

Answering the Baseless Shī'ī Allegations Against Sayyidah 'Āishah

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Transliteration key

أ-'	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ḏ
ت - t	ع - ʿ
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 شبيه بالنبي صلى الله عليه وسلم لا شبيه 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-Dhababī 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 رَضِيَ اللهُ عَنْهُمَا prior to Rasūlullāh's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ demise shared cordial relations. After Rasūlullāh's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ demise, the Battle of Jamal occurred wherein Sayyidah 'Āishah and Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُمَا differed in thier opinions. However, despite this their relationship was not one of enmity and estrangement.

Amīr al-Mu'minīn Sayyidunā 'Alī bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ came to Sayyidah 'Āishah رَضِيَ اللهُ عَنْهَا 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 رَضِيَ اللهُ عَنْهُ gave orders to hamstring the camel of Umm al-Mu'minīn 'Āishah رَضِيَ اللهُ عَنْهَا. 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 her 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 قالوا نعم ثم انطلقت حاجا حتى قدمت مكة فبيننا نحن بها إذ أنا 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 *Fath 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-Fath* 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 *masḥ* (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; *Faṭḥ 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 و سلم 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 when she spoke to her children.”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 أخبرني قالت أما الآن فنعم فأخبرني 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 لقطعت 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-Sharqiyyah 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 رَضِيَ اللَّهُ عَنْهَا 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 26

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 اللهُ 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 اللهُ 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-Kāshifāh li mā fī Kitāb Aḍwā’ ‘Alā al-Sunnah min al-Zalal wa al-Taḍlīl wa al-Mujāzafāh* 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 رحمته الله is a prominent Tābiī. He is one of the most educated regarding Sayyidunā ‘Alī’s رحمته الله 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 رحمته الله.

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

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

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:

ذکر علي عبادة

Speaking of ‘Alī is worship.²

She also reports:

زينوا مجالسکم 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 يَا رَبَّ الْعَالَمِينَ

Another narration contains the words:

1 Ibid vol. 38 pg. 13.

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

اللهم إنهم شرار أمتي يقتلهم خيار أمتي 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-Muḥimmah* of ‘Abd al-Ḥusayn al-Mūsawī pg. 242, *Kashf al-Ghummah* 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 *al-Mushajjarāt*. (*Mu‘jam al-Mu‘allifīn* of Riḍā Kahhālāh 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-Aṣfahānī 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*:

أن فاطمة رضي الله عنها ماتت وهي راضية عن عائشة و أنها أوصت لها باثنتي عشرة أوقية

Certainly, Fāṭimah رضي الله عنها passed away in the condition that she was pleased with ‘Ā’ishah and she also made a bequest of 12 *ūqiyah* [silver] for her.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:

قلت لأبي عبد الله عليه السلام إني سمعت أباك يقول إن رسول الله صلى الله عليه وآله خير نساءه فاخترن الله و رسوله فلم يمسكهن على طلاق و لو اخترن أنفسهن لبن فقال إن هذا حديث كان يرويه أبي عن عائشة و ما للناس و للخيار إنما هذا شيء خص الله عز و جل به رسوله صلى الله عليه وآله

1 *Bihār al-Anwār* vol. 17 pg. 231.

2 Muḥammad ibn Jarīr ibn Rustum Abū Ja’far al-Ṭabarī. A rāfiqī 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 *Mīzān al-I’tidāl* of al-‘Irāqī pg. 178)

3 *Dalā’il al-Imāmah* pg. 260.

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)

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 و عن مسيرها في تلك الحرب الجمل فقال
استغفر الله أما علمت ما كانت تقول يا ليتني كنت شجرة يا ليتني كنت حجرا يا ليتني كنت مدرة قلت
و ما 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 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!’”

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)

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 يَا أَرْحَمَ الرَّاحِمِينَ.

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 اللَّهُ 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 اللَّهُ 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 اللَّهُ 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 اللَّهُ 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-Qawāsim* 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 fī al-Iḥtijāj 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 رحمه الله 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 Ḥaḥḥah 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 رضي الله عنه. 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 رضي الله عنه 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 القبطية 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 فتزل جبرئيل عليه السلام على رسول الله صلى الله عليه وآله بهذه السورة يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبَتَّغِي مَوَاضِعَ أَزْوَاجِكَ وَاللَّهُ عَفُورٌ رَحِيمٌ قَدْ قَرَضَ 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 رضي الله عنها. She is Rasūlullāh's رضي الله عنها *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 اللهُ عَنْهَا:

What should I say? What should I eulogise or mention? Should I mention her poisoning Rasūlullāh صَلَّى اللهُ 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 اللهُ عَنْهُمَا giving medicine to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in his illness and have said that they poisoned him.

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

عن عائشة رضي الله عنها قالت لددنا 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 بيته 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 التدت 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 اللَّهُ 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 اللَّهُ عَنْهَا placed in Rasūlullāh's ﷺ mouth?

b. The narrator of this incident is Sayyidah 'Ā'ishah رَضِيَ اللَّهُ 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 صَلَّيْ اللهُ عَلَيْهِ وَسَلَّمَ appraised him of the presence of poison in it. Rasūlullāh صَلَّيْ اللهُ 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 اللهُ 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 صَلَّيْ اللهُ 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 أَنْصَحَ 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 اللهُ 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 Taḥṣīl 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 مُسْجِحَانَهُ وَعَالِي and exonerating them of their heinous crime on one hand while maligning the special friends of Allah رَضِيَ اللهُ عَنْهُمَا 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 *Fatḥ 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 Mālik, 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 Shīrī scholar al-Shustarī reports one of the narrations of Sayyidah ‘Ā’ishah رَضِيَ اللهُ 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 اللهُ 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 اللهُ 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-Shīrah ilā Taḥṣīl Masā’il al-Sharīah* about Sayyidah ‘Ā’ishah رَضِيَ اللهُ 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 Shīrah. 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 لأتهمهما 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 بألاف 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 Abāṭīl 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-Azdī 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 Shīrīah 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 يجيل 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 فيها استفتيته فيه أتاني رجلان فقعده أحدهما عند رأسي والآخر عند رجلي فقال أحدهما لصاحبه ما وجع الرجل فقال مطبوب قال من طبه قال لبيد بن الأعصم قال في اي شيء قال في مشط ومشاطة وجف 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 وسلم 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 لعمرى 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 عياشا 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 اللهُ عَنْهَا statement:

وليستا 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 اللهُ عَلَيْهِ وَسَلَّمَ listening to evil songs from the female pop singers. This is supported by what is reported that Rasūlullāh صَلَّى اللهُ 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 اللهُ 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 وأعلم 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 عمن 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-Muḥallabī. *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 ها هنا 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 فأى 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 دخولاهما
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 ḥadīth 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 ḥadīth nor do I narrate from him because I suspect that he would fabricate ḥadīth.”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 خلقت 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 تصايحها 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 أمة فتقصتها فبكت 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 ‘Iwādayn (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’īf* 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-Kāfi.”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 اللهُ 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-Hādīṣ al-Shīṭī has written a book with the title *al-Sayyidah Fāṭimah al-Zahrā’ ‘alā Lisān ‘Ā’ishah Zawjat Rasūlillāh* صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (Sayyidah Fāṭimah al-Zahrā’ on the tongue of ‘Ā’ishah, wife of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He has gathered forty aḥādīth therein on the virtues of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا narrated by Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.

It is not intelligible for her to narrate all these narrations on the virtues of Sayyidah Fāṭimah رَضِيَ اللهُ 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 وثناء عليه و يجب أن ينفرد هو بهذه المزايا والخصائص 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 كلاما 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 al-Ḥamad¹ 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 Ḥamad 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 Ḥamad vol. 1 pg. 80 Ḥadīth: 602. Ḥamad 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:

و من كتاب له عليه السلام إلى معاوية إنه بايعني القوم الذين بايعوا أبا بكر و عمر و عثمان على ما بايعوهم عليه فلم يكن للشاهد أن يختار و لا للغائب أن يرد و إنما الشورى للمهاجرين و الأنصار فإن اجتمعوا على رجل و سموه 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 و ولاه 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 عبادة 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 أَحَدٌ ثَوَّأَ إِمَامَةً أُخْرَى وَلَا جَدُّوهُا بَيْعَةً لغيره هَذَا مَا لَا يَقْدِرُ أَنْ يَدْعِيَهُ أَحَدٌ بُوْجَهٍ 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-Mīlāl wa al-Ahwā’ wa al-Niḥāl* 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

Ḥāfiẓ 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 Shī‘ah 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 وسلم 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 فخذني أمط عني فضرب رسول الله صلى الله عليه وسلم بين كتفها 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 فأنصرفت 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 فأنشيت 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 فأنصرفت 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 فأنصرفت مستحيا فلما انتهيت إلى الموضع الذي رجعت منه أول مرة و وجدت 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 أبي 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.”

Nabī 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.