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How the Shia Abandoned the Ahlel Bayt



When the Prophet was alive, the disbelievers and hypocrites tried their utmost to hurt him and one of the methods they used to do this was to target those close to him (i.e. his family). One such famous incident is the event of Al-Ifk, in which they accused the Prophet's wife of adultery. It was such attacks on his family members that prompted the Prophet to warn again and again about honoring his family. This warning was especially in regards to the females in his family, as it is well-known that Arabs would debase the women in a man's family as a means to hurt the man himself. The women in a man's life are his sensitive spot; a man will be less hurt about someone insulting his own honor and more hurt about someone insulting the honor of his wife.

The sayings of the Prophet made it clear that it was important to protect the honor of the Ahlel Bayt, especially the female members of his household. There were even Quranic injunctions in regards to honoring the Prophet's wives, warning the Muslims to respect them by not entering the Prophet's house and looking at them or even annoying them, referring to them as the Mothers of the Believers. The intensity with which the Quran and Hadith advocated the protection of the Prophetic Household prompted certain evil elements to devise new ways of harming Ahlel Bayt as a means to get at the Prophet of Islam. It was then that the founders of the Shia movement decided that the best way to turn the Muslims against the Prophetic Household (i.e. the Ahlel Bayt) was to change the very meaning of the word "Ahlel Bayt" in the eyes of the masses. So they went about this task, and they began to say that the Prophet's wives were not part of the Ahlel Bayt and neither were three of his daughters.

So it was that the Shia masses began cursing the Prophet's family members (i.e. his wives) and even denying the existence of his daughters, all in the name of honoring the Ahlel Bayt. The irony of this should not be lost on anybody. How is it that the imaginary Dajjal Muhammad ibn Hasan al-Askari (the so-called Hidden Imam) was a part of the Prophetic Household, whereas the people who actually lived in

the Prophet's house were cursed as traitors, including Aisha and Hafsa? How long can this farce continue? How long can the Shia masses operate under the silly assumption that they are the lovers of Ahlel Bayt, when they are the ones who curse members within the Ahlel Bayt?

The Shia say they follow the Sunnah as transmitted through the Ahlel Bayt. What kind of bold-faced lie is this? The Prophet's wives were part of the Prophet's family, and yet the Shia reject all of the Hadith narrated by them, declaring them to be fabricators of Hadith! It could be said that Abdullah Ibn Saba—the founder of Shi'ism—is laughing in his grave right now because he duped such a large portion of the Muslims, getting them to curse the very Ahlel Bayt that they claim to revere. Ibn Saba was a Jewish Rabbi who pretended to convert to Islam in order to start this deviant sect with the express intent of not only dividing the Ummah but to hurt the Prophet and his family specifically. He knew that it would be impossible for him to call the people towards harming the Ahlel Bayt, so he decided to change the meaning of the word so that his deviant followers would end up cursing the real members of Ahlel Bayt, all in the name of the Ahlel Bayt. What better methodology to bring someone's family down than to pit some members of that family against others?

We ask Allah to send His Blessings down upon all of the Prophet's wives, as well as all the 11 Imams.

Article Written By: **Ibn al-Hashimi**, www.ahlelbayt.com

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Prophet's Daughters are Ahlel Bayt



The Shia accept Fatima () as part of the Ahlel Bayt, but we must analyze on what basis they do this. Do they honor Fatima () because she is the Prophet's daughter, or rather because she is Ali's wife? The answer, we hope, shall be made obvious: it seems to us that they do not honor the daughters of the Prophet (), but rather they only honor Ali's wife.

The Prophet () had four daughters, not just one. The Prophet () and Khadijah had five children: Qasim (), Zaynub (), Ruqayyah (), Umm Kulthoom (), and Fatima (). And yet, the Shia Ayatollahs will say that only Fatima () is part of the Ahlel Bayt. We'd like to ask why the other three daughters are left out? Unfortunately, it seems that in order to maintain consistency, many Shia clerics go so far as to claim that the Prophet () had only one daughter! This is an easily proven historical inconsistency, but it is trumpeted on many Shia websites, including the popular "Answering-Ansar" website. The Ahlus Sunnah love all the Prophet's daughters equally and it pains us to see that the rights of three of our noble Prophet's daughters are neglected. We wonder how our Shia brothers would feel if we said that Fatima () was not the daughter of the Prophet (), or that Hussain () was not the son of Ali ()?

Every authoritative historical account affirms that the Prophet () had four daughters; even secular historians attest to this fact. We could provide numerous references here that would prove beyond a shadow of a doubt that the Prophet had four daughters. However, in such discourses one will always find individuals who will quote from sources which may be objectively declared dubious, but will be touted by one party to be authoritatively factual. The argument will, in that case, be reduced to a tedious dispute between "our word" against "theirs". Therefore we shall attempt to prove our claim from the Quran, something which our Shia brothers will admit is an accurate source, as a matter of creed.

The Quran Declares That the Prophet Has More Than One Daughter

Allah says in the Quran:

“O Prophet! Say to your wives and your daughters and the women of the believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful.” (Quran, 33:59)

Here, Allah uses the plural word for daughters, not the singular form. Allah uses the term “banaatuka” which means “your daughters.” If it was one daughter only, it would be “bintuka.” This completely negates the claim that the Prophet () had only one daughter. Had this been the case, then surely Allah would have not used the plural form, since Allah is above making grammatical mistakes. (We hope that the noble Sahabah will not be accused of doing Tahreef or tampering of the Quran!) We could provide more evidence to prove this fact of history, but it will certainly be a pointless endeavor if a Muslim cannot accept an evidence as ideologically authoritative as the Quran.

Why The Ayatollahs Deny Three Daughters of the Prophet

Let us return to the idea that Shi'ism originates from Abdullah Ibn Saba and his followers. Notice, how the Shia Ayatollahs do not care about the Ahlel Bayt of Muhammad (). They only care about the Ahlel Bayt of Ali (). Notice how the Shia Ayatollahs deny that the Prophet's wives are part of the Ahlel Bayt, but Ali's wife is part of the Ahlel Bayt. Notice how Ali's children—Hasan () and Hussain ()—are considered by them to be in the Ahlel Bayt, but the Prophet's three daughters are not. This again leads us to confirm the idea that Shi'ism originates from the Saba'ites. These Saba'ites excessively praised Ali () and eventually even declared that Ali () was superior to the Prophet (). Today, the Shia adamantly deny this and they say that the Prophet () is superior to Ali (). However, we wonder why then they praise the Ahlel Bayt of Ali () and not the Ahlel Bayt of Muhammad ()? Is this not a remnant of the Saba'ite origin of Shi'ism?

Another reason why the Shia Ayatollahs must deny that the Prophet () had three daughters was because two of these daughters—namely Ruqayyah () and Umm Kulthoom ()—married Uthman Bin Affan (), the third Caliph. The Shia Ayatollahs base their entire belief on the repudiation of the first three caliphs; if the three caliphs were really evil as the Shia say they are, then why did the Prophet () marry two of his daughters to one of these three Caliphs? Again, this, in our opinion, questions the ideological foundation of Shi'ism.

The Shia revere the Nahjul Balagha, which they claim are the sermons and letters of Ali (). It is one of the most sacred and authoritative of Shia books. The Ahlus Sunnah wal Jama'ah believes that many of the narrations in the Nahjul Balagha are forgeries; however, the Shia accept all of it, and thus we will quote straight from the Nahjul Balagha to prove that Uthman () married two of the daughters of the Prophet ().

Nahjul Balagha, Sermon 163

Ali went to see Uthman and said to him:

“You have seen as we have seen and you have heard as we have heard. You sat in the company of the Prophet of Allah as we did. (Abu Bakr) Ibn Abi Quhafah and (Umar) ibn al-Khattab were no more responsible for acting righteously than you, since you are nearer than both of them to the Prophet of Allah through kinship, and you also hold relationship to him by marriage which they do not hold.”

(Source: <http://www.al-islam.org/nahjul/163.htm>)

This proves that the Prophet () had two daughters who married Uthman (). This revelation is troublesome to the Shia Ayatollahs it would involve exalting the status of Uthman's family (). And most importantly, it shows that Uthman () was such a pious person that the Prophet () gave him two daughters.

Al-Islam.org

The popular Shia website, Al-Islam.org, finally rescinded the Shia claim that the Prophet () had only

one daughter. Let us see what Al-Islam.org has to say:

Al-Islam.org says

“

Most reports (like those of Ibn Ishaq, al-Mas'udi) indicate that she [Khadija] was the mother of all the Prophet's children apart from Ibrahim (who was the son of Mary the Copt). She bore the following children to the Prophet: al-Qasim; Zaynab, Ruqqayya, Umm Kulthum and Hazrat Fatima (A.S). Bibi Fatima was the youngest daughter according to most reports. The daughters accepted Islam and migrated with the Prophet to Medina.

”

source: <http://al-islam.org/organizations/aalimnetwork/msg00083.html>

And we also read the following:

Al-Islam.org says

“

Khadija, peace be upon her, was the first woman who believed in the Prophet's divine prophecy. She put all her wealth at his disposal to propagate and promote Islam. [39] Six children were born of his marriage: two sons named Qasim and Tahir who passed away as infants in Makkah and four daughters named Ruqiyah, Zaynab, Umm Kulsum, and Fatima, who was the most prominent and honoured of them all. [40]

”

source: <http://www.al-islam.org/glance/4.htm>

It is distressing that the Shia exalt Fatima () by using the honorific “(A.S.)” as well as “Hazrat” but you will notice no such respect for the other beloved daughters of the Prophet (). Nonetheless, we are pleased that they accept the Prophet's daughters. We kindly ask Shia-Chat and Answering-Ansar to follow suit and also rescind their claims that the Prophet () had only one daughter. How distressing it was to see an entire thread on Shia-Chat discussing how the Prophet () had only one daughter. The Answering-Ansar moderator boldly declared: “The Prophet () had only one daughter, Bibi Fatima [A.S].”

The Shia website Al-Islam.org has definitively refuted those who claimed that the Prophet () did not have four daughters. We read the following:

Al-Islam.org says

“

Khadija gave birth to several children of whom only four daughters survived: Zainab, Umme Kulthum, Ruqiya, and Fatima-Zahra who was the youngest and most exalted of them all.

There is a difference between historians regarding the first two daughters, for some claim that they were the Prophet's step-daughters; but the fact is that they were his direct daughters. This fact will be explained in the coming pages, if Allah wills. [1]

[1] The story of Khadija's marriage was summarized and carried on from **Bihar al-Anwar**: v.6.

”

source: <http://www.al-islam.org/gracious/5.htm>

It should be noted that Bihar al-Anwar is a very authoratative book to the Shia.

We are pleased that Al-Islam.org has accepted the truth on this matter, and has admitted that the Prophet () had four daughters. However, we must ask then: if Fatima () is to be included in the Ahlel Bayt, then why aren't the other three daughters of the Prophet ()? Is this not unfair? Is this not illogical?

Al-Shia.com

Another popular Shia website, www.al-shia.com, contains the following Hadith compiled by Imam Kulayni in Al-Kafi, the most reliable of the four Shia books of Hadith. All of the below Hadith confirm that Umm Kulthoom, Ruqayyah, and Zaynub are direct daughters of the Prophet ():

Al-Shia.com says

“

- 642)) , , , : () : ())) .
- 643)) , , : () : ())) .
- 644)) , () : : , , , : :)) .
- 645)) : , , : , : , , : () :)) .
- 646)) , : , () , () , O : , , : :)) .
- 647)) () , , , , , :)) .

”

source: <http://www.al-shia.com/html/ara/books/maws...0014.htm#link72>

As for our English-only readers, we have the following quote from Imam Kulayni (which is actually a translation of one of the above Hadith):

“He [the Prophet] married Khadijah when he was twenty and some years old. Before recieving the Divine Commands, his children born to him from Khadijah were Qasim, Ruqayyah, Zaynub, and Umm Kulthoom. Of the children born after he recieved Divine Commands were al-Tayyib, al-Tahir, and Fatima (a.s.)”

(source: al-shia.com, <http://www.al-shia.com/html/eng/lib/>)

Authority of Shia Historical Accounts

The classical Shia scholars never argued that the Prophet () had only one daughter. This was only a recent phenomena when the Ayatollahs realized that their position on the Ahlel Bayt did not make logical sense if the Prophet () really did have more than one daughter. It is unfortunate that this policy of denial is a prevalent tactic of debate today. It is adopted with many other topics as well, such as Abdullah Ibn Saba; they deny his existence just like they deny the existence of the Prophet's daughters. We would like to ask how it is that Shia historical accounts can be taken seriously when they deny such basic facts such as how many daughters the Prophet () had and who Abdullah Ibn Saba was?

Such famous Shia scholars as Kulayni, Majlisi, Sadooq, Toosi, and Tabarsi have confirmed that the Prophet () had four daughters. Thus, when the modern day propagandists argue and say that the Prophet () had only one daughter, then we remind them that they are not only arguing with us, but also these classical scholars. This newfound Shia opinion is in fact 100% at variance with what the very founding fathers of Shia theology had to say, those who were the foundation pillar of knowledge for the later generations of the Shia.

Conclusion

It is a prevalent opinion of the Shia followers to say that the Sunnis dislike or are against the Ahlel Bayt. This is simply not true. We have just shown how it is the Shia who, in fact, deny the very existence of the Prophet's daughters.

To us this denial is an insult and we kindly ask the Shia Ayatollahs to refrain from insulting the Ahlel Bayt of Muhammad () by denying their very existence. We urge our Shia brothers to think about the veracity of their beliefs and what reasons they have for denying the rights of three of our Prophet's lovely daughters. It is clear that, contrary to much of what is disseminated, the Ahlus Sunnah wal Jama'ah indeed loves the entire family of the Prophet (), including all his wives and all his daughters.

Article Written By: **Ibn al-Hashimi**, www.ahlelbayt.com

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Half Hadith-ing (Zaid ibn Arqam)



From: Zain *****

To: admin@ahlelbayt.com

The following verse in the Quran declares that the Ahlel Bayt have become infallible: “**And Allah only wishes to remove all abomination from you, you Ahlel Bayt (People of the House), and to make you pure and spotless.**”

The Prophet’s wives are not part of Ahlel Bayt. This is mentioned in your Sahih Muslim, narrated by Zaid ibn Arqam. Please see Book 31, Chapter 4, Hadith-5923.

Response From: AhlelBayt.com Admin

Dear Zain,

Thank you for writing to us.

We are afraid that you are doing something we like to call “Half Hadith-ing.” What do we mean by this? We mean that you are only posting half of a Hadith, much like you only posted half of the Quranic verse. This is not the proper way to read the Quran or the Hadith and can lead to misinterpretations and misconceptions.

You posted verse 33:33 of the Quran, but only half of it. Let us look at the rest of it:

“O wives of the Prophet! You are not like any other of the women; If you will be on your guard, then be not soft in your speech, lest he in whose heart is a disease yearn; and speak a

good word. And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, **you Ahleh Bayt** (People of the House), and to make you pure and spotless. And recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom: for Allah understands the finest mysteries and is well-acquainted (with them).” (Quran, 33:32-34)

When we post the entire verse, numerous things become clear among which is the fact that the verse, in fact, is addressed to the Prophet’s wives ()!

Similar clarifications become apparent if we read the entire narration of Zaid ibn Arqam (), namely what comes before and after it. If we do so we shall see that Zaid ibn Arqam () categorically declares that the Prophet’s wives are most definitely part of the Ahleh Bayt.

You have asked us to look at Sahih Muslim, Book 31, Chapter 4, Hadith-**5923**. We will now kindly ask you to read what comes right before it, namely Hadith-**5920**, **5921**, and **5922**. All of these are part of the same narration and event as Hadith-5923. Hadiths 5921, 5922, and 5923 are all **abridged** versions of Hadith 5920, which is the entire Hadith. For example, Hadith 5922 simply says:

“This hadith [5920] has been transmitted on the authority of Abu Hayyan but with this addition: ‘The Book of Allah contains right guidance, the light, and whoever adheres to it and holds it fast, he is upon right guidance and whosoever deviates from it goes astray.’”

This means that Hadith 5922 cannot stand alone without Hadith 5920, which is the entire Hadith, whereas Hadiths 5921, 5922, and 5923 are abridged versions with minor additions and the words of additional narrators.

In fact, it is stated in Hadith 5923 (the one often quoted by Shia) that it cannot stand alone without Hadith 5920. Notice the bolded part below:

Yazid b. Hayyan reported: We went to him (Zaid b. Arqam) and said to him: “You have found goodness (for you had the honour) to live in the company of Allah’s Messenger (may peace be upon him) and offered prayer behind him...”, **and the rest of the Hadith is the same [as Hadith 5920] but with this variation of wording that he said...**

(Sahih Muslim, Book 31, Chapter 4, Hadith 5923)

So we see that Hadith 5923 (as quoted by the Shia) cannot stand alone without the un-abridged version of Hadith 5920.

Let us now look at Hadith 5920 which is the un-abridged version:

“He (Husain) said to Zaid: ‘Who are the members of his household? Aren’t his wives the members of his family?’ Thereupon he said: ‘**His wives are the members of his family but here the members of his family are those for whom acceptance of Zakat is forbidden.**’ And he said: ‘Who are they?’ Thereupon he said: ‘Ali and the offspring of Ali, Aqil and the offspring of Aqil and the offspring of Jafar and the offspring of Abbas.’ Husain said: ‘These are those for whom the acceptance of Zakat is forbidden?’ Zaid said: ‘Yes.’”

(Sahih Muslim, Book 31, Chapter 4, Hadith 5920)

In perhaps the clearest version of this Hadith, Zaid ibn Arqam () says:

“His wives *are* among the people of his household, but the people of his household who are forbidden to receive sadaqah (charity) after his death are the family of ‘Ali, the family of ‘Aqeel, the family of Ja’far and the family of ‘Abbaas. All of these are forbidden to receive sadaqah.”

So of course the Prophet’s wives are part of the Prophetic family, but Zaid ibn Arqam () was simply talking about those members of the family who were forbidden Zakat. Here he was only talking about a

specific sub-group within Ahlel Bayt. This is why he said “his wives are the members of his family *but here* the members of his family are those for whom acceptance of Zakat is forbidden.”

An example of this is if a dying woman tells her friend: “Please take care of my children after I am dead.” The friend replies: “You have five children—two of them are already married. Do you mean them too?” Then, the dying woman responds: “No, they will be taken care of by their husbands, so I am only (here) talking about the three children of mine who are not married.” This does not mean that the two married children are not still part of her family, but all it means is that she is right now specifically worried about those members of her family who will have no means of support. Likewise, in the Hadith narrated by Zaid ibn Arqam (), a group of Muslim soldiers had criticized Ali () and the Prophet () reprimanded these men and warned them to take care of his Ahlel Bayt (i.e. referring to Ali who was an honorary member of the Ahlel Bayt). To this, the people asked: But doesn’t Ahlel Bayt equal wives? And to this, Zaid ibn Arqam () made the clarification that *here* the Ahlel Bayt was in regards to those parts of the Ahlel Bayt who could not receive Zakat: the Prophet () was about to die and he worried about those parts of his family who would not have the luxury of being supported by Zakat. This is similar to the analogy of the dying woman: there is more concern for those members of the family who have no other source of financial support.

This Hadith narrated by Zaid ibn Arqam () is also narrated in Musnad Ahmad (Hadith no. 18464). Hence, there should be absolutely no confusion on this issue since we can find this same narration in more than one book. In Musnad Ahmad (Hadith no. 18464), Zaid ibn Arqam () says:

“His wives are the members of his family but *here* the members of his family are those for whom acceptance of Zakat is forbidden.” (Ahmad, Hadith no. 18464)

Zaid () says “His wives are among the people of his household.” He further emphasized: “His spouses are a **fiber** of his household.”

Furthermore, since when has Zaid ibn Arqam () turned into the authoritative source of the Islamic belief system? Since when has the word of Zaid ibn Arqam () become superior to the speech of Allah, namely verse 33:32-34 in which Allah Almighty addresses the Prophet’s wives as Ahlel Bayt? Zaid ibn Arqam () was not even narrating the word of the Prophet () when he was conjecturing on who is and who is not part of the Ahlel Bayt; rather, he was speaking of his own accord.

Zaid ibn Arqam () said in the same narration that along with Ali () and his family there are other families included in the Prophetic household, including the family of Aqil (), the offspring of Jafar (), and the offspring of Abbas (). It is our understanding that the Shia do not accept these individuals and their offspring as part of the Ahlel Bayt. So then how can this Hadith be used as proof for the Shia? With this logic, it may seem that the verse 33:33 was actually revealed to all of these families. Contrary to the expectations of many Shia, this Hadith actually helps elucidate the status of the wives of the Prophet () as part of the Ahlel Bayt and helps discredit the idea that they are somehow distinct from the Ahlel Bayt.

The same Zaid ibn Arqam () says in the preceding part of Sahih Muslim:

“I have grown old and have almost spent my age and I have forgotten some of the things which I remembered in connection with Allah’s Messenger.”

How then can we take this Hadith, appear to change its meaning, and place it above the Word of Allah in the Quran in which He specifically addresses the Prophet’s wives () as Ahlel Bayt. Not a million Hadith or Tafseer or Fatawa could change this fact.

Zaid ibn Arqam () was only talking about that portion of the Prophetic family which could not accept Zakat. The reason why the wives were exempted from this rule is also stated by Zaid ibn Arqam () in the very same Hadith. He said that a wife can be divorced and “**she goes back to her parents and to her people.**” At this point in time, she is no longer cared for by the Prophet (). Let us remember that the Prophet () was given special money in the form of the Khums, or the one-fifth tax of which a part was reserved for the family of the Prophet (). It would thus not be necessary for the Prophet’s family to need Zakat since they were always provided for by the state. (The Zakat is considered the filth of the Muslim masses [through the removal of which one’s wealth is purified] not befitting the Prophetic Family,

whereas the Khums is considered an honor befitting the Prophetic Household.) However, if a wife divorces, then she is no longer given this Khums nor is she provided for by the Prophet (), and therefore she may need the Zakat if she has no other support.

The Prophet () did divorce some of his wives. These wives ceased being part of Ahlel Bayt upon divorce, and thus the Prophet () stopped providing for them financially. As such, the Prophet () could not promise their financial well-being and they may even need Zakat to maintain themselves as single divorced women. Furthermore, after the Prophet's death, his widows were forbidden to re-marry (this injunction is in the Quran). Thus, it would be unfair to them to prohibit them from Zakat since they have no husband to care for them. Obviously, the option of Zakat in dire need could then not be taken away from them.

It should be noted that the Prophet () never divorced Aisha () or Hafsa (). This should be something for our Shia brothers to ponder upon since it is a testament to how much the Prophet () loved these women and how loyal he was to them—the same women that the Shia Ayatollahs slander.

Let us read what Sunni Path has to say:

SunniPath.com says

“

Question:

Can you please explain this following hadith found in Muslim about ahlul bayt. Why does the narrator state that the our mothers are not part of ahlul bayt? Clearly this is the opinion of the narrator and not what the Prophet (s) but why did Imam Muslim add this hadith to his collection? However i wanted to know if you could please explain this hadith and why does the narrator state that our mothers are not part of Ahlul Bayt.

Sahih Muslim

Book 031, Number 5923:

Answer:

Salamu 'Alaykum wa Rahmatullah

I pray this finds you in the best of health and Iman. May Allah grant you all good in this life and the next.

In order to answer your question, I will address the issue in two parts.

[1] Regarding why Imam Muslim mentioned this narration in his collection, it was to show the variant wordings and chains of the hadith. It was not uncommon for the scholars of hadith to mention these variations.

Amongst the reasons for this was to compare the different texts (mutun) of the same hadith in order to find possible discrepancies, hidden defects, and also due to the principle that separate chains count as separate ahadith regardless of whether the actual text of the narration is the same.

Since Imam Muslim was primarily interested in hadith and its chains (unlike his teacher Bukhari who was more interested in the fiqh aspect of hadith) one will see that Imam Muslim adduces, under a given chapter-title, all the hadith on that particular issue/event - sometimes even stating preferences and strengths of individual chains.

[2] Secondly, regarding whether the wives of the Prophet (May Allah be pleased with them all) are part of the Ahly al Bayt then indeed they are. The primary evidence for this is the Qur'anic verse 33:33

However, the question arises: Why then did Sayyidina Zayd ibn Arqam (Allah be pleased with him) state that the wives were not included?

To understand this one must understand the context under which the term Ahly al Bayt was being employed. The context of this narration is in regards to those for whom zakat is forbidden. This relates to a very specific, textually-defined relationship.

Under this condition (i.e. those for whom zakat is forbidden) the wives will not be included since they are lawfully entitled to zakat according to the consensus of the scholars as Ibn Hajar states in his Fath al Bari. This is clearly evident from the narration of Sayyidina Zayd, which Imam Muslim cites prior to the one being discussed, wherein he states:

“He (Zayd) said, ‘His wives are from his house (ahl baytihi) but the members of his house [in this context] are those for whom charity is forbidden.”

Imam Nawawi, commenting on this narration states that in terms of standing, respect, rights and high regard preached by the Prophet (Allah bless him and grant him peace) towards his family, the wives do indeed enter . However, they do not enter into those for whom zakat is forbidden.

Further, as Sayyidi Gibril Haddad stated, one should know that it is one of the Prophetic characteristics that the wives that survived him are his wives forever as he himself said to Umm Salama when she asked to be under the mantle: “Are you not pleased to be my wife here and in the hereafter?” They cannot remarry nor inherit from him, so the analogy drawn by Sayyidina Zayd is inapplicable to them except for the ruling of zakat.

Thus, to conclude, the wives are part of the Ahly al Bayt. There are numerous narrations to attest to this such as the one narrated by Imam Bukhari from Anas ibn Malik wherein the Prophet (Allah bless him and grant him peace) entered upon Sayyidah A'isha and greeted her “Peace be upon you People of my house” (assalamu ‘alaykum ahly bayti). Sayyidina Zayd (Allah be pleased with him) does not negate this but merely states that those for whom zakat is forbidden are a more specific group excluding the wives.

And Allah knows best
Salman Ahmad Younas

Approved by Faraz Rabbani

”

We shall take the opportunity to quote another Hadith in Sahih Bukhari in which the Prophet () himself refers to Aisha () as being Ahlel Bayt. Therefore, even if we accepted the Shia proposition that Zaid ibn Arqam () denied that the Prophet’s wives were Ahlel Bayt, then his opinion would have to be rejected because nobody’s word can be taken above that of the Prophet (). In Sahih Bukhari, we see a narration in which the Prophet () himself addresses Aisha () as part of Ahlel Bayt:

Sahih Bukhari, Volume 6, Book 60, Number 316

Narrated Anas:

A banquet of bread and meat was held on the occasion of the marriage of the Prophet to Zainab bint Jahsh. I was sent to invite the people (to the banquet), and so the people started coming (in groups). They would eat and then leave. Another batch would come, eat and leave. So I kept on inviting the people till I found nobody to invite.

Then I said, “O Allah’s Prophet! I do not find anybody to invite.”

He (the Prophet) said, "Carry away the remaining food." Then a batch of three persons stayed in the house chatting. The Prophet left and went towards the dwelling place of Aisha and said, "Peace and Allah's Mercy be on you, **Ya Ahlel Bayt (O the people of the house)!**"

She replied, "Peace and the mercy of Allah be on you too. How did you find your wife? May Allah bless you."

Then he went to the dwelling places of all his other wives and said to them the same as he said to Aisha and they said to him the same as Aisha had said to him.

Therefore, we hope it becomes apparent that the claim that Sunni Hadith exclude the Prophet's wives () from Ahlel Bayt is incorrect.

In conclusion, the Shia who use this Hadith of Zaid ibn Arqam () to "prove" their claims are doing what we like to call "Half Hadith-ing." You will notice this same approach taken by the Shia with certain verses of the Quran as well. As a side-note, it should be asked: why are the Shia so adamant in denying the Prophet's wives the position of Ahlel Bayt? Do they really hate the beloved of the Prophet () so much? These are the women that the Prophet () was intimate with; not a single person alive today can claim this honor. So why this undying hatred for the women in the Prophet's life? Why the need to go to such great lengths to misinterpret seemingly straight-forward verses in the Quran?

Sincerely,

Ibn al-Hashimi, www.ahlelbayt.com

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Prophet's Wives are Ahlel Bayt

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The term “Medinatul-Nabi” translates to “the City of the Prophet.” This was eventually shortened to “Medinah” which although it translates technically to simply “city,” it is referring to the City of the Prophet (i.e. formerly Yathrib, and now the second most holy city of the Muslims).

The term “Ahle Bayt Muhammad” translates to “People of the House of Muhammad.” This phrase was also shortened to simply “Ahlel Bayt” but it is implicit that this refers to the House of the Prophet () and nobody else. It translates to “people of *the* house” with emphasis on “the” to denote the respect given to the Prophetic household.

Both the Ahlus Sunnah and the Shia believe it is important to love the Ahlel Bayt. Now, the question is: who are the Ahle Bayt Muhammad ()? The answer to this question is quite simply that first and foremost the Prophet's wives are Ahlel Bayt. The Prophet's wives have the most right to be referred to as Ahlel Bayt, over and above all other individuals.

Dictionary Definition of “Ahlel Bayt”

Let us first define the words “Ahlel Bayt.” To establish absolute objectivity, we will not define it ourselves, but rather we will quote straight from the most popular Shia website, Al-Islam.org (emphasis is ours):

Al-Islam.org says

“

The term “ahl” signifies the members of a household of a man, including his fellow tribesmen, kin, relatives, **wife (or wives), children**, and all those who share a family

background, religion, housing, city, and country with him...“Bayt” refers to habitation and dwelling, including tents and buildings both. The “ahl-al-bayt” of any person refers to his family members **and all those who live in his house.**

”

source: <http://al-islam.org/mot/default.asp?url=14ahlbayt.htm>

We encourage our readers to verify this definition by picking up any Arabic dictionary. There are three words to look up: Ahl, Bayt, and Ahl-Al-Bayt. Let us reproduce what one such Arabic dictionary has to say, although the results will no doubt be virtually identical in any other dictionary.

Ahl: noun; relatives including wives, children, brothers, sisters, and other kinsmen, and sometimes used to refer to fellow tribesmen

Bayt: noun; house; place of residence

Ahl-Al-Bayt: noun; those people in relation to a man who live in his house, especially his wives and unmarried children that live under his roof and are provided for by him

In fact, the primary definition of Ahl Bayt is a man's wives; in Arab culture, it is considered rude to call a man's wives by their actual names, and hence people will refer to a man's wives simply as his “Ahl Bayt”.

The Ahlus Sunnah wal Jama'ah

The Ahlus Sunnah Wal Jama'ah thus take the wives of the Prophet () to be the Ahlel Bayt. This is in accordance with the dictionary definition of the word as shown above. The Prophet's wives are part of the Prophet's Ahl, and they live in his Bayt. Therefore, Aisha () and Hafsa () are included in the Ahlel Bayt.

The Shia

The Shia Ayatollahs do not have a positive viewpoint of the Prophet's wives. In fact, the Shia Ayatollahs possess “baraa” (hatred) for Aisha () and Hafsa (), and we shall examine this in later articles. It is because of this reason that the Shia Ayatollahs deny that the Prophet's wives are Ahlel Bayt. In fact, many of our Shia brothers who do not speak Arabic are even unaware of the actual definition and usage of the term “Ahlel Bayt” since they simply listen to their Ayatollahs.

The Shia Ayatollahs say that only four people are part of the Ahle Bayt Muhammad, namely Ali (), Fatima (), Hasan (), and Hussain (). We would like to question the basis upon which they make this claim. This is not the Ahlel Bayt of Muhammad (), but rather this is the Ahlel Bayt of Ali (). These were the four individuals who lived under the roof of Ali (), not the roof of Muhammad (). It is agreed upon by both the Ahlus Sunnah and the Shia that Ali () did not live in the Bayt of Muhammad () but rather had his own place of residence, in which Fatima (), Hasan (), and Hussain () also lived.

The Shia also include their Infallible Imams in the Ahlel Bayt. We wonder on what basis they do this as well, since none of these individuals (other than Ali [], Hasan [], and Hussain []) lived in the time of the Prophet (), let alone in the Bayt of Muhammad ().

Common Usage of the Term “Ahl-Al-Bayt”

The Quran is an Arabic book that has been revealed to people whose language was Arabic. We will misinterpret the Quran if we attempt to understand its words in a way that was not (and could not be) understood by the primary addressees of the book. Today, if we ask an Arab friend to come to our house with his Ahl-Al-Bayt, the default is that he will come to our house with his wife and children who are staying in his house. He might bring his married children or he might not. He might even bring a friend if the friend is a permanent resident of his house. But primarily, an Arab will understand from this that he should bring his wives, since this is the central and primary definition of the phrase “Ahl-Al-Bayt”.

An Arab will be extremely shocked if he finds that by Ahl-Al-Bayt we meant his cousin, married children, and grandchildren, **all of whom live in another house.** He will be extremely shocked that we do not

mean his wife who lives in his Bayt. This is because for any Arab, the word Ahl-Al-Bayt (which literally means those staying in the house) includes the wife (or wives) of a person. This was in no way any different at the time of the Prophet. It is the same in all Arab countries. It is interesting that even in Iran (being a Shia dominated country) people use the word Ahl-Al-Bayt to refer to the wife as well as children of a person. If we look at any popular book of Arabic words we will find that in the definition of Ahlel Bayt, wife is included. We would thus like to ask the Shia Ayatollahs why they proclaim a different definition of the word Ahlel Bayt? Why should it be that the Prophet's wives are not part of Ahlel Bayt but rather the Infallible Imams are? In our opinion, this defies logic.

Logic and Common Sense

Ahlel Bayt means the family of a man living in his house. If we were to ask any Shia who is a part of his own family, he would most definitely include his mother (or his spouse) in his response. Mothers and wives are the basic foundation of a family. If we were to ask an unbiased third party as to who the family of Muhammad () was, the first names they would mention would be the Prophet's wives.

The Quran Refers to the Prophet's Wives as Ahlel Bayt

As Muslims, we believe in the absolute authority of the Quran. It is the highest source of legislation; in fact, it is the very speech of Allah. The Quran refers to the Prophet's wives as the Ahlel Bayt. Allah Almighty Himself negates all those who dare argue that Aisha () and Hafsa () are not part of the Ahlel Bayt.

The Quran specifically refers to the wives of the Prophet as Ahlel Bayt in the following verse:

“O wives of the Prophet! You are not like any other of the women; If you will be on your guard, then be not soft in your speech, lest he in whose heart is a disease yearn; and speak a good word. And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, **you Ahlel Bayt (People of the House), and to make you pure and spotless.”** (Quran, 33:32-33)

The transliteration reads:

“Ya nisa al-nabiyyi lastuna kahadin mina alnisa-i ini itaqaytuna fala takhdaAAana bialqawli fayatmaAAa allathee fee qalbihi maradun waqulna qawlan maAAaaroofan Waqarna fee buyootikunna wala tabarrajna tabarruja aljahiliyyati al-oola waaqimna alssalata waateena alzzakata waatiAAana Allaha warasoolahu innama yureedu Allahu liyuthhiba AAankumu alrrijsa **Ahlul Bayt-i** wayutahirakum tatheeran” (Quran, 33:32-33)

There is in fact not a single verse in the Quran which identifies Ali (), Fatima (), Hasan (), or Hussain () as the Ahlel Bayt. Not a single verse in the Quran mentions the 12 Infallible Imams of the Shia, let alone calling them Ahlel Bayt. The term “Ahlel Bayt” has been used twice in the Quran, and both times it is used to refer to the wives. And a similar term, Ahli Baytin is used in the Quran to refer to the wife of Imran (mother of Moses). And yet, not a single time is the word “Ahlel Bayt” used in the Quran for Ali (), Fatima (), Hasan (), or Hussain (). Nowhere does the Quran say “O cousin of the Prophet” but rather the Quran says “O wives of the Prophet.” If following the Ahlel Bayt is the fundamental of belief as the Shia Ayatollahs claim, then why is it that the Quran never once mentions Ali () let alone mentioning him as the Ahlel Bayt? If we ask our Shia brothers to produce verses in the Quran about the Ahlel Bayt, they will be dissatisfied to find that these verses are all in relation to the Prophet's wives.

Second Time the Quran Uses the Word “Ahlel Bayt”

Ahlel Bayt is used another time in the Quran and again this time to refer to the wives:

“She said: ‘O wonder! shall I bear a son when I am an extremely old woman and this my husband an extremely old man? Most surely this is a wonderful thing.’ They said: ‘Do you wonder at Allah's decree? The grace of Allah and His blessings on you, **o you Ahlel Bayt (People of the House)! for He is indeed worthy of all praise, full of all glory!’”** (Quran,

11:72-73)

The transliteration reads:

“Qalat Ya Waylata ‘A’alidu Wa ‘Ana `Ajuzun Wa Hadha Ba`li Shaykhaan ‘Inna Hadha Lashay’un `Ajibun. Qalu ‘Ata`jabina Min ‘Amri Allahi Rahmatu Allahi Wa Barakatuhu `Alaykum **Ahlul-Bayt-i** ‘Innahu Hamidun Majidun.” (Quran, 11:72-73)

In the verse above, Prophet Ibrahim’s wife asks the angels how can she have a son, and they respond back calling her and Prophet Ibrahim () as Ahlel Bayt. And again, the collective pronoun is used to refer to the Prophet Ibrahim () and his wife. Nobody else was in the room other than them, and the angels referred to them all as Ahlel Bayt, including Prophet Ibrahim’s wife.

The Quran declares that Wives are Part of the Family

Allah Almighty says that all of the members of Prophet Loot’s family will be saved aside from his wife. Allah says: “(All) **except the family of Loot. Them all surely We are going to save (from destruction). Except his wife...**” (Quran, 15:59-60)

The construction “except his wife” would be non-sensical unless the wife was included in the family of Loot (). Otherwise, why would Allah need to clarify that Loot’s wife was an exception to the rule that the family of Loot () would be saved?

Hadith

In Sahih Bukhari, the Prophet specifically refers to Aisha as part of Ahlel Bayt:

Sahih Bukhari, Volume 6, Book 60, Number 316

Narrated Anas:

A banquet of bread and meat was held on the occasion of the marriage of the Prophet to Zainab bint Jahsh. I was sent to invite the people (to the banquet), and so the people started coming (in groups). They would eat and then leave. Another batch would come, eat and leave. So I kept on inviting the people till I found nobody to invite.

Then I said, “O Allah’s Prophet! I do not find anybody to invite.”

He (the Prophet) said, “Carry away the remaining food.” Then a batch of three persons stayed in the house chatting. **The Prophet left and went towards the dwelling place of Aisha and said, “Peace and Allah’s Mercy be on you, Ya Ahlel Bayt (O the people of the house)!”**

She replied, “Peace and the mercy of Allah be on you too. How did you find your wife? May Allah bless you.”

Then he went to the dwelling places of all his other wives and said to them the same as he said to Aisha and they said to him the same as Aisha had said to him.

Sahih Bukhari is considered the most reliable book of Hadith, and therefore there is no doubt that this is an authoritative declaration that the Prophet’s wives are Ahlel Bayt.

Certain Shia Ayatollahs will often take Hadith out of context in order to “prove” that the Prophet’s wives are not part of the Ahlel Bayt. We shall examine all of these Hadith in later articles, and we shall see that the reality is that an unbiased view of the Hadith merely confirms the Quran, namely that the Prophet’s wives are part of the Ahlel Bayt.

It is narrated in Sahih Muslim by Zayd ibn Arqam () that the Prophet’s wives are part of the Ahlel Bayt. In Sahih Muslim (Book 31, Chapter 4, Hadith-5920), Zayd says **“His wives are among the people of his household.”** He further emphasized: **“His spouses are a fiber of his household.”** If the wives are the fiber of Ahlel Bayt, it means that they are the fundamental unit of it.

In future articles, we shall—Insha-Allah—examine other Hadith, those that are commonly taken out of context by the Shia Ayatollahs.

Scholarly Opinion

Shaikh Muhammed Salih Al-Munajjid says: **“With regard to the wives of the Prophet...they are included among the members of the family of the Prophet (ﷺ).”** This is the majority opinion of the Ulema.

One Last Argument

We ask our Shia brothers to ponder upon why the Quran and the Prophet (ﷺ) used the term “Ahl-al-Bayt” as opposed to simply “Ahl” which means “family.” By confining the Ahl with “Al-Bayt” this is restricting who is being referred to as the family living under the roof of the Prophet (ﷺ). Neither Ali (ؓ), Fatima (ؓ), Hasan (ؓ), nor Hussain (ؓ) lived in the same house as the Prophet (ﷺ). On the other hand, the Prophet’s wives most definitely did.

If Allah was referring to the family of the Prophet (ﷺ) that did not live in his house, then surely the word “Ahl” would have been more appropriate to use; the additional specification of “Al-Bayt” would then be completely extraneous and in fact self-contradictory. The phrase “Ahl-Al-Bayt” confines the Ahl to those who live inside the Bayt, which consists of the Prophet’s wives. Any other explanation is nonsensical.

Ahlel Bayt of Ali (ؓ)

The Ahlus Sunnah wal Jama’ah holds the Ahle Bayt Ali (ؓ) in the highest regard. In fact, we believe that Ali’s family (ؓ)—along with the families of Aqeel (ؓ) and Abbas (ؓ)—are honorary members of the Prophetic Ahlel Bayt. Ali’s family (ؓ) is commonly referred to as Ahlel Kisa (People of the Cloak) and they are highly regarded by the Ahlus Sunnah wal Jama’ah. However, we disagree with those who exploit the Ahlel Bayt of Ali (ؓ) to hurt and degrade the Ahlel Bayt of Muhammad (ﷺ). We ask Allah to shower His Infinite Blessings upon both of these families.

Certain Shia propagandists might try to claim that we are insulting the family of Ali (ؓ) by saying that they are “only” honorary members of the Ahlel Bayt, but this is not true at all. The Shia declare that Salman Al-Farsi (ؓ) was an honorary member of Ahlel Bayt. Is this insulting Salman Al-Farsi (ؓ)? No, it is in fact exalting him. Likewise, to say that Ali’s family (ؓ) is an honorary part of the Ahlel Bayt is likewise an exaltation and not an insult at all. The Shia have called Salman Al-Farsi (ؓ) to be an honorary member of the Ahlel Bayt; therefore, if they accuse the Sunnis of hating Ali (ؓ) for calling him an honorary member, then they are also guilty of hating Salman Al-Farsi (ؓ).

Al-Islam.org says

“

The reference to Salman Farsi as a member of the Ahlul-Bayt is **honorary**. Salman Farsi’s conversion to Islam left a great impression on the Holy Prophet (S) and others. Throughout the years of the Holy Prophet’s mission, Salman Farsi was one of the companions most dedicated in the service, defence and propagation of Islam. His service to the household of the Holy Prophet and his sincere love for them earned him great respect from all quarters of the Ahlul-Bayt. Thus, as an honor for him, the Prophet (S) referred to him as one of the Ahlul-Bayt (AS). We pray that he will be raised in the honorable company of the ones he loved so dearly.

”

source: <http://al-islam.org/organizations/aalimnetwork/msg00450.html>

Perhaps the reason that the Shia Ayatollahs love the Ahlel Bayt of Ali (ؓ) and not the Ahlel Bayt of the Prophet (ﷺ) has to do with how the faith of Shi’ism came into being. Indeed, the early ancestors of the Shia are the Saba’ites, followers of Abdullah Ibn Saba. These Saba’ites excessively praised Ali (ؓ) and

eventually even declared that Ali () was superior to the Prophet (). Today, the Shia adamantly deny this and they say that the Prophet () is superior to Ali (). However, we wonder why then they praise the Ahlel Bayt of Ali () and not the Ahlel Bayt of Muhammad ()? Is this not a remnant of the Saba'ite origin of Shi'ism?

Furthermore, there is absolutely no logic in calling the Infallible Imams of the Shia to be part of Ahlel Bayt and then deny that the Prophet's wives are part of Ahlel Bayt. Surely, the Prophet's wives have a much greater right to be part of Ahlel Bayt than people who did not even live in the Bayt of the Prophet ().

Conclusion

The Prophet's wives are the Ahlel Bayt. Many Shia Ayatollahs slander Aisha () and Hafsa () with many baseless accusations (we shall examine these accusations in later articles). We ask our Shia brothers to ponder over the true nature of this love. The Ahlus Sunnah wal Jama'ah are lovers of Ahlel Bayt and certainly not Nasibis (haters of Ahlel Bayt). In fact the reality may be that the Ayatollahs are the ones who are Nasibis as they hate the Ahlel Bayt (i.e. Prophet's wives) so much that they even deny that they are the Ahlel Bayt! In fact, the AhlelBayt.com website was primarily designed to defend the Ahlel Bayt, namely Aisha (), from the slander uttered against her.

The fact that the Prophet's wives are Ahlel Bayt is proven from the Quran, Hadith, scholarly opinion, dictionary, logic, common sense, and common usage of the word "Ahlel Bayt." Those who care to argue so vehemently against the verses of the Quran can only be those who hate the Ahlel Bayt so much and so passionately that they must even reject the Word of Allah.

Article Written By: **Ibn al-Hashimi**, www.ahlelbayt.com

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Word Games With Verse 33:33



From: Zain *****

To: admin@ahlelbayt.com

Verse 33:33 in the Quran is the Verse of Purification. The Ahlel Bayt—namely Ali, Fatima, Hasan, Hussain, and the Infallible Imams including the Mehdi—were made infallible by verse 33:33 in which Allah says: “**And Allah only wishes to remove all abomination from you, you Ahl al-Bayt (People of the House), and to make you pure and spotless.**” (33:33) The Prophet placed a cloak underneath all four of these people and then made them infallible by this verse in the Quran.

Response From: AhlelBayt.com Admin

Dear Brother Zain,

Thank you for your correspondence.

When we read verses of the Quran, we should read the entire passage and not just isolated parts of it. We must see what is the context of what is being said. Otherwise, we will be misled. We are afraid that many people, either knowingly or unknowingly, are taking the Quran and Hadith out of context simply to win debates. Insha-Allah we should read the Quranic verses in their entirety and with an open heart.

Brother Zain, you have mentioned Verse 33:33 of the Quran. Let us now read to whom this verse in the Quran is addressed to; let us read the entire sentence, starting from verse 33:32 all the way to verse 33:34.

“O wives of the Prophet! You are not like any other of the women; If you will be on your guard, then be not soft in your speech, lest he in whose heart is a disease yearn; and speak a good word. And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, **you Ahlel Bayt (People of the House), and to make you pure and spotless. And recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom: for Allah understands the finest mysteries and is well-acquainted (with them).”** (Quran, 33:32-34)

Allah Almighty clearly addresses the wives of the Prophet (). If we were to argue that this verse is the verse of purification and that it makes certain people infallible, then we would have to conclude that it is Aisha () and the rest of the Prophet's wives which were made infallible. We base this on the simple fact that the verse was revealed with the heading “O wives of the Prophet.” Brother Zain, how can we say that this verse refers to Ali () and the Infallible Imams when none of them are mentioned here, but only the wives are addressed? We understand that it is a popular concept that this verse makes the Ahlel Bayt infallible. However, it is also the same people who spread such conceptions who believe that Aisha () hated Ali (). It seems to us that, if anything, it is Aisha () who is made infallible, and if indeed that is the case shouldn't the Shia side with her over Ali ()?

There is actually not a single verse in the Quran which identifies Ali (), Fatima (), Hasan (), or Hussain () to be Ahlel Bayt. Not a single verse in the Quran mentions the 12 Infallible Imams of the Shia, let alone mentioning them as the Ahlel Bayt. Nowhere in the Quran does it refer to the Hidden Imam as the Ahlel Bayt. How is it then that a very fundamental aspect of the Shia faith is not in the Quran, which is supposed to be the ultimate guide to truth? How can the ultimate guide be devoid of the essence of belief, as the Shia claim that following their Ahlel Bayt is? The term Ahlel Bayt has been used twice in the Quran, and both times to refer to the wives. The Quran does not say “O cousin of the Prophet” but rather it says “O wives of the Prophet.”

In conclusion, the verse you have mentioned, Verse 33:33, was addressed to the Prophet's wives.

Thank you for writing to us, and feel free to ask any more questions.

Sincerely,

Ibn al-Hashimi, www.ahlelbayt.com

RE: from Zain *****

To: admin@ahlelbayt.com

You have said that the verse 33:33 is referring to Aisha. How can Aisha possibly be infallible when she hated Ali and she went out to fight against him?

Response From: AhlelBayt.com Admin

Dear Brother Zain,

Thank you again for writing and giving us the opportunity to further clarify our position.

Firstly, Aisha () did not hate Ali () nor did she leave her house to fight against Ali (). This is a myth and it is slander, very much like the slander against Ali () when people accused him of killing Uthman (). Aisha () went out to seek reconciliation with Ali () in order to prevent bloodshed. This was her intention, and she was not the one who started the Battle of the Camel, no moreso than Ali () was. We shall disclose more information on this topic in a future article.

Secondly, the verse 33:33 does not make anybody infallible. Nobody is infallible, not even the prophets. This idea of making people infallible is alien to Islam and it is akin to what the Christians have done with Prophet Isa (i.e. making him infallible). This is an exaggeration that leads to Shirk, since an attribute of the Creator is given to the creation. We will discuss infallibility in relation to verse 33:33 in a future article, Insha-Allah.

Sincerely,
Ibn al-Hashimi, www.ahlelbayt.com

From: Nabeel *****
To: admin@ahlelbayt.com

I am curious as to what the Shia say about Tahreef of the Quran, especially in regards to Verse 33:33. Can you please shed some light on this matter?

Response From: AhlelBayt.com Admin

Dear Brother Nabeel,

The very ideological foundation of Shi'ism comes falling down when we read the Quran and find out that the Prophet's wives are referred to as Ahlel Bayt. To deal with this inconsistency, certain Shia Ayatollahs claim that the Quran has been tampered with. Observe what the popular Shia website Al-Islam.org has to say on this issue; Allamah Sharaf al-Din says:

"...it is quite possible that the purification verse concerning the People of the House was revealed separately and then, when the verses of the Quran were being assembled, was placed in the middle of the verses relating to the wives of the Prophet, either in error or deliberately." (Al-Islam.org, Lesson 19, <http://www.al-islam.org/leadership/>)

It is clear that the Shia first make up their beliefs and then read the Quran, as opposed to first reading the Quran and then deriving their beliefs from it. When verses of the Quran conflict with Shia doctrine, then possibilities are sought to explain away discrepancies. This is clearly an unnecessary complication. Therefore, it makes sense to read the Quran as is and then decide upon one's beliefs, rather than deciding on a belief first and then manufacturing a "Quranic proof" in the realm of "possibilities".

Such a belief that the verses in the Quran were manipulated by being arranged in a certain way is very much in line with the classical Shia opinion that the Quran has had Tahreef (tampering) and has been changed by the Sahabah. How can the Shia believe in Tahreef Bit Tarteef (tampering in the order of verses) when Allah Almighty has promised in the Quran that He Himself will protect the Quran from any tampering or manipulation. Allah Almighty says in the Quran:

"Absolutely, we have revealed the Reminder [the Quran], and, We verily are its Guardian; we will preserve it." (Quran, 15:9)

"This is an honorable Quran in a protected book, well-guarded. A revelation from the Lord of the universe." (Quran, 56:77-80)

"Indeed, it is a glorious Quran, in a preserved master tablet." (Quran, 85:21-22)

Allah has promised that He will protect and preserve the Quran from any and all tampering. In fact, this is a central belief of Islam, without which the entire faith of Islam topples. Indeed, many Western orientalists and evangelical Christians have labored hard to convince people that the Quran has been tampered with. If the Quran were tampered with, then Islam has been changed and altered, just like the Muslims claim that the Bible was changed and altered. To doubt the veracity and integrity of the Quran is to doubt all of faith, and this is Kufr Akbar (Major Disbelief). We ask our Shia brothers not to throw their religious book and their entire faith into the garbage can simply because they wish to hate Aisha () and want so desperately to exclude her from the Ahlel Bayt. This is a very poor reason to destroy one's faith.

We cannot really have intelligent dialogue with our Shia brothers if we do not both agree on the Quran as the gold standard. We can never prove to the Shia anything when they claim that the subject in the sentence has actually changed. A Non-Muslim could easily claim that the verse talking about Abu Lahab was placed in the wrong place and it should in reality be placed before the verse about following the Messenger! Suddenly, Abu Lahab is the messenger of Allah! How can we seriously argue with people when they play word games with the Quran, using cut and paste to make it mean whatever they want it to

mean? This would turn the Quran into a jigsaw puzzle and makes it meaningless as a book of guidance.

It is quizzical that certain Shia Ayatollahs of today say that they don't believe in Tahreef of the Quran, but at the same time they claim that verse 33:33 was placed deliberately next to the verse about the Prophet's wives; they say that the meaning of the Quran was thus manipulated and the integrity of the Quran lost. In fact, most Shia scholars believe in Tahreef bit Tarteeb, which is the idea that the order of verses in the Quran were tampered with.

Even if we look at verse 33:33 in isolation, we see clearly that the verse is talking about the wives:

“And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, you Ahlel Bayt (People of the House), and to make you pure and spotless.” (Quran, 33:33)

Surely, the Quran is not referring to Ali () when it commands to stay quietly in the house and not make a dazzling display. Rather this can only be referring to the Prophet's wives.

Sincerely,

Ibn al-Hashimi, www.ahlelbayt.com

From: Zain *****

To: admin@ahlelbayt.com

In verse 33:33, the Quran switches tenses and changes from feminine form to masculine form. This clearly means that the group being referred to has changed and that it is not being addressed to the Prophet's wives any more. Allah switched tenses which is His way of making it obvious that the special position of Ahlel Bayt is not for the Prophet's wives.

Response From AhlelBayt.com Admin

Dear Brother Zain,

Thank you for writing to us. May Allah guide you and guide us both to the Straight Path.

We would like to proclaim at the outset that if Allah wished to exclude the Prophet's wives from Ahlel Bayt, nothing prevented Him from saying this in the Quran; nobody—not even the supposedly “evil Sahabah”—could force Allah to reveal the Verse of Purification in the middle of the commands to the Prophet's wives.

The term “Ahl” is masculine, no matter if it is referring to men or women. When an Arab refers to a man's Ahlel Bayt and by this he means his wives, he will still make use of the masculine form, because Ahlel Bayt is a masculine construction even though it refers to the wives. Ahlel Bayt cannot be used in the feminine, simply speaking from a grammatical standpoint. So we should not be surprised when Allah uses the masculine term for Ahlel Bayt. If, for example, this website were in Arabic, then we would use the masculine form for Ahlel Bayt even if we were only referring to the Prophet's wives. If you were to tell an Arab man to bring his wives to your house, you would say “please bring your Ahlel Bayt” and this would be said in the masculine tense despite the fact that you are referring to his wives. It is considered rude in Arab-Islamic culture to ask a man “how is your wife” and instead the more culturally appropriate question is: “how is your Ahlel Bayt?” It is the polite way to refer to a man's wives, and indeed, any time you refer to a man's Ahlel Bayt, the masculine form is used. This is the Arabic language, and only an ignoramus and non-Arabic speaker would claim otherwise.

The verse was revealed to the Prophet () and was referring to his wives, and thus the term Ahlel Bayt was used, in reference to the Prophet and his wives, thereby necessitating the usage of the collective masculine tense. If there is even one male in a group of females, then the collective masculine tense becomes necessary. It is impossible to exclude the Prophet's wives from this verse because it is addressed

to them.

To completely end any possible confusion on this matter, we shall provide proof from the Quran itself. Ahlel Bayt is used another time in the Quran and again this time to refer to the wives, using the collective masculine tense:

“She said: O wonder! shall I bear a son when I am an extremely old woman and this my husband an extremely old man? Most surely this is a wonderful thing. They said: Do you wonder at Allahs decree? The grace of Allah and His blessings on you, o you Ahlel Bayt (People of the House)! for He is indeed worthy of all praise, full of all glory!” (Quran, 11:72-73)

The transliteration reads: **“Qâlat Yâ WaylatâA’alidu Wa Anâ `Ajûzun Wa Hadhâ Ba`li Shaykhâan Inna Hâdhâ Lashayun `Ajîbun. Qâlû Ata`jabîna Min Amri Allâhi Ramatu Allâhi Wa Barakâtuhu `Alaykum Ahlul-Bayt-i Innahu amîdun Majîdun.”** (Quran, 11:72-73)

In this verse of the Quran, the masculine form is being used for Ahlel Bayt even though the Ahlel Bayt in question is only one single woman. Again, this is the norm of the Arabic language, and indeed this is why the classical Shia scholars never made this argument about tense switching since to an Arab, it makes no sense whatsoever.

If Allah was purposefully switching tenses and this so clearly showed Allah’s intention, why then do the Shia Ulema—as shown by Al-Islam.org—argue that there had been Tahreef bit Tarteeb (i.e. tampering in the order of verses) of the Quran? How was Allah purposefully switching tenses when it was supposedly the Sahabah who manipulated the Quran’s order and it was they who decided the order, not Allah? This, to us, does not make any logical sense. How can the Shia further two contradictory claims, on the one hand claiming that the Sahabah may have purposefully placed the purification verse in the middle of the verses to the Prophet’s wives, and on the other hand claiming that this was Allah who was purposefully switching tenses to prove some point?

Furthermore, we’d like to state that Allah has mentioned it many times in the Quran that it is a Book of clear guidance, and that it is written in an easily understandable form. Allah Almighty says in the Quran: **“These are the signs of the clear book.”** (12:1) How clear is the Quran if an unbiased reader will think that it is the Prophet’s wives who are being referred to but in reality it is supposed to be Ali’s family ()? What prevented Allah from simply ending this confusion and instead clearly saying “O cousin of the Prophet and his family” instead of “O wives of the Prophet?” Why this confusion? Why did Allah place this verse of purification in the middle of commands directed towards the Prophet’s wives? Wouldn’t this mean that this is far from a clear book but rather it is a cryptic and confusing book?

Brother, you should read the Quran with an open mind and a receptive heart, without manipulating verses to mean what you want them to mean. Before and after Allah talks about being pure and spotless, the Quran is addressing the Prophet’s wives. Even after the pure and spotless part, Allah continues by saying **“and recite what is rehearsed to you in your homes...”** This is still referring to the wives of the Prophet () since it is telling them to recite the Quran in their homes, not in the mosque like men do. The entire verse 33:32-34 was revealed to caution the Prophet’s wives to stay inside their homes so that Allah could keep them pure and spotless. Why is it that before and after the pure and spotless part, the Shia say these refer to the Prophet’s wives? How come all of the Quran’s warnings refer to the Prophet’s wives, but any praise about being pure and spotless automatically belongs to Ali’s family ()? Is this really a fair reading of the Quran?

Indeed, certain Shia Tafseer of the Quran say that virtually every praise in the Quran is given to Ali (), and every condemnation to Abu Bakr () and Umar (). This is not a fair and balanced way to read the Quran, but rather it is a manipulation of the Word of Allah. If Allah wanted to condemn Abu Bakr () and Umar () in the Quran, then nothing prevented Him from mentioning their names like He mentioned Abu Lahab’s name. If Allah wanted to praise Ali () in the Quran, then nothing prevented Him from mentioning him as the “cousin of the Prophet” like Allah mentioned the Prophet’s wives. We cannot manipulate the speech of Allah to suit our own desires.

Perhaps the greatest manipulation of all is to say that this verse was revealed in reference to the Infallible

Imams; where does Allah say any of this? Instead, He says “O wives of the Prophet.” What could prevent a Bahai from claiming that the verse is actually addressing Bahaiullah instead of the Prophet’s wives? We do not mean to be insulting or callous, but we need our Shia brothers to understand how the Ayatollahs’ interpretations are highly suspect.

Sincerely,
Ibn al-Hashimi, www.ahlelbayt.com

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Mothers of the Believers



The Quran bestows the title of “Mother of the Believers” (Umm Al Mumineen) to Aisha (), Hafsa (), and the rest of the Prophet’s wives:

“The Prophet is closer to the believers than their own selves, and his wives are their mothers.”
(Quran, 33:6)

Therefore, anyone who declares “baraa” (disassociation) from Aisha () and says that she is not his mother, such a person is not a believer. In order to be a believer, a Muslim must accept all of the Prophet’s wives as his mothers as decreed in the quoted verse. He must treat Aisha () with the same respect that he treats his own mother with. Let us see what the Quran says about respecting one’s parents:

“Your Lord has decreed that you worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in your life, say **not to them a word of contempt, nor repel them, but address them in terms of honor. And out of kindness, lower to them the wing of humility, and say: ‘My Lord! bestow on them Your Mercy...’”** (Quran, 17:23-24).

Allah says again: **“And (there is one) who says to his parents ‘oof’ ! ...for they are those in loss!”** (Quran, 46:17-18)

If Aisha () is the mother of the believers, then the people who slander her, insult her, and criticize her are not believers. We wonder what will be the fate of those who speak of Aisha () with contempt, who repel Aisha (), disassociate themselves from her [i.e. “baraa”], and call her an enemy of Islam? How can the mother of Muslims, as declared by Allah, be an enemy of the Muslims?

Why would Allah bestow this honor upon Aisha () and Hafsa () if they were the enemies of the Muslims? Surely then Allah would have addressed them with the title of Umm Al Nasiboon (Mother of the Nasibis). Why would Allah try to confuse the believers by complimenting a supposed enemy of Islam? Was Allah trying to fool us? In another verse in the Quran, Allah addresses the Prophet's wives () as "Ahlel Bayt":

"O wives of the Prophet! You are not like any other of the women; If you will be on your guard, then be not soft in your speech, lest he in whose heart is a disease yearn; and speak a good word. And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, **you Ahlel Bayt (People of the House), and to make you pure and spotless."** (Quran, 33:32-33)

Allah bestowed upon Aisha () and Hafsa () the special honor of being addressed in the Quran as both Ahlel Bayt and Umm Al Mumineen, a position of double respect not given to anyone else other than the Prophet's wives (). This is something for our Shia brothers to reflect upon. Do they really feel comfortable criticizing people who have been elevated to such a high status by Allah in the Quran? Can any Shia claim to be mentioned in the Quran in such a manner? No mainstream Muslim is mentioned in the Quran like this either. Based on this, everyone alive today should know their place in this world as inferior to the Prophet's wives; and inferior people should not criticize those higher in rank than them (i.e. higher in the ranks of Allah). We ask: are any of the contemporary Shia Ayatollahs mentioned in the Quran and bestowed an honor like the Prophet's wives? The answer is a resounding no: none of them are mentioned in the Quran, and so it is up to the Shia whether or not he chooses to follow those honored in the Quran (i.e. the Prophet's wives) or those who malign those honored in the Quran.

Would our Shia brothers enjoy it if their local Ayatollahs delivered sermons denouncing their biological mothers? Would our Shia brothers enjoy it if Al-Islam.org or other Shia websites broadcasted slander against their biological mothers like they dedicate page after page denouncing Aisha ()? Al-Islam.org has a whole page dedicated to the charge that Aisha () was a jealous woman. Answering-Ansar has a page dedicated on their site to condemning the Prophet's wife. Would believers find it acceptable and within religious protocol to insult their own biological mothers? Yet, an insult against Aisha () is a personal insult to all the believers. Recently, the Muslims rallied against the Denmark newspaper which insulted the Prophet (); should we not also rally against the forces that insult his wives and the Mothers of all the Believers?

Should we not heed the word of Allah and lower the wing of humility to Aisha (), the Mother of the Believers? Should we not, in fact, pray for her and the rest of the Prophet's wives as mentioned in the Quran: **"My Lord! bestow on them Your Mercy..."** (Quran, 17:23-24)

Article Written By: **Ibn al-Hashimi**, www.ahlelbayt.com

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Foundation of Shi'ism is Nasibi



We hope that, [here](#), we have proven beyond a doubt that the Prophet's wives are indeed part of Ahlel Bayt.

The Quran specifically refers to the wives of the Prophet () as Ahlel Bayt in the following verse:

“O wives of the Prophet! You are not like any other of the women; If you will be on your guard, then be not soft in your speech, lest he in whose heart is a disease yearn; and speak a good word. And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, **you Ahlel Bayt (People of the House)**, and to make you pure and spotless.” (Quran, 33:32-33)

The transliteration reads: **“Ya nisa al-nabiyyi** lastuna kahadin mina alnisa-i ini itaqaytuna fala takhdaAAana bialqawli fayatmaAAa allathee fee qalbihi maradun waqulna qawlan maAAaroofan Waqarna fee buyootikunna wala tabarrajna tabarruja aljahiliyyati al-oola waaqimna alssalata waateena alzzakata waatiAAana Allaha warasoolahu innama yureedu Allahu liyuthhiba AAankumu alrrijsa **Ahlul Bayt-i** wayutahhirakum tattheeran” (Quran, 33:32-33)

Thus we hope that it has become clear that whoever slanders the Prophet's wives and talks ill of them can be considered a Nasibi (hater of the Ahlel Bayt). The most beloved of the Prophet's wives was Aisha (). However, it, unfortunately, appears that a very important premise of Shi'ism is based upon slander against her, the Mother of the Believers and rightful member of the Ahlel Bayt.

Aisha () narrated a Hadith in which the Prophet () specifically appointed Abu Bakr () to lead the prayers as Imam during the Prophet's sickness at the end of his life. The Sahabah () and the Ahlus Sunnah wal Jama'ah rightfully interpreted this appointment to mean that the Prophet () appointed Abu Bakr () as his successor, not Ali (). The majority of the Shia admit that Abu Bakr () was the Imam of the prayers during the Prophet's last few days of life; however, they argue that the Prophet () had really appointed Ali () to lead the prayers, but that Aisha () lied to the people by claiming that the Prophet () had appointed Abu Bakr () to lead the prayers. Recently, there have been some Shia who have even gone to the extreme of denying known historical events by saying that Abu Bakr () never led the prayers as Imam; they again accuse Aisha () of being a liar, and say that the Hadith about Abu Bakr () leading the prayers were fabricated by Aisha ().

Al-Tijani is a very popular Shia scholar and writer who recently published his best-selling book "Then I was Guided." In this book, he says: "...either by his [Abu Bakr's] daughter Aisha, whose position vis-a-vis Ali is well documented, and she tried hard to support her father, even by fabricating sayings [Hadith]." (Then I was Guided, p.141) Al-Tijani further says: "...she [Aisha] played an important role in the denial of the Prophet's will for Ali..." (Then I was Guided, p.119-120) This book can be found referenced on the popular Shia website Al-Islam.org, and it is at the forefront of the Shia dialogue with the Ahlus Sunnah wal Jama'ah; this viewpoint that Aisha () fabricated Hadith to prove her father's claim to Caliphate is accepted by *Ijma* (consensus) of all the Shia Ayatollahs and *Maraje'* (high scholars).

Based on this, it is our understanding that the Shia opposition to Aisha () cannot be understated. It is the **foundation block** of Shi'ism that Aisha () is a liar and a fabricator of Hadith. Without believing in this, the Shia would be forced to accept Abu Bakr's () appointment as successor Imam and the entire belief of Ali () being the first Infallible Imam becomes implausible. Thus, the Shia are faced with two options: either they slander Aisha () and call her a liar, or they accept Aisha () and then rescind their claims that it was Ali () who was appointed as successor Imam by the Prophet ().

The Shia claim to be the "followers of the Ahlel Bayt," but the reality is apparently otherwise; had they followed the Ahlel Bayt (i.e. the Prophet's wives), then they would have accepted Abu Bakr () as the successor Imam to the Prophet () and the Muslim Ummah would have remained united. The truth of the matter is that it is the Shia who are the Nasibis, because they hate the Prophet's wives. The Ahlus Sunnah wal Jama'ah loves the *entire* Ahlel Bayt, including the Prophet's wives, all his children, Ali () and his family, etc., whereas the Shia only love one segment of the Ahlel Bayt and despise other parts of it.

Article Written By: **Ibn al-Hashimi**, www.ahlelbayt.com

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Slander Against Prophet's Wives

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Shia scholars slander the Prophet's wives, Aisha () and Hafsa (). They do not have a good opinion of Aisha () because she was the daughter of the first Caliph (Abu Bakr []), and they do not speak well of Hafsa () because she was the daughter of the second Caliph (Umar bin Khattab []).

The Shia believe that Aisha () was a Munafiqh (hypocrite) and Kaffir (disbeliever), and we see this allegation in the well-known books of the Shia: **"Aisha was an infidel woman (Kaffir)."** (Hayat-ul-Quloob, Vol. No. 2, Page No. 726) It is further stated: **"Aisha was a hypocrite (Munafiqh)."** (Hayat-ul-Quloob, Page No. 867) And again: **"Aisha and Hafsa were hypocrite and infidel women."** (Hayat-ul-Quloob, Vol. No. 2, Page No. 900) The famous Ayatollah, Mullah Baqir Majlisi, states: **"She [Aisha] was a traitor."** (Mullah Baqir Majlisi, Tadhkiratul Aimmah, p. 66)

The Shia argue that whoever denies the Imamah of Ali () is considered a Kaffir, and they say that Aisha () is one of the leaders (along with Muawiyya []) in the opposition against Ali's Imamah ().

Let us see what the popular Shia website, Al-Shia.com, has to say about this:

:” . (6) ”
“ “

Source: <http://www.al-shia.com/html/ara/books/behar/behar27/a7.html>

Translation: Al-Saduk says, **"Our belief is that the one who rejects the Imaamat of Ameer ul Mu'mineen [Ali] and the Aimmah after him, has the same position like the one who rejects the Prophethood of the Prophets."**

Further, he states: **“And our belief is that the one who accepts Ameer ul Mu'mineen but rejects a single Imaam after him, has the same position like the one who believes in all the Prophets and then rejects the Prophethood of Muhammad (saws).”**

Sheykh Mufid declared:

“ ”

Source: <http://www.al-shia.com/html/ara/books/behar/behar23/a39.html>

Translation: **“The Imamiyya is in agreement that the one who rejects the Imaamat of one Imaam and rejects the obedience to them which Allah (t) ordered is a misguided Kaffir deserving to remain in Hell-Fire forever.”**

Hence, there should be no confusion on this matter that the Shia believe Aisha () is a disbeliever (Kaffir) destined for Hell-Fire. In fact, the Shia Tafseer on Al-Islam.org declares that Aisha () is not only a Kaffir but rather she is the very leader of the Kuffar [Imam al-Kufr]. Al-Islam.org quotes the Shia Tafseer for verse 9:12 as:

“According to the Holy Prophet, a-immatal kufr (leaders of infidelity) are also those who opposed and fought against the divinely commissioned Imams of the Ahl ul Bayt...Ali ibn abi Talib had recited this verse at the battle of Jamal and quoted the above noted prophecy of the Holy Prophet.” [Pooya/M.A. Ali 9:12, <http://www.al-islam.org/quran/>]

In Tafseer Al-Qumi (which is perhaps the most classical of Shia Tafseer), it is said that it is the people whom Ali () fought in the Battle of Jamal including Aisha (), Talha (), and Zubair () who are being referred to in this Verse as the “Leaders of Kufr.” This view is also the position of Kashani in his Tafseer Al-Safi, and in other Shia interpretations. The Majma ul Bayan Tafseer also includes Aisha () as one of the “Aimmatul Kufr” (Imams of Kufr) along with the Quraish polytheists, the Persian Magians, and the Byzantine Christians.

Oftentimes one will find Shias who use Taqiyyah (deception to protect one's religion) when they debate with the Ahlus Sunnah, and they claim that they don't say that Aisha () is a Kaffir. How is this possible when Aisha () supposedly fought against the so-called Infallible Imam of the Shia? Not only this, but Aisha () was the sole reason that the Ahlus Sunnah believe Abu Bakr () to be the first Caliph and not Ali (). To the Shia, Aisha () thus represents the leader of the enemies of Ali (), a chronic liar and fabricator of Hadith.

Let us now examine what Al-Tijani (a popular Shia scholar) said about Aisha: **“...she [Aisha] tried hard to support her father, even by fabricating sayings [Hadith].”** (Then I was Guided, p.141). Here, Al-Tijani is accusing the Prophet's wife of being a liar. It is well accepted that fabricating Hadith is Kufr (disbelief) both in Shia and Sunni schools of thought.

The Shia call Aisha “the horn of Shaitan” and they claim that the Prophet said this. Al-Tijani alleges in his book: **“Once the Prophet (saw) was giving a speech, and he pointed towards the house where Aishah was living, then said, ‘There is the trouble ... there is the trouble ... there is the trouble ... from where the devil's horns come out.’”** (Then I was Guided, p.119)

The accusations by the Shia scholars do not stop there. To create a diabolical mystique around Aisha (), they accuse her of hating to even mention the name of Ali () and that she celebrated on the day that Ali () died. Al-Tijani says: **“she [Aisha] did not like mentioning his [Ali's] name, and when she learnt of his death she knelt and thanked Allah.”** (Then I was Guided, p.117-118)

The Shia scholars even accuse Aisha () of being an accomplice to murder. They say that Aisha () advocated the murder of Uthman (), and they quote her as saying **“Kill the old fool [Uthman].”** Not only did she advocate the murder of Uthman (), but the Shia also say that she then used the murder of Uthman () as an excuse to wage war against Ali () and kill even more Muslims. Al-Tijani claims: **“she permitted the killing of innocent people and started a war against the commander of the believers and the Companions who voted for him, and she caused the deaths of thousands of Muslims, according to the historians. She did all that because she did not like Ali who advised the Prophet to divorce her.”** (Then I

was Guided, p.117) Not only this, but the Shia scholars also add that Aisha () was responsible for the murder of Muawiyya ().

There are even Shia scholars who argue that Aisha () and Hafsa () attempted to murder the Prophet () himself: **"Aisha and Hafsa poisoned the Prophet."** (Jila-ul-Ayoun, Page No. 118) This is voiced by one of the Shia Maraje, namely Mullah Baqir Majlisi: **"Aisha and Hafsa tried to martyr Rasulullaah by giving him poison."** (Vol. 2, Hayat-ul-quloob, page #870, Mullah Baqir Majlisi) And again: **"...those two female munafiqs (referring to Aisha and Hafsa) agreed to martyr Rasulullah by administering poison to him."** (Hayatul Quloob, page 745, Vol 2, Mullah Baqir Majlisi) Some of the more liberal Shia will deny that Aisha () poisoned the Prophet (), but they will not deem it blasphemous to argue this point; in fact, we noticed an entire thread about this topic on Shia-Chat, where poster after poster was arguing that Aisha () had attempted to poison the Prophet ().

We hope it is becoming more and more apparent that the accusations levied at Aisha () seem to stem more from emotions, rhetoric, and inherent bias rather than reliable and referenced historical facts. Aisha () and Hafsa () are portrayed as being demonically bad people; these being two of the women whom the Prophet () remained married to and loved for his entire life.

The Shia cleric Mutahhiri was quoted in the Tehran Times as saying: **"Now that we see Ali, and Ammaar, Uways al-Qarani and others face to face with Aisha and az-Zubayr and Talhah, we do not feel any hesitation, for we see the second group as people with the look of criminals, that is, the effects of evil and treachery are evident on their faces: and when we look at their faces and their treacherous characters we guess that they are people of the Fire."** (Shia cleric Mutahhiri, Tehran Times, 25th August, 1982)

This is voiced again in this Shia book: **"...Muawiyya and Aisha were worst people of all times."** (Makalmaat-e-husainia, page #59). And Mullah Baqir Majlisi said: **"They [Aisha and Hafsa] were both hypocrites [Munafiqeen]."** (Mullah Baqir Majlisi, Hayatul Quloob, 2:745)

And there are even Shia scholars who go to the extreme of saying that Aisha () and Hafsa () were indecent women: **"Hafsa was an indecent women."** (Tohfa-e-Hanfiah Dar Jawab Tohfa-e-Jaffria, Page No. 123) And: **"Aisha was charged of committing open vulgarity."** (Quran Majeed by Maqbool Hussain Dehlevi, Page No. 840) Al-Tijani says in his book: **"How could Umm al-Mu'mineen Aishah leave her house in which Allah had ordered her to stay, when the most High said: 'And stay in your houses and do not display your finery like the displaying of the ignorance of yours.'" Is Al-Tijani accusing the Prophet's own wife of displaying her finery [i.e. showing her breasts, body, etc] to everyone?**

The Shia scholars believe that the Mehdi will come and exhume the body of Aisha () in order to flog her for her sins: **"When the Twelvth Imam returns, Aisha will be raised from the dead so as to be whipped as due punishment."** (Al Shafi, Vol. No. 2, Page No. 108) And: **"When the Twelvth Imam returns, he will bring Aisha to life so as to torment her."** (Haq-ul-Yaqeen, Page No. 139) As well as: **"Imam Mehdi will punish Aisha with stripes."** (Hayat-ul-Quloob, Vol. No. 2, Page No. 901) Mullah Baqir Majlisi says: **"When Imam Mahdi arrives, Aisha will be resurrected so that she may be given a prescribed punishment and that Fatima be vindicated."** (Mullah Baqir Majlisi, Haqqul Yaqeen, p. 347)

The Shia accusations against Aisha () range from the absurd [i.e. that she gave poison to the Prophet] to the outright childish; for example, Al-Islam.org dedicates so much of its webspace to discuss how Aisha () was an imprudent, rude, and "jealous woman." Stories will then be cited about how Aisha () was so jealous and vengeful towards her co-wives and step-child Ibrahim (); the way the Shia describe her makes her sound diabolical, more like the wicked stepmother in the Disney movie "Cinderella" than a real life person. In fact, the Shia will never even name their daughter "Aisha" because to them this name is a cursed and wretched name; this shows the depth of their hatred for Aisha (). The Shia scholars will belittle Aisha () by saying that she was barren and infertile, citing this as a reason that Aisha () hated her co-wives and was jealous of Fatima ().

The entire faith of Shi'ism is based upon calling Aisha () a liar and a fabricator of Hadith. To the Shia, Aisha () is the chief rejector of the Imamah of Ali (), because of whom the entire Ahlus Sunnah wal Jama'ah supposedly abandoned the Imamah of Ali (). We wonder why then the Shia scholars say that they are the "followers of Ahlel Bayt" since Aisha () and her co-wives are the Ahlel Bayt! Allah Himself addresses them in the Quran as such.

The Quran specifically refers to the wives of the Prophet () as Ahlel Bayt in the following verse:

“O wives of the Prophet! You are not like any other of the women; If you will be on your guard, then be not soft in your speech, lest he in whose heart is a disease yearn; and speak a good word. And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, **you Ahlel Bayt (People of the House)**, and to make you pure and spotless.” (Quran, 33:32-33)

The transliteration reads: **“Ya nisa al-nabiyyi** lastuna kahadin mina alnisa-i ini itaqaytuna fala takhdaAAana bialqawli fayatmaAAa allathee fee qalbihi maradun waqulna qawlan maAAaroofan Waqarna fee buyootikunna wala tabarrajna tabarruja aljahiliyyati al-oola waaqimna alssalata waateena alzzakata waatiAAana Allaha warasoolahu innama yureedu Allahu liyuthhiba AAankumu alrrijsa **Ahlul Bayt-i wayutahhirakum tatheeran**” (Quran, 33:32-33)

We ask Allah to shower His infinite blessings upon Aisha () and Hafsa (), the Mothers of the Believers, and to protect them from the slander of the Nasibis who, while proclaiming what has been mentioned above, can not possibly claim to love the Ahlel Bayt of Muhammad () despite whatever they claim of the Ahlel Bayt of Ali (). In future articles, we shall Insha-Allah refute this malicious slander against our beloved Mothers, Aisha () and Hafsa ().

Article Written By: **Ibn al-Hashimi**, www.ahlelbayt.com

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The Status of Ahlel Bayt

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All Muslims believe in respecting the Ahlel Bayt. However, many Shia espouse a viewpoint that goes against the Islamic concepts of egalitarianism and is a rejection of Quranic exhortations. The Shia believe that the Prophet's descendants will be automatically granted a high rank and status based on their familial connection to the Prophet (ﷺ). They believe that nobody can attain the rank of these "Syedis" simply because they were not born to the Prophet's family, and this is why Abu Bakr (رضي الله عنه) to them is forever inferior to Ali (رضي الله عنه). The Shia say that the only ones who are allowed to be the Imams and leaders of the Muslims are those who come from the lineage of the Prophet (ﷺ). It seems to us that it would not be an exaggeration to say that the Shia believe that the Prophet's descendants are automatically superior to everyone else based on their lineage.

The reality, however, is that a person's lineage and birth has no bearing on his rank and station on earth in the eyes of Allah. The only criterion which decides a person's rank and station is a person's *Taqwa* (piety). The Prophet (ﷺ) spoke well of the Ahlel Bayt and Ahlel Kisa (People of the Cloak) not because they were related to him, but rather because these people had great *Taqwa*. The Prophet (ﷺ) knew them personally and he experienced their dedication to Islam first-hand. As such, the Prophet (ﷺ) could vouch for them. The Prophet (ﷺ) also complimented his Sahabah (Companions), the Ansar (Helpers), Muhajiroon (Immigrants), and many other groups of people. When the Prophet (ﷺ) complimented the Muhajiroon, he did not do so simply because they were part of a certain Meccan tribe, but rather because they had great *Taqwa*. The same holds true for the Ansar, the Sahabah, and anyone else.

The Prophet (ﷺ) used Ahlel Bayt as a description to denote that these family members had great *Taqwa*. For example, if a person has a very pious uncle, he would say "my uncle has *Taqwa*; you should respect my uncle!" This does not mean that he has selected his uncle simply because he is a biological uncle, but rather because the uncle has *Taqwa*. Had his uncle been a sinful and distasteful person then he would

have said that he has no relation to his uncle. Likewise, we are respecting the Ahlel Bayt not simply because they are related to the Prophet (ﷺ), but rather only because they had a great deal of *Taqwa*.

The Quran repeatedly holds each individual responsible for his or her own conduct. The actions of one soul cannot affect another, neither positively nor negatively. To do so would go against the egalitarian spirit of Islam, and would instead be a reflection of Jahiliyyah custom in which people thought they would be saved based on their familial connections as opposed to their *Taqwa*.

Quran

The Quran declares that on the Day of Judgement everyone's familial connections will be cut off: "**so now all relations between you have been cut off**" (Quran, 6:94)

And then Allah says: "**one soul shall not avail another**" (Quran, 2:48) And again: "**one soul shall not avail another**" (Quran, 2:123)

The Quran categorically states that no soul shall have an effect on another: "**no soul benefits except from its own work, and none bears the burden of another**" (Quran, 6:164)

And again, Allah repeats it "**that no bearer of burden shall bear the burden of another—And that man shall have **nothing** but what he [himself] strives for**" (Quran, 5:38-39)

As well as: "**that every soul delivers itself to ruin by its **own** acts**" (Quran, 6:70)

Allah says "**O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has *Taqwa* [piety].**" (Quran, 49:13)

Hadith

The Prophet (ﷺ) declared that people were born inherently equal "**except by piety and good action (*Taqwa*). Indeed the best among you is the one with the best character (*Taqwa*). Listen to me. Did I convey this to you properly?... Each one of you who is here must convey this to everyone not present.**" (Excerpt from the Prophet's Last Sermon as in Baihiqi)

Islam came and destroyed this concept of hereditary rank. The Quran declares that people are created inherently equal and differ *only* based on their *Taqwa* (piety): "**Verily the most honored of you in the sight of Allah is he who is the most righteous of you.**" (Quran 49:13)

It is our hope that it has become clear that the Shia who believe in this are going against the Quran when they think that the Prophet's family will be judged by another criterion or by a special lenience simply because they are the Prophet's family, or that they will be automatically exalted based on something other than merit. They argue that Ali (ؓ) had more of a right to the Caliphate than Abu Bakr (ؓ) because he was related to the Prophet (ﷺ) and the leadership could only be from a certain lineage of people [a concept not unfamiliar in the modern day context of the KKK and other discriminatory belief systems which raise people based on birth to a certain group as opposed to merit]. The Prophet (ﷺ) has condemned this attitude in no uncertain terms, calling it nothing less than a remnant of the pre-Islamic Time of Jahiliyyah (Ignorance).

The Prophet (ﷺ) said: "**There are indeed people who boast of their dead ancestors; but in the sight of Allah they are more contemptible than the black beetle that rolls a piece of dung with its nose. Behold, Allah has removed from you the arrogance of the Time of Jahiliyyah (Ignorance) with its boast of ancestral glories. Man is but an Allah-fearing believer or an unfortunate sinner. All people are the children of Adam, and Adam was created out of dust.**" [At-Tirmidhi and Abu Dawud]

The Prophet (ﷺ) said further: "**Undoubtedly Allah has removed from you the pride of arrogance of the age of Jahilliyah (ignorance) and the glorification of ancestors. Now people are of two kinds. Either believers who are aware or transgressors who do wrong. You are all the children of Adam and Adam was made of clay... If they do not give this up (i.e. pride in ancestors) Allah will consider them lower than the lowly worm which pushes itself through dung.**" [Abu Dawud and Tirmidhi]

And the Prophet () said: “The people of such and such a tribe are not my friends and supporters, rather my friends and supporters are the pious, no matter where they are.”

The Prophet () said: “There is no superiority of an Arab over a non-Arab, or of a non-Arab over an Arab, or of a white man over a black man, or of a black man over a white man, except in terms of *Taqwa* (piety). The people come from Adam and Adam came from dust.”

The Prophets and their Families

After all, Prophet Muhammad () was born of a family who were *Mushriks* (polytheists) so how can lineage possibly mean anything? Prophet Nuh () had a son who was destined to Hell-Fire and his example is mentioned in the Quran, showing that not even if a person's father is a prophet does this mean anything. Prophet Ibrahim's father was a *Mushrik* and Ibrahim () will disown him on the Day of Judgement. We see that ties of blood relation sever and the only real familial connection is through *Taqwa*. The Prophet Muhammad's uncles were blood-related, but do we say that Abu Lahab and Abu Jahl will get any special privilege because of this?

People should not be accorded special rights simply because they were born to the right womb. People should be judged based on their *Taqwa*, not their birth. Bilal () was a slave, born to a slave woman, and today he is remembered as one of the noblest of Sahabah—despite his “lowly birth.” On the other hand, both Abu Jahl and Abu Lahab were from the same bloodline as the Prophet (), and yet they are the two people for whom Allah has promised Hell-fire.

To take it even one step further: today, there are descendants of Abu Jahl and Abu Lahab who are highly religious Muslims, and will Insha-Allah enter Paradise. Would it be proper and just of Allah to limit the greatness of such people simply because they come from a certain stock, and not another? Then why is it that the Shia say such things against the progeny of Yezid, as if the progeny of Yezid had any say in being born of his loins!

The point is simple: who a person is born to should not decide his status in the eyes of Allah or in the religion of Islam. It should only be one's *Taqwa* which dictates a person's station and rank. This is why it is discomforting that the Shia trace Imamah via the Prophet's bloodline just like a hereditary kingship. Why didn't Allah Almighty simply make all the prophets to be like a hereditary kingship? He instead chose from amongst the people the *best* of character and the ones with the most *Taqwa*. Prophet Musa () came from people who were slaves, and yet his rank was raised far above the king of the country, Pharaoh. In the words of Martin Luther King: people should be judged based upon the content of their character and nothing else. This is what defines a person's rank on this earth.

The Ayatollahs will oftentimes retort that Prophet Ibrahim () asked for his progeny to be leaders. However, it should be noted that his sons were the ancestors of the entire Semite race and the only ones alive in the entire region. This argument is equivalent to saying that Allah chose Prophet Adam's family () and exalted them as leaders, and then using this as evidence against the idea that Allah judges only upon merit. Furthermore, we should all make du'a that our progeny is pious; this in no way means that we are saying our progeny is superior to the progeny of other people.

Prophet Muhammad () is not the best because of his birth, but only because he was the best in *Taqwa*. And the Ahlel Bayt and Ahlel Kisa were complimented by the Prophet () *not* because of their birth but because the Prophet () knew of their great *Taqwa*. Why should the Prophet's family be exalted just by virtue of being his family? Should they not be exalted for their righteousness, their piety, and their *Taqwa*?

And even if we take the view that the family of the Prophet () should be exalted above all others, then why is one section preferred above all others? Uthman's father () was the Prophet's second cousin, making Uthman () a nephew of the Prophet (). If the lineage of the Prophet () is to be exalted above all others, then why is Uthman's side of the family () neglected in this adulation? If this is countered by the fact that Ali () was the husband of Fatima (), the daughter of the Prophet (), then what about Uthman ()? The Prophet () gave Uthman () two of his daughters in marriage. Does that not mean that Uthman's lineage () has twice the right to be exalted above Ali's lineage ()? No, this is

contrary to the egalitarian spirit of Islam. Birthright does not mean anything. Only *Taqwa* does.

Syedi

Today, so many Shia claim to be “Syedi.” How exactly does one inherit the title of Syed? Just because the Prophet (ﷺ) called one person to be Syed, this does not mean that all his progeny magically become Syed as well. The Prophet (ﷺ) gave the title of Siddeeq to Abu Bakr (رضي الله عنه); does this mean that all of his progeny are also magically Siddeeq (i.e. truthful)? A person does not inherit such qualities or titles, but rather he/she must work for them and strive for them with their own actions and deeds.

Sheikh Muhammed Salih Al-Munajjid (رحمته الله) says:

“The idea that there are “sayyids” or “walis” (“saints”) whom Allaah has singled out from among mankind for some favour, or that they have a status which other people do not share, is an idea which is based on the Magian belief that Allaah is “incarnated” in people He chooses from among mankind. The Persians used to believe this of their kings (Chosroes), and that this spirit moved from one king to another, through his descendents. This Magian (Zoroastrian) idea spread to the Muslims via the Raafidi Shi’ah, whose origins are Magian – so this idea was introduced to the Muslims. This idea says that Allaah selects some of mankind, to the exclusion of others, for this status, which is the status of imaamah and wilaayah. So they believe in this idea with regard to ‘Ali ibn Abi Taalib and his descendents, and they add other positions to that, such as sayyid...They said that as this sayyid or wali has this position and status, then they know better what is in our best interests, so we should entrust our affairs to them, because they are better than us, and so they are more entitled... There can be no doubt that this is obviously a misguided notion.”

And perhaps the greatest irony of all is the fact that many of the people who claim to be “Syedi” today are of Iranian or Pakistani ethnicity. How can these people realistically claim descent from the Prophet (ﷺ) who was Arab? Their skin is not the same color as the Prophet (ﷺ), their facial structure is from another race altogether, and even their DNA would attest to the fact that they are anything but descendants of the Prophet (ﷺ)! And why is it that we find very few people in Arabia who claim to be Syedi, and yet every third person claims this rank in Iran and Pakistan?

The unfortunate truth is that these Syedis are misguided. The reasoning is simply that the position of “Syed” is respected in these lands and “being a Syedi” is in vogue, while anybody can easily claim to be Syedi. We find that in Iran there are many Ayatollahs who claim to be Syedi and thus they are exalted because of this. In Pakistan, many of the “saints” claim to be Syedi and they are thus exalted by the incredulous people for this. Historically, the Shia leaders have exploited the masses by collecting Khums (religious tax) from their followers, all because they are “Syedi.” This is no doubt exploiting the Prophet (ﷺ) and his family, all for materialistic gain.

It would be more accurate to say that Iranians are the descendants of fire-worshippers and Pakistanis are descendants of Hindu pagans. Likewise, most Arabs are the descendants of idol-worshippers, including the Prophet (ﷺ) himself. The writer of this article is most likely the descendant of a Hindu pagan, but he does not think that Allah would judge him any differently had he been born to another lineage!

Conclusion

Indeed, to cogitate that the Ahlel Bayt or Ahlel Kisa are special because of their familial connection as opposed to their *Taqwa* is to, in fact, diminish the status of the Ahlel Bayt.

To conclude, yes we must respect the Ahlel Bayt and Ahlel Kisa. But this is not because they are born of a certain lineage, but rather because they had a great deal of *Taqwa*. We reject all those who claim to be superior based on their lineage.

Furthermore, anyone who is pious and a believer becomes family to the Prophet (ﷺ). Allah says in the Quran: **“The believers are nothing else than brothers.”** (Quran, 49:10) In Islam, family is based not on blood but rather on faith. We are brothers and sisters in the Deen, and if our blood-relatives are of another faith, then they are not family in the eyes of Islam; faith is the marker for who is part of our

family. Those who convert to Islam and who are pious are adopted into the Muslim family.

The evidence for this can be seen by the fact that even the supposedly lowly slaves were declared to be Ahlel Bayt. It was narrated that Mihraan, the freed slave of the Prophet (ﷺ), said: the Messenger of Allah said: **"We are the family of Muhammad... the freed slave of a people is one of them."** (Narrated by Ahmad, no. 15152).

Anyone who is pious is included in the Ahl of Islam, the brotherhood and sisterhood of the Ummah. It is transmitted by at-Tabarani and al-Hakim that in one incident some people spoke very lowly about Salman al-Farsi. They spoke of the inferiority of Salman's Persian ethnicity, and upon hearing this the Messenger of Allah (ﷺ) declared, **"Salman is from us, the Ahlel Bayt."** And with that did the Prophet (ﷺ) destroy the Jahiliyyah concepts of discrimination based on one's birth. Suddenly, the Persian Kisra (King) became the most despicable whereas the lowly Muslim slave Bilal (رضي الله عنه) became one of the highest in rank.

It was not the intent of the Prophet (ﷺ) to make a dynasty of rulers after him, nor did he mention this in any authentic report. On the contrary, the Prophet (ﷺ) stated that the most eligible to claim a right to the Prophet (ﷺ) are the most pious, regardless of their descent or the place they lived in.

The Prophet (ﷺ) turned to Medinah and said: **"Those Ahlel Bayt of mine think that they have the most right (to me) and it is not like this. Rather those who have the most right to me from amongst you are the pious, whoever they are and wherever they are."** [Narrated by Ibn Abi Asim 2/689 and Al-Tabarani 20/121]

In another Hadith, the Prophet (ﷺ) condemns people of the future who would lay claim to power based on familial descent from the Prophet (ﷺ): **"a man from the people of my house, who will assert that he belongs to me, whereas he does not, for my friends are only the God-fearing."** [Narrated by Abu Dawuud # 4230 and Ahmad # 5892 and others]

The Prophet (ﷺ) has shown that the true relationship to him is that of piety and religion and not of biological descent. Had the Prophet (ﷺ) indeed set a dynasty of rulers from his offspring, this would have cast doubt to the Prophet's truthfulness and sincerity in conveying Allah's word and then the Prophet (ﷺ) would have been like other kings who were after this Dunya (materialistic world) and founded kingdoms with dynasties from their offspring. Indeed, the Prophet (ﷺ) even forbade his progeny from inheriting wealth from him!

It is outside of our capabilities and inclinations to force people to leave concepts which the Prophet (ﷺ) himself condemned in the strongest of manner, but it should be noted, however, that this method of exaltation will not be seen as something praiseworthy by the Prophet (ﷺ) or his family, but rather they will view it as an abomination, much like a white person of good moral standards would find it offensive if someone else declared him superior simply because he was white. Most white people look down on Neo-Nazis, despite the fact that the Neo-Nazis are "praising" the white race. Likewise, the Prophet's lineage will look down on those Shia who are "praising" them in such an exaggerated manner and based on criteria other than their merit.

Certain people may rationalize this discrimination by saying "Allah is God and God can do anything." However, it is not God who is discriminating. Allah is clear in the Quran, in which He definitively states that *Taqwa* is the only criterion. If individuals decide to engage in discrimination based on birthright, then they should do it on their own accord and stop justifying it using Allah as an excuse. Thus, in our view it is unacceptable that the Shia reject the first Caliph on the basis of his lineage, and it is this bigotry that the Shia faith is based upon. It may be the case that this notion of discrimination was propagated by Abdullah ibn Saba and the Saba'ites, the founders of the Shia movement; ibn Saba was Jewish and he may well have carried over the notion of a chosen group of people, a concept of Judaism. This idea would then have been fostered by the Persian converts to Shi'ism who often came from Magian backgrounds.

We ask Allah to shower His Infinite blessings upon the Ahlel Bayt, the Ahlel Kisa, the Sahabah, the Muhajiroon, the Ansar, and the believing Muslims!

Article Written By: **Ibn al-Hashimi**, www.ahlelbayt.com

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First Lady of Islam



Introduction

The Americans bestow respect upon their president, and one way they do this is by extending this respect to his wife, whom they refer to as the First Lady of America. Historically, the British have bestowed respect on the wife of their king. Surely, the respect bestowed upon the Prophet () by the Muslims should far surpass the respect the Americans give to the President, or the British have given to the King.

If the Americans have the decency to respect the First Lady of America, and if the British have the decency to respect the Queen of England, then surely the Muslims should have the decency to respect Aisha (), the First Lady of Islam. All government officials address the First Lady of America with respect; but do we see the Ayatollahs (the officials of the Shia religion) addressing the First Lady of Islam with respect? Instead, they call her a Kaffir [the Imam of Kufr], Fasiq, Munafiqh, Nasibi, and an enemy of Islam.

Insulting or harming the Prophet's wife () is insulting and harming the Prophet () himself. Even the man with the least amount of chivalry and self-respect would not allow people to insult his wife, and this includes the Prophet ().

Sunni Imam and Shia Ayatollah

There is the story of a Sunni Imam who gave a speech in front of a Shia mosque. He began the speech by praising the Ayatollah of the Shia mosque and declaring his undying love for him. After this, the Sunni Imam began insulting the Ayatollah's wife and declared her to be a Kaffir, Fasiq, Munafiqh, Nasibi, and an enemy of Islam.

The Ayatollah rushed outside and began yelling at the Sunni Imam. The Sunni Imam responded, “but I love you, dear Ayatollah!”

To which the Shia Ayatollah responded with, “then why do you insult my wife?”

The Sunni Imam calmly replied: “I love you, but I am against your wife who is an imprudent, inappropriate, and hateful woman.”

The Shia Ayatollah raised his fist in the air and said: “By Allah, if you hate my wife, then you hate me! My wife is my beloved!”

The Sunni Imam said: “She is my enemy. May Allah curse her!”

The Shia Ayatollah was rightfully incensed: “By Allah, I cannot stand for such slander. May Allah curse you! An enemy of my wife is an enemy of me! By Allah, I wish to kill you!”

The Sunni Imam then said: “O Shia, you reject the love of those who hate your wife. So then, why do you think the Prophet () will accept your love for him when you hate his wife and insult her, calling her a Kaffir, Fasiq, Munafiqh, Nasibi, and an enemy of Islam?”

To this, the Shia Ayatollah was left speechless.

Indeed, no man allows others to slander his wife, and the Prophet () is the one with the most Gheerah (protective “jealousy”) in regards to his wives. If the Prophet () heard the things which the Shia say about Aisha (), no doubt the Prophet () would be furious.

Hurting the feelings of the Prophet’s wives () is hurting the feelings of the Prophet (). In fact, this methodology of targetting the Prophet’s wives () was used by the Munafiqoon (hypocrites) to hurt the Prophet () in the incident of al-Ifk: they insulted Aisha () in order to insult the Prophet () by extension.

The Quran

The Prophet () was actually extremely sensitive about his wives, and Allah thus warned the believers about hurting them. His wives were considered so precious that Allah instructed the believers to talk to them from behind a screen and He also forbade anyone from marrying them after the Prophet’s death: **“When you ask his wives for something, ask them from behind a screen. That is purer for your hearts and for their hearts. It is not for you to cause injury to the Messenger of Allah, or ever marry his wives after him. To do that would be something dreadful in the sight of Allah.”** (Quran 33:53) If the Prophet () was so sensitive about his wives, then we can only guess at what his response would be towards those Ayatollahs alive today who malign them.

A rule of thumb in Islam is that we should treat our brothers like we want ourselves to be treated. Thus, before anyone insults the Prophet’s wife, one should first allow others to insult one’s own wife. If he does not allow others to insult his own wife, then we wonder why he feels so comfortable insulting the wife of the greatest man ever born.

The Quran itself serves as a testament to the fact that Aisha () and the rest of the Prophet’s wives are righteous Muslims. In fact, the Shariah as expounded through the Quran declares that Muslims are forbidden to marry people who are not righteous. Allah demands in the Quran: **“Marry those among you who are single and the righteous ones among yourselves, male or female.”** (Quran 24:32) This is a command, in the imperative form of Arabic; even the Shia Ulema forbid their followers from marrying unrighteous women. To say that the Prophet () would go against his own laws and marry a bad and unrighteous woman is undoubtedly Kufr! Ayatollah Khomeini said: **“It is forbidden in Islam to marry the Fasiqoon (sinners).”** So we ask this Ayatollah: is he accusing the Prophet () of sinning by marrying one of the Fasiqoon?

Allah further declares: **“Bad women are for bad men and bad men are for bad women. Good women are for good men and good men are for good women.”** (Quran, 24:26) So if the Shia Ayatollahs say that Aisha () is bad, then this means that the Prophet () is also bad! The Prophet () is good, so he can only

marry those who are good. And the most interesting thing about this verse, 24:26, is that it was revealed in the incident of al-Ifk which was about Aisha (). Hence, there should be absolutely no confusion on the matter of Aisha's noble character ().

The Prophet () said: **"A man may marry [a woman] for four reasons: for her property, for her rank, for her beauty, or for her religion (and character). So marry the one who is best in the religion and character and [you will] prosper, or else you will be a loser."** If the Prophet () did not even fulfill his own advice and if he married a woman of bad religion and bad character, then by his own words he would be a loser! We seek Allah's Mercy from such slander. Surely the Prophet () only married righteous women, and Aisha () was righteous.

Allah further says: **"They (wives) are like garments for you, and you are like garments for them."** (Quran, 2:187) In the Tafseer, both Sunni and Shia Ulema say that this means that husbands should hide the faults of their wives, and vice/versa. Hence, the Prophet () was a covering for Aisha (), protecting her from slander and insults. Indeed, if the Prophet () were alive today, he would defend Aisha () and refute the malicious lies levied against her. In fact, Allah commands the Prophet () to be a protector and maintainer of his wives: **"Men are the protectors and maintainers of women."** (Quran, 3:34)

The Prophet () loved his wife Aisha () dearly. How can the Shia deny this when Allah declares in the Quran: **"And of His Signs is this: He created for you mates from yourself that you might find rest in them, and He ordained between you love and mercy."** (Quran 30:21) Every Muslim man is commanded to love his wife, and even the disbelievers love their wives! How can we face the Islam-haters and defend our Prophet () in front of them if they say that the Prophet () did not even love his own wife? What kind of a man except a cold-blooded wretch does not love his own wife? By Allah, the Prophet () loved Aisha (), and if he loved her, then we should love her too.

Aisha () is of the Ahlel Bayt; she is the First Lady of Islam, the Queen of our hearts, the Mother of the Believers, and the beloved of Allah's Beloved.

Article Written By: **Ibn al-Hashimi**, www.ahlelbayt.com

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Al-Ifk: Quran Defends Aisha ()

بسم الله الرحمن الرحيم

The incident of al-Ifk is narrated in both Sunni and Shia Tafseer; the incident is also narrated on the popular Shia website, Al-Islam.org. We shall first re-tell the story of al-Ifk and then later shall we authenticate it with Shia Tafseer from Al-Islam.org.

Incident of al-Ifk

On the way back to Medina, the Muslim army stopped for a rest, but then the Prophet () unexpectedly ordered the army to continue the march again. Aisha () noticed that her onyx necklace was missing so she retraced her steps to find it. When she finally found it and returned to the camp, the Muslim army had already left without her. Her litter was veiled so her absence was not noticed.

Aisha () waited for someone to notice she was missing and to come back for her. Fortunately, she did not have to wait long, for a young Muslim man named Safwan (), who had fallen behind the army after taking a rest, reached the camp during the night and found her lying fast asleep. Safwan () recognized her and escorted her back to the Muslim army and the Prophet ().

Unfortunately, some hypocrites who had seen Safwan () and Aisha () arrive alone together began to gossip and spread slanderous lies about them. Eventually the story reached the Prophet () himself and by then the whole community was talking about what might or might not have happened between the two young Muslims. Naturally, the believers were certain that nothing bad had happened, but the Munafiqoon (hypocrites) thought otherwise and were not afraid to insinuate that was the case, accusing the Prophet's wife of engaging in an adulterous affair.

Aisha's Feelings () are Hurt

The accusations against Aisha () hurt her deeply and she soon fell so sick that she asked the Prophet () if she could return to her parent's house until the matter was cleared up. The Prophet () then tried to vindicate Aisha's honor () by calling everyone to the mosque and publicly defending her reputation, but the hypocrites who had started the trouble in the first place only made matters worse, so that arguments broke out all over the mosque, and people had almost come to blows over the matter before the Prophet () calmed them down and silenced them. The Prophet () said to Abdullah ibn Ubayy, leader of the Munafiqoon: **"O Muslims, who will deal with a man [i.e. Abdullah ibn Ubayy] who I have heard is speaking in an offensive manner about my family? By Allah, I know nothing but good about my family."** [Bukhari, Muslim]

Ali () Defends Aisha ()

The Prophet () was a person with a lot of Gheerah (protective jealousy) which, according to the Sunnah, is considered a good quality in Muslim men. So the Prophet () was naturally incensed by the accusations that his wife had slept with another man. These accusations caused him a great deal of agitation. The Companions of the Prophet () saw how miserable the Prophet () had become over this issue, and so it was that Ali () said to him: **"O Allah's Apostle! Allah does not impose restrictions on you, and there are plenty of women other than her. If however, you ask her slave girl, she will tell you the truth!"** (Bukhari)

The popular Shia author and scholar Al-Tijani cited this as evidence that Ali () told the Prophet () to divorce Aisha (). He declares that this is recorded in Sunni accounts as well and he off-handedly cites the above Hadith from Bukhari as his "evidence." This is what we like to call "Half-Hadith-ing" [i.e. using half of a Hadith to "prove" one's point]. If we look at the other half of the Hadith, we see that it negates Al-Tijani's claim that Ali () told the Prophet () to divorce Aisha ().

Al-Tijani

Let us see what Al-Tijani, the popular Shia scholar and writer, has to say on the issue. Al-Tijani says: **"We may ask a few questions about the war of al-Jamal, which was instigated by Umm al-Mumineen Aishah, who played an important role in it...how could Aishah allow herself to declare war on the caliph of the Muslims, Ali Ibn Abi Talib, who was the master of all Muslims? As usual, our scholars, with some simplicity, answer us that she did not like Imam Ali because he advised the Messenger of Allah to divorce her in the incident of al-Ifk..."** (Then I was Guided, p. 117)

Ali () did not in any way advise the Prophet () to divorce Aisha (). He merely said that the Prophet () could since nobody had greater rights than the Prophet of Allah, but that it would be better if the Prophet () just asked Aisha's slave girl, who was with Aisha () most of the time, on the matter of Aisha's innocence. The slave girl was in the room, and Ali () meant to say that all the believers knew Aisha () was innocent, even a "lowly" slave girl.

In any case, as we shall see soon, if Ali () doubted Aisha () and asked the Prophet () to divorce her in the incident of al-Ifk, then this would mean that Ali () was one of the Munafiqoon. Is this what the Shia are accusing Ali () of? The Quran itself would declare anyone who doubted Aisha's innocence () to be a Munafiqh. So this is slander against not only the Prophet's wife but also against Ali ().

Allah Almighty Defends Aisha ()

It would be none other than Allah Himself who would declare Aisha's innocence () and vindicate her of the slander levied against her. Allah revealed to the Prophet () the following verses, condemning those Munafiqoon who doubted Aisha's innocence () and slandered her honor:

[24:11] **"Surely those who fabricate the lie are a group from among you...Every man will receive what he has earned for this sin, and whoever had the greater part in it will have a grievous punishment."**

[24:12] **"Why did the men and women believers, when they heard it, not think good of their own folk and say: 'This is clearly a lie?'"**

[24:13] **"Why did they not produce four witnesses? Since they did not produce witnesses, they are certainly liars in the sight of Allah."**

[24:14] **"If it were not for the grace of Allah, and His mercy on you in this world and in the next world, an**

awful doom would have overtaken you for what you repeated.”

[24:15] “Since you received it with your tongues, and repeated what you did not know anything about with your mouths, you thought it was a trifle, but in the sight of Allah it is serious.”

[24:16] “Why, when you heard it, did you not say: ‘It is not for us to repeat this, Glory be to You (O Allah), this is a serious slander.’”

[24:17] “Allah warns you to never repeat anything like this again, if you are indeed believers!”

[24:18] “And Allah makes the signs clear to you; and Allah is Knowing, Wise.”

[24:19] “Surely those who love to spread around slander about those who believe will have a painful punishment in this world and in the next world; and Allah knows and you do not know.”

[24:20] “And had it not been for the Grace of Allah and His Mercy on you, (Allah would have hastened the punishment upon you). And that Allah is full of kindness, Most Merciful.”

[24:21] “O you who believe! Follow not the footsteps of Shaitan...”

[24:22] “And...Do you not love that Allah should forgive you? ...”

[24:23] “Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment.”

[24:24] “On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do.”

[24:25] “On that Day Allah will pay them the recompense of their deeds in full, and they will know that Allah, He is the Manifest Truth.”

[24:26] “Vile women are for vile men, and vile men for vile women. Good women are for good men, and good men for good women; such are innocent of that which people say: For them is pardon and a bountiful provision.”

Shia Tafseer

Sometimes Shia will have a hard time absorbing these verses, so they will oftentimes try denying that these verses were revealed in relation to Aisha (). They will even completely deny the incident of al-Ifk, which is a known historical event recorded in the preserved annals of history and is even in the authentic Shia books.

To categorically prove that these verses were revealed in regard to Aisha () in the incident of al-Ifk, we shall quote straight from the popular Shia website, Al-Islam.org, which contains the authentic Shia Tafseer of Pooya/M.A. Ali. This is the most authentic Shia Tafseer in English, and can be found at the following Shia website: <http://www.al-islam.org/quran/>

The reader can simply use the search function on the left hand side of the site (<http://www.al-islam.org/quran/>) to find the Shia Tafseer (Pooya/M.A. Ali) of verses 24:11-19. We shall copy and paste what Al-Islam.org says here:

Al-Islam.org says

“

The particular incident referred to here occurred on the return from the defensive expedition of the Bani Mustaliq in 5-6 Hijra. At one of the halts, A-isha, the Holy Prophet's wife, withdrew from the camp to cleanse herself in the nearby desert. There she lost her necklace. As it was dark there she took time to discover it. In the meantime the march was ordered. As her litter was veiled, it was not noticed that she was not in it. When she returned to the camp, she could do nothing but wait. She fell asleep. Next morning she was found by Safwan who had been left behind to pick up anything inadvertently left behind. He put her on his camel and brought her, leading the camel on foot. This episode furnished some malicious enemies of the Holy Prophet, particularly the hypocrites, with an opportunity to raise a scandalous storm in order to hurt the feelings of the Holy Prophet. The ringleader among them was the chief of the Madina hypocrites, Abdullah ibn Ubay. Mistah, her uncle, also helped him. Ibn Ubay is referred to as the man who took on himself the lead among them to spread the scandal.

Ali ibn abi Talib knew that it was an obvious lie (as said in verse 12), concocted to hurt the Holy Prophet, so he asked Burayrah, the maid of A-isha, to tell the mischief-makers the truth about her mistress. On Burayrah's report the scandal was diffused.

People may think it is an insignificant matter to speak lightly of something which damages a person's character or reputation, but with Allah it is a most serious matter in all cases...

[Pooya/M.A. Ali 24:11]

”

source: <http://www.al-islam.org/quran/>

Shia Slander

Allah Almighty Himself declared Aisha () innocent and warns everyone not to make any accusations or slander against Aisha (). He says: **“Allah warns you to never repeat anything like this again, if you are indeed believers!”** (Quran, 24:17)

Yet today we see that Aisha () is still insulted and slandered. She is accused of hating Ali () and of being an enemy of Ahlel Bayt. To the Shia, being a Nasibi (hater of Ahlel Bayt) is worse than Zinnah and indeed such a person is declared a Kaffir according to their texts. Therefore, what Aisha () is accused of is in fact far worse than what the al-Ifk Munafiqoon spoke about. Committing Zinnah does not make one a Kaffir, and none of the Munafiqoon during the incident of al-Ifk ever accused Aisha () of being a Kaffir.

In fact, the very same Shia Tafseer on Al-Islam.org declares that Aisha () is not only a Kaffir but rather she is the very leader of the Kufaar [Imam al-Kufr]. Al-Islam.org quotes the Shia Tafseer for verse 9:12 as:

Al-Islam.org says

“

According to the Holy Prophet, a-immatal kufr (leaders of infidelity) are also those who opposed and fought against the divinely commissioned Imams of the Ahl ul Bayt...Ali ibn abi Talib had recited this verse at the battle of Jamal and quoted the above noted prophecy of the Holy Prophet.

[Pooya/M.A. Ali 9:12]

”

source: <http://www.al-islam.org/quran/>

In Tafseer Al-Qumi (which is perhaps the most classical of Shia Tafseer), it is said that it is the people whom Ali () fought in the Battle of Jamal including Aisha (), Talha (), and Zubair () who are being referred to in this Verse as the “Leaders of Kufr.” This view is also the position of Kashani in his Tafseer Al-Safi, and in other Shia interpretations. The Majma ul Bayan Tafseer also includes Aisha () as one of the “Aimmatul Kufr” (Imams of Kufr) along with the Quraish polythiests, the Persian Magians, and the Byzantine Christians.

The Shia Ayatollahs also accuse Aisha () of fabricating Hadith which is another act of Kufr. Fabricating Hadith is considered Kufr by both the Sunni and Shia Ulema! It is unfortunate that she is called a Kaffir when Allah Himself declares her a believer: **“Surely those who love to spread around slander about those who believe will have a painful punishment in this world and in the next world; and Allah knows and you do not know.”** (Quran, 24:19) Moreover, Allah declares Aisha to be a “good believer”: **“Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment.”** (Quran, 24:23)

If the Shia accuse Aisha () of being vile, then they are accusing the Prophet () of being vile. Allah says: **“Vile women are for vile men, and vile men for vile women. Good women are for good men, and good men for good women; such are innocent of that which people say: For them is pardon and a bountiful provision.”** (Quran, 24:26) This is the absolute verdict on the character of Aisha (), and stands as a refutation against all the slander made against her. This verse was revealed in regards to Aisha () in the incident of al-Ifk, and this is agreed upon by even the authentic Shia Tafseer. So we wonder then why the Shia feel comfortable with slandering her character.

Conclusion

Any unbiased person can see that the accusations levied against Aisha () by the Ayatollahs are worse than those levied against her by the Munafiqoon in the incident of al-Ifk. The latter only accused Aisha () of Fisq (i.e. Zinnah is not Kufr), but the Ayatollahs accuse her of Kufr (i.e. fabricating Hadith is Kufr, and according to the Shia, so is preventing the Imamah of Ali []).

No believer should feel comfortable slandering a woman who was specifically defended in the Quran by Allah Almighty, a person whom the Quran warns against slandering in the strictest of tones, declaring those who do so to be unbelievers. During the incident of al-Ifk, the Prophet () publically denounced the Munafiqoon and said that he knew **nothing** bad about his family; so why then do the Shia scholars insult the Prophetic family by speaking ill of them, even when the Quran and Hadith both exonerate Aisha ()?

Article Written By: **Ibn al-Hashimi** , www.ahlelbayt.com

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Verse 33:33 Does Not Make Anyone Infallible



Allah () says:

“And Allah wishes only to remove all abomination from you, you Ahlel Bayt, and to make you pure and spotless.” (Quran, 33:33)

The Shia claim that this verse makes the Ahlel Bayt infallible; the Shia believe that here Allah () made the Ahlel Bayt perfect in the sense that they cannot make any mistakes, nor forget anything, nor commit any sins whatsoever. Based on this interpretation, the Shia claim that the Prophet (), Ali (), Fatima (), Hasan (), Hussain (), and the other nine Imams are the infallibles.

But does this verse actually make anyone infallible? First off, if we say that this verse makes people infallible, then we must say that it makes the Prophet's wives () to be infallible, since Allah () addresses the Prophet's wives. Let us analyze the entire verse:

“O wives of the Prophet! You are not like any other of the women; If you will be on your guard, then be not soft in your speech, lest he in whose heart is a disease yearn; and speak a good word. And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. **And Allah only wishes to remove all abomination from you, you Ahlel Bayt (People of the House), and to make you pure and spotless.** And recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom: for Allah understands the finest mysteries and is well-acquainted (with them).” (Quran, 33:32-

34)

But the truth is that nobody was made infallible by this verse. Allah's () statement was not to assure the Prophet's wives () that they had already been purified, but rather to stipulate a condition that if they obeyed Him, He would remove all abomination from them and thus purify them. He only wished to purify them if they met this condition, namely that they wear Hijab when they are out of the house (i.e. not making a dazzling display) and establish regular prayer as well as charity. If we analyze the context, we find that Allah Almighty () was giving the Prophet's wives some divine directions to do all what He commanded them and to abstain from what He forbade. He thus informed them that if they conformed to His commands and abstained from what He forbade, He would reward them by removing all abomination from them and make them pure and stainless.

It should be noted that Allah Almighty () has used this pattern of speech to address many people. Consider the following verse:

“Allah does not wish to place you in a difficulty, but **to make you clean**, and to complete His favor upon you, that you may be grateful.” (Quran, 5:6)

In this verse, Allah () is talking about the believer; should we really conclude that that Allah () has now made the person completely clean and purified based on this? That is indeed missing the important conditional statement that Allah () is making.

In another verse, Allah Almighty () says:

“Allah does wish to make clear to you and to show you the ordinances of those before you.” (Quran, 4:26)

He also says:

“**Allah does wish to lighten your (difficulties):** For man was created weak (in flesh).” (Quran, 4:28)

The wish of Allah () expressed in the above mentioned verses comes as a condition of being loyal to His commands, to love Him and make Him pleased. Otherwise, without fulfilling this condition, His wish will not come into reality, (i.e the purification will not occur).

In another verse, Allah Almighty () says:

“For Allah loves those who turn to Him constantly in repentance and loves also those who keep themselves **pure and clean**.” (Quran, 2:222)

Allah also said in the Quran to all His believers:

“But He so will to **purify you** and complete His favors on you.” (Quran)

Allah () so addresses His servants in many other Quranic verses in a similar vein. Therefore, if we claim that the aim of Allah Almighty () in purifying the Ahlel Bayt was to make them infallible, it would necessitate us to say that all the believers are infallible, following the Quranic verse which states that Allah Almighty () so wills to purify them.

As Allah Almighty () told us of His wish to purify members of the Prophet's family, He similarly informed us of His wish to purify the believers as well. Therefore, if we suppose that the wish of Allah () to purify the believers was meant to make them infallible, then all sincere pious believers are infallible and impervious to sin. (Of course, this is incorrect and we find that none of these verses make anyone infallible.)

The purification mentioned in the aforementioned verse (33:33) was not meant to make anyone infallible, but rather simply to expiate them for past sins like we get expiation for our sins when we go for Hajj. This style is widely used in the Quran. We read in the Quran:

“Of their goods take alms, so that you might **purify them** and sanctify them...” (Quran,

9:103)

We will never find anybody who says that the purification mentioned in the afore-mentioned verses was meant to make the Prophet's family members or the believers into infallibles.

Furthermore, and this cannot be stressed enough, the Shia are exaggerating on the meaning of the word "pure." Allah () desired to make them pure and spotless, but this does not mean that they are infallible! The words "pure" and "infallible" are not interchangeable. Surely, the Shia would have to agree that Salman al-Farsi () and other great heroes of Islam are considered to be pure, but we do not say that they are infallible. The Shia would say that their Ayatollahs are pure, but few would say that they are infallible. Likewise, this verse in the Quran is addressing the Prophet's wives (), promising them to be pure, but it does not in any way confer to them infallibility. This would be reading into the text of an otherwise straight-forward Quranic verse.

Another inconsistency in Shia theology is the fact that the Shia adamantly claim that their Imams are *born* as Imams. They are pure from birth and can never sin in their lives. This is a central part of Shia belief, and one reason they claim that a little boy in a cave is to be the Imam Mehdi, since he is born pure. Why then would the verse 33:33 be revealed, clearly indicating that Ali was being cleansed by Allah () for his sins; what sins, we ask, if he was born an Infallible Imam? We ask the Christians why Jesus () asks Allah () for forgiveness in the Bible if he is infallible; there are many such Biblical verses in which Jesus () is praying to the "Father" for forgiveness. Surely infallibles have no sins to ask for forgiveness or purification for since they do not sin in the first place!

The verse 33:33 does not mean that purification has already taken place, but it rather asserts explicitly the will of Allah Almighty () to purify the sincere wives of the Prophet (). The Prophet () was eager to pray for his immediate and other relatives to be included in the verse of purification, in order to achieve the same as his spouses () were promised. Likewise, he even included Salman al-Farsi () in his Ahlel Bayt.

And we ask the Shia: how many times did the Prophet () invoke Allah () to make Ali's family pure and spotless? The Shia will proudly show multiple times, citing many examples from the Hadith of the Ahlus Sunnah; and we, the Ahlus Sunnah, acknowledge that the Prophet () did ask Allah () multiple times to make Ali's family pure and spotless. However, we wonder why there would be a need for the Prophet () to keep asking for purification of his family? He asked again and again. If they were infallible and did not have any sins to begin with, then there would be no need to ask Allah () again and again for this purification. Indeed, the Prophet () asking for his relatives to become "pure and spotless" was just one of the many du'as that he would make to Allah (). It is what we would call an "every day du'a" much like our local Imam prays for the forgiveness and purification of all his congregation, or how a mother prays for the forgiveness and purification of her children. How many of us have asked Allah (): "O Allah, purify me of my sins and purify my family from sins." Each and every one of us should ask Allah () this. How many of us make this same du'a day after day, obviously indicating that we need Allah's mercy, not that we are infallible.

In any case, even if the Shia were to somehow convince us that verse 33:33 makes someone infallible, the first to be made infallible by this verse would have to be the Prophet's wives () since they are the ones that verse 33:33 is addressed to. The Shia are thus faced with two options: they can accept Aisha () as infallible. In this case, they must accept her statement that the Prophet () appointed Abu Bakr () to be the Imam of the prayers while he was sick; this would mean that Abu Bakr () was the rightful first Caliph and not Ali (). Such a concession by the Shia would topple a very important foundation of Shi'ism which is rooted in the succession of Ali (). The second option for the Shia is to say that Aisha () and the Ahlel Bayt were not made infallible by this verse, and this too topples the entire Shia doctrine of Infallible Imamah, a corner-stone of their belief. Either way, the Shia is in a predicament.

Article Written By: **Ibn al-Hashimi**, www.ahlelbayt.com

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The Wives of Prophet Nuh () and Prophet Lut ()



The Quran emphatically declares that the pure should only marry the pure. Allah () commands:

“Marry those among you who are single and the righteous ones among yourselves, male or female.” (Quran, 24:32)

Allah () further declares:

“Impure women are for impure men and impure men are for impure women. Pure women are for pure men and pure men are for pure women.” (Quran, 24:26)

The Ahlus Sunnah uses this as proof that Aisha () must be pure, since the Prophet () married her. The Prophet (), after all, would not knowingly violate the Quran and marry someone who is impure. Since the Prophet () was pure, he must only marry the pure.

The Shia revile Aisha (), so to counter this argument, the Shia bring up the wives of Prophet Nuh () and Prophet Lut (). Both of these women were married to pure Prophets, and yet they themselves were impure and will burn in Hell-Fire, according to the following verse in the Quran:

“Allah has made an example for those who are an unbelieving people: the wife of Nuh and the wife of Lut. They were married to two of Our servants who were believers, but they betrayed them and were not helped at all against Allah. They were told: ‘Enter the Fire along with all who enter it.’” (Quran, Surat at-Tahrim: 10)

However, it seems that this argument is inconsistent and we hope to, Insha-Allah, show that if anything, the fact that these two Prophets had sinful wives is only a testament against Shi'ism, since it creates a logical inconsistency in the Shia theology (which we shall examine in this article).

The Quran clearly says that a pure man should not marry an impure woman. In fact, Ayatollah Khomeini said: "It is forbidden in Islam to marry the Fasiqoon (sinners)." So the obvious question is: why did Prophet Nuh () and Prophet Lut () do so?

The Ahlus Sunnah has a simple answer to this question: Prophet Nuh () and Prophet Lut () did not know about their wives' sinfulness at the time that they were getting married. Hence, they did not violate Allah's commands willfully. They did not marry sinful women intentionally. Had the two known that their wives would be Kufaar (disbelievers), it is likely that they would never have married them in the first place. But only Allah knows Al-Ghaib (the Unseen), and only Allah () knew their eventual destination of Hell-Fire.

To this, a Shia might respond that perhaps Prophet Muhammad () likewise married Aisha () without knowing her true nature. Perhaps he too married an impure person without knowing. However, here a problem arises within Shia theological beliefs. The Shia adamantly believe that the Prophet () and the Imams know the Al-Ghaib (the Unseen); they have knowledge of everything in the heavens and the earth. So it is not possible for the Prophet () not to know the nature of Aisha () since—according to the Shia—he must know everything.

Al-Islam.org says

“

Imam Ali said: "I swear by God Who holds my soul in His hand that I know all that the Prophet knew, and that I know all of the past and all of the future, up until the Day of Resurrection."

”

source: <http://al-islam.org/leadership/>

According to Al-Kafi, the most reliable of the four Shia books of Hadith, the Imams could supposedly tell who is going to Paradise and who is going to Hell-Fire merely by listening to a person's voice:

"By listening to the voice of a person, the Imams can tell if the person was destined to go to hell or to heaven; they would thus answer his questions accordingly." (Usool Al-Kafi, p. 185)

Hence, the Shia cannot make the claim that the Prophet () did not know the nature of Aisha () when he married her. If Aisha () was impure and sinful, then the Prophet () knew it (according to the Shia belief). If the Prophet () then *knowingly* married an impure and sinful person, then the Prophet () was violating multiple verses in the Quran which forbid this.

There is no way around this for the Shia. The fact of the matter is that the Shia have no way that they can rationalize the manner in which these two Prophets married sinful women. According to the Shia belief, the Prophets knew the character and destination of these women. It is simply an inconsistency in the Shia belief: were not the two Prophets being sinful by intentionally marrying sinful women?

The Ahlus Sunnah, on the other hand, does not have any inconsistencies in its belief. We believe that the Quran commands the Muslim men only to marry pure women. Prophet Nuh () and Prophet Lut () did not know the nature of their wives when they married them, and hence no blame can be placed on the shoulders of these men. Furthermore, the commandments in the Quran in regards to marrying the pure were commandments given to *this* Ummah, not necessarily the Ummah of Prophet Nuh () and Prophet Lut (). The Shariah of these previous Prophets may have differed from the Shariah of Prophet Muhammad (). It is known, for example, that other Prophets were allowed to marry more than four wives. So we cannot say anything about Prophet Nuh () and Prophet Lut (); what we *do* know is that *this*

Ummah—including our Prophet Muhammad (ﷺ)—was forbidden to knowingly marry impure women.

In regards to Prophet Muhammad (ﷺ), he never divorced Aisha (رضي الله عنها). This is acknowledged by the Shia. If the Prophet (ﷺ) ever knew that Aisha (رضي الله عنها) was a Kaffir, then it would have been sinful for him not to divorce her, since it is Haram to be married to a Kaffir. The Shia books clearly says that Aisha (رضي الله عنها) was a Kaffir. [Click here to read “Shia Accuse Aisha \(رضي الله عنها\) of Being a Kaffir.”](#)

The Prophet (ﷺ) never thought Aisha (رضي الله عنها) was a Kaffir; otherwise, he would have divorced her. Since he did not, the only conclusion we can come to is that the Prophet (ﷺ) did not question the purity of his wife. If the Prophet (ﷺ) thought Aisha (رضي الله عنها) was sinful, impure, and a disbeliever, then he himself would never have married her, and if he had married her, nothing prevented him from divorcing her! The Prophet (ﷺ) divorced other women, and yet he remained married to Aisha (رضي الله عنها) to the last day.

In conclusion, the Shia cannot bring up the issue of the wives of Prophet Nuh (عليه السلام) and Prophet Lut (عليه السلام) since they themselves do not have a viable explanation for it, whereas the Ahlus Sunnah does. The Shia cannot reconcile their belief that the Prophet and Imams see all of Al-Ghaib and yet they married sinful women, in direct violation of the Quran's commandments. The Ahlus Sunnah trusts the opinion of Prophet Muhammad (ﷺ); if the Quran says to only marry the pure and the Prophet (ﷺ) marries Aisha (رضي الله عنها), then the Ahlus Sunnah will be the last to question her purity. As believers it should not be our policy to second-guess the Prophet of Islam (ﷺ). The Quran commands the Muslims, including the Prophet (ﷺ), to marry pure women; to say that Aisha (رضي الله عنها) was sinful is to say that either the Shia know more than the Prophet (ﷺ) (i.e. the Shia know that Aisha is sinful but the Prophet did not), or that the Prophet (ﷺ) sinned by violating the Quran and married an impure woman. Neither option is acceptable. The only acceptable position is to say that the Prophet (ﷺ) married Aisha (رضي الله عنها) who was a pure woman.

Article Written By: **Ibn al-Hashimi**, www.ahlelbayt.com

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Aisha () Didn't Do Ghush in Front of Men

بسم الله الرحمن الرحيم

A common tactic of the Shia is to say that the Ahlus Sunnah says such-and-such and then they will say "it's in Sahih Bukhari", without actually showing us the entire Hadith in question. One such instance is the Hadith about Bibi Aisha () teaching two men how to do Ghush. The Shia will claim that the Sunnis believe that Bibi Aisha () did Ghush naked in front of two non-mehrem men.

ShiaChat.com Moderator "Aliya" says

“

it's in the sahih collections of the non-shias that Aisha showed na mahrams how to do ghush actually performing it (not just showing via motions while clothed).

[Sahih Bukhari, Volume 1, Book 5, Number 251]

”

First off, the ShiaChat moderator is 100% incorrect in saying that two non-mehrems approached her. In fact, if we actually look at the Hadith in Sahih Bukhari, we find that Bibi Aisha was the sister of one of the men and she was the aunt of the other man! Therefore, they were not at all non-mehrems.

Let us read the Hadith:

Sahih Bukhari, Volume 1, Book 5, Number 251:

Narrated Abu Salmah:

Aisha's brother and I went to Aisha and he asked her about the bath of the Prophet. She brought a pot containing about a Sa' of water and took a bath and poured it over her head and at that time there was a screen between her and us.

The Hadith was narrated by Sayyiduna Abu Salmah () who regarded Bibi Aisha () as his aunt by suckling because Aisha's sister (Bibi Umm Kulthoom []) suckled Sayyiduna Abu Salmah (). And the other person was Aisha's brother ().

The Shia propagandists will say things like "why would two men come to a woman to teach them Ghusl?" This is not strange at all, because they did not just come to any woman, but they come to their sister and aunt, respectively. And Bibi Aisha () was considered a scholar and she taught many Sahabah (Companions), so there is nothing strange in this.

Therefore, we see that the Hadith in Bukhari talks innocently about Bibi Aisha () showing her brother and nephew () how to do Ghusl. There is nothing strange in this. We would like to ask the Shia if they would find it strange if they read somewhere that Bibi Fatima () taught her son, Sayyiduna Hasan (), how to do Ghusl? The answer is certainly "no," and we would thus like to ask our Shia brothers to not harbor a different standard for the wife of the Prophet (), Bibi Aisha ().

Allah () has already warned the Muslims of spreading such slander against Bibi Aisha () in the Quran and this is the famous incident of Al-Ifk in which—according to *both* Sunni and Shia sources—Allah () says about those who slander Bibi Aisha (): "Allah admonishes you that you should not return to the like of it (slandering Aisha) ever again if you are believers." (Quran, 24:17)

To read more about the incident of Al-Ifk, please go to the following link:

<http://www.ahlelbayt.com/articles/ahlel-bayt/ifk>

ShiaChat.com Senior Member "MOHIB E AHLAYBAIT" says

“

Quran only cleared her of indecency in one specific case.

”

No, Allah () condemned those people not to slander about Bibi Aisha () in regards to the incident of Al-Ifk, but also about anything similar to it (i.e. "the like of it")! Allah () says about those who slander Bibi Aisha (): "Allah admonishes you that you should not return to the like of it (slandering Aisha) ever again if you are believers." (Quran, 24:17)

The incident of Al-Ifk was one in which the hypocrites accused the Prophet's wife () of being sexually immodest. Surely, if the Shia would like to insinuate that Bibi Aisha () was sexually immodest by doing Ghusl in front of a man naked, then this would be considered "the like of it (slandering Aisha)."

The Shia propagandists will oftentimes use Taqiyyah to hide their hatred of Bibi Aisha () and they will sometimes refrain from directly attacking her. Instead, they will use innuendo and sarcasm to put her down, and this is one instance of it. There should be no doubt in the minds of the Muslims that Bibi Aisha () was the most modest of women.

ShiaChat.com Senior Member "MOHIB E AHLAYBAIT" says

“

one of the two [possibilities]: compiler of the Hadith or Ayesha are at fault, either way it proves shia point of view.

”

Notice how the Shia brother is willing to accept that Bibi Aisha () was immodest! And also notice how the Shia admit that if we could somehow malign Bibi Aisha () (in whichever way possible) that would then “prove” the Shia point of view, meaning quite simply that the Shia point of view is that Bibi Aisha () was an indecent woman. This belief is part and parcel with the Shia doctrine.

In any case, ShiaChat has declared that there are only two possibilities: either Bibi Aisha () was sexually immodest or the Hadith is false (in which case the Ahlus Sunnah is slandering Bibi Aisha []). However, there is a third possibility: the Shia propagandists take Hadith dramatically out of context in order to prove their point.

Let us examine the Hadith which the Shia point to:

Sahih Bukhari, Volume 1, Book 5, Number 251:

Narrated Abu Salmah:

Aisha's brother and I went to Aisha and he asked her about the bath of the Prophet. She brought a pot containing about a Sa' of water and took a bath and poured it over her head **and at that time there was a screen between her and us.**

The Hadith itself clearly states that there was a screen between her and the two men! This refers to Purdah which is very definitive, and in Islam, the Purdah refers to a strict barrier between male and female. Because the Hadith is so crystal clear on the matter that the two were separated by a screen, I do not see how the Shia can actually try to use this Hadith against us!

As any student of the Hadith sciences knows, most incidents have multiple narrations. Some of these narrations are abridged and would not make sense without the entire narration. In fact, this incident mentioned in Sahih Bukhari is also narrated in Sunan Abu Dawood (which narrates the same incident but goes more in depth). Sunan Abu Dawood states that Bibi Aisha () left the room, performed Ghush behind a screen, came out, and then verbally told them how to do Ghush. Therefore, it seems to be a complete distortion of facts to claim that Bibi Aisha () was indeed naked in front of two men.

How many people learned how to do Wudu and Ghush from Islamic audio cassettes, videos, and books? It is not imperative that a physical demonstration be done in order to learn how to do Ghush. After Bibi () had completed her own Ghush, then she taught her brother and nephew verbally on the matter of Ghush.

The Hadith in Al-Bukhari is a summary of the incident, and the detailed explanation is Sunan Abu Dawood. It is the same event, and there is 100% concordance between the two Hadith. Both Hadith say she was behind a screen. Not Bukhari, nor Muslim, nor Abu Dawood, nor any other scholar has ever said that she wasn't behind a screen and this is only the imagination of Shia who watch pornography and do Mutah left and right.

It may be said, however, that the Hadith doesn't make sense then if the screen was between the two. Well, there is no room for interpretation since the Hadith itself says there was a screen between them! And all of this in the same sentence, so how can the Shia accept part of the sentence and then ignore the rest of it which says that there was a screen between her and the two men?

The Shia will ask: if Bibi Aisha () was doing a demonstration of Ghush, what benefit would that have if the audience it was directed at did not see her?

ShiaChat.com Moderator "Aliya" says

“

what would be the point of a demonstration that the audience couldn't see?

”

When Bibi Aisha () went to perform Ghusl, she never said that this was a demonstration to the men. Otherwise, as has been stated, there would be no need for a screen. The truth of the matter is very simple and straightforward. Bibi Aisha's brother and nephew () wanted to know how to do Ghusl. When they approached Bibi Aisha () about this, she said that she was doing Ghusl herself and then after she did it, then she would teach them how to do it verbally. This view is strengthened and bolstered by the Hadith itself which categorically states that there was a screen between them, and the Hadith in Sunan Abu Dawood which tells us that she left the room to perform Ghusl and only after she came out did she teach them how to do Ghusl. The fact that it is narrated with such detail in Sunan Abu Dawood will, Insha-Allah, clear all doubts regarding this matter.

As can be seen, these accusations (both about the character of Bibi Aisha [] and about the nature of Sahih Bukhari) are baseless. This current slander of Bibi Aisha () is similar to the way the Munafiqoon (the Hypocrites) saw Bibi Aisha () and another man together in the incident of Al-Ifk, so they automatically tried interpreting this in the dirtiest way possible. A similar approach is used by the Shia when they view the Hadith about Bibi Aisha () teaching her brother and nephew () how to do Ghusl.

Article Written By: **Ibn al-Hashimi**, www.ahlelbayt.com

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Love for Ahlel Bayt and Sahabah



The Ahlel Bayt refers to the family of the Prophet (ﷺ). The Sahabah refers to the friends of the Prophet (ﷺ). The Shia claim to love the Ahlel Bayt only, and hate the Sahabah. The Nasibis, on the other hand, love the Sahabah but hate the Ahlel Bayt. Both groups are incorrect in their views. The correct position is to love both the Ahlel Bayt (Prophet's family) and the Sahabah (Prophet's friends).

Islam-qa.com says

“

Shaykh Saalih al-Fawzaan said:

The way of Ahl al-Sunnah wa'l-Jamaa'ah is to love the family (ahl al-bayt) of the Prophet (peace and blessings of Allaah be upon him).

The Naasibis love the Sahaabah but hate the family of the Prophet (peace and blessings of Allaah be upon him), hence they were called Naasibis because they set themselves up (nasb) as enemies of the family of the Prophet (peace and blessings of Allaah be upon him).

The Raafidis [the Shia] are the opposite: they love the Prophet's family (ahl al-bayt) – or so they claim, but they hate the Sahaabah, whom they curse, denounce as kaafirs and criticize.

Shaykh al-Islam Ibn Taymiyah said, explaining the 'aqeedah of Ahl al-Sunnah wa'l-Jamaa'ah: They (i.e., the Sunnis) love the people of the household of the Messenger of Allaah (peace and blessings of Allaah be upon him); they regard them with love and loyalty, and they heed the command of the Messenger of Allaah (peace and blessings of

Allaah be upon him) concerning them... but they reject the way of the Raafidis [the Shia] who hate the Sahaabah and slander them, and they reject the way of the Naasibis who insult Ahl al-Bayt in words and deed...

Al-'Aqeedah al-Waasitiyyah, Majmoo' al-Fataawa, 3/154.

Undoubtedly rebelling and hating the Ahl al-Bayt and other Sahaabah is a serious kind of bid'ah (innovation) that implies slandering this religion which was transmitted to us via the Sahaabah, the Ahl al-Bayt and others.

Shaykh al-Islam Ibn Taymiyah said: "With regard to Ahl al-Sunnah, they regard as friends all the believers. When they speak it is on the basis of knowledge and fairness, unlike those who are ignorant or follow their whims and desires; they reject the way of both the Raafidis [the Shia] and the Naasibis and they hold all of the early generations in high esteem, and they recognize status and virtue of the Sahaabah and respect the rights of Ahl al-Bayt as prescribed by Allaah..."

Among the books which speak of the Naasibis and refute them and their ideas, and discussed those who went to the other extreme, namely the Raafidis [the Shia], is Manhaaj al-Sunnah by Shaykh al-Islam Ibn Taymiyah. You can refer to this book or some of its abridged editions.

”

Logically, this is the only position that makes sense (i.e. to love both the Prophet's family and friends). It would obviously anger the Prophet if we insulted his family or his friends, and this goes for any human being alive. Which of us today would accept that a person would attack our family or our friends? Even the least of us would defend our family and friends.

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Shia Du'a (Saname Quraish) Curses Two of Prophet's Wives

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

How is it that Shia missionaries can do Taqiyyah and deny that they hate the Prophet's wives, when they have authentic du'as which condemn Aisha () and Hafsa (), ask Allah to curse them, and to beat them. This is the depths of their hatred for the Prophetic Household, the Ummahatul Mu'mineen (Mothers of the Believers), and the Prophet's lovers.

A very famous Shia du'a called "Saname Quraish" condemns Abu Bakr () and Umar bin Khattab (), as well as their two daughters: Aisha bint Abu Bakr () and Hafsa bint Umar bin Khattab (), the two lovely wives of the Prophet (). In this du'a, Abu Bakr () and Umar () are referred to as the "two idols of Quraish." And their daughters are condemned alongside them. We do not know how the Shia can look us in the face and say that they don't hate the Prophet's wives.

That du'a is available on the following Shia site: <http://www.duas.org/alaviya/dua-120.htm>

Duas.org says

“

In the name of Allah the Beneficent the Merciful.

O Allah! Curse the two idols of Quraish [Abu Bakr and Umar]...and their two daughters [Aisha and Hafsa]. Rebuke them, they have consumed Your sustenance and have denied Your obligations. Both have discarded Your commands, have rejected Your revelation, have

disobeyed Your Prophet, have destroyed Your religion, have distorted Your book, have made Your laws ineffective, have declared Your obligatory actions as incorrect, have disbelieved in Your signs, have oppressed Your friends, have loved Your enemies, have spread corruption among Your people, [and] have made Your world incur losses.

O Allah! Send Your curses on them and their helpers as they have ruined the house of Your prophet, have dug the door of his house, broken the roof, have brought down the walls, have made the skies [into] the ground, have destroyed its inhabitants, have killed their supporters, have put to death their children, have deserted his pulpit...

O Allah, send Your chastisement on them to the extent of the [combined] sins of every disobedient person.

...and to the number of pious people whom they have troubled, and whom they have driven out of their cities and [thereby] helped the disbelievers, and the Imam on whom they were cruel...

...and [they] have changed the obligatory laws, and have destroyed the practise of the Holy Prophet.

...and whatever evils they have concealed, the blood which they have shed...

[They] have changed the goodness and have altered the commands, have created disbelief...

...the lie for which they have cheated, the inheritance which they have plundered...

...[they have] stopped the booties from [being given to] them, and [they] have consumed the prohibited wealth, and that 'Khums' (the fifth part) which they considered as permitted for them, and that evil whose foundation was put, and that cruelty which they made common, that oppression which they spread, those promises which they dishonored, those covenants which they broke, those lawful things which they termed as unlawful, and those unlawful things which they termed as lawful, that hypocrisy which they have concealed in their hearts...

...and to the amount of treachery which they bore in their hearts, and those stomachs which they have split open...and that door which they broke-open, and those gatherings which they dispersed and those degraded people whom they gave honor to, and those honorable people whom they insulted, and by the number of rights which they have usurped...

...and the order of the Imam which they opposed, bestow Your wrath on them to the extent of their atrocities!

O Allah! Your curses on them to the extent of alteration in the Quran and the covering of truth, rendering the will worthless, and breaking the promises, and declaring all the claims as void, refusing all allegiances, presenting excuses, introducing breach of trust...Bestow Your curses on them!

O Allah curse those two, secretly and openly, with such a beating which is forever continuous, nonstop and innumerable. Such a whipping which commences in the morning but does not end at night.*

Such a beating should be on those tyrants, and their helpers, their assistance, their friends and their lovers, those attracted to them and those who acknowledge their deeds, those who present proof for them, and those who follow their words, and those who approve their actions.

(Then recite four times).

O Allah! Send such a harsh chastisement upon them that the dwellers of Hell start

screaming. O Lord of the Universe, accept this prayer from me.

”

source: <http://www.duas.org/alaviya/dua-120.htm>

This is the Supplication of the Two idols of Quraysh, which the Shia bestowed a great importance to and the Shia scholars consider it as a valid supplication.

The Shia claim that Ali ibn Abi Talib used to recite Du'a Saname Quraish in the Qunoot of his prayers, and that he said:

“He who recites this Du'a is (in terms of reward) like a marksman who have shot 1000 arrows in the battle of Badr and Uhud beside the Prophet.”

- Mustadrak al-Wasa'il, v4, p405, Hadith #5021

- Bihar al-Anwar, v82/85, p260, Hadith #5

The Shia scholars who mentioned that supplication in their books are many and not limited to:

1. Al-Kaf'ami
2. Al-Kashani
3. Al-Nouri Al-Tubrisi
4. Asadallah Al-Haeiri
5. Murtada Hussain
6. Mandhoor Hussain
7. Al-Karkey
8. Al-damad Al-Hussaini
9. Al-Majlisi
10. Al-Tasaturi
11. Abu Al-Hassan Al-Amily
12. Abdullah Shubbar
13. Al-Haeiri
14. Mirza Habeeballah
15. and many more...

The above are all Ayatollahs, who have the highest rank in the Shia hierarchy. And perhaps the most powerful of them who accepted it was Ayatollah Khomeini.

In a book called “Tuhfat Al-Owam Maqbool”, the following scholars agreed on the authenticity of the du'a of the two idols of Quraish:

1. Ayatollah Sayyed Muhsin Hakeem Al-Tabtiba'ei
2. Ayatollah Sayyed Abu Al-Qasim Al-Kho'ei
3. Ayatollah Sayyed Rouhallah Khomenie
4. Ayatollah Sayyed Mahmoud Al-Shamroudi
5. Ayatollah Sayyed Muhamed Kazim Shari'atmdar
6. Ayatollah Sayyed Ali Al-Naqi Al-Naqari

The famous du'a is also mentioned in the esteemed Shia book, “Bihar Al Anwar” (p.260) by Allama Majlisi. You can see this here: <http://www.al-shia.com/html/ara/books/behar/behar82/125.htm>

In the following Shia Hadith, we read that the the two idols (al Lat and al Uza) are the code-names for Abu Bakr and Umar, on p.283 of Bihar Al Anwar:

“ (2 - : : : :) .

On page 284, you can read the Sharh by Allamah Majlissi about al Lat and al ‘Uza, in which Allamah Majlisi states that these are names for Abu Bakr and Umar:

:
<http://www.al-shia.com/html/ara/books/behar/behar52/a29.html>

Scan of the du'a:





* There are many Shia narrations which talk about the beating the Prophet's wife will endure at the hands of Imam Mehdi:

“When the Twelvth Imam returns, Aisha will be raised from the dead so as to be whipped as due punishment.” (Al Shafi, Vol. No. 2, Page No. 108)

“When the Twelvth Imam returns, he will bring Aisha to life so as to torment her.” (Haq-ul-Yaqeen, Page No. 139)

“Imam Mehdi will punish Aisha with stripes.” (Hayat-ul-Quloob, Vol. No. 2, Page No. 901)

“When Imam Mahdi arrives, Aisha will be resurrected so that she may be given a prescribed punishment and that Fatima be vindicated.” (Mullah Baqir Majlisi, Haqqul Yaqeen, p. 347)

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Who are the Ahlel Bayt?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Question:

Who are the Ahlel Bayt?

Answer:

Primarily, the Prophet's wives are Ahlel Bayt. After them, there are others who were also called that, but it should be remembered that the ones with the most right to be called Ahlel Bayt are first and foremost the Prophet's wives.

Follow-up Question:

Can you please clarify: who else is a part of the Ahlel Bayt?

Answer:

The Ahlel Bayt refers to the Prophet's family. Yes, it is true that the Prophet's family are of an exalted status. However, the Shia opinion of who is Ahlel Bayt is discriminatory and ethically wrong. The rightly guided Ahlus Sunnah holds that the Ahlel Bayt does indeed refer to the Prophet's family, but that the Prophet's family includes all pious Muslims; the reason for this is that relations are based on Taqwa (piety) in the Islamic belief, not on blood. It was based on this fact that the Prophet referred to Salman al-Farsi as being Ahlel Bayt, even though Salman was Persian in ethnicity and completely unrelated to the Prophet by blood.

Anyone who is pious is part of the Ahlel Bayt; some of these people were specifically mentioned to be part of this group. These include:

1. The Prophet's wives
2. The Prophet's children
3. The Prophet's freed slaves
4. Ahlel Kisa (People of the Cloak, i.e. Ali ibn Abi Talib's family)
5. The family of Aqil
6. The offspring of Jafar
7. The offspring of Abbas
8. Salman al-Farsi

And perhaps some others we may have missed...

However, the Ahlel Bayt is not limited to these people. Included in the Ahlel Bayt is every God-fearing believer. The Prophet said:

“Do not come to me with your lineages on the Day of Resurrection! My Family is every God-fearing believer.”

and

“Every Prophet has a Family and carriage; my Family and carriage are the Believers.”

An appropriate analogy is the fact that the Prophet named ten Sahabah specifically by name as being promised Paradise, but this does not mean that they are the only ones to go to Paradise. Likewise, the Prophet specifically referred to certain people as being family, but this does not mean that others are not also part of it.

Islam does not support bigotry, discrimination, or racism. Instead, Islam is egalitarian and just.

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Grand Ayatollah On Cursing the Prophet's Wives/Companions and Taqiyyah



The following fatwa is found on the Official Website of Grand Ayatollah Muhammad **Shahrودي** (<http://www.shahrودي.net/>) He is one of the Maraje' (top scholars) of the Shia, and he teaches at the Islamic Seminary at Qum. Not only this, but here he admits that there are authentic Shia Hadith which prove that the Infallible Imam of the Shia would curse the Prophet's wives after each prayer, five times a day. So how can the Shia have the audacity to dismiss the fact that cursing the Prophet's wives is a part of their faith?

Please note how the Grand Ayatollah allows the cursing but it must be done in such a way as not to reveal the Taqiyyah that is being done in front of the Sunni masses. Perhaps this will wake up those Sunnis who are fooled by the Shia lies when they say that they do not curse the Prophet's wives or Sahabah. This comes from the mouth of the Grand Ayatollah himself.

All of the quotes on this page are found on the following page off of the Grand Ayatollah's website:

<http://www.shahrودي.net/aghayeda/aghayedj1.htm>

(scroll down to questions 50 and 51)

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Getting Started Latest Headlines

سؤال 50 : هل يجوز لعن بعض أمهات المؤمنين مثل السيدة عائشة لمعصيتها للرسول ولخروجها على إمام زمانها ولإعلانها العداء لأئمة المؤمنين علي بن أبي طالب (عليه السلام) سواء بالتصريح بالاسم علناً أو بالتلميح ؟

الجواب : يجوز لعن كل من أعلن العداء لأئمة المؤمنين أو الزهراء أو الأئمة (عليهم السلام) فكيف بمن ظلمهم وحاربهم إلا مع خوف تلف النفس وقد ورد أن الإمام الصادق (عليه السلام) كان يلعن ثمانية بعد كل صلاته (أربعة من الرجال وأربعة من النساء) .

() : 50

Question 50: Is it permissible to curse some of the Mothers of the Believers, such as lady Aisha for her disobedience of the Prophet, declaring war upon the Imam of her time, and showing enmity towards Amir al-Mu'minin Ali ibn Abi Talib, either (cursing her) explicitly with her name or implicitly?

) () :) .

Answer: It is permissible to curse all those who showed enmity towards Amir al-Mu'minin (Ali), al-Zahra, or the Imams. And why not after the oppression (they faced) and the fighting against them? Except (do not curse them) if there is fear of being harmed. And it is also mentioned that Imam al-Sadiq (a.s.) used to curse eight (of them) after all his prayers.

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ting Started Latest Headlines

سؤال 51 : أحببت السؤال عن مقطع اللعن الوارد في زيارة عاشوراء وأخص بالذكر هنا لعن الأول (أبي بكر) والثاني (عمر) والثالث (عثمان) هل هو جزء من الزيارة وقد ورد عن المعصوم (عليه السلام) ؟ أم أنه خارج عنها ولم يرد على لسانه (عليه السلام) ؟ وهل كان الأئمة من آل البيت (عليهم السلام) يجيزون اللعن الثلاثة ويعتبرونه أمراً يثاب المرء عليه ؟

الجواب : نعم اللعن جزء من زيارة عاشوراء ويكرر مرة مرة وقد صدر اللعن من الأئمة (عليهم السلام) وليس لعن الظالمين مختصاً بزيارة عاشوراء ، بل الروايات في ذلك متواترة . نعم لا بد أن يكون اللعن غير مناف للتقية .

() () () () () : 51

Question 51: My Habibi, my question is regarding the cursing that is found in the Dua's of the Ziyarat of Ashura,

and I talk in particular about the cursing of: the First (Abu Bakr), the Second (Umar), the Third (Uthman). Is it part of the Ziyarat and has it been reported by the Infallible (a.s)? Or has it been rejected? And did the Imams from Ahl al-Bayt allow the cursing of these three and did they say the person who does it is rewarded?

. () : .

Answer: Yes, cursing is permissible in the Ziyarat of Ashura. Repeat it hundreds of times. It has been reported that the Imams cursed and this was not just the cursing of the oppressors of Ashura, but repeatedly (others as well). And this is found in a lot of similar Hadiths. And yes, the cursing must not be done in a matter to reveal the Taqiyyah.

source: <http://www.shahrودي.net/aghayeda/aghayedjl.htm#20%20%20%>

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Al-Islam.org says: Do not name your daughter with the name "Aisha"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The depths of hatred that the Shia Ulema have for the Prophet's family (i.e. the way in which they disassociate themselves from his wife Aisha) manifests itself in the following fatwa passed by the Aalim Network on the very popular Shia website, Al-Islam.org. The Shia are discouraged by their scholars to name their daughters by the beautiful name of "Aisha"—such is their hatred for the beloved of our beloved Prophet.

Al-Islam.org says

“

QUESTION:

as salaam alaikum -

I have a brief question for you concerning the name A'isha. I am fairly new to Islam and me and my wife are expecting our first child. At any rate, I was wondering if such a name would be discouraged within the Shi'a Islamic community due to the association she had with rebelling against 'Ali etc. or if it is a common enough name so as to not have relevance in such matters. Your advice will be much appreciated.

ANSWER:

Salaamun 'alaykum,

Due to her actions against Imam Ali during the times of the Prophet and after his death (including the famous battle of the Camel), the followers of the ahl al-bayt are not encouraged to keep her name for their children.

Wasallamu 'alaykum

source: <http://al-islam.org/organizations/aalimnetwork/msg00711.html>

”

Our Response:

Firstly, we should state that Aisha () never rebelled against Ali () and this is a myth which the Shia propagandists have repeated so much that the masses just take it as an accepted fact. Ibn Khaldun said: “(The) more an incident becomes popular the more a network of unfounded tales and stories is woven around it.” This is the case with the Battle of the Camel, in which the Shia criminals attacked Aisha’s caravan and sought to blame her for that, and this tradition of slandering Aisha () continues up until this day to the point that even some lay-person Sunnis erroneously start accepting the Shia version of history in which Aisha () rebelled against Ali (). In fact, this is not the case, and we invite you to read the following article on the Battle of the Camel: [Battle of the Camel](#)

It is only the Shia Ayatollahs who view Aisha () as a rebel against Ahlel Bayt and it is for this reason that they discourage their followers from naming their children with the name of “Aisha” and it is for this reason that you will never find a Shia who has a daughter with this name. What is unknown to the Shia masses is that their Ayatollah’s hatred for Aisha () and the name “Aisha” is not shared by the Infallible Imams of the Shia. Indeed, the Shia Ayatollahs have flouted the Sunnah of the same Imams they claim to follow; whereas the Shia Ayatollahs say not to name daughters with the name of Aisha, in fact the Infallible Imams of the Shia very much did name their daughters with that name.

We shall hereby provide purely Shia sources to confirm the fact that the Infallible Imams of the Shia did in fact name their daughters with the name of “Aisha”:

1. **Aisha bint Musa al-Kadhim:** This was the daughter of the seventh Infallible Imam of the Shia, namely Imam Musa al-Kadhim. The esteemed Shia scholar, Muhammad Taqi al-Tustari, states in Tawarikh al-Nabi wa al-Aal [p. 125-126] that Imam Musa al-Kadhim had seventeen daughters and they were named “**Fatima al-Kubra, Fatima al-Sughra, Ruqayyah, Ruqayyah al-Sughra, Hakima..... Aisha, Zaynad and Khadijah.**” Shaikh Mufid also mentions her in al-Irshad [p.303]. Two other strong Shia references are Umdat al-Talib of Ibn Anba [p. 266 {footnote}] and al-Anwar al-Nu`maniyya of Ni`mat Allah al-Jaza’iri [v.1, p.380]. The name of this daughter is also mentioned in Kashf al-Ghumma of Abu al-Hasan al-Irbili [v.2, p.90 and 217].

2. **Aisha bint Ali al-Rida:** This was the daughter of the eighth Infallible Imam of the Shia, namely Imam Ali al-Rida. The famous Shia Qadi, Ibn al-Khashab, said in Mawalid Ahl al-Bayt: “**(Imam) Al-Rida had five sons and one daughter. They were Muhammad al-Qani, al-Hasan, Jafar, Ibrahim, al-Hussain and the daughter whose name was Aisha.**” This is quoted by Muhammad Taqi al-Tustari in Tawarikh al-Nabi wa al-Aal [p.128].

3. **Aisha bint Ali Zayn al-Abidin:** This was the daughter of the fourth Infallible Imam of the Shia, namely Imam al-Abidin. This fact is referenced in Kashf al-Ghumma of Abu al-Hasan al-Irbili [v. 2, p. 334].

4. **Aisha bint Jafar as-Sadiq:** This was the daughter of Imam Jafar as-Sadiq, the sixth of the Infallible Imams of the Shia. This is also recorded in Kashf al-Ghumma of Abu al-Hasan al-Irbili [v. 2, p. 373]).

5. **Aisha bint Ali al-Hadi:** This was the daughter of the tenth Infallible Imam of the Shia, namely Imam Ali al-Hadi. This is mentioned by Shaikh al-Mufid in al-Irshad [p.334] and also in Kashf al-

Ghumma of Abu al-Hasan al-Iribli [v.2, p.334]

6. Aisha bint Jafar ibn Musa al-Kadhim: This was the grand-daughter of the Infallible Imam of the Shia (i.e. the daughter of the Imam's son, Jafar ibn Musa). This is stated by Abu al-Hasan al-Umari in al-Mujdi [p.109].

And there are many more such examples. The fact of the matter is that none of the eleven Imams of the Shia (the last one did not exist) ever disassociated themselves from the Prophet's wives nor any of the Sahabah. This is a myth propagated by the Shia leaders who are the haters of Ahleh Bayt and who do not follow the Sunnah of the Imams, which is to love and adhere to the Prophet's wives and the Sahabah. The eleven Imams never hated to name their daughters "Aisha" so why should the Shia Ayatollahs hate to do that? We ask our dear Shia brothers to turn away from their hateful leaders, reject the way of Shi'ism, and to instead accept the mainstream Islam which was practised by all eleven of the Imams.

Article Written By: **Ibn Al-Hashimi**, www.ahlelbayt.com

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Fatwa: Kufr to Slander Bibi Aisha

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Question:

Could you please answer my question about Shee'ah (Shi'a) Islam? Is it permissible for one to think badly of the Prophet's wife 'Aa'ishah?

Answer by Shaykh Muhammad Saalih al-Munajjid:

Praise be to Allaah.

...The punishment for apostasy (riddah) is well-known in Islaamic Sharee'ah. The one who leaves Islaam will be asked to repent by the Sharee'ah judge in an Islaamic country; if he does not repent and come back to the true religion, he will be killed as a kaafir and apostate, because of the command of the Prophet (peace and blessings of Allaah be upon him): "Whoever changes his religion, kill him." (Reported by al-Bukhaari, 3017)...

The scholars of Sunni Islam are all agreed that whoever condemns 'Aa'ishah for that of which Allaah has stated she is innocent is a kaafir, because he has rejected Allaah's statement of her innocence in Soorat al-Noor.

Imaam Ibn Hazm quoted a report with an isnaad going back to Hishaam ibn 'Ammmaar, who said: "I heard Maalik ibn Anas say: '...whoever curses 'Aa'ishah should be killed.' He was asked, 'Why do you say that concerning (the one who curses) 'Aa'ishah?' He said, 'Because Allaah says concerning 'Aa'ishah, may Allah be pleased with her (interpretation of the meaning): "Allaah forbids you from it [slander] and warns you not to repeat the like of it forever, if you are believers." [al-Noor 24:17]"

Maalik said: "Whoever accuses her goes against the Qur'aan, and whoever goes against the Qur'aan should be killed."

Ibn Hazm said: "This comment of Maalik's is correct, and it is complete apostasy to reject Allaah's words that clearly state her innocence."

Abu Bakr ibn al-'Arabi said: "Because the people who slandered 'Aa'ishah accused a pure and innocent person of immorality, then Allah exonerated her. So everyone who accuses her of that of which Allah has stated she is innocent is rejecting what Allah says, and everyone who rejects what Allah says is a kaafir. This is the opinion of Maalik, and the matter is very clear to those who have insight."

Al-Qaadi Abu Ya'laa said: "Whoever slanders 'Aa'ishah by accusing her of that of which Allah stated her innocence is a kaafir, without doubt. More than one imam stated this ijmaa' (consensus) and gave this ruling."

Ibn Abi Moosaa said: "Whoever accuses 'Aa'ishah, may Allah be pleased with her, of that of which Allaah stated she was innocent has left the religion (is no longer a Muslim) and has no right to marry a Muslim woman."

Ibn Qudaamah said: "It is a part of the Sunnah to say 'May Allah be pleased with her' after mentioning the wives of the Prophet (Peace & Blessings of Allaah be upon Him), Mothers of the Believers who are pure and innocent of any evil. The best of them are Khadeejah bint Khuwaylid and 'Aa'ishah al-Siddeeqah bint al-Siddeeq, whose innocence was stated by Allah; (they are) the wives of the Prophet (Peace & Blessings of Allaah be upon Him) in this world and the next. Whoever accuses her of that of which Allah has stated her innocence has rejected the words of Allaah All-Mighty."

Imam al-Nawawi, may Allaah have mercy on him, said: "'Aa'ishah's innocence of that of which she was accused is stated definitively in the Qur'aan. If anyone doubts that (may Allah protect us from such a thing), he becomes a kaafir and an apostate, by the consensus of the Muslims."

Ibn al-Qayyim, may Allaah have mercy on him, said: "The ummah is agreed that whoever slanders her is a kaafir."

Al-Haafiz ibn Katheer said, in his Tafseer: "The scholars, may Allah have mercy on them, all agreed that whoever accuses or slanders her after the revelation of this aayah is a kaafir, because he has rejected the Qur'aan."

Badr al-Deen al-Zirkashi said: "Whoever slanders her is a kaafir, because the Qur'aan clearly states her innocence."

The scholars based their ruling on the one who slanders 'Aa'ishah on the following evidence:

(1) The evidence that is derived from the verses in Soorat al-Noor that clearly state her innocence. So whoever accuses her after Allah has declared her innocent is rejecting the words of Allah, which is kufr beyond any shadow of a doubt.

(2) Slandering the family of the Prophet SAWS (peace be upon him) hurts and offends the Prophet himself, and there is no doubt that whatever hurts and offends the Prophet SAWS (peace be upon him) is kufr, by consensus (ijmaa'). Evidence that the slander of his wife hurt and offended the Prophet (Peace & Blessings of Allaah be upon Him) is seen in the hadeeth of the slander (al-ifk) reported by al-Bukhaari and Muslim, in which 'Aa'ishah says: ". . . The Messenger of Allaah (Peace & Blessings of Allaah be upon Him) stood up on that day and asked who would go and deal with 'Abdullaah ibn Ubayy. He was on the minbar, and said: 'O Muslims, who will deal with a man who I have heard is speaking in an offensive manner about my family? By Allaah, I know nothing but good about my family.' . . ." What the Prophet (Peace & Blessings of Allaah be upon Him) meant was: who will be kind to me, and excuse me if I go and deal with him myself, and I give him what he deserves because I have heard that he is speaking in an offensive manner about my family. This proves that the Prophet (Peace & Blessings of Allaah be upon Him) was so deeply offended and hurt that he asked people whether they could deal with this person fairly.

Imaam al-Qurtubi said, in his Tafseer of the aayah “Allaah forbids you from it [slander] and warns you not to repeat the like of it forever, if you are believers.” [al-Noor 24:17]:

“This is concerning ‘Aa’ishah . . . because of the hurt and offence that the Messenger of Allah (Peace & Blessings of Allaah be upon Him) felt with regard to his honour and his family. This is kufr on the part of the one who does it.”

(3) Slandering ‘Aa’ishah implies insulting the Prophet (Peace & Blessings of Allaah be upon Him), because Allah, may He be glorified, says (interpretation of the meaning):

“Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). . . ” [al-Noor 24:26]

Al-Haafiz ibn Katheer, may Allah have mercy on him, said: “I.e., Allah would not have made ‘Aa’ishah the wife of the Messenger of Allah (Peace & Blessings of Allaah be upon Him) if she had not been good, because he is better than any good person. If she had been bad, she would not have been fit to marry him from a shar’i point of view, and Allah would never even have decreed it..”

Finally, let us remember that the most beloved of all people to him (Peace & Blessings of Allaah be upon Him) was ‘Aa’ishah al-Siddeeqah bint al-Siddeeq, as is proven in the report of ‘Amr ibn al-‘Aas, who said: “The Messenger of Allaah (Peace & Blessings of Allaah be upon Him) put me in charge of an army during the ghazwah (campaign) of al-Salaasil. I came to him and asked him, ‘O Messenger of Allaah, who among the people is most beloved to you?’ He said, ‘Aa’ishah.’ I asked, ‘Who among men?’ He said, ‘Her father.’ I asked, ‘Then who?’ He said, “Umar,’ then he mentioned a number of others.”

So whoever feels hatred towards the beloved of the Messenger of Allaah (Peace & Blessings of Allaah be upon Him) will deserved to be despised by him on the Day of Resurrection. And Allaah knows best.

See ‘Aqeedat Ahl al-Sunnah wa’l-Jamaa’ah fi’l-Sahaabah al-Kiraam by Naasir al-Shaykh, 2/781, and I’tiqaad Ahl al-Sunnah fi’l-Sahaabah by Muhammad al-Wahaybi, p. 58).

The Shia say:

The verses in Soorat al-Noor apply only to the specific charges levied against Aa’ishah in the incident of Al-Ifk and not to any other accusations against her.

Rebuttal:

Allah () says: “Allah warns you to never repeat **anything similar to this again**, if you are indeed believers.” [al-Noor 24:17] By the words “anything similar”, we see that it cannot possibly refer only to the incident of Al-Ifk, but rather it applies to any similar slander against Aisha (). Indeed, accusing her of fabricating Hadith, of being one of the Imams of Kufr, and other such things are even more egregious than Zinnah. Therefore, not only is this slander similar to that of those who criticized her in the incident of Al-Ifk, but it is in fact a far more reprehensible thing to utter against her.

More importantly, Allah () says in the same sequence of verses the following words: “Vile women are for vile men, and vile men for vile women. Good women are for good men, and good men for good women; such are innocent of that which people say: For them is pardon and a bountiful provision.” [Soorat al-Noor, 24:26] This is in reference to Aisha (), meaning Allah () has declared her to be good. Therefore, anyone who says that Aisha () is not good is rejecting this verse in the Quran and whoever rejects a single verse in the Quran is a disbeliever.

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Sayyida Aisha is Part of Ahlel Bayt



Question:

(Are) the Ummaahatul Momineen (Mothers of the Believers) part of Nabi (s)’s Ahlay Bait or not? What (do) the Ulama of Ahle Sunna wal Jama say about that?

Answer by Shaykh Gibril F Haddad:

Yes, the Mothers of the Believers are definitely part of the Ahl al- Bayt of the Prophet.

(Source: Sunni Path, http://qa.sunnipath.com/issue_view.asp?HD=7&ID=2773&CATE=1)

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The Prophet Defends His Wife Aisha

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Shia propagandists slander the Prophet's wife, Aisha. It should be noted, however, that the Munafiqoon (Hypocrites) and Kufaar (Disbelievers) have always sought to hurt the Prophet by slandering his wife; as such, there is nothing new in the Shia tactics. During the lifetime of the Prophet, many of the enemies of Islam hurt the Prophet by slandering his wife, and this pained the Prophet very much. The Prophet said:

“Who would exonerate me from the accusations of that person who has troubled me in regards to my family? **By Allah, I find nothing in my wife but goodness!**”

(Sahih Muslim, Book 37, Number 6673)

The Prophet has asked who will exonerate him from the accusations made against his wife. It will be the Ahlus Sunnah wal Jama'ah that will do that, Insha-Allah!

Article Written By: **Ibn al-Hashimi**, www.ahlelbayt.com

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The Status of the 12 Imams



Question:

What is the status of the 12 Imams of the Shia?

Answer:

The first 11 Imams were pious individuals who were a part of Ahlus Sunnah wal Jama'ah; they had nothing to do with the Shia. None of them claimed Imamah as the Shia claim, because this would be accusing them of being Dajjals, and they were innocent of that. This is similar to the case of Prophet Jesus (may Allah be pleased with him), who was a Muslim and not a Christian. The Christians, by their beliefs, have accused Prophet Jesus of being one of the Tawagheet, and yet we know that Prophet Jesus was innocent of that. In the same manner that Prophet Jesus never claimed to be the Son of God, similarly did the 11 Imams never claim for themselves Imamah (i.e. divine appointment). The Muslims have a greater right to Prophet Jesus than do the Christians, and so too do the Sunnis have a greater right to the 11 Imams than do the Shia.

We ask Allah to send His Blessings down upon each and every one of the 11 Imams, starting from Ali ibn Abi Talib all the way to Hasan al-Askari, may Allah be well-pleased with them! They were not only the pious descendants of Ahlel Bayt, but they were also from amongst the best of people.

As for the 12th Imam, he did not exist, because Hasan al-Askari (may Allah be well-pleased with him) did not have a son.

Shaykh Gibril Haddad was asked about the status of the Imams of the Shia, to which he replied:

I heard Dr. Nur al-Din `Itr in class say: “Each one of them was a pious, upright Muslim from the noble Prophetic Tree and many of them were also among the foremost people of knowledge in their time.”

Team Ahlel Bayt asked the following question to Shaykh Maqbool Ahmad al-Makki, a graduate of Umm al-Qurra: “What is the status of the 11 Imams?” To which the Shaykh replied:

“There is no doubt that they were righteous and they were amongst the pious spiritual leaders of the Muslims. They had nothing to do with the Shia.”

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154 Wise Sayings of Sayyiduna Ali

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Fear God and you will have no cause to fear any one.
2. Resignation to the Will of God is the cure of the disease of the heart.
3. The word of God is the medicine of the heart.
4. Lead such a life, that, when you die, the people may mourn you, and while you are alive they long for your company.
5. The days of life pass away like clouds, so do good while you are alive.
6. Of all the follies the greatest is to love the world.
7. Opportunity is swift of flight but slow to return.
8. Pride, cowardice, and miserliness are bad for me but good for women.
9. The most happy is he to whom God has given a good wife.
10. He who knows himself knows God.
11. Do not soil your conscience for anything but heaven
12. The disease of the heart is worse than the disease of the body.
13. To fight against one's desires is the greatest of all fights.
14. The strongest amongst you is he who subdues his self.
15. Wealth and greed are the roots of all evils.
16. Riches without faith are the greatest poverty.
17. A man's worth depends upon the nobility of his aspirations.
18. Knowledge enlivens the soul.
19. The learned lives, although he dies.
20. The sum total of excellence is knowledge.
21. To respect the learned is to respect God.
22. Generosity hides shortcomings.

23. The wealth of a miser is as useless as a pebble.
24. Desire is one's most inveterate enemy.
25. Those who walk on the surface of the earth shall one day be interred in it.
26. Every breath of man brings him nearer to death.
27. People are asleep as long as they are alive, they are awakened when they die.
28. Patience is the fruit of faith.
29. Virtue never dies.
30. A man's glory from his virtue is greater than the glory of his pedigree.
31. No shelter is safer than piety.
32. A man's behavior is the index of his mind.
33. Courtesy costs nothing but buys everything.
34. Clemency graces power.
35. Jealousy devours virtue as fire devours fuel
36. He that lends a listening ear to reproach is one of those that deserve reproach.
37. Forgiveness is she crown of greatness.
38. Carnal appetites are nets spread by the devil.
39. Every arrow does not hit the mark, nor every prayer granted.
40. Ostentatiousness spoils prayers.
41. Fear none but your sins.
42. He who praises you murders you.
43. A man who praises himself displays his deficiency of intellect.
44. Honor your parents and your sons will honor you.
45. A man is hid under his tongue.
46. The tongue of a wise man lies behind his heart.
47. The tongue pierces deeper than the spear.
48. He who purifies his heart from doubt is a believer.
49. The opinion of a wise man is an oracle.
50. To seek counsel is to go to the fountain of guidance.
51. Association with a fool is tyrannical to the soul.
52. God hastens the fall of tyrants.
53. Tyranny leads to moral cowardice.
54. A tyrant's success is his moral defeat.
55. It is better to die than to beg.
56. When a man begs he loses his faith.
57. Hajj is the Jihad of every believer in faith.
58. A wise enemy is better than a foolish friend.
59. Silence is the best reply to a fool.
60. The best speech is one that is short and reasonable.
61. Speech is like a medicine, a small dose of which cures but an excess of which kills.
62. He that has no courage has no religion.
63. His grief is long whose hope is short.
64. The right of freedom of speech consists in speaking the truth.
65. Repentance washes away sins.
66. Folly is an incurable disease.
67. To assist the wrong is to oppress the right.
68. Sinning is a disease, repentance is its medicine, and abstinence from it a sure cure.
69. Sorrow makes a man old before his time.
70. Pride impedes progress and mars greatness.
71. To forgive is the crown of greatness.
72. He who understands humanity seeks solitude.
73. Right is the best argument.
74. Misrepresentation spoils narration.
75. As a man's wisdom increases, so his desire to speak decreases.
76. He who seeks to do justice with men, let him desire for them what he desires for himself.
77. The greatest sin is the sin that the sinner considers to be ordinary.
78. Contentment is the asset which is never exhausted.
79. Governments are a trial for men.

80. He who fights against the truth, the truth will defeat him.
81. Finding fault in others is one's greatest fault.
82. Haste is a species of madness.
83. Greed is perpetual enslavement.
84. He who does not know his own worth is doomed to destruction.
85. The best investment is one with which duties are performed.
86. Anger is a fire kindled, he who restrains anger extinguishes the fire; he who gives vent to it is the first to be consumed by such fire.
87. Jihad is the highway of prosperity.
88. None is more solitary than a miser.
89. Knowledge is the ornament of the rich, and the riches of the poor.
90. Knowledge is the sum total of excellence.
91. He who teaches you a letter binds you with a fetter of gratitude.
92. As long as we do not hope, we do not fret.
93. He who indulges in jokes and loose fall, loses a part of his wisdom.
94. Truth is bitter, but its result is sweet; falsehood appears to be sweet but it is poisonous in its effect.
95. Miserliness is the root of many evils.
96. Knowledge and practice are twins, and both go together. There is no knowledge without practice, and no practice without knowledge.
97. He who dissembles plays with his honor.
98. When God wants to humiliate a person He deprives him of knowledge.
99. When your power increases, decrease your desires accordingly.
100. He who listens to a backbiter loses a friend.
101. It is no justice to decide a case on mere conjecture.
102. He who does not know his own worth is deemed to ignominy.
103. He who practices thrift would never be in want.
104. He who does not know should not be ashamed to learn.
105. Patience is to faith, what head is to the body. When patience goes, faith goes, when head goes, the body goes.
106. The grace of God is the best guide.
107. A good disposition is the best companion.
108. Wisdom is the best friend.
109. Good breeding is the best inheritance.
110. There is nothing more hateful than pride.
111. Be among men like bee among birds.
112. Mix with the people with your tongue, but be separate from them in your deeds.
113. Be generous but do not be a spendthrift.
114. Do not run after the world, let the world run after you.
115. A wise man is he who does not despair of the bounty and mercy of God.
116. He who is aware of his own faults is oblivious of the faults of others.
117. What the eye sees the heart preserves.
118. The vision of the eye is limited; the vision of the heart transcends all barriers of time and space.
119. Do not be misled by appearances for these are apt to be deceptive.
120. Do not have too many irons in the fire; concentrate on one thing at a time.
121. What you do not like for your self, do not like it for others.
122. Contentment is the treasure which is never exhausted.
123. The advice of old men is dearer than the bravery of young men.
124. That knowledge is superficial which is merely on the tongue. That knowledge is real which demonstrates itself in your practice.
125. Waste of time is one's greatest loss.
126. He who knows to keep his secret knows the way to success.
127. Foresight is the way to safety.
128. No relationship is stronger than the relationship that exists between man and God.
129. Enlighten the heart with prayers.
130. Strengthen your heart with faith.
131. Suppress all lust with piety.
132. Do not sell the Hereafter for the world.

133. Do not speak in a state of ignorance.
134. Refrain from unnecessary talk.
135. Do not tread the path from which you can apprehend the danger of running astray.
136. In the affairs of God, do not be afraid of the accusations of the evil mongers.
137. In all that you do seek the protection of God.
138. Do not covet what is undesirable.
139. If you seek the truth neither stray from the right path, nor be assailed by doubts.
140. Do not become a slave of your desires.
141. That wealth is no wealth which brings dishonor.
142. Whatever harm accrues of silence can be remedied but whatever harm is done because of speech cannot be remedied.
143. It is better to restrain your desires than to stretch your hand before others.
144. A little that is earned because of honest labor is better than a larger amount gained through dishonest means.
145. Guard well your secret.
146. He who seeks more than what is necessary indulges in error.
147. To oppress the weak is the worst tyranny.
148. Do not bank on false hopes for that is the capital of the dead.
149. A wise man takes a lesson even from a minor lapse.
150. Overpower desires and suspicions by patience and faith.
151. He who does not take the middle course strays.
152. A stranger is he who has no friends.
153. When hopes are frustrated despair becomes the way of life.
154. He who trusts the world, the world betrays him.

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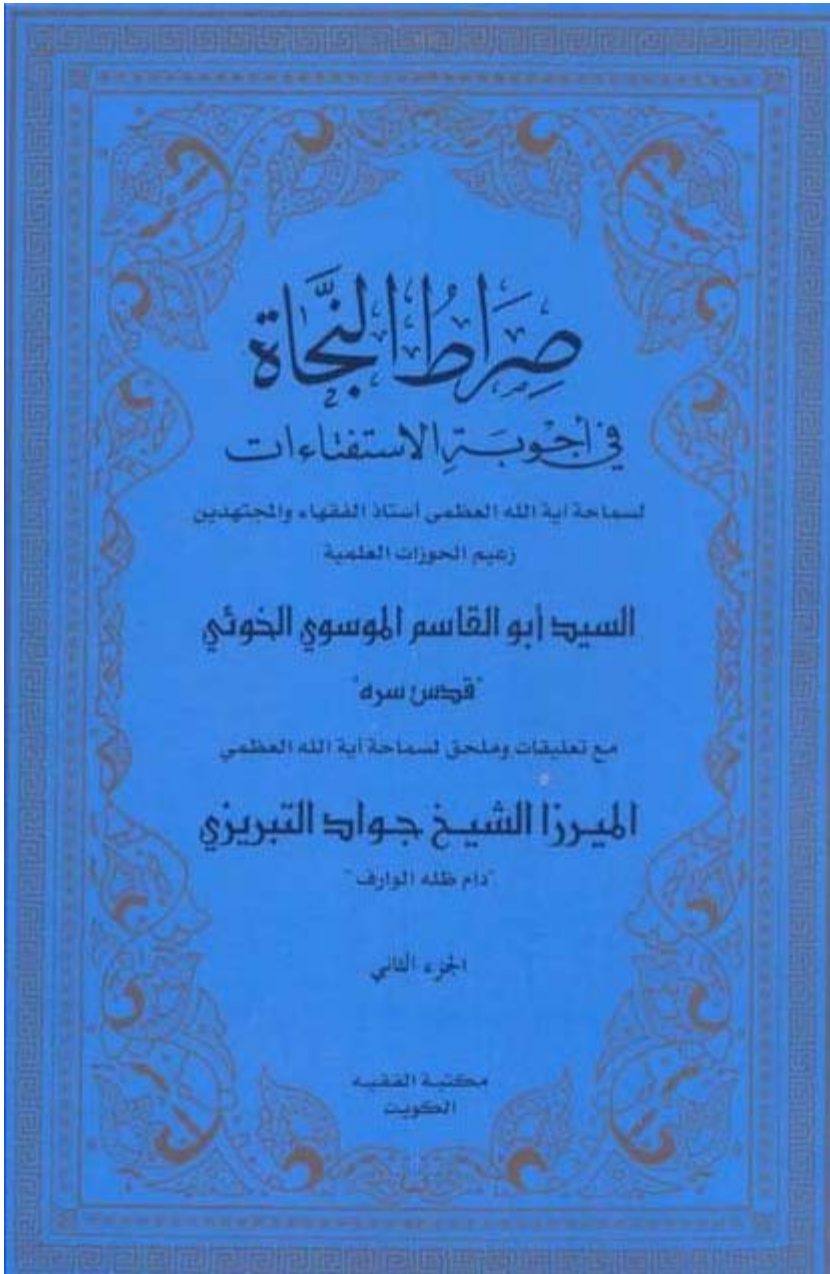
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Grand Ayatollah al-Kho'i Says Wife is Part of a Man's "Ahl"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Grand Ayatollah al-Kho'i, the former leader of the Hawzah of the holy city of Najaf, wrote in his book "Sirat al-Najat" that the wife is a part of a man's "Ahl". It should be noted that "Sirat al-Najat" is a very famous book which is referenced on Al-Islam.org many times. Is it not clear from this that the Prophet's wives are a part of his "Ahl"?

Does this not expose the hypocrisy of the Shia leaders when they include their own wives in their Ahl, but they then rip the Prophet's wives out of *his* Ahl? This is indeed indicative of the two-faced attitude of the Shia Ayatollahs, whereby they will never tolerate a man insulting their own wives, but they themselves will degrade the Prophet's wives! Aisha and Hafsa are a part of the Ahlel Bayt, and the Shia leaders lie when they claim to be the lovers of Ahlel Bayt when in fact they are the enemies and revilers of the Prophet's wives (i.e. his Ahlel Bayt). We kindly ask the Shia laypersons to disassociate themselves from their leaders and to instead embrace the true lovers of Ahlel Bayt, i.e. the Ahlus Sunnah.



على نفس المائدة؟
 الخوئي: يحرم الجلوس عليها، والله العالم.
 سؤال ١٣٢٦: هل يجوز قراءة الكتب و القصص التي تشتمل على الغرام و العشق، بحيث تؤدي الى اثاره الشهوة، و هناك بعض الكتب تشتمل على ما يقبح التصريح به، مثل كتاب «زهر الربيع» فما هو حكم قراءتها، و مداولتها، و رواية قصصها؟
 الخوئي: لا ينبغي ذلك، و لا يحرم، والله العالم.
 سؤال ١٣٢٧: إذا لم يحصل القطع بما يوجب تحليل أو تحریم، أو صحة أو فساد أو نقل أو اشتغال ذمة فما هو الحكم؟
 الخوئي: إذا كان طريق شرعي الى ذلك فاللازم اتباعه، و الا فيرجع الى الاصول العملية المجعولة في مواردھا، والله العالم.
 سؤال ١٣٢٨: يتأكد الأمر بالمعروف والنهي عن المنكر على الأهل، فمن هم الأهل؟ و هل تعتبر الزوجة منهم، و يشملها التأکید؟
 الخوئي: نعم الزوجة من الأهل، و نفس التأکید موجود فيها، والله العالم.
 سؤال ١٣٢٩: الكتائبون الموجودون في بلادنا، هل يعتبرون ذميين أم لا؟ و هل هناك فرق بين تعاقد الأفراد معهم و تعاقد الدولة؟
 الخوئي: لا يعتبرون هؤلاء ذميين، و لو مع التعاقد، بغير المقدار الشرعي من المال، و الشروط المدرجة في محلها، والله العالم.
 سؤال ١٣٣٠: متى يكون يوم النيروز من كل عام؟
 الخوئي: هو أول يوم من تحويل الشمس الى برج الحمل، والله العالم.
 سؤال ١٣٣١: ما روي حول يوم النيروز وفضله و أعماله هل يمكن التعويل

Q: There is a command to convey the Haqq (Truth) to one's "Ahl" as well as to forbid them from the evil things, so in this command, who is "Ahl"? And is one's wife included in this, and is this command (to convey the truth) applicable to one's wife?

Answer by al-Ko'i: Yes, the wife is part of the "Ahl", and this command is in regards to her too. And Allah knows best.

(source: Sirat al-Najat, by Grand Ayatollah al-Kho'i, p.426

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Tahreef (Tampering) of Verse 33:33



The Shia claim to be the Madhab of Ahlel Bayt, and the center of their religious sect is their belief in the divine appointment of the twelve Imams from this Ahlel Bayt. And yet, the Shia cannot provide a single verse in the Quran which mentions any twelve Imams of Ahlel Bayt. In fact, the term “Ahlel Bayt” is only used twice in the Quran and the irony is that the word is used both times to refer to a man’s wives! The Quran categorically addresses the Prophet’s wives as Ahlel Bayt; this is the same group that the Shia despise and curse! How then can the Shia claim to be the lovers of Ahlel Bayt when in fact they accuse the Prophet’s wife of murder, Fisq, and heresy? In fact, it is the Ahlus Sunnah which categorically loves the Ahlel Bayt, not the Shia. It is the Sunnis who are the *true* lovers of Ahlel Bayt, because we love the Prophet’s wives.

The most oft-repeated Quranic verse in Shia literature is 33:33, which the Shia quote again and again. The importance of this verse to the Shia faith cannot be overstated; a simple gander of Shia texts confirms that this verse is not only repeated over and over, but it is used as a basis and justification of the Shia sect. What is interesting, however, is that most Shia laypersons have only heard *half* of this verse; they commonly think of the verse as simply:

“Allah only wishes to remove all abomination from you, you Ahlel Bayt (People of the House), and to make you pure and spotless.”

But few of them know that this is simply a half-quote; indeed, the entire passage reads:

œO wives of the Prophet! You are not like any other of the women; If you will be on your guard, then be not soft in your speech, lest he in whose heart is a disease yearn; and speak a good word. And stay quietly in your houses, and make not a dazzling display, like

that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. **And Allah only wishes to remove all abomination from you, you Ahlel Bayt (People of the House), and to make you pure and spotless.** And recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom: for Allah understands the finest mysteries and is well-acquainted (with them).â€

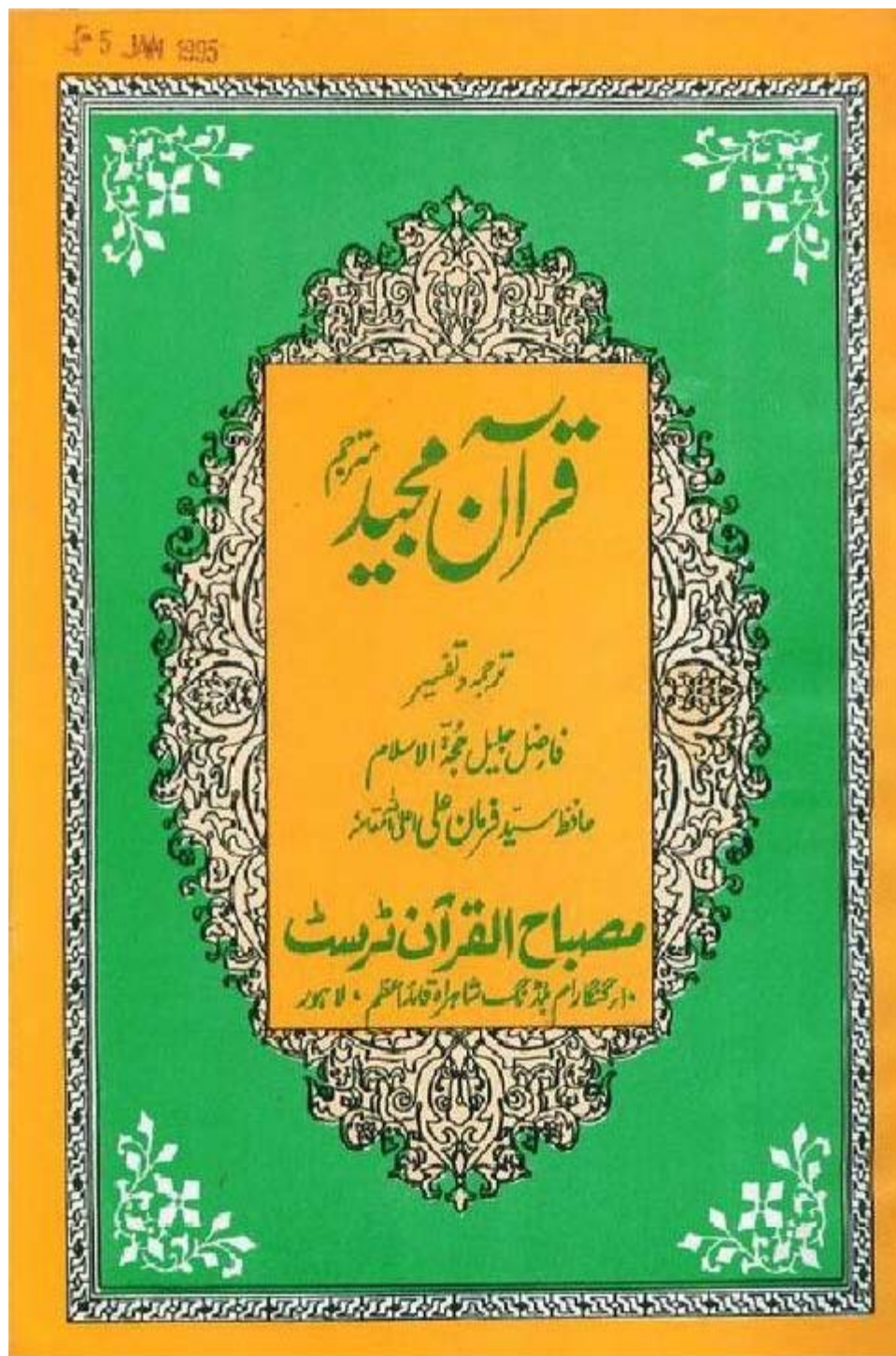
(Quran, 33:32-34)

In fact, Allah addresses the Prophet’s *wives* as Ahlel Bayt. This would of course include Aisha, daughter of Abu Bakr, and Hafsa, daughter of Umar. And yet we find that the Shia have an intense hatred for Aisha and Hafsa, and it is on this basis that we Sunnis say that the Shia are not the lovers of Ahlel Bayt as they claim. In fact, the Shia are the most ardent opponents and enemies of Ahlel Bayt. Nobody can deny that if Allah Almighty refers to the Prophet’s wives as Ahlel Bayt, then nobody—no Ayatollah and no propagandist—could claim otherwise. We would indeed take the Word of Allah above that of the Shia.

Tahreef

It was on this basis that the classical scholars of the Shia claimed that there was Tahreef (tampering) of the Quran. They claimed that the “evil” Sahabah changed the Quran, and that the Mushaf we have today is not the real Quran (at least not in its unaltered form). The contemporary Shia scholars, however, completely deny that they believe in Tahreef or that this belief was ever a part of their sect. Nonetheless, despite this denial, many of the Shia Ulema hold onto the belief known as Tahreef bit Tarteeb (tampering in the order of the verses of the Quran such that the meaning of it is changed). Many Shia scholars claim that verse 33:33 was altered in such a manner.

The Tafseer e Farman Ali is relied upon heavily by the Shia. It is a translation of the Quran along with commentary by Farman Ali. The book is used by Answering-Ansar [here](#), and hence there should be no question about its authenticity in the eyes of the Shia. In the commentary of verse 33:33, this Shia Tafseer reads:



revealed. For it is quite possible that the ‘purification verse’ concerning the People of the House was revealed separately and then, when the verses of the Qur’an were being assembled, was placed in the middle of the verses relating to the wives of the Prophet, either in error or deliberately.”

(Al-Islam.org, Lesson 19, <http://www.al-islam.org/leadership/>)

It should be understood that the Allamah’s disclaimer that the Shia do not believe in Tahreef is as disingenuous as those who say “I don’t mean to be racist, but...” Whatever follows such a statement is always racist! Allamah Sharaf al-Din basically says: we don’t believe in Tahreef but there may have been Tahreef. Utterly absurd! The Shia wish to pay lip-service to the claim that they don’t believe in tampering of the Quran, and yet they further various hypothesis that allude to textual tampering of a dramatic proportion.

The “Khateem al-Muhhaditheen” al-Majlissi says a similar thing in “Bihar al-Anwar”:

ÙÙ,,Ø¹Ù,, ØçÙŠØ© Ø§Ù,,ØªØ·Ù‡ÙŠØ± Ø£ÙŠØ¶Ø§ ÙˆØ¶Ø¹ÙˆÙ‡Ø§
ÙÙŠ Ù...ÙˆØ¶Ø¹ Ø²Ø¹Ù...ÙˆØ§ Ø£Ù‡Ù‡Ø§ ØªÙ‡Ø§Ø³Ø·Ù‡ Ø£ Ø£Ùˆ
Ø£Ø-Ø®Ù,,ÙˆÙ‡Ø§ ÙÙŠ Ø³ÙŠØ§Ù,, Ù...Ø®Ø§Ø·Ø·Ø©
Ø§Ù,,Ø²Ùˆ-Ø§Øª Ù,,Ø·Ø¹Ø¶ Ù...ØµØ§Ù,,ØÙ‡Ù...
Ø§Ù,,Ø-Ù‡ÙŠÙˆÙŠØ©

ÙˆÙ,,Ùˆ Ø³Ù,,Ù... Ø¹Ø-Ù... Ø§Ù,,ØªØ·ÙŠÙŠØ± ÙÙŠ Ø§Ù,,ØªØ
±ØªÙŠØ· ÙÙ‡Ù,,ÙˆÙ,, : Ø³ÙŠØ£ØªÙŠ Ø£Ø®Ø·Ø·Ø§Ø± Ù...
Ø³ØªÙŠÙŠØ¶Ø© Ø·Ø£Ù‡Ù‡ Ø³Ù,,Ø· Ù...Ù‡ Ø§Ù,,Ù,,Ø±ØçÙ‡ ØçÙŠØ§Øª
Ù¶Ø«ÙŠØ±Ù‡ Ø£ ÙÙ,,Ø¹Ù,,Ù‡ Ø³Ù,,Ø· Ù...Ù...Ø§ Ù,,Ø·Ù,, Ø§Ù,,Ø
çÙŠØ© ÙˆÙ...Ø§ Ø·Ø¹Ø-Ù‡Ø§ ØçÙŠØ§Øª Ù,,Ùˆ Ø«Ø·ØªØª Ù,,Ù...
ÙŠÙª Ø§Ù,,Ø±Ø·Ø· Ø§Ù,,Ø,Ø§Ù‡Ø±ÙŠ Ø·ÙŠÙ‡Ù‡Ø§

Translation: “It is possible that the purification verse was added (by the Companions) at this part (of the verse) claiming that it was referring to the wives, or they added in the verses addressing the prophet’s wives, to suit their religious needs...Even if we accept that there was no tampering (by the Companions) in the order (of the verses), we say there are many narrations which discuss the removal/canceling of Quranic verses. [Maybe there were verses before and after the verse of purification and they were removed]; if these verses were not removed before and after the verse (of purification), we would see the apparent link between them.”

(source: Bihar al-Anwar, pp.234-235,
<http://www.yazahra.net/ara/html/4/behar43/index.html>)

The great Shia Mufasssir, Tabatabai, writes:

ÙØ§Ù,,ØçÙŠØ© Ù,,Ù... ØªÙ¶Ù‡ Ø·Ø³Ø· Ø§Ù,,Ù‡Ø²ÙˆÙ,, Ø-Ø²Ø;
Ø§Ù< Ù...Ù‡ ØçÙŠØ§Øª Ù‡Ø³Ø§Ø¶; Ø§Ù,,Ù‡Ø·ÙŠ ÙˆÙ,,Ø§ Ù...
ØªÙˆÙ‡ØµÙ,,Ø© Ø·Ù‡Ø§ Ùˆ Ø¥Ù‡Ù...Ø§ ÙˆØ¶Ø¹Øª Ø·ÙŠÙ‡Ù‡Ø§ Ø
¥Ù...ÙˆØ§ Ø·Ø£Ù...Ø±Ù Ù...Ù‡ Ø§Ù,,Ù‡Ø·ÙŠ Ø£Ùˆ Ø¹Ù‡Ø- Ø§Ù,,ØªØ
£Ù,,ÙŠÙ Ø·Ø¹Ø- Ø§Ù,,Ø±ØÙ,,Ø©

Translation: “The verse (of purification), in accordance to the (order of) revelation, was initially not a part of the verse about the Prophet’s wives and had no link to these verses, but rather it was later added between these verses either by the Prophet, or after his death when the Quran was compiled.”

(source: al-Mizan, Vol.16, p.321,
<http://www.ahl-ul-bait.com/newlib/Quran/almizan/almizan16/f7-16.htm>)

Conclusion

Is it not interesting that the most famous verse to the Shia causes him so much trouble? Various Shia scholars have become utterly confused when they read this verse in its entirety and they have to invent various plausible explanations, anything to “explain away” a gaping hole in their faith, namely that Allah Himself addressed the Prophet’s wives as “Ahlel Bayt”, that same group that the Shia writers malign with the most malicious of words!

The utter confusion of the Shia scholars is evidenced by the colorful explanations they provide. They seek to somehow explain how the verse about purifying Ahlel Bayt is addressed to the Prophet’s wives. We have said this before and we will say it again and again: Shi’ism cannot be found anywhere in the Quran, but rather they have to take certain verses, splice them in half, distort them, add their own commentary, and mix in their own fabricated Hadith. If we simply pick up any Shia text, we will find the repeated reference to the Ahlel Bayt, but if we open the Quran, we find no such vibe, and even if we look up the word “Ahlel Bayt” in the Quran, we find that it refers to the Prophet’s wives!

The methodology of the mainstream Muslim is that he first reads the Quran and then makes up his mind after this based on what the Quran says. Meanwhile, the methodology of the Ahlul Bidah wal Dalalah (The People of Innovation and of Hell-Fire, i.e. the Shia) is that they first make up their minds with their own ideas and the ideas of their priests, and then they go into the Quran looking to generate “evidences” and “proof” to back up these preconceived beliefs, manipulating and twisting verses of the Quran to make them mean really whatever they want them to mean.

May Allah save us from those who seek to butcher the Quran with their lies.

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