

Shī'ah Allegation: Sayyidah 'Ā'ishah poisoned Nabī ﷺ

Adapted from

Umm al-Mu'minīn Sayyidah 'Ā'ishah

by al-Durar al-Saniyyah Foundation

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Transliteration key

أ- 'ā	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ṣ
ت - t	ع - 'c
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	

Answering the Allegation: ‘Ā’ishah poisoned Nabī ﷺ

Allegation

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

Answer

This claim is more blasphemous in respect of Allah ﷻ and His Messenger ﷺ than in relation to Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ 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 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.⁴

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

4 Al-Ṣā’iqah fī Nasf Abāṭīl wa Iftrā’āt al-Shī’ah ‘alā Umm al-Mu’minīn ‘Ā’ishah pg. 51

Ibn Taymiyyah has a declaration similar to this concerning her father, Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ. The Rawāfiḍ claim that he harboured enmity for Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who is the most intelligent, most knowledgeable, and best informed of all creation.

It has reached me regarding the king of the Mongols, Khudābandah¹—for whom this Rāfiḍī² authored this book for him regarding Imāmah—that when the Rawāfiḍ began telling him things like Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ harboured hatred and enmity for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ coupled with attesting 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 سُبحانه وتعالى has exonerated His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from the same, but its mention is addressed to those who fabricate lies against the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which necessitate such blasphemy. There is no doubt that the person who acts as the Rawāfiḍ claim is indeed dim-witted. Allah سُبحانه وتعالى has indeed exonerated His Messenger and his Ṣiddīq from their untruths. And this shows that their claim leads to blasphemy against the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.³

I say: If this necessitates defamation of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in companionship, then

1 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)

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

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

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's¹ *al-Burhān fī Tafsīr al-Qur'ān*² and al-Majlisī's *Biḥār al-Anwār*³ in the commentary of Allah's *سُبْحَانَهُ وَتَعَالَى* 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.*⁴

Until His statement:

وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا تَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ
بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا تَبَأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ تَبَأَنِي 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."*⁵

1 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)

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

3 *Biḥār al-Anwār*, vol. 22 pg. 101.

4 Sūrah al-Taḥrīm: 1.

5 Sūrah al-Taḥrīm: 3.

‘Alī ibn Ibrāhīm al-Qummī¹ 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 أثق 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 فنزل جبرئيل عليه السلام على رسول الله صلى الله عليه وآله و آلهم بهذه السورة يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ يَعْنِي قَدْ أَبَاحَ اللَّهُ لَكَ أَنْ تَكْفُرَ عَنْ يَمِينِكَ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ وَإِذْ أَسْرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ أَيُّ أَخْبَرَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ يَعْنِي أَظْهَرَ اللَّهُ نَبِيَّهُ عَلَى مَا أَخْبَرَتْ بِهِ وَ مَا هَمُّوا بِهِ مِنْ قَتْلِهِ عَرَّفَ بَعْضُهُ أَيُّ أَخْبَرَهَا وَقَالَ لِمَ أَخْبَرْتَ بِمَا أَخْبَرْتُكَ بِهِ

The circumstances behind its revelation is that Rasūlullāh ﷺ was in one of his wife’s house while Māriyah al-Qibṭiyah² was with him serving him. He was in Ḥaḥṣah’s house on that day. Ḥaḥṣah went out for some work. While away, Rasūlullāh ﷺ had relations with Māriyah. Ḥaḥṣah came to learn of this and became extremely upset.

She then confronted Rasūlullāh ﷺ and said, “O Messenger of Allah! On my

1 ‘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)

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

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.”

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

1 Sūrah al-Taḥrīm: 1, 2.

2 Sūrah al-Taḥrīm: 2, 3.

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?"*¹

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

عن عبد الصمد بن بشير عن أبي عبد الله عليه السلام قال تدرون مات النبي صلى الله عليه وآله أو قتل إن الله يقول أفان مات أو قتل انقلبتم على أعقابكم فسم قبل الموت إنهما سقتاه فقلنا إنهما و أبويهما شر من خلق الله

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

أَفَانِ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ

*So if he was to die or be killed, would you turn back on your heels [to unbelief]?*²

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

We commented, “Verily, they and their fathers are the worst of Allah’s creation.”³

One idiotic contemporary remarks while celebrating the demise of Sayyidah ‘Ā’ishah

رضي الله عنها:

What should I say? What should I eulogise or mention? Should I mention her poisoning Rasūlullāh ﷺ 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.*⁴

1 Tafsīr al-Qummī.

2 Sūrah Āl ‘Imrān: 144.

3 Al-Burhān fī Tafsīr al-Qur’ān vol. 3 pg. 31; Biḥār al-Anwār vol. 22 pg. 213.

4 Sūrah al-Dhāriyāt: 53.

b. Misinterpreting Ṣaḥīḥ Aḥādīth to suit their fancies

The Rawāfiḍ have exploited the incident of Sayyidah ‘Ā’ishah and Ḥaḥṣah رَضِيَ اللهُ عَنْهَا 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 لدننا¹ رسول الله صلى الله عليه وسلم في مرضه و جعل 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

We fed medicine to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said, “Everyone here should be given medicine while I watch, except ‘Abbās since he was not present then.”²

Sayyidah Asmā’ bint ‘Umays رَضِيَ اللهُ عَنْهَا reports:

و عن أسماء بنت عميس رضي الله عنها قالت أول ما اشتكى رسول الله صلى الله عليه وسلم في بيت ميمونة فاشتد مرضه حتى أغمي عليه فتشاور نساؤه في لده فلدوه فلما أفاق قال ما هذا فقلنا هذا فعل نساء جئن من هاهنا و أشار إلى أرض الحبشة و كانت أسماء بنت عميس فيهن قالوا كنا نتهم فيك ذات الجنب يا رسول الله قال إن ذلك لداء ما كان الله عز و جل ليقرني به لا ييقين في هذا البيت أحد إلا التد إلا عم رسول الله صلى الله عليه وسلم يعني العباس قال فلقد التدت ميمونة يومئذ و إنها لصائمة لعزمة رسول الله صلى الله عليه وسلم

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ first fell ill at the home of Maymūnah. His sickness became

1 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 Manzūr vol. 3 pg. 390)

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

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 ‘Umayy 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.”

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

1 *Musnad Ahmad* vol. 45 pg. 460 Ḥadīth: 27469; *Muṣannaf ‘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; *Mu’jam 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 Abāṭīl 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 Abāṭīl wa Iftirā’āt al-Shī’ah* pg. 51 with slight variations.

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 ﷺ prohibiting honey as appears in *Ṣaḥīḥ al-Bukhārī*. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا reports:

كان رسول الله صلى الله عليه وسلم يشرب عسلا عند زينب بنت جحش و يمكث عندها فواطيت أنا و حفصة على أيتنا دخل عليها فلتقل له أكلت مغافير إني أجد منك ريح مغافير قال لا و لكني 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. Ḥafṣah and I devised a plan that whoever’s home he enters, she should tell him, “You ate maghāfir.¹ I get the smell of maghāfir from you.”

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

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

2. With regards to the medicine incident which Sayyidah ‘Ā’ishah and Asmā’ bint ‘Umays رَضِيَ اللهُ عَنْهَا have narrated and the Rawāfiḍ have understood according to their allegation, we will mention a few points in this regard.
 - a. Al-ladūd is a medicine poured into the corner of a patient’s mouth.³ So how did the Rawāfiḍ realise the composition of the medicine Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا placed in Rasūlullāh’s ﷺ mouth?
 - b. The narrator of this incident is Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا herself. Is it conceivable for her to narrate her murder of her Nabī, her husband, and her beloved ﷺ?
 - c. The poison which the Jewess placed in the food presented to Nabī ﷺ

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’iq fi Gharīb al-Ḥadīth* vol. 3 pg. 85; *Lisān al-‘Arab* vol. 3 pg. 390.

was disclosed by Allah ﷻ and the sheep informed Rasūlullāh ﷺ that it was poisoned. So why did the same thing not happen with the poison which Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا placed in his mouth as they allege?

- d. Rasūlullāh ﷺ was only given the medicine due to the sickness he was experiencing.
- e. Rasūlullāh ﷺ was given the medicine only after consulting with his wives رَضِيَ اللهُ عَنْهَا.
- 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 ﷺ 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 ﷺ. So why did the poison have the desired effect on Rasūlullāh’s ﷺ body and not the bodies of those who gave it?
- h. What prevented her from killing Rasūlullāh ﷺ 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 ﷺ passed away from the effects of poison. However, which poison? It was the poison the Jewess placed in the food she invited Rasūlullāh ﷺ to partake of. Rasūlullāh ﷺ spat out the morsel after Allah ﷻ appraised him of the presence of poison in it. Rasūlullāh ﷺ 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 ﷻ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Or do the Rawāfiḍ strip ‘Abbās of his Arabhood just as they regard him as irreligious as al-Khūṭ¹ believes by his report:

وروى 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 وقوله تعالى وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ في 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 ﷻ 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

And

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

1 Abū al-Qāsim bin ‘Alī Akbar ibn Hāshim Tāj al-Dīn al-Mūsawī al-Khūṭ. 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 Tafṣīl 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 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 اللهُ 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 shar’ī 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 رَحِمَهُ اللهُ explains:

وإنما 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

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.³

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,

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.

3 *Fath al-Bārī* vol. 8 pg. 147.

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.¹

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 *سُبْحَانَهُ وَتَعَالَى* and exonerating them of their heinous crime on one hand while maligning the special friends of Allah *سُبْحَانَهُ وَتَعَالَى* 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.

1 *Ṣaḥīḥ al-Bukhārī*: 4428.