-Wāsiṭī –

Muḥammad al-Jawāhirī comments, “Abū ‘Alī al-Wāsiṭī is majhūl. He narrates two narrations in al-Kāfī.”²

Ghulām Riḍā ‘Irfāniyān says, “Abū ‘Alī al-Wāsiṭī: He is not mentioned at all.”³

Secondly, the only thing found in the relationship between Sayyidah ‘Ā’ishah and Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا is love and admiration. There are numerous aḥādīth which the former has narrated on the virtues of the latter and in her praise which have already passed.⁴ This shows the deep love she possessed for her. So how can it ever be claimed that she hated her?

Ja’far al-Hādī⁵ al-Shīṭī has written a book with the title *al-Sayyidah Fāṭimah al-Zahrā’ ‘alā Lisān ‘Ā’ishah Zawjat Rasūlillāh* رَضِيَ اللَّهُ عَنْهَا وَرَضِيَ اللَّهُ عَنْهَا (Sayyidah Fāṭimah al-Zahrā’ on the tongue of ‘Ā’ishah, wife of Rasūlullāh رَضِيَ اللَّهُ عَنْهَا وَرَضِيَ اللَّهُ عَنْهَا). He has gathered forty aḥādīth therein on the virtues of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا narrated by Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.

It is not intelligible for her to narrate all these narrations on the virtues of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا while harbouring hatred for her. She has narrated such an abundance of aḥādīth on her virtues that it compelled a Shīṭī to write an exclusive book on this subject. The truth is what the enemy acknowledges.

1 *Mustadrakāt ‘Ilm Rijāl al-Ḥadīth* vol. 5 pg. 55.

2 *Al-Mufīd min Mu’jam Rijāl al-Ḥadīth* of Muḥammad al-Jawāhirī pg. 714.

3 *Mashāyikh al-Thiqāt* of Ghulām Riḍā ‘Irfāniyān pg. 92.

4 The harmonious relationship between ‘Ā’ishah and Fāṭimah Pg. 16 - 22 of this book.

5 A contemporary Shīṭī.

Purity belongs to Allah! When falsehood is pure, it carries its own destruction. As the proverb goes:

I will answer you from your own mouth.

Acknowledgement is the master of all proofs and they have attested against themselves.

4. ‘Ā’ishah was elated at Fāṭimah’s demise

Ibn Abī al-Ḥadīd has quoted this blasphemous claim from Abū Ya‘qūb Yūsuf ibn Ismā‘īl al-Lam‘ānī¹. The Shī‘ah have utilised this last accusation extensively as proof notwithstanding its extremely strange nature. It does not blend in, neither narrationally nor rationally. In fact, it does not blend in with the testimonies of the Shī‘ah themselves, combined with it being devoid of an isnād. Al-Lam‘ānī, trying to convince himself of this assumed hatred, says:

ولست أبرئ عليا عليه السلام من مثل ذلك فإنه كان ينفس على أبي بكر سكون النبي صلى الله عليه وسلم إليه و ثناء عليه و يجب أن ينفرد هو بهذه المزايا و الخصائص دونه و دون الناس أجمعين و من انحرف عن إنسان انحرف عن أهله و أولاده فتأكدت البغضة بين هذين الفريقين

I do not exonerate ‘Alī رضي الله عنه from such a thing. He did not find Abū Bakr deserving of Nabī’s solace and praise. He desired to exclusively enjoy these privileges and specialities to the exclusion of Abū Bakr and everyone else. Whoever turns away from a man, he turns away from his family and children as well. Hence, the hatred between these two groups became entrenched.

Will the Rawāfiḍ accept such offensive speech about Sayyidunā ‘Alī رضي الله عنه? By Allah, if they are pleased with it, then the Ahl al-Sunnah do not share the slightest of doubt with them in its falsehood. Sayyidunā ‘Alī’s رضي الله عنه reputation is far above this.

1 *Sharḥ Nahj al-Balāghah* pg. 976 – 979.

He further on describes the three's condition, viz. 'Alī, Fāṭimah and 'Ā'ishah رَضِيَ اللهُ عَنْهُم, in the incident of al-Ifk by saying:

و نقل النساء إليها أي عائشة كلما كثيرا عن علي و فاطمة و أنهما قد أظهرتا الشماتة جهارا و سرا بوقوع هذه الحادثة لها فتفاقم الأمر و غلظ و هذا من أسوأ الظن بهما رضي الله عنهم أن يفرحا لأمر أغضب الله تعالى و أحزن رسول الله صلى الله عليه و سلم

The women conveyed to her, i.e. 'Ā'ishah, many statements from 'Alī and Fāṭimah that they were displaying malicious joy openly and secretly over her affliction. Thus, the matter became aggravated and reached alarming proportions. This is the worst thought to have about them that they were joyous over a matter which angered Allah ﷻ and upset Rasūlullāh ﷺ.

He goes on to say:

ثم اتفق أن رسول الله صلى الله عليه و سلم سد باب أبيها إلى المسجد و فتح باب صهره

Thereafter, there is agreement that Rasūlullāh ﷺ closed the door of her father leading to the Masjid and opened his son-in-law's door.

An elementary student will know that this is false and in stark conflict to common knowledge and mutawātir. When all of his speech follows this pattern which reveals the ignorance and unawareness of the speaker, then it is not improbable for him to claim:

ثم ماتت فاطمة فجاء نساء رسول الله صلى الله عليه و سلم كلهن إلى بني هاشم في العزاء إلا عائشة فإنها لم تأت و أظهرت مرضا و نقل إلى علي رضي الله عنه عنها كلاما يدل على السرور

Then Fāṭimah passed away. So all of Rasūlullāh's ﷺ wives came to the Banū Hāshim to pay condolence except 'Ā'ishah. She did not come and pretended to be ill. Additionally, a statement of hers was reported to 'Alī رَضِيَ اللهُ عَنْهُ which indicated happiness.

This snippet is just like all the others; refuted narrationally, rationally, and realistically. No isnād of it is established.¹

5. ‘Ā’ishah concealed the obligation Rasūlullāh ﷺ gave to her of Allah commanding him to appoint ‘Alī as *Waṣī* and *Imām* of the Muslims after his demise

They substantiate their claim with a lengthy ḥadīth which al-Majlisī narrated comprising of a dialogue between Nabī ﷺ and Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. It appears therein:

سأخبرك به فاحفظه إلى أن أومر بالقيام به في الناس جميعا فإنك إن حفظته حفظك الله في العاجلة و الآجلة جميعا و كانت لك الفضيلة بالسبقة و المسارعة إلى الإيمان بالله و رسوله و إن أضعته و تركت رعاية ما ألقى إليك منه كفرت بربك و حبط أجرك و برئت منك ذمة الله و ذمة رسوله و كنت من الخاسرين و لن يضر الله ذلك و لا رسوله فضمنت له حفظه و الإيمان به و رعايته فقال إن الله تعالى أخبرني أن عمري قد انقضى و أمرني أن أنصب عليا للناس علما و أجعله فيهم إماما و أستخلفه كما استخلف الأنبياء من قبلي أو صيأهم

Raaūlullāh ﷺ said, “I will inform you of it so retain it until I am commanded to establish it among all the people. If you remember it, Allah will safeguard you in this world and the hereafter and you will enjoy the virtue of precedence in belief in Allah and His Messenger. On the other hand, if you discard it and abandon considering what you have been entrusted with, you will deny your Rabb, your reward will be destroyed, you will be exempt from Allah’s responsibility and His Messenger’s responsibility, and you will be among the losers. And this will never harm Allah and His Messenger.”

She thus guaranteed him its remembrance, acceptance, and its consideration.

He said, “Indeed, Allah has informed me that my life is about to end. He has commanded me to appoint ‘Alī as a sign for the people, to make him

1 ‘Ā’ishah *Umm al-Mu’minīn* of Hānī ‘Iwaḍayn.

an Imām among them, and to appoint him as khalīfah after me just as the
Ambiyā' before me appointed their Awṣiyā'.”¹

They contend that Sayyidah ‘Ā’ishah رضي الله عنها had concealed this and instead fabricated aḥādīth in favour of Sayyidunā Abū Bakr رضي الله عنه.

The answer to this is that the aḥādīth that are reported about the virtues of al-Ṣiddīq رضي الله عنه are abundant. The Muslims have unanimously agreed that he is the most superior of this ummah after its Nabī صلى الله عليه وسلم. It is sufficient at this point to quote what al-Bukhārī has related in his *Ṣaḥīḥ al-Bukhārī* from Muḥammad ibn al-Ḥanafiyyah,² who is the son of ‘Alī ibn Abī Ṭālib.

قلت لأبي أي الناس خير بعد رسول الله صلى الله عليه و سلم قال أبو بكر قلت ثم من قال ثم عمر و
خشيت أن يقول عثمان قلت ثم أنت قال ما أنا إلا رجل من المسلمين

I asked my father, “Who is the most superior after Rasūlullāh صلى الله عليه وسلم?”

He replied, “Abū Bakr.”

I asked, “Then who?”

“Umar,” was his reply.

I feared that he would say ‘Uthmān so I said, “Then you.”

He remarked, “I am just an ordinary man from the Muslims.”³

1 *Bihār al-Anwār* vol. 28 pt. 2 pg. 97.

2 Muḥammad ibn ‘Alī ibn Abī Ṭālib, Abū al-Qāsim al-Qurashī al-Hāshimī. He was born in the khilāfah of Sayyidunā Abū Bakr رضي الله عنه and it is said in the khilāfah of Sayyidunā ‘Umar رضي الله عنه. One of the high-ranking of his household members. He possessed much knowledge and piety. He has reported the most aḥādīth from Sayyidunā ‘Alī رضي الله عنه. He was very extremely strong and held the banner of his father on the Day of Ṣiffīn. He passed away in 73 A.H. (*Siyar A’lām al-Nubalā’* vol. 4 pg. 110; *Tahdhīb al-Tahdhīb* vol. 5 pg. 227)

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3671.

Similar is what ‘Abd Allah ibn Aḥmad¹ has reported in *Zawā'id al-Musnad* from the chain of Ḥasan ibn Zayd ibn al-Ḥasan ibn ‘Alī ibn Abī Ṭālib. He says that his father related to him — from his father — from Sayyidunā ‘Alī رضي الله عنه:

كنت عند النبي صلى الله عليه وسلم فأقبل أبو بكر وعمر رضي الله عنهما فقال يا علي هذان سيدا كهول أهل الجنة و شبابها بعد النبيين والمرسلين

I was with Nabī صلى الله عليه وسلم when Abū Bakr and ‘Umar رضي الله عنه were approaching, so he said, “O ‘Alī! These two are the leaders of the middle-aged² men and youth of Jannah besides the Ambiyā’ and Messengers.”³

The conclusion is that their assertion that Sayyidah ‘Ā’ishah رضي الله عنها fabricated aḥādīth to show the virtues of Abū Bakr al-Ṣiddīq رضي الله عنه is nothing but blatantly false and is known to the person who possesses even an iota of value and knowledge of dīn.

The alleged ḥadīth is derided both in relation to its sanad and text. Al-Majlisī says before mentioning it:

وهذا الحديث رواه العلامة الحلبي قدس الله أسرارَه في كتابه كشف اليقين ١٣٧ نقلا من الكتاب المسمى حجة التفضيل تأليف ابن الأثير عن محمد بن الحسين الواسطي عن إبراهيم بن سعيد عن الحسن بن زياد الأنماطي عن محمد بن عبيد الأنصاري عن أبي هارون العبدي عن ربيعة السعدي قال كان حذيفة واليا لعثمان على المدائن فذكره

1 ‘Abd Allah ibn al-Imām Aḥmad ibn Ḥambal, Abū ‘Abd al-Raḥmān al-Shaybānī. The Imām, Ḥāfiẓ, critic and Muḥaddith of Baghdad. He was born in 213 A.H. He reports a considerable amount from his father, some of which are the entire al-Musnad and al-Zuhd. He has copious narrations besides them. He passed away in 290 A.H. (*Sīyar A’lām al-Nubalā’* vol. 13 pg. 516; *Tahdhīb al-Tahdhīb* vol. 3 pg. 95).

2 Ibn Manẓūr says, “In the ṣiḥāḥ, kahl with reference to men are those who passed age 30.” Ibn al-Athīr says, “Al-Kahl in regards to men are those who have passed 30 years upto 40.” It is said: al-kahl here refers to mature and understanding, i.e. Allah will enter the inmates of Jannah into Jannah while they are mature and understanding. (*al-Nihāyah* vol. 4 pg. 213; *Lisān al-‘Arab* vol. 11 pg. 600).

3 *Al-Musnad* of ‘Abd Allah ibn Aḥmad vol. 1 pg. 80 Ḥadīth: 602. Aḥmad Shākīr has declared his isnād ṣaḥīḥ in *Tahqīq al-Musnad* vol. 2 pg. 38. Al-Albānī says in *Silsilat al-Aḥādīth al-Ṣaḥīḥah* vol. 2 pg. 323, “His sanad is ḥasan.”

This ḥadīth has been narrated by ‘Allāmah al-Ḥillī in his book *Kashf al-Yaqīn* pg. 137 quoting from the book titled *Ḥujjat al-Taḥḍīr* by Ibn al-Athīr — from Muḥammad ibn al-Ḥusayn al-Wāsiṭī — from Ibrāhīm ibn Sa‘īd — from Ḥasan ibn Ziyād al-Anmāṭī — from Muḥammad ibn ‘Ubayd al-Anṣārī — from Abū Hārūn al-‘Abdī — from Rabī‘ah al-Sa‘dī who says, “Ḥudhayfah was a governor of ‘Uthmān over al-Madā’in and then mentioned it.”

Abū Hārūn al-‘Abdī ‘Umārah ibn Juwayn

It is sufficient that Abū Hārūn al-‘Abdī ‘Umārah ibn Juwayn appears in the sanad.

- » Al-Bukhārī said, “Yaḥyā al-Qaṭṭān discarded him.”
- » Aḥmad said, “He is worthless.”
- » Al-Dūrī quotes Ibn Ma‘īn, “He was not trusted in his ḥadīth according to them.” He had a ṣaḥīfah and would claim that it is the ṣaḥīfah of the Waṣī.
- » Al-Nasa‘ī says, “Matrūk al-ḥadīth.” he says at another place, “He is not reliable. His ḥadīth should not be recorded.”
- » Shu‘ayb ibn Ḥarb quotes from Shu‘bah, “Me being executed is more beloved to me that narrating from him.”
- » Khālīd ibn Khidāsh quotes from Ḥammād ibn Zayd, “He was a *kadhāb* (great liar). He has one story in the morning and in the evening another.”
- » Al-Jūzajānī says, “*Kadhāb* (great liar). *Muftir* (Fabricator).”
- » Al-Ḥākīm Abū Aḥmad says, “Matrūk.”
- » Al-Dāraqūṭnī says, “He changes colours; Khārījī and Shī‘ī.”
- » Ibn Ḥibbān says, “He would relate from Abū Sa‘īd narrations that the latter never possessed. Reading his ḥadīth books is not permissible except for amazement.”

- » Ibrāhīm ibn al-Junayd quotes Ibn Maʿīn, “He was unreliable and would lie.”
- » Ibn ʿUlayyah says, “He would lie.” Al-Ḥākim has recorded it in his *Tārīkh*.
- » Shuʿbah comments, “If I wished, Abū Hārūn would narrate to me from Abū Saʿīd everything he saw the people of Wāsiṭ doing at night.” Al-Sājī and Ibn ʿAdī reported this.
- » Ibn ʿAbd al-Barr says, “There is consensus that he is ḍaʿīf al-ḥadīth.”¹

Additionally, there is consensus on the correctness of the khilāfah of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ. There will never ever be a valid dispute in this. In fact, they narrate that to prove the acceptability of him taking bayʿah for khilāfah, Sayyidunā ʿAlī رَضِيَ اللهُ عَنْهُ justified that his bayʿah is on the same pattern as the bayʿah of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ as reported by al-Riḍā in *Nahj al-Balāghah* from Sayyidunā ʿAlī رَضِيَ اللهُ عَنْهُ who says:

ومن كتاب له عليه السلام إلى معاوية إنه بايعني القوم الذين بايعوا أبا بكر وعمر وعثمان على ما بايعوهم عليه فلم يكن للشاهد أن يختار ولا للغائب أن يرد وإنما الشورى للمهاجرين والأنصار فإن اجتمعوا على رجل وسموه إماما كان ذلك لله رضا فإن خرج عن أمرهم خارج بطعن أو بدعة رده إلى ما خرج منه فإن أبى قاتلوه على اتباعه غير سبيل المؤمنين وولاه الله ما تولى

In a portion of the letter of his to Muʿāwiyah: The same people pledged bayʿah to me who pledged bayʿah to Abū Bakr, ʿUmar, and ʿUthmān upon the same thing they pledged bayʿah at their hands. Hence, the one present has no choice and the one absent cannot reject. Shūrā belongs to the Muhājirīn and Anṣār. If they unanimously agree on a man and pronounce him the Imām, then this is a sign of Allah’s pleasure. If anyone leaves from their matter due to any criticism or bidʿah, they will return him to the same. If he refuses, they will fight him for following a path other than the path of the Muslims and Allah will make him responsible for the responsibility he has assumed.

1 *Tahdhīb al-Tahdhīb* vol. 7 pg. 362.

It is for this reason that Ibn Abī al-Ḥadīd, despite his profound prejudice against the Ṣaḥābah رضي الله عنهم, has commented on this text in *Sharḥ al-Nahj*:

واعلم أن هذا الفصل دال بصريحه على كون الاختيار طريقاً إلى الإمامة كما يذكره أصحابنا المتكلمون لأنه احتج على معاوية ببيعة أهل الحل والعقد له ولم يراع في ذلك أجماع المسلمين كلهم وقياسه على بيعة أهل الحل والعقد لأبي بكر فإنه ما روعي فيها إجماع المسلمين لأن سعد بن عباد لم يبايع ولا أحد من أهل بيته وولده ولأن علياً وبنِي هاشم ومن انضوى إليهم لم يبايعوا في مبدأ الأمر وامتنعوا ولم يتوقف المسلمون في تصحيح إمامة أبي بكر وتوفيد أحكامه على بيعتهم وهذا دليل على صحة الاختيار وكونه طريقاً إلى الإمامة وأنه لا يقدر في أمامته عليه السلام امتناع معاوية من البيعة وأهل الشام فأما الإمامية فتحمل هذا الكتاب منه عليه السلام على التقية وتقول إنه ما كان يمكنه أن يصرح لمعاوية في مكتوبه بباطن الحال ويقول له أنا منصوب علي من رسول الله صلى الله عليه وسلم ومعهود إلى المسلمين أن أكون خليفة فيهم بلا فصل فيكون في ذلك طعن على الأئمة المتقدمين وتفسد حاله مع الذين بايعوه من أهل المدينة وهذا القول من الإمامية دعوى لو عضدها دليل لوجب أن يقال بها ويصار إليها ولكن لا دليل لهم على ما يذهبون إليه من الأصول التي تسوقهم إلى حمل هذا الكلام على التقية اه

Know well that this segment emphatically proves that choice is one of the paths towards Imāmah as our Mutakallimīn scholars have mentioned. This is due to the fact that he used as evidence against Mu'āwiyah the bay'ah of the *Ahl al-Ḥill wa al-'Aqd* at his hands. He did not consider the consensus of all the Muslims in this. And he made an analogy of the bay'ah of the *Ahl al-Ḥill wa al-'Aqd* at the hands of Abū Bakr. Hereto, the consensus of all the Muslims was not considered since Sa'd ibn 'Ubadah did not give bay'ah nor any of his household members or kids. Moreover, 'Alī, the Banū Hāshim, and those who followed them did not give bay'ah initially and desisted from the same. Nonetheless, the Muslims did not depend on their bay'ah for the correctness of Abū Bakr's Imāmah and enforcing his orders. This is evidence on the properness of choice and it being a path to Imāmah. In the same light, Mu'āwiyah and the people of Shām desisting from taking bay'ah does not undermine 'Alī's imāmah. The Imāmiyyah ascribe this letter of his to Taqīyyah and say: He was not able to clearly state the internal condition to Mu'āwiyah in his letter and say to him, 'I have been unequivocally appointed by Rasūlullāh صلى الله عليه وسلم and assigned to the Muslims to be an undisputed khalīfah among them.' This will result in disparagement of the early Khulafā' and his condition with those residents

of Madīnah who gave him bay'ah will be corrupted. This assertion of the Imāmiyyah is a claim which if supported by proof, it would be compulsory to announce and follow. However, they have no proof for what they are claiming from the fundamentals leading them to assign this address to Taqiyyah.¹

How shocking! What Taqiyyah is there that forces Amīr al-Mu'minīn to make a statement which he deems as kufr according to them, i.e. the correctness of Abū Bakr's and 'Umar's Imāmah? This and the like are clear proofs of the falsehood of their claim that he was the Waṣī. This belief is one of the core fundamentals of their religion. They believe that copious verses of the Qur'ān were revealed to emphasise that 'Alī رَضِيَ اللَّهُ عَنْهُ is appointed as khalīfah which the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ concealed; yet at the same time they report from Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ that he said in favour of Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ what al-Riḍā has recorded in *Nahj al-Balāghah*:

قال يريد به بعض أصحابه لله بلاء فلان فلقد قوم الأود و داوى العمد و أقام السنة و خلف الفتنة ذهب
نقي الثوب قليل العيب أصاب خيرها و سبق شرها أدى إلى الله طاعته و اتقاه بحقه رحل و تركهم في
طرق متشعبة

He said regarding one of his friends, “May Allah reward such and such a man who straitened the crooked, cured the disease, abandoned mischief and established the Sunnah. He left this world with a clean slate and little shortcomings. He achieved good and remained safe from its evils. He fulfilled the obedience to Allah and met the demands of piety. He left this world and left people on diverse roads wherein the deviant cannot obtain guidance and the guided cannot attain certainty.”

Ibn Abī al-Ḥadīd comments:

و فلان المكنى عنه عمر بن الخطاب و قد وجدت النسخة التي بخط الرضى أبي الحسن جامع نهج
البلاغة و تحت فلان عمر حدثني بذلك فخار بن معد الموسوي الأودي الشاعر و سألت عنه النقيب أبا

¹ *Sharḥ Nahj al-Balāghah* pg. 1458.

جعفر يحيى بن أبي زيد العلوي فقال لي هو عمر فقلت له أيشي عليه أمير المؤمنين رضي الله عنه هذا
الثناء فقال نعم

The so-and-so intended by him is ‘Umar ibn al-Khaṭṭāb. I have a copy with the writing of al-Riḍā Abū al-Ḥasan, the compiler of *Nahj al-Balāghah* with ‘Umar written under so-and-so. Fakhār ibn Ma’d al-Mūsawī al-Awadī al-Shā’ir informed me of this.

I asked al-Naqīb Abū Ja’far Yaḥyā ibn Abī Zayd al-‘Alawī about it and he told me, “It is ‘Umar.”

I said surprisingly, “Does Amīr al-Mu’minīn praise him in these glowing words?”

“Yes,” he replied.¹

According to the resolution of al-Riḍā, there is no need not to mention ‘Umar’s name.

More astounding than this is what al-Khawārizmī² has narrated in *al-Manāqib* from Abū Bashīr al-Shaybānī who says:

لما قتل عثمان اختلف الناس في علي يقولون له نبايعك و معهم طلحة و الزبير و المهاجرون و الأنصار
فقال لا حاجة لي في الإمرة انظروا إلى من تختارون أكون معكم قال فاختلفوا إليه أربعين ليلة فأبوا عليه
إلا أن يكون يفعل

When ‘Uthmān was killed, people disputed regarding ‘Alī.

They said to him, “We will give you bay’ah.”

With them were Ṭalḥah, Zubayr, the Muhājirīn, and the Anṣār.

1 *Sharḥ Nahj al-Balāghah* pg. 1224.

2 Muwaffaq ibn Aḥmad ibn Muḥammad al-Makkī al-Aṣl, Abū al-Mu’ayyad. Khaṭīb of Khawārizm, writer, scholar, and poet. He has a complete understanding of literature and fiqh. He had a good command over the Arabic language and possessed deep knowledge. He was born within the year 481 A.H. *Al-Manāqib* is one of his books. He died in Khawārizm in the year 568 A.H. (*Inbāh al-Ruwāt* of al-Qafaṭī vol. 3 pg. 332; *Bughyat al-Wu’āt* of al-Suyūfī vol. 2 pg. 308

He said, “I have no need for leadership. Find someone you like, I am with you.”

They came and went frequently to him for forty days but he refused. At the end, however, he acceded.¹

This narration reveals that he refused to assume leadership until people persisted as al-Riḍā has described in *Nahj al-Balāghah*:

قال في وصف بيعته بالخلافة و بسطتم يدي فكففتها و مددتموها فقبضتها ثم تداكتمتم علي تداك الإبل
الهييم على حياضها يوم وردها حتى انقطع النعل و سقط الرداء و وطئ الضعيف

He said describing his bay‘ah of khilāfah: You spread your hands but I withheld mine. You stretched yours but I closed mines. Then you crowded me like thirsty camels at a well on the day they come to it until the sandal broke, the shawl fell, and the weak were trampled.²

The question now begs an answer: How can he be a Waṣī when he is refuses to assume leadership to save himself from it although on that day he was the most superior man by the consensus of the Muslims?

This sufficiently debunks their criticism against Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. In fact, it proves her honesty in speech.

إن عليا رضي الله عنه و عنها كان وصيا فقالت متى أوصى إليه و قد كنت مسندته إلى صدري أو قالت
حجري فدعا بالطست فلقد انخنت في حجري فما شعرت أنه قد مات فمتى أوصى إليه

When she was asked, “Indeed, ‘Alī رَضِيَ اللَّهُ عَنْهُ was a Waṣī.”

She countered, “When did he appoint him as one? I had supported Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on my chest—or she said lap. He then called for a dish. He lost movement in my lap while I was totally unaware that he had passed away. So at what stage did he appoint him?”³

1 *Al-Manāqib* pg. 178.

2 *Sharḥ Nahj al-Balāghah* pg. 1331.

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 2741; *Ṣaḥīḥ Muslim* Ḥadīth: 1636.

Ṭalḥah says:

سألت عبد الله بن أبي أوفى رضي الله عنه أوصى النبي صلى الله عليه و سلم فقال لا فقلت كيف كتب على الناس الوصية أو أمروا بها قال أوصى بكتاب الله

I asked ‘Abd Allah ibn Abī Awfā رضي الله عنه, “Did Nabī صلى الله عليه وسلم make a bequest?”

He replied in the negative.

I asked, “So how was the bequest made compulsory upon the people or how were they commanded with it?”

He replied, “He bequeathed the Book of Allah.”¹

What further demolishes their obnoxious belief is that Sayyidah ‘Ā’ishah رضي الله عنها supported Sayyidunā ‘Alī’s رضي الله عنه bay‘ah and was not in opposition to his khilāfah. One of the evidences of this is that al-Aḥnaf ibn Qays came to Madīnah and found Sayyidunā ‘Uthmān رضي الله عنه sieged. He then met Sayyidunā Ṭalḥah and Sayyidunā Zubayr رضي الله عنهما and asked them:

ما تأمراني به و ترضيان لي فإني لا أرى هذا الرجل إلا مقتولا فقلنا علي ثم قال أي الأحنف أتأمراني به و ترضيانه لي قال نعم ثم انطلق حتى إذا أتى مكة جاء الخبر بمقتل عثمان فلقني أم المؤمنين عائشة وكانت وقتئذ بمكة فقال لها من تأمريني أن أبايع قالت عليا قال تأمريني به و ترضينه لي قالت نعم ثم قال الأحنف فمررت على علي بالمدينة فبايعته ثم رجعت إلى أهل البصرة و لا أرى الأمر إلا قد استقام

“What do you command me and with what are you pleased for me because I divine that this man, i.e. ‘Uthmān, will be killed?”

They said, “Alī.”

I confirmed, “You command me with him and are pleased with him for me?”

They replied in the affirmative. He then continued for ḥajj until he reached Makkah where he received the news of ‘Uthmān’s murder. He met Sayyidah

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 2740; *Ṣaḥīḥ Muslim* Ḥadīth: 1634.

‘Āishah Umm al-Mu’minīn رَضِيَ اللهُ عَنْهَا who was also present.

He asked her, “Who do you instruct me to give bay‘ah to?”

She said, “Alī.”

I asked, “Do you instruct me with him and are pleased with him for me?”

She replied, “Yes.”

Al-Aḥnaf says, “Accordingly, I proceeded to ‘Alī in Madīnah and pledged bay‘ah to him. I then returned to the people of al-Baṣrah and thought that the matter had settled.”¹

Imām Ibn Ḥazm emphasises their willing bay‘ah to him:

وَأَمَّا أُمُّ الْمُؤْمِنِينَ وَالزَّبِيرُ وَطَلْحَةُ رَضِيَ اللَّهُ عَنْهُمْ وَمَنْ كَانَ مَعَهُمْ فَمَا أَبْطَلُوا قَطُّ إِمَامَةَ عَلِيٍّ وَلَا طَعَنُوا فِيهَا وَلَا ذَكَرُوا فِيهِ جِرْحَةً تَحْطُ عَنِ الْإِمَامَةِ وَلَا أَحْدَثُوا إِمَامَةً أُخْرَى وَلَا جَدَدُوا بَيْعَةَ لغيره هَذَا مَا لَا يَقْدِرُ أَنْ يَدْعِيَهُ أَحَدٌ بُوْجِهٍ مِنَ الْوُجُوْهِ

Regarding Umm al-Mu’minīn, Zubayr, Ṭalḥah رَضِيَ اللهُ عَنْهُمْ, and those with them, they never falsified ‘Alī’s imāmah, nor criticised it, nor mentioned any denigration undermining it, nor invented another bay‘ah, nor pledged bay‘ah to someone besides him. This is something which no one can ever claim from any angle.²

Ḥāfiẓ Ibn Ḥajar رَضِيَ اللهُ عَنْهُ has mentioned the statement of al-Muhallab³ in *Faṭḥ al-Bārī*:

إِنْ أَحَدًا لَمْ يَنْقُلْ أَنْ عَائِشَةَ وَمَنْ مَعَهَا نَازَعُوا عَلِيًّا فِي الْخِلَافَةِ وَلَا دَعَا إِلَى أَحَدٍ مِنْهُمْ لِيُؤَلِّهُ الْخِلَافَةَ

1 *Tārīkh al-Ṭabarī* vol. 3 pg. 34. Ibn Ḥajar categorised its isnād as ṣaḥīḥ in *Faṭḥ al-Bārī* vol. 13 pg. 38.

2 *Al-Faṣḥ fi al-Mīlal wa al-Ahwā’ wa al-Niḥal* of Ibn Ḥazm vol. 4 pg. 153.

3 Al-Muhallab ibn Aḥmad ibn Usayd ibn Abī Ṣafrah, Abū al-Qāsim al-Andalusī al-Mālīkī. The Faqīh and Muḥaddith. He is among the men of knowledge, recognition and intelligence. He spread al-Bukhārī’s book in Spain and assumed the position of judge in al-Mariyyah. Some of his works are: *Sharḥ al-Bukhārī* and *al-Naṣīḥ fi Ikhtīṣār al-Bukhārī*. He passed away in 435 A.H. (*Siyar A’lām al-Nubalā’* vol. 17 pg. 579; *Tārīkh al-Islām* of al-Dhahabī vol. 29 pg. 422)

Not one person has recorded that ‘Ā’ishah and those with her contested ‘Alī regarding khilāfah or demanded that one of them be crowned khalīfah.¹

Hāfiẓ Ibn Kathīr رحمه الله states:

و أما ما يفتره كثير من جهلة الشيعة و القصاص الأغبياء أنه أوصى إلى علي بالخلافة فكذب و بهت و افتراء عظيم يلزم منه خطأ كبير من تخوين الصحابة و مما لأتهم بعده على ترك إنفاذ وصيته و إيصالها إلى من أوصى إليه و صرفهم إياها إلى غيره لا لمعنى و لا لسبب و كل مؤمن بالله و رسوله يتحقق أن دين الإسلام هو الحق يعلم بطلان هذا الافتراء لأن الصحابة كانوا خير الخلق بعد الأنبياء و هم خير قرون هذه الأمة التي هي أشرف الأمم بنص القرآن و إجماع السلف و الخلف في الدنيا و الآخرة و لله الحمد

What many ignorant Shīah and foolish story-tellers fabricate that he bequeathed khilāfah to ‘Alī, is nothing but a blatant lie, slander, and grave fabrication which translates into the major sin of labelling the Ṣaḥābah and those who followed them as disloyal for not fulfilling his bequest, snatching away khilāfah from the one he bequeathed to, and diverting it to someone else without any reason or motive. Every believer in Allah and His Messenger who believes with conviction that Islam is the truth recognises the falsehood of this fabrication because the Ṣaḥābah are the best creation after the Ambiyā’ and the greatest generation of this ummah—which is the noblest of all nations in this world and the Hereafter by the categorical affirmation of the Qur’ān and consensus of the former and latter scholars. And to Allah alone belongs all praise.²

6. Their ascribing vile words to ‘Ā’ishah in relation to ‘Alī

Muḥammad ibn Ja‘far al-Razzār narrates — from Muḥammad ibn ‘Isā from Ishāq ibn Zayd — from ‘Abd al-Ghaffār ibn al-Qāsim — from ‘Abd Allah ibn Sharīk al-‘Āmirī — from Jundub ibn ‘Abd Allah al-Bajalī — from ‘Alī ibn Abī Ṭālib رضي الله عنه:

دخلت على رسول الله صلى الله عليه و سلم قبل أن يضرب الحجاب و هو في منزل عائشة فجلست بينه

1 *Fath al-Bārī* vol. 13 pg. 56.

2 *Al-Bidāyah wa al-Nihāyah* vol. 10 pg. 418.

و بينها فقالت يا بن أبي طالب ما وجدت مكانا لاستك غير فخذي أمط عني فضرب رسول الله صلى الله عليه وسلم بين كتفيها وقال لها ويلك ما تريد من أمير المؤمنين و سيد الوصيين و قائد الغر المحجلين

I entered upon Rasūlullāh ﷺ prior to ḥijāb being made mandatory while he was at the house of ‘Ā’ishah and I sat between them.

She remarked, “O son of Abū Ṭālib! Did you not find any place for your rear besides my thigh? Get away from me.”

Hearing this, Rasūlullāh ﷺ hit her between her shoulders and reprimanded her saying, “Woe to you! What do you want from Amīr al-Mu’minīn, chief of the Awṣiyā’, and leader of the unique?”¹

‘Abd Allah ibn Sharīk al-‘Āmirī

The answer to this allegation is that ‘Abd Allah ibn Sharīk al-‘Āmirī appears in the isnād regarding whose reliability the critics of ḥadīth narrators have differed. However, they are unanimous that he was extreme in his Shī’ism to the extent that al-Jūzajānī labelled him as a *kadhāb* (great liar).² The ḥadīth of a person with this reputation is rejected.

‘Abd al-Ghaffār ibn al-Qāsim

‘Abd al-Ghaffār ibn al-Qāsim is also present in the isnād who is a Rāfiḍī and matrūk (suspected of Ḥadīth forgery). He would drink wine until becoming intoxicated. Using him as proof is impermissible.³

This is sufficient to absolve us of discussing the rest of the narrators to rebuff the narration.

1 *Bihār al-Anwār* vol. 22 pg. 244.

2 *Taqrīb al-Tahdhīb* of Ibn Ḥajar vol. 1 pg. 501.

3 *Al-Majrūhīn* of Ibn Ḥibbān vol. 2 pg. 143.

7. She prevented 'Alī from entering upon Rasūlullāh ﷺ when he supplicated to Allah to bring His most beloved creation to eat with him

They report from Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ:

كنت أنا و رسول الله في المسجد بعد أن صلى الفجر ثم نهضت معه و كان رسول الله إذا أراد أن يتجه إلى موضع أعلمني بذلك و كان إذا أبطأ في ذلك الموضع صرت إليه لأعرف خبره لأنه لا يتصاهر قلبي على فراقه ساعة واحدة فقال لي أنا متجه إلى بيت عائشة فمضى و مضيت إلى بيت فاطمة الزهراء فلم أزل مع الحسن و الحسين فأنا و هي مسروران بهما ثم إنني نهضت و سرت إلى باب عائشة فطرقت الباب فقالت من هذا فقلت لها أنا علي فقالت إن النبي راقد فانصرفت ثم قلت النبي راقد و عائشة في الدار فرجعت و طرقت الباب فقالت لي من هذا فقلت لها أنا علي فقالت إن النبي على حاجة فانتثيت مستحيا من دق الباب و وجدت في صدري ما لا أستطيع عليه صبيرا فرجعت مسرعا فدققت الباب دقا عنيفا فقالت لي عائشة من هذا فقلت أنا علي فسمعت رسول الله يقول يا عائشة افتحي له الباب ففتحت و دخلت فقال لي اقعدي يا أبا الحسن أحدنك بما أنا فيه أو تحدثني بإبطائك عني فقلت يا رسول الله حدثني فإن حديثك أحسن فقال يا أبا الحسن كنت في أمر كنته من ألم الجوع فلما دخلت بيت عائشة و أطلت القعود ليس عندها شيء تأتي به فمددت يدي و سألت الله القريب المجيب فهبط علي حبيبي جبرئيل و معه هذا الطير و هو أطيب طعام في الجنة فأتيت به يا محمد فحمدت الله عز و جل كثيرا و عرج جبرئيل فرفعت يدي إلى السماء فقلت اللهم يسر عبدا يحبك و يحبني يأكل معي من هذا الطير فمكثت مليا فلم أر أحدا يطرُق الباب فرفعت يدي ثم قلت اللهم يسر عبدا يحبك و يحبني و تحبه و أحبه يأكل معي من هذا الطير فسمعت طرق الباب و ارتفاح صوتك فقلت لعائشة أدخلي عليا فدخلت فلم أزل حامدا لله حتى بلغت إلي إذ كنت تحب الله و تحبني و يحبك الله و أحبك فكل يا علي فلما أكلت أنا و النبي الطائر قال لي يا علي حدثني فقلت يا رسول الله لم أزل منذ فارقتك أنا و فاطمة و الحسن و الحسين مسرورين جميعا ثم نهضت أريدك فجنث فطرقت الباب فقالت لي عائشة من هذا فقلت أنا علي فقالت إن النبي راقد فانصرفت فلما أن صرت إلى بعض الطريق الذي سلكته رجعت فقلت النبي راقد و عائشة في الدار لا يكون هذا فجئت فطرقت الباب فقالت لي من هذا فقلت لها أنا علي فقالت إن النبي على حاجة فانصرفت مستحيا فلما انتهيت إلى الموضع الذي رجعت منه أول مرة و جدت في قلبي ما لا أستطيع عليه صبيرا و قلت النبي على حاجة و عائشة في الدار فرجعت فدققت الباب الدق الذي سمعته فسمعتك يا رسول الله و أنت تقول لها أدخلي عليا فقال النبي أبيع الله إلا أن يكون الأمر هكذا يا حميراء ما حملك على هذا قالت يا رسول الله اشتهيت أن يكون أبي يأكل من هذا الطير فقال لها ما هو بأول ضغن بينك و بين علي و قد وفقت علي ما في قلبك لعلي

Rasūlullāh ﷺ and I were in the Masjid after performing Ṣalāt al-Fajr. He then got up and I got up with him. When Rasūlullāh ﷺ intended to go somewhere, he would inform me of it. If he happened not to come to that place, I would go to him to find out his well-being since my heart could not rest being separated from him for even a moment.

He said to me, “I am going to ‘Ā’ishah’s home.”

He then proceeded and I proceeded to the home of Fāṭimah al-Zahrā'. I continued playing with Ḥasan and Ḥusayn and she and I were joyful with them. Thereafter, I got up and came to 'Ā'ishah's door and knocked on it.

She asked, "Who is it?"

"I am 'Alī," I replied.

She said, "Nabī ﷺ is resting."

I thus turned back and said (to myself), "Nabī ﷺ is resting and 'Ā'ishah is in the house!"

I returned and knocked on the door.

She asked, "Who is it?"

"I am 'Alī," I replied.

She said, "Nabī ﷺ is busy."

I turned away out of shame from knocking the door again. However, I found in my heart a pressing need which I could not contain. I thus returned in haste and knocked hard on the door.

She asked me, "Who is it?"

"I am 'Alī," I replied.

I heard Rasūlullāh ﷺ saying, "O 'Ā'ishah! Open the door for him."

Accordingly, she opened the door and I entered.

He said to me, "Have a seat, O Abū al-Ḥasan. Either I will tell you what I was busy with or you will inform me why you were so late?"

"O Messenger of Allah," I replied, "Tell me for your ḥadīth is better."

He said, "O Abū al-Ḥasan. I was busy with some work which I concealed due to the pain of starvation. I entered 'Ā'ishah's home and sat for a long time, but she had nothing to present to me. I thus spread my hands and begged Allah, the Close and Answerer. Consequently, my beloved Jibrīl

descended with a bird. He then placed his finger on the bird in front of him and said, ‘Certainly, Allah, the Mighty and Majestic, instructed me to take this bird which is the most delicious food in Jannah and bring it to you, O Muḥammad.’ I praised Allah the Mighty and Majestic profusely. Jibrīl then ascended. I thereafter lifted my hands to the sky and prayed, ‘O Allah! Bring me a slave who loves You and loves me to eat this bird with me.’ I waited for a while but did not see anyone knocking on the door. I thus raised my hands and praised, ‘O Allah! Bring me a slave who loves You and loves me, and You and I love him, to eat this bird with me.’ I then heard a knock on the door and you raising your voice. Therefore, I told ‘Ā’ishah to let you in. Accordingly, you entered and I continued praising Allah and until you reached me since you love Allah and you love me and Allah and I love you. So eat O ‘Alī.’”

After Rasūlullāh ﷺ and myself ate the bird, he told me, “O Alī! Tell me (where were you).”

I said, “O Messenger of Allah! From the time I left you, Fāṭimah, Ḥasan, Ḥusayn, and I were content. I then got up to come to you. I came and knocked on the door. ‘Ā’ishah asked, ‘Who is it?’ ‘I am ‘Alī,’ I replied. She said, ‘Nabī ﷺ is resting.’ I thus turned back. I had hardly gone far when I returned and said, ‘Nabī ﷺ is resting and ‘Ā’ishah is in the house! This cannot be.’ So I knocked on the door. She asked me, ‘Who is it?’ ‘I am ‘Alī,’ I replied. She said, ‘Nabī ﷺ is busy.’ I turned away out of shame. When I reached the place I had reached the first time, I found in my heart a pressing need which I could not contain and said, ‘Nabī ﷺ is busy and ‘Ā’ishah is in the house?’ So I returned and knocked on the door as you heard. I then heard you instructing her, ‘Allow ‘Alī to enter.’”

Nabī ﷺ remarked, “Allah refused except that the situation should turn out so. O Ḥumayrā! What made you act in this way?”

She said, “O Messenger of Allah! I desired that my father eats from this bird.”

He said to her, “This is not the first detestation between you and ‘Alī. I recognise what you harbour in your heart for ‘Alī.’”¹

1 *Al-Ihtijāj ‘alā Ahl al-Lujāj* of al-Ṭabarsī vol. 1 pg. 197.

The answer to this incident is that it is nothing more than a fabrication. Generally, it is reported that the one to prevent Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ from entering was Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ and not ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا due to his desire that a man from the Anṣār should enter. This is recorded in Shī‘ī books. Nonetheless, the ḥadīth of Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ is also untrue. Al-Khalīlī¹ states:

وما روى حديث الطير ثقة رواه الضعفاء مثل إسماعيل ابن سلمان الأزرق وأشباهه و يرده جميع أئمة الحديث

Not one reliable person has narrated the ḥadīth of the bird. *Ḍu‘afā’* (weak narrators) like Ismā‘īl ibn Salmān al-Azraq and the like have narrated it. All the scholars of ḥadīth reject it.²

Additionally, this ḥadīth contradicts the belief of the Rawāfiḍ who claim that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ knew that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ was the most beloved creation in Allah’s سُبْحَانَهُ وَتَعَالَى sight and consequently appointed him as his khalīfah after his demise. To the contrary, this ḥadīth shows that he was not aware of the most beloved creation in Allah’s سُبْحَانَهُ وَتَعَالَى sight.

Similarly it can be said: either Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ knew that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ was the most beloved creation in Allah’s سُبْحَانَهُ وَتَعَالَى sight or he never knew. If he knew this, he could have sent someone to look for the latter just as he would look for other Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ or he could have supplicated, “O Allah! Bring ‘Alī to me for he is the most beloved creation to You.” What was the need to leave it ambiguous in the *du‘ā’*? Had he named Sayyidunā ‘Alī then Anas رَضِيَ اللَّهُ عَنْهُ would be relieved of having deceptive hopes and would not have shut the door on the former’s face. On the other hand, if Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had no knowledge of this, then their claim that he did is falsified.

1 Al-Khalīlī ibn ‘Abd Allah ibn Aḥmad, Abū Ya‘lā al-Qazwīnī. The judge, Ḥāfiẓ and Imām. He was reliable, a Ḥāfiẓ of ḥadīth, and cognizant of narrators and defects. High in stature. One of his books is: *al-Irshād fī Ma‘rifat al-Muḥaddithīn*. He passed away in 446 A.H. (*Siyar A‘lām al-Nubalā’* vol. 17 pg. 666; *Shadharāt al-Dhahab* vol. 3 pg. 237)

2 *al-Irshād* of al-Khalīlī vol. 1 pg. 419; *al-Silsalat al-Ḍa‘īfah* Ḥadīth: 6575.

Moreover, he says, “The most beloved creation to You and me.” How is it possible that he does not know whom he loves the most?

Finally, there are many authentic aḥādīth in the *Ṣiḥāḥ* upon whose authenticity the muḥaddithīn have consensus and there is *talaqqī bi al-qabūl* (agreement on its acceptance). The above is in polarity to all these. So what worth does this fabrication and forgery which they have not authenticated have in front of the numerous Ṣaḥīḥ Aḥādīth?¹

8. Her prohibiting the Anṣārī women from praising ‘Alī

Al-Bayāḍī of the Shī‘ah states:

أن فاطمة لما زفت إلى علي عليه السلام قالت نسوة الأنصار أبوها سيد الناس فقال النبي صلى الله عليه وسلم قلن وبعلمها ذو الشدة والبأس فلم يذكرن عليا فقال في ذلك فقلن منعتنا عائشة فقال ما تدع عائشة عداوتنا أهل البيت

When Fāṭimah was taken to ‘Alī عليه السلام on their wedding night, the women of the Anṣār said, “Her father is the leader of mankind.”

Nabi صلى الله عليه وسلم said, “Say: her husband is powerful and fearsome.”

But they did not mention ‘Alī. So he asked them about it to which they replied, “‘Ā’ishah forbade us.”

He commented, “‘Ā’ishah’s has not abandoned her hatred for us, the Ahl al-Bayt.”²

These are among a number of fabricated narrations which al-Bayāḍī has stained his book with.³

1 *Minhāj al-Sunnah al-Nabawiyah* of Ibn Taymiyyah vol. 7 pg. 374

2 *Al-Ṣirāṭ al-Mustaqīm* by al-Bayāḍī vol. 3 pg. 166.

3 *Al-Ṣā‘iqah* pg. 177.

This narration is further refuted by what has been mentioned in the chapter: The harmonious relationship between 'Ā'ishah and the Ahl al-Bayt.¹

¹ Pg. 9 - 42 of this book.

Accusation: Sayyidah ‘Ā’ishah narrated that the Jinn wept over ‘Umar prior to his demise

The author of the book *Aḥādīth Umm al-Mu’minīn ‘Ā’ishah* reports that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا said:

إن الجن ناحت على عمر قبل موته بثلاثة أيام وقالت أبعث قتيل في المدينة أظلمت له الأرض تهتز العضاء بأسوق

Indeed, the Jinn cried over ‘Umar three days before his demise and said, “What? Has the earth turned dark in the wake of a murder in Madīnah, for whose victim the thorn trees quiver on their trunks.”

They utilise this to level various allegations against Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, namely: How can she narrate something which translates into the Jinn having knowledge of the unseen? How did she see the Jinn? Why is she the only one to narrate this to the exclusion of all the other wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ whereas they were with her in Ḥajj with thousands of people?¹

Answer

The person who wrote this desires to label Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا a liar and denounce her aḥādīth. His ultimate object is to prove that she would fabricate aḥādīth to her liking.

This can be answered in five ways:

1. There is a difference of opinion as to whose couplets these are. Some say that it was composed by al-Shammākh² while mourning over ‘Umar رَضِيَ اللهُ عَنْهُ

1 *Aḥādīth Umm al-Mu’minīn ‘Ā’ishah* vol. 1 pg. 95–98.

2 Al-Shammākh ibn Ḍirār ibn Ḥarmalah, Abū Sa’īd al-Māzinī al-Dhabyānī al-Ghaṭfānī. He was a renowned poet. He lived in the era of ignorance and Islam. He embraced Islam and was faithful to his religion. He participated in the Battle of al-Qādisiyyah. He passed away in the Battle of Mūqān in the era of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ in the year 22 A.H. (*al-Iṣṣābah* vol. 3 pg. 353; *al-A’lām* vol. 3 pg. 175).

while others say it is al-Muzarrid¹ and yet others say that it is Jaz' ibn Ḍirār², Shammākh's brother.³

The attribution of couplets has always been a matter of dispute in the books of literature and history, to the extent that at times one cannot possible state with conviction that a certain person said a couplet due to the dispute in its attribution.⁴ One of the proofs that it was said to mourn after his demise is that it appears therein:

عليك سلام من أمير و باركت يد الله في ذلك الأديم الممزق

Upon you be peace, O Commander, and may Allah bless that lacerated skin.

It is the practice of the Arabs to advance the pronoun of the deceased when mourning over him as opposed to when supplicating for him.⁵ It appears in the poem as *upon you be peace* and not as *peace upon you*.

If it is said that the couplets belong to al-Shammākh who is mourning over 'Umar, as suggested by many, then the objection is eliminated entirely.

2. The words *nāḥat al-jinn* (the Jinn cried) appear in the chain of 'Abd al-Malik ibn 'Umayr — from 'Urwah — from 'Ā'ishah which is alluded to above.

1 Muzarrid ibn Ḍirār ibn Ḥarmalah, al-Ghaṭfānī. It is said that his name was Yazīd but he was known more by his title. He was a Persian and a poet and lived in the era of ignorance. The era of Islam found him in old age and he embraced the faith. He came to Rasūlullāh ﷺ and read a poem for him. He passed away around 10 A.H. (*al-Iṣābah* vol. 6 pg. 85; *al-A'lām* vol. 7 pg. 211).

2 Jaz' ibn Ḍirār ibn Ḥarmalah al-Ghaṭfānī. A well-known poet. He was a mukhaḍram (one who lived during the life of the Prophet ﷺ but only embraced Islam after he passed away). He mourns over Sayyidunā 'Umar ؓ with some couplets. (*al-Wāfi bi al-Wafiyāt* of al-Ṣafḍī vol. 4 pg. 12; *Ṭabaqāt Fuḥūl al-Shu'arā'* of al-Jumaḥī vol. 1 pg. 133).

3 *Talqīḥ Fuhūm Ahl al-Athar* of Ibn al-Jawzī pg. 77.

4 For notes on attribution of couplets, study *Lijām al-Aqlām* of Abū Turāb al-Zāhirī pg. 239.

5 *Ithāf al-Zā'ir wa Iṭrāf al-Muqīm li al-Sā'ir* of Abū al-Yaman ibn 'Asākir pg. 86.

Likewise, Ibn Shabbah has recorded it in *Tārīkh al-Madīnah*¹ and Ibn al-Athīr in *Usd al-Ghābah*².

‘Abd al-Malik ibn ‘Umayr

‘Abd al-Malik ibn ‘Umayr is known for *tadlīs* (omitting the narrator he hears from). Al-Dāraquṭnī and Ibn Ḥibbān have attributed this to him³ and in this instance he did not clearly mention who he heard this from.

Moreover, there is *iḍṭirāb* (inconsistency) in his narration. Sometimes, he narrates from ‘Urwah from ‘Ā’ishah and sometimes from al-Ṣaqr ibn ‘Abd Allah from ‘Urwah from ‘Ā’ishah.⁴

Imām Aḥmad has said, “His ḥadīth has plenty *iḍṭirāb* (inconsistency) coupled with him not narrating much.”⁵

This proves that this wording of the narration is not established. Yes, al-Fākihī⁶ and others have narrated it⁷ and Ḥāfiẓ has authenticated it in al-Iṣbāh as mentioned, however with different wording.

3. The narration does not state that Sayyidah ‘Ā’ishah رضي الله عنها said she saw the Jinn in their form. The Jinn assuming the appearance of men is learnt from the Qur’ān and Sunnah. Allah سُبْحَانَهُ وَعَلَى declares:

1 *Tārīkh al-Madīnah* vol. 3 pg. 874.

2 *Usd al-Ghābah* vol. 4 pg. 156.

3 *Ta’rīf Ahl al-Taqdīs* of Ibn Ḥajar pg. 41.

4 *Al-Istī‘āb fī Ma’rifat al-Aṣḥāb* vol. 3 pg. 1158.

5 *Tahdhīb al-Kamāl* of al-Mizzī vol. 18 pg. 373.

6 Muḥammad ibn Iṣḥāq, Abū ‘Abd Allah al-Makkī al-Fākihī. The historian of Makkah. He was a contemporary of al-Azraqī but passed away after him. *Tārīkh Makkah* is one of his books. He passed away in 272 A.H. (*al-A’lām* vol. 6 pg. 28; *Hadyat al-‘Ārifīn* of Ismā‘īl Bāshā vol. 6 pg. 20).

7 *Akhbār Makkah* vol. 4 pg. 76.

وَأِدْرِيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ

And [remember] when Satan made their deeds pleasing to them and said, “No one can overcome you today from among the people, and indeed, I am your protector.”¹

Shayṭān appearing in the form of a human in front of Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ and his mentioning Āyat al-Kursī to him is recorded in ḥadīth.² It appears that the Jinn assumed the form of a human and the latter heard his speech.

These two points were raised in the hope of declaring Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا a liar whereas the correct explanation has now come forth, and all praise belongs to Allah.

4. As for his objection that only Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا narrated it to the exclusion of all the other wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, this is not a matter to raise objections about. Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا has narrated a number of narrations in different chapters of knowledge to the exclusion of the other wives of the Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.³ However his objection is answered by the wording which appears in some of the narrations:

فكنا نتحدث أنه من الجن

We would say that it is from the Jinn.⁴

Apparently, she refers to Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wives and those who were present with her as suggested by the context of the ḥadīth, since they are mentioned in the beginning.

1 Sūrah al-Anfāl: 48.

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 5010.

3 *Lisān al-‘Arab* vol. 14 pg. 115.

4 *Al-Āḥād wa al-Mathānī* of Ibn Abī ‘Āṣim vol. 1 pg. 104.

5. There is no claim of knowing the unseen in the narration since there is no fixed time specified. Nonetheless, sometimes there are signs which reveal a future event. In that Ḥajj, many incidents transpired with Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ which we will not mention in detail. However it is established that Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ himself made his camel kneel at al-Abṭaḥ in Ḥajj. He then made a basin-shaped hill with sand, spread his shawl over it, and lay down. Thereafter, he lifted his hands to the sky and supplicated, “O Allah! I have aged, my strength has weakened, and my populace have increased. So take me to You without any shortfall or shortage on my part.”¹

There are circumstances present by which a man realises his imminent demise, and this is not termed fortune-telling. It appears in *Ṣaḥīḥ al-Bukhārī* that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

إن جبريل كان يعارضني القرآن كل سنة مرة وإنه عارضني العام مرتين و لا أراه إلا حضر أجلي

Indeed, Jibrīl would recite the Qur’ān to me once every year but this year he recited it twice. I divine from this my imminent demise.^{2,3}

1 *Muwatta’ Mālik* vol. 5 pg. 1203. Ibn ‘Abd al-Barr declared it ṣaḥīḥ in *al-Tamhīd* vol. 23 pg. 92. Al-Būṣayrī said in *Iṭḥāf al-Khiyrah al-Maharah* vol. 4 pg. 250, “His narrators are the narrators of al-Ṣaḥīḥ.”

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3624; *Ṣaḥīḥ Muslim* Ḥadīth: 2450.

3 For further notes on this, see: *al-Anwār al-Kāshifah li mā fī Kitāb Aḍwā’ ‘alā al-Sunnah min al-Zalal wa al-Taḍlīl wa al-Mujāzafah* of al-Mu’allimī pg. 113.

Accusation: Sayyidah ‘Ā’ishah harboured enmity for Sayyidunā ‘Uthmān and commanded, “Kill Na‘thal¹ as he has disbelieved.”

The Rawāfiḍ substantiate their belief that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا harboured enmity for Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ and commanded his killing by what Sayf ibn ‘Umar² has reported in his book *al-Fitnah wa Waq‘at al-Jamal* regarding Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا:

لما انتهت إلى سرف راجعة في طريقها إلى مكة لقيها عبد بن أم كلاب و هو عبد بن أبي سلمة ينسب إلى أمه فقالت له مهيم قال قتلوا عثمان رضي الله عنه فمكثوا ثمانية قالت ثم صنعوا ماذا قال أخذها أهل المدينة بالاجتماع فجازت بهم الأمور إلى خير مجاز اجتمعوا على علي بن أبي طالب فقالت والله ليت إن هذه انطبقت على هذه إن تم الأمر لصاحبك ردوني ردوني فانصرفت إلى مكة وهي تقول قتل والله عثمان مظلوما والله لأطلين بدمه فقال لها ابن أم كلاب ولم فوالله إن أول من أمال حرفه لأنت ولقد كنت تقولين اقتلوا نعثلا فقد كفر قالت إنهم استتابوه ثم قتلوه وقد قلت وقالوا و قولي الأخير خير من قولي الأول فانصرفت إلى مكة فنزلت على باب المسجد فقصدت للحجر فسترت واجتمع إليها الناس فقالت يا أيها الناس إن عثمان قتل مظلوما والله لأطلين بدمه

When she reached Saraf on her way back from Makkah, ‘Abd ibn Umm Kilāb – who is ‘Abd ibn Abī Salamah; he is attributed to his mother – met her.

She asked him, “What is the matter?”

He said, “They killed ‘Uthmān رَضِيَ اللَّهُ عَنْهُ and then waited eight days.”

She enquired, “Then what did they do.”

He replied, “The people of Madīnah gathered to decide and matters led them to the best option; they agreed on ‘Alī ibn Abī Ṭālib.”

1 Na‘thal: Name of a man from Egypt who had a long beard. Al-Na‘thal means an old fool. It is said: a male hyena. (*Gharīb al-Ḥadīth* of Abū ‘Ubayd vol. 3 pg. 426; *al-Fā’iq fī Gharīb al-Ḥadīth* of al-Zamakhsharī vol. 4 pg. 52; *al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 5 pg. 79)

2 Sayf ibn ‘Umar, al-Ḍabbī. One of the historians. He was a cognisant (ikhbārī) reporter except that he was *matruk* (accused of forgery). Majority of his aḥādīth are *munkar* (reports which contradict ṣaḥīḥ aḥādīth). He has also been suspected of heresy. Some of his works are: *al-Fitnah wa Waq‘at al-Jamal* and *al-Riddah wa al-Futūḥ*. He died in 200 A.H. (*Mizān al-I’tidāl* vol. 2 pg. 255; *Tahdhīb al-Tahdhīb* vol. 2 pg. 470)

She said, “By Allah! If only this was compatible with this. If the matter reaches conclusion, I will accompany you. Take me back! Take me back!”

She thus returned to Makkah and she was shouting, “By Allah, ‘Uthmān has been unjustly killed. By Allah, I will most definitely avenge his death.”

Ibn Umm Kilāb asked her, “Why? By Allah, the first to incline to it was you! You used to say, ‘Kill Na‘thal as he has disbelieved.’”

She explained, “They made him repent and then killed him. They made a statement and I made one. My last statement was better than my former.”

She thus reached Makkah and alighted at the door of the Masjid. She moved towards the ḥijr and was veiled. The people gathered around her.

She then addressed them saying, “O people! Indeed, ‘Uthmān has been unjustly murdered. By Allah, I will most definitely avenge his death.”¹

This accusation is debunked in a number of ways:

Firstly, this narration is a fabrication and a lie, due to the following:

1. It is the narration of Sayf ibn ‘Umar al-Asadī al-Tamīmī.

Sayf ibn ‘Umar al-Asadī al-Tamīmī

- » Yaḥyā ibn Ma‘īn says about him, “*Ḍa‘īf* (weak).”² He also said, “There is no goodness from him.”³
- » Abū Ḥātim says, “*Matrūk al-Ḥadīth* (suspected of ḥadīth forgery).”⁴

1 *Al-Fitnah wa Waq‘at al-Jamal* pg. 115. *Biḥār al-Anwar* vol. 32 pg. 49 quoting from the books of the Ahl al-Sunnah. *Tārīkh al-Ṭabarī* vol. 4 pg. 458, 459; *al-Futūḥ* of Ibn A‘tham vol. 2 pg. 437; *al-Kāmil fī al-Tārīkh* of Ibn al-Athīr vol. 2 pg. 570.

2 *Tārīkh Ibn Ma‘īn Riwayāt al-Dūrī* vol. 3 pg. 459.

3 *Al-Kāmil fī Ḍu‘afā’ al-Rijāl* of Ibn ‘Adī vol. 4 pg. 507.

4 *Al-Jarḥ wa al-Ta‘dīl* of Ibn Abī Ḥātim vol. 4 pg. 278.

- » Abū Dāwūd says, “He is worthless.”¹
- » Al-Nasaʿī² says, “*Daʿīf* (weak).”³
- » Ibn Ḥibbān⁴ says, “He narrates fabrications... Sayf would fabricate aḥādīth. He has been suspected of heresy.”⁵
- » Al-Dāraquṭnī says, “*Matrūk* (suspected of ḥadīth forgery).”⁶

2. Naṣr ibn Muzāḥim al-ʿAṭṭār, Abū al-Faḍl al-Munqarī al-Kūfī is another narrator in this chain. He lived in Baghdad.

Naṣr ibn Muzāḥim al-ʿAṭṭār

- » Al-Dāraquṭnī has recorded him in *al-Ḍuʿafāʾ wa al-Matrūkīn* (weak narrators and those suspected of ḥadīth forgery).⁷
- » Ḥāfiẓ Abū al-Faṭḥ Muḥammad ibn al-Ḥusayn says, “Naṣr ibn Muzāḥim is an extremist in his religion and not praiseworthy in his ḥadīth.”⁸

1 *Suʿālāt al-Ājurrī* of Abū Dāwūd vol. 1 pg. 214.

2 Aḥmad ibn Shuʿayb ibn ʿAlī, Abū ʿAbd al-Raḥmān al-Nasaʿī. The Imām and Ḥāfiẓ. He was born in 215 A.H. A critic of ḥadīth and distinguished in this field. He possessed recognition, proficiency, and lofty isnād exclusively. He has authored *al-Sunan* and *al-Khaṣāʾiṣ*. He passed away in 303 A.H. (*Siyar Aʿlām al-Nubalāʾ* vol. 14 pg. 125; *Tahdhīb al-Tahdhīb* vol. 1 pg. 27).

3 *Al-Ḍuʿafāʾ wa al-Matrūkīn* pg. 50.

4 Muḥammad ibn Ḥibbān ibn Aḥmad, Abū Ḥātim al-Bastī. The Ḥāfiẓ, *Mujawwid* (master of tajwīd), Shaykh of Khorasan, and one of the Fuqahāʾ of Dīn. He authored many books and assumed the rank of judge in Samarqand etc. He was knowledgeable in medicine, astronomy, and other sciences. He wrote *Ṣaḥīḥ Ibn Ḥibbān* and *al-Thiqāt* and passed away in 354 A.H. (*Siyar Aʿlām al-Nubalāʾ* vol. 16 pg. 94; *Shadharāt al-Dhahab* vol. 3 pg. 16)

5 *Al-Majrūḥīn* of Ibn Ḥibbān vol. 1 pg. 346.

6 *Suʿālāt al-Burqānī* pg. 34.

7 *Al-Ḍuʿafāʾ wa al-Matrūkīn* vol. 3 pg. 134.

8 *Tārīkh Baghdād* vol. 13 pg. 284.

- » Ibrāhīm ibn Ya‘qūb al-Jūzajānī says, “Naṣr ibn Muzāḥim al-‘Aṭṭār was deviant and wayward from the truth.”¹
- » Al-Khaṭīb al-Baghdādī explains, “I say: He intends by this his extremism in Rifḍ.”²
- » Ṣāliḥ ibn Muḥammad says, “Naṣr ibn Muzāḥim narrates from the *ḍu‘afā’* (weak narrators) and narrates *munkar aḥādīth* (reports which contradict ṣaḥīḥ aḥādīth).”³
- » Al-‘Uqaylī says, “Shī. There is *iḍṭirāb* (inconsistency) and plenty mistakes in his ḥadīth.”⁴
- » Abū Khaythamah says, “He was a *kadhāb* (great liar).”⁵
- » Abū Ḥātim says, “*Wāhī al-ḥadīth* (weak narrator), *matrūk* (suspected of ḥadīth forgery).”⁶
- » Al-‘Ijlī says, “He was an extremist Rāfiḍī. He is neither reliable nor trusted.”⁷
- » Ibn Ḥajar and al-Dhahabī say about him, “Extremist Rāfiḍī. They have suspected him of forgery.”⁸
- » Yāqūt al-Ḥamawī⁹ says, “Naṣr ibn Muzāḥim Abū al-Faḍl al-Munqarī

1 *Aḥwāl al-Rijāl* pg. 132.

2 *Tārīkh Baghdād* vol. 13 pg. 284.

3 *Tārīkh Baghdād* vol. 13 pg. 284.

4 *Al-Ḍu‘afā’* vol. 4 pg. 300.

5 *Al-Ḍu‘afā’ wa al-Matrūkūn* vol. 3 pg. 160.

6 *Al-Jarḥ wa al-Ta‘dīl* vol. 8 pg. 468.

7 *Lisān al-Mizān* vol. 6 pg. 157.

8 *Mizān al-I‘tidāl* vol. 4 pg. 253, 254; *Lisān al-Mizān* vol. 6 pg. 157.

9 Yāqūt ibn ‘Abd Allah, Abū ‘Abd Allah al-Rūmī al-Aṣl al-Ḥamawī. He was imprisoned when young. A businessman from Baghdad bought him whose name was ‘Askar al-Ḥamawī. When he grew up, he learnt syntax and classical Arabic. His master kept him busy by making him travel for business. He wrote *Mu‘jam al-Udabā’* and *Mu‘jam al-Buldān*. He passed away in 626 A.H. (*Tārīkh al-Islām* vol. 45 pg. 266; *Shadharāt al-Dhahab* vol. 5 pg. 120).

al-Kūfī: He was acquainted with history and news. He was among the extremist Shī'ah and fanatical as well. A group of muḥaddithīn have suspected him of forgery while others have labelled him *ḍa'īf* (weak)."¹

3. One of the narrators say: from Asad ibn 'Abd Allah from the men of knowledge who met 'Ā'ishah رضي الله عنها ...

Who are these persons who narrated from Sayyidah 'Ā'ishah رضي الله عنها? Since when has the history of our dīn been based on the narrations of unknown persons?

The mere presence of this narration in some books of the Ahl al-Sunnah does not make it a proof against them due to the following:

- a. This narration does not appear in the primary books of the Ahl al-Sunnah which are authentic and relied upon like *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, the four *Sunan* and other well-known books.
- b. This narration appears in the books of history which generally gather all types of narrations, from authentic to fabricated. It is common knowledge that the historians generally concentrate on gathering aḥādīth rather than scrutinising them.
- c. This narration has appeared as *Musnad* (with a joint isnād) in some history books like *Tārīkh al-Ṭabarī*. One of the familiar rules is that whoever mentioned an isnād has passed on the responsibility over and is free from accountability.
- d. The Ahl al-Sunnah have not remained silent about these narrations but have scrutinised them extensively and explained the reason for its *ḍu'f* (weakness) and baselessness.

1 *Mu'jam al-Udabā'* vol. 6 pg. 2750.

Al-Ālūsī¹ has said:

و ما زعمته الشيعة من أنها رضي الله تعالى عنها كانت هي التي تحرض الناس على قتل عثمان و تقول
اقتلوا نعتلا فقد فجر كذب لا أصل له و هو من مفتريات ابن قتيبة و ابن أعثم الكوفي و السمساطي و كانوا
مشهورين بالكذب و الافتراء

What the Shīrah believe that she would encourage the people to kill ‘Uthmān by instructing, “Kill Na‘thal as he has transgressed,” is nothing but a baseless lie. It is one of the fabrications of Ibn Qutaybah, Ibn A‘tham al-Kūfī, and al-Samsāṭī – who are notorious for lying and forgery.²

Ibn Taymiyyah while debunking Shaykh al-Rawāfiḍ Ibn al-Muṭaḥhar al-Ḥillī³ remarks about this narration:

فيقال له أولاً أين النقل الثابت عن عائشة بذلك
و يقال ثانياً المنقول الثابت عنها يكذب ذلك و يبين أنها أنكرت قتله و ذمت من قتله و دعت على أخيها
محمد و غيره لمشاركتهم في ذلك

Firstly, he will be asked: Where is there an established report from ‘Ā’ishah of this?

Secondly, he will be told: What is established from her debunks this and proves that she disapproved of his killing, censured those who killed him, and cursed her brother Muḥammad and others for their involvement in the murder.⁴

1 Maḥmūd ibn ‘Abd Allah al-Ḥusaynī, Abū al-Thanā’ al-Ālūsī, Shihāb al-Dīn. He was born in 1217 A.H. The Mufasssir, Muḥaddith, and Author. He assumed the task of iftā’ in Baghdad. He visited al-Astānah and was honoured by Sulṭān ‘Abd al-Majīd. Some of his books are: *Rūḥ al-Ma’ānī*, *al-Ajwibah al-‘Irāqīyyah wa al-As’īlah al-‘Irānīyyah* and other celebrated works. He passed away in 1270 A.H. (*al-A’lām* vol. 7 pg. 176).

2 *Rūḥ al-Ma’ānī* vol. 11 pg. 192.

3 Ḥasan ibn Yūsuf ibn ‘Alī, Abū Manṣūr al-Ḥillī, the Mu’tazilī and Shaykh of the Rawāfiḍ. He had status by Kharbandā, king of al-Tatār. He was a wicked Rāfiḍī. Ibn Taymiyyah has refuted him. He wrote *al-Asrār al-Khafīyyah fī al-‘Ulūm al-‘Aqliyyah*. He died in 771 A.H. (*al-Nujūm al-Zāhirah* vol. 9 pg. 267; *Ḥadyat al-‘Ārifīn* vol. 5 pg. 284)

4 *Mīnhāj al-Sunnah al-Nabawīyyah* vol. 4 pg. 330.

He then highlights in an impressive manner that which reveals the contradiction of the Rawāfiḍ who disparage both Sayyidah ‘Ā’ishah and Sayyidunā ‘Uthmān رضي الله عنه yet make the former’s criticism of the latter a defect in her:

و يقال إن هذا المنقول عن عائشة من القدرح في عثمان إن كان صحيحا فإما أن يكون صوابا أو خطأ فإن كان صوابا لم يذكر في مسأوي عائشة و إن كان خطأ لم يذكر في مسأوي عثمان و الجمع بين نقص عائشة و عثمان باطل قطعاً و أيضاً فعائشة ظهر منها من التألم لقتل عثمان و الدم لقتلته و طلب الانتقام منهم ما يقتضي الندم على ما ينافي ذلك كما ظهر منها الندم على مسيرها إلى الجمل فإن كان ندمها على ذلك يدل على فضيلة علي و اعترافها له بالحق فكذلك هذا يدل على فضيلة عثمان و اعترافها له بالحق و إلا فلا

It will be said: If what is reported from Sayyidah ‘Ā’ishah رضي الله عنها of her disparagement of Sayyidunā ‘Uthmān رضي الله عنه is authentic, then it is either correct or incorrect. If it is correct, it cannot be used to indict the former and if it is incorrect, then it cannot be used to indict the latter. To merge disparagement of both is totally erroneous and improper. Furthermore, she displayed deep remorse at the death of ‘Uthmān, reproached his killers, sought revenge from them, and was ashamed of such a happening. Similarly, she expressed regret for proceeding to al-Jamal. If her shame in the latter shows the virtue of Sayyidunā ‘Alī رضي الله عنه and her acknowledgement of his right, then similarly her shame in the former shows Sayyidunā ‘Uthmān’s رضي الله عنه virtue and her acknowledgement of his right. Otherwise, not.¹

Secondly, what appears in this narration is extremely unconvincing from Umm al-Mu’minīn in relation to the third Khalīfah Sayyidunā ‘Uthmān رضي الله عنه. This is due to the following:

Sayyidah ‘Ā’ishah’s رضي الله عنها stance was in strict polarity to the killers of Sayyidunā ‘Uthmān رضي الله عنه. She demanded justice from his killers. The books of history bear testimony to this.

Sayyidah ‘Ā’ishah رضي الله عنها said:

1 Ibid vol. 4 pg. 335 with slight variations.

استتابوه حتى تركوه كالثوب الرحيض ثم قتلوه

You forced him to make tawbah until you left him like a washed¹ garment and then killed him.²

She said:

غضبت لكم من السوط و لا أغضب لعثمان من السيف استعبتتموه حتى إذا تركتموه كالقلب المصفى
قتلتهم

I supposed to be angry over your lashing, but not angry over ‘Uthmān’s murder? You sought happiness from him [i.e. by coercing him to repent]. And then when you left him like a clean heart, you murdered him.³

She said:

أيها الناس إن الغوغاء من أهل الأمصار و أهل المياه و عبيد أهل المدينة اجتمعوا على هذا الرجل المقتول
ظلموا بالأمس و تقموا عليه استعمال من حدثت سنه و قد استعمل أمثالهم قبله و مواضع من الحمى حماها
لهم فتابعهم و نزع لهم عنها فلما لم يجدوا حجة و لا عذرا بادروا بالعدوان فسفكوا الدم الحرام و استحلوا
البلد الحرام و الشهر الحرام و أخذوا المال الحرام و الله لإصبع من عثمان خير من طباق الأرض أمثالهم
و والله لو أن الذي اعتدوا به عليه كان ذنبا لخلص منه كما يخلص الذهب من خبثه أو الثوب من درنه إذ
ماصوه كما يماص الثوب بالماء أي يغسل

O people! Indeed, the mob of the cities, the Bedouins, and the slaves of the residents of Madīnah gathered against this man who was unjustly killed yesterday. They censured him for appointing young men as governors whereas their like was appointed before, and criticised him for various pastures which he allotted for them. He agreed with them and removed the governors from their posts. When they found no proof or excuse, they resorted to enmity and spilt inviolable blood. They violated a sacred city and a sacred month and usurped ḥarām wealth. By Allah, ‘Uthmān’s one finger is superior to the earth filled with their like. By Allah! If the things

1 Al-Rahīd: washed (*al-‘Ayn* of al-Khalīl ibn Aḥmad vol. 3 pg. 103).

2 *Tārīkh Khalīfat Ibn Khayyāt* pg. 175.

3 *Ibid* pg. 176

they condemn him for were sins, he would have been purified from them just as gold is purified from its scum and clothes are purified from their dirt for they washed him like a garment is washed with water.¹

Masrūq reports from Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا that she said when Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was martyred:

تركتموه كالثوب النقي من الدنس ثم قربتموه تذبحونه كما يذبح الكبش هلا كان هذا قبل هذا فقال لها مسروق هذا عملك أنت كتبت إلى الناس تأمرينهم بالخروج إليه قال فقالت عاتشة لا والذي آمن به المؤمنون و كفر به الكافرون ما كتبت إليهم بسوداء في بيضاء حتى جلست مجلسي هذا قال الأعمش فكانوا يرون أنه كتب على لسانها

You left him like a purified garment from dirt and then brought him close, slaughtering him like a ram is slaughtered. Why was this (killing) not before this (demanding tawbah from him)?

Masrūq said to her, “This is your doing. You wrote to the people commanding them to rebel against him.”

‘Ā’ishah said, “No. By the Being in whom the believers believe and the disbelievers disbelieve, I did not write to them with ink on paper until I sat at this spot right now.”

Al-A‘mash² says, “They understood that it was forged in her name.”³

Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا has reported an abundance of aḥādīth on the virtues of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which are well-known and famous. One example is what Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا and Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ have reported:

1 *Al-Fitnah wa Waq‘at al-Jamal* pg. 112; *Tārīkh al-Ṭabarī* vol. 4 pg. 448; *al-Muntaẓam fī Tārīkh al-Mulūk wa al-Umam* of Ibn al-Jawzī vol. 5 pg. 78.

2 Sulaymān ibn Mahrān al-Asadī al-Kāhilī, their freed slave, Abū Muḥammad al-Kūfī, al-A‘mash. The Imām, Ḥāfiẓ and Shaykh al-Islām. He was born in 61 A.H. He is the Shaykh of the Qurrā’ and muḥaddithīn. He passed away in 147 A.H. and it is said after that. (*Siyar A‘lām al-Nubalā’* vol. 11 pg. 283; *Tahdhīb al-Tahdhīb* vol. 2 pg. 423).

3 *Al-Ṭabaqāt al-Kubrā* vol. 3 pg. 82.

أن أبا بكر استأذن على رسول الله صلى الله عليه وسلم وهو مضطجع على فراشه لا يلبس مرط عائشة فأذن لأبي بكر وهو كذلك ففضى إليه حاجته ثم انصرف ثم استأذن عمر فأذن له وهو على تلك الحال ففضى إليه حاجته ثم انصرف قال عثمان ثم استأذنت عليه فجلس وقال لعائشة اجمعي عليك ثيابك ففضيت إليه حاجتي ثم انصرفت فقالت عائشة يا رسول الله ما لي لم أرك فزعت لأبي بكر وعمر رضي الله عنهما كما فزعت لعثمان قال رسول الله صلى الله عليه وسلم إن عثمان رجل حيي وإني خشيت إن أذنت له على تلك الحال أن لا يبلغ إلي في حاجته

Abū Bakr sought permission to Rasūlullāh's ﷺ house while the latter was lying on his bed wearing 'Ā'ishah's shawl¹. He afforded Abū Bakr permission while in that condition. Abū Bakr completed his work with him and left. Thereafter, 'Umar sought permission and he granted him the same while in that condition. He completed his work with him and left.

'Uthmān says, "Thereafter, I sought permission to enter. He sat up and said to 'Ā'ishah, 'Wear your clothes properly.' [I entered] and completed my work with him and then left."

'Ā'ishah enquired, "O Messenger of Allah! Why did I not see you get alarmed for Abū Bakr and 'Umar the way you were alarmed for 'Uthmān?"

Rasūlullāh ﷺ said, "Certainly, 'Uthmān is a man who possesses excessive modesty. I feared that if I allowed him to enter in that condition, he would not be able to accomplish the work he had with me."²

Another example is what she said after hearing some people censure Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ:

لعن الله من لعنه لعن الله من لعنه لقد رأيت رسول الله صلى الله عليه وسلم وهو مسند فخذه إلى عثمان وإن الوحي ينزل عليه ولقد زوجه ابنتيه إحداهما بعد الأخرى وإنه ليقول اكتب عثيم قالت ما كان الله لينزل عبدا من نبيه بتلك المنزلة إلا عبد كريم عليه

May Allah curse the one who curses him! May Allah curse the one who curses him! Certainly, I saw Rasūlullāh ﷺ supporting his thigh on 'Uthmān while revelation was descending upon him. He married two of

1 Al-Mirt: shawl made of silk, wool, or cotton (*Lisān al-'Arab* vol. 7 pg. 399).

2 *Ṣaḥīḥ Muslim Ḥadīth*: 2402.

his daughters, one after the other, to him. He would say, “Write ‘Uthaym.” Allah will not grant such a lofty status in the eyes of His Messenger except to a noble servant of His.”¹

We will suffice on this much. The aḥādīth which Sayyidah ‘Ā’ishah رضي الله عنها have related in his favour are countless. Nonetheless, we simply wished to present an example of it.

They allege that there was dislike between her and Sayyidunā ‘Uthmān رضي الله عنه and that one day she indicated to Rasūlullāh’s صلى الله عليه وسلم robe while Sayyidunā ‘Uthmān رضي الله عنه was delivering a khuṭbah and said:

يا معشر المسلمين هذا جلباب رسول الله صلى الله عليه وسلم لم يبل و قد أبلى عثمان سنته

O gathering of Muslims! This is the robe of Rasūlullāh صلى الله عليه وسلم which has not become worn out, whereas ‘Uthmān has worn out his Sunnah.²

Answer:

This is one of the sole narrations of al-Ya‘qūbī³ whose creed and faith is well-known. He was a Shī‘ī Imāmī, and presented history from a Shī‘ī perspective. He also reported vile narrations concerning Sayyidah ‘Ā’ishah, Mu‘āwiyah, ‘Amr ibn al-‘Āṣ, and Khālīd ibn al-Walīd⁴ رضي الله عنه.⁵ A person who has such an approach, his narrations which support his false creed are rejected.

1 *Musnad Aḥmad* vol. 1 pg. 275 (*al-Ṣā‘iqah* pg. 162).

2 *Tārīkh al-Ya‘qūbī* vol. 2 pg. 175.

3 Aḥmad ibn Ishāq ibn Jā‘far, Abū al-‘Abbās al-Ya‘qūbī, al-Ikhbārī al-‘Abbāsī. He was an explorer who loved to travel and he was also a Shī‘ī. He has written *Tārīkh al-Ya‘qūbī* and *Asmā’ al-Buldān*. He died in 284 A.H and there are other views as well. (*al-A‘lām* vol. 1 pg. 95)

4 Khālīd ibn al-Walīd ibn al-Mughīrah, Abū Sulaymān رضي الله عنه, al-Qurashī al-Makhzūmī, the sword of Allah. Since he embraced Islam, he remained holding the reigns of the steeds of war in the path of Allah as assigned to him by Rasūlullāh صلى الله عليه وسلم. Sayyidunā Abū Bakr رضي الله عنه despatched him to fight the apostates and then appointed him to wage war against Persia and Rome and he wrought havoc in their ranks. He passed away in 21 A.H. and it is suggested: 22 A.H. (*al-Istī‘āb* vol. 1 pg. 126; *al-Iṣābah* vol. 2 pg. 251)

5 *Asmā al-Maṭālib fī Sīrat Amīr al-Mu‘minīn ‘Alī ibn Abī Ṭālib* of al-Ṣallābī vol. 2 pg. 705. Herein, he beautifully discusses his methodology which is worth a read.

In addition, yet another contradiction of the slanderers becomes apparent here. They do not fabricate anything but then forge something to the contrary.

They assert that she rebelled against Sayyidunā ‘Alī رضي الله عنه, refused to pledge allegiance to him, and urged the people to fight him in support and defence of Sayyidunā ‘Uthmān رضي الله عنه while at the same time they affirm that she instigated the people to kill him. This is a despicable contradiction. How can they ever be reconciled? First she instigates his killing and then seeks to avenge his blood?

Whoever possesses an iota of intelligence, prior to even analysing the isnād of this narration, will throw such a fabrication at the face of the fabricator and use it as evidence to expose the latter’s shallow understanding before it is used as evidence to display the shallowness and feebleness of his faith. No intelligent man has used greater evidence to display the distortion of a man’s intelligence that what can be used to show the waywardness of these fabricators.

Accusation: Sayyidah ‘Ā’ishah accused Sayyidah Māriyah al-Qibṭiyyah of fornication and consequently the verse of ifk was revealed

The approaches to substantiating this accusation amongst the Rawāfiḍ have varied. One approach has been of absolute denial that the verses of Sūrah al-Nūr were revealed in exoneration of Sayyidah ‘Ā’ishah رضي الله عنها despite the extensive evidences to the effect.

The majority of Shī‘ah deny this simply on the premise that this is the view of the Ahl al-Sunnah and according to them the narrations of the Ahl al-Sunnah are rejected. In fact, they are of the opinion that if two contradictory reports are conveyed from any of their Imāms, and one conforms to the Ahl al-Sunnah’s viewpoint then that report will be discarded for the possibility of it being said out of Taqiyyah.¹

Instead they allege that these verses were revealed to exonerate Sayyidah Māriyah al-Qibṭiyyah رضي الله عنها from the accusations of Sayyidah ‘Ā’ishah رضي الله عنها against her.

A few contemporary Shī‘ah have authored works in this light. One of them is Ja‘far Murtaḍā al-Ḥusaynī², author of the book *Ḥadīth al-Ifk*. Employing various arguments throughout his book, he has endeavoured to refute the established version on the ḥadīth of Ifk. At times he criticises the narrators of the Ahl al-Sunnah, asserting that there is contradiction in the narration, or alleging that there is weakness in the chain without specifying what the weakness is, along with a number of other deceptions.

Hāshim al-Ma‘rūf al-Ḥasanī³ has also rejected this incident in his book *Sīrat al-*

1 *Al-Ṣirāt al-Mustaqīm* vol. 3 pg. 182

2 Ja‘far ibn Murtaḍā al-Ḥusaynī al-‘Āmilī a contemporary. He was born in 1364 A.H. He studied in al-Najf, then travelled to Qumm and finally returned to his birthplace Jabal ‘Āmil in Lebanon in 1413 A.H. He has authored *Ma‘ṣāt al-Zahrā’* and *Bayān al-A‘immah fī al-Mizān*.

3 Hāshim al-Ma‘rūf al-Ḥasanī. A Shī‘ī religious scholar from Jabal ‘Āmil in Lebanon. He was born in 1337 A.H. He assumed the post of religious judge and became a part of al-Maḥkamah al-Shar‘iyyah al-Ja‘fariyyah al-‘Ulyā (Ja‘fariyyah Religious High Court). Some of his books are: *Sīrat al-A‘immah al-Ithnā ‘Ashar* and *al-Waṣāyā wa al-Awqāf*. He died in 1403 A.H. (*Dalīl Junūb Lubnān* pg. 130)

A'imma al-Ithnā 'Ashar¹ and there are many more of their kind.

Refutation of this misinterpretation

Rejecting these verses being revealed to exonerate Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا and establish her innocence contradicts the position of a large group of Shī'ī scholars. They too believe that Allah سُبْحَانَهُ وَتَعَالَى exonerated her from the accusations against her and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ lashed those who had spread it. They also use this incident as proof for the enmity between Sayyidunā 'Alī and Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا saying, "Enmity surfaced from that time."^{2,3}

In fact, some of their scholars emphasise that the innocence of Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا is mutawātir⁴ and is known by *ḍarūrah* (to be essential aspect of dīn) and its rejection is rejection of *ḍarūrah*.

Ibn Abī al-Ḥadīd says:

وقوم من الشيعة زعموا أن الآيات التي في سورة النور لم تنزل فيها وإنما أنزلت في مارية القبطية و ما قذفت به مع الأسود القبطي و جحدهم لإنزال ذلك في عائشة ححد لما يعلم ضرورة من الأخبار المتواترة

A group of Shī'ah believe that the verses in Sūrah al-Nūr were not revealed regarding her but rather regarding Māriyah al-Qibṭiyyah and the accusation against her with al-Aswad al-Qibṭī. Their rejection of this being revealed regarding 'Ā'ishah is rejection of something known essentially from mutawātir traditions.⁵

1 *Sīrat al-A'imma al-Ithnā 'Ashar* vol. 1 pg. 438.

2 *Al-Jamal* of al-Mufīd pg. 219; *Talkhiṣ al-Shāfi* of al-Ṭūsī pg. 468; *Manāqib Āl Abī Ṭālib* of Ibn Shāhar Āshūb vol. 1 pg. 201; *al-Ṣawārim al-Muḥriqah* of al-Tusturī pg. 105; *Iḥqāq al-Ḥaqq* pg. 284; *al-Darajāt al-Raḥī'ah* of al-Shūrāzī pg. 25; *al-Fuṣūl al-Muhimmah* of al-Mūsawī pg. 156.

3 *Al-Ṣā'iqah fī Nasf Abāṭil wa Iftirā'āt al-Shī'ah* pg. 112 – 114.

4 Established by such a multitude of narrations that it is impossible to deny.

5 *Sharḥ Nahj al-Balāghah* vol. 14 pg. 23

We find that Ibn Abī al-Ḥadīd has at another juncture confirmed Sayyidah ‘Ā’ishah’s رَضِيَ اللَّهُ عَنْهَا innocence. He says:

و قذفت عائشة في أيام رسول الله صلى الله عليه وسلم بصفوان ابن المعطل السلمي و القصة مشهورة
فأنزل الله تعالى براءتها في قرآن يتلى و ينقل و جلد قاذفوها الحد

‘Ā’ishah was accused in the days of Rasūlullāh ﷺ with Ṣafwān ibn al-Mu‘aṭṭal al-Sulamī. The incident is well-known. Consequently, Allah ﷻ revealed her innocence in the Qur’ān which will be recited and transmitted, and the punishment of lashing was implemented on her slanderers.¹

Al-Ṣāfi of the Shī‘ah affirms in *al-Jawāmi’*:

و كان سبب الإفك أن عائشة ضاع عنقها

The reason for the slander was that ‘Ā’ishah lost her necklace.

Al-Qummī says:

و قال القمي روت العامة أنها نزلت في عائشة و ما رميت به في غزوة بني المصطلق من خزاعة انتهى

The general scholars record that it was revealed regarding ‘Ā’ishah and the slander levelled against her in the Battle of Banū al-Muṣṭaliq of Khuzā‘ah.”

If one were to say: Al-Rāzī² and others asserted that the Muslims have unanimously agreed that the purport is the slander against ‘Ā’ishah and then you say that there

1 Ibid vol. 9 pg. 191

2 Muḥammad ibn ‘Umar ibn al-Ḥasan, Abū al-Ma‘ālī al-Rāzī, Fakhr al-Dīn. Imām of the Mutakallimīn. He was esteemed in the eyes of the Kings of Khawārizm and others. Many madrasahs were built for him in different cities. He retracted from the science of al-kalām to the stance of the Salaf prior to his demise. He authored *Mafātīḥ al-Ghayb* and *al-Maḥṣūl*. He passed away in 606 A.H. (*Ṭabaqāt al-Shāfi‘iyyah* of al-Subkī vol. 8 pg. 80; *al-Bidāyah wa al-Nihāyah* vol. 13 pg. 55)

is consensus; but thereafter add the disclaimer, “except a group who says that it refers to Sayyidah Māriyah al-Qibṭiyyah,” then this is a contradiction.

(The answer to this would be) The opposition of this [minority] group will not be considered either because of their unawareness of their stance or because it is contrary to consensus, and contradicting consensus is impermissible. Or their odd view will not be considered since it contradicts the general Shīṭ view which is in harmony with the view of all the Muslims.

Al-Ṣāfi has given an indication in his *tafsīr* that this view is extremely weak:

أقول إن صح هذا الخبر إلى آخره

I say: If this narration is correct ...”

This is clear testimony to its falsehood and its unreliability by the Shīṭah themselves.¹

One of the aspects that falsifies the Rawāfiḍ’s claim that Allah’s declaration in the 10 verses of Sūrah al-Nūr were revealed to exonerate Māriyah from ‘Ā’ishah’s slander against her in the words:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ

*Indeed, those who came with falsehood are a group among you.*²

Is that the ḥadīth concerning the slander and these verses materialised in the Battle of Banū al-Muṣṭaliq in the year 4, 5 or 6 A.H. according to various traditions; the most preferred of which is 5 A.H. And al-Muqawqas sending Māriyah al-Qibṭiyyah رَضِيَ اللَّهُ عَنْهَا to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ happened the year Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

1 *Al-Ḥuṣūn al-Munī‘ah fī Barā’at ‘Ā’ishah al-Ṣiddīqah bi Ittifāq Ahl al-Sunnah wa al-Shī‘ah* of Muḥammad ‘Ārif al-Ḥusaynī pg. 21

2 Sūrah al-Nūr: 11

wrote letters to the kings of the world, either 7 or 8 A.H; the most preferred being 8 A.H. This is long after the Battle of Banū al-Muṣṭaliq after which the slander took place, the account of which just passed. Thus, the verses' revelation in Sayyidah 'Ā'ishah's ﷺ innocence took place approximately 3 years before Māriyah's arrival. So how is it possible to be revealed in her regard while she was in Egypt following the religion of her people? How did this alleged slander take place while she was in her country across the lands¹ and seas? The conclusion is that the Qur'ān, Sunnah, history, and consensus of the ummah all humiliate the Shī'ah and debunk their plot and slander against the most superior Messenger and the most noble and pure home known to history and the world.²

Further detail will soon come when discussing the Rawāfiḍ's disgusting attitude towards our mother Sayyidah 'Ā'ishah ﷺ when objecting to the incident of ifk.³

The second method the Shī'ah use is to exploit ḍa'īf and munkar narrations which appear in the books of the Ahl al-Sunnah.

It is common knowledge that one of the practices of the Rawāfiḍ to affirm their accusations and fabrications is to look for a fabricated or ḍa'īf narration which appears in the books of the Ahl al-Sunnah and then narrate it to emphasise their point of view and silence the Ahl al-Sunnah.

Regarding the accusation under discussion, some of them have located a very ḍa'īf narration, in fact baseless, which appears in our books. The one to head this tendency is 'Abd al-Ḥusayn⁴ in his book *al-Murāja'āt*.

1 *Al-Suhūb*: plural of suhb: steppe region, level land (*Tāj al-Urūs* vol. 3 pg. 78)

2 Article: *Ummunā 'Ā'ishah Malakat al-'Afāf of Fadwā al-Ṣādiq Bankirān* (unpublished article)

3 Pg. 610

4 'Abd al-Ḥusayn ibn Yūsuf Sharaf al-Dīn al-'Āmilī al-Mūsawī. He was a Shī'ī Faqīh. He was born in Shuḥūr in Jabal 'Āmil in 1290 A.H. and studied in al-Najf. The most famous book of his is *al-Murāja'āt*. The permissibility of the masses beating themselves with swords and chains in lamentation of Sayyid al-Shuhadā' Ḥusayn ﷺ is taken from this book. He died in Ṣūr in 1377 A.H. and is buried in al-Najf. (*al-A'lām* vol. 3 pg. 279)

The following is the narration they rely upon. Allegedly, Sayyidah ‘Ā’ishah رضي الله عنها reports:

أهديت مارية إلى رسول الله صلى الله عليه وسلم ومعها ابن عم لها قالت فوقع عليها وقعة فاستمرت حاملا قالت فعزلها عند ابن عمها قالت فقال أهل الإفك والزور من حاجته إلى الولد ادعى ولد غيره وكانت أمه قليلة اللبن فابتاعت له ضائنة لبون فكان يغذى بلبنها فحسن عليه لحمه قالت عائشة رضي الله عنها فدخل به على النبي صلى الله عليه وسلم ذات يوم فقال كيف ترين فقلت من غذي بلحم الضأن يحسن لحمه قال ولا الشبه قالت فحملني ما يحمل النساء من الغيرة أن قلت ما أرى شيئا قالت وبلغ رسول الله صلى الله عليه وسلم ما يقول الناس فقال لعلي خذ هذا السيف فانطلق فاضرب عنق ابن عم مارية حيث وجدته قالت فانطلق فإذا هو في حائط على نخلة يخترف رطبا قال فلما نظر إلى علي ومعها السيف استقبلته رعدة قال فسقطت الخرقة فإذا هو لم يخلق الله عز وجل له ما للرجال شيء ممسوح

Māriyah was gifted to Rasūlullāh صلى الله عليه وسلم and she was accompanied by her cousin. Rasūlullāh صلى الله عليه وسلم had relations with her and subsequently she fell pregnant. So he left her by her cousin. The people of slander and falsehood said, “Due to his need for a child, he claimed the child of another.” His mother had very little milk so she purchased an ewe with milk and the child would be fed the ewe’s milk. Due to this, he became nice and plump.

‘Ā’ishah continues: Rasūlullāh صلى الله عليه وسلم brought him to me one day. He asked, “What do you think?” I said, “Whoever is nourished with a sheep’s milk, becomes nice and plump.” Rasūlullāh صلى الله عليه وسلم said, “And no resemblance?” I was overwhelmed with the possessiveness that overwhelms women so I said, “I do not see any resemblance.”

News reached Rasūlullāh صلى الله عليه وسلم of what people were saying so he instructed ‘Alī, “Take this sword and cut the neck of Māriyah’s cousin wherever you find him.” Accordingly, he proceeded and found him in an orchard on a date-palm plucking fresh dates. When the latter saw ‘Alī, a shudder went down his spine so his loin cloth fell down and ‘Alī saw that Allah سبحانه وتعالى did not create for him what he created for men. It was just smooth.¹

1 *Al-Mustadrak* vol. 4 pg. 41. Ibn Ḥajar declared the ḥadīth as ḍa‘īf in *al-Iṣābah* vol. 3 pg. 335. Al-Albānī said in *Silsilat al-Aḥādīth al-Ḍa‘īfah* vol. 10 pg. 700 “Extremely ḍa‘īf.”

We find that ‘Abd al-Ḥusayn has manipulated this narration in *al-Murāja‘āt* in the most despicable way. He relies on it to slander Sayyidah ‘Ā’ishah رضي الله عنها in her character and faith. He says:

و حسبك مثالا لهذا ما أيدته نزولا على حكم العاطفة من إفك أهل الزور إذ قالوا بهتاناً وعدواناً في السيدة مارية و ولدها عليه السلام ما قالوا حتى برأهما الله عز و جل من ظلمهم براءة على يد أمير المؤمنين محسوسة ملموسة وردد الله الذين كفروا بغيبهم لم ينالوا خيراً

Sufficient for you as an example for this is her support – after succumbing to sentimental demands – of the liars’ slander when they said regarding Sayyidah Māriyah and her child what they said, out of enmity and to slander her. Allah سبحانه وتعالى thereafter exonerated them from their oppression, a tangible and perceptible exoneration on the hands of Amīr al-Mu‘minīn.

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْبِهِمْ لَمْ يَنَالُوا خَيْرًا

And Allah repelled those who disbelieved, in their rage, not having obtained any good.^{1,2}

He then adds a footnote on this saying:

من أراد تفصيل هذه المصيبة فليراجع أحوال السيدة مارية رضي الله عنها في ص ٣٩ من الجزء الرابع من المستدرک للحاکم أو من تلخيصه للذهبي

Whoever wishes further detail regarding this calamity should study the biography of Sayyidah Māriyah رضي الله عنها on pg. 39 of volume 4 of Ḥākīm’s *al-Mustadrak* or its abridgement by al-Dhahabī.

He refers by this to this *munkar ḥadīth* (weak ḥadīth which contradicts ṣaḥīḥ aḥādīth. He not only relies on it – notwithstanding its severe ḍu‘f – but goes one step further and does not narrate the wording to confuse and lead people

1 Sūrah al-Aḥzāb: 25

2 *Al-Murāja‘āt* pg. 260, 261

astray. Had he quoted the wording, it would have been apparent to any man of intellect and dīn that Sayyidah ‘Ā’ishah رضي الله عنها is innocent from the slander the hypocrites ascribe to her in this munkar ḥadīth. Allah سبحانه وتعالى has exonerated her by revealing Qur’ān which will be recited whether the Shī’ah believe in this or not. May Allah deal with the liars and their helpers in the manner they deserve! And we undoubtedly belong to Allah and to Him will we return.

Ibn Shāhīn¹ has also recorded this ḥadīth from the chain of Sulaymān ibn Arqam from al-Zuhrī as appears in *al-Iṣābah*² of Ḥāfiẓ al-‘Asqalānī who comments “Sulaymān is ḍa‘īf.”³

This allegation and all things that sprout from it can be answered in few ways:

Firstly, this narration is baseless and extremely *ḍa‘īf* (weak). It is not at all permissible to use it as proof.

It is narrated by Sulaymān ibn Arqam and the A‘immah are unanimous on labelling him *ḍa‘īf* (weak), in fact extremely *ḍa‘īf*.⁴

Due to the apparent ḍu‘f of this ḥadīth, al-Ḥākim remained silent over it in *al-Mustadrak* – coupled with his laxity in authentication – and similarly al-Dhahabī did not comment on it in its abridged version. Shaykh al-Albānī has recorded this ḥadīth in his *al-Silsilah al-Ḍa‘īfah*⁵ and commented, “Extremely *ḍa‘īf*.”

1 ‘Umar ibn Aḥmad ibn ‘Uthmān, Abū Ḥafṣ al-Baghdādī, Ibn Shāhīn. The Ḥāfiẓ, ‘Ālim, and Shaykh of Iraq. He was born in 297 A.H. He was reliable. Some of his books are: *Tārīkh Asmā’ al-Thiqāt* and *Nāsikh al-Ḥadīth wa Mansūkhuh*. He passed away in 385 A.H. (*Siyar A‘lām al-Nubalā’* vol. 16 pg. 431; *Shadharāt al-Dhahab* vol. 3 pg. 117)

2 *Al-Iṣābah fī Tamyīz al-Ṣaḥābah* vol. 5 pg. 519

3 *Al-Silsilah al-Ḍa‘īfah* vol. 10 pg. 701 – 703

4 *Al-Tārīkh al-Kabīr* of al-Bukhārī vol. 4 pg. 2; *al-Ḍu‘afā’ wa al-Matrūkūn* of al-Nasa’ī pg. 48; *al-Jarḥ wa al-Ta’dīl* vol. 4 pg. 100; *al-Kāmil fī Ḍu‘afā’ al-Rijāl* of Ibn ‘Adī vol. 4 pg. 228; *Tārīkh Baghdād* vol. 10 pg. 18; *al-Ḍu‘afā’ wa al-Matrūkūn* of Ibn al-Jawzī vol. 2 pg. 16; *al-Mughnī fī al-Ḍu‘afā’* vol. 1 pg. 277

5 Vol. 10 pg. 700 Ḥadīth: 4964

Secondly, the original ḥadīth is authentic and *thābit* (established) without the *munkar* (contradictory) additions.

Ibn al-Arḡam has made these additions to the ḥadīth. If this points to anything, it only proves his extremely weak memory or that he intentionally lied or made additions due to his base desires. Thereafter, the followers of passions use it as proof.

The authentic ṣaḥīḥ narration in this regard is recorded by Muslim from the report of Sayyidunā Anas رضي الله عنه:

أن رجلا كان يتهم بأم إبراهيم ولد رسول الله صلى الله عليه وسلم فقال رسول الله صلى الله عليه وسلم لعلي اذهب فاضرب عنقه فأثابه علي فإذا هو في ركي يتبرد فيها فقال له علي اخرج فناوله يده فأخرجه فإذا هو محبوب ليس له ذكر فكف علي عنه ثم أتى النبي صلى الله عليه وسلم فقال يا رسول الله إنه لمحبوب ما له ذكر

A man was accused with Umm Ibrāhīm – Rasūlullāh’s صلى الله عليه وسلم son, Rasūlullāh صلى الله عليه وسلم commanded ‘Alī, “Go and execute him.” Accordingly, ‘Alī went to him and found him cooling off in a well¹. ‘Alī told him, “Come out,” and gave him his hand and pulled him out. He found him to be without a private part. ‘Alī thus desisted from killing him. He thereafter came to Rasūlullāh صلى الله عليه وسلم and said, “O Messenger of Allah! He does not have a penis.”²

The third method the Shī‘ah use is adding concocted additions to ṣaḥīḥ narrations to achieve their sinister goal.

It has been one of the skills of the Rawāfiḍ to take a ṣaḥīḥ narration and then make additions to it, which concocts the narration in order to justify their lies, fabrications, and fibs. Sometimes they assert that a certain fabricated narration is the reason behind the revelation of a certain verse of the Qur’ān so that they might reach the peak of deception and misguidance.

1 Al-Rakī: well (*al-Nihāyah fi Gharīb al-Ḥadīth wa al-Athar* vol. 2 pg. 261; *Faṭḥ al-Bārī* vol. 1 pg. 125)

2 *Ṣaḥīḥ Muslim Ḥadīth*: 2771

‘Alī ibn Ibrāhīm al-Qummī has mentioned in his *Tafsīr*¹ while commentating on the verse:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ ۗ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۚ بَلْ هُوَ خَيْرٌ لَّكُمْ ۗ

*Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you.*²

He says:

إن العامة يعني أهل السنة رووا أنها نزلت في عائشة و ما رميت به في غزوة بني المصطلق من خزاعة و أما الخاصة فإنهم رووا أنها نزلت في مارية القبطية و ما رمتها به عائشة

The ‘āmmah, i.e. Ahl al-Sunnah, report that it was revealed regarding ‘Ā’ishah and the slander levelled against her in the Battle of Banī al-Muṣṭaliq of Khuzā’ah. The khāṣṣah, i.e. Shī’ah report that it was revealed regarding Māriyah Qibṭiyah and ‘Ā’ishah’s slander against her.

‘Alī ibn Ibrāhīm al-Qummī relates with his sanad:

لما مات إبراهيم ابن رسول الله صلى الله عليه و آله حزن عليه حزنا شديدا فقالت عائشة ما الذي يحزنك عليه فما هو إلا ابن جريح

When Ibrāhīm, the son of Rasūlullāh ﷺ passed away, Rasūlullāh ﷺ was extremely sorrowful. ‘Ā’ishah said, “What makes you grieve over him? He is only the son of Jurayh.”³

This narration is ṣaḥīḥ and thābit (established) according to the Rawāfiḍ and Saba’iyyah. That is why they have full reliance on it. Their senior scholars have categorically stated the authenticity of this narration.

1 *Tafsīr al-Qummī* vol. 2 pg. 99

2 Sūrah al-Nūr: 11

3 A number of Rāfiḍī authors have mentioned this citing from al-Qummī, viz. Hāshim al-Baḥrānī in his *Tafsīr al-Burhān fī Tafsīr al-Qur’ān* vol. 4 pg. 52, 53 and al-Majlisī in *Bihār al-Anwār* vol. 22 pg. 155

Al-Mufid¹ one of the senior scholars emphasises that these narrations are authentic and accepted by the Shī'ah. He affirms:

خبر افتراء عائشة على مارية القبطية خبر صحيح مسلم عند الشيعة

The narration of 'Ā'ishah's accusation against Māriyah al-Qibṭiyah is authentic and accepted by the Shī'ah."²

The narration is therefore Ṣaḥīḥ in their sight.³ The Rawāfiḍ have also reported the same incident in the tafsīr of the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

*O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.*⁴

'Alī ibn Ibrāhīm al-Qummī has mentioned in his *Tafsīr*:

إنها نزلت في مارية القبطية أم إبراهيم وكان سبب ذلك أن عائشة قالت لرسول الله صلى الله عليه وآله إن إبراهيم ليس هو منك وإنما هو من جريح القبطي فإنه يدخل إليها في كل يوم فغضب رسول الله صلى الله عليه وآله وقال لأمير المؤمنين عليه السلام خذ هذا السيف واتني برأس جريح إلى أن قال فأنزل الله عز وجل يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا الآية

It was revealed regarding Māriyah al-Qibṭiyah, mother of Ibrāhīm. The reason behind this was that 'Ā'ishah said to Rasūlullāh ﷺ, "Ibrāhīm

1 Muḥammad ibn Muḥammad ibn al-Nu'mān, Abū 'Abd Allah ibn al-Mu'allim. A Shī'ī scholar. He is titled Shaykh al-Mufīd. He was the head of the Rawāfiḍ. He authored for them many books of misguidance and criticism of the predecessors. He has about 200 books to his name. He died in 414 A.H. (*Lisān al-'Arab* vol. 5 pg. 368; *al-'Ālām* vol. 7 pg. 21)

2 *Risālah fīmā Ashkala min Khabar Māriyah* of al-Mufīd pg. 29

3 *Al-Ṣā'iqah fī Nasf Abāṭil wa Iftrā'āt al-Shī'ah* pg. 103; *al-Ḥuṣūn al-Munī'ah fī Barā'at 'Ā'ishah al-Ṣiddīqah* pg. 54; *al-Faḥ al-An'am fī Barā'at 'Ā'ishah wa Maryam* of 'Alī Aḥmad al-'Āl al-Taḥṭāwī pg. 130

4 Sūrah al-Ḥujurāt: 6

is not yours. He is Jurayḥ al-Qibṭī's son. He enters upon her every day.” Rasūlullāh ﷺ became angry and instructed Amīr al-Mu'minīn ﷺ, “Take this sword and bring me Jurayḥ's head.” ... until Allah, the Mighty and Majestic, revealed, ‘you who have believed, if there comes to you a disobedient one with information, investigate...’^{1,2}

Just to highlight what we have mentioned now that the Rawāfiḍ's methodology is to insert corrupt additions to ṣaḥīḥ narrations, we will present a ṣaḥīḥ narration from the books of the Ahl al-Sunnah and see how the Rawāfiḍ distort and twist it.

Al-Taḥṭāwī reports from the chain of ‘Abd al-Rahman ibn Ṣāliḥ al-Azdī al-Kūfi while al-Bazzār, Abū Nu‘aym, Ibn ‘Asākir and al-Ḍiyā‘ al-Maqdisī³ report from the chain of Abū Kurayb Muḥammad ibn al-‘Alā’ al-Hamdānī; all from Yūnus ibn Bukayr from Muḥammad ibn Iṣḥāq from Ibrāhīm ibn Muḥammad ibn ‘Alī ibn Abī Ṭālib from his father from his grandfather ‘Alī ibn Abī Ṭālib ﷺ who said:

كان قد تجرؤوا وفي رواية أكثر أو أكثر على مارية في قبطني ابن عم لها كان يزورها ويختلف إليها فقال لي رسول الله صلى الله عليه وسلم خذ هذا السيف فانطلق فإن وجدته عندها فاقتله ... الحديث

They mustered the pluck – in a narration: they overstepped – to accuse Māriyah with a Qibṭī, her cousin. He would visit her and be in and out of her house. Rasūlullāh ﷺ told me, “Take this sword and proceed. If you find him by her, kill him...”⁴

1 Vol. 2 pg. 318, 319

2 *Al-Burhān fi Tafṣīr al-Qur‘ān* of al-Baḥrānī vol. 13 pg. 138; *Tafṣīr Nūr al-Thaqalayn* of al-Ḥuwayzī, vol. 5 pg. 81; *Biḥār al-Anwār* vol. 22 pg. 153, 154

3 Muḥammad ibn ‘Abd al-Wāḥid ibn Aḥmad, Abū ‘Abd Allah al-Maqdisī al-Ḥambalī. The Shaykh, Imām, Ḥāfiẓ and Ḥujjah. He was born in 569 A.H. He mastered many sciences. He disapproved (declared majrūḥ) and approved (declared ‘ādil), validated (declared ṣaḥīḥ) and invalidated (declared weak) with honesty and truthfulness. Some of his works are: *Faḍā’il al-A’māl* and *al-Aḥādīth al-Mukhtārāh*. He passed away in 643 A.H. (*Siyar A’lām al-Nubalā’* vol. 23 pg. 126; *Shadharāt al-Dhahab* vol. 5 pg. 223)

4 *Sharḥ Mushkil al-Āthār* Ḥadīth: 4953; *Musnad al-Bazzār* vol. 2 pg. 237 Ḥadīth: 634; *al-Aḥādīth al-Mukhtārāh* Ḥadīth: 735; *Ḥilyat al-Awliyā’* vol. 3 pg. 177, 178. Al-Maqdisī says, “It has a shāhid in ṣaḥīḥ Muslim from the tradition of Anas very similar to it.” Al-Albānī declared it ṣaḥīḥ in *Silsilat al-Aḥādīth al-Ṣaḥīḥah* Ḥadīth: 1904

There is no mention in this ḥadīth of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. So the neutral fair-minded seeker of knowledge may see how the Rawāfiḍ have distorted this narration and added spice to it. This ḥadīth exists in reference to the hypocrites, not Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.

The munāfiqīn were the ones who were spreading slanders against Sayyidah Māriyah رَضِيَ اللَّهُ عَنْهَا but Allah سُبْحَانَهُ وَتَعَالَى exonerated her. They did this to cast accusations against Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ just as the leader of nifāq ‘Abd Allah ibn Ubayy¹ had done before with Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, and Allah سُبْحَانَهُ وَتَعَالَى exonerated her. Those who believe in Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and respect him will not regard the wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as slanderers especially after Sayyidah ‘Ā’ishah’s رَضِيَ اللَّهُ عَنْهَا innocence was revealed in the Qur’ān which will be recited in the four corners of the world till the Day of Qiyāmah. Every believer believes in her innocence, virtue, lofty status, and the verses of the Qur’ān which were revealed in her regard. No one will slander her except a *zindīq* (heretic) who harbours rancour in his heart for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his family, and Companions.²

A few implications of the Rawāfiḍ emphasising this incident:

1. Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا remained accused of adultery according to the Rawāfiḍ since the ten verses were not revealed in her innocence, but rather were revealed to exonerate Sayyidah Māriyah رَضِيَ اللَّهُ عَنْهَا from the slander of the former, as claimed by them.
2. Disparagement of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to a greater extent since Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا remained in his wedlock for 6 years thereafter and he

1 ‘Abd Allah ibn Ubayy ibn Mālīk, Abū al-Ḥubāb, well known as Ibn al-Salūl. He was the head of the munāfiqīn in the golden era of Islam. He was the leader of the Khazraj at the end of their ignorance. He outwardly accepted Islam after the Battle of Badr to hide his true colours. In the Battle of Uḥud, he withdrew with 300 men. He died in 9 A.H. (*al-A’lām* vol. 4 pg. 65)

2 *Al-Intiṣār li Kitāb al-‘Azīz al-Jabbār wa li al-Ṣaḥābah al-Akhyār ‘alā ‘A’dā’ihim al-Ashrār* of Rabī al-Madkhalī pg. 396, 397

passed away in her home. This is a filthy slander from the wicked against Rasūlullāh's ﷺ honour, nobility, prophethood, and manhood since a person with an iota of manhood and decency will not keep a woman, who has been accused of adultery and whose innocence is not proven, in his wedlock. This is the outcome of the Rawāfiḍ's slander and this is her condition according to them. Can there be a more horrible defamation of Rasūlullāh's ﷺ honour?

3. The wicked do not stop here but go on to accuse Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا of slandering Sayyidah Māriyah رَضِيَ اللهُ عَنْهَا of adultery to demonstrate to the world that the house of Rasūlullāh ﷺ – which is the purest house on the face of the earth – is actually the worst house which houses the most immoral women. Evil indeed is what they slander with. Allah ﷻ announced regarding Rasūlullāh's ﷺ wives:

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ

*O wives of the Prophet, you are not like anyone among women.*¹

Therefore, they are the most superior women in character and piety. Allah ﷻ also titled them as Ummahāt al-Mu'minīn to honour them. Allah ﷻ declares:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

*The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers.*²

Allah ﷻ says in their regard:

1 Sūrah al-Aḥzāb: 32

2 Sūrah al-Aḥzāb: 6

يَا أَيُّهَا النَّبِيُّ قُلْ لَأُزَوِّجَكُ إِنْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَزَيَّنَّتْهَا فَتَعَالَيْنَ أُمَتُّعَنَّ وَأَسْرَحَنَّ سَرَّاحًا
جَمِيلًا وَإِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا

*O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release. But if you should desire Allah and His Messenger and the home of the Hereafter - then indeed, Allah has prepared for the doers of good among you a great reward."*¹

When Rasūlullāh ﷺ presented this choice to them, each one of them chose Allah, His Messenger, and the Life of the Hereafter and the first of them was none other than Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. This lofty honour of being the pure and noble wives of Rasūlullāh ﷺ has angered the Rawāfiḍ and they do not acknowledge this. Additionally, Rasūlullāh ﷺ has mentioned many virtues of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. He affirmed that her superiority over other women is like the superiority of tharīd over all other foods. Her merits are numerous. She was the most knowledgeable women of the universe. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ would venerate her and acknowledge her scholastic rank. They would come to her when faced with any difficulty in understanding the ḥadīth or when they had disputes. They would have the utmost reliance and trust on her traditions from Rasūlullāh ﷺ.²

1 Sūrah al-Aḥzāb: 28, 29

2 Excerpt from an article of Shaykh Rabī ibn Hādī al-Madkhalī titled *al-Mahdī bayn Ahl al-Sunnah wa al-Rawāfiḍ*

Accusation: Sayyidah ‘Ā’ishah commanded Sayyidunā Bilāl to put Abū Bakr forward for ṣalāh¹

Nabī ﷺ instructed:

مروا أبا بكر فليصل بالناس

Command Abū Bakr to lead the people in ṣalāh.²

In compliance, the people put him forward for ṣalāh. However, the Rawāfiḍ do not believe that Rasūlullāh ﷺ gave such an instruction. They believe that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا was the one who commanded Sayyidunā Bilāl رَضِيَ اللَّهُ عَنْهُ to put Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ ahead of everyone.

Ibn Taymiyyah says:

فيقول هؤلاء الكذابين إن بلالا لما أذن أمرته عائشة أن يقدم أبا بكر كذب واضح لم تأمره عائشة أن يقدم أبا بكر ولا تأمره بشيء ولا أخذ بلال ذلك عنها بل هو الذي أذنه بالصلاة وقال النبي صلى الله عليه وسلم سلم كلم من حضره لبلال وغيره مروا أبا بكر فليصل بالناس فلم يخص عائشة بالخطاب ولا سمع ذلك بلال منها

These liars claim that when Bilāl called out the adhān, ‘Ā’ishah instructed him to put Abū Bakr ahead. This is a blatant lie. ‘Ā’ishah did not give him such an instruction. In fact she did not instruct him at all, and Bilāl did not take this instruction from her. In fact, he informed Rasūlullāh ﷺ of ṣalāh and Nabī ﷺ said to all those present—Bilāl and others, “Command Abū Bakr to lead the people in ṣalāh.” Rasūlullāh ﷺ did not address ‘Ā’ishah alone, nor did Bilāl hear this command from her.³

They should be asked: Do you have any reliable isnād for your claim? Or is it only recorded in the books of the Rawāfiḍ who are renowned for deception and

1 *Minhāj al-Karāmah* of al-Ḥillī pg. 188.

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 664; *Ṣaḥīḥ Muslim* Ḥadīth: 418.

3 *Minhāj al-Sunnah al-Nabawiyyah* vol. 8 pg. 569.

falsehood? Furthermore, this claim is ludicrous for it suggests that Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ only led one ṣalāh. It is well-known that he — with Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ permission and appointment — continued leading them in ṣalāh until Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away. This appointment of Sayyidunā al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ is mutawātir and established in the Ṣiḥāḥ¹, Sunan,² and Masānīd³ from more than one narration.⁴ Al-Bukhārī, Muslim, Ibn Khuzaymah⁵, Ibn Ḥibbān, and other authors of Ṣaḥīḥ have narrated from Abū Mūsā al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ:

مرض النبي صلى الله عليه وسلم فاشتد مرضه فقال مروا أبا بكر فليصل بالناس فقالت عائشة يا رسول الله إن أبا بكر رجل رقيق متى يقم مقامك لا يستطيع أن يصلي بالناس فقال مري أبا بكر فليصل بالناس فإنكن صواحب يوسف

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ fell ill and his illness intensified. He thus instructed, “Command Abū Bakr to lead the people in ṣalāh.”

‘Ā’ishah submitted, “O Messenger of Allah! Abū Bakr is a very soft person. When he will stand at your place, he will not be able to lead the people in ṣalāh.”

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Instruct Abū Bakr to lead the ṣalāh. You are just like the women of Yūsuf.”⁶

It appears in the tradition of Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*:

1 Plural of Ṣaḥīḥ – referring to inter alia books like *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.

2 Plural of Sunnah – referring to inter alia books like *Sunan al-Tirmidhī*, *Sunan Abī Dāwūd*, *Sunan Ibn Mājah* and *Sunan al-Nasa’ī*.

3 Plural of Musnad – referring to inter alia books like *Musnad Aḥmad*, *Musnad Abī Ya’lā* etc.

4 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 664; *Ṣaḥīḥ Muslim* Ḥadīth: 418.

5 Muḥammad ibn Ishāq ibn Khuzaymah, Abū Bakr al-Naysābūrī, the Ḥāfiẓ, Ḥujjah and Faqīh. He is the Imām of the scholars. He was born in 223 A.H. He mastered various sciences to the extent that he became proverbial. Some of his works are: *Ṣaḥīḥ Ibn Khuzaymah* and *al-Tawḥīd*. He passed away in 311 A.H. (*Siyar A’lām al-Nubalā’* vol. 14 pg. 365; *Ṭabaqāt al-Shāfi’iyyah* vol. 3 pg. 109).

6 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 678; *Ṣaḥīḥ Muslim* Ḥadīth: 420.

أنه أوماً إلى أبي بكر أن يتقدم فيصلني بهم الصلاة الآخرة التي هي آخر صلاة صلاها المسلمون في حياة النبي صلى الله عليه و سلم

He gestured to Abū Bakr to go ahead and lead them in the last ṣalāh, the final ṣalāh performed by the Muslims in the lifetime of Rasūlullāh ﷺ.¹

Here, he gestured to him either during ṣalāh or prior to it. In the beginning, he sent messengers to him commanding him to lead the ṣalāh. Sayyidah ‘Ā’ishah رضي الله عنها was not the one who conveyed his message to her father as suggested by the Rawāfiḍ.

The reality is that Umm al-Mu’minīn Sayyidah ‘Ā’ishah رضي الله عنها suggested to Rasūlullāh ﷺ to relieve Sayyidunā Abū Bakr رضي الله عنه of leading the ṣalāh. It appears in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* from her:

لقد راجعت رسول الله صلى الله عليه و سلم في ذلك و ما حملني على كثرة مراجعته إلا أنه لم يقع في قلبي أن يحب الناس بعده رجلاً قام مقامه أبداً و إلا أنني كنت أرى أنه لن يقوم أحد مقامه إلا تشاءم الناس به فأردت أن يعدل ذلك رسول الله صلى الله عليه و سلم عن أبي بكر

I requested Rasūlullāh ﷺ in this regard [to relieve him from performing the ṣalāh]. Nothing prompted me to request him except that I never thought in my heart that people will ever love a man after him who stood at his place. On the contrary, I used to imagine that none will stand at his place except that people will be pessimistic about him. Therefore, I wanted Rasūlullāh ﷺ to avert this from Abū Bakr.^{2,3}

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 681; *Ṣaḥīḥ Muslim* Ḥadīth: 419; *Ṣaḥīḥ Ibn Khuzaymah* Ḥadīth: 1616; *Ṣaḥīḥ Ibn Hibbān* Ḥadīth: 2120.

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 4445; *Ṣaḥīḥ Muslim* Ḥadīth: 418.

3 *Ummunā ‘Ā’ishah Malakat al-‘Aḥāb* of Amīn Nu’mān al-Ṣalāḥī.

Accusation: Sayyidah ‘Ā’ishah never appreciated the favours of Allah and loved eating

They have relied on many strange narrations for this slander, which do not meet the criteria for acceptance. We will first quote these narrations and thereafter highlight the criticism thereof.

- a. The narration of **Abū al-Ashras** — from Sharīk — from Ja‘far ibn Muḥammad — from his father — from his forefathers:

مر رسول الله صلى الله عليه وسلم على كسرة ملقاة فقال يا حميراء أحسني جوار نعم الله عليك فبالخبز أنزل الله المطر و بالخبز أنبت النبات و بالخبز صمنا و صلينا و حججنا و جاهدنا و لولا الخبز ما عبد الله في الأرض

Rasūlullāh ﷺ passed by a piece of bread which was just thrown. He said, “O Ḥumayrā! Appreciate the favours of Allah upon you. It is owing to bread, that Allah sends rain; owing to bread, He makes vegetation grow; and owing to bread we fast, perform ṣalāh, perform ḥajj, and wage jihād. Had it not been for bread, Allah would not have been worshipped on earth.”

Abū al-Ashras al-Kūfī

Ḥāfiẓ al-Dhahabī states, “Abū al-Ashras al-Kūfī: Ibn Ḥibbān says, “He narrated from Sharīk fabrications which Sharīk never ever narrated. It is not permissible to record them in books except to apprise people of their falsehood.”¹

- b. The narration of **Khālid ibn Ismā‘īl** — from Hishām ibn ‘Urwah — from his father — from ‘Ā’ishah:

أن النبي صلى الله عليه وسلم دخل فرأى كسرة ملقاة فقال يا عائشة أكرمي جوار نعم الله فإنها قلما انكشفت عن أهل بيت فكانت فيهم

1 *Mizān al-Itidāl* vol. 4 pg. 492

Rasūlullāh ﷺ saw a thrown piece of bread. He said, “O ‘Ā’ishah! Appreciate the favours of Allah because it is very seldom that it is snatched from a household, except that they possessed it earlier.”

Khālīd ibn Ismā‘īl Abū al-Walīd al-Makhzūmī

Ibn ‘Adī says: “Khālīd ibn Ismā‘īl Abū al-Walīd al-Makhzūmī fabricates ḥadīth upon reliable Muslims.” He then said, “This ḥadīth has been also narrated from al-Zuhrī from ‘Urwah from ‘Ā’ishah. Al-Walīd ibn Muḥammad al-Mūqirī narrated it from al-Zuhrī and he is worse than Khālīd ibn Ismā‘īl.”¹

c. It is reported that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا said:

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ قَدْ أَكَلْتُ فِي الْيَوْمِ مَرَّتَيْنِ فَقَالَ يَا عَائِشَةُ أَمَا تَحْبِبِينَ أَنْ يَكُونَ لَكَ ضَعْلٌ إِلَّا جَوْفَكَ الْأَكْلَ فِي الْيَوْمِ مَرَّتَيْنِ مِنَ الْإِسْرَافِ وَاللَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

Rasūlullāh ﷺ saw me after I had eaten twice in a day. He said, “O ‘Ā’ishah! Do you not desire that you have any work besides your stomach? Eating twice a day is from *al-isrāf* (wastage) and Allah does not love those who waste.”

Imām *al-Bayhaqī* has recorded this in *Dalā’il al-Nubuwwah* and said, “There is ḍu’f in it.”

This is because Abū ‘Abd al-Rahman al-Sulamī and Ibn Lahī’ah are present in the sanad. Coupled with its severe ḍu’f, it contradicts the authentic aḥādīth which mention the scarcity of food in the homes of Rasūlullāh

ﷺ.²

1 *Al-Kāmil fī al-Du‘afā’* vol. 3 pg. 42

2 Article: *Ummunā ‘Ā’ishah Malakat al-‘Afāf of Fadwā al-Ṣādiq Bankirān* (unpublished article).

Accusation: Sayyidah ‘Ā’ishah wailed over Abū Bakr

It is reported on the authority of Sa‘īd ibn al-Musayyab رضي الله عنه:

لما توفي أبو بكر رحمه الله أقامت عليه عائشة بالنوح فأقبل عمر بن الخطاب حتى قام ببابها فنهاهن عن البكاء على أبي بكر فأبين أن ينتهين فقال عمر لهشام بن الوليد ادخل فأخرج إلي ابنة أبي قحافة أخت أبي بكر فقالت عائشة لهشام حين سمعت ذلك من عمر إني أخرج عليك بيتي فقال عمر لهشام ادخل فقد أذنت لك فدخل هشام فأخرج أم فروة أخت أبي بكر إلى عمر فعلاها بالدرة فضربها ضربات فتفرق النوح حين سمعوا ذلك

When Abū Bakr رضي الله عنه passed away, ‘Ā’ishah organised wailers to wail over him. ‘Umar ibn al-Khaṭṭāb came and stood at her door and forbade them from crying over Abū Bakr. However, they refused to stop. Thus, ‘Umar told Hishām ibn al-Walīd, “Enter and remove Abū Quḥāfah’s daughter, Abū Bakr’s sister.” When ‘Ā’ishah heard this from ‘Umar, she said to Hishām, “I forbid you to enter my house.” ‘Umar thus told Hishām, “Enter as she has given you permission.” Accordingly, Hishām entered and took Umm Farwah, Abū Bakr’s sister, to ‘Umar. He took out his whip for her and gave her a few lashes. Hearing this, the wailers dispersed.

Answer

This narration has a broken chain and is from the *marāsīl* (plural of *mursal*: where one or more links of the chain of narrators have been omitted) of Ibn al-Musayyab, and thus cannot serve as proof. Al-Ṭabarī reported it from Yūsuf ibn ‘Abd al-A‘lā al-Ṣadafī who says: Ibn Wahb informed us saying that Yūnus ibn Yazīd informed them from Ibn Shihāb who said that Sa‘īd ibn al-Musayyab narrated to him.¹

Sa‘īd ibn al-Musayyab was only born in the second of the Khilāfah of Sayyidunā ‘Umar رضي الله عنه, or the fourth year as some have said,² and thus did not personally witness this event. Therefore the actual person who related this event is unknown and it thus holds no weight.

1 *Tārīkh al-Ṭabarī* vol. 3 pg. 423

2 *Siyar A‘lām al-Nubalā’* vol. 4, biography of Sa‘īd ibn al-Musayyab.

Accusation: The Shī'ah label her as al-mutabarrijah (one who adorns herself when leaving the home)

They use a false ḥadīth as proof alleging that Nabī ﷺ said to Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا:

بلى يا حميراء قد خالفت أمري أشد الخلاف و ايم الله لتخالفين قولى هذا و لتعصبنه و لتخرجين متبرجة

Indeed, O Ḥumayrā! You opposed my command in the most awful way. By Allah's oath! You will oppose this command of mine, disobey it, and leave (your home) after adorning yourself.

This ḥadīth is documented in the books *Irshād al-Qulūb* of al-Daylamī and *Kashf al-Yaqīn* of al-Ḥillī.

Answer

This ḥadīth has no isnād. The book *Irshād al-Qulūb ilā al-Ṣawāb* has been authored by Ḥasan ibn Abī al-Ḥasan al-Daylamī¹ who lived during the eighth century. He is a Shī'ī as clarified by Ismā'īl Bāshā² in *Hadyat al-'Ārifīn* and *Īdāḥ al-Maknūn*³. Most probably he is one of the extremists taking into consideration this narration which is in direct conflict with the Qur'ān and Sunnah by every standard.

The book *Kashf al-Yaqīn* is written by Ibn Muṭahhar al-Ḥillī, Abū Manṣūr al-Ḥasan ibn Yūsuf, the Shī'ī Imāmī. He died in 726 A.H.⁴ He is extreme in Shī'ism, and corrupt in belief. Coupled with this, he was devoted to authoring books on the Shī'ī creed.⁵

1 Ḥasan ibn Muḥammad, Abū Muḥammad al-Daylamī, the Shī'ī orator. *Irshād al-Qulūb* and *Ghurar al-Akhbār wa Durar al-Āthār* are some of his books. (*Hadyat al-'Ārifīn* vol. 5 pg. 287)

2 Ismā'īl ibn Muḥammad Amīn ibn Mīr Salīm, al-Bābānī al-Baghdādī. The renowned 'Ālim, Author, Historian, and expert of books and their authors. Some of his books are *Hadyat al-'Ārifīn* and *Īdāḥ al-Maknūn fī al-Dhayl 'alā Kashf al-Zunūn*. He passed away in 1339 A.H. (*al-A'lām* vol. 1 pg. 326)

3 *Īdāḥ al-Maknūn fī al-Dhayl 'alā Kashf al-Zunūn* vol. 1 pg. 62

4 *Īdāḥ al-Maknūn* vol. 1 pg. 10

5 Among his books are: *al-Tanāsib bayn al-Ash'ariyyah wa al-Sūfiṣṭā'iyyah*, *al-Jawhar al-Naḍīd fī Sharḥ al-Tajrīd fī al-Mantiq*, *al-Ḥādī 'Ashar fī 'Ilm al-Kalām*, *Mukhtalaf al-Shī'ah fī Ahkām al-Shar'ah*, *Minhāj al-Istiqāmah fī Ithbāt al-Imāmah* and *al-Dalā'il al-Burhāniyyah fī Taṣḥīḥ al-Ḥaḍrah al-Gharwiyyah*

Accusation: Ibn ‘Abbās composed famous couplets condemning Sayyidah ‘Ā’ishah

They are:

لك التسع من الثمن و بالكل تصرفت	تجملت تبغلت و لو عشت تفيلت
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You rode a camel, you rode a mule and had you lived longer, you would have ridden an elephant¹. You have a ninth of eighth and you took everything.²

Answer

These two couplets attempt to portray Sayyidunā Ibn ‘Abbās رضي الله عنه as one who abhorred and detested Sayyidah ‘Ā’ishah رضي الله عنها and is incongruous with the attitude of Sayyidunā Ibn ‘Abbās رضي الله عنه as reported in ṣaḥīḥ narrations. It is further contradicted by the praise he mentioned in her favour at her demise. He said to her during her final illness:

فأنت بخير إن شاء الله زوجة رسول الله صلى الله عليه وآله و سلم و لم يتزوج بكرا غيرك و نزل عذرك من السماء

You are upon goodness, in shā Allāh; [you are] the wife of Rasūlullāh صلى الله عليه وآله وسلم, he never married a virgin besides you, and your innocence was revealed from the sky.³

يا أم المؤمنين إن الله عز و جل قد أعادك من النار كنت أول امرأة نزل عذرها من السماء

O mother of the believers! Indeed Allah, the Mighty and Majestic, has saved you from Hell. You are the first woman whose innocence was revealed from the sky.⁴

1 You rode a camel, you rode a mule, and had you lived longer, you would have ridden an elephant to wage war and stir up fitnah.

2 *Thumma Ihtadayt* of Muḥammad al-Tījānī pg. 166

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 4753

4 *Faḍā’il al-Ṣaḥābah* of Aḥmad vol. 2 pg. 872

يا أم المؤمنين تقدمين على فرط صدق على رسول الله صلى الله عليه و سلم و على أبي بكر

O mother of the believers! You are approaching a promising precedent¹ of honour, Rasūlullāh ﷺ and Abū Bakr.²

During his debate with the Khawārij whom Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه fought, he protested against them saying:

و أما قولكم قاتل و لم يسب و لم يغتم أفتسبون أمكم عائشة تستحلون منها ما تستحلون من غيرها و هي أمكم فإن قلت إننا نستحل منها ما نستحل من غيرها فقد كفرتم و إن قلتم ليست بأما فقد كفرتم لأن الله تعالى يقول فأنتم بيت ضلالتين فأتوا منها بمخرج أخرجت من هذه قالوا نعم

With regards to your statement, “He fought them and did not take captives nor took booty;” will you imprison your mother, ‘Ā’ishah? Will you regard her as lawful just like you regard other women as lawful, whereas she is your mother? If you say: we regard her as lawful just like we regard others as lawful; then you have committed kufr. And if you say: she is not our mother; then you have committed kufr because Allah سبحانه وتعالى declares:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

*The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers.*³

As a result, you have between two deviances. So make a way out of them. Are you leaving this?”

1 Al-Faraṭ: one who goes ahead of the group and prepares for them what they will need. Here it refers to a *mutaqaddim* (precedent) with reward and intercession. (*Muqaddamah Faṭḥ al-Bārī* pg. 166)

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3771. Al-‘Aynī says, “Its conformity with the heading is that Ibn ‘Abbās رضي الله عنه unequivocally determined ‘Ā’ishah’s entry into Jannah and this cannot be determined without *tawqīf* (categorical evidence). Hence, this is a great accolade.” (*Umdat al-Qārī* vol. 16 pg. 251)

3 *Sūrah al-Aḥzāb*: 6

They replied in the affirmative.¹

These couplets only serve as proof in the imaginative mind of al-Ṭijānī.

1 *Al-Sunan al-Kubrā* vol. 5 pg. 165 Ḥadīth: 8575; *al-Ṭabarānī* vol. 10 pg. 257 Ḥadīth: 10598; *al-Mustadrak* vol. 2 pg. 164; *Sunan al-Bayhaqī* vol. 8 pg. 179 Ḥadīth: 17186. Ibn Taymiyyah has declared its isnād as ṣaḥīḥ in *Minhāj al-Sunnah* vol. 8 pg. 530. Al-Haythamī says in *Majma' al-Zawā'id* vol. 6 pg. 242, "His narrators are the narrators of *al-ṣaḥīḥ*." Al-Wādi'ī has declared it ḥasan in *al-ṣaḥīḥ al-Musnad* Ḥadīth:

Commonly raised misconceptions about Sayyidah ‘Ā’ishah

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ

Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction from that which you describe.¹

Introduction

Warning against being trapped in the quagmire of misconceptions

Before getting into this discussion, it would be appropriate to define a *shubhah* (misconception).

Al-shubhah lexically means:

الالتباس و الاختلاط

Confusion or misunderstanding

شبه عليه الأمر تشبيها

It was confused for him

The plural of it is *shubah* and *shubuhāt*.²

The technical meaning is:

التباس الحق بالباطل و اختلاطه حتى لا يتبين

Confusing the truth with falsehood to the extent that the truth is not clear.³

1 Sūrah al-Ambiyā': 18

2 *Tahdhīb al-Lughah* of al-Azharī vol. 6 pg. 59; *Lisān al-‘Arab* vol. 13 pg. 503; *Tāj al-‘Urūs* vol. 36 pg. 411

3 *Al-Ta’rīfāt* of al-Jurjānī pg. 124; *Anīs al-Fuqahā’* of al-Qūnawī pg. 105; *Mu’jam Lughat al-Fuqahā’* of Muḥammad Qal’ijī and Ḥāmid Qanībī pg. 257

Some have said:

هي ما يشبه الثابت و ليس بثابت

It is something that resembles *thābit* (established) but is not *thābit*.¹

Ibn al-Qayyim has defined it as:

الشبهة وارد يرد على القلب يحول بينه و بين انكشاف الحق

Al-shubhah: An occurrence that covers the heart which becomes a barrier between it and the manifestation of the truth.²

Misconceptions are one of the two types of *fitnah* which affect the hearts. Two *fitnahs* affect the heart: the *fitnah* of *shubhah* (misconception) and the *fitnah* of *shahwah* (passion). However, the former is more dangerous for when it envelopes the heart, then very seldom anyone is saved from it. It is concerning this that Ibn al-Qayyim says:

القلب يتوارده جيشان من الباطل جيش شهوات الغي و جيش شبهات الباطل فأيما قلب صغا إليها و ركن إليها تشربها و امتلأ بها فينضح لسانه و جوارحه بموجيها فإن أشرب شبهات الباطل تفجرت على لسانه الشكوك و الشبهات و الإيرادات فيظن الجاهل أن ذلك لسعة علمه و إنما ذلك من عدم علمه و يقينه

Two armies of falsehood attack the heart, viz. the army of corrupt passions and the army of false misconceptions. To whichever the heart inclines and leans towards, it seizes it and occupies it. Accordingly, his tongue and limbs flow according to its demands. If it is occupied by false misconceptions, then doubts, misunderstandings, and objections flow from his tongue making the ignorant person think that this is due to his vast knowledge whereas this is due to his lack of knowledge and conviction.³

1 *Badā'i' al-Ṣanā'i'* of al-Kāsānī vol. 7 pg. 36; *Durar al-Aḥkām* of Mullā Khusrū vol. 2 pg. 64; *al-Durr al-Mukhtār* of Ibn 'Ābidīn vol. 4 pg. 23; *al-Mawsū'ah al-Fiqhiyyah al-Kuwaytiyyah* vol. 24 pg. 25

2 *Miftāḥ Dār al-Sa'ādah* of Ibn al-Qayyim vol. 1 pg. 140

3 *Miftāḥ Dār al-Sa'ādah* vol. 1 pg. 140

He also says:

قال لي شيخ الإسلام و قد جعلت أورد عليه إيرادا بعد إيراد لا تجعل قلبك للإيرادات و الشبهات مثل السفنجة فيتشربها فلا ينضح إلا بها و لكن اجعله كالزجاجة المصمتة تمر الشبهات بظاهرها و لا تستقر فيها فيراها بصفائه و يدفعها بصلابته و إلا فإذا أشربت قلبك كل شبهة تمر عليها صار مقرا للشبهات أو كما قال فما أعلم أني انتفعت بوصية في دفع الشبهات كانتفاعي بذلك

Ibn Taymiyyah said to me after I began posing objection after objection to him, “Do not make your heart like a sponge for objections and misconceptions that absorbs them and only releases them. Rather, make it like a solid glass, which allows doubts to pass by its exterior, but they do not remain in its interior. So you can see it with its clarity and remove it with its firmness. Otherwise, if your heart absorbs every doubt that passes it, it will become a station for misconceptions;” or so he said. I do not know if I benefitted from any advice in removing doubts the way I benefitted from this.¹

This is the dangerous degree of misconception. Accordingly, our predecessors made a concerted effort to remain far from them and from gatherings which create such doubts. It appears in the book *al-Sunnah* of ‘Abd Allah ibn Aḥmad:

دخل رجلان من أصحاب الأهواء على محمد بن سيرين فقالا يا أبا بكر نحدثك بحديث قال لا قالا فنقرأ عليك آية من كتاب الله عز و جل قال لا لتقومان عني أو لأقومن قال فقام الرجلان فخرجا فقال بعض القوم يا أبا بكر ما كان عليك أن يقرأ آية من كتاب الله عز و جل فقال محمد بن سيرين إني خشيت أن يقرأ آية علي فيحرفانها فيقر ذلك في قلبي

Two men with deviated ideologies entered the presence of Muḥammad ibn Sīrīn.

They said, “O Abū Bakr, may we narrate to you a ḥadīth?”

He said, “No.”

“Then allow us to recite a verse of the book of Allah, the Mighty and Majestic,” they submitted.

1 Ibid

“No,” he retorted, “either you leave my presence or I will definitely leave.”

The men thus stood up and left.

Someone enquired, “O Abū Bakr, what was wrong with them reciting a verse of the Book of Allah, the Mighty and Majestic.”

Muḥammad ibn Sīrīn explained, “I feared that they will recite a verse to me and distort it, and it will be fixed in my heart like that.”¹

Therefore, it is mandatory upon every Muslim to protect his dīn from doubts. He should not listen to them nor should he sit in gatherings where they are mentioned. We have been commanded to abstain from places of fitnah, especially the fitnah of misconceptions as it is a thief [of our belief].

The enemies exhaust themselves day and night to plan and plot against this dīn and its adherents. One of their sinister plots is inventing doubts in order to trap Muslims who are weak in knowledge and insight. The reason behind doubts are two: lack of knowledge or deficiency of insight. The one who is grounded in knowledge and has insight is saved from doubts.

The Rawāfiḍ are notorious for creating misconceptions and are masters in this field. They invent baseless allegations against the noble Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. Their special focus has been on the Ummahāt al-Mu’minīn, especially Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. They have dug up many misconceptions about her and have levelled numerous allegations against her pure personality. Nonetheless, the ‘Ulamā’ of the Ahl al-Sunnah are on guard. They recognise their plots and reveal their schemes. There is no misconception, big or small, except that the Ahl al-Sunnah have dealt with it by answering it and proving its falsehood.

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُنِيرَ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

1 *Al-Sunnah* vol. 1 pg. 133; *al-Qadr* of al-Faryābī pg. 215

They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.

In the upcoming pages, there will be a presentation of famous misconceptions coupled with an answer to them and an explanation of their falsehood and baselessness.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ ۚ وَلَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ

Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction from that which you describe.¹

1 Sūrah al-Ambiyā': 18

Misconceptions about Sayyidah ‘Ā’ishah linked to Rasūlullāh ﷺ

Misconception: Sayyidah ‘Ā’ishah behaved inappropriately towards Rasūlullāh ﷺ

The Rawāfiḍ believe that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا would ill-treat Rasūlullāh ﷺ.

Al-Tījānī says:

و قد أساءت عائشة إلى رسول الله كثيرا و جرعته الغصص و لكن النبي رؤوف رحيم و أخلاقه عالية و صبره عميق و كان كثيرا ما يقول لها ألبسك شيطانك يا عائشة و كثيرا ما كان يأسى لتهديد الله لها

‘Ā’ishah on numerous occasions behaved nasty towards Rasūlullāh ﷺ and caused him mortal distress. However, Nabī ﷺ is compassionate and merciful. His character is lofty and his patience is deep. He would often tell her, “Has your devil possessed you, O ‘Ā’ishah?” he would also be distressed at many occasions over Allah’s reprimanding her.¹

Answer

As for his statement:

‘Ā’ishah on numerous occasions behaved nasty towards Rasūlullāh ﷺ

This is a blatant lie as proven in the books of the Ahl al-Sunnah. They highlight that Sayyidah ‘Ā’ishah was the most beloved person to Rasūlullāh ﷺ.² People would not send gifts to him except when he was at Sayyidah ‘Ā’ishah’s ﷺ home.³ She was the only wife to enjoy two nights with Rasūlullāh ﷺ to the exclusion of all the other wives.

1 *Fas’alū Ahl al-Dhikr* of Muḥammad al-Tījānī pg. 75

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3462; *Ṣaḥīḥ Muslim* Ḥadīth: 2384

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 2581; *Ṣaḥīḥ Muslim* Ḥadīth: 2441

With regards to the books of the Shī'ah, they are unreliable. There are replete with lies. The most suitable example of their abundance of lies is this book and its like by authors like al-Tījānī, etc. Similarly, his claim:

He would say to her many a time, “Has your devil possessed you O ‘Ā’ishah?”
He would also be distressed at many occasions over Allah’s reprimanding her.

These too are nothing but lies which he is not ashamed of saying.¹

This statement of al-Tījānī is indication to a ḥadīth which appears in *Ṣaḥīḥ Muslim* from ‘Urwah ibn al-Zubayr رَضِيَ اللَّهُ عَنْهُ who narrates that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, the wife of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, informed him:

أن رسول الله صلى الله عليه وسلم خرج من عندها ليلا قالت فغرت عليه فجاء فرأى ما أصنع فقال ما لك يا عائشة أغرت فقلت و ما لي لا يغار مثلي على مثلك فقال رسول الله صلى الله عليه وسلم أقد جاءك شيطانك قالت يا رسول الله أو معي شيطان قال نعم قلت و مع كل إنسان قال نعم قلت و معك يا رسول الله قال نعم و لكن ربي أعانني عليه حتى أسلم

One night, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left her house. She says, “Jealousy over him seized me. He came and noticed what I was doing so he asked, ‘What is the matter, O ‘Ā’ishah? Are you jealous?’ I said, ‘Why should someone like me not be jealous over someone like you.’ Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘Has your shayṭān come to you?’ I said surprisingly, ‘O Messenger of Allah, do I have a shayṭān?’ ‘Yes,’ he replied, ‘and everyone has.’ I inquired, ‘and also you, O Messenger of Allah?’ He explained, ‘Yes. However my Rabb has assisted me over him until he accepted Islam.’”²

This ḥadīth has come with many different wordings, majority of which are not ṣaḥīḥ.³

1 *Kashf al-Jānī Muḥammad al-Tījānī* of ‘Uthmān al-Khamīs pg. 131

2 *Ṣaḥīḥ Muslim Ḥadīth*: 2815

3 *‘Ilal al-Dāraquṭnī* vol. 14 pg. 414; *al-Talkhīṣ* of Ibn Ḥajar vol. 1 pg. 338

The context of the ḥadīth rejects it being used as a criticism against Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا since it deals with having jealousy over Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and not intentionally harming him as al-Tjānī falsely asserts.

Maḥmūd Shalbī states:

بل إن هذه الغيرة نابعة من شدة حبها لرسول الله صلى الله عليه وسلم فإنها لا تتصور أن يزاحمها في حبه أحد من النساء

In fact, this jealousy stems from her intense love for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. She could not imagine any woman challenging with her in his love.¹

‘Ā’ishah bint al-Shāṭi’ pronounces:

و عاتشة رضي الله عنها لا ندعي تجردها من البشرية و ترفعها عن فطرة الأنثى فهي كغيرها من النساء في ذلك و غيرها رضي الله عنها لم تكن لتتغلغل في أعماقها بل كانت تقف عند الحدود التي تقضي بها قواعد الدين و العدل و لعل ما يبين لنا ذلك ما روي من صور الوفاق الرائع بين الضرائر و تفانيهن في إرضاء زوجهن رسول الله صلى الله عليه وسلم

We do not claim ‘Ā’ishah’s dispossession of human nature and her exemption from the intrinsic temperament of women. She is just like other women in this regard. Her jealousy was not immersed to its depths. Rather, it would cease at the limits demanded by the principles of religion and justice. Probably, what clarifies this for us are the narrations of incidents of splendid compatibility between co-wives and their self-sacrifice in pleasing their husband, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.²

1 Ḥayāt ‘Ā’ishah Umm al-Mu’minīn of Maḥmūd Shalbī pg. 406

2 Tarājim Sayyidāt Bayt al-Nubuwwah of ‘Ā’ishah Bint al-Shāṭi’ pg. 292

Misconception: Sayyidah ‘Ā’ishah disrespected Rasūlullāh ﷺ when she said to him, “By Allah, it seems like your Rabb hastens towards fulfilling your desires.”

The Rawāfiḍ claim that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا would behave disrespectfully towards Rasūlullāh ﷺ and that the following statement is an example of this disrespect:

ما أرى ربك إلا يسارع في هواك

By Allah, It seems like your Rabb hastens towards fulfilling your desires

Al-Shīṭ al-‘Askarī writes a footnote on this saying:

إن في هذا القول طعنا بمنشأ الوحي إذ إن منشأه هوى نفس الرسول صلى الله عليه وآله معاذ الله بل و طعن في منزلة الوحي تعالى شأنه عن ذلك

This statement is a disparagement of the objective of revelation for it suggests that its objective is fulfilling Rasūlullāh’s ﷺ desires. May Allah forbid! In fact, this is a criticism of the pedestal of revelation. His reputation is above this criticism.¹

Answer

The narration in its entirety is as follows:

كنت أغار من اللاتي وهبن أنفسهن لرسول الله صلى الله عليه وسلم فقلت أتهد المرأة نفسها فلما أنزل الله تعالى تُرْجِي مَنْ تَشَاءُ مِنْهُمْ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ ۗ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ قَلْتَ مَا أرى ربك إلا يسارع في هواك

I would feel ashamed over those women who gifted themselves to Rasūlullāh ﷺ so I said, “Does a woman gift herself?”

1 *Aḥādīth Umm al-Mu’minīn ‘Ā’ishah* pg. 50

When Allah ﷻ revealed:

You, [O Muḥammad], may put aside whom you will of them or take to yourself whom you will. And any that you desire of those [wives] from whom you had [temporarily] separated - there is no blame upon you [in returning her].¹

I said, “It seems that your Rabb hastens towards fulfilling your desires.”²

There are two explanations for this:

Firstly, it is imperative to realise that criticising the character of our mother Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is in reality criticising Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. She was the most beloved to him, and most certainly this love was primarily due to her religiousness and character. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ directed the Muslims to love for Allah’s sake and hate for Allah’s sake. He would be the first to practice this. So had she possessed bad character—as the Shī’ah claim—he would have hated her and not loved her. Moreover, how could she have these evil attributes when Allah ﷻ has declared her as Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ zawj (wife)? The word *al-zawj* demonstrates similarity and closeness.

Ibn Manẓūr says:

ازدوج الكلام و تراوح أشبهه بعضه بعضا في السجع و الوزن

The speech resembled and were alike, i.e. some bore a resemblance to others in rhythm and measure.

Al-Zujāj says regarding Allah’s statement:

احشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ

1 Sūrah al-Aḥzāb: 51

2 Ṣaḥīḥ al-Bukhārī Ḥadīth: 4788; Ṣaḥīḥ Muslim Ḥadīth: 1464

[The angels will be ordered], “Gather those who committed wrong, their kinds ...”¹

معناه و نظراءهم و ضرباءهم تقول عندي من هذا أزواج أي أمثال

Its meaning is their like and kind. You say, “I have azwāj of this, i.e. kinds.”²

Allah ﷻ never ever referred to the wife of Sayyidunā Nūḥ عليه السلام or the wife of Sayyidunā Lūṭ عليه السلام with the word *zawjah* (wife). [Allah ﷻ used the word *imra’ah* instead to refer to them which can be loosely translated as woman.]

Moreover, these people are ignorant or oblivious of the fact that a loving couple have such openness and compassion in their marriage which allows each of them to tolerate from the other that which would not be tolerated from others. Therefore, the correct approach with regards to such situations is to study the attitude and actions of Rasūlullāh ﷺ in dealing with the matter at hand. If the action or statement was a sin, then Rasūlullāh ﷺ would be the last person to remain silent. He is the same individual who tore the veil which Sayyidah ‘Ā’ishah رضي الله عنها had hung over her wall, since there were pictures of animate objects on it. He prevented her from back-biting, etc. Therefore, when Rasūlullāh’s ﷺ approves of these statements or actions, or does not rebuke them for the least, this shows the permissibility of the same and that it is not in polarity with good character.

If only people been had been innocent from passions and prejudice, you would not have found a trace of such ludicrous misconceptions and doubts. However, sadly, the reality is the very opposite. And help is sought from Allah upon what they plan!

1 Sūrah al-ṣāffāt: 22

2 *Lisān al-‘Arab* vol. 2 pg. 293

Secondly, there is no scope to condemn our mother ‘Ā’ishah رَضِيَ اللهُ عَنْهَا in her statement. She did not say that the only objective of revelation is fulfilling Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ desire, nor did she criticise the station of revelation as al-‘Askarī alleges. Rather, she affirms that revelation comes from Allah, the Almighty, and adds that Allah, the Mighty and Majestic, loves that which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ loves coupled with her firm conviction that revelation is true and that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is only fond of the truth.

Furthermore, the word *hawā* (desires) has not been condemned absolutely. Supporting this, it appears in the ḥadīth:

لا يؤمن أحدكم حتى يكون هواه تبعا لما جئت به

None of you believes until his desires is subservient to what I have brought.¹

It appears in *Lisān al-‘Arab*:

و هوى النفس أرادتها

The desire of the self is its intention.

He also says:

ما هوي أي ما أحب

He did not have desire, i.e. he did not fancy.

He also clarifies:

1 *Al-Sunnah* vol. 1 pg. 12 Ḥadīth: 15; *Tārīkh Baghdād* vol. 4 pg. 368 – The ḥadīth of ‘Abd Allah ibn ‘Amr رَضِيَ اللهُ عَنْهُ. Ibn Bāz says in *Sharḥ Kitāb al-Tawḥīd* pg. 264, “Some ‘Ulamā’ have categorised this ḥadīth as ḍa’īf. However, its meaning is correct.” Al-Albānī declared its isnād as ḍa’īf in *Kitāb al-Sunnah* Ḥadīth: 15. Ibn ‘Uthaymīn says in his *Majmū’ Fatāwā* vol. 10 pg. 757, “Its meaning is correct.”

و متى تكلم بالهوى مطلقا لم يكن إلا مذموما حتى ينعت بما يخرج معناه

When the word *hawā* is said unqualified, it is only reprehensible; except if the context suggests another meaning.¹

Is there anything present in the context here to extricate it from its reprehensible meaning greater than its attribution to Rasūlullāh ﷺ?

و قد يقال المذموم هو الهوى الخالي عن الهدى لقوله تعالى وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ وَاللَّهُ تَعَالَىٰ أَعْلَمُ فَلْيَتَأَمَّلْ

It is said: reprehensible is that *hawā* which is devoid of *hudā* (guidance) following Allah's ﷻ statement:

*And who is more astray than one who follows his desire without guidance from Allah?*²

And Allah ﷻ knows best. So ponder!³

In the same light is Sayyidunā ‘Umar’s ﷺ statement in the incident of consultation regarding the captives of Badr:

فهو رسول الله صلى الله عليه وسلم ما قال أبو بكر ولم يهو ما قلت

Rasūlullāh ﷺ preferred the view of Abū Bakr, and did not prefer mines.⁴

In this ḥadīth, the word *hawā* is used to refer to praiseworthy preference.

Ibn Ḥajar explains:

1 *Lisān al-‘Arab* vol. 15 pg. 371 – 372

2 Sūrah al-Qaṣaṣ: 50

3 *Ḥaṣhiyat al-Sanadī ‘alā Sunan al-Nasaī* vol. 6 pg. 54

4 *Ṣaḥīḥ Muslim Ḥadīth*: 1763

ما أرى ربك إلا يسارع في هوائك أي ما أرى الله إلا موجدا لما تريد بلا تأخير منزلا لما تحب و تختار

It seems like your Rabb hastens to fulfil your desires, i.e. I see that Allah brings into existence that which you want without delay and reveals that which you love and prefer.¹

Al-Nawawī elucidates:

معناه يخفف عنك و يوسع عليك في الأمور و لهذا خيرك

Its meaning is: He eases [matters] for you and is generous towards you in matters. For this reason, he has given you the choice.²

Therefore, this is praise for Rasūlullāh ﷺ in reality.

We should clarify that it was more appropriate to say: *fī marḍātik* (your wishes) instead of *hawāk* (your desires). Nevertheless, this word is the result of coquettishness and possessiveness. And possessiveness sanctions the usage of such a word as Ibn Ḥajar reports from al-Qurṭubī.^{3,4}

The strongest proof that such words are excused is that Rasūlullāh ﷺ did not admonish, nor got angry over them. Had he acted in this way, she would have definitely mentioned it just as she mentioned his anger upon her when she veiled the wall with a drape which had animate pictures on it, and other similar instances.

1 *Faḥḥ al-Bārī* vol. 8 pg. 526

2 *Sharḥ Muslim* vol. 10 pg. 50

3 Aḥmad ibn `Umar ibn Ibrāhīm, Abū al-`Abbās al-Qurṭubī. The Mālikī Faqīh, Muḥaddith, and Mudarris (tutor) of al-Iskandariyyah. He was born in 578 A.H. and passed away in 656 A.H. He is one of the senior A`immah. Amongst his books is *al-Muḥḥim fī Sharḥi Mukhtaṣar Muslim*. He condensed *Ṣaḥīḥi al-Bukhārī* and *Ṣaḥīḥi al-Muslim*. (*al-Bidāyah wa al-Nihāyah* vol. 13 pg. 213; *Shadharāt al-Dhahab* vol. 5 pg. 272)

4 *Faḥḥ al-Bārī* vol. 9 pg. 165

It is possible to say: This statement is an inference to her discarding her discouragement and deterrence after she realised that Allah ﷻ hastens to fulfil Rasūlullāh’s ﷺ wishes. In other words: I would discourage women from doing this. However, when I saw that Allah ﷻ hastens to fulfil Rasūlullāh’s ﷺ wishes, I abandoned this since this would offend his wishes.¹

Misconception: Sayyidah ‘Ā’ishah divulged Rasūlullāh’s ﷺ secret

The Rawāfiḍ have documented their books² this scathing allegation against Sayyidah ‘Ā’ishah and Ḥaḥḥāshah رَضِيَ اللهُ عَنْهُمَا that they divulged Rasūlullāh’s ﷺ secret of the wilāyah of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. And following this, they have declared them as disbelievers.

Allah ﷻ declares:

وَإِذْ أَسْرَ النَّبِيِّ إِلَىٰ بَعْضِ أَرْوَاجِهِ حَدِيثًا فَلَمَّا تَبَيَّنَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ ۖ فَلَمَّا تَبَيَّنَ لَهُ قَالَتْ مَنْ أَنْبَأَكَ هَذَا ۖ قَالَ نَبَأَنِي الْعَلِيمُ الْحَبِيرُ (٣) ۚ إِنَّ تَشْوَبًا إِلَى اللَّهِ فَقَدَ صَغَتْ قُلُوبُكُمْ ۖ وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ (٤)

And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, “Who told you this?” He said, “I was informed by the Knowing, the Acquainted.” If you two [wives] repent to Allah, [it is best], for your hearts have deviated. But if you cooperate against him - then indeed Allah is his protector, and Jibrīl and the righteous of the believers and the angels, moreover, are [his] assistants.³

1 Ḥāshiyah al-Sanadī ‘alā Sunan al-Nasaī vol. 6 pg. 54

2 Minhāj al-Karāmah pg. 75; Mukhtaṣar al-Tuḥfah al-Ithnā ‘Ashariyyah of Shāh ‘Abd al-‘Azīz al-Dahlawī pg. 269

3 Sūrah al-Taḥrīm: 3 – 4

They believe that these verses point out the deviation of their hearts, their renouncing Islam, and their kufr due to their crime of disclosing the secret. Some say it was the khilāfah of Abū Bakr while others say it was that ‘Alī is the Waṣī.

When this is the deplorable condition of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا in your sight, then why did you not protect yourselves from contradiction when fabricating tales? You allege that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whispered to Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا this secret upon which rests the foundation of your belief system, i.e. the Imāmah of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. This shows that she enjoyed the closest proximity to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ since a person only entrust his secret to someone very close to his heart and soul. It appears in proverbial wise words:

سرک دمک فانظر أين تریقه

Your secret is your blood. So see where you spill it.

And this is such a significant secret since the validity of a man’s imān lies upon it according to your belief.

So if Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا is sinful in this situation as your fabricated narrations suggest, due to your malice and dislike for her, then why did Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ confide in her? Do you know something about her which Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was ignorant of? So indirectly you claim to have deeper knowledge, further insight, and a more comprehensive realisation of her qualities than the Infallible who receives revelation from the Knower of the Unseen, the Acquainted.

Furthermore, if the secret was a prophecy of Sayyidunā Abū Bakr’s and ‘Umar’s رَضِيَ اللَّهُ عَنْهُمَا khilāfah, then you have abolished your religion and you have passed judgement of the waywardness and open deviation of all the scholars and adherents of this crooked creed. All of them hide behind the claim that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ is Imām and Waṣī and that this declaration is emphatically mentioned in the Qur’ān—which you consider interpolated—and the aḥādīth which you have fabricated.

Either you acknowledge the authenticity of this which will result in the total obliteration of Shī'ism and the destruction of its basis, or you acknowledge its falsehood which will result in attesting to the integrity of Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا and accepting the pristine truth which has no crookedness; the same truth the noble Ahl al-Sunnah observe.

The Shī'ah have startling contradictions among themselves with regards to what the secret was and who disclosed it.

The cream of their Mufasssīrīn, al-Qummī and those of his ilk allege that the secret was Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ assuming khilāfah and Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ after him and the one who divulged it was Sayyidah Ḥafṣah رَضِيَ اللَّهُ عَنْهَا.¹

While others like al-Fayḍ al-Kāshānī², Nūr Allah al-Shūstarī, Ṣadr al-Dīn al-Shīrāzī al-Ḥusaynī³ and those of their ilk say that the secret was 'Alī's waṣīyyah and the one who divulged it was Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا.⁴

They climax their great fabrication by asserting that Sayyidunā Abū Bakr and 'Umar along with their daughters رَضِيَ اللَّهُ عَنْهُنَّ cooperated, and poisoned Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ after learning of this secret.⁵

1 *Tafsīr al-Qummī* vol. 2 pg. 375 – 376; *Tafsīr al-Ṣāfi* vol. 2 pg. 716 – 717; *al-Anwār al-Nu'māniyyah* of al-Jazā'irī vol. 4 pg. 336 – 337

2 Muḥsin ibn Murtaḍā ibn Fayḍ Allah Maḥmūd al-Kāshī. It is said: His name is Muḥsin ibn Muḥammad, it is said: Muḥammad ibn Muḥsin. His affiliation has come as al-Kāshānī and al-Qāshānī. He is one of the Shī'ī Mufasssīrīn. He was born in 1008 A.H. He read the books of Abū Ḥāmid al-Ghazālī, the Ṣūfī, and was affected by them and follows his methodology a great deal. *Al-Ṣāfi* is one of his books in tafsīr. He died in 1090 A.H. (*al-A'lām* vol. 5 pg. 290)

3 'Alī ibn Aḥmad ibn Muḥammad al-Ḥusaynī, commonly known as 'Alī Khān ibn Mīrzā Aḥmad better known as Ibn Ma'ṣūm. Originally from Shīrāz. He was proficient in literacy, poetry, and biographies. His is a Shī'ī and Imāmī. He was born in al-Ḥijāz in 1052 A.H. and stayed for a long period in India. Some of his books are: *Salāfat al-'Aṣr fī Maḥāsin A'yān al-'Aṣr* and *al-Darajāt al-Rafī'ah fī Ṭabaqāt al-Imāmiyyah min al-Shī'ah*. He died in Shīrāz in 1119 A.H. (*al-A'lām* vol. 3 pg. 279)

4 *Iḥqāq al-Ḥaqq* pg. 307; *Ilm al-Yaqīn* of al-Kāshānī vol. 2 pg. 637 – 639; *al-Darajāt al-Rafī'ah* of al-Shīrāzī pg. 296 – 297

5 *Tafsīr al-'Ayyāshī* vol. 1 pg. 200; *Bihār al-Anwār* vol. 8 pg. 6; *Tafsīr al-Ṣāfi* vol. 1 pg. 305

They feel that Allah's *سُبْحَانَهُ وَتَعَالَى* statement:

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

If you two [wives] repent to Allah, [it is best], for your hearts have deviated. But if you cooperate against him - then indeed Allah is his protector, and Jibrīl and the righteous of the believers and the angels, moreover, are [his] assistants.¹

Means that they turned away from *īmān* towards *kufr*. They report this narration as al-Bayāḏī² asserts from Ḥusayn ibn 'Alawān and al-Daylamī from al-Ṣādiq *رَحِمَهُ اللَّهُ* who says regarding Allah's statement:

وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا هِيَ حَفْصَةُ قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ كَفَرَتْ فِي قَوْلِهَا مَنْ أَنْتَ أَتَاكَ هَذَا وَقَالَ اللَّهُ فِيهَا وَفِي أَخْتِهَا إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا أَي زَاغَتْ وَالزِّيغُ الْكُفْرُ

*And [remember] when the Prophet confided to one of his wives a statement i.e. Ḥafṣah. Al-Ṣādiq *رَحِمَهُ اللَّهُ* says: "She committed kufr when she questioned, 'Who told you this?' Allah said regarding her and her counterpart: If you two [wives] repent to Allah, [it is best], for your hearts have strayed i.e. deviated and deviation is kufr.*

It appears in a narration:

أَنَّهُ أَعْلَمَ حَفْصَةَ أَنَّ أَبَاهَا وَأَبَا بَكْرٍ يَلْبِانُ الْأَمْرَ فَأَفْضَتْ إِلَى عَائِشَةَ فَأَفْضَتْ إِلَى أَبِيهَا فَأَفْضَى إِلَى صَاحِبِهِ فَاجْتَمَعَا عَلَى أَنَّ يَسْتَعْجِلَا ذَلِكَ سَقِينَهُ سَمَا فَلَمَّا أَحْبَرَهُ اللَّهُ بِفِعْلِهِمَا هَمَّ بِقَتْلِهِمَا فَحَلَفَا لَهُ أَنَّهُمَا لَمْ يَفْعَلَا فَنَزَلَ يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَدِرُوا الْيَوْمَ إِنَّمَا تُجْرُونَ مَا كُنْتُمْ تَعْمَلُونَ

1 Sūrah al-Taḥrīm: 4

2 Abū Muḥammad 'Alī ibn Muḥammad ibn Yūnus al-Bayāḏī al-'Āmilī al-Nabāṭī al-'Anfajūrī. His is Shīṭ from the people of al-Nabṭiyyah of Jabal 'Āmil. He was born in 791 A.H. One of his most famous books is *al-Ṣirāṭ al-Mustaḳīm ilā Mustaḥiqqī al-Taḳdīm* to establish the Imāmah of their twelve A'imma and *Muntahā al-Sūl fī Sharḥ al-Fuṣūl*. He died in 877 A.H. (*Mu'jam A'lām Jabal 'Āmil of 'Alī Dāwūd Jābir* vol. 3 pg. 320; *al-A'lām* vol. 5 pg. 34)

He informed Ḥaḥṣah that her father and Abū Bakr will assume khilāfah. She disclosed the secret to ‘Ā’ishah, who in turn disclosed it to her father, who in turn disclosed it to his friend. The two agreed to hasten the matter by poisoning him. When Allah informed him of their plan, he intended to execute them, but they swore on oath that they did not do so.¹ Consequently, the verse was revealed:

*O you who have disbelieved, make no excuses that Day. You will only be recompensed for what you used to do.*²

In this way, the Shī’ah wish to strip our Mother of her īmān. They accuse her of flagrant kufr, relying on narrations which have no basis.

The one who studies the books of men of knowledge and ṣaḥīḥ aḥādīth will find that the matter is nothing more than a feminine weakness. When possessiveness or jealousy grips the heart of a woman out of love for her husband, it forces her to do something, the opposite of which would have been better. Especially when dealing with Rasūlullāh ﷺ, since reverence and deference for him is mandatory. Similarly, fulfilling his rights as is ought to be fulfilled and abstaining from what displeases him is necessary.

Al-Bukhārī and Muslim have narrated the incident of the secret from Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا thus:

إن النبي صلى الله عليه وسلم كان يمكث عند زينب بنت جحش و يشرب عندها عسلا فتواصيت أنا و حفصة أن أيتنا دخل عليها النبي صلى الله عليه وسلم فلتقتلني أجد منك ريح مغاير أكلت مغاير فدخل على إحداهما فقالت له ذلك فقال لا بل شربت عسلا عند زينب بنت جحش و لن أعود له فنزلت يا أيها النبي لم تحرم ما أحل الله لك ۖ تبتغي مرضات أزواجك ۗ والله غفور رحيم إلى إن تنوبا إلى الله فقد صغت قلوبكما ۖ وإن تظاهرا عليه فإن الله هو مولاه و جبرئيل و صالح المؤمنين ۖ و الملائكة بعد ذلك ظهیر لعائشة و حفصة و إذ أسر النبي إلى بعض أزواجه حديثا فلما تبأت به و أظهره الله عليه عرف بعضه و أعرض عن بعض ۖ فلما تبأها به قالت من أتاك هذأ ۖ قال تبأني العليم الخبير لقوله بل شربت عسلا

1 Al-Širāṭ al-Mustaqīm vol. 3 pg. 168 (fabrication in the name of Ja’far al-Šādiق رَضِيَ اللهُ عَنْهُ)

2 Surah al-Taḥrīm: 7

Nabī ﷺ would stay at the house of Zaynab bint Jaḥsh and drink honey by her. Ḥafṣah and I devised a plan that whoever's home Nabī ﷺ enters, she should tell him, "I get the smell of maghāfir from you. You ate maghāfir?" He thus entered upon one of them so she told him this. He countered, "No. Rather I drank honey at Zaynab bint Jaḥsh's house. But I will never do it again" Consequently, the following was revealed:

O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful¹

Until:

If you two [wives] repent to Allah, [it is best], for your hearts have deviated. But if you cooperate against him - then indeed Allah is his protector, and Jibrīl and the righteous of the believers and the angels, moreover, are [his] assistants² i.e. 'Ā'ishah and Ḥafṣah.

And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted³." For his statement: Rather, I drank honey.⁴

Regarding the *sabab al-nuzūl* of these verses, there is one incident that is more common than the honey narration. It is that Nabī ﷺ prohibited his slave-girl Māriyah al-Qibṭiyyah upon himself and entrusted this to Sayyidah Ḥafṣah رَضِيَ اللهُ عَنْهَا. She was so elated that she conveyed the good news to Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا and went in opposition to Rasūlullāh's ﷺ request of concealing the secret.

1 Sūrah al-Taḥrīm: 1

2 Sūrah al-Taḥrīm: 4

3 Sūrah al-Taḥrīm: 3

4 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 5267; *Ṣaḥīḥ Muslim* Ḥadīth: 1474

Ḥāfiẓ Ibn Ḥajar, while mentioning the reason for Rasūlullāh ﷺ separating from his wives and after quoting all the different views in this regard, states:

و الراجح من الأقوال كلها قصة مارية لاختصاص عائشة و حفصة بها بخلاف العسل فإنه اجتمع فيه جماعة منهن

The most preferred view of all is the incident of Māriyah since only ‘Ā’ishah and Ḥafṣah are involved unlike the honey incident wherein a group of them are involved.¹

At another place, after indicating to the ḥadīth of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا wherein she mentions that Rasūlullāh ﷺ prohibited consuming honey upon himself due to his aversion to a reprehensible odour emitting from his mouth, he states:

و وقع عند سعيد بن منصور بإسناد صحيح إلى مسروق قال حلف رسول الله صلى الله عليه و سلم لحفصة لا يقرب أمته و قال هي علي حرام فنزلت الكفارة ليمينه و أمر أن لا يحرم ما أحل الله

Sa‘d ibn Manṣūr reports with a ṣaḥīḥ isnād to Masrūq who says, “Rasūlullāh ﷺ took an oath in front of Ḥafṣah that he will not have relations with his slave girl saying, ‘She is ḥaram upon me.’ Subsequently, the kaffārah for an oath was revealed and he was commanded not to prohibit that which Allah permitted.”²

Al-Ḍiyā’ documents in *al-Mukhtārah* of the *Musnad* of al-Haytham ibn Kulayb from the ṭarīq of Jarīr ibn Ḥāzim from Ayyūb from Nāfi‘ from Ibn ‘Umar from ‘Umar who says:

قال رسول الله صلى الله عليه و سلم لحفصة لا تخبري أحدا أن أم إبراهيم علي حرام قال فلم يقربها حتى أخبرت عائشة فأنزله الله قد فرض الله لكم تحلة أيمانكم

1 *Faṭḥ al-Bārī* vol. 9 pg. 290

2 *Al-Bayhaqī* from the chain ṭarīq of Sa‘d ibn Manṣūr vol. 7 pg. 353 Ḥadīth: 15474. Ibn Ḥajar says in *Faṭḥ al-Bārī* vol. 8 pg. 525, “His isnād is ṣaḥīḥ. This incident appears as *mudraj* (addition by a narrator) by Ibn Ishāq in the narration of Ibn ‘Abbās from ‘Umar رَضِيَ اللهُ عَنْهُ.”

Rasūlullāh ﷺ told Ḥaḥṣah, “Do not inform anyone that Umm Ibrāhīm is ḥarām upon me.” He did not go close to her until she informed ‘Ā’ishah. Consequently, Allah revealed,

Allah has already ordained for you [Muslims] the dissolution of your oaths.^{1,2}

He then brought many chains and terminated the discussion by saying:

و هذه طرق يقوي بعضها بعضا فيحتمل أن تكون الآية نزلت في السببين معا

These chains strengthen one another. Hence, probably the verse was revealed concerning both incidents.³

These narrations clarify the original matter which is pure from the shadow of deviation the Shī’ah claim. It clearly states that the spark that ignited this was a wife’s jealousy over her husband. This is the practice of wives among themselves. Jealousy forces some of them to behave inappropriately and abandon that which is suitable.

The two wives were jealous. Hence, they worked as a team and planned that whoever’s house Nabī ﷺ enters, she should question him, “You have the smell of maghāfir, did you eat maghāfir⁴?” Upon this, Allah ﷻ revealed the verses to admonish them from acting in this manner and inviting them to repent from it since it was inappropriate behaviour towards Rasūlullāh ﷺ. Their hearts leaned towards Nabī’s ﷺ abandoning sitting at Sayyidah Zaynab’s ﷺ place.

1 Sūrah al-Taḥrīm: 2

2 *Al-Aḥādīth al-Mukhtārah* Ḥadīth: 189. Ibn Kathīr categorises his isnād as ṣaḥīḥ in *Tafsīr al-Qur’ān* vol. 8 pg. 186. Ibn Ḥajar says in *Fath al-Bārī* vol. 8 pg. 525, “It has many chains which strengthen each other.”

3 *Fath al-Bārī* vol. 8 pg. 657 briefly

4 Al-maghāfir: a sweet gum which exudes from the ‘urfuṭ tree. But, it has a reprehensible odour. (*Lisān al-‘Arab* vol. 7 pg. 350.) Rasūlullāh ﷺ was the purest and cleanest of people, and disliked his wives getting a bad odour from him.

Imām al-Baghawī says in his *Tafsīr*:

إِنْ تَتُوبَا إِلَى اللَّهِ خُطَابٍ لِحَفْصَةَ وَعَانِشَةَ عَلَى الْاَلْتِفَاتِ لِلْمِبَالِغَةِ فِي الْمَعَابَةِ فَقَدْ صَغَتْ قُلُوبُكُمَا فَقَدْ وَجَدَ مِنْكُمَا مَا يُوجِبُ التَّوْبَةَ وَهُوَ مِيلَ قُلُوبِكُمَا عَنِ الْوَاجِبِ مِنْ مِخَالِصَةِ رَسُولِ اللَّهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بِحُبِّ مَا يُحِبُّهُ وَكَرَاهَةِ مَا يَكْرَهُهُ

If you two [wives] repent to Allah addressed to Ḥafṣah and ‘Ā’ishah, however, indirectly to underscore the reprimand. For your hearts have deviated i.e. for indeed you have committed something that necessitates repentance. And that is their hearts’ inclination from the mandatory i.e. acting sincerely towards Rasūlullāh ﷺ by loving what he loves and disliking what he dislikes.¹

Imam al-Shawkānī comments on this verse:

الخطاب لعائشة وحفصة أي إن توبتا إلى الله فقد وجد منكما ما يوجب التوبة ومعنى صغت عدلت ومالت عن الحق وهو أنهما أحببتا ما كره رسول الله صلى الله عليه وسلم وهو إنشاء الحديث وقيل المعنى إن توبتا إلى الله فقد مالت قلوبكما إلى التوبة

The address is directed to ‘Ā’ishah and Ḥafṣah, i.e. if you two repent to Allah, then indeed you have committed something that necessitates repentance. The meaning of ṣaghat is to turn away and divert from the truth. They preferred that which Rasūlullāh ﷺ despised, i.e. divulging his secret. It is said the meaning is: If you repent to Allah then indeed your hearts have turned towards repentance.²

Shaykh Muḥammad al-Amīn al-Shanqīṭī³ says:

1 *Anwār al-Tanzīl wa Asrār al-Ta’wīl* of al-Bayḍāwī vol. 5 pg. 224

2 *Fath al-Qadīr* of al-Shawkānī vol. 5 pg. 298, 299

3 Muḥammad al-Amīn ibn Muḥammad al-Mukhtār ibn ‘Abd al-Qādir al-Jaknī al-Shanqīṭī. The pious ‘Ālim, Uṣūlī, Mufasssīr, Linguist; and an ocean of knowledge. He was born in 1325 A.H. He studied in Madīnah Munawwarah and then Riyadh and finally in al-Jāmi’ah al-Islāmiyyah in Madīnah. Some of his books are *Aḍwā’ al-Bayān* and *Daf’ Ṭhām al-Iḍṭirāb ‘an Āy al-Kitāb*. He passed away in 1393 A.H. (*al-A’lām* vol. 6 pg. 45)

صغت بمعنى مالت ورضيت و أحببت ما كره رسول الله صلى الله عليه و سلم

Ṣaġhat means turned, was pleased, and desired what Rasūlullāh ﷺ despised.¹

This error is a product of excessive love, not evil intent. Sayyidah Ḥaḥṣah رَضِيَ اللهُ عَنْهَا was so elated with Rasūlullāh's ﷺ determination that her joy made her unmindful of Rasūlullāh's ﷺ command to conceal his secret. She is not infallible and our mother Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا too is not infallible. The occurrence of mistakes from the seniors does not taint their righteousness, nor diminish their status. In fact, their souls are revived with tawbah and consequently they reach greater heights and loftier stations than before their mistake. Allah ﷻ declared:

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him] and at once they have insight.²

Being infallible from error is not a requisite of taqwā. In fact, infallibility from major sins from which repentance is sought is not a requisite. Sometimes a muttaqī falls into major sins just as happened to Sayyidunā Ḥāḥib رَضِيَ اللهُ عَنْهُ³. However, his past and future good actions erased his mistake despite its gravity.

Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا enjoys a very lofty pedestal of trustworthiness, piety, beautiful character, and guidance, abstinence from the world, surrendering to

1 Aḍwā' al-Bayān vol. 8 pg. 220

2 Surah al-A'rāf: 201

3 Ḥāḥib ibn Abī Balta'ah al-Lakhmī, Abū 'Abd Allah رَضِيَ اللهُ عَنْهُ. He participated in all the expeditions alongside Rasūlullāh ﷺ who also despatched him to al-Muqawqas with his epistle. He was one of the horsemen and poets of Quraysh in the Days of Ignorance. He passed away in 30 A.H. (al-Istī'āb vol. 1 pg. 93; al-Iṣābah vol. 2 pg. 4)

Allah, fasting excessively, generosity, and kindness. Similarly, Sayyidah Ḥafṣah رضي الله عنها is known as *Ṣawwāmah Qawwāmah* by the declaration of none other than Rasūlullāh صلى الله عليه وسلم. Al-Ḥākim narrates from Sayyidunā Anas رضي الله عنه who reports that Rasūlullāh صلى الله عليه وسلم said:

قال لي جبريل راجع حفصة فإنها صوامة قوامة و إنها زوجتك في الجنة

Jibrīl commanded me, “Take Ḥafṣah back, for she fasts excessively, performs ṣalāh at night in abundance, and she is certainly your wife in Jannah.”¹

Ibn Taymiyyah says:

فدعاها الله تعالى إلى التوبة فلا يظن بهما أنهما لم يتوبا مع ما ثبت من علو درجتها وأنها زوجتنا نبينا في الجنة وأن الله خيرهن بين الحياة الدنيا وزينتها وبين الله ورسوله والدار الآخرة فاخترن الله ورسوله والدار الآخرة ولذلك حرم الله عليه أن يتبدل بهن غيرهن وحرم عليه أن يتزوج عليهن واختلف في إباحة ذلك له بعد ذلك ومات عنهن وهن أمهات المؤمنين بنص القرآن ثم قد تقدم أن الذنب يغفر ويعفى عنه بالتوبة وبالחסنات الماحية بالمصائب المكفرة

Allah سبحانه وتعالى invited them to repentance. Accordingly, it should not be considered that they did not repent, considering what has been established about them, viz. their lofty status, they being the wives of our Nabī صلى الله عليه وسلم in Jannah, and them choosing Allah, His Messenger, and the Life Hereafter when Allah gave them the choice between this and the present life and its beauty. Owing to this, Allah prohibited him from changing them and forbade him from marrying other women while being married to them. There is a difference of opinion regarding the subsequent nullification of this prohibition. Rasūlullāh صلى الله عليه وسلم passed away in a state that they were titled *Ummahāt al-Mu’minīn* (Mothers of the Believers) by the categorical declaration of the Qur’ān. Furthermore, as mentioned previously, sins are

1 *Sharḥ Mushkil al-Āthār* vol. 12 pg. 27; *al-Mu’jam al-Awsat* vol. 1 pg. 54 Ḥadīth: 151; *al-Mustadrak* vol. 4 pg. 17. Al-Haythamī says in *Majma’ al-Zawā’id* vol. 9 pg. 393, “There is a group [of narrators] therein whom I do not recognise.” Al-Albānī declared it ḥasan in *Ṣaḥīḥ al-Jāmi’* Ḥadīth: 4351. This ḥadīth has been reported from Sayyidunā ‘Ammār ibn Yāsir رضي الله عنه. (*Musnad al-Bazzār* vol. 4 pg. 237 Ḥadīth: 1401; *al-Ṭabarānī* vol. 23 pg. 188 Ḥadīth: 306; *Ḥilyat al-Awliyā’* vol. 2 pg. 50)

forgiven and washed away with tawbah, with good actions which serve as expiations, and through difficulties which serve as atonements.¹

This is appropriate concerning our mothers, the Mothers of the Believers, together with their high nobility and affirmed piety. You will not find any who venerate the Awliyā' of Allāh except the Ahl al-Sunnah. They judge with fairness and weigh the matters with justice. They neither possess the harshness of the extremists nor the audaciousness of the fabricators.

We can probably condense the answer to this misconception in two ways:

Firstly, the one who divulged the secret of Rasūlullāh ﷺ was Sayyidah Ḥafṣah, not Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا. Sayyidunā 'Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ reports:

قال رسول الله صلى الله عليه وسلم لا تخبري أحدا أن أم إبراهيم علي حرام قال فلم يقربها حتى أخبرت عائشة فأنزل الله قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ

Rasūlullāh ﷺ told Ḥafṣah, “Do not inform anyone that Umm Ibrāhīm is ḥarām upon me.” He did not go close to her until she informed 'Ā'ishah. Consequently, Allah revealed,

Allah has already ordained for you [Muslims] the dissolution of your oaths.^{2,3}

Ḥāfiẓ Ibn Kathīr states:

و هذا إسناده صحيح و لم يخرج أحد من أصحاب الكتب الستة و قد أختاره الحافظ الضياء المقدسي في كتابه المستخرج

This isnād is ṣaḥīḥ. None of the authors of the six books have documented it. Nonetheless, Ḥāfiẓ al-Ḍiyā' al-Maqdisī has selected in his book.⁴

1 *Minhāj al-Sunnah al-Nabawiyyah* vol. 4 pg. 314

2 *Sūrah al-Taḥrīm*: 2

3 *Al-Aḥādīth al-Mukhtārah Ḥadīth*: 189. Ibn Kathīr categorises his isnād as ṣaḥīḥ in *Tafsīr al-Qur'ān* vol. 8 pg. 186. Ibn Ḥajar says in *Fath al-Bārī* vol. 8 pg. 525, “It has many ṭuruq which strengthen each other.”

4 *Tafsīr Ibn Kathīr* vol. 8 pg. 159

Let me clarify that the basis of this ḥadīth is found in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*¹. It is quite apparent that the one to disclose the secret was Sayyidah Ḥafṣah رَضِيَ اللهُ عَنْهَا, not Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. The men of knowledge have not differed in this regard. Al-Ṭāhir ibn ‘Āshūr says:

و لم يختلف أهل العلم في أن التي أسر إليها النبي صلى الله عليه وسلم الحديث هي حفصة و يأتي أن التي نبأها حفصة هي عائشة

The ‘Ulamā’ have not differed that the one to whom Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entrusted the secret was Ḥafṣah. It will appear that she disclosed the secret to ‘Ā’ishah.²

I say: ‘Allāmah al-Dahlawī³ has clearly mentioned the consensus of the Mufasssīrīn upon this.

He says:

إفشاء السر وقع من حفصة لا غير بإجماع المفسرين

Disclosing the secret was done by Ḥafṣah, and not anyone else, with the consensus of the Mufasssīrīn.⁴

This is also established in Shīrī Tafsīrs, like *Majma’ al-Bayān* of al-Ṭabarsī⁵, one of their scholars who acknowledged the lofty status of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ.

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 4913; *Ṣaḥīḥ Muslim* Ḥadīth: 3765

2 *Al-Ṭahrīr wa al-Tanwīr* of Ibn ‘Āshūr vol. 28 pg. 351

3 ‘Abd al-‘Azīz ibn Walī Allah ibn ‘Abd al-Raḥīm al-‘Umrī al-Dahlawī. One of the renowned ‘Ulamā’ of India in his time. He was a Mufasssīr and acquainted with ḥadīth. He also had deep knowledge and cognisance of Shīrī books. He was born in 1159 A.H. and passed away in 1239 A.H. Some of his books are: *Fatḥ al-‘Azīz* (a commentary of the Qur’ān), *Mukhtaṣar al-Tuḥfah al-Ithnā ‘Ashariyyah fī al-Kalām ‘alā Madhhab al-Shī‘ah*, one unparalleled in its field. (*Muqaddamah of Mukhtaṣar al-Tuḥfah*; *al-‘Ālām* vol. 4 pg. 14)

4 *Mukhtaṣar al-Tuḥfah al-Ithnā ‘Ashariyyah* pg. 269

5 *Majma’ al-Bayān* vol. 10 pg. 56, 58. There is indication towards this in *Mukhtaṣar al-Tuḥfah al-Ithnā ‘Ashariyyah* pg. 270

Zayn al-‘Ābidīn al-Kūrānī says:

وأيضا من علمائهم الطبرسي و قد اعترف في تصانيفه بعلو شأن الصحابة رضي الله تعالى عنهم و صرح
بنزول الآيات المذكورة هنا في الثناء عليهم عموما و خصوصا و نقل في ذلك آيات أخر

Among their scholars is al-Ṭabarsī. He has, in his books, acknowledged the lofty status of the Ṣaḥābah رضي الله عنهم. He has emphatically mentioned the revelation of the verses mentioned here in their praise, generally and specifically. He also quoted other verses in this regard.¹

Secondly, if we for argument’s sake agree that Sayyidah ‘Ā’ishah رضي الله عنها did in fact divulge Rasūlullāh’s صلى الله عليه وسلم secret, the most that can be said is that she committed a sin and consequently repented therefrom. Infallibility from sin is not a requisite of being deserving of Jannah. Sometimes a believer falls prey to sin but then repents. In fact, even if he does not repent, minor sins are forgiven by abstaining from major sins as accepted by the consensus of the Ahl al-Sunnah. As Allah سُبْحَانَهُ وَتَعَالَى confirms:

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نَكْفُرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا

If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].²

These sins are wiped out with good deeds superior to them. Allah سُبْحَانَهُ وَتَعَالَى declares:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

Indeed, good deeds do away with misdeeds.³

1 Al-Yamāniyyāt al-Maslūlah ‘alā Riqāb al-Rāfiḍah al-Makhdhūlah pg. 246

2 Sūrah Nisā’: 31

3 Sūrah Hūd: 114

And calamities also wash away misdeeds according to the majority of the Ahl al-Sunnah.

How many virtuous deeds and acts of kindness were not executed by Sayyidah Ḥafṣah and ‘Ā’ishah رضي الله عنهما? Moreover, they were obedient to Allah and His Messenger صلى الله عليه وسلم. In fact, sufficient for them is them opting for Allah and His Messenger over this world and its beauty.¹

1 *Minhāj al-Sunnah al-Nabawiyah* vol. 4 pg. 310 – 314

Misconception: Sayyidah ‘Ā’ishah told Nabī ﷺ to be just

They substantiate their claim with what has been reported from al-Qāsim from Muḥammad from Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, who says:

كان بيني وبين رسول الله صلى الله عليه وسلم كلام فقال بمن ترضين أن يكون بيني وبينك أترضين بأبي عبيدة بن الجراح قلت لا ذاك رجل لين يقضي لك علي قال أترضين بعمر بن الخطاب قلت لا إني لأفرك من عمر فقال رسول الله صلى الله عليه وسلم والشيطان يفرق منه فقال أترضين بأبي بكر قلت نعم فبعث إليه فجاء فقال رسول الله صلى الله عليه وسلم اقض بيني وبين هذه قال أنا يا رسول الله قال نعم فتكلم رسول الله صلى الله عليه وسلم فقلت له اقصد يا رسول الله قالت فرفع أبو بكر يده فلطم وجهي لطمه بدر منها أنفي ومنخاري دما وقال لا أم لك فمن يقصد إذا لم يقصد رسول الله صلى الله عليه وسلم فقال صلى الله عليه وسلم ما أردنا هذا وقام فغسل الدم عن وجهي وثوبي بيده

There was a dispute between me and Rasūlullāh ﷺ so he said, “Who would you like to be an arbitrator between us. Are you happy with Abū ‘Ubaydah ibn al-Jarrāh?”

I said, “No. He is a lenient man and will pass judgement in your favour over me.”

He asked, “Are you happy with ‘Umar ibn al-Khaṭṭāb?”

I said, “No. I fear ‘Umar.”

Rasūlullāh ﷺ commented, “Shayṭān also dreads him.”

He then said, “Are you happy with Abū Bakr?”

I replied in the affirmative. Hence, he sent a message for him. Accordingly, he came.

Rasūlullāh ﷺ said, “Decide between me and her.”

Abū Bakr asked, “Me, O Messenger of Allah?”

“Yes,” he confirmed.

Rasūlullāh ﷺ then spoke.

I said to him, “Be fair, O Messenger of Allah!”

Hearing this, Abū Bakr lifted his hands and smacked me on my face so hard that blood began to ooze out of my nose and nostrils. He then scolded, “You have no mother! Who will be fair if Rasūlullāh ﷺ is not?”

Rasūlullāh ﷺ said, “We did not want this.”

He got up and washed the blood from my face and clothes with his hands.¹

Answer

This narration is ḍaʿīf due to the following factors:

Mubārak ibn Fuḍālah ibn Abī Umayyah al-Qurashī al-ʿAdawī appears in the chain who is ḍaʿīf.

Mubārak ibn Fuḍālah ibn Abī Umayyah al-Qurashī

- ʿAbd Allah ibn Aḥmad says, “I asked Ibn Maʿīn about Mubārak ibn Fuḍālah. He said, ‘He is ḍaʿīf al-ḥadīth. He is like al-Rabīʿ ibn Ṣabīḥ in ḍuʿf.’”
- Nasaʿī also declared him ḍaʿīf.
- Imām Aḥmad said, “Whatever he narrates from Ḥasan can be cited as proof.” It is understood from here that whatever he narrates from others besides Ḥasan it cannot be cited as proof.
- Al-Ṭayālīsī says, “He practices *tadlīs* (omits the narrator he heard the narration from and links it further up the chain) very often.”² And he did not clearly mention the one having heard it here, hence his ḥadīth is not accepted.

1 *Tārīkh Baghdād* vol. 11 pg. 239

2 *Tahdhīb al-Tahdhīb* vol. 10 pg. 29

Misconception: Rasūlullāh ﷺ cursed Sayyidah ‘Ā’ishah that her hand be severed

The Rawāfiḍ claim that Rasūlullāh ﷺ would humiliate Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. One form of this is that he would curse her. They substantiate their claim with a narration of hers.

دخل علي النبي صلى الله عليه وسلم بأسير فلهوت عنه فذهب فجاء النبي صلى الله عليه وسلم فقلت له عليه وسلم فقال ما فعل الأسير قالت لهوت عنه مع النسوة فخرج فقال ما لك قطع الله يدك أو يدك فخرج فأذن به الناس فطلبوه فجاءوا به فدخل علي وأنا أقلب يدي فقال ما لك أجننت قلت دعوت علي فأنا أقلب يدي أنظر أيهما يقطعان فحمد الله وأثنى عليه ورفع يديه مدا وقال اللهم إني بشر أغضب كما يغضب البشر فأيما مؤمن أو مؤمنة دعوت عليه فاجعله له زكاة و طهورا

Nabī ﷺ entered my house with a captive. I displayed negligence in checking him, so he fled.

Nabī ﷺ came and asked, “What happened to the captive?”

“I was negligent due to my preoccupation with the women so he escaped,” I explained.

He said, “What is wrong with you? May Allah cut your hand – or hands.”

He then left and informed the people about the captive. They searched for him and brought him. Thereafter, Rasūlullāh ﷺ entered my house and I was turning my hands.

He questioned surprisingly, “What is the matter? Have you gone crazy?”

I explained, “You cursed me, so I am checking my hands to see which of them gets severed.”

He praised and glorified Allah and then raised his hands high and supplicated, “O Allah! I am only human. I become angry like a human. So whichever believing male or female I curse, make it an internal and external purification for him.”¹

1 *Musnad Aḥmad* vol. 6 pg. 52 Ḥadīth: 24304; *al-Bayhaqī* vol. 9 pg. 89 Ḥadīth: 18611. Al-Dhahabī has categorised its isnād is jayyid in *al-Muhadhab* vol. 7 pg. 3618

The habit of the Rawāfiḍ is to distort authentic narrations by adding and subtracting to suit their fancy. They sometimes mention the beginning of the narration but intentionally omit the end of it. They leave out the part which clarifies the meaning of *du‘ā* (supplication). This meaning appears in another ḥadīth reported by Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا:

دخل على رسول الله صلى الله عليه وسلم رجلان فكلما به شيء لا أدري ما هو فأغضباه فلعنهما وسبهما فلما خرجا قلت يا رسول الله من أصاب من الخير شيئاً ما أصابه هذان قال وما ذلك قالت قلت لعنتهما وسببتهما قال أو ما علمت ما شارطت عليه ربي قلت اللهم إنما أنا بشر فأبي المسلمين لعنته أو سببته فاجعله له زكاة وأجراً

Two men entered the presence of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They spoke to him something which I am not aware of. Nonetheless, they angered him so he cursed them and insulted them. When they left, I said, “O Messenger of Allah, whoever attains any goodness cannot attain what these two have.”

“Why is that,” he inquired.

I said, “You cursed and insulted them.”

He explained, “Do you not know what agreement I made with my Rabb? I said, ‘O Allah! I am only human. So whichever Muslim I curse or insult, make it purification and reward for him.’”¹

We learn from here that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ does not intend cursing. Had he really intended cursing, then we would ask as to why Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا passed away with both her hands intact, without any affliction afflicting them whatsoever?

1 *Ṣaḥīḥ Muslim Ḥadīth*: 2600

Misconception: Sayyidah ‘Ā’ishah created doubts about the Prophethood of Nabī ﷺ and abused Ṣafīyyah

They claim that she created doubts about the Prophethood of Nabī ﷺ and substantiate their baseless claim and dangerous allegation by a narration which has the following wording:

أن أم المؤمنين عائشة رضي الله عنها غضبت من رسول الله صلى الله عليه وسلم ذات يوم فقالت له أنت الذي تزعم أنك نبي الله

Umm al-Mu’minīn ‘Ā’ishah رَضِيَ اللهُ عَنْهَا became angry with Rasūlullāh ﷺ one day and said to him, “You are the one who thinks you are the Prophet of Allah.”¹

The original narration appears from Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا in the following words:

و كانت متاعي فيه خف و كان على جمل ناج و كان متاع صافية فيه ثقل و كان على جمل ثقال بطيء يتبسط بالركب فقال رسول الله صلى الله عليه وسلم حولوا متاع عائشة على جمل صافية و حولوا متاع صافية على جمل عائشة حتى يمضي الركب قالت عائشة فلما رأيت ذلك قلت يا لعباد الله غلبتنا هذه اليهودية على رسول الله قالت فقال رسول الله صلى الله عليه وسلم يا أم عبد الله إن متاعك كان فيه خف و كان متاع صافية فيه ثقل فأبطأ بالركب فحولنا متاعها على بعيرك و حولنا متاعك على بعيرها قالت فقلت أأنت تزعم أنك رسول الله قالت فتبسم قال أو في شك أنت يا أم عبد الله قالت قلت أأنت تزعم أنك رسول الله أفهلا عدلت و سمعني أبو بكر و كان فيه غرب أي حدة فأقبل علي فلطم وجهي فقال رسول الله صلى الله عليه وسلم مهلا يا أبا بكر فقال يا رسول الله أما سمعت ما قالت فقال رسول الله صلى الله عليه وسلم إن الغيري لا تبصر أسفل الوادي من أعلاه

My baggage was light and was on a fast camel whereas Ṣafīyyah’s baggage was heavy and on a sluggish and slow camel which was delaying the caravan. Rasūlullāh ﷺ thus ordered, “Put ‘Ā’ishah’s baggage on Ṣafīyyah’s camel and Ṣafīyyah’s baggage on ‘Ā’ishah’s camel so that the caravan may proceed.”

1 *Wasā’il al-Shī’ah ilā Taḥṣīl Masā’il al-Sharī’ah* of Muḥammad ibn al-Ḥasan ibn al-Ḥurr al-‘Āmilī vol. 1 pg. 33

When I saw this I said, “O servants of Allah! This Jewess has overpowered us over Rasūlullāh ﷺ.”

Rasūlullāh ﷺ explained, “O mother of ‘Abd Allah. Your baggage is light and Şafiyah’s baggage is heavy which is slowing down the caravan. So we moved her baggage onto your camel and your baggage onto hers.”

I said, “Do you not consider yourself the Messenger of Allah?”

He smiled and asked, “Are you in doubt, O mother of ‘Abd Allah?”

I said, “Do you not consider yourself the Messenger of Allah? So why are you not observing justice?”

Abu Bakr heard me, and he was hot-tempered. So he came to me and smacked me on my face. Rasūlullāh ﷺ said, “Calm down, O Abū Bakr.”

He said, “O Messenger of Allah, did you not hear what she said?”

Rasūlullāh ﷺ enlightened, “Indeed, possessiveness cannot see the bottom of the valley from the top.

Or

Cannot differentiate the bottom of the valley from the top”¹

Answer to this fabrication

Firstly, Abū Ya‘lā records this narration in his Musnad, however it is not authentic as there are two discrepancies in the isnād.

1. Muḥammad ibn Ishāq

Muḥammad ibn Ishāq is a mudallis and he has quoted the narration with ‘an (from).²

1 *Musnad Abī Ya‘lā* vol. 8 pg. 129 Ḥadīth: 4670; *al-Amthāl* of Abū al-Shaykh Ḥadīth: 56

2 *Al-Du‘afā’ wa al-Matrūkīn* vol. 3 pg. 41; *al-Tabyīn li Asmā’ al-Mudallisīn* of Abū al-Wafā al-Ḥalabī vol. 1 pg. 171

2. Salamah ibn al-Faḍl.

Salamah ibn al-Faḍl also appears in the isnād.

- Al-Bukhārī says, “He has *munkar* (contradictory) traditions.”
- Ibn Ḥajar says, “*Ṣadūq* (truthful) but makes plenty mistakes.”¹
- Al-Albānī says, “This is a *ḍaʿīf* sanad as it contains two discrepancies. Firstly, the ‘an’anah of Ibn Ishāq who practices *tadlīs*. Secondly, the *ḍuʿf* of Salamah ibn al-Faḍl who is al-Abrash. Ḥāfiẓ said about him, “*Ṣadūq* (Truthful) but makes plenty mistakes.”²

There is manifest inconsistencies in the text, for example ‘Ā’ishah’s question, “Do you not consider yourself the Messenger of Allah?” Al-Būṣīrī has categorised it as *ḍaʿīf*.³

Secondly, if the ḥadīth is *ṣaḥīḥ*, it proves that Nabī ﷺ would tolerate such statements from his wives. He understood that the apparent meaning was not intended and it was only said out of love and possessiveness.

Moreover, *al-zaʿm* does not always mean *al-shakk* (to doubt). Sometimes it means *al-qawl* (to say) or *al-dhikr* (to mention). Accordingly, Ibn Manẓūr⁴ has quoted from Ibn Barrī⁵ who explains:

1 *Tahdhīb al-Kamāl* of al-Mizzī vol. 11 pg. 306; *Taqrīb al-Tahdhīb* vol. 1 pg. 238

2 *Al-Ḍaʿīfah* Ḥadīth: 2985

3 *Al-Ithāf* Ḥadīth: 3190

4 Muḥammad ibn Mukarram ibn ‘Alī, Abū al-Faḍl al-Ruwayfiṭ. The linguist leader and ḥujjah. He was born in 630 A.H. and worked in the compilation office in Cairo. He then assumed the judge post in Ṭarāblis. He was interested in condensing lengthy books of *adab* (literacy). Some of his books are *Lisān al-‘Arab* and *Nithār al-Azhār*. He passed away in 711 A.H. (*al-A’lām* vol. 7 pg. 108; *Hadyat al-‘Ārifin* vol. 3 pg. 159)

5 ‘Abd Allah ibn Barrī ibn ‘Abd al-Jabbār, Abū Muḥammad al-Maqdisī al-Shāfiṭ. A syntax master of his time. He was born in 499 A.H. and passed away in 582 A.H. He was the principal of the Arabic university of Egypt. *Jawāb al-Masā’il al-‘Ashar* is one of his books. (*Siyar A’lām al-Nubalā’* vol. 21 pg. 135; *Ṭabaqāt al-Shāfi’iyyah* vol. 7 pg. 122)

الزعم يأتي في كلام العرب على أربعة أوجه ... و تكون بمعنى القول و الذكر

Al-za‘m is used in four ways in Arabic speech. It [sometimes] means *al-qawl* (to say) and *al-dhikr* (to mention).¹

This is further supported by what al-Bukhārī narrated from Ibn Jurayḥ who says:

زعم عطاء أنه سمع عبيد بن عمير يقول سمعت عائشة تزعم أن رسول الله صلى الله عليه و سلم كان
يمكث عند زينب بنت جحش الحديث

‘Aṭā’ said that he heard ‘Ubayd ibn ‘Umayr saying, “I heard ‘Ā’ishah mentioning that Rasūlullāh ﷺ would stay by Zaynab bint Jaḥsh ...”²

In another narration from Ibn Shihāb it appears:

زعم عطاء أن جابر بن عبد الله زعم أن النبي صلى الله عليه و سلم قال من أكل ثوما أو بصلا فليعتزلنا

‘Aṭā’ said that Jabir ibn ‘Abd Allah mentioned that Nabī ﷺ said, “Whoever eats garlic or onion should remain away from us.”³

Abū Ya‘lā narrates from a man from the Khath‘am tribe:

أتيت النبي صلى الله عليه و سلم و هو في نفر من أصحابه فقلت أنت الذي تزعم أنك رسول الله قال نعم
قال قلت يا رسول الله أي الأعمال أحب إلي الله قال الإيمان بالله ... الحديث

I came to nabī ﷺ while he was with a group of his Ṣaḥābah. I asked, “Are you the one who says that you are the Messenger of Allah.”

He replied in the affirmative.

1 *Lisān al-‘Arab* vol. 12 pg. 264

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 6691; *Ṣaḥīḥ Muslim* Ḥadīth: 1474

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 855; *Ṣaḥīḥ Muslim* Ḥadīth: 564

I said, “O Messenger of Allah, which action is the most beloved to Allah?”

He answered, “Believing in Allah ...”¹

Rasūlullāh ﷺ did not reproach him for this statement. And it is not permissible to delay an elucidation from the time of need. So had there been anything apprehensible in his speech, Rasūlullāh ﷺ would have definitely reprimanded him.

Thirdly, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is the reporter of this ḥadīth. It follows that she acknowledges her mistake and repented from it, and Allah accepted her repentance. Had it been as they claim, she would not have narrated it. If this ḥadīth is authentic, then it is more appropriate to include it among her merits and virtues since it proves that her defence of the Sharī‘ah and narrating it in its pristine purity is more important to her than everything else, even her own self.

Fourthly, Rasūlullāh ﷺ excused her by asserting that possessiveness does not see the bottom of the valley from the top

Fifthly, Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ scolded her for her statement, and Rasūlullāh ﷺ defended her. So what position do others hold in the matter?

1 *Musnad Abī Ya’lā* vol. 12 pg. 229 Ḥadīth: 6839. Al-Mundhirī has categorised the isnād as jayyid in *al-Targhīb wa al-Tarhīb* vol. 3 pg. 304. *Al-Muttajir al-Rābiḥ* of al-Dimyāṭī Ḥadīth: 251; *al-Zawājir* of al-Haytamī al-Makkī vol. 2 pg. 81. Al-Haythamī says in *Majma’ al-Zawā’id* vol. 8 pg. 154, “His narrators are the narrators of *Ṣaḥīḥ al-Bukhārī* besides Nāfi’ ibn Khālīd al-Ṭāḥī who is reliable.” Al-Albānī has categorised it as *ṣaḥīḥ* in *Ṣaḥīḥ al-Targhīb* Ḥadīth: 2522

Misconceptions about Sayyidah ‘Ā’ishah concerning the Ahl al-Bayt

‘Ā’ishah harboured enmity for ‘Alī

The Rawāfiḍ use the following narration to prove that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا harboured enmity for Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ:

مرض رسول الله صلى الله عليه وسلم في بيت ميمونة فاستأذن نساءه أن يمرض في بيتي فأذن له فخرج رسول الله صلى الله عليه وسلم معتمدا على العباس وعلى رجل آخر ورجلاه يخطان في الأرض وقال عبيد الله فقال ابن عباس أندري من ذلك الرجل هو علي بن أبي طالب ولكن عائشة لا تطيب له نفسا

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ fell ill in Maymūnah’s house. Consequently, he sought permission from his wives to be nursed in my home and they all gave permission. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ thus exited while being supported by ‘Abbās and another man, and his feet were making lines on the earth.

‘Ubayd Allah said, “Ibn ‘Abbās said, ‘Do you know who this man was? It was ‘Alī ibn Abī Ṭālib. However, ‘Ā’ishah was not pleased with him.’”¹

The Rawāfiḍ claim that she neither loved Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, nor desired good for him, nor took his name on her tongue.²

The more common narration which does not contain this addition appears with the following words from Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا:

لما ثقل رسول الله صلى الله عليه وسلم واشتد به وجعه استأذن أزواجه أن يمرض في بيتي فأذن له فخرج بين رجلين يخط رجلاه في الأرض بين عباس بن عبد المطلب وبين رجل آخر قال عبيد الله فأخبرت عبد الله بالذي قالت عائشة فقال لي عبد الله بن عباس هل تدري من الرجل الآخر الذي لم تسم عائشة قال قلت لا قال ابن عباس هو علي

1 *Musnad Aḥmad* vol. 6 pg. 34 Ḥadīth: 24107. The ḥadīth is also found in *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 198 and *Ṣaḥīḥ Muslim*, Ḥadīth: 418 without the addition, “However, ‘Ā’ishah was not pleased with him.”

2 *Ma’ālim al-Madrasatayn* pg. 232; *al-Ghadīr* of al-Amīnī vol. 9 pg. 324; *Fas’alū Ahl al-Dhikr* of Muḥammad al-Tjānī al-Simāwī pg. 323; *Khulāṣat al-Muwājahah* of Aḥmad Ḥusayn Ya’qūb pg. 111; *Difā’ min Wahy al-Sharīah* of Ḥusayn al-Rajā pg. 327

When Rasūlullāh ﷺ fell ill and his illness intensified, he sought permission from his wives to be nursed in my house and they all gave permission. He left with the support of two men while his feet were making lines on the earth, between ‘Abbās ibn ‘Abd al-Muṭṭalib and another man.

‘Ubayd Allah said, “I informed Ibn ‘Abbās about what ‘Ā’ishah said. He said to me, ‘Do you know who the other man whose name ‘Ā’ishah did not take?’ I replied in the negative. He said, ‘It was ‘Alī.’”¹

Murtaḍā al-Ḥusaynī records this narration under the chapter he titled:

باب أن عائشة تبغض عليا وتحسده و قد سرت بقتل علي عليه السلام

Chapter: ‘Ā’ishah harboured enmity and jealousy for ‘Alī and was pleased with his murder

He then quotes the ḥadīth of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا which appears above and the ḥadīth of Sayyidunā Nu‘mān ibn Bashīr رَضِيَ اللهُ عَنْهُ who reports:

استأذن أبو بكر على رسول الله صلى الله عليه وسلم فسمع صوت عائشة عاليا وهي تقول والله لقد عرفت أن عليا أحب إليك من أبي و مني مرتين أو ثلاثا فاستأذن أبو بكر فدخل فأهوى إليها فقال يا بنت فلانة ألا أسمعك ترفعين صوتك على رسول الله صلى الله عليه وسلم

Abū Bakr sought permission to enter Rasūlullāh’s ﷺ dwelling. He overheard ‘Ā’ishah raising her voice and saying twice or thrice, “By Allah, I have realised that ‘Alī is more beloved to you than my father and I.”

Abū Bakr sought permission to enter and thereafter entered. He then turned to her and admonished her saying, “O daughter of so and so! Did I hear you raising your voice at Rasūlullāh ﷺ?”²

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 198; *Ṣaḥīḥ Muslim* Ḥadīth: 418

2 *Musnad Aḥmad* vol. 4 pg. 275 Ḥadīth: 18444; *al-Sunan al-Kubrā* vol. 5 pg. 139 Ḥadīth: 8495; *Musnad al-Bazzār* vol. 8 pg. 223 Ḥadīth: 3275; *Sharḥ Mushkil al-Āthār* vol. 13 pg. 333. Al-Haythamī says in *Majma‘ al-Zawā‘id* vol. 9 pg. 129, “His narrators are the narrators of *Ṣaḥīḥ al-Bukhārī*.” Ibn Ḥajar in *Fath al-Bārī* vol. 7 pg. 32 and al-Sakhāwī in *al-Ajwibah al-Marḍiyyah* vol. 2 pg. 764 declared its isnād as ṣaḥīḥ.

He then quotes a narration which mentions that when the news of Sayyidunā ‘Alī’s demise reached Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, she recited the following couplet:

فألقت عصاها و استقرت بها النوى	كما قر عينا بالإياب المسافر
--------------------------------	-----------------------------

She threw her staff and settled in her destination, just like a traveller is joyful after returning home.

This Shīrī then asserts:

و هذا البيت مما يضرب به المثل إذا حصلت الراحة بعد الشدة و الفرح بعد الكرب و المشقة فتمثل عائشة به مما ينبئ بل هو صريح في سرورها بمقتل علي عليه السلام

This couplet is proverbial when ease is attained after difficulty or an opening is made after hardship and adversity. So ‘Ā’ishah’s usage of it indicates – nay clearly shows her happiness over ‘Alī’s death.¹

Answer

Firstly, the addition in the first ḥadīth, “However, ‘Ā’ishah was not pleased with him” is *shādh* (obscure) and not authentic. Al-Bukhārī and Muslim not mentioning this addition and the absence of unanimity among the students of al-Zuhrī creates reservations in the heart about it. Sufyān, ‘Aqīl, and Shu‘ayb did not mention this addition in the ḥadīth. On the other hand, Ma‘mar mentioned it and Ibn al-Mubārak quoted it from Ma‘mar and Yūnus, and combined them in one narration. Al-Bukhārī and Muslim have not recorded the addition despite them narrating the ḥadīth from the chain of Ibn al-Mubārak from Ma‘mar. Add to this that Mūsā ibn Abī ‘Ā’ishah did not corroborate al-Zuhrī in this addition.

Similarly, Ibrāhīm ibn Sa‘d quoted it from al-Zuhrī without the addition. His narration appears in *al-Ṭabaqāt*².

1 *Al-Sab‘ah min al-Salaf* pg. 169, 170

2 *Al-Ṭabaqāt al-Kubrā* vol. 2 pg. 231

Al-Bayhaqī reports the ḥadīth in *al-Dalā'il*¹ from the Maghāzī of Ibn Ishāq with the narration of Yūnus ibn Bukayr (which is the chain of Ibn Ḥajar of *al-Maghāzī*). Ibn Ishāq narrated it from Ya'qūb from 'Utbah from al-Zuhrī without the addition. And Ibn Ishāq clearly mentioned *taḥdīth* (i.e. the narrator above him narrated it directly to him without any intermediary).

Ibn Ishāq narrated it directly from al-Zuhrī without any intermediary without the addition as well. This narration appears in *Musnad Abī Ya'lā*.^{2,3} His isnād is jayyid. Ibn Ishāq also clearly mentions *taḥdīth* here.

Therefore, the narrators who narrate the ḥadīth without the addition are: Sufyān ibn 'Uyaynah, Shu'ayb, 'Aqīl, Ibrāhīm ibn Sa'd, Ya'qūb ibn 'Utbah, and Ibn Ishāq. **Ma'mar is the only one to mention the addition.**

Al-Bukhārī and Muslim record the ḥadīth and both have not mentioned the addition notwithstanding the fact that they both narrate it from the chain of Ma'mar. This makes it apparent that these words are not part of the actual narration in the first place.⁴

Secondly, if we hypothetically agree to the authenticity of this addition, then too there are many answers.

It is highly possible that the second man was obscure from the sight of Sayyidah 'Ā'ishah رضي الله عنها and was not visible from a distance. In addition the narrations

1 *Dalā'il al-Nubuwwah* vol. 7 pg. 169

2 *Musnad Abī Ya'lā* vol. 8 pg. 57

3 Aḥmad ibn 'Alī ibn al-Muthannā, Abū Ya'lā al-Mawṣilī. The Imām, Hafiz, Shaykh al-Islām, and Muḥaddith of Mowsil. He was born in 210 A.H. He met with the luminaries and travelled in his youth to the different cities. He was a good writer. *Al-Musnad* is one of his renowned works. He passed away in 307 A.H. (*Siyar A'lām al-Nubalā'* vol. 14 pg. 174; *al-Bidāyah wa al-Nihāyah* vol. 11 pg. 130)

4 These ḥadīth extracts are taken from the *mushārahāt* of Hishām ibn Bahrām from *Multaqā Ahl al-Ḥadīth*

inform us that the Prophet ﷺ was sometimes supported by Sayyidunā Faḍl and sometimes by Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْمَا.¹

If we pause for a moment and consider, what is the objective of Sayyidah ‘Ā’ishah’s narration? It is obvious that it is to describe the final moments of Rasūlullāh ﷺ which was and still is an emotional and traumatic event. In such instances one usually recalls details relating to the actual objective and all other inconsequential details are overlooked and often not even noticed by some but observed by another. Furthermore, Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا not mentioning the name of the other person supporting the Prophet ﷺ — whether it was ‘Alī or Faḍl ibn ‘Abbās — does not result in any form of renunciation or disavowal. If Sayyidah ‘Ā’ishah truly wished to conceal the virtues of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ then she would have omitted his name from the following narration:

عن صفيية بنت شيبه قالت قالت عائشة خرج النبي صلى الله عليه وآله وسلم غداة و عليه مرط مرحل من شعر اسود فجاء الحسن بن علي فادخله ثم جاء الحسين فدخل معه ثم جاءت فاطمة فادخلها ثم جاء علي فادخله ثم قال إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Şafiyyah bint Shaybah relates that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا said, “Rasūlullāh ﷺ left in the morning wearing a striped cloak made from black (camel’s) hair. Ḥasan ibn ‘Alī came and Rasūlullāh ﷺ wrapped him under it, followed by Ḥusayn who entered with him. Then Fāṭimah came and he took her under it, then came ‘Alī and he also took him under it. He thereafter recited:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s] household, and to purify you with [extensive] purification.”^{2,3}

1 *Faḥ al-Bārī* vol. 2 pg. 156

2 Sūrah al-Aḥzāb: 33

3 *Şaḥīḥ Muslim*, Faḍā’il al-Şaḥābah, bāb faḍā’il Ahl Bayt al-Nabī ḥadīth no. 2424.

With regards to the second ḥadīth from Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا wherein it is mentioned that she said:

والله لقد عرفت أن عليا أحب إليك من أبي ومني مرتين أو ثلاثا

By Allah, I have realised that ‘Alī is more beloved to you than my father and I.¹

This is an addition regarding which al-Haythamī said:

رواه أبو داود غير ذكر محبة علي رضي الله عنه

Abū Dāwūd reported it without mention of the part of love for ‘Alī رَضِيَ اللهُ عَنْهُ.²

The problem lies with Yūnus ibn Abī Ishāq who observed much negligence.

Yūnus ibn Abī Ishāq

- Aḥmad says, “There are additions in his ḥadīth over the ḥadīth of others.”
- ‘Abd Allah ibn Aḥmad quotes his father saying, “His ḥadīth is *muḍṭarib* (contradictory).”³

Even we hypothetically accept the authenticity of this addition, there is no evidence therein that she harboured enmity for him. Had this been the case, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would not have endorsed it. It is very likely that Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ was more beloved to Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ than Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ in some aspects just as the latter was more beloved than the former to him in other aspects.

1 *Musnad Aḥmad* vol. 4 pg. 275 Ḥadīth: 18444; *al-Sunan al-Kubrā* vol. 5 pg. 139 Ḥadīth: 8495; *Musnad al-Bazzār* vol. 8 pg. 223 Ḥadīth: 3275; *Sharḥ Mushkil al-Āthār* vol. 13 pg. 333. Al-Haythamī says in *Majma‘ al-Zawā‘id* vol. 9 pg. 129, “His narrators are the narrators of *Ṣaḥīḥ al-Bukhārī*.” Ibn Hajar in *Fath al-Bārī*, vol. 7 pg. 32, and al-Sakhāwī in *al-Ajwibah al-Marḍiyah*, vol. 2 pg. 764, declared its isnād as ṣaḥīḥ.

2 *Majma‘ al-Zawā‘id* vol. 9 pg. 127

3 *Tahdhīb al-Tahdhīb* vol. 11 pg. 381

With regards to her happiness and singing the couplet over Sayyidunā ‘Alī’s رَضِيَ اللهُ عَنْهُ martyrdom, al-Ṭabarī records this in his *Tārīkh* without any isnād. On the other hand, Abū al-Farj al-Iṣfahānī records an isnād in his book *Maqātil al-Ṭālibiyīn*. He says:

حدثنا محمد بن الحسين الأشناني قال حدثنا موسى بن عبد الرحمن المسروقي قال حدثنا عثمان بن عبد الرحمن قال حدثنا إسماعيل بن راشد بإسناده قال لما أتى عائشة نعي علي أمير المؤمنين عليه السلام تمثلت الحديث

Muḥammad ibn al-Ḥusayn al-Ashnānī narrated to us saying, Mūsā ibn ‘Abd al-Raḥmān al-Masrūqī narrated to us saying, ‘Uthmān ibn ‘Abd al-Raḥmān narrated to us saying, Ismā‘īl ibn Rāshid narrated to us with his isnād saying, “When the news of Amīr al-Mu‘minīn ‘Alī’s رَضِيَ اللهُ عَنْهُ demise reached ‘Ā’ishah, she recited ...”¹

Abū al-Farj al-Iṣfahānī is a Shī‘ī and ‘Alawī.²

Abū al-Farj al-Aṣfahānī

- Al-Khaṭīb quotes with an isnād from Abū Muḥammad al-Ḥasan ibn al-Ḥusayn al-Nawbakhtī³, “Abū al-Farj al-Aṣfahānī was the worst of liars. He would enter the bookmarket when it was crowded and the stores filled with books. He would then buy many manuscripts and take it home. All of his narrations were from these.”⁴

This isnād could be from these books too since it mentions that Ismā‘īl ibn Rāshid quotes from ‘Ā’ishah with his isnād. However, I have not found any mention of

1 *Maqātil al-Ṭālibiyīn* vol. 1 pg. 55

2 *Siyar A‘lām al-Nubalā’* vol. 16 pg. 202

3 Al-Ḥasan ibn al-Ḥusayn ibn ‘Alī, Abū Muḥammad al-Nawbakhtī. A Rāfiqī and Mu‘tazilī. His listening was correct. He was reliable in his ḥadīth. He passed away in 452 A.H. (*Mizān al-Itidāl* vol. 1 pg. 485; *Tārīkh Baghdād* vol. 7 pg. 299)

4 *Tārīkh Baghdād* vol. 11 pg. 398

this Ismā'īl, neither positively nor negatively; nor when he passed away, nor any mention of the narrators between him and Sayyidah 'Ā'ishah رضي الله عنها.

Moreover, 'Uthmān ibn 'Abd al-Raḥmān al-Ṭarā'ifī narrates from him.

'Uthmān ibn 'Abd al-Raḥmān al-Ṭarā'ifī

- Truthful. He narrates mainly from weak and unknown narrators. For this reason, he has been declared unreliable to the extent that Ibn Numayr attributed lying to him.¹

One of the deceptions of al-Iṣfahānī is that he did not mention 'Uthmān's origin, so that he might be unrecognisable and passed off as a reliable narrator since many reliable narrators have the same name. After studying the teachers and students of al-Ṭarā'ifī and Ismā'īl ibn Rāshid, it is manifest that Ismā'īl ibn Rāshid is intended. His presence in the isnād is sufficient to render it useless.

¹ *Taqrīb al-Tahdhīb* vol. 1 pg. 662)

Misconception: Sayyidah ‘Ā’ishah prevented Sayyidah Fāṭimah from inheriting from Nabī ﷺ

The Shī‘ah claim that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا claimed Nabī’s ﷺ inheritance whereas she was the one to report that Nabī ﷺ is not inherited from which resulted in depriving Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا from her share of inheritance. They substantiate their claim with what al-Mufid mentioned:

حدثني أبو الحسن علي بن محمد الكاتب قال حدثني الحسن بن علي الزعفراني قال حدثنا سفيان عن فضيل بن الزبير قال حدثني فروة بن مجاشع عن أبي جعفر محمد بن علي عليهما السلام قال جاءت عائشة إلى عثمان فقالت له أعطني ما كان يعطيني أبي و عمر بن الخطاب فقال لها لا أجد له موضعا في الكتاب و لا في السنة و إنما كان أبوك و عمر بن الخطاب يعطيانك بطيبة من أنفسهما و أنا لا أفعل قالت له فأعطني ميراثي من رسول الله صلى الله عليه و سلم فقال لها أولم تجيئي أنت و مالك ابن أوس النصري فشهدتما أن رسول الله صلى الله عليه و سلم لا يورث حتى منعتما فاطمة ميراثها و أبطلتما حقها فكيف تطلبين اليوم ميراثا من النبي صلى الله عليه و سلم فتركته و انصرفت

Abū al-Ḥasan ‘Alī ibn Muḥammad al-Kātib narrated to me saying, al-Ḥasan ibn ‘Alī al-Za’farānī narrated to me saying, Abū Ishāq Ibrāhīm ibn Muḥammad al-Thaqafī narrated to us saying, al-Ḥasan ibn al-Ḥusayn al-Anṣārī narrated to us saying, Farwah ibn Mujāshī‘ narrated to me from Abū Ja’far Muḥammad ibn ‘Alī رَضِيَ اللهُ عَنْهُ who reports:

‘Ā’ishah came to ‘Uthmān and said to him, “Give me what my father and ‘Umar ibn al-Khaṭṭāb would give me.”

He answered, “I neither find it in the Qur’ān nor in the Sunnah. However, your father and ‘Umar ibn al-Khaṭṭāb would give you out of the goodness of their hearts. But I will not.”

“So give me my inheritance from Rasūlullāh ﷺ,” she cried.

He retorted, “Did you together with Mālik ibn Aws al-Naṣrī not come and bear witness that Rasūlullāh ﷺ is not inherited from thereby depriving Fāṭimah from her inheritance and destroying her right? So today, how can you claim inheritance from Nabī ﷺ?”

Upon this, she left him and walked away.¹

Answer

This narration is utterly baseless and false. They rely upon a narration al-Bukhārī quotes in his *al-Ṣaḥīḥ* from Nāfi' that 'Abd Allah ibn 'Umar رضي الله عنهما informed him:

أن النبي صلى الله عليه وسلم عامل خيبر بشطر ما يخرج منها من ثمر أو زرع فكان يعطي أزواجه مائة وسق ثمانون وسق تمر و عشرون وسق شعير فقسم عمر خيبر فخير أزواج النبي صلى الله عليه وسلم أن يقطع لهم من الماء و الأرض أو يمضي لهن فمضين من اختار الأرض و منهن من اختار الوسق و كانت عائشة اختارت الأرض

Nabī صلى الله عليه وسلم made a treaty with (the people of) Khaybar upon half of its produce, whether fruits or produce. He would give his wives 100 wasaq – 80 wasaq dates and 20 wasaq barley. Later on, 'Umar divided Khaybar and gave the wives of Nabī صلى الله عليه وسلم a choice between apportioning land and water for them or leaving it as is (i.e. giving them 100 wasaq). Some of them chose the land while others chose the wasaq. 'Ā'ishah was among those who chose land.²

This was from Rasūlullāh's صلى الله عليه وسلم expenditure upon his wives. And this continued after his demise due to his statement:

لا يقتسم ورثتي ديناراً ما تركت بعد نفقة نسائي و مئونة عاملي فهو صدقة

My heirs should not distribute a single gold coin. Whatever I leave behind after my wives' expenditure and my workers' wages is charity.³

After his wives chose Allah, His Messenger, and the Life Hereafter sustenance and support for them was necessary. However, it did not translate in the form

1 *Al-Amālī* of al-Mufīd Ḥadīth: 3; *Biḥār al-Anwār*

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 2328; *Ṣaḥīḥ Muslim* Ḥadīth: 1551

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 2776; *Ṣaḥīḥ Muslim* Ḥadīth: 1760

of inheritance. It is for this reason that no one disputed with them over their dwellings since this was a portion of their expenditure which Rasūlullāh ﷺ allocated for them from what he owned during his lifetime. Accordingly, he made the above statement.

This is supported by the fact that their heirs did not inherit their dwellings from them. Had they owned these dwellings, it would have fallen into their heirs' share after their demise. Therefore, their heirs not claiming their right is proof for the above. Owing to the very same reason, their dwellings were incorporated in the Masjid after their demise for the general benefit of the Muslims just as was done with the expenditure given to them. And Allah knows best!¹

Accordingly, his wives did not inherit a single coin from him. Al-Bukhārī and Muslim report from Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا:

أَنْ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ تُوْفِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَبْعَثَنِي عَثْمَانَ إِلَى أَبِي بَكْرٍ يَسْأَلُهُ مِيرَاثَهُنَّ فَقَالَتْ عَائِشَةُ أَلَيْسَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نُورِثُ مَا تَرَكْنَا صَدَقَةً

After Rasūlullāh's ﷺ demise, his wives intended sending 'Uthmān to Abū Bakr to ask for their inheritance. 'Ā'ishah said, "Did Rasūlullāh ﷺ not say, 'We are not inherited from. Whatever we leave is charity.'"²

With regards to depriving Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا of her inheritance, it is established that Rasūlullāh ﷺ said:

لا نورث ما تركنا صدقة

We are not inherited from. Whatever we leave is charity.³

1 *Fath al-Bārī*, chapter concerning the dwellings of Nabī's ﷺ wives vol. 6 pg. 211 and chapter concerning Nabī's ﷺ statement: We are not inherited from. Whatever we leave is charity vol. 12 pg. 7

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 4034; *Ṣaḥīḥ Muslim* Ḥadīth: 1758

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 6730; *Ṣaḥīḥ Muslim* Ḥadīth: 1758

Ibn Taymiyyah says:

كون النبي صلى الله عليه و سلم لا يورث ثبت بالسنة المقطوع بها و بإجماع الصحابة و كل منهما دليل قطعي

Rasūlullāh ﷺ not being inherited from is established by the Sunnah which is categorical and the consensus of the Ṣaḥābah. And both these are *dalīl qaṭ'ī* (categorical proofs)¹

The incident of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا approaching Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ and claiming her inheritance in Fadak and his response to this by providing the above ḥadīth which angered her; the reason was that they had different views when it came to understanding the statement of Rasūlullāh ﷺ as Ibn Ḥajar has clarified². However, this was settled after Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ went to her home to win her happiness as recorded by *al-Bayhaqī* via his sanad from al-Sha'bī who reports:

لما مرض فاطمة أتاها أبو بكر الصديق فاستأذن عليها فقال علي يا فاطمة هذا أبو بكر يستأذن عليك فقال
أُتِيبَ أَنْ أَدْنَ لَهُ قَالَ نَعَمْ فَأَدْنَتْ لَهُ فَدَخَلَ عَلَيْهَا يَتْرَضَاهَا فَقَالَ وَاللَّهِ مَا تَرَكْتُ الدَّارَ وَالْمَالَ وَالْأَهْلَ وَالْعَشِيرَةَ إِلَّا ابْتِغَاءَ مَرْضَاةِ اللَّهِ وَمَرْضَاةِ رَسُولِهِ وَمَرْضَاتِكُمْ أَهْلَ الْبَيْتِ ثُمَّ تَرَضَاهَا حَتَّى رَضِيَتْ

When Fāṭimah fell ill, Abū Bakr al-Ṣiddīq came to visit her. He sought permission to enter.

'Alī said, "O Fāṭimah, it is Abū Bakr who is seeking permission to enter your presence."

She asked, "Do you want me to grant him permission?"

"Yes," replied 'Alī.

Accordingly, she gave permission and he entered to win her happiness.

1 *Minhāj al-Sunnah al-Nabawiyyah* vol. 4 pg. 220

2 *Fath al-Bārī* vol. 6 pg. 202

Abū Bakr said, “By Allah, I did not abandon my home, wealth, family, and tribe except seeking the pleasure of Allah, His Messenger, and your pleasure O Ahl al-Bayt.”

He then appeased her until she became pleased.¹

Ḥāfiẓ Ibn Kathīr comments:

و هذا إسناد جيد قوي و الظاهر أن عامر الشعبي سمعه من علي أو ممن سمعه من علي اه

This isnād is jayyid and strong. It is apparent that ‘Āmir al-Sha‘bī heard it directly from ‘Alī or from the student of ‘Alī.”²

When Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ assumed the post of khilāfah, he did exactly the same thing Sayyidunā al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ did with the charity of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and did not take ownership of anything from it.³

Concerning the ḥadīth which al-Mufīd reported, Ibrāhīm ibn Muḥammad al-Thaqafī appears in the isnād. It is said about him in *Lisān al-Mīzān*:

Ibrāhīm ibn Muḥammad al-Thaqafī

- Ibn Abī Ḥātim says, “He is *majhūl* (unknown).”
- Al-Bukhārī comments, “His ḥadīth are not *ṣaḥīḥ*.”
- Ibn ‘Adī remarks, “His ḥadīth are not *ṣaḥīḥ*.”
- Abū Nu‘aym says in *Tārīkh Aṣbahān*, “He was extreme in rafḍ. His aḥādīth are rejected.”⁴

1 *Al-Bayhaqī* vol. 6 pg. 301 Ḥadīth: 12515. *Al-Bayhaqī* says, “This is Ḥasan’s mursal with a ṣaḥīḥ isnād.”

2 *Al-Bidāyah wa al-Nihāyah* vol. 8 pg. 196

3 *Sharḥ Muslim* of al-Nawawī vol. 12 pg. 73

4 *Lisān al-Mīzān* vol. 1 pg. 43

Ḥasan ibn al-Ḥusayn al-Anṣārī is al-Ḥasan ibn al-Ḥusayn al-ʿUrnī al-Kūfī. It is mentioned in *Lisān al-Mīzān* about him:

Ḥasan ibn al-Ḥusayn al-Anṣārī al-ʿUrnī al-Kūfī

- Abū Ḥātim says, “He was not *ṣadūq* (truthful) in their sight. He was among the leaders of the Shīʿah.”
- Ibn ʿAdī remarks, “His aḥādīth do not resemble the aḥādīth of reliable narrators.”
- Ibn Ḥibbān comments, “He makes additions to accepted traditions and he narrates convoluted narrations.”¹

Add to this the unknown narrators in the isnād to Abū Jaʿfar رَحْمَةُ اللَّهِ عَلَيْهِ. And do not forget that the one who narrates from Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ never ever met him. How was this meeting possible when he was born in the year 56 or 57 A.H. – according to different views – many years after Sayyidunā ʿUthmān’s رَضِيَ اللَّهُ عَنْهُ martyrdom? These facts show the unreliability of this narration. And all praise belongs to Allah سُبْحَانَ اللَّهِ وَتَعَالَى.²

1 Ibid vol. 1 pg. 199

2 Discussion: ʿĀʾishah Umm al-Muʾminīn of Hānī Muḥammad ʿIwāḍayn (Unpublished discussion)

Misconception: Sayyidah ‘Ā’ishah and the other wives of Nabī ﷺ are not from the Ahl al-Bayt¹

The Shī‘ah ludicrously claim that the noble wives of Rasūlullāh ﷺ were not of his *Ahl al-Bayt* (household). They constrict the Ahl al-Bayt to Sayyidunā ‘Alī, Fāṭimah, Ḥasan, Ḥusayn, and the sons of Ḥusayn رَضِيَ اللهُ عَنْهُمْ, who number 12 in total. They exclude all others besides them to the extent that even the other children of Sayyidunā ‘Alī and Fāṭimah رَضِيَ اللهُ عَنْهُمَا are dismissed. As a result, they do not regard the other sons of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ from the Ahl al-Bayt like Muḥammad ibn al-Ḥanafiyyah, Abū Bakr, ‘Umar, ‘Uthmān, ‘Abbās, Ja‘far, ‘Abd Allah, ‘Ubayd Allah, and Yaḥyā; similarly, their 12 sons, and 18 or 17 daughters – according to different narrations. In the same way, they exclude the daughters of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا, viz. Zaynab, Umm Kulthūm, and their children from the Ahl al-Bayt.

In fact, they attribute lying, open transgression, and sin, not to mention kufr and *riddah* (apostasy) to the children of Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ. Similarly, they condemn and label the children of Rasūlullāh’s ﷺ paternal uncles and aunts and their children as *kuffār* including the children of Abū Ṭālib besides Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. In the same way, they disregard and exclude the other three daughters of Nabī ﷺ besides Fāṭimah, their husbands, and children from the Ahl al-Bayt.²

The accurate view

The accurate view regarding the purport of Rasūlullāh’s ﷺ Ahl al-Bayt are those upon whom *zakāh* is prohibited, viz. his wives, children, and every Muslim male and female from the progeny of ‘Abd al-Muṭṭalib which include the sons of

1 *Mawqif al-Shī‘ah al-Ithnā ‘Ashariyyah min al-Ṣaḥābah* رَضِيَ اللهُ عَنْهُمْ of ‘Abd al-Qādir Muḥammad ‘Aṭā Ṣūfī pg. 1234 – 1240

2 Study their reliable books for reference: *Firaq al-Shī‘ah* pg. 39 – 40; *A’yān al-Shī‘ah* of al-Sayyid Muḥsin al-Amīn vol. 1 pg. 11 (discussion one); *al-Shī‘ah fī ‘Aqā’idihim wa Aḥkāmihim* of al-Sayyid Amīr Muḥammad al-Kāzīmī al-Qazwīnī pg. 16

Hāshim ibn ‘Abd Manāf. The ḥadīth that Muslim records bears testimony that his paternal uncles’ sons are included in his Ahl al-Bayt.

عن عبد المطلب بن ربيعة بن الحارث بن عبد المطلب أنه ذهب هو و الفضل بن عباس إلى رسول الله صلى الله عليه وسلم يطلبان منه أن يوليهم على الصدقة ليصيبا من المال ما يتزوجان به فقال لهما صلى الله عليه وسلم و سلم إن الصدقة لا تنبغي لآل محمد إنما هي أوساخ الناس ثم أمر بتزويجهما و إصداقهما من الخمس

‘Abd al-Muṭṭalib ibn Rabī‘ah ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib reports that he and Faḍl ibn ‘Abbās went to Rasūlullāh ﷺ to request him to appoint them as collectors of zakāh so that they may acquire some wealth in order to get married. Rasūlullāh ﷺ told them, “Zakāh is not befitting for the family of Muḥammad. It is nothing but people’s dirt.” He then ordered that they be married and their dowry be paid from the *khums* (fifth of the booty).¹

Some of the ‘Ulamā’ like al-Shāfi‘ī and Aḥmad have combined the sons of al-Muṭṭalib ibn ‘Abd Manāf with the sons of Hāshim in the prohibition of zakāh upon them since they both receive shares from fifth of the fifth (of the booty). This is substantiated by a ḥadīth reported by al-Bukhārī² from Jubayr ibn Muṭ‘im رَضِيَ اللَّهُ عَنْهُ which mentions that Rasūlullāh ﷺ only gave the Banū Hāshim and Banū al-Muṭṭalib and not their brothers, Banū ‘Abd Shams and Nawfal owing to the fact that Banū Hāshim and Banū al-Muṭṭalib were one.

Evidences that the Ummahāt al-Mu‘minin are from the Ahl al-Bayt

Allah’s ﷻ declaration is sufficient evidence to include his wives رَضِيَ اللَّهُ عَنْهُنَّ in his Ahl al-Bayt:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى ۗ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۗ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (٣٣) وَادْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۗ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

1 *Ṣaḥīḥ Muslim Ḥadīth*: 1072

2 *Ṣaḥīḥ al-Bukhārī Ḥadīth*: 3140

And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakāh and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification. And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is ever Subtle and Acquainted [with all things].¹

This verse confirms their definite inclusion since the verses prior and after it are addressed to them. This in no way contradicts what appears in *Ṣaḥīḥ al-Muslim*:

عن عائشة رضي الله عنها أنها قالت خرج النبي صلى الله عليه وآله وسلم غداة وعليه مرط مرحل من شعر اسود فجاء الحسن بن علي فأدخله ثم جاء الحسين فدخل معه ثم جاءت فاطمة فأدخلها ثم جاء علي فأدخله ثم قال إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا

On the authority of ‘Ā’ishah who relates, “Nabī ﷺ left in the morning wearing a woollen garment, with pictures of camel saddlebags, made from black hair. Ḥasan ibn ‘Alī came and Rasūlullāh ﷺ covered him [in his garment], followed by Ḥusayn who entered with him. Fāṭimah then came and he took her in, and then ‘Alī came and he took him under. He thereafter recited: ‘Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s] household, and to purify you with [extensive] purification.’”²³

The verse is sufficient testimony for the wives’ inclusion since they are addressed therein while this ḥadīth indicates to the inclusion of Sayyidunā ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn رَضِيَ اللهُ عَنْهُمْ in the verse. Rasūlullāh’s ﷺ choice of these four personalities in this ḥadīth does not indicate to the term’s exclusiveness to them to the exclusion of his other family members. It only shows that they are his choicest family members.

An example of the verse referring to Nabī’s ﷺ wives and the ḥadīth of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا referring to Sayyidunā ‘Alī- Fāṭimah, Ḥasan, and Ḥusayn رَضِيَ اللهُ عَنْهُمْ is:

1 Sūrah al-Aḥzāb: 32 - 34

2 Sūrah al-Aḥzāb: 33

3 Ṣaḥīḥ Muslim Ḥadīth: 2424

Allah ﷻ declares:

لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ

*A mosque founded on righteousness from the first day.*¹

This verse attests that the purport is Masjid Qubā'. While on the other hand, the ḥadīth recorded in *Ṣaḥīḥ Muslim*² indicates that the purport is Rasūlullāh's ﷺ Masjid.

Ibn Taymiyyah has mentioned this example or similarity.³

The wives of Rasūlullāh ﷺ are included in the word *Āl* (family) in his statement:

إن الصدقة لا تحل لمحمد ولا لآل محمد

Verily, zakāh is not permissible for Muḥammad and his family.

This is supported by the fact that they were given from the khums and is further reinforced by Ibn Abī Mulaykah's report:

أن خالد بن سعيد بعث إلى عائشة ببقرة من الصدقة فردتها و قالت إنا آل محمد صلى الله عليه وسلم لا
تحل لنا الصدقة

Khālīd ibn Sa'īd sent a cow from zakāh to 'Ā'ishah who returned the same explaining, "Zakāh is not permissible for us, the family of Muḥammad ﷺ"⁴

1 Sūrah al-Tawbah: 108

2 *Ṣaḥīḥ Muslim* Ḥadīth: 1398

3 Article: *Faḍl Ahl al-Bayt wa Ḥuqūqihim* of Ibn Taymiyyah pg. 20

4 *Muṣannaf ibn Abī Shaybah* vol. 3 pg. 214; *Tārīkh Baghdād* vol. 8 pg. 38 – The ḥadīth of Sayyidunā Mu'āwiyah ibn Ḥaydah رضي الله عنه

How amazing! Do the wives of Rasūlullāh ﷺ not feature in the following ḥadīth:

اللهم اجعل زرق آل محمد قوتا

O Allah, make the sustenance of Muḥammad’s family just sufficient.¹

And his supplication for his *uḍḥiyyah* (sacrifice):

اللهم هذا عن محمد و آل محمد

O Allah, this is on behalf of Muḥammad and his family.²

And Sayyidah ‘Ā’ishah’s ﷺ report:

ما شبع آل رسول الله صلى الله عليه و سلم من خبز بر

Rasūlullāh’s ﷺ family never ate wheat flour to their fill.³

And in the muṣallī’s supplication:

اللهم صلى على محمد و على آل محمد

O Allah, send salutations upon Muḥammad and the family of Muḥammad.⁴

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 6460; *Ṣaḥīḥ Muslim* Ḥadīth: 1055 – the ḥadīth of Sayyidunā Abū Hurayrah رضي الله عنه

2 *Musnad Aḥmad* vol. 6 pg. 391 Ḥadīth: 27234; *Musnad al-Bazzār* vol. 9 pg. 318 Ḥadīth: 3867; *Muḥjam* vol. 1 pg. 311 Ḥadīth: 920; *al-Mustadrak* vol. 2 pg. 425; *al-Bayhaqī* vol. 9 pg. 259 Ḥadīth: 19482 – the ḥadīth of Sayyidunā Abū Rāfi’ رضي الله عنه. Al-Ḥākim comments, “The isnād is ṣaḥīḥ, but al-Bukhārī and Muslim have not recorded it.” Al-Haythamī declared its isnād as ḥasan in *Majma’ al-Zawā’id* vol. 4 pg. 24. Al-Albānī says in *Silsilat al-Aḥādīth al-Ḍa’īfah* Ḥadīth: 6461, “Munkar with this whole.”

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 5423; *Ṣaḥīḥ Muslim* Ḥadīth: 2970

4 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3370; *Ṣaḥīḥ Muslim* Ḥadīth: 406 – the ḥadīth of Sayyidunā Ka’b ibn ‘Ujrah رضي الله عنه

Do they not feature in his statement?

إن الصدقة لا تحل لمحمد ولا لآل محمد

Verily, zakāh is not permissible for Muḥammad and his family.¹

Zakāh is the filth of people and his wives are more deserving to be protected therefrom.²

A thorough rebuttal of their sinister scheme to exclude Rasūlullāh's ﷺ wives from his *Ahl al-Bayt*

Firstly, from a grammatical angle:

Al-Ahl of a house refers to its residents. From here we get *Ahl al-Qurā*: residents of a village; *al-ahl* of a religion: its adherents and followers.

Its figurative expression: a man's *ahl* refers to his wife, and his children are also included. The tafsīr of Allah's ﷻ statement has appeared accordingly:

وَسَارَ بِأَهْلِهِ

*He was traveling with his family.*³ i.e. his wife and children.

Just as the word *ahlah* with a tā' provides this meaning.

Al-Ahl of Nabī ﷺ refers to his wives, daughters, son-in-law Sayyidunā 'Alī ﷺ.

1 *Tārīkh Baghdād* vol. 8 pg. 38 – The ḥadīth of Sayyidunā Mu'āwiyah ibn Ḥaydah ﷺ

2 *Jilā' al-Afhām* of Ibn al-Qayyim pg. 218; *Faḍl Ahl al-Bayt wa 'Uluw Makānātihim 'ind Ahl al-Sunnah wa al-Jamā'ah* of 'Abd al-Muḥsin ibn Ḥamd al-'Ibād al-Badr pg. 6 – 12

3 *Sūrah al-Qaṣaṣ*: 29

It is said, his ahl are the men who form part of his family. His grandchildren and his progeny are included in this. Allah's *سُبْحَانَهُ وَتَعَالَى* command provides this meaning:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ

*And enjoin prayer upon your family [and people] and be steadfast therein.*¹

Similarly, Allah's *سُبْحَانَهُ وَتَعَالَى* statement:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ

*Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household.*²

And His statement:

رَحِمْتُ اللَّهُ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ ۖ إِنَّهُ حَمِيدٌ مَجِيدٌ

*May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honourable.*³

Al-Ahl of every Nabī refers to his ummah and the adherents of his faith. This meaning is provided in Allah's *سُبْحَانَهُ وَتَعَالَى* statement:

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ

*And he used to enjoin on his people prayer and zakāh.*⁴

1 Sūrah Ṭāhā: 132

2 Sūrah al-Aḥzāb: 33

3 Sūrah Hūd: 73

4 Sūrah Maryam: 55

Al-Rāghib¹ has mentioned, and al-Munāwī² has concurred with him: The ahl of a man include all those who are of the same lineage or religion or who are alike with regards to occupation, house, or city. So the ahl of a man originally are all those who live in the same home. Thereafter, it was used figuratively and said his *Ahl al-Bayt*: those who share the same lineage or the aspects mentioned above. Thereafter, it became acquainted with the family of Rasūlullāh ﷺ when used in unrestricted.³

Secondly, from the Qur’ān Karīm:

The incident of Khalīl Allah ﷺ mentioned in the Qur’ān further strengthens the inclusion of wives in the term *al-ahl*. Allah سبحانه وتعالى while relating the incident of the messengers coming to Sayyidunā Ibrāhīm ﷺ with glad tidings says:

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاَهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يُعْقُوبَ (٧١) قَالَتْ يَا وَيْلَتَى أَأَلِدُ
وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ (٧٢) قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمْتُ
اللَّهُ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ

And his Wife was standing, and she smiled. Then We gave her good tidings of Ishāq and after Ishāq, Ya’qūb.

She said, “Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!”

1 Husayn ibn Muḥammad ibn al-Mufaḍḍal, Abū al-Qāsim al-Aṣbahānī, commonly known as al-Rāghib. The proficient ‘Allāmah and deep researcher. He was one of the intelligent mutakallimīn. He became so famous that he was likened to Imām al-Ghazālī. Some of his books are: *Mufradāt Alfāz al-Qur’ān al-Karīm* and *al-Dharā’ih ilā Makārim al-Sharī’ah*. He passed away in 502 A.H. (*Siyar A’lām al-Nubalā’* vol. 18 pg. 120; *al-A’lām* vol. 2 pg. 255)

2 ‘Abd al-Ra’ūf ibn Tāj al-‘Arifīn ibn ‘Alī al-Munāwī. The Ḥāfiẓ, Faqīh, and Shāfi’ī. Born in 952, he lived in seclusion to author and study. He would eat very little and stay awake at night. Some of his works are: *Fayḍ al-Qadīr Sharḥ Jāmi’ al-Ṣaghīr* and *Sharḥ al-Shamā’il li al-Tirmidhī*. He passed away in 1031 A.H. (*al-A’lām* vol. 6 pg. 204; *Hadyat al-‘Arifīn* vol. 5 pg. 510)

3 Tāj al-‘Urūs vol. 28 pg. 41. Ibn Manẓūr said, “The ahl of a man are the closest of people to him. The Ahl al-Bayt of Nabī ﷺ are his wives, daughters, and son-in-law i.e. ‘Alī ﷺ. It is said: the wives of Nabī ﷺ and the men of his family. (*Lisān al-‘Arab* vol. 11 pg. 29)

They said, “Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honourable.”¹

Allah ﷻ used this word on the tongue of His angels to address the wife of Ibrāhīm ﷺ, and no one else. Shīṭī scholars and commentators have acknowledged this as well. For example al-Ṭabarsī² in *Majmaʿ al-Bayān* and al-Kāshifī in *Manhaj al-Ṣādiqīn*.

Similarly, Allah ﷻ relates the incident of Sayyidunā Mūsā ﷺ:

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا

And when Mūsā had completed the term and was traveling with his family, he perceived from the direction of the mount a fire. He said to his family, “Stay here; indeed, I have perceived a fire.”³

The purport of Sayyidunā Mūsā’s ﷻ ahl is his wife. Shīṭī commentators have attested to this.

Furthermore, Al-Ṭabarsī comments on the verse in Sūrah al-Naml:

أَيُّ امْرَأَتِهِ وَهِيَ بِنْتُ شَعِيبٍ عَلَيْهِ السَّلَامُ إِذْ قَالَ مُوسَى لِأَهْلِهِ

[Mention] when Mūsā said to his family⁴ i.e. his wife, the daughter of Shuʿayb

ﷻ.^{5,6}

1 Sūrah Hūd: 71 – 73

2 Al-Faḍl ibn al-Ḥasan ibn al-Faḍl, Abū ʿAlī al-Ṭabarsī. He is a Mufassir and Linguist and one of the Shīṭī scholars. Some of his books are: *Majmaʿ al-Bayān fī Tafsīr al-Qurʿān wa al-Furqān* and *Mukhtaṣar al-Kashāf*. He died in 548 A.H. (al-Aʿlām vol. 5 pg. 148)

3 Surah al-Qaṣaṣ: 29

4 Surah al-Naml: 7

5 *Majmaʿ al-Bayān* vol. 4 pg. 211

6 *Tafsīr al-Qummī* vol. 2 pg. 139; *Nūr al-Thaḳalayn* of al-ʿUrūs al-Ḥuwayzī; *Manhaj al-Ṣādiqīn*

The word Ahl al-Bayt has followed the same pattern and meaning when it was used to refer to Rasūlullāh's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ household in Sūrah al-Aḥzāb:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ

*Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household.*¹

This verse addresses the wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The verses before it and after it are addressed to them specifically. It begins with Allah's سُبْحَانَهُ وَتَعَالَى statement:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ

O Prophet, say to your wives

Until

وَأِنْ كُنْتُمْ تُرَدُّنَ اللَّهُ وَرَسُولَهُ

But if you should desire Allah and His Messenger

Thereafter, Allah سُبْحَانَهُ وَتَعَالَى repeats:

يَا نِسَاءَ النَّبِيِّ

O wives of the Prophet

He then addresses them:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

And whoever of you devoutly obeys Allah and His Messenger

1 Sūrah al-Aḥzāb: 33

Allah ﷻ then says:

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ

O wives of the Prophet, you are not like anyone among women.

He mentions thereafter:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ
وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (٣٣)

And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakāh and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.

Allah ﷻ then commands them:

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ

And remember what is recited in your houses.¹

Whoever reads these verses understands that they were revealed concerning Rasūlullāh's ﷺ wives since they address no one besides them.

Thirdly, from the Aḥādīth:

It appears in *Ṣaḥīḥ al-Bukhārī*:

أن النبي صلى الله عليه وسلم دخل إلى حجرة عائشة فقال السلام عليكم أهل البيت ورحمة الله فقالت
و عليكم السلام ورحمة الله

1 Sūrah al-Aḥzāb: 28 – 34

Nabī ﷺ entered ‘Ā’ishah’s room and greeted, “May peace be upon you, O Ahl al-Bayt, and the mercy of Allah.”

She replied, “And may peace and Allah’s mercy be upon you.”¹

Ḥadīth al-Kisā’

عن صفيّة بنت شيبية قالت قالت عاتشة خرج النبي صلى الله عليه وآله وسلم غداة وعليه مرط مرحل من شعر اسود فجاء الحسن بن علي فادخله ثم جاء الحسين فدخل معه ثم جاءت فاطمة فادخلها ثم جاء علي فادخله ثم قال إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Ṣafīyyah bint Shaybah relates that ‘Ā’ishah said, “Rasūlullāh ﷺ left in the morning wearing a striped cloak made from black (camel’s) hair. Ḥasan ibn ‘Alī came and Rasūlullāh wrapped him under it, followed by Ḥusayn who entered with him. Then Fāṭimah came and he took her under it, then came ‘Alī and he also took him under it. He thereafter recited:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s] household, and to purify you with [extensive] purification.”²

‘Umar ibn Abī Salamah, Nabī’s step son, reports:

لما نزلت هذه الآية على النبي صلى الله عليه وآله وسلم إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا في بيت أم سلمة فدعا فاطمة وحسنا وحسينا فجعلهم بكساء وعلي خلف ظهره فجعلهم بكساء ثم قال اللهم هؤلاء أهل بيتي فأذهب عنهم الرجس وطهرهم تطهيرا قالت أم سلمة وأنا معهم يا نبي الله قال أنت على مكانك وأنت على خير

When this ayah was revealed upon Nabī ﷺ in the house of Umm Salamah:

1 Ṣaḥīḥ al-Bukhārī Ḥadīth: 4793; Ṣaḥīḥ Muslim Ḥadīth: 1428

2 Ṣaḥīḥ Muslim Ḥadīth: 2424

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.

He summoned Fatimah, Ḥasan, and Ḥusayn and covered them with a sheet. 'Alī was behind them. He covered them with a sheet and prayed, "O Allah! These are my family. Remove impurity from them and grant them extensive purification."

Umm Salamah submitted, "Am I with them, O Prophet of Allah!"

He explained, "You are on your place and you are upon goodness."¹

عن أم سلمة أم المؤمنين رضي الله تعالى عنها أن النبي صلى الله عليه وآله وسلم جليل على الحسن والحسين وعلي وفاطمة رضي الله تعالى عنهم كساء ثم قال اللهم هؤلاء أهل بيتي وخاصتي أذهب عنهم الرجس وطهرهم تطهيرا فقالت أم سلمة رضي الله تعالى عنها وأنا معهم يا رسول الله قال إنك إلى خير

Umm al-Mu'minīn Sayyidah Umm Salamah رضي الله تعالى عنها reports that Rasūlullāh صلى الله عليه وآله وسلم covered Ḥasan, Ḥusayn, 'Alī, and Fāṭimah رضي الله تعالى عنها with a sheet and then prayed, "O Allah! These are my family and close ones. Remove impurity from them and grant them extensive purification."

Umm Salamah رضي الله تعالى عنها submitted, "Am I with them, O Messenger of Allah!"

The Rasūl صلى الله عليه وآله وسلم replied, "You are upon goodness."²

1 *Sunan al-Tirmidhī* Ḥadīth: 3205; *al-Ṭabarānī* vol. 9 pg. 25 Ḥadīth: 8311. *Al-Tirmidhī* says, "Gharīb." *Al-Albānī* declared it ṣaḥīḥ in *Ṣaḥīḥ Sunan al-Tirmidhī*

2 *Sunan al-Tirmidhī* Ḥadīth: 3871; *Musnad Aḥmad* vol. 6 pg. 304 Ḥadīth: 26639; *al-Ṭabarānī* vol. 23 pg. 333 Ḥadīth: 768; *Musnad Abī Ya'la* vol. 12 pg. 451 Ḥadīth: 7021 – the ḥadīth of Umm Salamah رضي الله تعالى عنها. *Al-Tirmidhī* categorized it as ḥasan and said, "This is the best which has been narrated in this chapter." *Ibn Ḥajar* says in *Tahdhīb al-Tahdhīb* vol. 2 pg. 297, "It has many ṭuruq." *Al-Albānī* has categorized it ṣaḥīḥ li ghayrihī in *Ṣaḥīḥ Sunan al-Tirmidhī* Ḥadīth: 3871. It is reported from another ṭarīq, *al-Mustadrak* vol. 3 pg. 158; *al-Sunan al-Kubrā* vol. 2 pg. 150 Ḥadīth: 2975; *Sharḥ al-Sunnah* of *al-Baghawī* vol. 7 pg. 204 with slight variations in some words – the ḥadīth of Umm Salamah رضي الله تعالى عنها. *Al-Ḥākim* declared its isnād as ṣaḥīḥ in *al-Sunan al-Kubrā* of *al-Bayhaqī* vol. 2 pg. 150 and said, "His narrators are reliable." *Al-Baghawī* concurs. *Al-Dhahabī* said in *al-Muhadhab* vol. 2 pg. 597, "Its isnād is ṣāliḥ (good) but there is some nakārah (objectionableness) in it." *Al-Shawkānī* comments in *Fath al-Qadīr* vol. 4 pg. 392, "It is appropriate to be used as evidence. And it has many ṭuruq."

Al-Mubārakpūrī has explained:

قالت أم سلمة و أنا معهم يا نبي الله بتقدير حرف الاستفهام أنت على مكانك و أنت على خير يحتمل أن يكون معناه أنت على خير و على مكانك من كونك من أهل بيتي و لا حاجة لك في الدخول تحت الكساء كأنه منعها عن ذلك لمكان علي

Umm Salamah said, “I am with them O prophet of Allah?” the interrogative phrase is hidden.

“You are upon your place and you are upon goodness.” It is possible that it means: you are upon goodness on your place as you are already from my Ahl al-Bayt. There is no need for you to enter under the shawl. As if he prevented her due to ‘Alī’s presence.’¹

Muḥammad al-Ṭāhir ibn ‘Āshūr al-Tūnisī رَحِمَهُ اللهُ has mentioned while commentating on Allah’s سُبْحَانَكَ وَتَعَالَى statement, “Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s] household, and to purify you with [extensive] purification.”

و قد تلقف الشيعة حديث الكساء فغضبوا وصف أهل البيت و قصروا على فاطمة و زوجها و ابنيهما عليهم الرضوان و زعموا أن أزواج النبي صلى الله عليه و سلم لسن من أهل البيت و هذه مصادمة للقرآن يجعل هذه الآية حشوا بين ما خوطب به أزواج النبي و ليس في لفظ حديث الكساء ما يقتضي قصر هذا الوصف على أهل الكساء إذ ليس في قوله هؤلاء أهل بيتي صيغة قصر كقوله تعالى إن هؤلاء ضيفي ليس معناه ليس لي ضيف غيرهم و هو يقتضي أن تكون هذه الآية مبتورة عما قبلها و ما بعدها

The Shī’ah have misused Ḥadīth al-Kisā’ and have usurped the title Ahl al-Bayt and constricted it to Fatimah, her husband, and their two sons رَضِيَ اللهُ عَنْهُمْ. They believe that the wives of Nabī ﷺ are not included in the Ahl al-Bayt. This is in stark conflict to the Qur’ān by making this portion a parenthesis between the address to Nabī’s ﷺ wives. There is no word or indication in Ḥadīth al-Kisā’ making this quality specific to them since there is no word of *qaṣr* (restriction) in his statement:

1 *Tuḥfat al-Aḥwadhī bi Sharḥ Jāmi’ al-Tirmidhī* of al-Mubārakpūrī vol. 9 pg. 48

هؤلاء أهل بيتي

O Allah! These are my family

This is similar to Allah's statement:

إِنَّ هَؤُلَاءِ ضَيْفِي

*Indeed, these are my guests.*¹

The meaning of this is not: I do not have any guests besides them.

Moreover, this demands this this verse be unconnected to the verses preceding it and after it.

Regarding 'Umar ibn Abī Salamah's report:

قالت أم سلمة و أنا معهم يا نبي الله قال أنت على مكانك و أنت على خير

Umm Salamah submitted, "Am I with them, O Prophet of Allah!"

He explained, "You are on your place and you are upon goodness."

The Shī'ah have misunderstood this text. They think that Rasūlullāh ﷺ prevented her from being among the Ahl al-Bayt whereas this is glaring ignorance. Nabī ﷺ knew that she had already acquired the virtue since the verse was revealed addressing her and her co-wives. Therefore, there was no need to add her to the four. Which follows that supplicating for removal of impurity from her and her total purification is asking for the acquired which is against the etiquettes of du'ā'. This has been explained by Shihāb al-Dīn al-Qarāfī when discussing the difference between permissible and impermissible du'ā's. Hence, Nabī's ﷺ answer was to teach her.

1 Surah al-Hijr: 68

It appears in some narrations that Rasūlullāh ﷺ said to Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا:

إنك من أزواج النبي

You are among the wives of Nabī ﷺ.¹

This address explains the purport of you are upon goodness more clearly.²

Another Misconception:

The Shī'ah assert that the feminine pronoun features in the verses prior to *Āyat al-Taḥhīr* (the verse of purification) and the verses after it. While to the contrary, the masculine pronoun features in *Āyat al-Taḥhīr* itself. Therefore, its purport is only 'Alī, Fatimah, Ḥasan, and Ḥusayn since they are masculine.

Answer

The Shī'ah's claim that the masculine pronouns which feature in '*ankum* (from you) and *wayuṭahhirakum* (purify you) in the verse: *Allah intends only to remove from*

1

عن أبي سعيد الخدري أن أم سلمة حدثته أن هذه الآية نزلت في بيتها وإنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيراً الآية قالت وأنا جالسة عند الباب قالت قلت يا رسول الله صلى الله عليه وسلم أأنت من أهل البيت قال إنك على خير أنك من أزواج النبي صلى الله عليه وسلم قالت ورسول الله صلى الله عليه وسلم في البيت وعلي وفاطمة وحسن وحسين رضي الله عنهم Abū Sa'īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ reports that Umm Salamah informed him that the following verse was revealed in her house, "Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification. She explains, "I was sitting by the door. I said, 'O Messenger of Allah ﷺ! Am I not from the Ahl al-Bayt?' He explained, 'Indeed you are upon goodness. You are among the wives of Nabī ﷺ.'" She says, "Rasūlullāh ﷺ was in the house with 'Alī, Fatimah, Ḥasan, and Ḥusayn رَضِيَ اللَّهُ عَنْهُمْ." (*Ma'rifat al-Ṣaḥābah* of Abū Nu'aym vol. 6 pg. 3222 Ḥadīth: 7418; *Sharḥ Mushkil al-Āthār* vol. 2 pg. 238)

2 *Al-Taḥrīr wa al-Tanwīr* vol. 22 pg. 17; *Bayān Ma'wāqif Shaykh al-Islām al-Imām al-Akbar Muḥammad al-Ṭāhir ibn 'Āshūr al-Tūnisī min al-Shī'ah min Khilāl Tafṣīrih al-Taḥrīr wa al-Tanwīr* of Khālid ibn Aḥmad al-Shāmī

you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification prevents the Ummahāt al-Mu'minīn from being included among the Ahl al-Bayt is erroneous.

The rule of grammar is that when both masculine and feminine combine in a situation, then the masculine pronoun is given preference. And the verse includes all of the Ahl al-Bayt as mentioned previously. Therefore, it was appropriate for the masculine pronoun to be utilised.¹

Examples of this have appeared in the glorious Qur'ān.

The incident of the wife of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام :

وَأَمْرُهَا قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاَهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا
عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا ۚ إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ ۗ رَحِمَتُ اللَّهُ وَبَرَكَاتُهُ
عَلَيْكُمْ أَهْلَ الْبَيْتِ ۗ إِنَّهُ حَمِيدٌ مَجِيدٌ

And his Wife was standing, and she smiled. Then We gave her good tidings of Ishāq and after Ishāq, Ya'qūb.

She said, "Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!"

They said, "Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honourable."²

The verse includes the feminine pronouns in words like *fabasharnāhā* (We gave her good tidings), *qālat* (she said), *yawaylatā* (woe to me), and *ata'jabīn* (are you amazed). It then shifts to the masculine pronoun in the portion:

1 *Mawqif al-Shī'ah al-Ithnā 'Ashariyyah min al-Ṣaḥābah* رَضِيَ اللَّهُ عَنْهُمْ pg. 1240; *Faḍl Āl al-Bayt* of Maqṣūdī pg. 32 – 35

2 *Sūrah Hūd*: 71 – 73

رَحِمْتُ اللّٰهَ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ

May the mercy of Allah and His blessings be upon you, people of the house.

We see the same shifting of pronouns in the verses addressed to Nabī's ﷺ wives.

Secondly, if we agree that shifting from the feminine to the masculine pronoun in Āyat al-taḥrīr has excluded the wives of Rasūlullāh ﷺ from the Ahl al-Bayt as the Shī'ah claim, then this would result in the exclusion of Sayyidah Fatimah رَضِيَ اللّٰهُ عَنْهَا from the verse of Qur'ān as well. However, the Shī'ah do not agree to this since she is the foundation according to them. Therefore, this is a very strong proof against their false assertions.

Had Rasūlullāh ﷺ not added Sayyidunā 'Alī, Fatimah, and their children رَضِيَ اللّٰهُ عَنْهُمْ, the verse would have been specific to the wives of Rasūlullāh ﷺ just as is the case with the wife of Nabī Ibrāhīm عَلَيْهِ السَّلَام and Nabī Mūsā عَلَيْهِ السَّلَام. The Qur'ān has emphatically declared the wives of Nabī ﷺ as his Ahl al-Bayt. Rasūlullāh ﷺ added to this Sayyidunā 'Alī, Fatimah, Ḥasan, and Ḥusayn رَضِيَ اللّٰهُ عَنْهُمْ. This is harmonious with Arabic dictionaries and the terminology of people and is in direct polarity to what the Shī'ah claim.

Thirdly, the question arises as to why the shifting from masculine to feminine pronoun concerning the household of Rasūlullāh ﷺ and Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام ?

Answer: Since the house belongs to Nabī ﷺ. So if anything evil happens therein, it negatively effects the owner of the house himself before the residents of the house. The one whose honour will be disparaged is Nabī ﷺ. Therefore, his wives are his household and it is necessary for them to be free from all impurity and to be purified extensively.

For this reasoning, the address was to Rasūlullāh ﷺ and his noble wives, coupled with Sayyidunā 'Alī, Fatimah, Ḥasan, Ḥusayn رَضِيَ اللّٰهُ عَنْهُمْ due to the ḥadīth. This

Arabic pronoun which refers to masculine, may also refer to both masculine and feminine. It is known as a *taghlibiyyah* (overpowering) pronoun. And the Qur'ān is replete with this. For example, Allah ﷻ says over and over again:

يَا أَيُّهَا الَّذِينَ آمَنُوا

*O you who have believed*¹

This address includes both believing males and females.²

1 Sūrah Baqarah: 104

2 Article: *Ummunā 'Ā'ishah Malakat al-'Afāf* of Shaḥātah Muḥammad Ṣaqar (unpublished article)

Misconception: Fitnah¹ originated from ‘Ā’ishah’s house

The Rawāfiḍ believe that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is the source and cause of fitnah. They substantiate this claim of theirs with a ḥadīth of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reported by Sayyidunā Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا. There are two reports of this ḥadīth which appear in the books of the Ahl al-Sunnah.

1. It appears in *Ṣaḥīḥ al-Bukhārī* that Sayyidunā ‘Abd Allah ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا reports:

قام النبي صلى الله عليه وسلم خطيباً فأشار نحو مسكن عائشة فقال هنا الفتنة ثلاثاً من حيث يطلع قرن الشيطان

Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stood up to deliver a lecture. He pointed in the direction of the dwelling of ‘Ā’ishah and pronounced, “Here is fitnah - thrice - where Shayṭān’s horn rises.”²

2. It appears in *Ṣaḥīḥ Muslim*:

خرج رسول الله صلى الله عليه وسلم من بيت عائشة فقال رأس الكفر من هاهنا من حيث يطلع قرن الشيطان يعني المشرق

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ exited from ‘Ā’ishah’s house and said, “The head of kufr is here where Shayṭān’s horn rises,” i.e. the East.³

They use the following words as proof:

“He pointed towards the dwelling of ‘Ā’ishah” and “Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ exited from ‘Ā’ishah’s house and said that the head of kufr is here.”

1 Dissension, trial, discord, civil strife

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3104

3 *Ṣaḥīḥ Muslim* Ḥadīth: 2905

They deduce that Rasūlullāh's ﷺ objective was to declare that fitnah originates from Sayyidah 'Ā'ishah's رَضِيَ اللهُ عَنْهَا house. Therefore, according to them, she is the source and cause of fitnah.¹

Answer

Firstly, the purport of Nabī ﷺ was that the source of fitan² is the East, not Sayyidah 'Ā'ishah's رَضِيَ اللهُ عَنْهَا house. The reports are unanimous that the direction of the fitnah is the East considering Rasūlullāh's ﷺ position in Madīnah. The place where Rasūlullāh ﷺ said the ḥadīth has no connection with the fitnah, be it upon his pulpit, in front of his wife Sayyidah Ḥaḥḥah's رَضِيَ اللهُ عَنْهَا home, when leaving the house of Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا, or while atop one of the high buildings³ of Madīnah, etc., as appears in various authentic traditions.

The presence of Sayyidah 'Ā'ishah's رَضِيَ اللهُ عَنْهَا house between Rasūlullāh ﷺ and the East in some reports does not mean that she was indicated towards in Rasūlullāh's ﷺ statement, "Fitnah is here."

Mention of the place or time does not affect the meaning of the ḥadīth, nor does it create contradiction therein as its mention is not the objective of the ḥadīth. The object of the ḥadīth is to educate that the direction of fitnah is the East. Majority of the Muḥaddithīn are unanimous upon this point.⁴

This is supported by numerous traditions of Sayyidunā Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا. Some mention the East, while others clarify that it refers to Iraq. We will suffice on some of these narrations, as indication is sufficient for the intelligent.

1 Study the following Shī'ī books: *al-Ṭarā'if* of Ibn Ṭā'ūs pg. 297; *al-Ṣirāṭ al-Mustaḥḥim* vol. 3 pg. 142, 164; *al-Kashkūl* of Ḥaydar al-Āmilī pg. 177, 178; *Iḥqāq al-Ḥaqq* pg. 306, 308, 310; *al-Murjā'āt* pg. 268; *Kitāb al-Sab'ah min al-Salaf* pg. 176; *Fas'alū Ahl al-Dhikr* pg. 105

2 Plural of fitnah

3 *Uṭum*: with a ḍammah: high building like forts, etc. Its plural is *āṭām*. (*Gharīb al-Ḥadīth* of Abū 'Ubayd vol. 2 pg. 73; *Gharīb al-Ḥadīth* of Ibn Qutaybah vol. 2 pg. 286; *al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 1 pg. 54)

4 *Al-Ṣā'iqaḥ fī Nasf Abāṭil al-Shī'ah* pg. 147

1. On the authority of Sayyidunā ‘Abd Allah ibn ‘Umar رضي الله عنهما who recalls:

رأيت رسول الله صلى الله عليه وسلم يشير إلى المشرق فقال ها إن الفتنة هاهنا إن الفتنة هاهنا من حيث
يطلع قرن الشيطان

I saw Rasūlullāh صلى الله عليه وسلم pointing towards the East and declaring, “Harken!
Indeed, fitnah is here. Indeed, fitnah is here, where Shayṭān’s horn rises.”¹

2. It appears in another narration of his:

عن النبي صلى الله عليه وسلم أنه كان قائما عند باب عائشة فأشار بيده نحو المشرق فقال الفتنة هاهنا
حيث يطلع قرن الشيطان

Nabī صلى الله عليه وسلم was standing at the door of ‘Ā’ishah. He indicated with his
hand towards the East and warned, “Fitnah is here, where Shayṭān’s horn
rises.”²

3. Another narration of his has the following:

رأيت رسول الله صلى الله عليه وسلم يشير بيده يؤم العراق ها إن الفتنة هاهنا ها إن الفتنة هاهنا ثلاث
مرات من حيث يطلع قرن الشيطان

I saw Rasūlullāh صلى الله عليه وسلم pointing with his hand towards Iraq and saying,
“Harken. Over there is Fitnah. Harken. Over there is fitnah - thrice - where
Shayṭān’s horn rises.”³

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3279; *Ṣaḥīḥ Muslim* Ḥadīth: 2905

2 *Ṣaḥīḥ Muslim* Ḥadīth: 2905

عن ابن عمر أن رسول الله صلى الله عليه وسلم قام عند باب حفصة فقال بيده نحو المشرق الفتنة هاهنا من حيث يطلع قرن الشيطان
قالها مرتين أو ثلاثا وقال عبيد الله بن سعيد في روايته قام رسول الله صلى الله عليه وسلم عند باب عائشة

ibn ‘Umar reports that Rasūlullāh صلى الله عليه وسلم stood at Ḥaḥṣah’s door and pointed towards the
East saying, “Fitnah is there where shayṭān’s horn rises.” He said it twice or thrice.

‘Ubayd Allah ibn Sa‘īd said in his narration, “Rasūlullāh صلى الله عليه وسلم stood at ‘Ā’ishah’s door.”

3 *Musnad Aḥmad* vol. 2 pg. 143 Ḥadīth: 6302. Aḥmad Shākir has categorised its isnād as ṣaḥīḥ in *Taḥqīq
Musnad Aḥmad* vol. 9 pg. 105; Shu‘ayb al-Arna‘ūṭ has concurred and commented, “According to the
standards of al-Bukhārī and Muslim.”

4.

و عن ابن عمر رضي الله عنهما قال ذكر النبي صلى الله عليه وسلم فقال اللهم بارك لنا في شامنا اللهم بارك لنا في يمننا قالوا و في نجدنا قال اللهم بارك لنا في شامنا اللهم بارك لنا في يمننا قالوا يا رسول الله و في نجدنا فأظنه قال الثالثة هناك الزلازل و الفتن و بها يطلع قرن الشيطان

Ibn ‘Umar رضي الله عنهما reports that Rasūlullāh صلى الله عليه وسلم supplicated, “O Allah, bless our Shām. O Allah, bless our Yemen.”

They submitted, “And our Najd?”

He said, “O Allah. Bless our Shām. O Allah, bless our Yemen.”

“O Messenger of Allah,” they submitted, “and our Najd?”

I suppose he said on the third time, “Earthquakes and fitan are there and Shayṭān’s horn will rise there.”¹

5. In one narration of *Ṣaḥīḥ Muslim* it appears from Sālim ibn ‘Abd Allah ibn ‘Umar رضي الله عنهما:

عن سالم بن عبد الله بن عمر انه كان يقول يا أهل العراق ما أسألکم عن الصغيرة و أركبکم للكبيرة سمعت أبي عبد الله بن عمر يقول سمعت رسول الله صلى الله عليه وسلم يقول إن الفتنة تجيء من هاهنا و أمأ بيده نحو المشرق من حيث يطلع قرن الشيطان و أنتم يضرب بعضكم رقاب بعض

Sālim² ibn ‘Abd Allah ibn ‘Umar رضي الله عنهما would say, “O people of Iraq! I am not going to ask you about something trivial and allow you to perpetrate something major. I heard my father ‘Abd Allah ibn ‘Umar saying that he heard Rasūlullāh صلى الله عليه وسلم declaring, ‘Certainly, fitnah will emerge from here, and he indicated with his hand towards the East, where Shayṭān’s horns rise.’ And here you are slaying one another.”³

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 7094

2 Sālim ibn ‘Abd Allah ibn ‘Umar, Abū ‘Umar al-Qurashī al-‘Adawī. The Faqīh, Ḥujjah, Ḥāfiẓ, ascetic Imām, and Muftī of Madīnah. He is one of those who coupled knowledge, practice, abstemiousness, and nobility and is one of the seven Fuqahā’ of Madīnah. He passed away in 106 A.H., and it is said: 107 A.H. (*Siyar A’lām al-Nubalā’* vol. 4 pg. 457; *Tahdhīb al-Tahdhīb* vol. 2 pg. 255)

3 *Ṣaḥīḥ Muslim* Ḥadīth: 2905

6. The narration of Sayyiduna Ibn Mas'ūd رضي الله عنه:

و عن ابن مسعود رضي الله عنه أن النبي صلى الله عليه و سلم قال الإيمان هاهنا و أشار بيده إلى اليمن و الجفاء و غلظ القلوب في الغدادين عند أصول أذنان الإبل من حيث يطلع قرنا الشيطان ربعة و مضر

Ibn Mas'ūd¹ رضي الله عنه narrates that Nabī صلى الله عليه وسلم declared, “Īmān is there – and he pointed with his hand towards Yemen. Harshness and hard-heartedness are in the shepherds² by the tails of camels where the horns of Shayṭān rise, Rabī'ah and Muḍar.³

These prove beyond doubt that Sayyidah 'Ā'ishah رضي الله عنها is not intended in any of these aḥādīth.

Ḥāfiẓ ibn Ḥajar explains:

كان أهل المشرق يومئذ أهل كفر فأخبر صلى الله عليه و سلم أن الفتنة تكون من تلك الناحية فكان كما أخبر و أول الفتن كان من قبل المشرق فكان ذلك سببا للفرقة بين المسلمين و ذلك مما يحبه الشيطان و يفرح به و كذلك البدع نشأت من تلك الجهة

The people of the East at that time were disbelievers. Rasūlullāh صلى الله عليه وسلم accordingly prophesised that fitnah will emerge from that direction and it transpired as he divined. The first fitnah was from the East which was the cause of disunity between the Muslims. And this is loved by Shayṭān and excites him. Similarly, innovations surfaced from that direction.

1 'Uqbah ibn 'Amr ibn Tha'labah, Abū Mas'ūd al-Badrī, the eminent Ṣaḥābī. He was the youngest man to be present at 'aqabah. He participated in Uḥud and the battles that followed. He was among the supporters of Sayyidunā 'Alī رضي الله عنه and was also made governor of Kūfah at one stage. He passed away in 40 A.H. and it is said thereafter. (*al-Istī'āb* vol. 1 pg. 330; *al-Iṣābah* vol. 4 pg. 524)

2 Al-Faddādūn: those whose voices are raised in their farms and among their animals. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 3 pg. 419)

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 4387; *Ṣaḥīḥ Muslim* Ḥadīth: 51

Al-Khaṭṭābī¹ says:

نجد من جهة المشرق و من كان بالمدينة كان نجده بادية العراق و نواحيها و هي مشرق أهل المدينة و أصل النجد ما ارتفع من الأرض و هو خلاف الغور فإنه ما انخفض منها و تهامة كلها من الغور و مكة من تهامة انتهى

Najd is towards the Eastern direction. For whoever is in Madīnah, Najd will be the steppe of Iraq and its surroundings. And this is the East of the residents of Madīnah. Najd originally refers to highland which is opposite to al-ghawr: lowland. The entire Tihāmah is lowland and Makkah is part of Tihāmah.²

He comments on Rasūlullāh's ﷺ statement, “the head of kufr is towards the East”³:

و في ذلك إشارة إلى شدة كفر المجوس لأن مملكة الفرس و من أطاعهم من العرب كانت من جهة المشرق بالنسبة إلى المدينة و كانوا في غاية القسوة و التكبر و التجبر حتى مزق ملكهم كتاب النبي صلى الله عليه و سلم

There is indication here to the intense kufr of the Majūs (Magians) because the Persian Empire and those Arabs who obeyed them were in an Eastern direction from Madīnah. They were extreme in hard-heartedness, arrogance, and haughtiness to the extent that their king tore Nabī's ﷺ letter.⁴

1 Ḥamd ibn Muḥammad ibn Ibrāhīm, Abū Sulaymān al-Khaṭṭāb. The Imām, 'Allāmah, Ḥāfiẓ, Linguist, Muḥaddith, and explorer. He has authored many books and was a leader in the sciences of Arabic, Fiqh, and Literacy. Some of his books are: *Ma'ālim al-Sunan* and *Sha'n al-Du'ā'*. He passed away in 388 A.H. (*Siyar A'lām al-Nubalā'* vol. 17 pg. 23; *Ṭabaqāt al-Shāfi'iyyah* of Ibn Qāḍī Shuhbah vol. 1 pg. 156)

2 *Faḥ al-Bārī* vol. 13 pg. 47

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3301; *Ṣaḥīḥ Muslim* Ḥadīth: 52 – the narration of Sayyidunā Abū Hurayrah

ﷺ

4 *Faḥ al-Bārī* vol. 6 pg. 352

Secondly, the Rawāfiḍ's claim that he pointed towards Sayyidah 'Ā'ishah's ﷺ home is nothing but a lie and slander which does not appear in any of the chains of this ḥadīth. What does appear is that he pointed in the direction of Sayyidah 'Ā'ishah's ﷺ house.

This deception has been practiced mainly by 'Abd al-Ḥusayn in *al-Murāja'āt*¹ and al-Tījānī al-Simāwī² in his book *Fas'alū Ahl al-Dhikr*.

Nevertheless, the Ahl al-Sunnah counteracted their despicable plot.

1. Al-Albānī has refuted 'Abd al-Ḥusayn by saying:

'Abd al-Ḥusayn, the passionate Shī'ī, has dedicated many chapters in his book *al-Murāja'āt* to level allegations against her and prove her ḥadīth false. He has shamelessly and daringly utilised every incident to indict her, relying mainly on ḍa'īf or *mawḍū'* (fabricated) aḥādīth, and misinterpreting ṣaḥīḥ aḥādīth and applying such meanings to them which they cannot accept. For example, he – may his mouth be broken and his hands be paralysed – has misused this ṣaḥīḥ ḥadīth and applied it to Sayyidah 'Ā'ishah ﷺ imagining that she is the fitnah mentioned in the ḥadīth.

كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ

*Grave is the word that comes out of their mouths*³

He has relied on the previous two narrations for this. Firstly, the narration of al-Bukhārī:

1 *Al-Murāja'āt* pg. 237

2 Muḥammad al-Tījānī al-Simāwī al-Tūnisī. He was a Ṣūfī and then became an inviter towards Twelver Shī'ism. He was born in 1362 A.H. Some of his books are: *Thumma Ihtadayt* and *al-Shī'ah Hum Ahl al-Sunnah*.

3 Sūrah al-Kahf: 5

فأشار نحو مسكن عائشة

He pointed in the direction of the dwelling of ‘Ā’ishah.

And secondly the narration of Muslim:

خرج رسول الله صلى الله عليه و سلم من بيت عائشة فقال رأس الكفر من هاهنا

Rasūlullāh ﷺ exited from ‘Ā’ishah’s house and said, “The head of kufr is here.”

The author misunderstands the indication and believes that it was towards the house of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا herself and the purport of fitnah is Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا herself.

Answer

This is the practice of the Jews who take words out of context. The Shīṭ has misunderstood Rasūlullāh’s ﷺ statement in the first ḥadīth:

فأشار نحو مسكن عائشة

He pointed **in the direction** of the dwelling of ‘Ā’ishah.

to mean:

فأشار إلى مسكن عائشة

He pointed **to** the dwelling of ‘Ā’ishah.

Rasūlullāh’s ﷺ usage of the word *naḥwa* (in the direction of) and not *ilā* (to) is emphatic evidence to debunk his false claim especially when majority of the narrations clearly mention that he indicated towards the East and towards Iraq in some. Historical events bear testimony to this as well.

Regarding 'Ikrimah's narration, it is *shādh* (odd) as explained previously. And if it is hypothetically agreed to be authentic, then it has been significantly condensed in such a way that it disrupts the meaning and gives leeway for the Shī'ah to abuse it in a nasty way. When we look at all the narrations of this ḥadīth, the meaning is apparent.

Rasūlullāh ﷺ exited from Sayyidah 'Ā'ishah's ﷺ house. He performed Ṣalāt al-Fajr and then stood up to deliver a lecture while standing next to the pulpit - one narration says: at the door of Sayyidah 'Ā'ishah ﷺ. He faced the sunrise and indicated with his hands in the direction of the East - and in al-Bukhārī's narration: in the direction of Sayyidah 'Ā'ishah's ﷺ house and in Aḥmad's other narration: he pointed with his hands towards Iraq.

If a fair-minded person, who is free from prejudice and malice, has to apply his mind to all these narrations, he will definitely declare the fallaciousness of the Shī'ī's criticism against Sayyidah 'Ā'ishah ﷺ. May Allah deal with him appropriately.¹

The authentic and established narration of *Ṣaḥīḥ al-Bukhārī* which we quoted just now reads:

عن ابن عمر رضي الله عنهما قال قام النبي صلى الله عليه وسلم خطيباً فأشار نحو مسكن عائشة فقال هنا الفتنة ثلاثاً من حيث يطلع قرن الشيطان

Ibn 'Umar ﷺ reports, "Nabī ﷺ stood up to deliver a lecture. He pointed in the direction of the dwelling of 'Ā'ishah and pronounced, "There is fitnah - thrice - where Shayṭān's horn rises."²

2. Al-Raḥīlī has refuted al-Tījānī al-Simāwī saying:

1 *Silsilat al-Aḥādīth al-Ṣaḥīḥah* vol. 5 pg. 656, 657

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3104

The narrator's words are:

فأشار نحو مسكن عائشة

He pointed in the direction of the dwelling of 'Ā'ishah.

Al-Tījānī believes that it indicates towards Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا house and that she is the source of fitnah. Whereas, the ḥadīth does not imply this in any way whatsoever and this text does not contain this understanding. Anyone who has the slightest of knowledge of speech and its meaning will realise this point.

The narrator said: He pointed in the direction of the dwelling of 'Ā'ishah. And her house falls on the Eastern side of Nabī's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Masjid. Therefore, the indication is towards the direction of the house which is East, not to the house itself. Had the indication been towards the house, he would have said:

فأشار إلى مسكن عائشة

He pointed to the dwelling of 'Ā'ishah.

The difference between the two is apparent and manifest.¹

Thirdly, the same proof they used can be used against them by their enemies the Nawāṣib.

Shaykh 'Abd al-Qādir al-Ṣūfī says:

Regarding the Shī'ah's usage of Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ indication in the direction of Sayyidah 'Ā'ishah's رَضِيَ اللَّهُ عَنْهَا house with his statement, "Here is fitnah," as proof that Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا is the source of fitnah; is

1 *Al-Intiṣār li al-Ṣaḥb wa al-Āl min Iftirā'āt al-Simāwī al-Ḍāll* of al-Rahīlī pg. 321

nothing but a worthless substantiation. It is debunked by the fact that Rasūlullāh ﷺ was standing on his pulpit which falls to the West of his wives' houses and his daughter Fāṭimah's ﷺ house. This is due to the fact that all these houses were on the right hand side of his pulpit towards the East. And this fact is not disputable nor doubtful.

Just as the Rawāfiḍ have justified their interpretation of the eastern direction with Sayyidah 'Ā'ishah's ﷺ house, they have given leeway to the Nawāṣib to justify their interpretation of it with Sayyidah Fāṭimah's ﷺ house. And this is nothing but irrationality from both sects.¹

Fourthly, casting allegations on Sayyidah 'Ā'ishah's ﷺ house is in reality an indictment on Rasūlullāh ﷺ since her house is in his and he is buried therein.

This is as manifest as the sun in broad daylight for there is consensus on this fact by the Ahl al-Sunnah and Shī'ah. Therefore, this needs no further elucidation.

و ليس يصح في الأذهان شيء	إذا احتاج النهار إلى دليل
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Nothing will make sense to the brain

When broad daylight requires substantiation

The ultimate result of the Rawāfiḍ's claim is indictment of Rasūlullāh ﷺ since criticising his house is criticising him. So ponder!

May Allah shower His mercy upon Abū al-Wāfā Ibn 'Aqīl al-Ḥambalī who said:

انظر كيف اختار لمرضه بيت البنات و اختار لموضعه من الصلاة الأب فما هذه الغفلة المستحوذة على قلوب الرافضة عن هذا الفضل و المنزلة التي لا تكاد تخفى عن البهيم فضلا عن الناطق

Ponder over Rasūlullāh's ﷺ selection of the daughter's house (Sayyidah 'Ā'ishah's ﷺ) for passing his sickness and his appointment of the father

¹ Al-Ṣā'iqaḥ pg. 151

(Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ) to take his position in Ṣalāh (as Imām). So what is this disregard which has blinded the Rawāfiḍ's hearts from seeing this lofty status and distinguished position which cannot be concealed from animals, let alone intellectuals?¹

Fifthly, what will be the perception regarding a man who stands on the pulpit and insults and vilifies his wife publicly? By Allah, this is in absolute polarity to manhood, morality, and integrity. Due to your foolishness, you have again steeped down to condemning Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ noble personality. May Allah سُبْحَانَهُ وَتَعَالَى forbid!

1 *Al-Ijābah li Īrād mā Istadrakathu 'Ā'ishah 'alā al-Ṣaḥābah* of al-Zarkashī pg. 54

Misconception: Sayyidah ‘Ā’ishah would not observe ḥijāb from men

The Rawāfiḍ claim that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا would not observe ḥijāb from men. One of them says:

من غير المناسب أن تتوضأ و تغسل يديها و خديها و وجهها و أذنيها أمام الناس كما في سنن النسائي ...
كما ليس من المناسب أن تغتسل أمام الرجال

It was inappropriate for her to make wuḍū’, wash her hands, cheeks, face, and ears in front of people as appears in *Sunan al-Nasa’ī* just as it was inappropriate for her to take a ghusl in front of men.¹

He quoted a ḥadīth which appears in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, etc., to substantiate this claim.

This misconception created in this Shī’ī’s mind and others of his ilk are due to the following two aḥādīth.

Ḥadīth One:

عن عبد الملك بن مروان بن الحارث قال أخبرني أبو عبد الله سالم سبلان قال كانت عائشة تستعجب بأمانته و تستأجره فأرتني كيف كان رسول الله صلى الله عليه و سلم يتوضأ فتمضمضت و استنثرت ثلاثا و غسلت وجهها ثلاثا ثم غسلت يدها اليمنى ثلاثا و اليسرى ثلاثا و وضعت يدها في مقدم رأسها ثم مسحت رأسها مسحة واحدة إلى مؤخره ثم أمرت يدها بأذنيها ثم مرت على الخدين قال سالم كنت آتيتها مكاتباً ما تختفي مني فتجلس بين يدي و تتحدث معي حتى جئتها ذات يوم فقلت ادعي لي بالبركة يا أم المؤمنين قالت و ما ذاك قلت أعتقني الله قالت بارك الله لك و أرخت الحجاب دوني فلم أرها بعد ذلك اليوم

On the authority of ‘Abd al-Malik ibn Marwān ibn al-Ḥārith who says that Abū ‘Abd Allah Sālim Sabalān related to him:

‘Ā’ishah was fascinated with my trustworthiness and would hire me. She showed me how Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would perform wuḍū’. She gargled and

1 This statement is a portion of one of their discussions titled ‘Ā’ishah Taḥt al-Mijhar (‘Ā’ishah under microscope)

put water in her nose thrice. She washed her face thrice, then washed her right arm thrice and left one thrice. She placed her hand on the front of her head and made *masḥ* (pass wet hands) of her head once until the back. She then passed her hands over her ears and then over her cheeks.”

Sālim says, “I would come to her while I was a mukātab¹. She would not observe ḥijāb from me. She would sit in front of me and talk with me. Until one day I came to her and said, ‘Supplicate for blessings for me, O Mother of the Believers.’

She asked, ‘What is the reason for this?’

‘Allah freed me,’ I replied.

She said, ‘May Allah bless you.’

She then lowered the veil in front of me. Thus, I never saw her after that day.²

Ḥadīth Two:

Al-Bukhārī and Muslim have narrated it from the chain of Abū Bakr ibn Ḥafṣ who says that he heard Abū Salamah saying:

دخلت أنا وأخو عائشة على عائشة فسألها أخوها عن غسل النبي صلى الله عليه وسلم فدعت بإناء نحوا من صاع فاغتسلت وأفاضت على رأسها وبيننا وبينها حجاب

‘Ā’ishah’s brother and I entered ‘Ā’ishah’s home. Her brother asked her concerning Nabī’s ﷺ ghusl. She called for a container which was about a ṣā’ in size. She then took a ghusl and poured water over her head, while there was a veil between us and her.³

1 A slave who has made an agreement with his master to pay a certain amount of money to secure his freedom.

2 *Sunan al-Nasa’ī* vol. 1 pg. 72; *al-Kunā* of al-Dūlābī vol. 2 pg. 820 Ḥadīth: 1430; *al-Tārīkh al-Kabīr* vol. 4 pg. 110; *al-Muttafaq wa al-Muftaraq* of al-Khaṭīb al-Baghdādī vol. 3 pg. 1524 Ḥadīth: 854. Ibn al-Qaṭṭān says, “It is not ṣaḥīḥ.” (*Aḥkām al-Naẓr* 213. Al-Albānī declared it ṣaḥīḥ in *Ṣaḥīḥ Sunan al-Nasa’ī* Ḥadīth: 100)

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 251; *Ṣaḥīḥ Muslim* Ḥadīth: 320

Answering this misconception:

Firstly, the ḥadīth of al-Nasaʿī is *mukhtalaffih* (disputed). ‘Abd al-Malik ibn Marwān ibn al-Ḥārith ibn Abī Dhubāb is *majhūl* (unknown). None besides Juʿayd ibn ‘Abd al-Raḥmān narrates from him.

If its hypothetically agreed to be *ṣaḥīḥ*, it does not prove her non-observance of ḥijāb from men since Abū ‘Abd Allah Sālim Sabalān is one of the freed-slaves of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا or one of her relatives’s slave. It is permissible for a slave to look at his female master. Moreover, Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا was a *Faqīhah* (jurist). This matter was not obscure to her. Therefore, when he secured his freedom, she lowered the ḥijāb in front of him as clarified in the ḥadīth.

وَأرخت الحجاب دوني فلم أرها بعد ذلك اليوم

She then lowered the veil in front of me. Thus, I never saw her after that day.¹

There are copious corroborating aḥādīth for this.

فمن أنس بن مالك رضي الله عنه أن النبي صلى الله عليه و سلم أتى فاطمة بعبد كان قد وهبه لها قال و على فاطمة رضي الله عنها ثوب إذا قنعت به رأسها لم يبلغ رجلها و إذا غطت به رجلها لم يبلغ رأسها فلما رأى النبي صلى الله عليه و سلم ما تلقى قال إنه ليس عليك بأس إنما هو أبوك و غلامك

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ recalls that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to Fāṭimah with a slave he gifted her. Fāṭimah had a garment on her, which if she covered her head with, it would not reach her feet, and vice versa. When Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw her plight, he comforted her saying, “There is no harm upon you [for your head/feet to be uncovered]. It is only your father and slave.”²

1 Al-Sanadī elucidates, “This is based on the fact that a mukātab remains a slave as long as he still owes even a single silver coin. Probably he was a slave of one of Sayyidah ‘Ā’ishah’s relatives. And she believed in the permissibility of a slave entering the presence of his female master and her relatives. And Allah سُبْحَانَهُ وَتَعَالَى عِلْمُهُ knows best. (*Ḥāshiyah al-Sanadī ‘alā al-Nasaʿī* vol. 1 pg. 73)

2 *Sunan Abī Dāwūd* Ḥadīth: 4106; *al-Aḥādīth al-Mukhtārah* Ḥadīth: 1712; *al-Bayhaqī* vol. 7 pg. 95 Ḥadīth: 13929. Ibn al-Qaṭṭān has categorised it as *ṣaḥīḥ* in *Aḥkām al-Naẓr* 196. Al-Diyā’ al-Maqdisī says in *al-Sunan wa al-Aḥkām* vol. 5 pg. 107, “I do not see any problem with its isnād.” Al-Dhahabī declared its isnād as *jayyid* in *al-Muhadhab* vol. 5 pg. 2671 and Ibn al-Mulqīn done the same in *al-Badr al-Munīr* vol. 7 pg. 510. Al-Albānī declared it *ṣaḥīḥ* in *Ṣaḥīḥ Sunan Abī Dāwūd*.

Many of the ‘Ulamā’ of the Ahl al-Sunnah permit a slave to look at his female master. It appears in *Sharḥ Khalīl*:

و لعبد بلا شرك و مكاتب و غدين نظر شعر السيدة يعنى أن العبد الوغد أي القبيح المنظر يجوز له أن ينظر إلى شعر سيدته و بقية أطرافها التي ينظرها محرما و الخلوّة بها على ما شهده ابن ناجي بشرط أن يكون كاملا لها

It is permissible for a slave who is not *mushtarak* (jointly owned), and a *mukātab*; both who are unattractive to see the hair of their female master and the rest of her limbs which her *maḥram* may look at. Similarly, being in seclusion with her is permissible according to what Ibn Nāḥī has shared on condition that she has full ownership of him.¹

It appears in *Tuḥfat al-Muḥtāj*²:

(و) الأصح (إن نظر العبد) العدل و لا تكفي العفة عن الزنا فقط غير المشترك و المبعوض و غير المكاتب كما في الروضة عن القاضي و أقره و إن أطالوا في رده (إلى سيدته) المتصفة بالعدالة أيضا (و) الأصح (نظر ممسوح) ذكره كله و أنثياه بشرط أن لا يبقى فيه ميل للنساء أصلا و إسلامه في المسملة و عدالته و لو أجنبيا لأجنبية متصفة بالعدالة أيضا (كالنظر إلى محرّم) فينظران منها ما عدا ما بين السرة و الركبة و تنظر منهما ذلك

For a slave to look his female master and one who has no genitals [to see a woman] is like looking at a maḥram.

The most correct view is that the **seeing of a righteous slave** – simply chastity from fornication is not sufficient – who is not *mushtarak* (jointly owned) or shared by few and who is not a *mukātab* as appears in *al-Rawḍah* from al-Qāḍī who has endorsed it although they have lengthened in its refutation his female master who is qualified with righteousness as well. The most correct view is that the seeing of one whose entire penis and testis have been removed on condition that absolutely no inclination towards women remains in him. His Islām is [a condition] when looking

1 *Sharḥ Mukhtaṣar Khalīl* of al-Kharshī vol. 3 pg. 221

2 *Tuḥfat al-Muḥtāj* of Ibn Ḥajar al-Ḥaytamī vol. 7 pg. 196

at a Muslim woman coupled with his righteousness although he be a stranger looking at a strange woman who possesses righteousness as well is like seeing a maḥram. Therefore, they both may see those parts of her excluding between the navel and knee and vice versa.

Ibn Qudāmah¹ says while discussing this ruling:

قال الشافعي هو أي العبد محرم لها أي السيدة و حكاها بعض أصحابنا عن أحمد لأنه يباح له النظر إليها فكان محرما لها كذي رحمها

Al-Shāfi'ī says, “He – i.e. the slave – is a maḥram to her – i.e. his female master.” Some of our companions have reported this from Aḥmad. This is due to the fact that looking at her is permissible for him, hence he is her maḥram like her other family members.²

The Rawāfiḍ themselves say that it is not compulsory for a woman to observe ḥijāb from a slave except when he is able to pay the amount that will free him. Yūsuf al-Baḥrānī³ says:

عن معاوية بن عمار بسنتين أحدهما صحيح والآخر حسن في قوة الصحيح قال لأبي عبد الله عليه السلام المملوك يرى شعر مولاته و ساقها قال لا بأس و عن عبد الرحمن ابن أبي عبد الله في الصحيح و الموثق بأبان بن عثمان قال سألت أبا عبد الله عليه السلام عن المملوك يرى شعر مولاته قال لا بأس

From Mu'āwiyah ibn 'Ammār via two sanads – one is ṣaḥīḥ and the other is ḥasan with the strength of ṣaḥīḥ - who relates the he asked Abū 'Abd Allah رَضِيَ اللَّهُ عَنْهُ, “May a slave look at his female master’s hair and shin?”

1 'Abd al-Rahman ibn Muḥammad ibn Aḥmad, Abū al-Farj al-Jamā'ī al-Ḥambalī, the Shaykh al-Islām. He was born in 597 A.H. Authority of the madhab reached him in his era. He was unparalleled in knowledge, tolerance, and abstinence. He assumed the post of judge for a while and did not take any remuneration for his services. *Al-Sharḥ al-Kabīr* is one of his works. He passed away in 682 A.H. (*Tārīkh al-Islām* vol. 51 pg. 106; *Fawāt al-Wafayāt* of al-Katābī vol. 2 pg. 291)

2 *Al-Sharḥ al-Kabīr* vol. 3 pg. 193

3 Yūsuf ibn Aḥmad ibn Ibrāhīm al-Darāzī al-Baḥrānī, an Imāmī Faqīh. He was born in 1107 A.H. and died in 1186 A.H. Some books he authored are: *al-Ḥadā'iq al-Nāḍirah* and *Anīs al-Musāfir*. (*al-A'lām* vol. 8 pg. 215)

“No problem,” he replied.

From ‘Abd al-Rahman ibn Abī ‘Abd Allah in a ṣaḥīḥ narration and given credibility by Abān ibn ‘Uthmān who says, “I asked Abū ‘Abd Allah رَضِيَ اللَّهُ عَنْهُ regarding whether a slave may look at his female master’s hair.

He replied, ‘There is no problem.’”¹

Many of their scholars² have agreed with this. This makes manifest the permissibility of non-observance of ḥijāb from a mukātab before he possesses the amount which allows him to pay his mukātabah.

In conclusion, the Rawāfiḍ have no reason or evidence to raise this misconception when their books refute it.

Secondly, the second ḥadīth which both al-Bukhārī and Muslim have quoted. There is no mention therein to prove Sayyidah ‘Ā’ishah’s رَضِيَ اللَّهُ عَنْهَا non-observance of ḥijāb from men. Abū Salamah the narrator is ‘Abd Allah ibn ‘Abd al-Raḥmān ibn ‘Awf who is Sayyidah ‘Ā’ishah’s رَضِيَ اللَّهُ عَنْهَا foster nephew. Umm Kulthūm bint Abī Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ breastfed him making Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا his maternal aunt. The other person is her foster brother as it appears in the ḥadīth. Therefore, both men were maḥram’s of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.

Qāḍī ‘Iyāḍ رَضِيَ اللَّهُ عَنْهُ explains:

ظاهر الحديث أنهما رأيا عملها في رأسها وأعلى جسدها مما يحل لذي المحرم النظر فيه إلى ذات المحرم وأحدهما كما قال كان أخوها من الرضاعة قيل إن اسمه عبد الله بن يزيد وكان أبو سلمة ابن أختها من الرضاعة أرضعته أم كلثوم بنت أبي بكر

The ḥadīth apparently means that they saw her action on her head and her upper body which is permissible for a maḥram to see. One of them

1 *Al-Ḥadā’iq al-Nāḍirah* vol. 23 pg. 69

2 *Al-Ḥadā’iq al-Nāḍirah* vol. 23 pg. 69; *Mustanad al-Shī’ah* of al-Narāqī vol. 16 pg. 53; *al-Kāfi* vol. 5 pg. 531; *Wasā’il al-Shī’ah* vol. 20 pg. 223; *Mustamsik al-Urwah* of Muḥsin al-Ḥakīm vol. 14 pg. 43

was – as he said – her foster brother. It is said that his name was ‘Abd Allah ibn Yazīd. And Abū Salamah was her foster nephew who was breastfed by Umm Kulthūm bint Abī Bakr.¹

Ḥāfiẓ Ibn Rajab² says:

و الظاهر أن أبا سلمة كان إذ ذاك صغيرا دون البلوغ و الآخر كان أخواها من الرضاعة

Evidently, Abū Salamah was young at that time and did not reach puberty as yet and the other was her foster brother.³

An entire group of men were not present as the Rawāfiḍ exaggerate. It was only an immature boy and a foster brother, no one else.

Therefore, the Rawāfiḍ cannot use this ḥadīth to substantiate their claim.

Thirdly, the Rāfiḍī says, “Who does not know the manner of ghusl which compelled him to go to ‘Ā’ishah to ask her about it?”

The Rāfiḍī forgot that the question was not simply about the manner of ghusl. Rather, it was about the manner of Rasūlullāh’s ﷺ ghusl. This is an aspect which no one can possess perfect knowledge of except one who is aware of his private affairs. And they are his wives رَضِيَ اللَّهُ عَنْهُنَّ. The most knowledgeable of them and the one who possessed the deepest understanding among them by consensus is Umm al-Mu’minīn Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.

1 *Ikmāl al-Mu’allim* of Qāḍī ‘Iyāḍ vol. 2 pg. 163

2 ‘Abd al-Rahman ibn al-Ḥamad ibn Rajab, Abū al-Farj al-Dimishqī al-Ḥambalī, the Imām, Ḥāfiẓ, Ḥujjah, Faqīh, and ‘Umdah. He was born in 736 A.H. He was proficient in all ḥadīth sciences and was a Faqīh, Uṣūlī, ascetic, righteous, and a great worshipper. Some of his books are: *Jāmi’ al-‘Ulūm wa al-Ḥikam* and *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*. He passed away in 795 A.H. (*Dhayl Tadhkirat al-Ḥuffāz* of Abū al-Maḥāsīn pg. 367; *Inbā’ al-Ghamr* of Ibn Ḥajar vol. 1 pg. 460)

3 *Fath al-Bārī* of Ibn Rajab vol. 1 pg. 249

Fourthly, will any sensible person say that when our mother Sayyidah ‘Ā’ishah رضي الله عنها intended to teach her foster brother and Abū Salamah, she took off all her clothes and made ghusl without clothes? Does teaching the manner of ghusl necessitate the removal of all clothing? Moreover, it is not a condition to be unclothed for a veil to be positioned. In fact, our mother emphasised concealment [by positioning the veil] so that when water wets her clothes, her skin thereunder is not revealed.

Fifthly, do the Rawāfiḍ think that no one used to visit the houses of the Ummahāt al-Mu’minīn and they were desolate and deserted? Do they think that they were not populated by students of knowledge both male and female to enquire and learn the laws of their dīn? To the contrary, people would frequent the houses of Nabī صلى الله عليه وسلم to ask questions and learn. Women would approach the Ummahāt al-Mu’minīn to gain deep knowledge and understanding of their dīn. Sayyidah ‘Ā’ishah رضي الله عنها was the focus of them all due to her vast knowledge and wittiness.

Sayyidah ‘Ā’ishah رضي الله عنها would convey via women such laws which she was shy of conveying directly to the men due to her chastity and noble character.

Sayyidah Mu’ādhah reports that Sayyidah ‘Ā’ishah رضي الله عنها said:

مرن أزواجكم أن يستطيبوا بالماء فإني أستحييهم فأن رسول الله صلى الله عليه و سلم كان يفعله

Command your husbands to make istinjā’ with water as I am shy of them and certainly Rasūlullāh صلى الله عليه وسلم would practice this.¹

1 *Sunan al-Tirmidhī* Ḥadīth: 19; *Sunan al-Nasaī* vol. 1 pg. 42; *Musnad Aḥmad* vol. 6 pg. 95 Ḥadīth: 24683; *Musnad Abī Ya’lā* vol. 8 pg. 12; *Ṣaḥīḥ Ibn Ḥibbān* vol. 4 pg. 290 Ḥadīth: 1443, 4514; *al-Bayhaqī* vol. 1 pg. 105 Ḥadīth: 526. Al-Tirmidhī says, “Ḥasan ṣaḥīḥ.” Abd al-Ḥaqq al-Ishbīlī declared its isnād as ṣaḥīḥ in *al-Aḥkām al-Ṣuḡhrā* Ḥadīth: 103. Ibn Qudāmah does the same in *al-Kāfi* vol. 1 pg. 52, and so does al-Nawawī in *al-Majmū’* vol. 2 pg. 101. Ibn Daqīq al-‘Īd remarks in *al-Imām* vol. 2 pg. 537, “Its narrators are all reliable according to the standards of al-Bukhārī and Muslim.” Al-Albānī categorised it as ṣaḥīḥ in *Ṣaḥīḥ Sunan al-Tirmidhī*.

The women would gather at Sayyidah Umm Salamah's ﷺ place for example who would lead them in ṣalāh¹ and at Sayyidah 'Ā'ishah's ﷺ place². The houses of Rasūlullāh's ﷺ wives were houses of knowledge, worship, and fiqh. They would not keep themselves aloof or distant from the seekers of knowledge and guidance or from gathering where knowledge, love for dīn, and encouragement towards goodness and guidance was transmitted.

When this is established and we realise the lofty pedestal of knowledge and understanding of Sharī'ah she was upon and the high level of modesty she possessed – as we have just learnt – then we ought to place this narration in a befitting place, far away from the filth which the Rawāfiḍ and their ilk rant of. They picture in their perverted minds a woman who takes off her clothes and shamelessly takes a ghusl in front of men without any veil in between. Something which is unbecoming of any Muslim woman, leave alone the epitome of purity and chastity our beloved mother Sayyidah 'Ā'ishah ﷺ.

How could what is in their perverted minds be a reality when we are familiar with the condition of the houses and people of Madīnah? People would frequent those homes seeking knowledge and rulings. The houses of our mothers are recognised especially Sayyidah 'Ā'ishah's ﷺ house which enjoys high prominence, significance, and value. After all, Rasūlullāh ﷺ and his two Companions are buried therein!

Sixthly, the Rāfiḍī questions, “Why did they not go to her father, the khalīfah, for him to teach them?”

We seek Allah's protection from stupidity and senselessness.

1 *Muṣannaf 'Abd al-Razzāq* vol. 3 pg. 140 from Ḥujayrah bint Ḥuṣayn; *Muṣannaf Ibn Abī Shaybah* vol. 2 pg. 88 from Umm al-Ḥasan. Al-Albānī says in *Tamām al-Minnah* Ḥadīth: 154, “Its isnād is ṣaḥīḥ and its narrators are reliable and recognised from the narrators of al-Bukhārī and Muslim besides Umm al-Ḥasan.”

2 *Muṣannaf 'Abd al-Razzāq* Ḥadīth: 5087; *al-Mustadrak* vol. 1 pg. 320; *al-Bayhaqī* vol. 1 pg. 408 Ḥadīth: 1998. Al-Dhahabī says, “Layth is present therein who is *layyin* (lax).”

It is common knowledge both rationally and religiously that a person is expected to refer his questions to a knowledgeable person. And he is not bound to ask one and only one person all his questions.

If people only had one scholar as their source of knowledge, this scholar would be incapable of fulfilling this mammoth task single-handedly.

It is sufficient for a questioner to ask any scholar about his question. He is not expected to ask one specific person in every matter that concerns him. In fact, he is only required to ask any knowledgeable person, and not an ignoramus.

Furthermore, it is common sense that a person will direct his question to someone he believes is more acquainted and familiar with the nature of his question. The matter here was dealing with Rasūlullāh's ﷺ private life, the manner of his ghusl. Therefore, no one would have more knowledge of this matter than his wives. And the most beloved and educated of them was Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا. Therefore, it was good-reasoning for the questioner to refer to her.

Additionally, the questioner posing the question to her does not necessitate his belief that Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ was less knowledgeable and therefore he shied away from asking him and resorted to his daughter. If someone superior is unaware of one minor aspect of knowledge, this does not impact negatively on his knowledge, value, and prominence. He loses nothing in fact.

Moreover, is it necessary for every man with a question to only approach the khalīfah?

Seventhly, now that everything has been clarified, i.e. the background of the narration, the meaning of the narration, the nature of the questioners, the nature of the house in which the incident took place, the nature of the gathering, and Sayyidah 'Ā'ishah's رَضِيَ اللهُ عَنْهَا demonstration of the manner in which Rasūlullāh ﷺ took a ghusl, we understand the answer to the Rāfiḍī's anxiety over why Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا did not suffice by explaining the method of ghusl verbally, instead of demonstrating it practically.

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was one of the best well-wishers of the ummah. And undoubtedly, practical demonstration has a deeper effect than a verbal lesson. She did not wait for her brother and Abū Salamah to enquire about the amount of water used by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. She addressed this issue beforehand by a physical demonstration rather than a theoretical explanation. The question was not only about the manner, but about the manner and amount of water used as well. Hence, her pouring water over her body and veiling herself from them was part of genuine well-wishing, proficient teaching, and remarkable intelligence which brings coolness to the eyes of those who defend the honour of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by defending his noble consort.

Probably this is the subtlety behind Abū ‘Abd Allah al-Bukhārī entitling one chapter:

باب الغسل بالصاع و نحوه

The chapter concerning taking a ghusl with a ṣā’ and its like.¹

Ḥāfiẓ Ibn Ḥajar comments:

في فعل عائشة دلالة على استحباب التعليم بالفعل لأنه أوقع في النفس و لما كان السؤال محتملا للكيفية و الكمية ثبت لهما ما يدل على الأمرين معا أما الكيفية فبالاقتصار على إفاضة الماء و أما الكيفية فبالاكتفاء بالصاع

‘Ā’ishah’s action indicates to the commendability of teaching practically for it has a profound effect on the heart and mind. When the question had the possibility of encompassing method and quantity, she displayed to them something that will answer both at once; as regards the method, by sufficing on pouring water and as regards the amount, by sufficing on a ṣā’.²

What remains of intelligence when some people regard virtue as vice, profoundness as impertinence, chastity as immorality, and honourable knowledge as a shame?

1 *Ṣaḥīḥ al-Bukhārī* vol. 1 pg. 59

2 *Fatḥ al-Bārī* vol. 1 pg. 365

Misconception: ‘Ā’ishah would beautify slave girls and parade them

The Rawāfiḍ claim that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا adorned¹ a slave girl and walked with her saying, “Maybe we will ensnare the youth of Quraysh with her.”

This misconception is the product of a narration of Ibn Abī Shaybah in his *Muṣannaf* from ‘Ammār ibn ‘Imrān — from a man from the Zayd Allah tribe — from one of their women who narrates regarding Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا:

أنها شوفت جارية و طافت بها و قالت لعلنا نتصيد بها شباب قريش

She adorned a slave girl and paraded her saying, “Maybe we will ensnare the youth of Quraysh with her.”²

Answer

This misconception can be dealt with in two ways.

Firstly, the narration is centred upon *majhūl* (unknown) narrators, i.e the woman who narrated this incident as well as the one who related it to ‘Ammār ibn ‘Imrān, and according to the ‘Ulamā’ of ḥadīth, this is one of the weakest of isnāds.

‘Ammār ibn ‘Imrān

- Al-Dhahabī comments, “His ḥadīth are not ṣaḥīḥ. Al-Bukhārī listed him among the ḍu‘afā’.”³
- Ibn Ḥajar concurs in *al-Lisān*.⁴

1 *Shawwafat jāriyah*: i.e. beautified her. *Shawwafa*, *shayyafa*, *tashawwafa* means *tazayyana* (to beautify). *Tashawwafa li al-shay’* i.e. cast a glance towards something. (*Gharīb al-Ḥadīth* of al-Ḥarbī vol. 2 pg. 817; *al-Dalā’il wa Gharīb al-Ḥadīth* of Qāsim al-Sarqastī vol. 3 pg. 1129; *al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 2 pg. 509)

2 *Muṣannaf ibn Abī Shaybah* vol. 4 pg. 410. Ibn al-Qaṭṭān says in *Aḥkām al-Naẓr Ḥadīth*: 402, “Not ṣaḥīḥ.”

3 *Mizān al-I’tidāl* vol. 3 pg. 166

4 *Lisān al-Mizān* vol. 4 pg. 272

There is a *majhūl* (unknown) and *ḍaʿīf* narrator in the isnād, hence using it as proof is incorrect. This is from the narration angle.

Secondly, if the narration is hypothetically agreed to be *ṣaḥīḥ*, it is possible to answer by saying that this was a prevalent custom among them, nothing unusual. Beautifying a slave girl entails beautifying her face, which is permissible for her to display, and dressing her with beautiful garments so that she is attractive to the one who proposes or the one who intends to buy her. It is akin to displaying goods for the buyer. Therefore, Ibn Abī Shaybah recorded this narration under two different chapters with the same sanad. Chapter one reads: *What they say regarding a slave girl who is beautified and paraded*, and chapter two reads: *Beautifying items [for sale]*.

This totally refutes this misconception both through narration and explanation.

Misconception: Sayyidah ‘Ā’ishah deceived the daughter of al-Jawn, viz. Asmā’ bint al-Nu‘mān, and Mulaykah bint Ka’b until Rasūlullāh ﷺ divorced them

The Rawāfiḍ believe that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا deceived the daughter of al-Jawn, viz. Asmā’ bint al-Nu‘mān, and lied to her. When she was brought to Nabī ﷺ on their wedding night, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا counselled her:

إن النبي صلى الله عليه وآله وسلم ليعجبه من المرأة إذا دخل عليها أن تقول له أعوذ بالله منك

Nabī ﷺ is charmed by a woman who says to him when he approaches her, “I seek Allah’s protection from you.”

Her intention behind this was for her to be divorced. And so it happened, Nabī ﷺ divorced her after hearing this statement of hers.

The second woman who she deceived according to them is Mulaykah bint Ka’b. Ibn Sa’d reports:

أن النبي صلى الله عليه وآله وسلم تزوج مليكة بنت كعب و كانت تعرف بجمال بارع فدخلت عليها عائشة فقالت لها أما تستحيين أن تنكحي قاتل أبيك فاستعازت من رسول الله صلى الله عليه وآله وسلم فظلمها ففجأ قومها إلى النبي صلى الله عليه وآله وسلم فقالوا يا رسول الله إنها صغيرة و إنها لا رأي لها و إنها خدعت فارتجعها فأبى رسول الله صلى الله عليه وآله وسلم

Nabī ﷺ married Mulaykah bint Ka’b who was known for her outstanding beauty. ‘Ā’ishah approached her and scolded her, “Are you not ashamed of marrying your father’s murderer?” Consequently, she sought protection from Rasūlullāh ﷺ who divorced her. Her family came to Nabī ﷺ and pleaded, “O Messenger of Allah, she is young and has no discernment and she has been deceived so revoke her.” However, Rasūlullāh ﷺ refused.¹

1 Al-Ṭabaqāt al-Kubrā vol. 8 pg. 148

Answer

The first narration: Al-Bukhārī has reported the original incident in his *Ṣaḥīḥ al-Bukhārī*:

أن ابنة الجون لما أدخلت على رسول الله صلى الله عليه وسلم و دنا منها قالت أعوذ بالله منك فقال لها
لقد عدت بعظيم الحقي بأهلك

When al-Jawn's daughter was brought to Rasūlullāh ﷺ and he drew close to her, she said, "I seek Allah's protection from you."

Rasūlullāh ﷺ told her, "Indeed, you have sought protection with a Great Being. Return to your family."¹

The addition which the Shī'ah use to condemn Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا is reported by Ibn Sa'd², however it is a weak addition which has been narrated with different wording. Many scholars have declared it *ḍa'īf* (weak). Its origin is from al-Wāqidī who is a *kadhāb* (great liar).

Furthermore, Ibn Sa'd clarified after recording it:

قال محمد بن عمر مما يضعف هذا الحديث ذكر عائشة أنها قالت لها ألا تستحيين و عائشة لم تكن مع
رسول الله في ذلك السفر

Muḥammad ibn 'Umar clarifies, "Mention of 'Ā'ishah saying, 'Are you not ashamed,' is something that reveals the weakness of this ḥadīth since 'Ā'ishah was not with Rasūlullāh ﷺ on this journey."

Ibn al-Ṣalāḥ³ says:

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 5254

2 *Al-Ṭabaqāt al-Kubrā* vol. 8 pg. 145

3 'Uthmān ibn 'Abd al-Raḥmān ibn 'Uthmān, Abū 'Amr al-Shahrzūrī. A Shāfi'ī and one of the A'immaḥ of the Muslims in knowledge and piety. He was born in 577 A.H. and gained deep understanding and proficiency in the madhab and its principles as well as in ḥadīth and its sciences. *Ma'rifat Anwā' 'Ilm al-Ḥadīth* is one of his books. He passed away in 643 A.H. (*Siyar A'lām al-Nubalā'* vol. 23 pg. 140; *Ṭabaqāt al-Shāfi'iyyah al-Kubrā* vol. 8 pg. 326)

لم أجد لها أصلاً ثابتاً... و الحديث في صحيح البخاري بدون هذه الزيادة البعيدة

I have not found any established basis for it.

The ḥadīth appears in *Ṣaḥīḥ al-Bukhārī* without this fanciful far-fetched addition.¹

Al-Nawawī elucidates:

فهذه الزيادة ليس لها أصل صحيح و هي ضعيفة جدا من حيث الإسناد و من حيث المعنى و قد رواها محمد بن سعد كاتب الواقدي في كتابه الطبقات لكن بإسناد ضعيف

This addition has no authentic source. It is extremely *ḍa'īf* (weak) in relation to isnād and meaning. Muḥammad ibn Sa'd – al-Wāqidi's scribe – has reported it in his book *al-Ṭabaqāt*, with a *ḍa'īf* isnād however.²

Ḥāfiẓ ibn Ḥajar states:

فيه الواقدي و هو معروف بالضعف

Al-Wāqidi is present therein who is infamous for *ḍu'f* (weakness).³

In addition, Abū Ma'shar al-Madanī also features in the isnād who has been labelled *ḍa'īf* (weak) by Ibn Ma'īn, al-Nasa'ī, al-Dāraquṭnī, and others.

Abū Ma'shar al-Madanī

- Al-Bukhārī remarked, “*Munkar al-ḥadīth* (he contradicts reliable narrators).”
- Ibn Ma'īn said, “His aḥādīth are worthless.”⁴
- Al-Nasa'ī commented, “*Matrūk al-ḥadīth* (suspected of ḥadīth forgery).”

And to top it all, it is mursal.

1 *Al-Badr al-Munīr* vol. 7 pg. 453

2 *Tahdhīb al-Asmā' wa al-Lughāt* of al-Nawawī vol. 4 pg. 51

3 *Al-Talkhīṣ al-Ḥabīr* vol. 3 pg. 281; *al-Silsilat al-Ḍa'īfah* Ḥadīth: 2244

4 *Al-Ḍu'afā' wa al-Matrūkūn* pg. 92; *al-Ḍu'afā' wa al-Matrūkūn* of Ibn al-Jawzī vol. 3 pg. 175

The second narration: Hishām al-Kalbī appears in the isnād who is a Rāfiḍī kadhāb (great liar) and is notorious for fabricating against the Ṣaḥābah رضي الله عنه.

Hishām al-Kalbī

- Aḥmad said about him, “He was nothing but a story-teller and genealogist. I do not think anyone reports from him.”
- Ibn Maʿīn comments, “Unreliable. Aḥādīth are not transmitted from people like him.”
- Ibn ‘Asākir remarks, “A Rāfiḍī. Not reliable.”
- Al-Dāraquṭnī and others say, “*Matrūk* (suspected of ḥadīth forgery).”¹

1 *Lisān al-Mizān* vol. 6 pg. 196

Misconception: ‘Ā’ishah modified ṣalāh by making itmām while on a journey¹

Sayyidah ‘Ā’ishah’s رضي الله عنها opinion regarding itmām on journey is documented in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. Al-Zuhrī asked ‘Urwah:

ما بال عائشة تتم فقال تأولت ما تأول عثمان

“What is with ‘Ā’ishah making itmām?”

He replied, “She made the same interpretation as ‘Uthmān.”²

Answer

Firstly, this cannot be used to criticise her in any way whatsoever. Many explanations have been forwarded to vindicate her viewpoint. However, many of them do not withstand thorough analysis³. The most correct view is that Sayyidah ‘Ā’ishah رضي الله عنها practiced ijtihād⁴ and came to the conclusion that both itmām⁵ and qaṣr⁶ and permissible⁷ and she had a choice between them. She thus chose itmām

1 *Thumma Ihtadayt* pg. 131. Study the response to this in *al-Intiṣār li al-Ṣaḥb wa al-Āl min Iftirā’āt al-Simāwī al-Ḍāll* 273.

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 1090; *Ṣaḥīḥ Muslim* Ḥadīth: 685

3 Ḥāfiẓ Ibn ‘Abd al-Barr says:

وقد قال قوم في إتمام عائشة أقاويل ليس منها شيء يروى عنها وإنما هي ظنون وتأويلات لا يصحها دليل

People have provided various reasons for ‘Ā’ishah’s itmām. However, none of these are reported from her. They are nothing but speculations and interpretations devoid of proof.

(*al-Tamhīd* vol. 11 pg. 171)

4 Independent judgement in a legal or theological question based on the interpretation and application of the 4 uṣūl, as opposed to taqlīd.

5 To complete – referring to performing the complete 4 rak‘āt farḍ of Ṣalāt al-Zuhr, ‘Aṣr and ‘Ishā’

6 To shorten – referring to performing only 2 rak‘āt farḍ of Ṣalāt al-Zuhr, ‘Aṣr and ‘Ishā’ instead of 4 rak‘āt

7 *Sharḥ Muslim* vol. 5 pg. 195

so as to fulfil the ‘ibādah in its most complete form, according to her ijtihād. She believed that *rukḥṣah* (concession; referring to qaṣr in this context) while on journey is for one whom the journey is burdensome. And she experienced no burden or difficulty. Therefore, she made itmām.

و قد قال لها عروة لو صليت ركعتين فقالت يا ابن أختي إنه لا يشق علي

‘Urwah said to her, “If only you would perform two rak‘āt.”

“O my nephew,” she explained, “It is not difficulty upon me.”¹

Ḥāfiẓ Ibn Ḥajar elucidates:

و هو دال على أنها تأولت أن القصر رخصة و أن الإتمام لمن لا يشق عليه أفضل

This shows that she interpreted qaṣr to be a *rukḥṣah* (concession) and itmām to be superior for one whom the journey is not burdensome.²

Secondly, she did not reject qaṣr, neither directly nor indirectly. She regarded itmām to be superior for one whom the journey is not difficulty. Following this, she did not instruct ‘Urwah to make itmām when he asked her why she did not perform two rak‘āt.³

Thirdly, the ḥadīth of Sayyidah ‘Ā’ishah’s رَضِيَ اللَّهُ عَنْهَا vast knowledge has passed, and the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ would resort to her when any troublesome situation faced them, etc., considering which, the observer will unequivocally declare her to be

1 *Al-Sunan al-Kubrā* vol. 3 pg. 143. Ḥāfiẓ says in *Fatḥ al-Bārī* vol. 2 pg. 571, “Its isnād is ṣaḥīḥ.”

2 *Fatḥ al-Bārī* vol. 2 pg. 571

3 It appears in al-‘Aynī’s *‘Umdat al-Qārī* vol. 7 pg. 135:

فقالت يا ابن أختي لا تشق علي

She said, “O my nephew, it is not burdensome upon me.”

This shows that she interpreted qaṣr and did not reject it. Her interpretation of it does not deny its compulsion. Moreover, explicit rejection of it has not been recorded from her.

among the *Ahl al-Ijtihād* (those qualified to make ijtihād). And when a mujtahid observes ijtihād and reaches a correct conclusion, he receives double reward. However, if his conclusion is incorrect, he only receives one reward. This has been determined by Rasūlullāh's ﷺ testimonial.¹ It is not a condition for a mujtahid not to err, and no one has ever claimed this, besides of course the Rawāfiḍ in relation to their Imāms; which is glaringly erroneous.

Ibn Taymiyyah explains:

لا ريب أن الخطأ في دقيق العلم مغفور للأمة و إن كان ذلك في مسائل العلمية و لولا ذلك لهلك أكثر فضلاء الأمة

Undoubtedly, error in in-depth knowledge is forgiven for the ummah even if it is in academic rulings. Had this not been the case, majority of the luminaries of the ummah would have been destroyed.²

He also said:

فتبين أن المجتهد مع خطئه له أجر و ذلك لأجل اجتهاده و خطؤه مغفور له لأن درك الصواب في جميع أعيان الأحكام إما متعذر أو متعسر

It is evident that a mujtahid, despite his error, is rewarded. This is owing to his ijtihād. And his error is forgiven. This is due to the fact, that reaching the correct conclusion in all laws is either impractical or extremely challenging.³

Fourthly, levelling this accusation against Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا reveals the rancour in the heart of the accuser. A true believer is pardonsome. He will not see any defect in this considering her innumerable virtues. And this has been the practice of the pious predecessors when dealing with this opinion of hers.

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 7352; *Ṣaḥīḥ Muslim* Ḥadīth: 4584

2 *Majmū‘ al-Fatāwā* vol. 20 pg. 165

3 *Raf al-Malām ‘an A‘immah al-A‘lām* pg. 38

Hāfiẓ Ibn ‘Abd al-Barr reports in *Jāmi‘ ‘Ulūm al-‘Ilm wa Faḍlih*:

أن رجلا قال للقاسم ابن محمد عجبنا من عائشة كيف كانت تصلي في السفر أربعا و رسول الله صلى الله عليه و سلم كان يصلى ركعتين فقال يا ابن أخي عليك بسنة رسول الله صلى الله عليه و سلم حيث وجدتھا فإن من الناس من لا يعاب

A man said to Qāsim ibn Muḥammad, “We are surprised with ‘Ā’ishah. How could she perform four rak‘āt while on journey whereas Rasūlullāh ﷺ performed only two.”

He answered, “O my nephew, hold firmly to Rasūlullāh’s ﷺ sunnah wherever you find it. Certainly, there are certain people who are not to be condemned.”¹

Abū ‘Umar comments:

قول القاسم هذا في عائشة يشبه قول سعيد بن المسيب حيث قال ليس من عالم و لا شريف و لا ذو فضل إلا و فيه عيب و لكن من الناس من لا ينبغي أن تذكر عيوبه و من كان فضله أكثر من نقصه ذهب نقصه لفضله

This statement of Qāsim’s regarding ‘Ā’ishah resembles the statement of Sa‘īd ibn al-Musayyab who affirmed, “Every ‘ālim, noble, and virtuous person possesses a defect. However, there are some people whose faults need not to be exposed. And whoever’s virtues supersede his shortcomings, the former eclipses the latter.”²

1 *Al-Aḥkām fī Uṣūl al-Aḥkām* of Ibn Ḥazm vol. 6 pg. 145; *Jāmi‘ Bayān al-‘Ilm wa Faḍlih* vol. 2 pg. 377

2 *Al-Tamhīd* of Ibn ‘Abd al-Barr vol. 11 pg. 170

Misconception: Brazenly mentioning private sensitive issues and her intimate relationship with Rasūlullāh ﷺ

Murtaḍā al-Ḥusaynī says:

باب أن عائشة تحدث الرجال بما جرى بينها وبين النبي صلى الله عليه وسلم مما يقبح ذكره كالتقبيل و
مص اللسان و الإدخال بغير إنزال و نحو ذلك

Chapter regarding ‘Ā’ishah informing men of her intimate relationship with Nabī ﷺ, mention of which is reprehensible, e.g. kissing, amorous kissing, penetration without ejaculation, etc.¹

He cites the following aḥādīth as proof:

إذا التقى الختانان فقد وجب الغسل

When the two private parts touch, then ghusl becomes wājib.²

أن عائشة سئلت عن الرجل يجامع أهله و لا ينزل الماء فقالت فعلته أنا و رسول الله صلى الله عليه و سلم
فاغتسلنا منه جميعا

‘Ā’ishah was asked about a man who has conjugal relations with his wife but does not ejaculate. She answered, “Rasūlullāh ﷺ and I did it after which we both took a ghusl.”³

كان يقبلها و هو صائم و يمص لسانها

1 *Al-Sab’ah min al-Salaf* pg. 160

2 *Al-Ma’rifah wa al-Tārīkh* by al-Faswī vol. 2 pg. 374

3 *Al-Dāraquṭnī* vol. 1 pg. 111; *Sharḥ Ma’ānī al-Āthār* vol. 1 pg. 55; *al-Bayhaqī* vol. 1 pg. 164 Ḥadīth: 799 – the narration of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. Al-Dāraquṭnī says, “It has been narrated both *marfū’* (attributed to Rasūlullāh ﷺ) and *mawqūf* (attributed to a Ṣaḥābī).” Ibn al-Qaṭṭān has categorised it as ṣaḥīḥ in *al-Wahm wa al-Īhām* vol. 5 pg. 268. Al-Albānī declared it ṣaḥīḥ according to the standards of al-Bukhārī and Muslim in *Silsilat al-Aḥādīth al-Ṣaḥīḥah* vol. 5 pg. 96.

He would kiss her and suck her tongue while fasting.¹

ربما اغتسل رسول الله صلى الله عليه و سلم من الجنابة و لم اغتسل بعد فجاءني فضممته إلي و أذفته

Once Rasūlullāh ﷺ took a ghusl from janābah and I did take one yet. He then came to me. I held him to myself and gave him warmth.²

عن عمارة بن غراب أن عمه له حديثه أنها سألت عائشة قالت إحدانا تحيض و ليس لها و لزوجها إلا فراش واحد قالت أخبرك بما صنع رسول الله صلى الله عليه و سلم دخل فمضى إلى مسجده قال أبو داود تعني مسجد بيته فلم ينصرف حتى غلبتني عيني و أوجعه البرد فقال ادني مني فقلت إني حائض فقال و إن اكشفتني عن فخذي فكشفت فخذي فوضع خده و صدره على فخذي و حنيت عليه حتى دفى و نام

‘Umārah ibn Ghurāb relates that her paternal aunt related to her that she asked ‘Ā’ishah, “If one of us experiences hayḍ, but the couple have one covering?”

She replied, “I will inform you of what Rasūlullāh ﷺ did. He entered and proceeded to his place of worship. – Abū Dāwūd clarifies: she means his place of worship in his home. – He did not complete [his prayers] and sleep overtook me. However, the cold caught him so he said, ‘Come close to me.’

1 *Sunan Abī Dāwūd Ḥadīth*: 2386; *Musnad Aḥmad* vol. 6 pg. 123 Ḥadīth: 24960; *Sunan Ibn Khuzaymah* vol. 3 pg. 246; *al-Kāmil fī al-Du‘afā’* vol. 6 pg. 198; *al-Bayhaqī* vol. 4 pg. 234 Ḥadīth: 8359 – the narration of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. Abū Dāwūd categorised its isnād as ḍa‘īf. Ibn al-Qaṭṭān comments in *al-Wahm wa al-Īhām* vol. 3 pg. 110, “Abū Yaḥyā Muṣḍa‘ al-A‘raj is present therein who is ḍa‘īf.” Al-Nawawī remarks on its isnād in *al-Majmū‘* vol. 6 pg. 318, “Sa‘d ibn Aws and Muṣḍa‘ are present therein and both are controversial.” Ibn Ḥajar declared its isnād ḍa‘īf in *Fath al-Bārī* vol. 4 pg. 181 and so did al-‘Aynī in *‘Umdat al-Qārī* vol. 11 pg. 13. He says regarding the words:

و يمص لسانها

He would suck her tounge.

“Not *maḥfūz* (safe) [from weakness].”

Al-Zayla‘ī in *Naṣb al-Rāyah* vol. 4 pg. 253 and al-Albānī in *Ḍa‘īf Sunan Abī Dāwūd Ḥadīth*: 2386 have categorised the ḥadīth as ḍa‘īf.

2 *Sunan al-Tirmidhī Ḥadīth*: 123; *Musnad Abī Ya‘lā* vol. 8 pg. 260 Ḥadīth: 4846; *al-Dāraquṭnī* vol. 1 pg. 143 – the narration of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. The wording is al-Dāraquṭnī’s.

'I am experiencing hayḍ,' I submitted.

'Even so,' he said, 'and uncover your thighs.'

Accordingly, I uncovered my thighs. He placed his cheek and chest on my thighs and I leant over him until he felt warm and slept away.¹

The Shīḥ then asserts:

و الظاهر أن العلة التي دعت عائشة إلى أن تحدث الرجال بما جرى بينها وبين النبي صلى الله عليه و سلم مما يقبح ذكره أنها قد زعمت أن كل ذلك فضيلة لها و منقبة و لم تدر أن جميع ذلك كله أمور عادية و عادات بشرية تجري بين كل نبي و زوجته من آدم إلى خاتم النبوة و لم يسمع إلى الآن أن أحدا من أزواج الأنبياء السابقين أو أحدا من أزواج نبينا محمد صلى الله عليه و سلم غير عائشة يحدث بمثل ما حدثته عائشة مما يقبح ذكره و لو كان مقصد عائشة من ذكر تلك الأمور بيان فعل المعصوم نظرا إلى أن فعله حجة لأمكنها بيان فعله دون أن تذكر أنه قد جرى ذلك الفعل بينها و بين النبي صلى الله عليه و سلم و بالجملته قد أخطأ حدسها و خاب ظنها

It is apparent that the reason that prompted 'Ā'ishah to relate to men intimate issues that transpired between her and Nabī ﷺ, is that she considered all of these virtues and accolades in her favour. She was unaware that all of these are normal practices and human habits which took place between every Nabī and his wife from Ādam to the final Prophet. It has not been heard that any of the wives of the previous Ambiyā' or any of the wives of our Nabī Muḥammad ﷺ, besides 'Ā'ishah, related the shameful things she related.

If her objective of mentioning these practices was simply to mention the action of the infallible, considering that his action is proof, it was possible for her just to mention the action without mentioning its occurrence between Nabī ﷺ and herself. On the whole, her intuition was erroneous and her belief was iniquitous.²

1 *Sunan Abī Dāwūd Ḥadīth: 270; al-Bayhaqī vol. 1 pg. 313 Ḥadīth: 1561.*

Al-Dhahabī declared its isnād as ḍa'īf in al-Muḥadḍab vol. 1 pg. 312; and so did al-Būṣayrī in Ithāf al-Khiyarah al-Maharah vol. 4 pg. 79 and al-Albānī in Ḍa'īf Sunan Abī Dāwūd Ḥadīth: 270

2 *Al-Sab'ah min al-Salaf pg. 161, 162*

Answer

Your intuition is erroneous and your belief is iniquitous, O Shīrī! As for those aḥādīth that are ḍaʿīf, their weakness is a sufficient rebuttal. And as for those that are ṣaḥīḥ, Allah سُبْحَانَهُ وَعَالَمُ does not shy away from the truth.

A person once questioned Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ whether there is ghusl on a couple who have relations but the husband does not ejaculate, in the presence of Sayyidah ʿĀʾishah رَضِيَ اللهُ عَنْهَا. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ answered:

إني لأفعل ذلك أنا و هذه ثم نغتسل

Verily, I and she practice this and then we both take ghusl.¹

Will the rāfiḍī accuse Rasūlullāh's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ modesty and respect – May Allah forbid – or censure his method of teaching, or his revealing his wife's personal life, etc.?

Al-Nawawī deduces:

فيه جواز ذكر مثل هذا بحضرة الزوجة إذا ترتبت عليه مصلحة ولم يحصل به أذى وإنما قال النبي صلى الله عليه وسلم بهذه العبارة ليكون أوقع في نفسه وفيه أن فعله صلى الله عليه وسلم للوجوب ولولا ذلك لم يحصل جواب السائل

This contains the permissibility of mentioning something of this sort in the presence of the wife, when there is some wisdom and there is no harm caused. Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ only said this so that its impact be greater on the heart. This also proves that his action signifies *wujūb* (obligation). Had this not been the case, the questioner's question would not have been answered.²

The same thing may be said about Sayyidah ʿĀʾishah رَضِيَ اللهُ عَنْهَا. The thing that prompted her to narrate these aḥādīth was to teach the Muslims aspects of

1 *Ṣaḥīḥ Muslim Ḥadīth*: 350

2 *Sharḥ Muslim* vol. 4 pg. 42

purity especially when they needed clarity. Modesty may not be used as a barrier from acquiring such necessary knowledge. Owing to this, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا would remark:

نعم النساء نساء الأنصار لم يكن يمنعهن الحياء أن يتفقهن في الدين

What excellent women were the women of the Anṣār. Modesty did not prevent them from acquiring deep understanding of dīn.¹

Moreover, Sayyidah ‘Ā’ishah’s رَضِيَ اللهُ عَنْهَا statement serves to emphasise the report in which people could differ and to present the ḥadīth in an emphatic way which cannot be interpreted, as oppose to the following ḥadīth which has led to much difference of opinion:

الماء من الماء

Water is from water. (Ejaculation necessitates ghusl.)²

She also implicitly encourages emulating Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and warns against abandoning practicing on the ḥadīth, i.e. abandoning ghusl after the two private parts have touched; only considering ejaculation and nothing else. She also implies its effect on ṣalāh which is one of the fundamental pillars of Islam.

Claiming that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is the only one to narrate such aḥādīth is erroneous as Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا narrated a ḥadīth regarding kissing of a fasting person³, and the ḥadīth explaining that she lied down with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ under one cover during her hayḍ⁴. In the same light, Sayyidah Maymūnah

1 *Ṣaḥīḥ Muslim Ḥadīth*: 332. Al-Bukhārī quoted it mu’allaq with conviction before Ḥadīth: 130

2 *Ṣaḥīḥ Muslim Ḥadīth*: 343 – the narration of Sayyidunā Abū Sa’īd al-Khudrī رَضِيَ اللهُ عَنْهُ

3 *Musnad Aḥmad* vol. 6 pg. 320 Ḥadīth: 26762; *al-Sunan al-Kubrā* vol. 2 pg. 203 Ḥadīth: 3074

Ibn ‘Abd al-Barr says in *al-Tamhīd* vol. 5 pg. 121, “‘Abd Allah ibn Farrūkh is present therein. There is no problem with him.” Al-Albānī comments in *Irwā’ al-Ghalīl* vol. 4 pg. 83, “Its isnād is jayyid according to the standards of Muslim.”

4 *Ṣaḥīḥ al-Bukhārī Ḥadīth*: 298; *Ṣaḥīḥ Muslim Ḥadīth*: 296

bint al-Ḥārith رضي الله عنها reports about foreplay with a woman in hayd¹. Sayyidah Umm Qays bint Miḥṣan رضي الله عنها reports some aḥādīth regarding menstrual blood soiling the clothes and Rasūlullāh صلى الله عليه وسلم answer to her². Sayyidah Ḥammah bint Jaḥsh رضي الله عنها relates about her continuous bleeding and Rasūlullāh صلى الله عليه وسلم advice to her:

احتشي كرسفا

Apply a cloth.³

Moreover, his assertion that Sayyidah ‘Ā’ishah’s رضي الله عنها relating these aḥādīth is not a virtue in her favour is nothing but jealousy on his part. To the contrary, they signify her virtue in two ways:

Firstly, the praiseworthy qualities Allah سبحانه وتعالى gifted Sayyidah ‘Ā’ishah رضي الله عنها with, viz. her strong memory and honesty in conveying aḥādīth.

Secondly, these aḥādīth depict her purity and worship, and give a solution to problematic situations. This is an accolade which none of the wives of Rasūlullāh صلى الله عليه وسلم enjoy besides her.⁴

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 303; *Ṣaḥīḥ Muslim* Ḥadīth: 294

2 *Sunan Abī Dāwūd* Ḥadīth: 363; *Sunan al-Nasa’ī* vol. 1 pg. 154; *Sunan Ibn Mājah* Ḥadīth: 628; *Musnad Aḥmad* vol. 6 pg. 355 Ḥadīth: 27043; *al-Sunan* of al-Dāramī vol. 1 pg. 256 Ḥadīth: 1019; *Ṣaḥīḥ Ibn Ḥibbān* vol. 4 pg. 240 Ḥadīth: 1395; *al-Bayhaqī* vol. 2 pg. 407 Ḥadīth: 4279. Al-Albānī declared it ṣaḥīḥ in *Ṣaḥīḥ Sunan Abī Dāwūd*.

3 *Sunan al-Tirmidhī* Ḥadīth: 128; *Sunan Ibn Mājah* Ḥadīth: 516; *Musnad Aḥmad* vol. 6 pg. 381 Ḥadīth: 27188. Imām Aḥmad, al-Bukhārī, and al-Albānī have categorised it as ḥasan. Al-Tirmidhī remarked, “Ḥasan ṣaḥīḥ,” in *Sunan al-Tirmidhī*.

4 *Ummunā ‘Ā’ishah Malakat al-‘Afāf* of Nabīl Zayyānī (unpublished discussion)

Misconception: ‘Ā’ishah cursed ‘Amr ibn al-‘Āṣ

Al-Ḥākīm narrates from the chain of Jarīr, from al-A‘mash, from Abū Wā’il, from Masrūq who reports:

قالت لي عائشة رضي الله عنها إني رأيتني على تل و حولي بقر تنحر فقلت لها لئن صدقت رؤياك لتكونين حولك ملحمة قالت أعوذ بالله من شركك بئس ما قلت فقلت لها فلعله إن كان أمرا سيئاً فقلت والله لئن أخرج من السماء أحب إلي من أن أفعل ذلك فلما كان بعد ذكر عندها أن علياً رضي الله عنه قتل ذا النديّة فقلت لي إذا أتت قدمت الكوفة فاكتب لي ناساً ممن شهد ذلك ممن تعرف من أهل البلد فلما قدمت وجدت الناس أشياء فكتبت لها من كل شيع عشرة ممن شهد ذلك قال فأتيتهم بشهادتهم فقالت لعن الله عمرو بن العاص فإنه زعم لي أنه قتله بمصر

‘Ā’ishah رضي الله عنها said to me, “[In a dream] I saw myself on a hill while cattle were being slaughtered around me.”

I said to her, “If your dream is true, there will certainly be a great battle around you.”

She said, “I seek Allah’s protection from your evil. What you said was very nasty.”

I said to her, “Probably whatever it might be, it will be upsetting to you.”

She said, “By Allah, me falling from the sky is more beloved to me than doing this.”

After some time, news reached her that ‘Alī رضي الله عنه killed dhū al-thudayyah (the small breasted one), hearing which she told me, “When you go to Kūfah, write the names of those people who witnessed this, from the residents of the city you are familiar with.”

When I reached Kūfah, I found people in different groups. So I wrote 10 names from each group for her who witnessed this. I then brought their testimony to her seeing which she commented: “May Allah curse ‘Amr ibn al-‘Āṣ. He affirmed to me that he killed him in Egypt.”¹

1 *Al-Mustadrak* vol. 4 pg. 14. Al-Ḥākīm comments, “This is a ṣaḥīḥ ḥadīth which meets the standards of al-Bukhārī and Muslim. However, they have not documented it.”

This narration may be answered with the following:

Firstly, the narration is *shādh* (contradictory to authentic narrations). This is due to the fact that Ibn Abī Shaybah narrated this ḥadīth in his *Muṣannaf* with the following words:

حدثنا أبو معاوية عن الأعمش عن شقيق عن مسروق عن عائشة قالت رأيتني على تل كأن حولي بقرا تنحر فقال مسروق إن استطعت أن لا تكوني أنت هي فافعلي قال فابتليت بذلك رحمها الله

Abū Mu‘āwiyah reported to us from al-A‘mash, from Shaqīq, from Masrūq, from ‘Ā’ishah that she said, “I saw myself on a hill and it was as if cattle were being slaughtered around me.”

Masrūq said, “If you are able to make sure that it is not you, then do so.”

He says, “She was tested with this, may Allah ﷻ shower His mercy upon her.”¹

This narration has no mention of Sayyidah ‘Ā’ishah cursing Sayyidunā ‘Amr رضي الله عنه. Following this, the addition in al-Ḥākīm’s narration is *shādh* because Jarīr contradicts Abū Mu‘āwiyah Muḥammad ibn Khāzīm and Abū Mu‘āwiyah is more reliable than Jarīr ibn ‘Abd al-Ḥamīd in the aḥādīth they narrate from al-A‘mash.

Yaḥyā ibn Ma‘īn says,

أبو معاوية أثبت من جرير في الأعمش

Abū Mu‘āwiyah is more reliable than Jarīr when reporting from al-A‘mash.²

In fact, Jarīr himself says:

1 *Muṣannaf ibn Abī Shaybah* vol. 11 pg. 77.

2 *Al-Jarḥ wa al-Ta’dīl* of Ibn Abī Ḥātim vol. 7 pg. 247.

كنا نخرج من عند الأعمش فلا يكون أحفظ منا لحديثه من أبي معاوية

We would leave the gathering of al-A'mash. None of us would retain his aḥādīth better than Abū Mu'āwiyah.¹

Secondly, it is in polarity to what has been transmitted from her and in contrast to her recognised personality. She would overlook and pardon those who wronged her and prohibit others from dealing spitefully with them. The following narration Hishām reports from his father supports this:

أن حسان بن ثابت كان ممن كثر على عائشة فسببته فقالت يا ابن أختي دعه فإنه كان ينافح عن رسول الله صلى الله عليه و سلم

Ḥassān ibn Thābit was one of those who spoke against 'Ā'ishah so I cussed him. But 'Ā'ishah advised, "O my nephew! Leave him since he would defend Rasūlullāh ﷺ."²

1 Tadhkirat al-Ḥuffāz vol. 1 pg. 215.

2 Ṣaḥīḥ al-Bukhārī Ḥadīth: 3531; Ṣaḥīḥ Muslim Ḥadīth: 2488.

The Incident of Jamal and the Misconceptions of the Rawāfiḍ

The stance of the Ahl al-Sunnah wa al-Jamā'ah regarding the differences of the Ṣaḥābah

Prior to getting into the discussion of Jamal, it is appropriate to concisely mention the belief of the Ahl al-Sunnah wa al-Jamā'ah regarding the conflicts between the Ṣaḥābah رضي الله عنهم. This is so that a Muslim is not entrapped from where he never imagined into studying the books of history in order to gain information of these trials which will ultimately result in him having reservations for the Ṣaḥābah رضي الله عنهم. This will be the result especially considering that majority of the books of history have gathered authentic as well as unauthentic narrations, and very few historians pay attention to analysing and scrutinising reports.

Abū Bakr al-Marrūdhī¹ narrates:

سمعت أبا عبد الله يعني أحمد بن حنبل يقول إن قوما يكتبون هذه الأحاديث الرديئة في أصحاب رسول الله صلى الله عليه وسلم وقد حكوا عنك أنك قلت أنا لا أنكر أن يكون صاحب حديث يكتب هذه الأحاديث يعرفه فغضب وأنكره إنكارا شديدا وقال باطل معاذ الله أنا لا أنكر هذا لو كان هذا في أفناء الناس لأنكرته كيف في أصحاب محمد صلى الله عليه وسلم وقال أنا لم أكتب هذه الأحاديث قلت لأبي عبد الله فمن عرفته يكتب هذه الأحاديث الرديئة ويجمعها أهبجر قال نعم يستأهل صاحب هذه الأحاديث الرديئة الرجم وقال أبو عبد الله جاءني عبد الرحمن بن صالح فقلت له تحدث بهذه الأحاديث فجعل يقول قد حدث بها فلان وحدث بها فلان وأنا أرفق به وهو يحتج فرأيت بعد فأعرضت عنه ولم أكلمه

I heard Abū 'Abd Allah – i.e. Aḥmad ibn Ḥambal – saying, “Some people record these nasty reports about the Companions of Rasūlullāh صلى الله عليه وسلم.”

They quote from you that you said, ‘I do not disallow an author of ḥadīth writing aḥādīth he knows of.’”

1 Aḥmad ibn Muḥammad ibn al-Ḥajjāj, Abū Bakr al-Marrūdhī, the Shaykh al-Islam. He was an Imām in the Sunnah and an ardent follower of the same. He was also among the most reputable students of Imām Aḥmad and was responsible for closing the latter's eyes and giving him ghusl upon his demise. One of his works is: *Ikhbār al-Shuyūkh wa Akhlāqihim*. He passed away in the year 275 A.H. (*Ṭabaqāt al-Ḥanābilah* of Ibn Abī Ya'lā vol. 1 pg. 56; *Siyar A'lām al-Nubalā'* vol. 13 pg. 173)

He became angry and vehemently rejected it. He said, “Bunkum. May Allah forbid! I do not reject this? Had this been humiliating to common people, I would have disallowed it. What about when dealing with the Companions of Rasūlullāh ﷺ?”

He said, “I do not write these aḥādīth.”

I said to Abū ‘Abd Allah, “If you know someone who records and gathers these offensive reports, would he be boycotted?”

“Yes,” he replied, “people who narrate these offensive reports are deserving of being stoned.”

Abū ‘Abd Allah said, “‘Abd al-Raḥmān ibn Šāliḥ came to me. I questioned him, ‘You narrate these aḥādīth?’

He began saying in defense, ‘So and so, and so and so narrate them. I treat them gently and they are worthy of being cited as proof.’

I saw him some time later. I ignored him and did not speak to him.”¹

Ibn Taymiyyah has many beneficial scattered bits of information in this regard. We will overlook some of them, to obviate prolongation, and quote only those which deal specifically with Sayyidah ‘Ā’ishah رضي الله عنها. He says:

و نعتقد أن ما شجر بين أصحاب رسول الله صلى الله عليه و سلم أمرهم إلى الله و نترحم على عائشة و نترضى عليها

We believe that what occurred between the Ṣaḥābah of Rasūlullāh ﷺ; their matter lies with Allah. We will seek Allah’s mercy and His pleasure for ‘Ā’ishah.²

1 *Al-Sunnah* of al-Khallāl vol. 3 pg. 501

2 *Al-Fatwā al-Ḥamawiyah* of Ibn Taymiyyah 448; *Majmū’ al-Fatāwā* vol. 5 pg. 78; *al-Fatāwā al-Kubrā* vol. 6 pg. 658, vol. 3 pg. 445

Allow me to quote two profound statements which were located in unlikely places. The first statement is of Imām al-Zāhid Abū al-Muẓaffar al-Khuzā'ī¹. Ibn al-Mustawfī al-Irbilī² recalls:

أردت أن أسمع عليه كتاب مقتل عثمان رضي الله عنه لابن أبي الدنيا فأبى علي و قال لو رأيتاه ما رويناها

I wanted to read the book *Maqtal 'Uthmān* (the murder of 'Uthmān) of Ibn Abī al-Dunyā to him. He refused and remarked, "Had we seen it, we would not have transmitted it."³

The second one belongs to Ibn Taymiyyah's contemporary Ibn Daqīq al-Īd⁴. He comments:

ما نقل فيما شجر بينهم و اختلفوا فيه فممنه ما هو باطل و كذب فلا يلتفت إليه و ما كان صحيحا أولناه على أحسن التأويلات و طلبنا له أجود المخارج لأن الثناء عليهم من الله سابق و ما نقل عنهم محتمل التأويل و المشكوك لا يبطل المعلوم

With regards to what has been narrated regarding their conflicts and differences; those reports that are fallacious and false should not be

1 Al-Mubārak ibn Ṭāhir ibn al-Mubārak, Abū al-Muẓaffar al-Khuzā'ī al-Baghdādī, the *ṣūfī* (mystic) and *Muqri'* (teacher of Qur'ān). He was born in 533 A.H. He was ascetic, scrupulous, and an ardent worshipper, who dedicated himself to teaching the Qur'ān. He was a Shāfi'ī and disliked personal opinions and *qiyās* (analogy). He heard plenty of aḥādīth with investigation and verification. He passed away in 600 A.H. (*Tārīkh Irbil* of Ibn al-Mustawfī vol. 1 pg. 41; *Tārīkh al-Islām* vol. 42 pg. 482)

2 Al-Mubārak ibn Aḥmad ibn al-Mubārak, Abū al-Barakāt al-Irbilī, the 'Allāmah and Muḥaddith. Born in the year 563 A.H., he mastered the sciences of literature, poetry, and Arab history. He was very religious in his worship and proficient in calculating the account books of the Islamic treasury. He also assumed responsibility over Irbil for a while. Among his books is: *Tārīkh Irbil*. He passed away in 637 A.H. (*Siyar A'lām al-Nubalā'* vol. 23 pg. 49; *al-A'lām* vol. 5 pg. 269)

3 *Tārīkh Irbil* vol. 1 pg. 44

4 Muḥammad ibn 'Alī ibn Wahb, Abū al-Faḥ al-Qushayrī, Ibn Daqīq al-Īd, the Imām, Faqīh, Muḥaddith, and Shaykh al-Islam. He was born in 625 A.H. and passed away in 702 A.H. He is reckoned among the intellectuals of his time. He possessed extensive knowledge and piety. He assumed the post of judge in Egypt as well. Some of his works are: *al-Iqtirāḥ* and *Sharḥ 'Umdat al-Aḥkām*. (*Ṭabaqāt al-Shāfi'iyyah* vol. 2 pg. 225; *Shadharāt al-Dhahab* vol. 6 pg. 5)

considered while the *ṣaḥīḥ* (authentic) reports should be given suitable interpretations and explained in appropriate ways. This is because Allah ﷻ has already praised them and what has been reported about them is subject to interpretation. The doubtful cannot overshadow the confirmed.¹

His statement resembles the statement of *Ḥabr al-Ummah* (the scholar of the ummah) Sayyidunā Ibn ‘Abbās رضي الله عنه who warned:

لا تسبوا أصحاب محمد صلى الله عليه وسلم فإن الله عز وجل قد أمر بالاستغفار لهم وهو يعلم أنهم سيقتلون

Do not revile the Companions of Muḥammad صلى الله عليه وسلم as certainly Allah – the Mighty and Majestic – has commanded that forgiveness be sought for them although He had full knowledge that they will soon wrangle.²

There are some principles in this regard which the Ahl al-Sunnah wa al-Jamā‘ah unanimously agree upon. Only people of innovation and prisoners of their own desires do not concur with them. Some of these principles are:

1. Having good thoughts about the Ṣaḥābah of Nabī صلى الله عليه وسلم especially those who have been guaranteed Jannah and Rasūlullāh صلى الله عليه وسلم passed away while being pleased with them. Undoubtedly, Sayyidunā ‘Alī, ‘Ā’ishah, Ṭalḥah, and Zubayr رضي الله عنهم are among them.
2. We do not believe in the infallibility of the Ṣaḥābah رضي الله عنهم. It is possible for them to commit major sins, let alone minor ones and leave alone erring in *ijtihād* for which they will be rewarded.
3. We regard reviling the Ṣaḥābah رضي الله عنهم as forbidden and consider it a major sin. Criticising their integrity is criticising Rasūlullāh صلى الله عليه وسلم who has

1 *Tashnīf al-Masāmi’* of al-Zarkashī vol. 4 pg. 842

2 *Al-Ḥujjah fī Bayān al-Maḥajjah* of Abū al-Qāsim al-Aṣbahānī vol. 2 pg. 395. Ibn Taymiyyah categorised its isnād as *ṣaḥīḥ* in *Mīnhāj al-Sunnah* vol. 2 pg. 22.

awarded them the glad tidings of Jannah. This is also casting suspicions on the pristine dīn which has been transmitted to us via them. Rasūlullāh ﷺ alerted Sayyidunā Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ after he cursed Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللهُ عَنْهُ – one of the *al-Sābiqīn al-Awwalīn* (first forerunners):

لا تسبوا أصحابي فلو أن أحدكم أنفق مثل أحد ذهبا ما بلغ مد أحدهم ولا نصفه

Do not abuse my companions. If any of you had to spend gold equivalent to mount Uḥud, it would not reach their mudd, not even half of it.¹

When this was told to the unsheathed Sword of Allah, upon whose hands Allah assisted the dīn and who is a Companion of Nabī ﷺ, then what about those who have no worth in front of Sayyidunā Khālīd رَضِيَ اللهُ عَنْهُ and are not counted among the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. Just as it is forbidden for a junior Ṣaḥābī to abuse a senior one, it is far more dangerous for someone ranking lower than the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ to point a finger at them.

4. Desisting from delving deeply into the Ṣaḥābah’s رَضِيَ اللهُ عَنْهُمْ controversies. We view the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ in this regard to be either a mujtahid who is correct thus worthy of double reward, or one who erred and is deserving of a single reward.

1 Ṣaḥīḥ al-Bukhārī Ḥadīth: 3673; Ṣaḥīḥ Muslim Ḥadīth: 222 – the narration of Sayyidunā Abū Sa‘īd al-Khudrī رَضِيَ اللهُ عَنْهُ.

The Incident of Jamal

Sayyidunā ‘Uthmān رضي الله عنه was martyred on Friday, the 18th of Dhū al-Ḥijjah 53 A.H. according to well-known reports. The people, among whom is our Mother, ‘Ā’ishah رضي الله عنها, came to know of his martyrdom and that people gathered to give bay‘ah to Sayyidunā ‘Alī رضي الله عنه. She entered into what the people entered into and ordered others to give bay‘ah to him. However, the hearts were painfully affected by the martyrdom of the pure and righteous Abū ‘Abd Allah Dhū al-Nūrayn at the hands of a sinful group who instilled fear into the people’s hearts and murdered Amīr al-Mu‘minīn.

A group of the noble Ṣaḥābah رضي الله عنهم rose to pledge allegiance to Sayyidunā ‘Alī رضي الله عنه and requested him to enforce qīṣāṣ on the murderers of Sayyidunā ‘Uthmān رضي الله عنه. The latter requested them to proceed unhurriedly and to adopt patience since the criminals had strength and had mixed with the common folk. Moreover, they had tribes behind them who defended and supported them, and would protest against qīṣāṣ. Therefore, it was necessary to strengthen their affair and consolidate the pillars of khilāfah so that the qīṣāṣ may be implemented and civil strife may not rear its ugly head again. Accordingly, Sayyidunā Ibn ‘Abbās رضي الله عنه feared that these criminals might treat Sayyidunā ‘Alī رضي الله عنه cruelly so he advised him not to take bay‘ah from the people in the Masjid but rather to choose another venue. However, the latter declined the advice and insisted on the Masjid.¹

Days went by until four months had elapsed after the martyrdom of Sayyidunā ‘Uthmān رضي الله عنه but no qīṣāṣ had yet been taken from his murderers. The Ṣaḥābah رضي الله عنهم differed in their ijtihād and Sayyidunā ‘Alī رضي الله عنه was the closest to the truth. Nevertheless, Allah decreed that conflict takes place and things become chaotic. This led to the Saba’iyyah and people harbouring rancour in their hearts to spit their venom at the Ṣaḥābah in order to cause anarchy between the two groups. Consequently, they provoked the people and triggered the army; and history unfolded.

1 *Tārīkh al-Ṭabarī* vol. 4 pg. 427.

The assemblies summoned each other to avenge the blood of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ. Umm al-Mu’minīn ‘Ā’ishah رَضِيَ اللهُ عَنْهَا made ijtihād and decided to leave, in conformity to Allah’s سُبْحَانَكَ وَبِحَمْدِكَ statement:

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنَ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۗ وَمَن يَفْعَلْ ذَلِكَ
إِتِّعَاءً مَّرَضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

*No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.*¹

She felt it appropriate to rise for this cause due to her status and superiority in the hearts of the believers, especially when the command to remain at home is not in polarity to striving for goodness and fulfilment of a need. What goodness and need could be greater than striving to create unity between the two groups? At the same time, accepting the khilāfah of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ without rebelling against him nor breaking her pledge to him?

Imām Ibn Baṭṭāl² comments on the stance of Sayyidunā Abū Bakrah³ رَضِيَ اللهُ عَنْهُ in his narration:

لن يفلح قوم ولوا أمرهم امرأة

A nation that hands its affairs over to a woman will never succeed.

1 Sūrah al-Nisā’: 114.

2 ‘Alī ibn Khalf ibn ‘Abd al-Malik, Abū al-Ḥasan al-Qurṭubī, the ‘Allāmah. He was among the senior scholars of the Mālikiyyah and among the men of knowledge and recognition. He committed himself wholly to the acquisition and study of aḥādīth. He became judge of Ḥiṣn Lawraqah in Spain. He authored *Sharḥ al-Bukhārī* and passed away in 449 A.H. (*Siyar A’lām al-Nubalā’* vol. 18 pg. 47; *Shadharāt al-Dhahab* vol. 3 pg. 282)

3 Nafī ibn al-Ḥārith ibn Kaldah, Abū Bakrah al-Thaqafī, the freed slave of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He detached and isolated himself in the Battle of Jamal and did not participate on any side. He passed away in 51 A.H. – or 52 A.H. (*al-Istī’āb* vol. 1 pg. 484; *al-Iṣābah* vol. 6 pg. 467)

He explains:

و أما حديث أبي بكره فإن في ظاهره توهية لرأي عائشة في الخروج قال المهلب و ليس كذلك لأن المعروف من مذهب أبي بكره أنه كان على رأي عائشة و على الخروج معها و لم يكن خروجها على نية القتال و إنما قيل لها اخرجي لتصلحي بين الناس فإنك أمهم و لم يعقوك بقتال فخرجت لذلك و كان نية بعض أصحابها إن ثبت لهم البيغي أن يقاتلوا التي تبغي و كان منهم أبو بكره و لم يرجع عن هذا الرأي أصلاً

Apparently, the ḥadīth of Abū Bakrah weakens the stance of ‘Ā’ishah in setting out. Al-Muhallab explains, “However this is not the case because it is common knowledge that Abū Bakrah held the same stance as ‘Ā’ishah and set out with her. However, her journey was not with the intention to fight. On the contrary, she was told, ‘Set out to build bridges between the people as you are their Mother and they will not disobey you by fighting.’ Accordingly, she travelled for this. The intention of some of her companions was to fight those who rebelled. And Abū Bakrah was one of them. He did not retract from the stance at all.

He then explains:

و ليس في الإسلام أحد يقول إن عائشة دعت إلى أمير معها و لا عارضت علياً في الخلافة و لا نازعته لأخذ الإمارة و إنما أنكرت عليه منعه من قتلة عثمان و تركهم دون أن يأخذ منهم حدود الله و دون أن يقتص لعثمان منهم لا غير ذلك ألخ كلامه رحمه الله

No Muslim claims that ‘Ā’ishah campaigned for any Amīr with her or opposed ‘Alī with regards to the khilāfah or contested with him to undertake leadership. She only objected to him for defending the murderers of ‘Uthmān and leaving them without enforcing the *ḥudūd* (legal punishments) of Allah upon them nor taking *qiṣāṣ* from them; nothing else.¹

Notwithstanding her noble objective and blessed intention, she recited *to Allah do we belong and to Him is our return* when she reached the water of Ḥaw’ab² and

1 *Sharḥ Ṣaḥīḥ al-Bukhārī* vol. 10 pg. 51.

2 *Al-Ḥaw’ab*: a station between Makkah and Baṣrah. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 1 pg. 456)

intended to return, in order to keep safe and distance herself from all matters, apprehending that something distasteful might occur.

Aḥmad in *al-Musnad* and al-Ḥākim in *al-Mustadrak* document:

أن عائشة رضي الله عنها لما بلغت مياه بني عامر ليلا نبحت الكلاب قالت أي ماء هذا قالوا ماء الحوآب قالت ما أظنني إلا راجعة إن رسول الله صلى الله عليه وسلم قال لنا كيف بإحداكن تنبح عليها كلاب الحوآب فقال لها الزبير ترجعين عسى الله عز وجل أن يصلح بك بين الناس

When ‘Ā’ishah رَضِيَ اللهُ عَنْهَا reached the springs of Banū ‘Āmir at night, the dogs began to bark. She asked, “Which spring is this?”

“The spring of Ḥaw’ab,” they replied.

She remarked, “I feel I should return then. Indeed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told us, ‘How will one of you react when the dogs of Ḥaw’ab bark at you?’

Zubayr told her, “Are you returning? Probably Allah – the Mighty and Majestic – will unite the people because of you.”¹

Imām Ibn Kathīr explains the actual happenings and describes the reality of what took place:

وأشرف القوم على الصلح كره ذلك من كره ورضيه من رضيه وأرسلت عائشة إلى علي تعلمه أنها إنما جاءت للصلح ففرح هؤلاء وهؤلاء وقام علي في الناس خطيبا فذكر الجاهلية وشقاءها وأعمالها وذكر الإسلام وسعادة أهلها بالألفة والجماعة وأن الله جمعهم بعد نبيه صلى الله عليه وسلم على الخليفة أبي بكر الصديق ثم بعده على عمر بن الخطاب ثم على عثمان ثم حدث هذا الحدث الذي جره على الأمة أقوام طلبوا الدنيا وحسدوا من أنعم الله عليه بها وعلى الفضيلة التي من الله بها وأرادوا رد الإسلام و

1 *Musnad Aḥmad* vol. 6 pg. 52 Ḥadīth: 24299; *Musnad Abī Ya’lā* vol. 8 pg. 282 Ḥadīth: 4868; *Ṣaḥīḥ Ibn Ḥibbān* vol. 15 pg. 126 Ḥadīth: 6732; *al-Mustadrak* vol. 3 pg. 129. Al-Dhahabī declared its isnād as ṣaḥīḥ in *Siyar A’lām al-Nubalā’* vol. 2 pg. 177. Ibn Kathīr comments in *al-Bidāyah wa al-Nihāyah* vol. 6 pg. 217, “Its isnād meets the standards of al-Bukhārī and Muslim.” Al-Haythamī remarks in *Majma’ al-Zawā’id* vol. 7 pg. 237, “The narrators of Aḥmad are the narrators of Ṣaḥīḥ al-Bukhārī.” Al-Abānī says in *Silsilat al-Aḥādīth al-Ṣaḥīḥah* vol. 1 pg. 847, “Its isnād is extremely authentic. His narrators are reliable and trustworthy, and among the narrators of the six [main ḥadīth books].”

الأشياء على أدبارها والله بالغ أمره ثم قال ألا إني مرتحل غدا فارتحلوا ولا يرتحل معي أحد أعان على قتل عثمان بشيء من أمور الناس

فلما قال هذا اجتمع من رؤوسهم جماعة كالأشتر النخعي و شريح بن أوفى و عبد الله بن سبأ المعروف بابن السوداء وغيرهم في ألفين و خمسمائة و ليس فيهم صحابي و لله الحمد فقالوا ما هذا الرأي و علي و الله أعلم بكتاب الله ممن يطلب قتلة عثمان و أقرب إلى العمل بذلك و قد قال ما سمعتم غدا يجمع عليكم الناس و إنما يريد القوم كلهم أنتم فكيف بكم و عددكم قليل في كثيرهم

فقال الأشتر قد عرفنا رأي طلحة و الزبير فينا و أما رأي علي فلم نعرفه إلا اليوم فإن كان قد اصطلح معهم فإنما اصطلح على دماننا فإن كان الأمر هكذا ألحقنا عليا بعثمان فرضي القوم منا بالسكوت فقال ابن السوداء بئس ما رأيت لو قتلناه قتلنا فإننا يا معشر قتلة عثمان في ألفين و خمسمائة و طلحة و الزبير و أصحابهما في خمسة آلاف و لا طاقة لكم بهم و هم إنما يريدونكم فقال عليا بن الهيثم دعوهم و ارجعوا بنا حتى نتعلق ببعض البلاد فنمتنع بها فقال ابن السوداء بئس ما قلت إذا والله كان يتخطفكم الناس ثم قال ابن السوداء قبحه الله يا قوم إن عزمكم في خلطة الناس فإذا التقى الناس فأنشبوا القتال و لا تفرغوهم للنظر فمن أنتم معه لا يجد بدا من أن يمتنع و يشغل الله طلحة و الزبير و من معهما عما تكرهون فأبصروا الرأي و تفرقوا عليه انتهى كلام ابن كثير

The people were on the verge of reconciliation. Whoever disliked it disliked it and whoever approved of it approved of it. 'Ā'ishah sent a message to 'Alī informing him that she only came for reconciliation. Thus, both sides were pleased with this. 'Alī stood up in front of the people to deliver an address. He spoke about the period of ignorance, its ill fortune and actions and then spoke about Islam and the good fortune of its adherents with mutual love and unity. He mentioned that Allah ﷻ united them after His Messenger ﷺ on the khilāfah of Abū Bakr al-Ṣiddīq, then upon 'Umar ibn al-Khaṭṭāb and thereafter upon 'Uthmān.

He said, "Thereafter, this civil strife took place which was brought upon the ummah by people who sought worldly benefits, and harboured jealousy for those whom Allah favoured, and the virtue Allah awarded them. They intended to upset and reverse Islam and its affairs. However, Allah will accomplish His purpose."

He then announced, "Harken! Indeed I am returning tomorrow, so you return. However, anyone who was instrumental in the murder of 'Uthmān in any way should not accompany me."

After he announced this, a group of their leaders gathered, viz. al-Ashtar al-Nakhaī, Shurayḥ ibn Awfā, ‘Abd Allah ibn Saba’ – well known as Ibn al-Sawdā’, and others who numbered 2500. However, no Ṣaḥābī was among them, and all praise belongs to Allah. They said, “What kind of stance is this? By Allah, ‘Alī is more learned in the Book of Allah than those who seek the murderers of ‘Uthmān and closer to practicing upon this. He has stated what you heard. Tomorrow, the people will gather against you and all of them only desire you. So what will you do when you are only a handful in front of their great numbers?”

Al-Ashtar said, “We knew Ṭalḥah and Zubayr’s stance with regards to us. However, we only came to know of ‘Alī’s stance today. If he has united with them, then they have only united upon our blood. If this is the matter, we will join ‘Alī with ‘Uthmān [i.e. we will kill him too.]”

The people displayed their happiness at this by remaining silent.

Ibn al-Sawdā’ said, “Your opinion is flawed. If we assassinate him, we will be killed. O group of the murderers of ‘Uthmān, we are only 2500 in number while Ṭalḥah, Zubayr, and their comrades are 5000 in number. We do not have the power to combat them. And they only intend you.”

‘Ilbā’ ibn al-Haytham spoke, “Leave them and return with us till we settle in some city and defend ourselves there.”

Ibn al-Sawdā’ commented, “Your view is erroneous. Then, by Allah, people will snatch you.”

Ibn al-Sawdā’ – May Allah disfigure him – then proffered, “O people, your honour lies in your mingling with the people. When you join them, ignite the flames of war and do not allow them to evaluate the situation. Whoever you join will be compelled to defend you. Meanwhile, Allah will occupy Ṭalḥah and Zubayr and their comrades from what you dislike.”

They thus settled on this view and dispersed.¹

1 *Al-Bidāyah wa al-Nihāyah* vol. 10 pg. 450.

He says at another juncture:

و بات الناس بخير ليلة و بات قتلة عثمان بشر ليلة و باتوا يتشاورون و أجمعوا على أن يثيروا الحرب من الغلس فنهضوا من قبل طلوع الفجر و هم قريب من ألفي رجل فانصرف كل فريق إلى قراباتهم فجمعوا عليهم بالسيوف فثار كل طائفة إلى قومهم ليمنعوهم و قام الناس من منامهم إلى السلاح فقالوا ما هذا قالوا طرقتنا أهل الكوفة ليلا و بيتونا و غدروا بنا و ظنوا أن هذا عن ملا من أصحاب علي فبلغ الأمر عليا فقال ما للناس فقالوا بيتنا أهل البصرة فثار كل فريق إلى سلاحهم و لبسوا اللأمة و ركبوا الخيول و لا يشعر أحد منهم بما وقع الأمر عليه في نفس الأمر و كان أمر الله قدرا مقدورا فنشبت الحرب و توافق الفريقان و قد اجتمع مع علي عشرون ألفا و التف على عائشة و من معها نحو من ثلاثين ألفا و قامت الحرب على ساق و تبارز الفرسان و جالت الشجعان فإنا لله و إنا إليه راجعون و السبئية أصحاب ابن السوداء قبحه الله لا يفترون عن القتل و منادي علي ينادي ألا كفوا ألا كفوا فلا يسمع أحد و جاء كعب بن سور قاضي البصرة فقال يا أم المؤمنين أدركي الناس لعل الله أن يصلح بك بين الناس فجلست في هودجها فوق بعيرها و سرتوا الهودج بالدروع و جاءت فوقت بحيث تنظر إلى الناس في معركتهم

The Muslims experienced their best night while the murderers of ‘Uthmān experienced their worst night. They spent the night discussing and finally decided to commence the war just before dawn¹. They rose just before dawn and were approximately 2000 in number. Each group went to their relatives and assaulted them with swords which led to everyone jumping up to defend his people. People woke up from their sleep and took their weapons and frantically asked, “What is happening?”

“The people of Kūfah attacked us at night,” they replied, “They launched a night attack on us and deceived us.”

They thought that this was from a group of ‘Alī’s army. The news reached ‘Alī who said surprisingly, “What is the matter with the people?”

They said, “The people of Baṣrah attacked us at night.”

Thus every group took their weapons, wore their armour,² and mounted their horses. No one was aware of what actually happened. And the decree

1 *Al-Ghalas*: The darkness of the last portion of the night when it mixes with the light of dawn. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 3 pg. 377)

2 *Al-La'mah*: armour. It is said: weapons. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 4 pg. 220)

of Allah came to pass. Thus, the war started and the two armies met in battle. The army of ‘Alī consisted of 20000 while the supporters of ‘Ā’ishah numbered 30000. The flames of war raged fiercely. The knights contested and the brave men advanced. To Allah do we belong and to Him is our return.

The Saba’iyyah – the supporters of Ibn al-Sawdā’ (May Allah disfigure him – did not cease to fight. ‘Alī’s announcer announced, “Harken, stop! Harken, stop!” However, no one listened.

The judge of Baṣrah Ka’b ibn Sawr approached and said, “O mother of the believers! Save the people. Probably Allah will unite them at your hands.”

She thus sat in her carriage on top of her camel. They veiled the carriage with coats of mail. She then advanced and stopped where she could view the battle.¹

This proves that this wicked group instigated the war and were the source of anarchy. They caused hostility between the two believing armies and incited the people to fighting a battle they were forced to and did not choose.

It was nothing but diversity of ijtiḥād between the armies of Sayyidah ‘Ā’ishah and Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. And both were upon goodness. None of them intended harm for his brother and in their forefront were our mother Sayyidah ‘Ā’ishah and Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ.

Ibn Kathīr رَضِيَ اللَّهُ عَنْهُ further explains:

و قد قتل مع هذا بشر كثيرا جدا حتى جعل علي يقول لابنه الحسن يا بني ليت أباك مات قبل هذا اليوم بعشرين سنة فقال له يا أبة قد كنت أنهاك عن هذا و عن قيس بن عباد قال قال علي يوم الجمل يا حسن يا حسن ليت أباك مات منذ عشرين سنة فقال له يا أبة قد كنت أنهاك عن هذا قال يا بني إني لم أر أن الأمر يبلغ هذا و قال مبارك بن فضالة عن الحسن عن أبي بكر لما اشتد القتال يوم الجمل و رأى علي الرؤوس تنذر أخذ علي ابنه الحسن فضمه إلى صدره ثم قال إنا لله يا حسن أي خير يرجى بعد هذا

1 *Al-Bidāyah wa al-Nihāyah* vol. 10 pg. 455.

A very large number of people were killed to the extent that Sayyidunā ‘Alī began telling his son, Ḥasan, “O my beloved son, if only your father had died twenty years before this day.”

Ḥasan replied, “O my beloved father, I warned you about this.”

Qays ibn ‘Abbād narrates, “‘Alī said on the Day of Jamal, ‘O Ḥasan, O Ḥasan, If only your father died twenty years back.’

‘O my beloved father,’ replied Ḥasan, ‘I warned you about this.’

‘Alī explained, ‘O my beloved son, I never thought that matters would reach this ebb.’

Mubārak ibn Faḍālah relates from Ḥasan from Abū Bakrah رضي الله عنه, “When the battle raged on the Day of Jamal and ‘Alī saw heads being severed¹, he took his son Ḥasan and held him to his chest. He then said, “To Allah do we belong, O Ḥasan! What goodness can be hoped for after this?”^{2,3}

After the battle, Sayyidah ‘Ā’ishah رضي الله عنها began asking about those Muslims of her supporters who were killed and those of ‘Alī’s army who were slain. Whenever anyone’s name was mentioned to her, she sought Allah’s mercy for the person and supplicated for him.⁴

Ibn Sīrīn reports:

دخل خالد بن الوائشة على عائشة بعد الجمل فقالت ما فعل فلان تعني طلحة قال قتل يا أم المؤمنين قالت إنا لله و إنا إليه راجعون يرحمه الله ما فعل فلان قال قتل قال فرجعت أيضا وقالت يرحمه الله و إنا لله على زيد و أصحاب زيد يعني زيد بن صوحان قالت و قتل زيد قال قلت نعم قالت إنا لله و إنا إليه راجعون يرحمه الله قال قلت يا أم المؤمنين هذا من جند و هذا من جند ترحمين عليهم جميعا والله لا يجتمعون أبدا قالت أو لا تدري رحمة الله واسعة و هو على كل شيء قدير

1 Tundar: Nadara al-shay’ yanduru: to fall. (*Lisān al-‘Arab* vol. 5 pg. 199)

2 Al-‘Azlah of al-Khaṭṭābī pg. 14.

3 Al-Bidāyah wa al-Nihāyah vol. 10 pg. 456 with variations.

4 Ibid pg. 471.

Khālīd ibn al-Wāshimah entered the presence of ‘Ā’ishah after the Battle of Jamal.

She asked, “What happened to him, i.e. Ṭalḥah?”

“He was killed, O Mother of the Believers,” he replied.

She recited, “To Allah do we belong and to Him is our return. May Allah have mercy on him.”

She asked, “What happened to so and so?”

“He was slain,” he replied.

She recited to Allah do we belong and to Him is our return again and said, “May Allah have mercy on him.”

He said, “And to Allah do we belong upon Zayd and Zayd’s companions i.e. Zayd ibn Ṣūhān.”

“Was Zayd martyred,” she asked.

He replied in the affirmative.

She recited, “To Allah do we belong and to Him is our return. May Allah have mercy on him.”

He objected surprisingly, “O Mother of the believers, he belongs to one army while the other belongs to another, and you are seeking mercy for them all. By Allah, they can never ever unite!”

“Do you not know,” she responded, “the Mercy of Allah is vast and He has absolute power over everything.”¹

Sayyidah ‘Ā’ishah رضي الله عنها deeply regretted leaving and deemed that it was best for her not to have done so.

1 *Muṣannaf ‘Abd al-Razzāq* vol. 11 pg. 289.

Ibn Taymiyyah affirms:

و كذلك عائشة رضي الله عنها ندمت على مسيرها إلى البصرة و كانت إذا ذكرته تبكي حتى تبل خمارها

Similarly, ‘Ā’ishah regretted travelling to Baṣrah. When she would recall it, she would cry until her scarf would become soaked with tears.¹

Abū ‘Abd Allah al-Dhahabī clarifies:

و لا ريب أن عائشة ندمت ندامة كلية على مسيرها إلى البصرة و حضورها يوم الجمل و ما ظنت أن الأمر
يبلغ ما بلغ

Undoubtedly, ‘Ā’ishah deeply regretted her journey to Baṣrah and her presence in the Battle of Jamal. She never imagined that matters would reach this level.²

Our Mother would recall this and speak about it expressing her remorse over what transpired. She would say:

وددت أني كنت غصنا رطبا و لم أسر مسيري هذا

I wish I were a fresh branch and did not undertake this journey.³

She also said:

لأن أكون جلست عن مسيري كان أحب إلي من أن يكون لي عشرة من رسول الله مثل ولد الحارث بن هشام

Not embarking on that journey would be more pleasing to me than having ten children from Rasūlullāh ﷺ like the children of Ḥārith ibn Hishām.⁴

1 *Minhāj al-Sunnah al-Nabawiyyah* vol. 6 pg. 208.

2 *Siyar A’lām al-Nubalā’* vol. 2 pg. 177.

3 *Muṣannaf ibn Abī Shaybah Ḥadīth*: 38973.

4 *Ibid Ḥadīth*: 38966.

She said prior to her demise:

إني أحدثت بعد رسول الله صلى الله عليه وسلم حدثًا ادفنوني مع أزواجه

I did something after Rasūlullāh ﷺ. So bury me with his wives.

She was thus buried in al-Baqī, may Allah be pleased with her.

Imām al-Dhahabī writes a footnote on this saying:

قلت تعني بالحدث مسيرها يوم الجمل فإنها ندمت ندامة كلية و تابت من ذلك على أنها ما فعلت ذلك إلا متأولة قاصدة للخير كما اجتهد طلحة بن عبيد الله و الزبير بن العوام و جماعة من الكبار رضي الله عن الجميع

She meant by this her journey on the Day of Jamal which she regretted sincerely and repented from despite her carrying this out only after interpreting it suitably and intending good. Just as Ṭalḥah ibn ‘Ubayd Allah, Zubayr ibn al-‘Awwām, and a group of senior Ṣaḥābah made ijtihād. May Allah be pleased with them all.¹

She also scolded Sayyidunā Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا for not preventing her from setting out. Ibn Abī ‘Atīq reports:

قالت عائشة إذا مر ابن عمر فأرونيه فلما مر قيل لها هذا ابن عمر قالت يا أبا عبد الرحمن ما منعك أن تنهاني عن مسيري قال رأيت رجلا قد غلب عليك و ظننت أنك لا تخالفينه يعني ابن الزبير قالت أما إنك لو نهيتني ما خرجت تعني مسيرها في فتنة يوم الجمل

‘Ā’ishah said, “When Ibn ‘Umar passes, then show me him.”

When he passed, she was told that Ibn ‘Umar was present. She said, “O Abū ‘Abd al-Raḥmān, what stopped you from preventing me from this journey?”

1 *Siyar A’lām al-Nubalā’* vol. 2 pg. 193.

He submitted, “I saw that a man overpowered you and felt that you will not oppose him, i.e. referring to Ibn Zubayr.”

She said, “Listen up! Had you prevented me, I would not have set out,” meaning her journey in the fitnah of Jamal.¹

She would console herself by maintaining that what transpired was the decree of Allah سُبْحَانَهُ وَتَعَالَى. When she was asked about her journey, she would say:

كان قدرا

It was destiny.²

This resembles Sayyidunā Ādam’s عَلَيْهِ السَّلَام practice when he presented *qadr* (destiny) in response to Sayyidunā Mūsā’s عَلَيْهِ السَّلَام enquiry. Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed us that the former beat the latter by this response.

Furthermore, this is in conformity to Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ command:

وإن أصابك شيء فلا تقل لو أني فعلت كان كذا وكذا ولكن قل قدر الله وما شاء فعل فإن لو تفتح عمل الشيطان

If anything adverse befalls you, then do not say, “If only I had done that then so and so would have happened.” However, say, “Allah decreed it. And He does as He pleases.” For indeed it opens the action of shayṭān.³

This is the accurate picture of our Mother which the enemy wishes to disfigure. They wish to blame her for something she is innocent of. She only set out after making *ijtihād* and *ta’wīl* (interpretation). Hence, her *ijtihād* is a forgiven error. In fact, a rewardable deduction.

1 *Tārīkh al-Islām* vol. 4 pg. 246.

2 *Al-Zuhd* of Imām Aḥmad Ḥadīth: 165.

3 *Ṣaḥīḥ Muslim* Ḥadīth: 2664; *Sunan Ibn Mājah* Ḥadīth: 79; *Musnad Aḥmad* Ḥadīth: 8573.

Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ was aware of this and he honoured her and understood her value. He implemented Nabī’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ request regarding her.

فقد قال النبي صلى الله عليه و سلم لعلي إنه سيكون بينك و بين عائشة أمر قال أنا يا رسول الله قال نعم قال أنا قال نعم قال فأنا أشقاهم يا رسول الله قال لا و لكن إذا كان ذلك فارددها إلى مأمئها

Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ apprised ‘Alī, “Soon there will be a conflict between you and ‘Ā’ishah.”

‘Alī asked, “Me, O messenger of Allah?”

“Yes,” he replied.

He confirmed, “Me?”

“Yes,” he replied.

He sighed, “Then I am the worst of people, O Messenger of Allah.”

“No,” Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ explained, “however, when it occurs, then return her to her sanctuary.”¹

Abū al-Fidā’ Ibn Kathīr reports:

ولما أرادت أم المؤمنين عائشة الخروج من البصرة بعث إليها علي رضي الله عنه بكل ما ينبغي من مركب و زاد و متاع و غير ذلك و أذن لمن نجا ممن جاء في جيشها أن يرجع معها إلا أن يحب المقام و اختار لها أربعين امرأة من نساء أهل البصرة المعروفات و سير معها أخاها محمد بن أبي بكر فلما كان اليوم الذي ارتحلت فيه جاء علي فوقف على الباب و حضر الناس معه و خرجت من الدار في الهودج فودعت الناس و دعت لهم و قالت يا بني لا يعتب بعضنا على بعض إنه والله ما كان بيني و بين علي في القدم إلا ما يكون بين المرأة و أحماؤها و إنه على معتبتي لمن الأخيار فقال علي صدقت والله ما كان بيني و بينها إلا ذلك و إنها لزوجة نبيكم صلى الله عليه و سلم في الدنيا و الآخرة و سار علي معها مودعا و مشيعا أميالا و سرح بنيه معها بقية ذلك اليوم و كان يوم السبت مستهل رجب سنة ست و ثلاثين و قصدت في مسيرها ذلك إلى مكة فأقامت بها إلى أن حجت عامها ذلك ثم رجعت إلى المدينة رضي الله عنها

When Umm al-Mu’minīn ‘Āishah intended to depart from Baṣrah, ‘Alī رَضِيَ اللهُ عَنْهُ sent to her everything that was needed, viz. a conveyance, provisions,

1 *Musnad Aḥmad Ḥadīth*: 27242. Ibn Ḥajar graded its isnād as ḥasan in *Faṭḥ al-Bārī* vol. 13 pg. 59.

baggage, etc., and gave permission to those of her army who were spared to return, except if they desired to stay. He chose 40 influential women of Baṣrah to accompany her. He also despatched her brother Muḥammad ibn Abī Bakr to escort her. On the day of her departure, ‘Alī عليه السلام came and halted at the door. People gathered with him. She left from the house seated in her carriage and bid the people farewell and supplicated for them. She explained:

“O my sons, we should not reprove each other. By Allah, what happened between me and ‘Alī due to my arrival is nothing more than what happens between a woman and her bosom friends. Certainly, according to my analysis he is among the elite.”

Sayyidunā ‘Alī عليه السلام confirmed: “She has spoken the truth, by Allah! What occurred between myself and her was nothing more than this. And indeed, she is the wife of your Nabī صلى الله عليه وسلم in the world and the Hereafter.”

Sayyidunā ‘Alī عليه السلام then proceeded with her for a few miles to see her off and bid her farewell. He then send his sons to travel with her for the rest of that day. It was Saturday, the 1st of Rajab 36 A.H. She journeyed to Makkah and stayed there until she performed ḥajj that year. Thereafter, she returned to Madīnah. May Allah be pleased with her.¹

This is our beloved Mother and her noble intention to unite the Muslims. She rose to fulfil her obligation – as demanded by her lofty personality – of uniting the Muslims, bringing together their hearts, and unifying their call. Every believer will recognise this who possesses a righteous heart and pure soul free from traces of rancour. And leading the pack is none other than Sayyidunā ‘Alī عليه السلام in whose name the enemy have fabricated lies. Nevertheless, he recognised the value of his mother, treated her in an honourable manner befitting her reputation, nobility, and integrity, and displayed exceptional character towards her.

1 *Al-Bidāyah wa al-Nihāyah* vol. 10 pg. 472; *al-Fitnah wa Waq‘at al-Jamal* pg. 183; *Tārīkh al-Ṭabarī* vol. 4 pg. 544; *al-Muntazam fī Tārīkh al-Mulūk wa al-Umam* vol. 5 pg. 94; *al-Kāmil* vol. 2 pg. 614; *Nihāyat al-Arab* vol. 20 pg. 50.

Misconception: She set out to fight ‘Alī

The Rawāfiḍ claim that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا set out to fight Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ oppressively and out of aggression and hostility. They substantiate their claim with a narration they attribute to Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

تقاتلين عليا و أنت ظالمة له

You will fight ‘Alī tyrannically.

They also present another narration which al-Majlisī records in *Biḥār al-Anwār* from al-Ṣādiq رَضِيَ اللهُ عَنْهُ from his father in the *khbar al-ṭayr* (incident of the bird):

أنه جاء علي عليه السلام مرتين فردته عائشة رضي الله عنها فلما دخل في الثالثة و أخبر النبي صلى الله عليه و آله به قال النبي صلى الله عليه و آله أبيت إلا أن يكون الأمر هكذا يا حميراء ما حملك على هذا قالت يا رسول الله اشتبهت أن يكون أبي أن يأكل من الطير فقال لها ما هو أول ضغن بينك و بين علي و قد وقفت على ما في قلبك لعلي إن شاء الله تعالى لتقاتلينه فقالت يا رسول الله و تكون النساء يقاتلن الرجال فقال لها يا عائشة إنك لتقاتلين عليا و يصحبك و يدعوك إلى هذا نفر من أهل بيتي و أصحابي فيحملونك عليه و ليكونن في قتالك أمر يتحدث به الأولون و الآخرون

‘Alī رَضِيَ اللهُ عَنْهُ came twice but ‘Ā’ishah sent him back. After he entered on the third occasion and informed Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about it, Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “You rejected that things turn out this way, O Ḥumayrā! What prompted you to act in this manner?”

She said, “O Messenger of Allah! I wanted my father to eat from the bird.”

He told her, “This is not the first rancour between you and ‘Alī. I have discerned what your heart harbours for ‘Alī. If Allah سُبْحَانَهُ وَرَعَايَهِ wills, you will definitely fight him.”

“O Messenger of Allah,” she asked, “will women fight men?”

He confirmed, “O ‘Ā’ishah! You will definitely fight ‘Alī. And a group of my household and companions will accompany you and call you to this and

they will incite you to accomplish it. Your fighting will give birth to an affair, the former and latter will speak about.¹

Answer

1. These narrations are nothing but forgeries and fabrications of the Rawāfiḍ. All these reports they present and falsely attribute to Rasūlullāh ﷺ cannot be traced in any of the reliable books of aḥādīth. And they do not have any accepted isnāds either. They are most certainly blatant lies.²

Ibn Taymiyyah says:

و أما الحديث الذي رواه و هو قوله لها تقاتلين عليا و أنت ظالمة له فهذا لا يعرف في شيء من كتب العلم المعتمدة و لا له إسناد معروف و هو بالموضوعات أشبه منه بالأحاديث الصحيحة بل هو كذب قطعاً

With regards to the ḥadīth he narrates, “You will fight ‘Alī tyrannically,” it cannot be traced in any of the reliable books of knowledge nor does it have any accepted isnād. It resembles fabrications more than it resembles authentic aḥādīth. In fact, it is definitely a blatant lie.³

2. The stance of Sayyidah ‘Ā’ishah and those with her which is recognised and determined is that they set out in order to make peace, not to fight.

فإن عائشة رضي الله عنها لم تقاتل و لم تخرج لقتال و إنما خرجت لقصد الإصلاح بين المسلمين و ظنت أن في خروجها مصلحة للمسلمين فلم يكن للصحابة قصد في الاقتتال يوم الجمل و لكن وقع الاقتتال بغير اختيارهم فإنه لما ترأس علي و طلحة و الزبير و قصدوا الاتفاق على المصلحة و أنهم إذا تمكنوا طلبوا قتلة عثمان أهل الفتنة و كان علي غير راض بقتل عثمان و لا معينا عليه كما كان يحلف فيقول والله ما قتلت عثمان و لا مالأت على قتله و هو الصادق البار في يمينه فخشي القتلة فحملوا على عسكر طلحة و الزبير فظن طلحة و الزبير أن عليا حمل عليهم فحملوا دفعا عن أنفسهم فظن علي أنهم حملوا عليه فحمل دفعا عن نفسه فوقع الفتنة بغير اختيارهم و عائشة رضي الله عنها كانت راكبة لا قاتلت و لا أمرت بالقتال هكذا ذكره غير واحد من أهل المعرفة بالأخبار

1 *Bihār al-Anwār* vol. 32 pg. 93; *al-Iḥtijāj* vol. 1 pg. 293; *Madīnat al-Ma‘ājiz* of Hāshim al-Baḥrānī vol. 1 pg. 390, 391.

2 *Al-Ṣā‘iqah fī Nasf Abāṭil wa Iftirā‘āt al-Shī‘ah* pg. 212, 213.

3 *Minhāj al-Sunnah al-Nabawiyyah* vol. 4 pg. 316.

Certainly, ‘Ā’ishah did not fight and did not set out to fight. She only travelled to create unity between the Muslims. She believed that there was benefit for the Muslims in her journey. The Ṣaḥābah had no intention to fight on the Day of Jamal. However, a battle ensued without their choice.

‘Alī and Ṭalḥah and Zubayr exchanged correspondence and intended to unite and agreed that when they have the ability, they will demand the murderers of ‘Uthmān, the conspirators.

‘Alī was not happy with ‘Uthmān’s murder and did not assist therein. He would swear upon oath declaring, “By Allah, I neither killed ‘Uthmān nor assisted in his murder.” And he is truthful and honest in his oath. However, the murderers were anxious. So they attacked the army of Ṭalḥah and Zubayr. When this happened, Ṭalḥah and Zubayr thought that ‘Alī attacked them so they attacked back in defence. ‘Alī thought that they are attacking him so he attacked back in defence. And this is how the fitnah occurred, without their choice and against their wishes. This is how many scholars who are experts in the field of aḥādīth have described the sequence of events.¹

The following evidences substantiate that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا set out for reconciliation.

a. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا would say herself that she journeyed for unity. Al-Ṭabarī narrates via his isnād:

فخرج القعقاع حتى قدم البصرة فبدأ بعائشة رضي الله عنها فسلم عليها و قال أي أمه ما أشخصك و ما أقدمك هذه البلدة قالت أي بني إصلاح بين الناس

Al-Qa’qā’ travelled until he reached Baṣrah. He began with ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. He greeted her with salām and asked, “O beloved Mother, what dispatched you and brought you to this city?”

She replied, “O my beloved son, reconciliation between people.”²

1 Ibid pg. 317; *Shubuhāt Ḥawl al-Ṣaḥābah Umm al-Mu’minīn ‘Ā’ishah* of Muḥammad Māl Allah pg. 14.

2 *Al-Fitnah wa Waq’at al-Jamal* pg. 145; *Tārīkh al-Ṭabarī* vol. 4 pg. 488; *al-Kāmil fī al-Tārīkh* vol. 2 pg. 591.

- b. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا wrote that she only set out to create unity. Ibn Ḥibbān narrates in his book *al-Thiqāt*:

و قدم زيد بن صوحان من عند عائشة معه كتابان من عائشة إلى أبي موسى والي الكوفة وإذا في كل كتاب منهما بسم الله الرحمن الرحيم من عائشة أم المؤمنين إلى عبد الله بن قيس الأشعري سلام عليك إني أحمد إليك الله الذي لا إله إلا هو أما بعد فإنه قد كان من قتل عثمان ما قد علمت وقد خرجت مصلحة بين الناس فمر من قبلك بالقرار في منازلهم و الرضا بالعافية حتى يأتيهم ما يحبون من صلاح أمر المسلمين فإن قتلة عثمان فارقوا الجماعة و أحلوا بأنفسهم البوار

Zayd ibn Šūḥān came from ‘Ā’ishah. He had two letters from ‘Ā’ishah addressed to Abū Mūsā, the governor of Kūfah. Both of the letters contained the following:

In the Name of Allah, the Most Beneficent Most Merciful.

From ‘Ā’ishah, Mother of the believers, to ‘Abd Allah ibn Qays al-Ash‘arī. Peace upon you.

I praise Allah in front of you, besides whom there is no deity.

After praise, you are well aware of the murder of ‘Uthmān and its disastrous consequences. I have come to create unity between the people. So command all of those from your side to remain at home and to be pleased with safety until they receive the delightful news of the unification of the matters of the Muslims. Most certainly, the murderers of ‘Uthmān have distanced themselves from the jamā‘ah thereby inviting ruin upon themselves.¹

- c. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا reconciled. Accordingly, it appears in the books of history:

كان القتال يومئذ في صدر النهار مع طلحة و الزبير فانهمز الناس و عائشة رضي الله عنها توقع الصلح

The battle that day raged at daybreak with Ṭalḥah and Zubayr. At the end, the army was defeated. On the other hand, ‘Ā’ishah was designing a compromise.²

1 *Al-Thiqāt* vol. 2 pg. 282.

2 *Al-Fitnah wa Waq‘at al-Jamal* pg. 168; *Tārīkh al-Ṭabarī* vol. 3 pg. 52.

d.

لما ظهر علي أي يوم الجمل جاء إلى عائشة فقال غفر الله لك قالت و لك ما أردت إلا الإصلاح

When ‘Alī was victorious, i.e. on the Day of Jamal, he came to ‘Ā’ishah and said, “May Allah forgive you.”

She said, “And you too. I only wanted unity.”¹

It can easily be deduced from the above that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا did not travel to fight Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, nor to contest with him in the issue of khilāfah. She only intended unity.

فإن عائشة رضي الله عنها لم تقاتل ولم تخرج لقتال وإنما خرجت لقصد الإصلاح بين المسلمين و ظنت أن في خروجها مصلحة للمسلمين ثم تبين لها فيما بعد أن ترك الخروج أولى فكانت إذا ذكرت خروجها تبكي حتى تبل خمارها

Certainly, ‘Ā’ishah did not fight and did not set out to fight. She only travelled to create unity between the Muslims. She believed that there was benefit for the Muslims in her journey. Thereafter, it became apparent to her that not setting out was better. So whenever she would recall her journey, she would weep until her scarf would become wet.²

Ibn Ḥazm clarifies:

و أما أم المؤمنين و الزبير و طلحة رضي الله عنهم و من كان معهم فما أبطلوا قط إمامة علي و لا طعنوا فيها و لا ذكروا فيه جرحه تحط عن الإمامة و لا أحدثوا إمامة أخرى و لا جددوا بيعة لغيره هذا ما لا يقدر أن يدعيه أحد بوجه من الوجوه بل يقطع كل ذي علم على أن كل ذلك لم يكن فإن كان لا شك في كل هذا فقد صح صحة ضرورية لا إشكال فيها أنهم لم يمضوا إلى البصرة لحرب علي و لا خلافا عليه و لا نقضا لبيعته و لو أرادوا ذلك لأحدثوا بيعة غير بيعته هذا ما لا يشك فيه أحد و لا ينكره أحد فصح أنهم إنما نهضوا إلى البصرة لسد الفتق الحادث في الإسلام من قتل أمير المؤمنين عثمان رضي الله عنه ظلما

Regarding Umm al-Mu’minīn, Zubayr, and Ṭalḥah رَضِيَ اللَّهُ عَنْهُمْ, and those with them, they never falsified ‘Alī’s leadership, nor criticised it, nor mentioned

1 *Shadharāt al-Dhahab* vol. 1 pg. 42.

2 *Minhāj al-Sunnah al-Nabawiyyah* vol. 4 pg. 316.

any flaw in him which makes him unworthy of leadership, nor invented another leadership, nor pledged bay'ah to someone besides him. This is something which no one can ever claim from any angle. To the contrary, every man of knowledge will declare with conviction that none of this happened. When there is not the slightest of doubt in this, then it is undoubtedly and definitely correct to assert that they did not travel to Baṣrah with the intention to fight 'Alī, oppose him, or break his bay'ah. Had they intended this, they would have invented another bay'ah besides his. This is a fact which no one can doubt, nor reject. Thus, it is evident that they travelled to Baṣrah to fill the crack caused in Islam by the unjust murder of Amīr al-Mu'minīn 'Uthmān رضي الله عنه.¹

Ibn Ḥajar رحمته الله explains:

و لم يكن قصدهم القتال لكن لما انتشبت الحرب لم يكن لمن معها بد من المقاتلة ... و لم ينقل أن عائشة رضي الله عنها و من معها نازعوا عليا في الخلافة و لا دعوا إلى أحد منهم ليولوه الخلافة و إنما أنكرت هي و من معها على علي منعه من قتل قتلة عثمان و ترك الاقتصاص منهم و كان علي ينتظر من أولياء عثمان أن يتحاكموا إليه فإذا ثبت على أحد بعينه أنه مذنق عثمان اقتص منه فاختلفوا بحسب ذلك و خشي من نسب إليهم القتل أن يصطلحوا على قتلهم فأنشبو الحرب بينهم إلى أن كان ما كان

Their intention was not to fight. However, when the war started, those with her had no choice but to fight. It has not been recorded that 'Ā'ishah and those with her contested 'Alī regarding khilāfah or demanded that one of them be crowned khalīfah. Instead, she and those with her disapproved 'Alī's refusal of killing the murderers of 'Uthmān and not taking revenge from them. On the other hand, 'Alī was waiting for the heirs of 'Uthmān to appeal to him for a legal decision. Consequently, after it would be established against someone specific that he was among those who killed 'Uthmān, he would execute him. They differed in this regard. Those who were involved in the murder feared that they ('Alī and 'Ā'ishah and their armies) might unite to kill them. So they ignited the flames of war between them until the unfortunate series of events unfolded.²

1 *Al-Faṣl fī al-Milal wa al-Ahwā' wa al-Niḥal* vol. 4 pg. 153

2 *Fath al-Bārī* vol. 13 pg. 56.

The Shī'ah go the extent to claim that she committed kufr by fighting Sayyidunā 'Alī رضي الله عنه despite her knowledge of the ḥadīth:

يا علي حربي حربك و سلمى سلمك

O 'Alī, war with me is war with you and peace with me is peace with you.

And the ḥadīth:

لا ترجعوا بعدي كفارا يضرب بعضكم رقاب بعض

Do not turn disbelievers after me, smiting each other's necks.¹

The answer to the first ḥadīth:

هذا الحديث ليس في شيء من كتب العلماء الحديث المعروفة و لا روي بإسناد معروف و لو كان النبي صلى الله عليه و سلم قاله لم يجب أن يكونوا قد سمعوه فإنه لم يسمع كل منهم كل ما قاله الرسول صلى الله عليه و سلم فكيف إذا لم يعلم أن النبي صلى الله عليه و سلم قاله و لا روي بإسناد معروف بل كيف إذا علم أنه كذب موضوع على النبي صلى الله عليه و سلم باتفاق أهل العلم بالحديث

This ḥadīth has no trace in any of the well-known books of the 'Ulamā' of ḥadīth, and is not narrated with an accepted isnād. Had Nabī صلى الله عليه وسلم declared this, it will not be assumed that they heard it because not every one of them heard everything Rasūlullāh صلى الله عليه وسلم said. Then how about when it is not known whether Nabī صلى الله عليه وسلم said it and it is not narrated via an accepted isnād. In fact, how about if it is recognised as a blatant lie and fabrication against Nabī صلى الله عليه وسلم by the consensus of the masters of ḥadīth.²

He says at another juncture:

من العجائب و أعظم المصائب على هؤلاء المخذولين أن يشتوا مثل هذا الأصل العظيم بمثل هذا الحديث الذي لا يوجد في شيء من دواوين أهل الحديث التي يعتمدون عليها لا هو في الصحاح و لا السنن و

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 121; *Ṣaḥīḥ Muslim* Ḥadīth: 65 – the narration of Sayyidunā Jarīr رضي الله عنه.

2 *Minhāj al-Sunnah al-Nabawīyah* vol. 4 pg. 496.

لا المساند و لا الفوائد و لا غير ذلك مما يتناقله أهل العلم بالحديث و يتداولونه بينهم و لا هو عندهم
 لا صحيح و لا حسن و لا ضعيف بل هو اخس من ذلك و هو من أظهر الموضوعات كذبا فإنه خلاف
 المعلوم المتواتر من سنة رسول الله صلى الله عليه و سلم من أنه جعل الطائفتين مسلمين اه

From the perplexities and greatest calamities of these humiliated persons is for them to establish a grand principle relying on a ḥadīth which does not feature in any of the reliable compilations of the Muḥaddithīn. It cannot be traced in the *Ṣiḥāḥ*, *Sunan*, *Masānīd*, *Fawā'id*, or any other source which the masters of ḥadīth transmit and mutually share. It has not been categorised by them, neither ṣaḥīḥ, nor ḥasan, nor ḍa'īf. In fact, it is worse than that. It is one of the most glaring false fabrications since it contradicts the mutawātir and acknowledged Sunnah of Rasūlullāh ﷺ of regarding both groups as Muslims.¹

Regarding the second ḥadīth, interpreting kufr as the major kufr which takes one out of the fold of Islam is the interpretation of the Khawārij who regard the perpetrators of major sins as kuffār. It is understood that such a stance is manifest deviation which conflicts many established verses and narrations, inter alia:

إِنَّ اللَّهَ لَا يُغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

*Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills.*²

This ayah concerns one who does not repent because one who does repent from shirk is forgiven as established by the Qur'ān and the consensus of the Muslims.

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا

*And if two factions among the believers should fight, then make settlement between the two.*³

1 Ibid vol. 8 pg. 533.

2 Sūrah al-Nisā: 48.

3 Sūrah al-Ḥujurāt: 9.

Allah ﷻ described them as Mu'minīn despite their fighting. Allah thereafter declares:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ

*The believers are but brothers, so make settlement between your brothers.*¹

In a similar light, Allah ﷻ did not eliminate brotherhood from them.

The condition of people who misinterpret such aḥādīth like the Khawārij and their ilk is well-known, of them being the dogs of the inmates of Hell and Qur'ān not passing their clavicles² as affirmed in authentic aḥādīth. The ḥadīth they use as proof is not the only one on the topic. Rather, there are many similar sayings of Rasūlullāh ﷺ like the following:

سباب المسلم فسوق و قتاله كفر

Swearing a Muslim is transgression and killing him is kufr.³

اثنان في الناس هما بهم كفر الطعن في النسب و النياحة

Two actions of people are kufr: criticising lineage and wailing.⁴

The interpretation of these aḥādīth is just as Ḥāfiẓ has explained in *Faṭḥ al-Bārī* in the commentary of the ḥadīth, *swearing a Muslim is transgression and killing him is kufr*:

و لا متمسك للخوارج فيه لأن ظاهره غير مراد لكن لما كان القتال أشد من السباب لأنه مفض إلى إزهاق الروح عبر عنه بلفظ أشد من لفظ الفسوق و هو الكفر و لم يرد حقيقة الكفر التي هو الخروج عن الملة بل أطلق عليه الكفر مبالغة في التحذير معتمدا على ما تقرر من القواعد أن مثل ذلك لا يخرج عن الملة مثل

1 Sūrah al-Ḥujurāt: 10.

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3610; *Ṣaḥīḥ Muslim* Ḥadīth: 1064 – the narration of Sayyidunā Abū Sa'īd al-Khudrī رضي الله عنه.

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 48; *Ṣaḥīḥ Muslim* Ḥadīth: 64.

4 *Ṣaḥīḥ Muslim* Ḥadīth: 67.

حديث الشفاعة و مثل قوله تعالى إِنَّ اللَّهَ لَا يُغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ أو أطلق عليه الكفر لشبهه به لأن قتال المؤمن من شأن الكافر

There is no evidence in this for the Khawārij since the apparent meaning is not intended. As killing is more severe than abusing, for it leads to the annihilation of the soul, he expressed it with a word more severe than transgression, i.e. kufr. However, he did not intend the reality of kufr which is renouncing the religion. Rather, he referred to it as kufr, to exaggerate the warning. This interpretation is presented after considering the established principle that such actions do not take a person out of the fold of Islam, as conveyed in the ḥadīth of intercession and Allah’s statement:

Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills.¹

Or he referred to it as kufr due to its resemblance, because killing a believer is the practice of the kāfir.²

Ḥāfiẓ has provided other interpretations as well to the ḥadīth.

This only applies to one who transgresses, and oppresses and carries this out without a valid interpretation. As regards to the one who practices ijtihād, and is worthy of practicing the same, but errs, he is not included in the warning at all.

Rather, he is included in the purport of Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ assertion:

إذا اجتهد الحاكم فأصاب فله أجران و إذا اجتهد فأخطأ فله أجر

When a ruler practices ijtihād and reaches the correct conclusion, he receives double reward. And when he practices ijtihād and errs, he receives a single reward.³

1 Sūrah al-Nisā: 48.

2 *Faṭḥ al-Bārī* vol. 1 pg. 112.

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 7352; *Ṣaḥīḥ Muslim* Ḥadīth: 1716 – the narration of Sayyidunā ‘Amr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ with the wording:

إذا حكم الحاكم فاجتهد ثم أصاب فله أجران و إذا حكم فاجتهد ثم أخطأ فله أجر

When a ruler passes judgement after practicing ijtihād and reaches the correct conclusion, he receives double reward. And when he passes judgement after practicing ijtihād but errs, he receives a single reward.

Furthermore, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ did not label the Khawārij, whom he fought against, as kuffār; notwithstanding that they unanimously called him a kāfir. He did not brand those whom Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ described as the dogs of the inmates of Hell as kuffār.

Ṭāriq ibn Shihāb¹ relates:

كنت عند علي حين فرغ من قتال أهل النهروان فقبل له أمشركون هم قال من الشرك فروا فقبل فمنافقون قال المنافقون لا يذكرون الله إلا قليلا قيل فما هم قال قوم بغوا علينا فقاتلناهم

I was present with ‘Alī after he finished fighting the people of al-Nahrawān. He was asked, “Are they *mushrikīn* (polytheists)?”

He replied, “They fled from shirk.”

It was asked, “Then *munāfiqīn* (hypocrites)?”

“The hypocrites do not remember Allah but a little,” he responded.

He was asked, “Then what are they?”

He explained, “A nation who committed rebelled against us, so we fought them.”²

This clearly confirms that he did not label them as kuffār despite their invalid interpretation. Nonetheless, the presence of misconception on their part prevented him from labelling them as kuffār.

So what about those who practice ijtihād and are worthy of practicing the same? Moreover, they never attributed kufr to Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. In fact, they did not intend fighting him in the first place as proven earlier.

1 Ṭāriq ibn Shihāb ibn ‘Abd Shams, Abū ‘Abd Allah al-Bajalī. He had the great fortune of seeing Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ but did not hear anything from him. He passed away in 82 or 83 A.H. (*al-Iṣābah* vol. 3 pg. 510; *Tahdhīb al-Tahdhīb* vol. 3 pg. 6)

2 *Minhāj al-Sunnah al-Nabawiyah* vol. 5 pg. 242 – from the narration of Muḥammad ibn Naṣr.

Misconception: She acted in defiance to Allah’s command

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ

And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance.¹

Answer

Five responses will be provided to remove this misconception:²

1. Yes, she travelled. However, she did not display herself as the display of the former times of ignorance. May Allah سُبْحَانَهُ وَتَعَالَىٰ forbid! She is exempt from this. The one who claims this should furnish proof. If he cannot, then it is a vile slander against her just like the other malicious lies they fabricated about her which have already been mentioned.
2. The command to abide at home does not prohibit travelling for any requirement, necessity, or something beneficial. Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had informed his wives:

إِنَّهُ قَدْ أذنَ لَكُنَّ أَنْ تَخْرُجْنَ لِحَاجَتِكُنَّ

You have been permitted to leave for your needs.³

Accordingly, it is permissible for a woman to leave her home to maintain family ties, visit the sick, etc.; actions which are beneficial. Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا set out for the benefit of the entire ummah, i.e. creating unity among them. She practiced ijtihād in this matter.

1 *Minhāj al-Karāmah* pg. 75.

2 We have taken from *Minhāj al-Sunnah al-Nabawiyyah* vol. 4 pg. 317 and some from *Mukhtaṣar al-Tuḥfah al-Ithnā ‘Ashariyyah* pg. 268.

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 4795; *Ṣaḥīḥ Muslim* Ḥadīth: 2170.

Ibn Taymiyyah elucidates on this point very profoundly:

و الأمر بالاستقرار في البيوت لا ينافي الخروج لمصلحة مأمور بها كما لو خرجت للحج والعمرة أو خرجت مع زوجها في سفرة فإن هذه الآية قد نزلت في حياة النبي صلى الله عليه وسلم وقد سافر بهن رسول الله صلى الله عليه وسلم بعد ذلك كما سافر في حجة الوداع بعائشة رضي الله عنها وغيرها و أرسلها مع عبد الرحمن أخيها فأردفها خلفه و أعمارها من التنعيم و حجة الوداع كانت قبل وفاة النبي صلى الله عليه وسلم بأقل من ثلاثة أشهر بعد نزول هذه الآية و لهذا كان أزواج النبي صلى الله عليه وسلم يحججن كما كن يحججن معه في خلافة عمر رضي الله عنه وغيره و كان عمر يوكل بقطارهن عثمان أو عبد الرحمن بن عوف و إذا كان سفرهن لمصلحة جائزا فعائشة اعتقدت أن ذلك السفر مصلحة للمسلمين فتأولت في ذلك

The command to remain at home does not conflict leaving the home for some benefit/need which is commanded. Like if she left to perform ḥajj or ‘umrah or left with her husband on a journey. This verse was revealed in the lifetime of Nabī ﷺ and Rasūlullāh ﷺ travelled with them after its revelation. He travelled in Ḥajjat al-Wadā’ with Sayyidah ‘Ā’ishah ﷺ and his other wives. He sent her with her brother ‘Abd al-Raḥmān, thus leaving her behind, and ordered her to make ‘umrah from al-Tanīm. Ḥajjat al-wadā’ took place prior to Rasūlullāh’s ﷺ demise by less than three months, and after the revelation of this verse. Owing to this, Rasūlullāh’s ﷺ wives would perform ḥajj thereafter. They performed ḥajj during the khilāfah of Sayyidunā ‘Umar ﷺ, etc. Sayyidunā ‘Umar ﷺ would appoint Sayyidunā ‘Uthmān or Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf ﷺ to take care of their caravan¹. When their travel for anything beneficial is permissible, then Sayyidah ‘Ā’ishah ﷺ believed that her journey was beneficial for the Muslims. She interpreted it in this way.²

3. She travelled after making ijtihād. And the condition of a mujtahid has been explained previously. Moreover, Ṣaḥābah ﷺ who were mujtahidīn and cannot possibly be identified as ignorant supported her view.

1 Al-Qaṭār, qaṭār al-ibil: to tie camels in a line, one behind the other. (*al-Nihāyah fi Gharīb al-Ḥadīth wa al-Athar* vol. 4 pg. 80)

2 *Minhāj al-Sunnah al-Nabawiyyah* vol. 4 pg. 317, 318.

Ibn Taymiyyah says:

والمجتهد المخطئ مغفور له خطؤه و إذا غفر خطأ هؤلاء في قتال المؤمنين يعني عليا و من قاتله فالمغفرة لعائشة لكونها لم تفر في بيتها إذ كانت مجتهدة أولى

The error of a mujtahid is forgiven. Now when their error of fighting believers, i.e. ‘Alī and his army has been forgiven, then ‘Ā’ishah is more deserving of forgiveness for not remaining in her home since she is a mujtahidah.¹

4. It is established through tawātur in the books of the Shī‘ah themselves that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ put Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا on a conveyance and took her around Madīnah to the dwellings of the Anṣār seeking assistance to acquire her right which had been usurped – in accordance to their warped belief². Nevertheless, they do not use this to criticise her for her leaving the home. This shows that they follow nothing but their passions in taking out faults of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.
5. Undoubtedly, Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا was deeply regretful over this journey of hers. Whenever she would recall the Battle of Jamal, she would weep profusely until her scarf would be soaked in tears. Regret is tawbah. And the one who repents is like one who has no sin. Moreover, a sinner cannot be taunted for his sins. The one who taunts someone of a sin he repented from, has indeed oppressed him. If we hypothetically agree that she committed a sin which demands repentance, then her deep regret is sufficient proof for her repentance. And this proves her perfection in religiousness, and piety. One who discloses the sin of a repenter without mentioning his repentance has slandered the latter. When this is the case regarding laymen, then it is more grievous and heinous when dealing with the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

1 Ibid vol. 4 pg. 320.

2 Mukhtaṣar al-Tuḥfah al-Ithnā ‘Ashariyyah pg. 269.

Ibn Taymiyyah declares:

فمن ذكر ما عيب عليهم و لم يذكر توبتهم التي بها رفع الله درجاتهم كان ظالما لهم

One who reveals their flaws and does not mention their repentance – owing to which Allah ﷻ elevated their status – has definitely oppressed them.¹

Misconception: Ṭalḥah and Zubayr took her out of her house and travelled with her²

There a number of responses to this:³

1. They did not take her out of her house. She met up with them in Makkah. They had sought permission from Sayyidunā ‘Alī رضي الله عنه to perform ‘umrah and were awarded the same.
2. Sayyidunā Ṭalḥah and Zubayr رضي الله عنهما venerated Sayyidah ‘Ā’ishah رضي الله عنها. The three of them were the furthest from evil.
3. She travelled with her *maḥram* (blood relative) like her nephew Sayyidunā ‘Abd Allah ibn Zubayr رضي الله عنه. He is the one who carried her. Touching her was permissible for him as proven in the Qur’ān, Sunnah, and by consensus. Moreover, Muḥammad ibn Abī Bakr was in the army who fought against her. And he is the one who stretched his hand in order to support her. However, she cursed the one who stretched his hand towards her [unaware of it being her brother]. She said:

يد من هذه أحرقها الله بالنار فقال أي أخية في الدنيا قبل الآخرة فقالت في الدنيا قبل الآخرة فأحرق بالنار

بمصر

1 *Minhāj al-Sunnah al-Nabawiyah* vol. 6 pg. 207.

2 *Minhāj al-Karāmah* pg. 75.

3 Extracted from *Minhāj al-Sunnah al-Nabawiyah* vol. 4 pg. 196.

Whose hand is this? May Allah burn it with fire.

He said, “O sister, in the world before the Hereafter.”

She responded, “In the world, before the Hereafter.”

Consequently, it was burnt with fire in Egypt.¹

All these incidents make it apparent to the believer the kindness of Allah and His plan with Rasūlullāh’s ﷺ wife. Allah سبحانه وتعالى protected her to the extent that not even a non-maḥram touched her.

One of the tyrant kings wished to touch Hājar, the wife of Nabī Ibrāhīm ﷺ, but his hand was brutally seized with paralysis. This happened thrice. And at the end, he did not touch her.² So when this happened to the wife of Sayyidunā Ibrāhīm ﷺ, then what about the wife of the noblest and most superior of creation Muḥammad ﷺ? This unveils the falsehood of every slander levelled at the chastity of the exonerated Umm al-Mu’minīn Sayyidah ‘Ā’ishah رضي الله عنها.

1 *Minhāj al-Sunnah al-Nabawiyyah* vol. 4 pg. 355.

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3358; *Ṣaḥīḥ Muslim* Ḥadīth: 6294.

Misconception: En route she heard the dogs of Ḥaw'ab barking, yet did not return

Qays ibn Abī Ḥāzīm reports:

لما أقبلت عائشة مرت ببعض مياه بني عامر طرقتهم ليلا فسمعت نباح الكلاب فقالت أي ماء هذا قالوا ماء الحوآب قالت ما أظنني إلا راجعة قالوا مهلا يرحمك الله تقدمين فيراك المسلمون فيصلح الله بك قالت ما أظنني إلا راجعة إني سمعت رسول الله صلى الله عليه و سلم يقول كيف بإحداكن تنبح عليها كلاب الحوآب

While ‘Ā’ishah رضي الله عنها was travelling, she passed some of the springs of the Banū ‘Āmir. She reached there at night. She then heard the barking of dogs so she asked, “Which spring is this?”

“The water of al-Ḥaw’ab,” they replied.

She remarked, “I feel I should return then.”

They submitted, “Take it easy. May Allah have mercy on you. You will come. The Muslims will see you which will result in Allah uniting them through you.”

She said, “I think I should return. Indeed I heard Rasūlullāh صلی الله علیه و سلم saying, ‘How will it be when the dogs of al-Ḥaw’ab bark at one of you?’”¹

1 *Musnad Aḥmad* vol. 6 pg. 52 Ḥadīth: 24299; *Musnad Abī Ya’lā* vol. 8 pg. 282 Ḥadīth: 4868; *Ṣaḥīḥ Ibn Ḥibbān* vol. 15 pg. 126 Ḥadīth: 6732; *al-Mustadrak* vol. 3 pg. 129. Al-Dhahabī declared its isnād as ṣaḥīḥ in *Siyar A’lām al-Nubalā’* vol. 2 pg. 177. Ibn Kathīr comments in *al-Bidāyah wa al-Nihāyah* vol. 6 pg. 217, “Its isnād meets the standards of al-Bukhārī and Muslim.” Al-Haythamī remarks in *Majma’ al-Zawā’id* vol. 7 pg. 237, “The narrators of Aḥmad are the narrators of *Ṣaḥīḥ al-Bukhārī*.” Al-Albānī says in *Silsilat al-Aḥādīth al-Ṣaḥīḥah* vol. 1 pg. 847, “Its isnād is extremely authentic. His narrators are reliable and trustworthy, and among the narrators of the six [main ḥadīth books].”

Answer

1. There is a dispute regarding the authenticity of the ḥadīth in question. A group of Ḥuffāz have graded it ḍaʿīf the likes of Yahyā ibn Saʿīd al-Qaṭṭān^{1,2}, Ibn Ṭāhir al-Maqdisī^{3,4}, Ibn al-Jawzī⁵, and Ibn al-ʿArabī⁶.

If it is accepted to be ḍaʿīf, this misconception falls away totally.

On the contrary, if it is accepted to be ṣaḥīḥ which is the view of some of the latter scholars⁷, then the answer will be as follows:

2. The text of the narration states that Sayyidah ʿĀʾishah رضي الله عنها intended to return. She repeated this sentence twice. However, Sayyidunā Zubayr رضي الله عنه told her:

ترجعين عسى الله عز و جل أن يصلح بك بين الناس

Are you returning? Probably Allah – the Mighty and Majestic – might unite the people at your hands.

1 *Siyar Aʿlām al-Nubalāʾ* vol. 4 pg. 200.

2 Yahyā ibn Saʿīd ibn Farrūkh, Abū Saʿīd al-Tamīmī, al-Qaṭṭān, the Ḥāfiẓ and Amīr al-Muʾminīn in ḥadīth. He was born in 120 A.H. and was a forerunner in knowledge and practice. He is responsible for facilitating recording of ḥadīth for the inhabitants of Iraq. All the Aʿimmah have presented him as proof. He passed away in 198 A.H. (*Siyar Aʿlām al-Nubalāʾ* vol. 19 pg. 175; vol. 6 pg. 138)

3 *Dhakīrat al-Ḥuffāz* vol. 4 pg. 1922.

4 Muḥammad ibn Ṭāhir ibn ʿAlī, Abū al-Faḍl al-Maqdisī, commonly known as Ibn al-Qaysarānī. He was born in 448 A.H. and passed away in 507 A.H. He was an Imām, Ḥāfiẓ, and traveller. He had good beliefs, was an Atharī, and a Zāhiri. He differed in few matters like the permissibility of *simāʾ* (listening to the singing of slave girls). Some of his books are: *al-Muʿtalaḥ wa al-Mukhtalaḥ* and *al-Jamʿ bayn Rijāl al-Ṣaḥīḥayn*. (*Siyar Aʿlām al-Nubalāʾ* vol. 19 pg. 361; *Tārīkh al-Islām* vol. 35 pg. 169)

5 *Al-ʿIlal al-Mutanāhiyah* vol. 2 pg. 366.

6 *Al-ʿAwāṣim min al-Qawāṣim* 128.

7 It is graded ṣaḥīḥ by Ḥāfiẓ al-Dhahabī in *al-Mughnī* vol. 2 pg. 124; Ḥāfiẓ Ibn Ḥajar in *Fatḥ al-Bārī* vol. 13 pg. 55; and al-Albānī in *Silsilat al-Aḥādīth al-Ṣaḥīḥah* Ḥadīth: 474.

Hearing this, she proceeded and did not return.

Moreover, there is no clear prohibition in the ḥadīth, which restricts ijtihād. Even if there had been a prohibition, then too she did not commit any crime since she travelled, after practicing ijtihād, at a time when she had no knowledge of this place being en route. Had she decided to leave, it would not have been possible since no one agreed to it. In the ḥadīth, there is no mention of what she ought to have done after reaching this place. Thus, she committed no crime by proceeding to fulfil her intention of uniting the Muslims which is undoubtedly an injunction.¹

Al-Ṣadūq has a report in his book *Man Lā Yaḥḍuruhū al-Faqīh* via his isnād:

أن جيش عائشة مروا بماء يقال له ماء الحوآب فنبحتهم كلابه فقالت عائشة ما هذا الماء فقال بعضهم ماء الحوآب فقالت عائشة إنا لله و إنا إليه راجعون ردوني ردوني هذا الماء الذي قال لي رسول الله صلى الله عليه و سلم لا تكوني التي تنبحك كلاب الحوآب فأتاها القوم بمن شهد و أقسم أن هذا الماء ليس بماء الحوآب

‘Ā’ishah’s army passed by a spring called *Mā’ al-Ḥaw’ab* (the spring of Ḥaw’ab). The dogs began barking at them hearing which ‘Ā’ishah asked: “Which spring is this?”

Some of them answered, “The spring of Ḥaw’ab.”

‘Ā’ishah lamented, “To Allah do we belong and to Him is our return. Return me! Return me! This is the spring regarding which Rasūlullāh ﷺ told me, ‘Do not be the one at whom the dogs of Ḥaw’ab bark.’”

The people brought men who testified on oath that this spring was not the spring of Ḥaw’ab.²

1 *Mukhtaṣar al-Tuḥfah al-Ithnā ‘Ashariyyah* pg. 269.

2 *Man Lā Yaḥḍuruhū al-Faqīh* vol. 3 pg. 44. Al-Mas’ūdī – the Shī‘ī and Mu’tazilī – reports in his book *Murāj al-Dhahab* vol. 2 pg. 395: *continued...*

¹This narration which is found in the book of their great Imām, al-Mufīd, exonerates Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا from the slander they level against her.

1 continued from page 325

و سار القوم نحو البصرة في ستائة راكب فانتهوا في الليل إلى ماء لبني كلاب يعرف بالحوأب عليه ناس من بني كلاب فعوت كلابهم على الركب فقالت عائشة ما اسم هذا الموضع فقال لها السائق لجملمها الحوأب فاسترجعت و ذكرت ما قيل لها في ذلك فقالت ردوني إلى حرم رسول الله صلى الله عليه و سلم لا حاجة لي في المسير فقال الزبير بالله ما هذا الحوأب و لقد غلط فيما أخبرك به و كان طلحة في ساقه الناس فلحقها فأقسم أن ذلك ليس بالحوأب و شهد معها خمسون رجلا من كان معهم فكان ذلك أول شهادة زور أقيمت في الإسلام

600 horsemen moved towards Baṣrah. At nightfall, they reached a spring of the Banū Kilāb known as Ḥaw’ab in the vicinity of which the Banū Kilāb resided. Their dogs began howling at the riders. Hearing this, ‘Ā’ishah asked, “What is the name of this place?”

The man leading her camel said, “Ḥaw’ab.”

She recited *istirjā’* and mentioned what had been said to her about it. She said, “Take me back to the ḥaram of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. I have no need to travel.”

Zubayr said, “By Allah, this is not Ḥaw’ab. He erred in his information.”

Ṭalḥah was at the back of the army. He joined up with her and swore that that place was not Ḥaw’ab. Another fifty men of those with them testified to the same. This was the first false testimony presented in Islam.

Ibn al-‘Arabī says:

و أما الذي ذكرتم من الشهادة على ماء الحوأب فقد يؤتم في ذكرها بأعظم حوب ما كان قط شيء ما ذكرتم

With regards to the testimony you mention over the spring of Ḥaw’ab, you have failed miserably by mentioning it. Nothing of this sort happened. (*al-‘Awāṣim min al-Qawāṣim* pg. 162)

However, he goes too far and vehemently rejects the ḥadīth of Ḥaw’ab outrightly. Al-Albānī criticises him for this:

و نحن و إن كنا نواقفه على إنكار ثبوت تلك الشهادة فإنها مما صان الله تبارك و تعالى أصحابه صلى الله عليه و سلم منها لا سيما ما كان منهم من العشرة المبشرين بالجنة و كطلحة و الزبير فإننا ننكر عليه قوله و لا قال النبي صلى الله عليه و سلم ذلك الحديث كيف و هو قد ثبت عنه صلى الله عليه و سلم بالسند الصحيح في عدة مصادر من كتب السنة المعروفة عند أهل العلم

Although we agree with him in rejecting the authenticity of this testimony – it is something Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ protected the Companions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from especially the ten who were given glad tidings of Jannah like Ṭalḥah and Zubayr – we deny his assertion, “Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not articulate this ḥadīth.” How can this statement be correct whereas the report is established via an authentic sanad from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in few renowned books of the Ahl al-Sunnah according to the ‘Ulamā’? (*al-Silsilat al-Ṣaḥīḥah* vol. 1 pg. 849)

Ponder for a moment: a woman who brazenly violates the prohibitions of Allah, defies the bequests of Nabī ﷺ, parades herself in front of men, solemnly undertakes the mission to assassinate Sayyidunā ‘Alī ﷺ thereby bringing solace to her heart brimming with enmity, and incites people against him ... is this the picture you wish to paint of our Mother Sayyidah ‘Ā’ishah ﷺ? You claim this notwithstanding citing the above narration which shows her fear for Allah ﷻ, her regret for leaving, and her recitation of *istirjā’* with deep regret after coming to learn that the place’s name is Ḥaw’ab.

Is it fathomable for a woman – who shamelessly disobeys Allah and His Messenger, is hell-bent on killing, violates the request of Nabī ﷺ, and daringly trespasses the limits set by Allah (as fabricated by the wicked Shī’ah) – to display regret, remorse, softness, fear, and atonement?

Does it make sense that the army – according to the false narration – had to lie to her by swearing false oaths that this is not the spring of Ḥaw’ab for her to continue the journey with them, fearing that she might return and abandon the entire affair?

Where is her rallying people and inciting them, her enmity for Sayyidunā ‘Alī ﷺ, and her disobedience to Allah ﷻ and His Messenger ﷺ? Where is her resolution to spill ‘Alī’s blood and snatch the khilāfah away from him then?

Misconception: After her army reached Baṣrah, they looted the *Bayt al-Māl* (treasury) and removed the governor ‘Uthmān ibn Ḥunayf al-Anṣārī¹ disgracefully despite him being a Ṣaḥābī

There are two responses to this:²

1. Sayyidah ‘Ā’ishah رضي الله عنها was not aware of, nor pleased with whatever happened to Sayyidunā ‘Uthmān ibn Ḥunayf رضي الله عنه. In fact, when they took him out of his palace disgracefully to Sayyidunā Ṭalḥah and Sayyidunā Zubayr رضي الله عنهما, they both were very perturbed at this and informed Sayyidah ‘Ā’ishah رضي الله عنها about it. She ordered that he be set free and allowed to go wherever he wished.³

Al-Dahlawī says:

هذه الأمور لم تقع برضاء عائشة ولا علمت بذلك حتى أنها لما علمت ما جرى في حق عثمان بن حنيف
اعتذرت له واسترضته

These things did not occur with the approval of ‘Ā’ishah or her knowledge. When she learnt of how ‘Uthmān ibn Ḥunayf was treated, she apologised to him and appeased him.⁴

2. When a person exonerates himself from an action, it is not permissible to attribute that action to him. In fact, attributing it to him is flagrant slander, which Allah سُبْحَانَهُ وَتَعَالَى and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ have prohibited.

1 ‘Uthmān ibn Ḥunayf ibn Wāhib, Abū ‘Amr al-Anṣārī al-Awsī رضي الله عنه. It is said that he participated in Badr. However, majority agree that the first battle he participated in was Uḥūd. Sayyidunā ‘Alī رضي الله عنه appointed him governor of Baṣrah prior to her arrival. Sayyidunā Ṭalḥah and Zubayr overpowered him. This turned out to be a very famous story in the whole incident of Jamal. He passed away in the khilāfah of Sayyidunā Mu‘āwiyah رضي الله عنه. (*al-Istī‘āb* vol. 1 pg. 317; *al-Iṣābah* vol. 4 pg. 449)

2 *Mukhtaṣar al-Tuḥfah al-Ithnā ‘Ashariyyah* pg. 269.

3 *Tārīkh al-Ṭabarī* vol. 4 pg. 468; *al-Bidāyah wa al-Nihāyah* vol. 10 pg. 438.

4 *Mukhtaṣar al-Tuḥfah al-Ithnā ‘Ashariyyah* pg. 269.

Rasūlullāh ﷺ dispatched Sayyidunā Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ to the Banū Judhaymah. He invited them to Islam. They did not know how to say *aslamnā* (we accept Islam), so they said *ṣaba'nā*¹ (lit. we apostatised). Hearing this, Sayyidunā Khālid رَضِيَ اللهُ عَنْهُ began killing them and taking them captive. When the news of this was conveyed to Rasūlullāh ﷺ, he raised his hands and submitted:

اللهم إني أبرأ إليك مما صنع خالد

O Allah, I declare my innocence before You from what Khālid has done.²

No one can say that Rasūlullāh ﷺ commanded Sayyidunā Khālid رَضِيَ اللهُ عَنْهُ to do this. Similarly, we declare that Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا did not order this. In fact, she commanded the very opposite.

1 *Ṣaba'a fulān*: when he abandons one religion and enters another. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 3 pg. 3)

2 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 4339 – the narration of 'Abd Allah ibn 'Umar رَضِيَ اللهُ عَنْهُ.

Misconception: ‘Ammār said:

إني لأعلم أنها زوجته في الدنيا والآخرة و لكن ابتلاكم لتتبعوه أو إياها

I know very well that she is his wife in the world and the Hereafter.
However, Allah has tested you to see if you follow Him or her.¹

Answer

1. This is proof against them² as this ḥadīth compliments Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, and does not censure her. This is how the Ḥuffāz have understood it. Accordingly, Imām al-Bukhārī and his student Ḥāfiẓ al-Tirmidhī have documented it under the chapter concerning the virtues of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.³

What further supports this correct understanding is that a man once disparaged Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا in the presence of Sayyidunā ‘Ammār ibn Yāsir رَضِيَ اللَّهُ عَنْهُ who scolded,

اغرب مقبوحا منبوحا أتؤذي حبيبة رسول الله صلى الله عليه و سلم

Get away, ridiculed and derided. Are you ridiculing the beloved of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?⁴

Is there any accolade greater than her being Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wife in this world and the Hereafter?

Ḥāfiẓ Ibn Ḥajar comments:

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- 1 One of the misconceptions of al-Tījānī. Al-Raḥīlī has refuted him in *al-Intiṣār li al-Ṣaḥb wa al-Āl*.
 - 2 *Qalb al-Dalīl*: To invert a proof in such a way that it impacts negatively against the one who presented it instead of supporting him. (*Sharḥ al-Kawkab al-Munīr* vol. 4 pg. 338)
 - 3 *Ṣaḥīḥ al-Bukhārī* vol. 5 pg. 36; *Sunan al-Tirmidhī* vol. 5 pg. 707.
 - 4 *Sunan al-Tirmidhī* Ḥadīth: 3888. Al-Tirmidhī says, “Ḥasan.”

فكان ذلك يعد من إنصاف عمار و شدة ورعه و تحريه قول الحق

This is considered as the fairness of ‘Ammār, his absolute cautiousness, and diligence is speaking the truth.¹

Ibn Hubayrah² says:

في هذا الحديث أن عمارا كان صادق اللهجة و كان لا تستخفه الخصومة إلى أن ينتقص خصمه فإنه شهد لعائشة بالفضل التام مع ما بينهما من الحرب

This ḥadīth shows that ‘Ammār was truthful in speech. Conflict did not steer him to ridiculing his opponent. He testified to ‘Ā’ishah’s lofty virtue despite the conflict between them.³

This is the understanding the ‘Ulamā’ have of this testimony. It indicates her virtue, not vice.

2. Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا personally met Sayyidunā ‘Ammār رَضِيَ اللَّهُ عَنْهُ during the incident of Jamal. He said to her after the battle was over:

يا أم المؤمنين ما أبعد هذا المسير من العهد الذي عهد إليك قالت أبو اليقظان قال نعم قالت والله إنك ما علمت قوال بالحق قال الحمد لله الذي قضى لي على لسانك

“O Mother of the Believers, how far-fetched is this journey from the position assigned to you?”

She asked, “Abū al-Yaqẓān is it?”

1 *Faḥḥ al-Bārī* vol. 13 pg. 58

2 Yaḥyā ibn Muḥammad ibn Hubayrah, Abū al-Muẓaffar al-Shaybānī al-Ḥambalī, the Minister, Master, Scholar and Just. Born in 499 A.H., he heard aḥādīth, recited the seven dialects of Qur’ān, and mastered literature. He was a Salafī, and Atharī. He was religious, generous, and an ardent worshipper. He became Minister of al-Muqtafī. One of his works is: *al-Iḥṣāḥ ‘an Ma’ānī al-Siḥāḥ*. He passed away in 562 A.H. (*Siḥār A’lām al-Nubalā’* vol. 20 pg. 426; *Shadharāt al-Dhahab* vol. 4 pg. 190)

3 *Faḥḥ al-Bārī* vol. 13 pg. 59

He replied in the affirmative.

She commented, “By Allah, as far as I know, you certainly voice the truth.”

He said, “All praise belongs to Allah who has decreed my praise on your tongue.”¹

This is a distinguished honour which Sayyidunā ‘Ammār رضي الله عنه paid attention to. He asserted the statement in her presence, so she in turn testified that he habitually voices the truth. May Allah be pleased with them both.

3. The Rawāfiḍ latch on to ‘Ammār’s statement:

لكن الله ابتلاكم لتبعوه أو إياها

However, Allah has tested you to see if you follow Him or her.

Answer

This also reveals her superiority and exalted status among the Ṣaḥābah رضي الله عنهم of Rasūlullāh صلى الله عليه وسلم. The reason for this is that his statement means that Allah tested them to see whether they will obey Him or obey the wife of Rasūlullāh صلى الله عليه وسلم who is honoured by them. Sayyidunā ‘Ammār رضي الله عنه wished to state that the truth lies with Sayyidunā ‘Alī رضي الله عنه. He also understood that the nature of man is to lean towards the view of someone honoured in one’s sight. Therefore, he informed the people that he believes in her superiority and her being Rasūlullāh’s صلى الله عليه وسلم wife. However, this superiority she enjoys which they acknowledge should not force them to incline towards her viewpoint and thereby abandon the truth.

1 *Tārīkh al-Ṭabarī* vol. 3 pg. 61. Ibn Ḥajar ranked its isnād as ṣaḥīḥ in *Fatḥh al-Bārī* vol. 13 pg. 63

Similar to this is the following response of Sayyidunā ‘Abd Allah ibn ‘Abbās رضي الله عنه to ‘Urwah who presented the view of Sayyidunā Abū Bakr and Sayyidunā ‘Umar رضي الله عنهما to the former:

أراهم سيهلكون أقول قال رسول الله صلى الله عليه وسلم ويقول نهى أبو بكر و عمر

I feel that they will soon be destroyed. I am saying: Rasūlullāh صلى الله عليه وسلم said whereas he says: Abū Bakr and ‘Umar prohibited.¹

Al-Khaṭīb says:

قد كان أبو بكر و عمر على ما وصفهما به عروة إلا أنه لا ينبغي أن يقلد أحد في ترك ما ثبتت به سنة رسول الله صلى الله عليه وسلم

Abū Bakr and ‘Umar were as ‘Urwah presented them. However, it is inappropriate to follow anyone in abandoning the established Sunnah of Rasūlullāh صلى الله عليه وسلم.²

‘Allāmah al-Mu‘allimī³ has a lengthy discussion in *al-Tankīl* which corroborates the above sentiments and has additional benefits. He says:

أكثر الناس مغرون بتقليد من يعظم في نفوسهم والغلو في ذلك... فإن زاد المنكرون فأظهروا حسن الثناء على ذلك المتبوع كان أشد لغلو متبعيه خطب عمار بن ياسر في أهل العراق قبل وقعة الجمل ليكفهم عن الخروج مع أم المؤمنين عائشة فقال والله أنها لزوجة نبيكم في الدنيا والآخرة ولكن الله تبارك وتعالى ابتلاكم ليعلم إياه تطيعون ام هي أخرجه البخاري في الصحيح من طريق أبي مريم الأسدي عن عمار و

1 *Musnad Ahmad* vol. 1 pg. 337 Ḥadīth: 3121; *al-Aḥādīth al-Mukhtārah* vol. 4 pg. 204.

Ibn Muflīḥ ranked it ḥasan in *al-Ādāb al-Shar‘iyyah* vol. 2 pg. 70 while Ahmad Shākir ranked it ṣaḥīḥ in *Taḥqīq al-Musnad* vol. 5 pg. 48.

2 *Al-Faqīh wa al-Mutafaqqih* vol. 1 pg. 377.

3 ‘Abd al-Raḥmān ibn Yaḥyā ibn ‘Alī, Abū ‘Abd Allah al-Mu‘allimī al-Yamānī, the Shaykh al-Islam, ‘Allāmah, and precious gem of his era. He was born in 1313 A.H. and presided over the judges in ‘Asīr. He was a caretaker of the library of the ḥaram in Makkah. He had expertise in the science of rijāl and would defend the belief of the Salaf. He also investigated and authenticated many books of ḥadīth and rijāl and passed away in 1386 A.H. Among his top books is *al-Tankīl*. (*al-A‘lām* vol. 3 pg. 342)

أخرج نحوه من طريق أبي وائل عن عمار فلم يؤثر هذا في كثير من الناس بل روي أن بعضهم أجاب قائلًا فنحن مع من شهدت له بالجنة يا عمار

Majority of people are prompted to follow someone respectable in their eyes. And there is extremism in this field.

If those who oppose express praise for the one followed (i.e. principal), it intensifies the extremism of his followers.

‘Ammār ibn Yāsir رضي الله عنه addressed the inhabitants of Iraq prior to the Battle of Jamal in order to prevent them from joining Umm al-Mu’minīn ‘Ā’ishah. He said: “By Allah, she is your Messenger’s صلى الله عليه وسلم wife in the world and the Hereafter. However, Allah سبحانه وتعالى has tested you to see if you obey Him or her.”

Al-Bukhārī documented it in his *Ṣaḥīḥ al-Bukhārī* from the chain of Abū Maryam al-Asadī from ‘Ammār. He also documents a similar report from the chain of Abū Wā’il from ‘Ammār.

Nonetheless, this had no impact on majority of the people. In fact, it is reported that some of them responded by saying, “We are with the one you confirmed Jannah for, O ‘Ammār!”²

4. Hypothetically if it were to be proven that Sayyidunā ‘Ammār رضي الله عنه abused her – and he is exempt from this, to take advantage of such a criticism at the time of civil strife reveals the rancour and hatred this person harbours for the Ṣaḥābah رضي الله عنهم. To search for flaws and pursue errors is not the nature of the Mu’minīn who have been described by Allah سبحانه وتعالى in His blessed book as follows:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 7100.

2 *Al-Tankīl* vol. 1 pg. 190.

And [there is a share for] those who came after them, saying, “Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.”¹

There were disputes between the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ which resemble the disputes between brothers. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would simply command them to forgive each other and would not denounce them over this.

Imām Abū Nu‘aym al-Aṣḥabānī has written profound words in this regard. He writes:

و قد كان يجري بين الصحابة رضي الله عنهم بحضرة الرسول و في غيبته فيبلغه من الله تعالى ذلك الخصاص و السباب في حال الغضب و الموجدة أشياء فلا يأخذهم به و لا يعيب ذلك عليهم بل يأمرهم بالعفو و يحضهم على التألف و يطفى نائرة الغضب و ثورة البشرية و ذلك مثل ما جرى بين السيدين سعد بن معاذ و سعد بن عباد و كلاهما من الفضل في الدين بالمحل العظيم

Conflicts would take place between the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ in Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ presence and absence. These disputes and feuds would be conveyed to him from the side of Allah سُبْحَانَهُ وَ تَعَالَى in the condition of anger and emotion. However, he would not take them to task for it, nor reprove them over it. Rather, he would instruct them to pardon each other and would encourage harmony, thus extinguishing the rage of anger and the outburst of emotions. An example of this is what transpired between the leaders Sa’d ibn Mu‘ādh² and Sa’d ibn ‘Ubādah both of whom were on elevated pedestals of excellence.³

1 Sūrah al-Ḥashr: 10

2 Sa’d ibn Mu‘ādh ibn al-Nu‘mān ibn Imra’ al-Qays, Abū ‘Amr al-Anṣārī رَضِيَ اللَّهُ عَنْهُ. The renowned Ṣaḥābī and leader of the Aws. He passed judgement against the Jews of Qurayzah and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was pleased with his decision. The ‘Arsh shook upon his demise. He passed away in 5 A.H. (*al-Istī‘āb* vol. 1 pg. 181; *al-Iṣābah* vol. 3 pg. 84)

3 *Al-Imāmah wa al-Radd ‘alā al-Rāfiḍah* of Abū Nu‘aym al-Aṣḥabānī pg. 344.

This is just one example of many he listed. At the end he says:

فأما حال الغضب و الموجدة فلا اعتبار له و لا حجة فيه

There is no consideration for nor evidence in anger or emotion.¹

When this is the condition of anger and emotion, then what about one who takes advantage of the time of fitnah and abuses words spoken at such a volatile time in order to criticise the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. This reveals the sickness of their hearts. O Allah, we declare our innocence from their evil actions.

1 Ibid pg. 345

Misconception: She would say at the end, “I fought ‘Alī. I wish I was in oblivion, forgotten.”¹

1. This wording of the narration is not ṣaḥīḥ. Even if it had been ṣaḥīḥ, there is nothing therein that may be used to criticise her. What is ṣaḥīḥ is that when she would recall the Battle of Jamal, she would cry profusely until her scarf would get wet.²

It appears in *Ṣaḥīḥ al-Bukhārī* that after Sayyidunā Ibn ‘Abbās رضي الله عنه entered into her presence and began praising her before her demise, she said:

وددت أني كنت نسيا منسيا

I wish I had been in oblivion, forgotten.³

2. It is verified that Sayyidunā ‘Alī رضي الله عنه sighed:

والله لو ددت أني مت من قبل اليوم بعشرين سنة

By Allah, I wish I had died twenty years before this day.⁴

But no one has used this as a criticism against Sayyidunā ‘Alī رضي الله عنه.

1 *Mukhtaṣar al-Tuḥfah al-Ithnā ‘Ashariyyah* pg. 269

2 *Ibid* pg. 270

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 4753.

4 *Tārīkh al-Ṭabarī* vol. 3 pg. 57; *al-Kāmil fī al-Tārīkh* vol. 2 pg. 611.

A comprehensive analysis of the Ifk (Slander) Incident

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ ۗ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۚ بَلْ هُوَ خَيْرٌ لَّكُمْ

Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you. (Sūrah al-Nūr: 11)

Discussion 1: The Ifk Incident and Important Aspects concerning it.

A. The Ifk Incident

The ḥadīth al-ifk authentically documented is as follows:

عن ابن شهاب قال أخبرني عروة بن الزبير وسعيد بن المسيب وعلقمة بن وقاص وعبيد الله بن عبد الله بن عتبة بن مسعود عن حديث عائشة رضي الله عنها زوج النبي صلى الله عليه وسلم حين قال لها أهل الإفك ما قالوا فبرأها الله مما قالوا و كل حدثني طائفة من الحديث وبعض حديثهم يصدق بعضها وإن كان بعضهم أوعى له من بعض الذي حدثني عروة عن عائشة رضي الله عنها أن عائشة رضي الله عنها زوجها النبي صلى الله عليه وسلم قالت كان رسول الله صلى الله عليه وسلم إذا أراد أن يخرج أقرع بين أزواجه فأيتهن خرج سهمها خرج بها رسول الله صلى الله عليه وسلم معه قالت عائشة فأقرع بيننا في غزوة غزاهما فخرج سهمي فخرجت مع رسول الله صلى الله عليه وسلم بعد ما نزل الحجاب فأنا أحمل في هودجي وأنزل فيه فسرنا حتى إذا فرغ رسول الله صلى الله عليه وسلم من غزوته تلك وقفل ودونا من المدينة قافلين آذن ليلة بالرحيل فقممت حين آذونا بالرحيل فمشيت حتى جاوزت الجيش فلما قضيت شأني أقبلت إلى رحلي فإذا عقد لي من جزع ظفار قد انقطع فالتمست عقدي وحسني ابتغاؤه وأقبل الرهط الذين كانوا يرحلون لي فاحتملوا هودجي فرحلوه على بعيري الذي كنت ركبته وهم يحسبون أنني فيه وكان النساء إذ ذاك خفافا لم يتقلهن اللحم إنما تأكل العلقمة من الطعام فلم يستنكر القوم خفة اليهود حين رفعوه و كنت جارية حديثة السن فبعثوا الجميل و ساروا فوجدت عقدي بعدما استمر الجيش فجمت منازلهم وليس بها داع ولا مجيب فأمتت منزلي الذي كنت به و ظننت أنهم سيفقدوني فيرجعون إلي فيبينا أنا جالسة في منزلي غلبتني عيني فنمت و كان صفوان بن المعطل السلملي ثم الذكواني من وراء الجيش فأدلىج فأصبح عند منزلي فرأى سواد إنسان نائم فأتاني فعرفني حين رأني و كان رأني قبل الحجاب فاستيقظت باسترجاعه حين عرفني فخمرت وجهي بجلبابي و والله ما كلمني كلمة و لا سمعت منه كلمة غير استرجاعه حتى أناخ راحلته فوطئ على يديها فركبتها فانطلق يقود بي الراحلة حتى أتينا الجيش بعدما نزلوا موغرين في نحر الظهيرة فهلك من هلك و كان الذي تولى الإفك عبد الله بن أبي ابن سلول فقدمننا المدينة فاشتكت حين قدمت شهرا و الناس يفيضون في قول أصحاب الإفك لا أشعر بشيء من ذلك و هو يربيني في وجعي أنني لا أعرف من رسول الله صلى الله عليه وسلم اللطف الذي

كنت أرى منه حين أشتكي إنما يدخل علي رسول الله صلى الله عليه و سلم فيسلم ثم يقول كيف تيكم ثم ينصرف فذاك الذي يريني و لا أشعر بالشر حتى خرجت بعدما نهت فخرجت معي أم مسطح قبل المناصح و هو متبرزا و كنا لا نخرج إلا ليلا إلى ليل و ذلك قبل أن نتخذ الكنف قريبا من بيوتنا و أمرنا أمر العرب الأول في التبرز قبل الغائط فكنا نتأذى بالكنف أن نتخذها عند بيوتنا فانطلقت أنا و أم مسطح و هي ابنة أبي رهم بن عبد مناف و أمها بنت صخر بن عامر خالة أبي بكر الصديق و ابنها مسطح بن أثانة فأقبلت أنا و أم مسطح قبل بيتي و قد فرغنا من شأننا فعثرت أم مسطح في مرطها فقالت تعس مسطح فقلت لها بئس ما قلت أتسيين رجلا شهد بدرًا قالت أي هنتاه أولم تسمعي ما قال قلت و ما قال فأخبرتني بقول أهل الإفك فازددت مرضا على مرضي فلما رجعت إلى بيتي و دخل على رسول الله صلى الله عليه و سلم تعني سلم ثم قال كيف تيكم فقلت أتأذن لي أن آتي أبوي قالت و أنا حينئذ أريد أن أستيقن الخبر من قبلهما قالت فأذن لي رسول الله صلى الله عليه و سلم فنجت أبوي فقلت لأمي يا أمته ما يتحدث الناس قالت يا بنية هوني عليك فوالله لقلما كانت امرأة قط وضيئة عند رجل يحبها و لها ضرائر إلا لا تخرن عليها قالت قلت سبحان الله أولقد تحدث الناس بهذا قالت فبكيت تلك الليلة حتى أصبحت لا يرقأ لي دمع و لا أكتحل بنوم حتى أصبحت أبكي فدعا رسول الله صلى الله عليه و سلم علي بن أبي طالب و أسامة بن زيد رضي الله عنهما حين استلبت الوحي يستأمرهما في فراق أهله قالت فأما أسامة بن زيد فأشار على رسول الله صلى الله عليه و سلم بالذي يعلم من براءة أهله و بالذي يعلم لهم في نفسه من الود فقال يا رسول الله أهلك و لا نعم إلا خيرا و أما علي بن أبي طالب فقال يا رسول الله لم يضيق الله عليك و النساء سواها كثير و إن تسأل الجارية تصدقك قالت فدعا رسول الله صلى الله عليه و سلم بريدة فقال أي بريدة هل رايت من شيء يريبك قالت بريدة لا و الذي بعثك بالحق إن رايت عليها أمرا أغمصه عليها أكثر من أنها جارية حديثة السن تنام عن عجيب أهلها فتأتي الداجن فتأكله فقام رسول الله صلى الله عليه و سلم فاستعذر يومئذ من عبد الله بن أبي بن سلول قالت فقال رسول الله صلى الله عليه و سلم و هو على المنبر يا معشر المسلمين من يعذرني من رجل قد بلغني أذاه في أهل بيتي فوالله ما علمت على أهلي إلا خيرا و لقد ذكروا رجلا ما علمت عليه إلا خيرا و ما كان يدخل على أهلي إلا معي فقام سعد بن معاذ الأنصاري فقال يا رسول الله أنا أعذرك منه إن كان من الأوس ضربت عنقه و أن كان من إخواننا من الخزرج أمرتنا ففعلنا أمرك قالت فقام سعد بن عبادة و هو سيد الخزرج و كان قبل ذلك رجلا صالحا و لكن احتملته الحمية فقال لسعد كذبت لعمر الله لا تقتله و لا تقدر على قتله فقام أسيد بن حضير و هو ابن عم سعد بن معاذ فقال لسعد بن عبادة كذبت لعمر الله لنقتله فإنك منافق تجادل عن المنافقين فتناور الحيان الأوس و الخزرج حتى هموا أن يقتلوا و رسول الله صلى الله عليه و سلم قائم على المنبر فلم يزل رسول الله صلى الله عليه و سلم يخفضهم حتى سكتوا و سكت قالت فبكيت يومي ذلك لا يرقأ لي دمع و لا أكتحل بنوم قالت فأصبح أبواي عندي و قد بكيت ليلتين و يوما لا أكتحل بنوم و لا يرقأ لي دمع يظنان أن البكاء فلق كبدتي قالت فبينما هما جالسان عندي و أنا أبكي فاستأذنت علي امرأة من الأنصار فأذنت لها فجلست تبكي معي قالت فبينما نحن على ذلك دخل علينا رسول الله صلى الله عليه و سلم فسلم ثم جلس قالت و لم يجلس عندي منذ قيل ما قيل قبلها و قد لبث شهرا لا يوحى إليه في شأنني قالت فتنشهد رسول الله صلى الله عليه و سلم حين جلس ثم قال أما بعد يا عائشة فإنه قد بلغني عنك كذا و كذا فإن كنت بريئة فسيبرئك الله و إن كنت ألممت بذنب

فاستغفري الله و توبيي إليه فإن العبد إذا اعترف بذنبه ثم تاب إلى الله تاب الله عليه قالت فلما قضى رسول الله صلى الله عليه و سلم مقالته قلس دمعي حتى ما أحس منه قطرة فقلت لأبي أجب رسول الله صلى الله عليه و سلم فيما قال قال والله ما أدري ما أقول لرسول الله صلى الله عليه و سلم فقلت لأبي أجيبي رسول الله صلى الله عليه و سلم قالت ما أدري ما أقول لرسول الله صلى الله عليه و سلم قالت فقلت وأنا جارية حديثة السن لا أقرأ كثيرا من القرآن إني والله لقد علمت لقد سمعتم هذا الحديث حتى استغفري أنفسكم و صدقتم به فلئن قلت لكم إني بريئة والله يعلم أي بريئة لا تصدقوني بذلك و لئن اعترفت لكم بأمر والله يعلم أي منه بريئة لصدقتني والله ما أجد لكم مثلا إلا قول أبي يوسف قال فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ قالت ثم تحولت فاضطجعت على فراشي قالت و أنا حينئذ أعلم أي بريئة و أن الله مبرئي ببراءتي و لكن والله ما كنت أظن أن الله منزل في شأنني و حيا يتلى و لشأني في نفسي كان أحقر من أن يتكلم الله في بأمر يتلى و لكن كنت أرجو أن يرى رسول الله صلى الله عليه و سلم في النوم رؤيا يبرئني الله بها قالت فوالله ما رام رسول الله صلى الله عليه و سلم و لا خرج أحد من أهل البيت حتى أنزل عليه فأخذه ما كان يأخذه من البرحاء حتى إنه ليتحدر منه مثل الجمان من العرق و هو في يوم شات من ثقل القول الذي ينزل عليه قالت فلما سري عن رسول الله صلى الله عليه و سلم سري عنه و هو يضحك فكانت أول كلمة تكلم بها يا عائشة أما الله عز و جل فقد برأك فقالت أمي قومي إليه قالت فقلت لا والله لا أقوم إليه و لا أحمد إلا الله عز و جل فأنزل الله عز و جل إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُم لِكُلِّ امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ (١١) وَلَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ (١٢) وَلَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَقَوْلُكَ عِنْدَ اللَّهِ هُمْ الْكَاذِبُونَ (١٣) وَلَوْلَا فَضَّلَ اللَّهُ عَلَيْكُمْ وَرَحْمَتَهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ (١٤) إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ (١٥) وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا شُبْحَانَاكَ هَذَا بُهْتَانٌ عَظِيمٌ (١٦) يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُّؤْمِنِينَ (١٧) وَبَيَّنَّ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (١٨) إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (١٩) وَلَوْلَا فَضَّلَ اللَّهُ عَلَيْكُمْ وَرَحْمَتَهُ وَأَنَّ اللَّهَ رَؤُوفٌ رَّحِيمٌ (٢٠) العشر الآيات كلها فلما أنزل الله هذا في براءتي قال أبو بكر الصديق رضي الله عنه و كان ينفق على مسطح بن أثانة لقرابته منه و فقره والله لا أتفق على مسطح شيئا أبدا بعد الذي قال لعائشة ما قال فأنزل الله وَلَا يَأْتَلُ أَوْلُو الْفُضْلِ مِنْكُمُ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلِيَعْلَمُوا أَنَّهُمْ لَيْسُوا بِأُولِي الْقُرْبَىٰ وَلَا يَأْتَلُوا أَوْلُو الْفُضْلِ مِنْكُمُ إِلَّا تَحِبُّوا أَنْ يَفْغَرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ قال أبو بكر بلى والله إني أحب أن يغفر الله لي فرجع إلى مسطح النفقة التي كان ينفق عليه و قال والله لا أنزعها منه أبدا قالت عائشة و كان رسول الله صلى الله عليه و سلم يسأل زينب ابنة جحش عن أمري فقال يا زينب ماذا علمت أو رأيت فقالت يا رسول الله أحمي سمعي و بصري ما علمت إلا خيرا قالت و هي التي كانت تساميني من أزواج رسول الله صلى الله عليه و سلم فعضمها الله بالورع و طفتت أختها حمنة تحارب لها فهلكت فيمن هلك من أصحاب الإفك

Ibn Shihāb says: ‘Urwah ibn al-Zubayr, Sa‘īd ibn al-Musayyab, ‘Alqamah ibn Waqqāṣ, and ‘Ubayd Allah ibn ‘Abd Allah ibn ‘Utbah ibn Mas‘ūd reported to me the ḥadīth of Sayyidah ‘Ā’ishah رضي الله عنها, the wife of Nabī صلى الله عليه وسلم, regarding the accusation levelled against her by the slanderers which Allah سبحانه وتعالى exonerated her from. Each of them reported to me a portion of the ḥadīth. They corroborate each other, although some of them retain it better than others. The report ‘Urwah narrated to me from ‘Ā’ishah رضي الله عنها is that Sayyidah ‘Ā’ishah رضي الله عنها, the wife of Nabī صلى الله عليه وسلم, stated:

When Rasūlullāh صلى الله عليه وسلم intended to leave on a journey, he would draw lots between his wives. And whoever’s name came out, he would take her on the journey with him.

Accordingly, Rasūlullāh صلى الله عليه وسلم cast lots between us on an expedition he was undertaking and my name came out. I thus accompanied Rasūlullāh صلى الله عليه وسلم on the journey. And this took place after [the law of] ḥijāb was revealed. I would be lifted while sitting my carriage and would remain there. In this way we travelled. After Rasūlullāh صلى الله عليه وسلم concluded his expedition, he returned.

One night, while we were approaching Madīnah on our return, the announcement to proceed was made. I stood up after the announcement to proceed was given and walked until I passed the army [in order to relive myself]. After I finished, I came to my conveyance and found that a necklace of mine made with Yemenī pearls¹ broke off. I went in search of my necklace which delayed me. Meanwhile, the group that would lift my carriage² onto my camel came, picked up my carriage and placed it upon my camel which I was riding upon, thinking that I am in it. Women in those days were light; they had no fat. They only ate few morsels³ of food. That

1 Jaza’ zafār, al-jaza’: Yemenī pearls; zafār: a city in Yemen. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 1 pg. 269; *Fatḥ al-Bārī* vol. 1 pg. 151)

2 Yarḥālūn: put the raḥl saddle/baggage and carriage on the camel. (*Sharḥ Muslim* vol. 17 pg. 104)

3 Al-‘ulqah: sufficient food. It is said: the amount that keeps you alive. . (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 3 pg. 290; *al-Fā’iq* vol. 2 pg. 262)

is why, the group did not find the lightness of the carriage strange. Also, I was a young girl at the time. They made the camel stand and proceeded. I only found my necklace after the army had moved on. So I came to their stations, but there was not a soul present. I advanced to the station I was present at and thought that they will realise that I am missing, so they will return to fetch me. While sitting at my station, sleep overtook me.

Şafwān ibn Mu‘aṭṭal al-Sulamī then al-Dhakwānī was the rearguard of the army. He travelled from the first portion of the night¹ and reached my station in the morning. He saw the form of a person sleeping. So he approached me, and recognised me as soon as he saw me, as he had seen me prior to [the law of] ḥijāb. He said, “To Allah do we belong and unto Him shall we return,” which woke me, which he recited as soon as he recognised me. Subsequently, I covered my face with my jilbāb. By Allah, he did not speak a word to me, nor did I hear a word from him besides his *istirjā’*. He made his camel kneel on its front legs, and I mounted it. He then walked leading the camel with me until we reached the army after they had alighted at midday². And destroyed were those who were destroyed [by initiating and spreading the slander]. The one to initiate the slander was ‘Abd Allah ibn Ubay Ibn Salūl.

Finally, we reached Madīnah and I fell ill for a month from the time we reached. People were speaking about the slander extensively, and I was totally oblivious of everything. Although, one thing did concern me in my sickness. I did not observe the affection Rasūlullāh ﷺ would normally display when I was sick. He would just come to me, make salām and ask, “How are you?” Then he would leave. This would worry me. However, I never suspected anything evil. Not until I left the house one day after recovering.

1 Adlaja: to travel from the first portion of the night. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 2 pg. 129)

2 Mūghirīn fī naḥr al-ḥāhīrah: i.e. at midday, when the sun is at its zenith. It is said: *awghara al-rajul* i.e. when a man enters at this time. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 5 pg. 209)

Umm Miṣṭaḥ came with me towards the dumpyard¹ which was our toilet². We would go out every night. And this was before toilets were built close to our houses. We preferred the style of the former Arabs in going out to the fields to relieve ourselves. We were disgusted at the idea of toilets being built near our homes.

Anyways, Umm Miṣṭaḥ and I were walking. She was the daughter of Abū Ruḥm ibn ‘Abd Manāf and her mother was the daughter of Ṣakhr ibn ‘Āmir, who is the maternal aunt of Abū Bakr al-Ṣiddīq. Her son is Miṣṭaḥ ibn Uthāthah.

We were coming back home after completing our job when Umm Miṣṭaḥ slipped on her shawl. She exclaimed, “May Miṣṭaḥ perish!”

“What an evil statement you made,” I countered, “are you cursing a man who witnessed Badr?”

She said, “Oh you³! Did you not hear what he said?”

I asked, “And what did he say?”

She then informed me of the slander, hearing which my sickness intensified. As I returned home and Rasūlullāh ﷺ came to me, he made salām and asked, “How are you,” I said, “Will you permit me to go to my parents?”

At that moment, I wished to verify the information from them. Rasūlullāh ﷺ awarded me permission so I came to my parents and said to my mother, “O beloved mother, what are people speaking?”

1 Al-Manāṣi’: Places outside the city where people go to relieve themselves. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 5 pg. 65)

2 Mutabarrazunā: the place of tabarruz: leaving to relieve oneself. It is an allusion to relieving oneself. (*Faṭḥ al-Bārī* vol. 8 pg. 465)

3 Ay hanatāh: Oh you. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 5 pg. 280)

She said, “O my beloved daughter! Take it easy upon yourself. By Allah, very seldom is a pretty woman with a man who loves her, and she has co-wives, except that they take advantage of her.”

I exclaimed in disbelief, “Purity belongs to Allah! Are people actually discussing this?”

I cried that whole night until morning; my tears were incessant and I never had a wink of sleep. Next morning, I was still weeping.

Meanwhile, Rasūlullāh ﷺ summoned ‘Alī ibn Abī Ṭālib and Usāmah ibn Zayd رَضِيَ اللهُ عَنْهُمَا during the pause of revelation, to consult them with regards to separating from his wife. Usāmah ibn Zayd expressed to Rasūlullāh ﷺ his knowledge of his family’s innocence and the love he possessed for them. He submitted, “O Messenger of Allah! It is your family. We know nothing but good about them.”

With regards to ‘Alī ibn Abī Ṭālib, he said, “O Messenger of Allah! Allah did not constrain for you. And there are plenty women besides her. Nonetheless, if you ask the slave girl, she will tell you the truth.

Accordingly, Rasūlullāh ﷺ called Barīrah and said, “O Barīrah! Did you see anything suspicious?”

Barīrah replied, “No, by the Being who sent you with the truth. I did not see anything in her which I could denounce her for¹ except than she is a young girl who sleeps [thus displaying negligence] from the dough of the house, and then the sheep comes and eats it.”

Rasūlullāh ﷺ stood up and sought relief from ‘Abd Allah ibn Ubay ibn Salūl on that day. Rasūlullāh ﷺ announced while on the pulpit, “O gathering of Muslims! Who will rid me² of a man who has hurt me

1 Aghmīshūhū ‘alayhā: denounce her for it. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 3 pg. 386)

2 Ya’dhirunī: who will rid/relieve me. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 3 pg. 197)

regarding my family? By Allah, I know nothing but good about my family. And they have mentioned a man, about whom I know nothing but good, and he would only enter my house with me.”

Sa’d ibn Mu’ādh al-Anṣārī رضي الله عنه stood up and said, “O Messenger of Allah, I will relieve you of him. If he be from the Aws, I will cut off his neck. And if he is from our brothers, the Khazraj, then command us and we will comply.”

Upon this, Sa’d ibn ‘Ubādah stood up, the head of the Khazraj – and he was a righteous man prior to this. However, tribalism seized him. He said to Sa’d, “You lied! By Allah’s oath, you will not kill him and you will not be able to!”

Usayd ibn Ḥuḍayr, the nephew of Sa’d ibn Mu’ādh, then stood up and said to Sa’d ibn ‘Ubādah, “Nay, you are lying. By Allah’s oath, we will most certainly slay him. You are a hypocrite defending the hypocrites.”

The two tribes, Aws and Khazraj, were provoked to the extent that they wanted to fight each other. Meanwhile, Rasūlullāh صلى الله عليه وسلم was standing on the pulpit. He continued hushing them until they kept quiet, after which he kept quiet.

I wept that entire day. My tears flowed incessantly and I had not a wink of sleep. My parents came to me next morning. And now I had cried for two nights and a day; I had not a wink of sleep and my tears flowed incessantly. They thought that weeping will rapture my liver.

While they were sitting with me, and I was crying, a woman from the Anṣār sought permission to enter and I acceded to her request. She sat down and cried with me. We were in this condition, when Rasūlullāh صلى الله عليه وسلم entered upon us. He made salām and then sat down. Prior to this, he had not sat at my side from the inception of the slander. He waited a month, but received no revelation concerning me.

Rasūlullāh ﷺ recited the shahādah after he sat and then said, “After praising Allah, O ‘Ā’ishah! Such and such has reached me about you. If you are innocent, then soon Allah will exonerate you. And if you have committed a sin, then seek Allah’s forgiveness and repent to Him. When a bondsman acknowledges his sin and then repents to Allah, Allah ﷻ accepts his repentance.

When Rasūlullāh ﷺ completed his address, my tears dried up¹ to the extent that I could not even sense a drop. I said to my father, “Answer what Rasūlullāh ﷺ said!”

He submitted, “By Allah, I do not know what to say to Rasūlullāh ﷺ.”

So I said to my mother, “Answer Rasūlullāh ﷺ!”

She submitted, “I do not know what to say to Rasūlullāh ﷺ.”

So I said, I was young and of tender age; and I would not memorised much Qur’ān, “Certainly, by Allah, I know that you have listened to this rumour so much that it has settled in your hearts and you have believed it. If I say to you that I am innocent – And Allah knows that I am innocent – you will not believe me. On the other hand, if I attest before you to something, and Allah knows that I am innocent of it, you will believe me. By Allah, I do not find any example for you except the statement of Yūsuf’s father:

So patience is most fitting. And Allah is the one sought for help against that which you describe.”²

I then turned around and lay on my bed.

At that moment, I was convinced of my innocence and that Allah ﷻ will exonerate me. However, by Allah I did not think for a split second that

1 Qaluṣa: to dry up and go away. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 4 pg. 100)

2 Sūrah Yūsuf: 18.

Allah will reveal concerning me Qur’ān which will be recited. I viewed myself unworthy of Allah ﷺ speaking about me in the Qur’ān that will be recited. Yet, I hoped that Rasūlullāh ﷺ will see a dream wherein Allah exonerates me.

By Allah, neither did Rasūlullāh ﷺ move¹ nor did anyone of the household leave and revelation began to descend upon him. The intense difficulty² that would seize him seized him until droplets of perspiration which resembled pearls³ would flow down his face on a cold day due to the weight of the Speech being revealed upon him.

When Rasūlullāh ﷺ was relieved of it, he began to smile. The first sentence he spoke was: “O ‘Ā’ishah. Allah ﷻ – the Mighty and Majestic – has exonerated you.”

My mother said, “Stand up to him.”

I said, “By Allah, I will not stand up to him. I will only praise Allah – the Mighty and Majestic.”

Allah – the Powerful and Magnificent – revealed:

إِنَّ الدِّينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ إِذْ تَلَقَوْهُ بِالْأَسْتِثْمِ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ لَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ يَعِظُكُمُ اللَّهُ أَنْ

1 Rāma: move, leave. (*Faṭḥ al-Bārī* vol. 8 pg. 476)

2 Al-burāhā’: intense difficulty. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 1 pg. 113)

3 Al-Jumān: small pearls. It is said: seeds made from silver which resemble pearls. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 1 pg. 301)

تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ وَيَبِينُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَعُوفٌ رَحِيمٌ

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. Why, when you heard it, did not the believing men and believing women think good of one another and say, "This is an obvious falsehood"? Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah, 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, 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 warns you against returning to the likes of this [conduct], ever, if you should be believers. And Allah makes clear to you the verses, and Allah is Knowing and Wise. Indeed, those who 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 knows and you do not know. And if it had not been for the favour of Allah upon you and His mercy... and because Allah is Kind and Merciful.¹

10 verses in total.

After Allah ﷻ revealed this in my innocence, Abū Bakr al-Ṣiddīq رضي الله عنه, who would spend on Miṣṭaḥ ibn Uthāthah due to the latter's relationship with him and poverty, said, "By Allah, I will not spend a cent on Miṣṭaḥ ever again after what he said about 'Ā'ishah!" Subsequently, Allah revealed:

1 Sūrah Nūr: 11 – 20.

وَلَا يَأْتَلُ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أَوْلِيَ الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ عَفُورٌ رَحِيمٌ

*And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.*¹

Abū Bakr said, “Indeed! By Allah, I will certainly love Allah to forgive me.”

He then returned to Miṣṭah the spending he would give him. And he said, “By Allah, I will never snatch it away from him ever.”

Rasūlullāh ﷺ questioned Zaynab bint Jaḥsh about my affair. He asked, “O Zaynab! What do you know or what did you see?”

She answered, “O Messenger of Allah, I protect my hearing and sight². I know nothing but good.”

And she was the same one to compete³ with me from the wives of Rasūlullāh ﷺ. But Allah safeguarded her due to her cautiousness and piety. On the other hand, her sister Ḥamnah, began to fight for her and was destroyed with the other slanderers who were destroyed.⁴

Certainly, Allah ﷻ revealed verses which will be recited in the miḥrābs of the Muslims until the Day of Qiyāmah in which He exonerates Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا from the insults of the deviates and slanderers. Allah ﷻ displayed His anger at those who attack the honour of His bosom friend, and exhibited His

1 Sūrah Nūr: 22.

2 Aḥmī samī wa baṣarī: I prevent attributing to them things they have not sensed and from punishment if I lie upon them. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 1 pg. 448)

3 Tusāmīnī: compete to be above me; boast over me. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 2 pg. 405)

4 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 4750; *Ṣaḥīḥ Muslim* Ḥadīth: 2770.

possessiveness over the maḥārim of his chosen servant from the universe, in order to teach and nurture the believers. His address captivates the hearts due its strong approach and the severity of the wrath expressed upon those who devised this slander. From the Word of the Sublime:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا
اَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

*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.*¹

Until His word:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ
وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَايَ مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ
يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ وَلَا يَأْتِلْ أَوْلُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ
وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيُغْفِرُوا وَلْيُصْفَحُوا أَلَا نُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ
إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ
يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ
وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ الْحَيِّثَاتُ لِلْحَيِّثِينَ وَالْحَيِّثُونَ لِلْحَيِّثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ
وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

O you who have believed, do not follow the footsteps of Shayṭān. And whoever follows the footsteps of Shayṭān - indeed, he enjoins immorality and wrongdoing. And if not for the favour of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing. And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And

1 Sūrah Nūr: 11.

Allah is Forgiving and Merciful. Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do. That Day, Allah will pay them in full their deserved recompense, and they will know that it is Allah who is the perfect in justice. Evil women are for evil men, and evil men are for evil women. And good women are for good men, and good men are for good women. Those [good people] are declared innocent of what the slanderers say. For them is forgiveness and noble provision.¹

These verses are 13 in number. Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا said 10 verses, overlooking the odd digits.²

B. Important Aspects concerning the Ifk Incident

1. The linguistic meaning of ifk

Ifk originally refers to a lie in which there is no doubt. It is a slander which takes people by surprise. Thereafter, due to extensive usage it became a proper noun for the incident in which Sayyidah ‘Ā’ishah al-Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا was slandered from which Allah exonerated her سُبْحَانَكَ يَا رَبِّ الْعَالَمِينَ in His Glorious Book.³

The reason for naming this incident as *ifk* as explained by al-Rāzī is:

وإنما وصف تعالى ذلك الكذب أفكاً لأن المعروف من حال عائشة خلاف ذلك

Allah سُبْحَانَكَ يَا رَبِّ الْعَالَمِينَ only described this lie as *ifk* (a slander) because the recognised condition of ‘Ā’ishah was in polarity with this.

He elaborates further in *Fatḥ al-Bayān*:

1 Sūrah Nūr: 21 – 26.

2 *Fatḥ al-Bārī* vol. 8 pg. 477

3 *Tafsīr al-Rāzī* vol. 23 pg. 337; *al-Tahrīr wa al-Tanwīr* vol. 18 pg. 169, 170.

وإنما وصفه الله بأنه إفك لأن المعروف من حالها رضي الله عنها خلاف ذلك و نقل عن الواحدي أنه قال و معنى القلب أي بناء على أنه مأخوذ من معنى القلب في هذا الحديث الذي جاء به أولئك نفر أن عائشة كانت تستحق الثناء بما كانت عليه من الحصانة و الشرف و العقل و الديانة و علو النسب و التسبب و العفة لا القذف فإن الذين رموها بالسوء قبلوا الأمر على وجهه فهو إفك قبيح و كذب ظاهر و قال أبو السعود لأنه مأفوك عن وجهه و سنته أي مقلوب و كذا قال الزمخشري و البيضاوي و غير واحد

Allah only described it as a slander because the known condition of ‘Ā’ishah was in contrast to this.

It has been quoted from al-Wāḥidī that he said, ‘The meaning of *qalb* (to invert) – i.e. on the basis that it [ifk] is taken from the meaning of *qalb* in the *ifk* ḥadīth – is that ‘Ā’ishah was deserving of praise due to her chastity, dignity, intelligence, religiousness, noble lineage, modesty, and purity; and not censure. Those who cast nasty allegations against her turned the matter upside down. Therefore, it is a horrible accusation and a blatant lie.’

Abū al-Sa‘ūd¹ says, “Since it is inverted from its originality and regularity.”

Al-Zamakhsharī², al-Bayḍāwī³, and many others⁴ have shared similar explanations.

1 Muḥammad ibn Muḥammad ibn Muṣṭafā, Abū al-Sa‘ūd al-‘Imādī al-Ḥanafī, the Imām and ‘Allāmah. He was born in 898 A.H. He assumed judge post in al-Qusṭunṭiniyyah and was also tasked with passing fatwā. Among his books is his renowned *tafsīr Irshād al-‘Aql al-Salīm ilā Mazāyā al-Kitāb al-Karīm* and *Tuḥfat al-Ṭullāb*. He passed away in 982 A.H. (*Shadharāt al-Dhahab* vol. 8 pg. 395; *al-A‘lām* vol. 7 pg. 59)

2 Maḥmūd ibn ‘Umar ibn Muḥammad, Abū al-Qāsim al-Khawārizmī al-Zamakhsharī, the *Naḥwī* (expert in syntax), Linguist, *Mutakallim* (expert in belief), and Mufassir. He was one of the influential Mu‘tazilah. He was born in 467 A.H. and was a leader in *Balāghah* (eloquence), ‘*Arabiyyah* (Arabic), *Mā‘ānī* (Meanings), and *Bayān* (Articulatory). *Al-Kashāf* and *al-Fā‘iq* are some of his books. He passed away in 538 A.H. (*Siyar A‘lām al-Nubalā’* vol. 20 pg. 151; *Ṭabaqāt al-Mufasssīrīn* of al-Adnahwī pg. 172)

3 ‘Abd Allah ibn ‘Umar ibn Muḥammad, Abū Sa‘īd al-Shīrāzī, Nāṣir al-Dīn al-Bayḍāwī, the Shāfi‘ī, ‘Allāmah, Mufassir, and head of judges. He was an Imām, righteous, a worshipper, and ascetic. He undertook being head of judges in Shīrāz. Some of his renowned books are: *Anwār al-Tanzīl* and *Sharḥ al-Maṣābīḥ*. He passed away in 685 A.H. and it is said: 691 A.H. (*Shadharāt al-Dhahab* vol. 5 pg. 391; *Ṭabaqāt al-Mufasssīrīn* pg. 254)

4 *Al-Ḥuṣūn al-Munī‘ah* of Muḥammad ‘Ārif Ḥusaynī pg. 19.

2. When did the Ifk Incident Occur?

The historians have not concurred on the exact date of the incident.¹ It happened either in the 4th, 5th, or 6th year² after hijrah. The most accurate is the 5th year.

3. Who is responsible for playing the greatest role in it?

قالت عائشة رضي الله عنها الذي تولى كبره قالت عبد الله بن أبي ابن سلول

Sayyidah ‘Ā’ishah رضي الله عنها was asked, “Who played the greatest role in it?” She replied, “‘Abd Allah ibn Ubay ibn Salūl.”³

Ibn Jarīr comments:

لا خلاف بين أهل العلم بالسيرة أن الذي بدأ بذكر الإفك و كان يجمع أهله و يحدثهم عبد الله بن أبي ابن سلول و فعله ذلك على ما وصفت كان توليه كبر ذلك الأمر

There is no difference between the experts of history that the one to start the slander was ‘Abd Allah ibn Ubay ibn Salūl. He would gather his family and tell them. This action of his as she has described was him playing the greatest role in the matter.⁴

We wished to clarify this so that we might expose the Nāṣibī slander which some people level against Sayyidunā ‘Alī رضي الله عنه. They claim that he accused Sayyidah ‘Ā’ishah رضي الله عنها and was the mastermind behind it.

Imām Muḥammad ibn Muslim ibn Shihāb al-Zuhrī رضي الله عنه is responsible for

1 *Al-Iṣābah* vol. 8 pg. 392.

2 *Al-Bidāyah wa al-Nihāyah* vol. 6 pg. 181.

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 4749.

4 *Tafsīr al-Ṭabarī* vol. 17 pg. 196.

clearing the air. The gist of the incident is that Walīd ibn ‘Abd al-Malik¹ thought that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ played the greatest role in the slander, but al-Zuhrī clarified to him that it was actually Ibn Ubay.

He reports:

كنت عند الوليد بن عبد الملك ليلة من الليالي وهو يقرأ سورة النور مستلقيا فلما بلغ هذه الآية إنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ حتى بلغ وَالَّذِي تَوَلَّى كِبْرَهُ جالس ثم قال يا أبا بكر من تولى كبره منهم أليس علي بن أبي طالب قال فقلت في نفسي ماذا أقول لئن قلت لا لقد خشيت أن ألقى منه شرا ولئن قلت نعم لقد جئت بأمر عظيم قلت في نفسي لقد عودني الله على الصدق خيرا قلت لا قال فضرب بقضيبه على السرير ثم قال فمن فمن حتى ردد ذلك مرارا قلت لكن عبد الله بن أبي

One night, I was with Walīd ibn ‘Abd al-Malik. He was reciting Sūrah al-Nūr while lying down. When he reached the verse:

Indeed, those who came with falsehood are a group among you.

Until he reached:

And he who took upon himself the greater portion thereof

He sat up. He then enquired, “O Abū Bakr! Who took upon himself the greater portion thereof among them? Was it not ‘Alī ibn Abī Ṭālib?”

I said to myself, “What should I say. If I reply in the negative, I fear that I might receive an awful response from him. And if I reply in the affirmative, I have committed a major crime.”

I then said to myself, “Allah has accustomed goodness for honesty.”

1 Walīd ibn ‘Abd al-Malik ibn Marwān, Abū al-‘Abbās al-Umawī, the Khalīfah. He battled the Roman Empire many times when his father was in power. He opened the door of Spain and the land of Turkey. He also initiated Jāmi’ Banī Umayyah (the Masjid of Banū Umayyah) and had the Masjid of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ extended and beautified. The only problem was that he lived in luxury and possessed very little knowledge. He passed away in 96 A.H. (*Siyar A’lām al-Nubalā’* vol. 4 pg. 348; *Shadharāt al-Dhahab* vol. 1 pg. 105)

So I replied, “No.”

Hearing this, he hit his stick on the bed and asked, “Then who? Then who?” repeating this many times.

I clarified, “Rather it was ‘Abd Allah ibn Ubay.”¹

Ḥāfiẓ Ibn Ḥajar states:

و كأن بعض من لا خير فيه من الناصبة تقرب إلى بني أمية بهذه الكذبة فحرفوا قول عائشة إلى غير وجهه لعلمهم بانحرافهم عن علي فظنوا صحتها حتى بين الزهري للوليد أن الحق خلاف ذلك فجزاه الله تعالى خيرا

It appears that some Nawāṣib who have no goodness in them curried favour with the Banū Umayyah using this lie. They totally distorted ‘Ā’ishah’s statement due to their knowledge of the latter’s disinclination towards ‘Alī which led to them to accepting its authenticity. Until al-Zuhrī clarified to Walīd that the reality is the total opposite. May Allah reward him abundantly.²

4. What was Rasūlullāh’s ﷺ stance over what happened?

Undoubtedly, Rasūlullāh ﷺ is the most knowledgeable of the creation of his wife al-Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا and her innocence from the accusations of the slanderers. Therefore, he was deeply hurt at the slander. The accusation was levelled at his honour and at the most beloved person to him. And he is the most possessive creation. He announced this to his Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ after the possessiveness of Sa’d was reported to him. He said:

أتعجبون من غيرة سعد والله لأنا أغير منه و الله أغير مني

Are you surprised at Sa’d’s possessiveness? By Allah, I am more possessive than him and Allah is more possessive than me.³

1 *Al-Ṭabarānī* vol. 23 pg. 97 Ḥadīth: 145; *Ḥilyat al-Awliyā’* vol. 3 pg. 369; *Faṭḥ al-Bārī* vol. 7 pg. 437.

2 *Faṭḥ al-Bārī* vol. 7 pg. 437

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 7416; *Ṣaḥīḥ Muslim* Ḥadīth: 1499 – the narration of al-Mughīrah ibn Shu’bah رَضِيَ اللَّهُ عَنْهُ.

The anger and anxiety he experienced was manifest on his face and in his behaviour, from the time the treacherous slanderers began their onslaught on our mother Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. The Ṣaḥābah and the Ahl al-Bayt discerned this. However, he exercised complete truthfulness and patience, having full conviction that Allah سُبْحَانَهُ وَتَعَالَى will defend him and assist him. Allah’s سُبْحَانَهُ وَتَعَالَى wisdom was to withhold revelation for a month. The people continued passing nasty remarks and many were treading this path. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ carried the load of patience and observed it diligently for Allah’s سُبْحَانَهُ وَتَعَالَى sake, despite the matter being extremely burdensome on his sensitive personality. The accusations were hurtful to him and so was the anxiety of his beloved wife who he would protect when she was weary and comfort with his affection and noble character.

This great affair was extremely burdensome for him to the extent that due to its severity, he remained silent. He believed in her innocence and knew about her illness so he would only say, “How are you.”

When this is the reality, then why did Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ consult some of his family and Companions in the matter like Sayyidunā ‘Alī, Usāmah, Zaynab, and Sayyidah ‘Ā’ishah’s slave girl رَضِيَ اللَّهُ عَنْهَا? Did he question them out of uncertainty and did Sayyidunā ‘Alī’s رَضِيَ اللَّهُ عَنْهُ response verify his doubt as claimed by the deviates?¹

This can be answered by saying:

- Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remained patient and had conviction in the purity of his wife. However, he wished to feel comforted by someone else’s

1 As the author of the offensive book, *Khiyānat ‘Ā’ishah bayn al-Ḥaḥāqīqah wa al-Istiḥālah*, Muḥammad Jamīl Ḥamūd al-‘Āmilī pg. 25. This book contains obscenity and disgust, and criticises and abuses our Mother with the worst of expletives and the most immoral words. Such language cannot possibly be imagined to be used by a being who attributes himself to the noble religion of Islam. We beg Allah’s safety from His wrath. May Allah be pleased with our Mother Sayyidah ‘Ā’ishah al-Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا and may the continuous curse of Allah be upon those who slander her!

answer, although he knew the answer himself. This is something that solaces the heart of the grieving person but does satisfy a doubtful heart. It is inconceivable for Rasūlullāh ﷺ to doubt the most beloved and closest person to him.

- Those who are peddling this false notion have forgotten that Rasūlullāh ﷺ took a solemn oath upon the innocence of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا even prior to the revelation of the verses, which ought to silence the slanderers. He publicly announced his testimony in front of the people saying:

و الله ما علمت على أهلي إلا خيرا

By Allah, I only know good about my wife.

This solemn oath of Rasūlullāh ﷺ should silence those who claim that Nabī ﷺ asked out of uncertainty. Do they know such things about our mother which Rasūlullāh ﷺ – the infallible and informed by Allah ﷻ – was unaware of? Or are they in reality, belying Rasūlullāh ﷺ in his testimony by slandering his wife?

This clearly shows the stance of Rasūlullāh ﷺ in the matter and his conviction of our mother’s innocence. He was not doubtful or unsure. And his question was just in order to be comforted by listening to the answer he knew.

Ibn al-Qayyim al-Jawziyyah has written some profound words when explaining this matter. He writes:

إن رسول الله صلى الله عليه وسلم كان هو المقصود بالأذى و التي رميت زوجته فلم يكن يليق به أن يشهد ببراءتها مع علمه أو ظنه الظن المقارب للعلم ببراءتها و لم يظن بها سوءا قط و حاشاه و حاشاها و لذلك لما استعذر من أهل الإفك قال من يعذرني في رجل بلغني أذاه في أهلي والله ما علمت على أهلي إلا خيرا و لقد ذكروا رجلا ما علمت عليه إلا خيرا و ما كان يدخل على أهلي إلا معي فكان عنده من القرائن التي تشهد ببراءة الصديقة أكثر مما عند المؤمنين و لكن لكمال صبره و ثباته و رفقه و حسن ظنه

بربه و ثقته به وفى مقام الصبر و الثبات و حسن الظن بالله حقه حتى جاءه الوحي بما أقر عينه و سر قلبه و عظم قدره و ظهر لأئمة احتفال ربه به و اعتناؤه بشأنه

The accusation and slander levelled against his wife were in fact intended at Rasūlullāh ﷺ. Therefore, it was not suitable for him to testify to her innocence notwithstanding his conviction or strong belief which is close to conviction of the same. He never believed evil about her. May Allah forbid! Accordingly, when he himself sought relief from the slanderers he said:

Who will absolve me of a man who has hurt me regarding my family? By Allah, I only know good about my wife. And they have mentioned such a man about whom I only know good. He would not enter my home, except with me.”¹

He had more evidences that supported the innocence of al-Ṣiddīqah than what the believers had. However, due to his complete patience, perseverance, compassion, good thoughts about Allah ﷻ, and his conviction in Him, he displayed unswerving patience and perseverance and kept good thoughts about Allah as he ought to until revelation reached him which cooled his eyes and pleased his heart and increased his value. Furthermore, the honour and care Allah ﷻ awarded him became manifest to his ummah.²

Sayyidunā ‘Alī’s رَضِيَ اللهُ عَنْهُ answer was to remove the anxiety and grief burdening Rasūlullāh ﷺ. His answer included two significant benefits.

First Benefit: He said that Allah ﷻ did not constrain things for him and there are many women besides her, implying that Rasūlullāh ﷺ divorce her if she is the cause of his anxiety, so that Rasūlullāh’s ﷺ heart might be at ease and his mind relieved. He regarded Rasūlullāh’s ﷺ comfort more important than the comfort of any believer.

1 Ṣaḥīḥ al-Bukhārī Ḥadīth: 2661; Ṣaḥīḥ Muslim Ḥadīth: 2770.

2 Zād al-Ma’ād vol. 3 pg. 235.

As if he said: Although a person’s value might be appreciated by you, O Messenger of Allah, you are more valuable and enjoy a far greater status in our hearts. Thus, your heart should not be discomfited due to them and you should not grieve over them. In fact, we will sacrifice our parents for you.

Al-Thawrī said:

رأى ذلك هو المصلحة في حق النبي صلى الله عليه و سلم

He understood this to be best in Rasūlullāh’s ﷺ interest.¹

This was the behaviour of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. They favoured Nabī ﷺ over themselves, their families, and all mankind. They would gather and weep whenever Rasūlullāh ﷺ was afflicted with anxiety or grief.²

Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ too expressed something similar when the rumour spread that Rasūlullāh ﷺ had divorced his wives. The gist of the incident is that Rasūlullāh ﷺ separated from his wives [without divorcing them] and went to the upper story of his house. Sayyidunā ‘Umar sought permission to enter but Rasūlullāh ﷺ remained silent and did not reply to his servant, Rabāḥ. Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ then said (as reported by him):

فقلت يا رباح استأذن لي عندك على رسول الله صلى الله عليه و سلم فإني أظن أن رسول الله صلى الله عليه و سلم ظن أني جئت من أجل حفصة والله لئن أمرني رسول الله صلى الله عليه و سلم بضرب عنقها لأضربن عنقها و رفعت صوتي

I said, “O Rabāḥ. I seek your permission for entering upon Rasūlullāh ﷺ. I suppose that Rasūlullāh ﷺ thinks that I have come for

1 *Fath al-Bārī* vol. 8 pg. 468.

2 Study the incident of Rasūlullāh ﷺ separating from his wives: *Ṣaḥīḥ al-Bukhārī* vol. 7 pg. 28 Ḥādīth: 5191.

Ḥafṣah’s sake. By Allah, if Rasūlullāh ﷺ commands me to execute her, I will execute her.”

I raised my voice when declaring this.¹

Here we find Sayyidunā ‘Umar taking an oath that had Rasūlullāh ﷺ ordered Sayyidah Ḥafṣah رَضِيَ اللَّهُ عَنْهَا — his daughter who he loved dearly— to be executed, he would readily carry it out.

Undoubtedly, they could not tolerate the grief experienced by Rasūlullāh ﷺ, and would hasten to remedy it, even if it meant distancing themselves from their near and dear ones. May Allah be pleased with them.

This is Sayyidunā ‘Alī’s stance and the stance of Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ as well. However, it should not be deduced that Sayyidunā ‘Umar hated his daughter when he made his declaration. Similarly, it should not be deduced that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ harboured ill feelings for Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا when he provided his advice. IT was love and reverence for the Nabī ﷺ that prompted them to make these remarks. They favoured him over everyone else no matter what position the latter enjoyed.

Second Benefit: Sayyidunā ‘Alī’s statement, “Ask the slave girl, she will tell you the truth.” This implies that he knew Rasūlullāh ﷺ valued Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. Accordingly, he motioned him to remove this bitter grief by listening to someone who remains with her and knows her private life, i.e. her slave girl who serves her.

Had Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ harboured ill feelings towards our Mother, he would have sufficed by advising Rasūlullāh ﷺ to separate from her. In fact, he would have emphasised his point by mentioning the reasons

1 Ṣaḥīḥ Muslim Ḥadīth: 1479.

and enforcing his advice. However, he moved over to the second piece of advice, which shows his preference of it. The slave girl testified to her goodness and duly praised Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. Thus, Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heart was comforted, and Sayyidunā ‘Alī’s رَضِيَ اللهُ عَنْهُ advice turned out to be fruitful.

Studying the above, you will realise that his advice was not an indictment against Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, Allah forbid, but rather a testament in her favour. Therefore, the Shī’ah using it to prove their warped ideologies is erroneous.

Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stance can be summarised as follows:

- » Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ awaited revelation for a month. Nothing concerning Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was revealed to him. During this period, he consulted his Ṣaḥābah.
- » He verified Sayyidah ‘Ā’ishah’s رَضِيَ اللهُ عَنْهَا condition from her slave-girl, Barīrah رَضِيَ اللهُ عَنْهَا, who only mentioned her one weakness of displaying negligence over the dough by sleeping, due to her tender age.¹

1 Ibn al-Qayyim states:

فإن قيل ما بال رسول الله صلى الله عليه وسلم توقف في أمرها وسأل عنها وبحث واستشار وهو أعرف بالله وبمنزلة عنده وبما يليق به و هلا قال سبحانه هذا بهتان عظيم كما قاله فضلاء الصحابة

فالجواب أن هذا من تمام الحكم الباهرة التي جعل الله هذه القصة سبباً لها وامتحان وابتلاء لرسوله صلى الله عليه وسلم ولجميع الأمة إلى يوم القيامة ليرفع بهذه القصة أفواما ويضع بها الآخرين ويزيد الله الذين اهتدوا هدى وإيانا ولا يزيد الظالمين إلا خسارا واقتضى تمام الامتحان والابتلاء أن حبس عن رسول الله صلى الله عليه وسلم الوحي شهرا في شأنها لا يوحى إليه في ذلك شيء لتتم حكمته التي قدرها وقضاها وتظهر على أكمل الوجوه ويزداد المؤمنون الصادقون إيانا وثباتا على العدل والصدق وحسن الظن بالله ورسوله وأهل بيته والصادقين من عباده ويزداد المنافقون إفكا ونفاقا ويظهر لرسوله وللمؤمنين سرايرهم

If it is asked: Why did Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remain silent in her matter, enquire about her, and consult whereas he has the most recognition of Allah, his status in Allah’s eyes, and what is worthy for him? Why did he not simply say, “This is an open slander,” like the senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ declared? *continued...*

- » He addressed the people and asked them to relieve him from the nasty schemes of the hypocrite and enemy of Allah, Ibn Salūl.
- » He then proceeded to meet with Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا at her father’s house and advised her and reminded her of Allah. He informed her that if she was innocent, Allah سُبْحَانَهُ وَتَعَالَى will soon exonerate her.
- » Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not leave the house of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ and revelation began to descend upon him. After being relieved of it, he began to smile. The first thing he uttered was, “O ‘Ā’ishah, listen up! Allah has indeed exonerated you.”

5. The Stance of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ

Allah سُبْحَانَهُ وَتَعَالَى decreed out of his infinite wisdom that this fitnah should take place, as a test. Majority of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ were saved from speaking negatively of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. Allah سُبْحَانَهُ وَتَعَالَى reminded and admonished them:

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ

Why, when you heard it, did not the believing men and believing women think good of one another and say, “This is an obvious falsehood”?

1 continued from page 362

The answer: This is one of the sublime wisdoms of Allah which Allah سُبْحَانَهُ وَتَعَالَى has made this incident a source of. It was also a great test for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the entire ummah till the Day of Qiyāmah. In order that this incident might honour some, and disgrace others. Allah will increase the guidance and faith of those who are guided while the oppressors will only increase in deprivation. The test demanded that revelation concerning her be withheld from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for a month so that the wisdom Allah decreed might reach its peak and manifest in the most complete form. This increased the true believers in faith, and steadfastness on equity and truthfulness, and having positive thoughts about Allah, His Messenger, the Ahl al-Bayt, and the truthful servants. On the other hand, it only increased the hypocrites in slander and hypocrisy. It also manifested the inner emotions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the believers. (Zād al-Ma’ād vol. 3 pg. 234)

Only three of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were ensnared by these rumours, viz. Sayyidunā Ḥassān ibn Thābit¹, Sayyidunā Miṣṭaḥ ibn Uthāthah, and Sayyidah Ḥammah bint Jaḥsh رَضِيَ اللَّهُ عَنْهَا. They were consequently lashed as a form of purification and expiation.² Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has stated:

و من أصاب من ذلك شيئاً فأخذ به في الدنيا فهو كفارة له و طهور

Whoever perpetrates any of this and is punished for it in this world, it will serve as an expiation and purification for him.³

6. Why was the ḥadd not meted out on the munāfiq who was the mastermind behind everything while the other three were lashed?

There are few opinions in this regard:

- Ḥudūd are in fact expiations and purifications. And this wicked man is not deserving of it.
- He fabricated the slander, then broadcasted it in ways that could not be traced to him.
- Ḥadd is only established either by acknowledgment or proof. He neither acknowledged his crime, nor did anyone testify against him. He would only publicise it to his friends, who did not testify against him, and he did not mention it in the presence of the true believers.
- Ḥadd al-Qadhf (slander) is the right of a person. It is not meted out except after demand. If it is said that it is Allah's right, then too the demand of the accused is necessary. However, Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا did not demand it.

1 There is a difference of opinion in this regard. See: *al-Istī'āb fī Ma'rifat al-Ṣaḥābah* vol. 4 pg. 1884; *al-Baḥr al-Muḥīṭ* vol. 8 pg. 20.

2 *Zād al-Ma'ād* vol. 3 pg. 236.

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 6801; *Ṣaḥīḥ Muslim* Ḥadīth: 1709.

- His ḥadd was waived due to some benefit and wisdom which was present in not meting it out, just as he was not executed despite his apparent hypocrisy and voicing things that necessitated his execution. The wisdom was to win the hearts of his nation and not to scare them away from Islam. He was obeyed among them and a leader over them. There was fear of an uprising had he been lashed.

It is also possible that it was waived for all of the above reasons.¹

7. What was the difference between ‘Abd Allah ibn Ubay the Munāfiq’s words and the words of those Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ who participated in the slander? Why did Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ not seek relief from the three as he sought from ‘Abd Allah ibn Ubay?

Ibn Taymiyyah explains:

الفرق بين ابن أبي وغيره ممن تكلم في شأن عائشة أنه كان يقصد بالكلام فيها عيب رسول الله صلى الله عليه وسلم والطعن عليه وإلحاق العار به ويتكلم بكلام ينتقصه به فلذلك قالوا نقتله بخلاف حسان و مسطح و حمنة فإنهم لم يقصدوا ذلك و لم يتكلموا بما يدل على ذلك و لهذا إنما استعذر النبي صلى الله عليه وسلم من ابن أبي وغيره

The difference between Ibn Ubay and others who spoke against ‘Ā’ishah is that Ibn Ubay wished to attack and assault the personality of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and disgrace him. He would speak in a condescending manner. Due to this, they said, “We will kill him.” This is contrary to Ḥassān, Miṣṭaḥ, and Ḥammah. They did not intend this, nor did they speak in a way which implies this. Hence, Nabī only sought relief from Ibn Ubay, not the others.²

1 Zād al-Ma‘ād vol. 3 pg. 236.

2 Al-Ṣārim al-Maslūl ‘alā Shātim al-Rasūl of Ibn Taymiyyah pg. 180.

Discussion 2: Considerations and Stances with Umm al-Mu'minīn and an Intellectual Standpoint supporting her Behaviour

A. Considerations and Stances with Umm al-Mu'minīn

There is a glaring virtue of Sayyidah 'Ā'ishah رضي الله عنها in the incident of ifk. It also reveals her sublime character and noble reformed disposition, coupled with her soft heart, and pure inner. Nabī's صلى الله عليه وسلم words describing the inmates of Jannah aptly apply to her:

يدخل الجنة أقوام أفئدتهم مثل أفئدة الطير

People whose hearts are like the hearts of birds will enter Jannah.¹

Many factors in this wonderful ḥadīth point this out:

1. Her necklace, which had little value, falls off her and she gets delayed in search for it. This behaviour is a sign of a pure heart and an innocent spirit. Nothing really disturbed her, even if the slanderers spoke what they wanted.
2. Her aloofness from people's talk and indifference to finding out news. She would not listen to tales, nor was she involved in backbiting.
3. The servant's testimony in her favour of chastity, splendid character, and a clean heart. She found no defect in her besides her falling off to sleep on the dough of the house. This is a high praise, just as is al-Nābighah's compliment:

بهن فلول من قراع الكتائب

ولا عيب فيهم غير أن سيوفهم

They have no shortcoming, besides their swords

Have jags from striking the battalions²

1 Ṣaḥīḥ Muslim Ḥadīth: 2840 – the narration of Sayyidunā Abū Hurayrah I.

2 Dīwān al-Nābighah al-Dhibyānī pg. 32.

4. She entered Madīnah sitting in her carriage without the slightest concern that evil might afflict some people into slandering her chastity and innocence the way they did. When she learnt of it, she says:

فجئت أبوي فقلت لأمي يا أمتاه ما يتحدث الناس قالت يا بنية هوني عليك فوالله لقلما كانت امرأة قط
وضيئة عند رجل يحبها و لها ضرائر إلا كثرن عليها قالت قلت سبحان الله أولقد تحدث الناس بهذا

So I came to my parents and said to my mother, “O beloved mother, what are people speaking?” She said, “O my beloved daughter! Take it easy upon yourself. By Allah, very seldom is a pretty woman with a man who loves her, and she has co-wives, except that they take advantage of her¹.” I exclaimed in utter amazement, “Purity belongs to Allah! Are people actually discussing this?”

This chaste and decent soul never imagined that people would get involved in such a vile vilification.

The verses of the Qur’ān point out this quality of our mother Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, in the Sublime’s words:

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ

Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment.²

Al-Ghāfilāt (unaware) here means:

السليمات الصدور النقيات القلوب اللاتي ليس فيهن دهاء ولا مكر

Women who possess innocent dispositions and pure hearts, are not shrewd, nor cunning.³

1 Katharna: increase speaking (evil) about her and insulting her. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 4 pg. 153)

2 Sūrah al-Nūr: 23.

3 *Al-Kashāf* vol. 3 pg. 222.

This was the quality of our mother Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.

5. She defended Sayyidunā Miṣṭah رَضِيَ اللهُ عَنْهُ, despite his involvement in the slander against her, when Umm Miṣṭah رَضِيَ اللهُ عَنْهَا disparaged him. She remained silent and did not participate in the disparagement after she learnt of his participation in what the hypocrites were saying. Had she possessed a hard heart – Allah سُبْحَانَهُ وَتَعَالَى forbids – she would have spoken harsh words with vicious wrath, to take revenge for herself. When a person expresses his revenge, his statements – although harsh – are treated as excusable. So what about something that assaults the essence and morality of a woman?
6. Her testimony in Sayyidah Zaynab’s رَضِيَ اللهُ عَنْهَا favour of her virtue, religiousness, and cautiousness. This is another sign of her noble disposition and pure heart. She speaks of her co-wife with glowing praise, despite the competition between them in securing virtues and obtaining greater proximity to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. She spoke honestly and virtuously about our Mother Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا:

وهي التي كانت تساميني من أزواج رسول الله صلى الله عليه وسلم فعصمها الله بالورع

And she was the same one to compete with me from the wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. But Allah safeguarded her due to her cautiousness and piety.

Moreover, her praise for Sayyidunā Sa’d ibn ‘Ubādah رَضِيَ اللهُ عَنْهُ and mention of his righteousness and excusing his error by asserting that it was due to tribalism, without attacking his īmān or belittling his status. She reports:

فقام سعد بن عبادة وهو سيد الخزرج وكان قبل ذلك رجلا صالحا ولكن احتملته الحمية

Upon this, Sa’d ibn ‘Ubādah stood up, the head of the Khazraj – and he was a righteous man prior to this. However, tribalism seized him.

This can only be spoken by one who one possesses an honourable and magnanimous soul.

7. Venting wrath with distasteful words and hurtful statements does not feature in any part of the ḥadīth.
8. Her soft heart. She felt a subtle discomfort from Rasūlullāh's ﷺ unusual behaviour and grief which prevented him from showing her the affection and compassion he would normally show her in her illness. Nonetheless, she concealed this sorrow in her heart and only asked herself without articulating it. This grief is the natural consequence of the heart of a lover when hurt by the change of behaviour of its beloved towards it. However, its modesty prevents it from voicing its feelings, in anticipation of the beloved's loving return to it. This is more delightful to both the soul and heart. And this was the character of Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا, an embodiment of modesty, sublimeness, and magnanimity with the most beloved and honoured human, Rasūlullāh ﷺ.
9. The intensification of her sickness after learning about the slander is a manifest proof of her sublime sensitive soul. The more sublime and pure a soul is, the more hurt it is by nasty remarks. When harsh words are directed at an ignoble soul, it does not wound it, due to the heart's hardness, and insensitive disposition. In the same light, the anxiousness of Rasūlullāh ﷺ was manifest from his countenance, and his speech and behaviour exhibited his deep remorse, due to the slander against the most beloved to his heart.

Coupled with the illness that pained her body, were incessant tears which did not stop due to the slander, and the severity of the heartache. The ache afflicted the inner self to the extent that she says after learning about the slander:

فبكيت تلك الليلة حتى أصبحت لا يرقأ لي دمع ولا أكتحل بنوم حتى أصبحت أبكي

I cried that whole night until morning; my tears were incessant and I never had a wink of sleep. Next morning, I was still weeping.

She narrates a little while later:

فأصبح أبوي عندي و قد بكيت ليلتين و يوما لا أكتحل بنوم و لا يرقأ لي دمع يظنان أن البكاء فالتق كبدتي
قالت فيبينما هما جالسان عندي و أنا أبكي فاستأذنت علي امرأة من الأنصار فأذنت لها فجلست تبكي
معي

My parents came to me next morning. And now I had cried for two nights and a day; I had not a wink of sleep and my tears flowed incessantly. They thought that weeping will rapture my liver.

While they were sitting beside me, and I continued crying, a woman from the Anṣār sought permission to enter and I acceded to her request. She sat down and cried with me.

10. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was perplexed, confused, and alarmed after Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spoke to her, after not speaking to her for an entire month. The reason for this concern was that the first words spoken to her show neutrality. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not express her innocence in front of Allah ﷻ, but instead invited her to repent and seek forgiveness, had she committed the crime – May Allah forbid. This sudden perplexity stopped her eyes from tearing and tongue from speaking. This is a manifest evidence of her innocence from the slander, because it shows that she never imagined it.

Suddenness displays the previous ignorance of what man is suddenly confronted with and his unmindfulness of the same. Basically, he never expected what happened to happen.

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was unable to tolerate listening to neutrality from the mouth of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. She thought that he knew about her innocence with unswerving conviction.

She thus stopped crying and realised that her grief was more enormous than her tears. She expresses this in the words:

فلما قضى رسول الله صلى الله عليه و سلم مقاتله قلص دمعي حتى ما أحس منه قطرة

When Rasūlullāh ﷺ completed his address, my tears dried up to the extent that I could not even sense a drop.¹

She then turned to her father and mother to defend her, but they were unable to do so, which increased her agony. She now realised that she has to speak. The earth was constrained upon her and her chest became constrained due to grief and worry and her eyes could not shed a tear. She found nought but to resort to Allah, the Master of the Universe, for help and share her agony and grief with Him. She says:

فقلت و أنا جارية حديثة السن لا أقرأ كثيرا من القرآن إني والله لقد علمت لقد سمعتم هذا الحديث حتى استقر في أنفسكم و صدقتم به فلئن قلت لكم إني بريئة والله يعلم أني بريئة لا تصدقوني بذلك و لئن اعترفت لكم بأمر والله يعلم أني منه بريئة لصدقني والله ما أجد لكم مثلا إلا قول أبي يوسف قال فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ

So I said, and I was young and of tender age; I would not recite much Qur’ān, “Certainly, by Allah, I know that you have listened to this rumour until it has settled in your hearts and you have believed it. If I say to you that I am innocent – And Allah knows that I am innocent – you will not believe me. On the other hand, if I attest before you to something, and Allah knows that I am innocent from it, you will believe me. By Allah, I do not find any example for you except the statement of Yūsuf’s father:

So patience is most fitting. And Allah is the one sought for help against that which you describe.”²

1 Ṣaḥīḥ al-Bukhārī Ḥadīth: 2661; Ṣaḥīḥ Muslim Ḥadīth: 2770.

2 Sūrah Yūsuf: 18

Only a tongue connected to a pure heart can utter such words. A pure heart is burdened by statements that never crossed the mind, leave alone getting involved in the same.

11. Despite Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا being the mother of the believers and enjoying superiority, a lofty position, and high status in the sight of Allah, His Messenger, and the believers, she did not lean to anything of this, but rather humbled herself before Allah سُبْحَانَهُ وَتَعَالَى and displayed her meekness to Him. She did not see any importance of herself – and she was only 14 years old at the time.

Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, at this tender age, expresses clearly her realisation of her insignificance and her humbleness before Allah سُبْحَانَهُ وَتَعَالَى, coupled with her good thoughts and firm conviction in Him. This is manifest from her description:

وَأَنَا حِينَئِذٍ أَعْلَمُ أَنِّي بَرِيئَةٌ وَأَنَّ اللَّهَ مَبْرُئِي بِبِرَائَتِي وَلَكِنَّ وَاللَّهِ مَا كُنْتُ أَظُنُّ أَنَّ اللَّهَ مَنَزَلَ فِي شَأْنِي وَحَيَا
يَتْلُو وَلِشَأْنِي فِي نَفْسِي كَانَ أَحْقَرُ مِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِي بَأْمَرٍ يَتْلُو وَلَكِنْ كُنْتُ أَرْجُو أَنْ يَرَى رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّوْمِ رُؤْيَا يَبْرئُنِي اللَّهُ بِهَا

At that moment, I was convinced of my innocence and that Allah سُبْحَانَهُ وَتَعَالَى will exonerate me. However, by Allah I did not think for a split second that Allah will reveal concerning me Qur’ān which will be recited. I viewed myself unworthy of Allah سُبْحَانَهُ وَتَعَالَى speaking about me in the Qur’ān that will be recited. Yet, I hoped that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will see a dream wherein Allah will exonerate me.¹

The opening was closer to her than expected. It was greater, nobler, more effective, and more valuable than she ever imagined. Allah سُبْحَانَهُ وَتَعَالَى the Almighty Creator revealed verses to His Messenger to exonerate her which will be recited, memorised in the hearts, and documented in the

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 4141; *Ṣaḥīḥ Muslim* Ḥadīth: 2770.

pages of the Qur’ān. Her everlasting gift surpasses time, place, and space. The chastity and purity of our blessed mother has been verified and endorsed by The Most Just, the All-Knowing and the Almighty Creator of the universe.

12. Her sincere conviction in the oneness of Allah سُبْحَانَكَ وَتَعَالَى. This is owing to her complete truthfulness and pure heart. She did not turn to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, but instead praised Allah سُبْحَانَكَ وَتَعَالَى, sincere praise free from turning to any of the creation, and exempt from seeing oneself. When she was told to stand up to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, she said:

لا والله لا أقوم إليه ولا أحمده إلا الله عز وجل

By Allah, I will not stand up to him. I will only praise Allah – the Mighty and Majestic.¹

This shows her sincerity to Allah in tawḥīd, and also her loving gesture of displeasure at Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Imām Ibn al-Jawzī explains:

إنما قالت ذلك إدلالاً كما يدل الحبيب على حبيبه

She only said that out of pride, like how a lover boasts over his beloved.²

Ibn al-Qayyim al-Jawziyyah comments on this behaviour of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا after revelation was withheld from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for a month. He expounds on the wisdom behind this:

ولتتم العبودية المرادة من الصديقة وأبوها وتم نعمة الله عليهم ولتشتد الفاقة والرغبة منها ومن أبيها والافتقار إلى الله والذل له وحسن الظن به والرجاء له ولينقطع رجاؤها من المخلوقين وتبأس من

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 2661; *Ṣaḥīḥ Muslim* Ḥadīth: 2770.

2 *Fath al-Bārī* vol. 8 pg. 477.

حصول النصرة و الفرج على يد أحد من الخلق و لهذا وفت هذا المقام حقه لما قال لها أبواها قومي إليه و قد أنزل الله عليه براءتها فقالت لا والله لا أقوم إليه و لا أحمد إلا الله هو الذي أنزل براءتي

In order that servitude be accomplished which was intended from Şiddīqah and her parents. So that Allah’s favour be completed upon them. And so that her and her parent’s desire and yearning, subjugation to Allah, humbleness before Him, having good thoughts about Him, and hoping in Him increase, and that all hope be lost from the creation. So that she becomes despondent from gaining help or an opening at the hands of any of the creation. Therefore, she done full justice to the situation by stating after her parents told her to stand up to him, “By Allah, I will not stand up to him. I will only praise Allah,” as He revealed my innocence.¹

Rasūlullāh ﷺ remained silent upon this. This was done in order to please her, and out of consideration for the hurt her heart felt. Anyway, his face was blooming at Allah’s ﷻ exoneration of his beloved wife, Şiddīqah رَضِيَ اللهُ عَنْهَا.

B. An Intellectual Standpoint supporting Umm al-Mu’minīn’s Behaviour

Here we present a viewpoint to remove the slander relying solely on intellectual perceptions with regards to the behaviour of our Mother al-Şiddīqah رَضِيَ اللهُ عَنْهَا, without even considering her virtues and position in the Speech of Allah ﷻ and the aḥādīth of His beloved Rasūlullāh ﷺ. We will present the discussion in brief points – the maxim itself supports her behaviour – to remove misgivings and misconceptions about her. Ultimately, we will prove that undoubtedly this behaviour is not the behaviour of the suspicious but rather the behaviour of the sinless and chaste.

1. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا accompanied Rasūlullāh ﷺ on the journey in accordance to the practice of Rasūlullāh ﷺ of drawing lots between his wives before travelling. He would leave with whoever’s name was

1 Zād al-Ma’ād vol. 3 pg. 234.

drawn. Therefore, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا had no earlier preparations or intention to travel, it was spontaneous. And this was Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ habit with his wives. Doubtful people prepare well in advance and plan among themselves. Whereas this is not found here.

2. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا did not plan or intend to lag behind the army. She had an urge to relieve herself, so she went and then returned. Had there been anything sceptical planned, she would not have returned to her place. She would have remained far away. Returning to her place has the possibility of someone noticing her, especially Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who was fond of her and would accompany her on the road. Hence, there is nothing suspicious here. She returns to a place where she is easily noticeable by people. This is something that will spoil the plan of the doubtful.

Therefore, her return to that place is a practical proof of her pure intention and innocence from the insults of the slanderers. She relates:

فأمت منزلي الذي كنت به و ظننت أنهم سيفقدوني فيرجعون إلي

I advanced to the station I was present at and thought that they will realise
I am missing, so they will return to fetch me.¹

3. She reaches the army in broad daylight, in front of everyone. She does not conceal herself at all by the cover of night. She reaches the army with Sayyidunā Ṣafwān ibn al-Mu‘aṭṭal leading her camel while the sun is high up in the sky. Suspicious people prefer the cover of night and darkness for their sinister plans. They stay far away from the eyes of people so that no one notices them when they return.

This is something logically correct. When this is the case, then her returning in broad daylight totally debunks every evil soul’s slander.

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 2661; *Ṣaḥīḥ Muslim* Ḥadīth: 2770.

Had she returned during the night, it would have been suspicious. To the contrary, those with misgivings would have realised her innocence by her appearance in broad sunlight. Therefore, returning at this hour is clear evidence of her innocence and unadulterated intention.

4. Sayyidunā Ṣafwān’s رَضِيَ اللَّهُ عَنْهُ lagging behind in this expedition is nothing unusual. It was his task, as the rearguard of the army, to bring along those who lagged behind or pick up anything the army might have unknowingly dropped en route while returning.

Ḥāfiẓ Ibn Ḥajar رَحِمَهُ اللَّهُ says:

و وقع في حديث ابن عمر بيان سبب تأخر صفوان و لفظه سأل النبي صلى الله عليه و سلم أن يجعله على الساقة فكان إذا رحل الناس قام يصلي ثم اتبعهم فمن سقط له شيء أتاه به و في حديث أبي هريرة و كان صفوان يتخلف عن الناس فيصيب القدح و الجراب و الإداوة

The reason for Ṣafwān’s lagging behind appears in Ibn ‘Umar’s ḥadīth. His words are, “He requested Rasūlullāh ﷺ to appoint him as the rearguard. When the army would depart, he would stand up to pray and after a while would follow them. If anyone dropped anything, he would carry it to him.”

Abū Hurayrah’s ḥadīth contains the following explanation, “Ṣafwān would stay behind the army and gather cups¹, bags², and utensils³.”⁴

This verifies that it was his general habit which everyone was aware of. It was possible for any Ṣaḥābī to join up with Sayyidunā Ṣafwān رَضِيَ اللَّهُ عَنْهُ and accompany him if he lagged behind. Therefore, this was nothing secret,

1 Al-qadh: a cup. (*Mukhtār al-Ṣiḥāḥ* of al-Rāzī pg. 523)

2 Al-jarāb: a bag made from sheep skin in which dry things would be kept. (*Lisān al-‘Arab* vol. 1 pg. 259)

3 Al-idāwah: a small bag made from leather to carry water. (*al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* vol. 1 pg. 33)

4 *Fath al-Bārī* vol. 8 pg. 461, 462.

nor anything clandestine. While on the other hand, suspicious folk do not behave normally, but rather act in ways contrary to what people are familiar with about them. They act surreptitious and conceal themselves to carry out their sinister plans. And this is not found in Sayyidunā Ṣafwān رضي الله عنه so it totally refutes the slander.

5. Suspicious people are apprehensive and restless and have the habit of listening anxiously and eavesdropping and finding out what people are discussing. Does anyone know? Was anyone there? What is being discussed?

This was not the case with our Mother Sayyidah ‘Ā’ishah رضي الله عنها. To the contrary, she returned home innocently with a clean heart, and then fell ill. We know that she did not ask about anything, nor found out the news, nor displayed any apprehension or anxiety. In fact, the only thing that filled her thoughts with grief and pain was the absence of the affection of the merciful Nabī صلى الله عليه وسلم towards her in her sickness. This was the only thing that bothered her. She narrates:

لا أشعر بشيء من ذلك وهو يريني في وجعي أني لا أعرف من رسول الله صلى الله عليه وسلم اللطف الذي كنت أرى منه حين أشتكي إنما يدخل علي رسول الله صلى الله عليه وسلم فيسلم ثم يقول كيف تبيكم ثم ينصرف فذاك الذي يريني ولا أشعر بالشر حتى خرجت بعدما نفهت

I was totally oblivious of everything. Although, one thing did bother me in my sickness. I did not observe the affection Rasūlullāh صلى الله عليه وسلم would normally display when I was sick. He would just come to me, make salām and ask, “How are you?” Then he would leave. This would worry me. However, I never suspected anything evil. Not until I left the house one day after recovering.¹

She never sensed anything evil, nor did the thought cross her mind because she did not commit the act, nor go anywhere close to it. No one

1 Ṣaḥīḥ al-Bukhārī Ḥadīth: 4141; Ṣaḥīḥ Muslim Ḥadīth: 2770.

senses evil, and realises it faster than the actual perpetrator. But to the contrary, she was totally oblivious of everything. We do not find any word in her ḥadīth which suggests hidden fear.

6. Her behaviour towards Rasūlullāh ﷺ after the revelation of her innocence, i.e. her denial of standing up for Rasūlullāh ﷺ, and the fury of an angry beloved, is clear proof for those of insight that this is the behaviour of one who did not commit the crime.

One who perpetrates a crime always seizes the first opportunity that dawns for him to abscond, excused and overjoyed due to the slander being turned away from him outwardly. On the other hand, a noble innocent person after being oppressed – especially when emotionally hurt by an attack on his honour – is thereafter exonerated, he is not overjoyed immediately. The emotional hurt still burdens him. The sudden exoneration does not lessen his burden and does not make him forget the bitterness of the pain. Rather, the pain lasts for a long time and then settles.

Our noble mother’s displeasure and her denial to stand up out of dignity, love, and reproach will not be expressed by a soul broken by the humiliation of sin. It will only be expressed by an innocent noble soul which has been hurt by an attack on its honour. She could not control her displeasure, even in front of Rasūlullāh ﷺ. And Rasūlullāh ﷺ understood this and welcomed it for he knew that her displeasure is from a sensitive mine associated to the chaste Şiddīqah رَضِيَ اللهُ عَنْهَا.

الناس معادن

People are mines.¹

As declared by Rasūlullāh ﷺ.

1 Şaḥīḥ al-Bukhārī Ḥadīth: 3383; Şaḥīḥ Muslim Ḥadīth: 2378.

These points that we have listed are rational and logical deductions of Sayyidah ‘Ā’ishah’s ﷺ behaviour. They emphatically establish her purity, chastity, and innocence. Her behaviour itself was sufficient to exonerate her from the calumnies of the slanderers. Then what about when blessed verses were revealed to exonerate her, defend her, and prove her chastity?

Had the slanderers and those who criticised our Mother only utilised their intellect and reflected, sane intelligence and īmān would have prevented them from claiming something ludicrous and nonsensical. To the contrary, they contradicted pristine revelation and strong faith.

Ustādh al-‘Aqqād¹ states:

It is in the capacity of the reader to realise the worth of this defamation just by one glance. In reality, it is a baseless worthless slander according to any sane person who also senses behind it the filth of conspiracy and the occurrences sprouting therefrom. It is polluted and infected filth which reeks with the stench of religious and political rancour and the evils of wickedness, lies, and hypocrisy. It is befitting that reservations sprout from every ḥadīth planted between its wicked folds, although they proffer multiple times more evidences and misconceptions they proffered for this useless slander. Whereas there is no evidence or misconception here besides that Sayyidah ‘Ā’ishah ﷺ lagged behind en route for a short while after the army proceeded unexpectedly. All the stops and advancements of this entire journey happened all of a sudden.

This lagging behind is not sufficient to suspect an ordinary woman who has gone out for jihād in the presence of the Messenger of Islam. Had every woman who lags behind en route been the target of accusation in

¹ ‘Abbās ibn Maḥmūd ibn Ibrāhīm al-‘Aqqād. Born in 1306 A.H. He was an Egyptian Poet, Master of literature, Thinker, and Author. He has written extensively on various sciences of high literacy. Some of his renowned works are: ‘Abqariyyat Muḥammad and al-Mar’ah fī al-Qur’ān. He passed away in 1383 A.H. (*al-A’lām* vol. 3 pg. 266)

her religion and chastity, then levelling accusations against people would be the quickest thing to cross one's mind.

In fact, had every woman in the caravan besides Sayyidah 'Ā'ishah رضي الله عنها fell behind, it would be possible for suspicion to arise regarding her delay. On the other hand, Sayyidah 'Ā'ishah رضي الله عنها was the only one in the caravan who could be anxious of the fact that those appointed to carry her carriage could have called her name to ascertain her presence. No other woman dreaded observation from the Muslim army as she did. Furthermore, she is the wife of Nabī صلى الله عليه وسلم, and the daughter of al-Ṣiddīq رضي الله عنه who carried the flag of the Muhājirīn in this expedition.

It devolves on the one who accepts such a nonsensical slander to apply his mind into accepting a number of various aspects which are baseless and unsupported. And evidences to the contrary are plenty.

It devolves upon him:

- To believe that Sayyidunā Ṣafwān ibn al-Mu'aṭṭal رضي الله عنه was a man who did not believe in Rasūlullāh صلى الله عليه وسلم or the injunctions of Islam.
- To believe that Sayyidah 'Ā'ishah رضي الله عنها, despite being the wife of Nabī صلى الله عليه وسلم, did not believe in him and did not practice her religion.

Whereas there is no proof for either.

To the contrary, there are copious evidences which support the īmān of Ṣafwān and the īmān of Sayyidah 'Ā'ishah رضي الله عنها which are replete in every reference of history.

Ṣafwān رضي الله عنه was a possessive Muslim who participated in many expeditions and battles and also passed away a martyr. He was never spoken ill about.

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا believed in every word Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spoke and retained it with marvellous memory from which blessings can be sought. She was not negligent of the same.

One who accepts such a baseless accusation should ask himself after considering all of the above:

How did this imagined illicit relationship with Şafwān begin? On that very night? How could a man be so daring to flirt with the Mother of the Believers whereas they feared calling her name while she was in her carriage?

How could this ever cross his mind whereas he does not doubt her faith in her husband? And he had no prior knowledge of what was hidden in her heart?

If hypothetically we agree that he was daring enough to do this in ecstasy, then how can the brain ever accept that Rasūlullāh's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wife and al-Şiddīq's daughter will be ensnared by the first flirter she meets?

A woman who is so immoral, her secrets cannot be hidden. Her secrets would be long exposed, and would not be only disclosed by the ḥadīth of ifk. The ḥadīth would be restricted to Şafwān then.

If this imagined illicit relationship arose before this, then how was it concealed from her co-wives, those who were jealous of her, and the hypocrites who speak evil?

Moreover, what made them so daring to take a chance en route? And then to emphasise the disaster by returning to the army in broad daylight?

All this is drivel which a sound mind will never accept.¹

1 *Al-Şiddīqah bint al-Şiddīq* of al-‘Aqqād pg. 78, 81.

