



Ayesha

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The rebellion of Hadhrath Ayesha against Hadhrath 'Ali (as)

Hadhrath Ayesha's entry onto the battlefield of Jamal was a violation of the Qur'an

Allah (swt) states clearly with regards to the wives of Rasulullah (s): **"And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance;...."** Al-Qur'an 33:33

We read in Tafsir Durre Manthur Volume 5 page 196 commentary of Surah Ahzab, that: **"When Hadhrath Ayesha used to recite the Ayat ("And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance;.." Al-Qur'an 33:33) she used to cry so much that her cover used to get wet with tears".**

The prohibition on Hadhrath Hafsa that she not join Ayesha proves that Ayesha was misguided

We read in al Bidaya Volume 7 page 231 that: **"Hadhrath Hafsa binte Umar made preparations to join Ayesha, but (her brother) Abdullah Ibne Umar prevented her from going".**

Ayesha wanted to install herself as the Imam over the nation

In Tadkhira al Khawwas page 43 Chapter "Dhikr Jamal" the narrator states: **"I was walking through Jamal and witnessed a man on the ground rubbing his heels and reciting poetry, another narrators states that someone asked (the same man) 'Who are you?' to which he replied 'I am in that woman's army who intends to become Ameerul Momineen".**

Answering the Ibn Saba Defence Card

Nasibis seek to play down the situation with the claim that the two parties had resolved hostilities and that the battle of Jamal was in fact started by the followers of Ibn Saba hiding within Imam 'Ali (as)'s army, hence they should be blamed for the fitnah.

Ayesha's killing of the Shi'a of 'Ali at Basra destroys the Ibn Saba defence card

"In Kufa Abu Burdha Azdi asked Hadhrath 'Ali, 'why were people killed at Jamal?'. 'Ali replied 'They killed my Shi'a and my officials without any justification, then they fought me, despite the fact that they gave me bayya, they killed 1000 of my companions". [Muttalib al Saul page 119]

Was Ayesha seeking Qisas for the blood of Uthman ?

Imam 'Ali (as) rejects Ayesha's demand of Qisas for Uthman

In Muttalib al Saul page 116 we read that when Ayesha reached Basra, Hadhrath 'Ali wrote a letter to her, part of it stated here: **"...Tell me Ayesha what role do women have in leading armies and reforming the Ummah? You claim that you want to avenge Uthman's blood, Uthman was a man from Banu Ummaya whilst you are a woman from Banu Taym Ibn Murra".**

Hadhrath Ayesha's incitement against Uthman refutes the defence of Qisas

A woman who was so determined that she was willing to go to war to avenge Uthman's death would have been just as vocal in defending him during his lifetime. Curiously we find that this was not the case and we have this testimony by Imam 'Ali (as) in a letter written to Ayesha as recorded in Seerath al Halabiyya Volume 3 page 356: **"You have acted in opposition to Allah (swt) and his Rasul (s) by leaving your home, you have made demands for those things that you have no right. You claim to wish to reform the Ummah, tell me, what role do women have in reforming the Ummah and participating in battles? You claim that you wish to avenge Uthman's murder despite the fact that he is a man from Banu Ummayya and you are a woman from Banu Taym. If we look in to the matter it was only yesterday that you had said 'Kill Nathal May Allah (swt) kill him because he has become a kaffir".**

Ibn Atheer in Nahaya page 80 Volume 5 record that: **"Nathal is one who has a long beard and Ayesha said kill this Nathal, by Nathal she was referring to Uthman".**

Hadhrath Ayesha's enmity towards Imam 'Ali (as)

'Ali Muttaqi al Hind in Kanz al-`ummal, Chapter 8 Kitab "Mawa azafee katheeya'thul taweela" records the testimony of Imam 'Ali (as): Hadhrath Ali said, **"Ayesha fought me because firstly being a woman she possessed a weak judgement and secondly she bore enmity towards me and it would open in the same way a pot is opened. She would have never fought anyone other than me in that way".**

Ayesha's reaction at the death of Ali (as)

"When news of 'Ali's death reached Ayesha, she said: And she threw down her staff and settled upon her place of abode, like the traveller happy to return home". [al Tabari Volume 17 page 224]

Professor G. R. Hawting who states in the footnote on page 224: "...the verse is proverbial and is cited indicate pleasure at something".

Fatwa of Shah Abdul Aziz Dehlavi, "One that expresses happiness at the suffering of Ahl'ul bayt (as) is a murtad"

In Tuhfa Ithna Ashariyya Shah Abdul Aziz states on page 263: "What view should we hold of those people who express happiness on Ashura when Imam Hussain was killed, who marry on that day who disrespect the family of the Prophet and the descendents of Sayyida Fatima? It is correct to refer to such individuals as Murtad".

Was Hadhrath Ayesha the most superior wife of Rasulallah(s)?

Rasulullah said: "The most excellent of the women of all worlds whom Allah chose over all women are: Asiya the wife of Pharaoh, Mary the daughter of Imran, Khadija the daughter of Khuwaylid, and Fatimah the daughter of Muhammad" [Sunan al-Tirmidhi, v5, p702]

Hadhrath Ayesha's jealousy of Hadhrath Khadija is clear proof that she was not the most superior wife

In Sahih Bukhari Hadith: 5.166 Ayesha herself narrates: "I did not feel jealous of any of the wives of the Prophet as much as I did of Khadija though I did not see her, but the Prophet used to mention her very often, and whenever he slaughtered a sheep, he would cut its parts and send them to the women friends of Khadija. When I sometimes said to him, "(You treat Khadija in such a way) as if there is no woman on earth except Khadija," he would say, "Khadija was such-and-such, and from her I had children."

Jealousy is a trait inherent in a person who is envious of the superior position of another, and Ayesha's admission "I did not feel jealous of any of the wives of the Prophet as much as I did of Khadija", is clear proof that Ayesha was fully aware of the superior rank of Hadhrath Khadija. Had Ayesha indeed been the most superior wife there would have been no need for her to be jealous.

Were Abu Bakr and Ayesha the most beloved of Rasulallah (s)?

The most beloved are those individuals whose love has been made compulsory in the Qur'an

Say: "No reward do I ask of you for this except the love of those near of kin." (Qur'an 42:23).

Jalaladin Suyuti in Tafsir Durre Manthur under the commentary of this verse records the following: **Abdullah ibne Abbas narrates 'When this verse descended the people asked who are these close relatives whose love had been made compulsory?' Rasulallah said they are 'Ali, Fatima, Hasan and Husayn'.**

Hadhrath Ayesha's condemnation in the Qur'an is further proof that she was not the most superior wife of Rasulallah (s)

Some Ahl'ul Sunnah assert that since Ayesha was the most superior wife then that means that she was the most superior of all women. Not only is the claim that she was the most superior wife baseless, the fact of the matter is in Surah Tahreem, Allah (swt) also states this: "**Perhaps if he divorces you, his Lord will give him wives who are better than you, who submit and believe (Qur'an 66:5)**" - this clearly indicates that there were believing women among the Muslims who were much better than Ayesha.

Do the Shi'a slander Hadhrath Ayesha?

The Sahaba slandered the character of Hadhrath Ayesha

"Hadhrath Ayesha was accused of illicit relations. Those responsible for spreading this allegation were Hadhrath Abu Bakr's cousin Mustha bin Hasasa and the Prophet's sister in law Humna binte Hajash and the poet Hasan bin Thabit. The Prophet ordered that they be flogged and they were punished accordingly" [al Bidayah al Nihaya by Ibn Kathir on page 160 Volume]

The 'true' Shi'a position with regards to Hadhrath Ayesha

"The stars protect the inhabitants of earth against drowning, and my Ahl alBayt protect my nation against dissension. If a tribe among the Arabs differs from them, they will all then differ and become the party of Satan." [page 149, Vol. 3, of Al-Mustadrak]

Had Hadhrath Ayesha remained in her station as Ummul Momineen living a life of piety within the confines of her home, she would have indeed attained the esteemed respect that the wives of Rasulallah (s) deserve. Unfortunately her envy and greed lead her to mount a mass rebellion against the Imam of the time 'Ali ibne abi Talib (as).