

Private lives of the Nasibi Salaf

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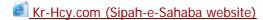
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1. Introduction

This book shall seek to address many key areas of propaganda spread by the followers of Mu'awiya and shall essentially refute two claims by the Deobandi, namely:

- 1. Shi'a believe sodomy with women to be halaal
- 2. Shi'a criticise the wives of the Prophet (s) (from "The wives of the Prophet" on the Haq Chaar Yaar Website)



For the Deobandi such damning claims shall suffice as evidence that the Shi'as are kaffir. Whilst we vehemently deny claim 1 - we should point out that one's fascination with anuses has been a major contribution in your madhab, and your Salaf indulged in this rearguard action with men and women alike.

As for claim 2 we have decided to take the fight directly to the doorstep of Sipah-e-Sahaba - lets accept the argument blaspheming the wives of the Prophet (s) makes you a kâfir - based on this very assertion you should know that those of you Salaf that presented the explicit candid lives between the wives and Rasulullah (s) are indeed kaffirs of the highest order.

2. Sodomy and the Salaf

This chapter is a direct refutation to a claim made by a Deobandi scholar Maulana Muhammad Ali Junbaaz 'Hurmuth Mut'ah' page 37 wherein this King of Sipah-e-Sahaba morality said as follows:

Junbaaz states:

"An analysis of the Fiqh leads one to conclude that this Fiqh is devoid of humanity and shame, there books have narrations that a reader become ashamed, and you place you hands on your ears and recite Tauba. How can a Fiqh that deems itself the blessed one have such a filthy aqeedah. We shall expose their filthy faces from their books, so that people can decide whether this Fiqh is blessed with Paradise or falls outside of the realms of Islam and humanity...

Sodomy is permissible in the Shi'a Madhab

Sodomy is a filthy unnatural act, deemed bad by Muslim and Kaffir alike, but may one sacrifice oneself for the Shi'a religion which deems this filthy act permissible."

We have dedicated this chapter to this filthy Nasibi, and we shall present from the books of Ahl'ul Sunnah those Salaf that were pioneers in this practise.

2.1 According to Ahl'ul Sunnah Umar indulged in sodomy and Allah (swt) was forced to legitimise this practise in the Qur'an

For evidence you can consult the following texts:

- 1. Jami al Tirmidhi, Bab al Tafseer Volume 2, page 382, 'Ayat Hars'
- 2. Fathul Bari Volume 8 page 191 Kitab Tafseer Ayat Hars
- 3. Gharab al Qur'an Volume 3 page 249 Ayat Hars
- 4. Tafseer al Ibn Katheer Volume 1 page 261
- 5. Fayl ai Lawathar Volume 6 page 229
- 6. Tafseer Ourtubi Volume 1 page 92 Ayat Hars

Lets quote verbatim from Jami al Tirmidhi:

Lets quote verbatim from Jami al Tirmidhi:

"Ibn Abbas narrates that Hadhrath Umar went before Rasulullah (s) and "Master I am destroyed!'. Rasulullah (s) asked 'what thing has destroyed you?'. Umar replied last night I had anal sex. Rasulullah (s) did not give a reply to Umar, then Allah (swt) sent down this revelation "Your wives are as a tilth unto you; so approach your tilth when or how ye will; the words 'kabool wa Dhabar' (the anus is accepted)"

📶 Jami al Tirmidhi, Bab al Tafseer Volume 2, page 382, 'Ayat Hars'

Note this is a commentary to Surah al Bagarah, Verse 223 "Your wives are as a tilth unto you; so approach your tilth when or how ye will; the words "kabool wa Dhabar" (the anus is accepted) is nowhere to be found in the Qur'an, but some dishonest Salafi sought to justify his Imam's practice via this additional verse. Interestingly the dishonest Urdu translator fails to translate these tahreef words, even though they are there in the Arabic text, (see the scanned reference from the link above).

So you see Umar's sodomy with his wife is proven from the Saha Sittah of Ahl'ul Sunnah. Umar did this act, made Rasulullah (s) a witness to the deed. The Ulema of Ahl'ul Sunnah should be grateful to Hadhrath Umar, since by sodomising his wife, the Qur'an gave permission for husbands to penetrate their wives in this manner. They owe this all to their great father Umar Farooq.

2.2 Abdullah Ibn Umar deemed sodomy to Halaal, like his old man

As evidence please consult the following authentic Sunni texts:

- 1. Tafseer Durre Manthur Volume 1 page 264 Ayat Hars
- 2. Tafseer Qasmi Volume 2 page 220, by Jamaladeen Qasmi
- 3. Tafseer Qurtubi page 92 Ayat Hars

Here is the direct quote from Tafseer Durre Manthur:

"Traditions wherein Abdullah ibne Umar believed sodomy with women are well known and Sahih".

Comment

Suyuti narrates TEN traditions on Ibn Umar's authority deeming sodomy to be permissible. Remember Suyuti in the intro of this Tafseer states that he took narration's from authentic texts containing complete chains.

An appeal to justice

Today's Nasibi like Junbaaz try to attack the Shi'a by presenting 'proof' from al Kafi, well always check what's in your own back yard first! Junbaaz deemed sodomy to b a 'filthy, atrocious act', that is even deemed as such in the eyes of the Kuffar - this might well be the case, but this 'fine' practice was enacted practically by your Second esteemed Khalifa, and endorsed by his great son and brother in law of Rasulullah (s) Abdullah ibn Umar. The Salafi need to start showing gratitude to their founding Imams who endorsed these wonderful acts.

2.3 The Salaf Ulema of Madina believed that sodomy was halaal

Please see the following Sunni sources:

1. Fayl al Lawathar Volume 6 page 154 Kitab Nikah, Bab Mut'ah

- 2. Tafseer Qasmi Volume 2 page 223 Ayat Hars
- 3. Tafseer Ibn Katheer Volume 1 page 262 Ayat Hars
- 4. Fathul Bari Volume 8 page 191 Ayat Hars
- 5. Tafseer Mazhari, Volume 3, Page 19

Quoting directly from Fayl al Lawathar:

"Imam Auzai stated of the Fatwas from Hijaaz that are famous, one fatwa is from the people of Makka is that is that they deemed Mut'ah with women to be permissible, the other from the people of Madina, that sodomy with women is permissible".

Ibn Katheer in his Tafseer also stated:

"Statements on the permissibility of sodomy with women have come from the jurists of Madina".

2.4 The Sahaba and Tabaeen deemed sodomy with women to be permissible

We read in Tafseer Qurtubi Volume 3 page 93 Ayat Hars:

"Fatwas on the permissibility of sodomy with women Saeed bin Maseeb Nafi, ibn Umar, Muhammad bin Kab, Abdul Malik, Imam Malik, a large group amongst the Sahaba and Tabaeen deemed sodomy to be permissible".

2.5 Imam Sha'afi deemed sodomy to be permissible!

Please see the following Sunni texts:

- 1. Tafseer Durre Manthur Volume 1 page 266, Ayat Hars
- 2. Tafseer Ruh al Ma'ani page 125, Ayat Hars
- 3. Tafseer Ahkam al Qur'an Volume 1 page 265
- 4. Tafseer Qasmi Volume 2 page 228 Bagarah Verse 223
- 5. Al Mahzoorath page 268

We read in Tafseer Durre Manthur:

"On sodomy with women, Imam Sha'afi no Sahih narration's have reached us from Rasulullah (s) as to whether it is halaal or haraam and logic suggests that this halaal".

2.6 Imam of Ahl'ul Sunnah Abu Maleeka suggested 'in times of trouble' use a stick!'

We read in Tafseer Durre Manthur Ayat Hars:

"Abu Maleeka was asked whether it was permissible to practise sodomy with women. He replied 'Last night I practised sodomy with my servant, penetration became difficult hence I sought the assistance of a stick".

Comment

Many congratulations to the Salafi, your Ulema deemed sodomy halaal! Nice one. Even if that requires 'a little help from a stick!' We often see Salafis walking around with sticks in their hands - now we know why.

2.7 Imam Malik believed sodomy with women was halaal

We read in the following Sunni sources:

- 1. Ahkam al Qur'an Volume 1 page 352 Ayat Hars
- 2. Tafseer Gharab al Qur'an Volume 2 page 249 Ayat Hars
- 3. Tafseer Durre Manthur Volume 1 page 111, Ayat Hars
- 4. Fathul Bari Volume 8 page 190 Kitab Tafseer Ayat Hars

Quoting verbatim from Ahkam al Qur'an:

"Sahil asked Imam Malik 'is sodomy with women permissible? Imam Malik replied 'I just did this act and have just washed by sexual organs".

Comment

We hope that these Nasibi open their eyes to these Sunni sources, the act that they allege is halaal under Shi'a fiqh, is one that is all too common in their own house! Our Ulema have said that at best its Makruh, at worst its haraam!

On page 55 of the same book, he states that:

Junbaaz states:

"the comments on sodomy can be located in Shi'a books, but they have failed to provide any commentary to those traditions, it can therefore be concluded that the Shi'a like their Imams deem this act to be halaal, if not why the silence?"

Reply

On page 34 of the same book this Nasibi Mullah says that:

Junbaaz states:

"...to even contemplate such a thing makes you a kaffir".

On page 48 he states:

Junbaaz states:

"Sodomy in the eyes of some of the Ulema is Kufr...When the Shi'a Imam was asked whether he practised it, he said 'No'.

Maulana Junbaaz, you pride of Ahl'ul Sunnah. Let it be known that none of our Imams practised sodomy, whilst your Imams like Umar, Abu Maleeka and Malik endorsed it and practised it! Umar's Iman is now in your hands. Interestingly we also read these comments of Maulana Haq Nawaz Jhangvi (the founder of the Wahabi movement - Sipah-e-Sahaba's) in his article on Mut'ah:

Junbaaz states:

"THE IMAMIAH ARE, NOT ONLY OUTSIDE THE PALE OF AHLE-SUNNAH BUT ALSO OUTSIDE PALE OF UMMAH. THEY INDULGE IN ZINA. BY USING THE RECTUM OF WOMAN THEY HAVE OPENED SEVERAL GATES OF ZINA FOR THEM. ON ACCOUNT OF SUCH SENSUALITIES THEY ARE PRODUCTS OF ZINA. WE PRAY TO ALLAH TO SAVE US ALL FROM FOLLOWING THE FOOTPRINTS OF SATAN."

If the perpetrators of sodomy are fornicators who adhere to the Sunnah if Satan, the this taunt clearly falls back on the above individuals, and all the Sunni Ulema that practised it and endorsed it, the Shi'a madhab does not deem sodomy to be halaal, and as proof we advance the following evidence...

2.8 Sunni Ulema have testified that the Shi'a don't deem sodomy to be halaal

As evidence we have relied on the following esteemed Sunni works:

- 1. Tafseer Ruh al Ma'ani, Surah Baqarah verse 223
- 2. Fayl al Lawathar Volume 6 page 228 Bab Wathee Fee Dhabr

We read in Fayl:

In the eyes of the Shi'a this is Makruh

This has been similarly recorded in Tafseer Rul al Ma'ani:

"The Shi'a scholars have deemed sodomy with women to be haraam".

This is our position, if any Shi'a deems it permissible then we have simply supported the position of Umar for the purposes of Muslim brotherhood!

The truth is somewhere in the middle. We have some narrations wherein the Imams (as) said you can, and some wherein they said it is haraam. There is no Sahih hadeeth on this matter what can be seen is that it is Makruh. We read in Sharh Lamaa Volume 2 page 55 Kitab al Nikah Chapter 10:

"Entering a woman's anus is Makruh (very close to haraam), there is a narration from Imama Jafer al Sadiq (as) that sodomy with a woman is haraam, since the Imam (as) narrated from the Prophet (s) "Women's anuses are haraam for my Ummah". In the commentary of this tradition [page 55] it is written "A group amongst the Shi'a Ulema have issued Fatwas that anal sex is haraam".

Now that we have proven that the origin of sodomy with women goes back to the Salaf King Pins, let us continue with the journey to ascertain the truth. Junbaaz showed blatantly dishonesty when attacking the Shi'a on this topic, we have established the Salaf were the founding forefathers of sodomy with women. It should also come as no surprise to learn that the more creative also focussed himself on the male rear guard too. Let us investigate the matter...

2.9 Hakim bin Aas was a homosexual

In the esteemed Tafseer Ruh-al Maani, the following is recorded:

"Imam Ahl'ul Sunnah al Wusi states that Shaykh ul Hadith Mufassir Qur'an Ibn Abi Hathim "Zennam is that person who takes it in the anus, and in this verse three individuals are referred, Hadhrath Khalid's father Waleed bin Mughira, Khalifa Banu Marwan's grandfather Hakim bin Aas, Hadhrath Umar's maternal uncle Abu Jahal". *Tafseer Ruh-al Maani, Chapter 29, Section "Nun wal Kalam"*

In Sawaiq al Muhriqa page 108 Ibn Hajar Makki in his defence of Hadhrath Hakim the companion states that:

"It is shameful for any Sahabi to engage in homosexuality, Hadhrath Hakim was a homosexual before he became Muslim".

2.10 Six of Ahl'ul Sunnah's khalifas descended from Hakim the homosexual

As evidence we are relying on the following great Sunni works:

- 1. Sharh Figh Akbar page 50 Dhikr Fadail Uns Bad un Nabi
- 2. Sawaigh al Muhriga page 12 Chapter 3
- 3. Tareekh al Khulafa page 11 Fadail Dhikr Khilafath Islam
- 4. Tareekh Khamees Volume 2 page 291 Dhikr Khilafat Hasan
- 5. Umdah' thul Qari fi Sharh Bukhari Volume 11 page 435, Kitab al Ahkaam

We read in Sharh Figh Akbar:

Rasulullah (s) said that the Deen shall remain strong as long as these twelve Khalifahs are at the helm, and the twelve are Abu Bakr, Umar, Uthman, 'Ali Mu'awiya, Yazid, Abdul Malik bin Marwan, Walid bin Abdul Malik bin Marwan, Sulayman bin Abdul Malik bin Marwan, Umar bin Abdul Aziz, Yazid bin Abdul Malik bin Marwan, Hasham bin Abdul Malik bin Marwan

Comment

We congratulate the Salafi for having Imams who came from the seed of a degenerate Nasibi homosexual!

2.11 Qadhi Yahya was a die hard Sunni scholar

In Tarikh Baghdad Chapter 14 page 198 on the above-mentioned page Hafidh Abu Bakr states:

"Qadi Yahya bin Aksam was a great Ahlul Sunnah scholar protected from all forms of bidah".

2.12 The same Imam of Ahl'ul Sunnah Qadi Yahya bin Aksam was also a homosexual

In the authentic Sunni work Ta'rikh Baghdad, page 198, Chapter 14 "Dhikr Yahya bin Aksam" we read the following poem written by Ahmad bin Abki Naeem for Qadi Yahya:

"Our Leader takes bribes, Our Judge is homosexual And as long as the Abbasides reign I have no confidence that tyranny will subside"

Comment

If these Salafi in this day and age keep barking about cleansing the Deen of Bidah, they should know one of their esteemed State Imams was a homosexual, aloof from all form of Bidah! We congratulate the Salaf Ulema for refusing to deem homosexuality bidah!

2.13 Words from the skies - Qadi Yahya was a homosexual

The great Ahl'ul Sunnah scholar, Allamah Isfahani narrates in "Muhadarat al-'udaba" page 351 Volume 3 "Al Hadad Sadhus Asur" that:

"Once a pious youth was sitting next to Mamun Abbasi, Mamun asked Qadi Yahya to determine his knowledge by asking him any question, the Qadi asked what's the news? The boy replied that on earth it is known that you are a paedophile whereas in the skies it is known that you have an addiction to the anus" The Qadi asked which news is correct? the boy replied the news in the skies can never be wrong"

2.14 Imam Abu Hanifa's esteemed student Ibn Mubarak was also a homosexual

We also read in "Muhadarat al-'udaba' page 199 Chapter 1 "Al hada al Saani" that:

"Hakim Tabaristan made Abdullah bin Mubarak a Judge, who was addicted to the anus (Homosexual) he asked the Hakim 'Sir I need some men who can help you" Hakim said I was aware of your need before this".

2.15 The Salaf deem it permissible to pray Salat behind a homosexual Imam

We read in Sahih al Bukhari, page 96, Kitab Bab ul Salaat, narrates a tradition from Zuhri:

"The Imamate of a mukhanath at a time of necessity is Sahih".

Sahih al-Bukhari, Page 96, 1375 AH print

Note: Arabic word "Mukhanath" means homosexual. This hadeeth has been removed from the English version of Bukhari, but exists in old copies of Arabic version. E.g. this 1375 Hijri print.

Comment

This is the madhab of the Salafi and Deobandi, one where a homosexual can attain the rank of a Qadhi, the Imam of a Mosque and such a great personality can also be Ahl'ul Sunnah.

2.16 A Salaf's vow to avenge Uthman's murder through sodomy

We read in al Muhadarat Volume 3 page 253 Chapter 15:

"A follower of Uthman was crying and said 'If only I were to apprehend a killer of Uthman'. A homosexual asked 'What would you do?' He replied 'I would sodomise him'. The homosexual then said 'I killed Uthman'. With that the follower of Uthman turned the homosexual on his back and said 'This is vengeance for Uthman'. The homosexual said from underneath 'If the executors of Uthman are going to avenge the killing of Uthman is such a manner then I have killed Hadhrath Uthman (r) every day"

2.17 A Salaf's painful sacrifice for the love of Mu'awiya

We also read in al Muhadarat Volume 3 page 237:

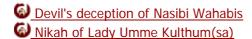
"A man paid a boy some money to secure his consent to sodomise him. When he tried to enter inside him, the boy noticed that his penis was very large he refused to allow him to enter. The man replied 'You will have to do one of two things, either you allow me to sodomise you, OR: You curse Ameer Mu'awiya. The boy replied I shall be patient and allow myself to be sodomised rather than curse the Commander of the Faithful Mu'awiya. When the man started to sodomise him, the boy said 'O Allah I am suffering this affliction on account of love for your Guardian Mu'awiya. O Allah, grant me solace for having refused to curse Mu'awiya".

Comment

Subhanallah! What a sacrifice! Alhamdolillah we, the Shi'a of Maula 'Ali (as) have the example of Hujr bin Adi (ra) who sacrificed his head rather than curse Maula 'Ali, and the Nasibi have this young Salaf rent boy as an example who sacrificed his anus for the love of Mu'awiya!

To this great Sunni scholar who sought to attribute the origins of female sodomy to the Shi'a, we suggest you also conduct some research into the origins of homosexuality, and if you wish to learn some more please consult our books on the marriage of Umme Kalthum and the Devil's Deception of the Nasibi - where you will learn about the homosexuality of one of your esteemed Shaykh's, that should be a great learning curve for you.

Please see our articles:



If these Nasibi are fond of learning more facts then we suggest that they check out the next references.

3. Ghusl and the Salaf

3.1 Orders on Ghusl ai Janabath, Hadhrath Ayesha's assistance and the Salafi's disobedience of the Sahaba

For this section we shall rely on the following Sunni sources:

- 1. Fatawa Qadhi Khan
- 2. Kanaz al Faiq Volume 1 page 1
- 3. Durre Mukhthar Volume 1 page 12
- 4. Qathaur al Dhakee Volume 1 page 31
- 5. Sharh Waqiyya Volume 1 page 34
- 6. Fathul Qadeer Hidaya Volume 1 page 55
- 7. Behishthi Zewar Volume 1 page 61
- 8. Kashaf al Ghimma Volume 1 page 56
- 9. al Rehmath fi Ikhthilaaf al Aimtha page 18
- 10. Meezan al Kabeera page 130
- 11. Sahih al Bukhari Bab ul Ghusl
- 12. Fathul Bari fi Sharh Bukhari Volume 1 page 396 Chapter 29

We read in Bahishti Zewar under the chapter, "Things or acts which make Ghusl obligatory"

1. If semen is discharged out of passion while one is awake or asleep, Ghusl becomes wajib irrespective of whether it is discharged by touching a person of the opposite sex, or by having any such thoughts or fantasies, or by any other way -in all cases, Ghusl will be wajib.

2. If one awakens and sees semen on his clothing or body, Ghusl will be wajib irrespective of whether one sees a dream or not.

Comment

This is indeed very interesting for from the above list that we have cited, in books 1 - 7, the Salaf Ulema have disobeyed the very Sahaba that they venerate by deeming that Ghusl becomes obligatory in two circumstances,

- (1) The release of semen,
- (2) The entry of the penis into the vagina

3.2 The Sahaba's fatwa that meeting of the sexual organs does NOT make Ghusl obligatory!

We read in 'al Rehmath fi Ikhthilaaf al Aimtha' page 18:

"Imam of Ahl'ul Sunnah Hadhrath Daud narrated from the Sahaba, that the meeting of the sexual organs does not render Ghusl obligatory UNTIL semen is released".

Comment

Now on the above matter one of these two parties is wrong, the Sahaba or the Ahl'ul Sunnah Ulema, and we shall cite some narrations and leave further the learned Sunni Ulema to pass the appropriate judgement. It is however appropriate to highlight Sipah-e-Sahaba key appraisal of the mother of the faithful, namely that fact that:

Kr-Hcy.com states:

They set an example of high character and many companions of the Prophet Muhammad (saww) used to approach them to get their problems solved and clarified from them.

We are thankful that Sipah-e-Sahaba highlighted this important role, here is an example of the types of problems the Sahaba would turn to Ayesha on and the means via which she sought to put their minds at ease:

3.3 Hadhrath Ayesha's expert testimony on Ghusl

We learn in Sahih Muslim Book 3, Number 0684, on the authority of Abu Musa:

There cropped up a difference of opinion between a group of Muhajirs (Emigrants and a group of Ansar (Helpers) (and the point of dispute was) that the Ansar said: The bath (because of sexual intercourse) becomes obligatory only-when the semen spurts out or ejaculates. But the Muhajirs said: When a man has sexual intercourse (with the woman), a bath becomes obligatory (no matter whether or not there is seminal emission or ejaculation). Abu Musa said: Well, I satisfy you on this (issue). He (Abu Musa, the narrator) said: I got up (and went) to 'A'isha and sought her permission and it was granted, and I said to her: 0 Mother, or Mother of the Faithful, I want to ask you about a matter on which I feel shy. She said: Don't feel shy of asking me about a thing which you can ask your mother, who gave you birth, for I am too your mother. Upon this I said: What makes a bath obligatory for a person? She replied: You have come across one well informed! The Messenger of Allah (may peace be upon him) said: When anyone sits amidst four parts (of the woman) and the circumcised parts touch each other a bath becomes obligatory.

This narration has been similarly reported in Kashaf al Ghumma Volume 1 page 56

Comment

Just look at how the lack of respect that these Sahaba of Rasulullah (s) had, leaving Rasulullah's elderly wives they would seek the opinion of his young wife on this sensitive matter. If the Sahaba despite benefiting from the company of Rasulullah's were still unable to understand a matter as simple as Ghusl, then what exactly did they learn from him? These Nasibi should take note of these filthy traditions that they take pride of. We would urge Salafi's and Deobandi's to approach their Shaykh's wives and learn the rules of Ghusl directly from

them. These wives should also follow the Sunnah of Ayesha and provide a commentary as to when the organs meet.

3.4 Salaf aqeedah that Rasulullah (s) would give sex advice sessions to the Sahaba in the presence of Ayesha

Sahih Muslim Book Haid 003, Number 0685:

'A'isha the wife of the Apostle of Allah (may peace be upon him) reported. A person asked the Messenger of Allah (may peace be upon him) about one who has sexual intercourse with his wife and parts away (without orgasm) whether bathing is obligatory for him. 'A'isha was sitting by him. The Messenger of Allah (may peace be upon him) said: I and she (the Mother of the Faithful) do it and then take a bath.

Comment

Here we see that Rasulullah (s) whilst sitting with Ayesha stated "I and she (the Mother of the Faithful) do it and then take a bath". These Nasibi Shaykh's such as Bilal Philips should take heed of this hadith and should reinstate this Sunnah of Rasulullah (s) by opening 'drop in' sex advice sessions explaining sexual matters whilst sitting with their wives. The behaviour this tradition ascribes to the Holy Prophet (saws) is extremely uncivil, and out of context with the Islamic ahkam according to which the Holy Prophet (saws) would conduct his behaviour. It is the kind of behaviour that may be expected of a drugged out hippy couple, yet here it is falsely attributed to the Holy prophet (saws) in a clear attempt to slander his character.

We should point out to the Ahl'ul Sunnah that you are fond of claiming that the Shi'a slander the wives of Rasulullah (s), whilst in reality your Salaf ancestors the Sahaba crossed all limits of respect when it came to disrespecting the wives of Rasulullah (s) - and in your efforts to cover up such disgraceful acts you sought to divert attention away from this fact and set your and accuse the Shi'a of disrespecting the wives. If the Shi'a are kaffir for highlighting faults of the wives from Sunni sources makes them blasphemers of the Sahaba and hence kaffir, then by the same token the Ulema of Ahl'ul Sunnah are the worst form of kaffirs!

3.5 Uthman's Fatwa on Ghusl

We read on Sahih al Bukhari, Bab ai Ghusl, Volume 1, Book 5, Number 291:

Narrated Zaid bin Khalid AjJuhani:

I asked 'Uthman bin 'Affan about a man who engaged in the sexual intercourse with his wife but did not discharge. 'Uthman replied, "He should perform ablution like that for the prayer after washing his private parts." 'Uthman added, "I heard that from Allah's Apostle." I asked 'Ali bin Abi Talib, Az-Zubair bin Al-'Awwam, Talha bin 'Ubaidullah and Ubai bin Ka'b and a gave the same reply. (Abu Aiylub said that he had heard that from Allah's Apostle)

Note: It is not obligatory on us to accept such a narration, but we place before today's Salafi who know the madhab of the Sahaba better than anyone else - who believed that sex without ejaculation, does not make it necessary to perform Ghusl - this should simplify life for the Salafi's, and they should reap maximum benefits from such a fatwa, since opposing the Sahaba in their eyes bidah and dalalah misguidance, how will they present their faces on the Day of Judgement, having openly disobeyed a fatwa of the Sahaba?

3.6 Hanafi's Fatawa honouring the comments of the great Sahaba

We read in Fathul Qadeer al Jaza al Fageer Volume 1 page 840:

"If a man has sex with a man or a women and does not ejaculate, then it is not obligatory upon him to perform Ghus!".

Comment

What can we say about the Fiqh of Sipah-e-Sahaba! This is a fiqh that places no Ghusl obligation following an act of homosexuality.

Of course not to feel left out the renowned Hanafi scholar Qadhi Khan decided to a step further. We read in Fatawa Qadhi Khan Volume 1 page 21 Bab Fadha'il Mujabath Ghusl:

"Sex with an animal, man, woman or an under aged girl does not make it compulsory to perform Ghusl, unless semen is released".

Comment

What can we say? These Deobandi's are exonerated from Ghusl no matter what they do, as long as the men folk don't ejaculate! There may of course be some rationale behind sex with children, since the Deobandi's are very fond of portraying themselves as lovers of the Qur'an, and they teach young children the Qur'an in their Madrassas and hence they may need some type of sexual relief, hence their grand Ulema with this in mind decided that to continually running to the bath for Ghusl was a major difficulty, hence their Sect endorsed all forms of sex, including homosexuality, paedophilia and bestiality, to satiate the desires of the Deobandis! Even if these Deobandis do ejaculate and need to return to continue their Qur'an class, then there is no cause for concern their early Imams always had the best interests of the subjects in mind, hence the next great Hanafi fatwa:

3.7 The Hanafi madhab allows for a Junub person to recite the Qur'an

We read in "Muneeyath ul Mishaal" page 11 Dhikr Ghusl as follows:

We read in Jama al Sagheera that is attributed to Qadhi Khan that it is not a sin for a Junub individual to write down the Qur'an

We read in Rahmat al'ama Fi Ikhthilaaf al' ama page 18:

"Imam Abu Hanifa stated that it is permissible for a Junub individual to recite certain Qur'anic verses and Imam Malik deemed it permissible to recite one or two verses and Hadhrath Daud stated that a Junub individual can recite the Junub individual can recite the whole Qur'an in any way that pleases him".

Comment

These Nasibi who attack us should know that we cannot touch the Qur'an unless Wudhu is done, reciting the Qur'an is out of the question, whilst these followers of the Sahaba deem it permissible to recite the Qur'an whilst Junub! If this is not bad then read on...

4. Salaf and their mothers

Sipah-e-Sahaba the modern day champions of Mu'awiya have heaped all forms of abuse against the Shi'a, and have sought to stoke up emotions by pointing out that the Shi'a are critical of 'certain' wives of Rasulullah. In their article **'The Noble Mothers (ra)'** they had sought to point out the esteemed rank of the wives of Rasulullah (s) by citing this verse:

Kr-Hcy.com states:

"The Prophet is closer to the Believers than their selves, and his wives are their mothers; and the blood relations are closer to one another in the Book of ALLAH than the Believers and the Emigrants, except that you should act towards your friends desirably; this is inscribed in the Book". (33:6) Al-Qur'an.

What these Nasibi fail to tell their faithful is that the 'context' in which this verse descended, it came down in 'honour' of one of the esteemed Sahaba that Sipah-e-Sahaba venerate.

4.1 Reply One - The desire of the esteemed Sahaba Hadhrath Talha to marry Umm'ul Momineen Ayesha in the eventuality of Rasulullah (s) dying

As evidence of this fact we are relying on the following high ranking Sunni sources:

- 1. Tafseer Durre Manthur Volume 5 page 214 by Allamah al Hafidh Jalaladeen Suyuti
- 2. Tafseer Fathul Qadeer Volume 4 page 290 commentary of Surah Azhab, by Allama Shaukani
- 3. Tafseer Kabeer Volume 6 page 588 commentary of Surah Azhab, by Allamah Fakhradeen Radhi
- 4. Tafseer Mazhari Volume 7 page 407, commentary of Surah Azhab, by Allamah Thana'ullah Panee Pathee
- 5. al Itgan fi Asbab al Nuzool page 182
- 6. Tafseer Ibn Katheer Volume 6 page 506 commentary of Surah Azhab,
- 7. Tafseer Khazaan Volume 5 page 225 commentary of Surah Azhab,

We read in Tafseer Durre Manthur under the commentary "It is not permissible to pain the Prophet that:

"this verse descended in honour of Talha who expressed his intention of marrying Ayesha in the eventuality of Rasulullah (s) dying".

We read the remarkable words of Talha in Tafseer Mazhari:

"Talha said, "Muhammad refrains us from marrying our cousin's, and yet marries our women when we die, after his death we shall marry his wives' after this, the verse descended "You cannot marry the wives of Rasulullah".

Comment

Talha is counted by the Ahl'ul Sunnah is one blessed with Paradise, Ayesha is depicted by them as the beloved of Rasulullah (s), we appeal to justice - do you really believe a man that openly advocates marrying the beloved wife of Rasulullah (s) after him is one who has been guaranteed a place in Paradise? Tell us honestly how would you feel about a man openly stating his desire to marry your wife of you die? Would you deem him to be a true loyal friend? Would you have any trust / respect for such an individual?

4.2 Reply Two - The Sixth Imam of the Salafi and Deobandi Yazeed wanted to marry Umm'ul Momineen Ayesha

We read in Ahl'ul Sunnah recognised work Mudharij al Nubuwwath, page 126 Bab Fadail ai Nabi as follows:

"Talha bin Ubaydullah expressed a desire to marry Ayesha when Rasulullah (s) died and this verse descended 'His wives (of Rasulullah) are your mothers'. Some books also state that Yazeed the impure had also expressed a desire to marry Ayesha, but he changed his mind when this verse was brought to his attention".

Comment

We appeal directly to the Salafi lovers of Mu'awiya. Your esteemed Imams such as Ghazzali, Ibn Taymeeya, Ibn Katheer, Ibn Hazm and Ibn Arabi are counted amongst your great Ulema and they tried tirelessly to defend Yazeed for his acts, seeking to cover his faults etc. Indeed the grand Salaf scholars were in fact so shameless that they deemed a man who wanted to marry his mother to be the sixth khalifa of Rasulullah (s) [please see our article on Yazeed]. We congratulate the Khwaarij and Nasibi for having such a disgraceful Imam, we the Shi'a curse such a man and we curse those that advocate for him.

4.3 Reply Three - Sahaba of Rasulullah (s) Ikrima bin Abu Jahl married his mother

As evidence we shall cite the following leading Sunni sources:

- 1. Izalathul Khifa Volume 3 page 139 by al Muhaddith Shah Waliyullah Dehlavi
- 2. Asadul Ghaybah fi Marifathul Sahaba Volume 7 page 240 Dhikr Quthayla binte Qays
- 3. al Istiab Volume 4 Dhikr Quthayla binte Qays

We read in Izalathul Khifa:

"Rasulullah married Quthayla binte Qays but he (s) died before the marriage was consummated. The Sahaba Ikrima then married Quthayla. When Abu Bakr's received news of this marriage he had them both burned in their home"

Comment

What can we say of the Salaf madhab? If the Shi'a criticise the actions of certain wives of

Rasulullah (s) by referring to Sunni sources they issue fatwas of takfeer against us. We appeal to justice are we bigger criminals than a Sahaba that marries one of these mothers. It is interesting that we read of the same Ikrima in Asadul Ghayba Volume 4 page 70 that "The Sahaba Ikrima was a pious Muslim".

Under the Salafi madhab:

- 1. Talha who wanted to marry Ayesha is blessed with Heaven
- 2. Yazeed who wanted to marry Ayesha is the Sixth Khalifa of Rasulullah (s)
- 3. Ikrima who marries a wife of Rasulullah (s) is a 'pious Muslim'

We have read all manner of claim in Nasibi sources that the Shi'a allow for a man to marry a mahram woman - this is an absolute lie. The Nasibi have failed to ever produce any example of such Shi'a practise (of a man marrying his mother / sister) as proof of such a claim but we have produced three authentic Sunni sources demonstrating that the pious Sahaba of Rasulullah (s) and narrator of traditions in Sahih Bukhari / Muslim, Ikrima married his mother - and this was recorded by the great Sunni debater Shah Waliyullah. We congratulate the Salafis for taking their religion from such beacons of piety.

5. The educational expertise provided by Umm'ul Momineen Ayesha on the Salaf's family life

Sipah-e-Sahaba as part of their campaign to raise greater awareness of the immense role of the wives of Rasulullah (s) in reforming the Ummah. They stated:

Kr-Hcy.com states:

The Wives (ra) of Prophet Muhammad (saww) are the mothers of Muslims (Ummahat-ul-Momineen). They used to educate Muslims religious education and used to correct them on their believes.

Here are some examples of the type of education that Hadhrath Ayesha relayed to the noble Sahaba...

5.1 Reply One - Teaching of Ayesha - Rasulullah (s) violated the Qur'an to satiate his sexual desire (astaghfirullah)

We read in Sahih al Bukhari Volume 1, Book 6, Number 298:

Narrated 'A'isha:

The Prophet and I used to take a bath from a single pot while we were Junub. During the menses, he used to order me to put on an Izar (dress worn below the waist) and used to (bashr) me. While in Itikaf, he used to bring his head near me and I would wash it while I used to be in my periods (menses).

Compare this report provided by teacher Ayesha to what we find in Sunan al Daud, Kitab al Taharah, Book 1, Number 0213:

Narrated Mu'adh ibn Jabal:

I asked the Apostle of Allah (peace be upon him): What is lawful for a man to do with his wife when she is menstruating? He replied: What is above the waistwrapper, but it is better to abstain from it, too.

Comment

Is it not shameful to believe that Rasulullah (s) failed to act on his own words? Rather than adhere to his own advice, namely to steer clear from fondling a wife during her menses, teacher Ayesha asserts that Rasulullah (s) did just that...in fact worse.

Allah (swt) declares in Surah Baqarah verse 222 we read:

"They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean".

This verse clearly prohibits intercourse whilst one's wife is menstruating. The word that the translator Mr Muhsin Khan has translated is Mubasharath - and this actually means 'to have sexual intercourse'. The term had been used by Allah (swt) in the Qur'an re Ramadhan -

wherein Allah (swt) had stated that the previous injunction prohibiting intercourse during the night was abrogated:

"It is made lawful for you to have sexual relations with your wives on the night of the fasts. They are garments for you and you are the same for them. Allah knows that you used to deceive yourselves, so He turned to you and forgave you. So now have sexual relations with them and seek that which Allah has ordained for you, and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall.

And do not have sexual relations with them (your wives) while you are in Itikaf in the mosques. These are the limits (set) by Allah, so approach them not. Thus does Allah make clear His signs to mankind that they may become Al Muttaqun (the pious)"

Al-Qur'an, Surah Baqarah, Ayah 187

The Qur'an has clearly used this term as meaning intercourse so if we are to accept this hadith as Sahih then it means that Ayesha claimed Rasulullah (s) had sex with her whilst she was menstruating. By deeming such hadith as Sahih these Nasibi have alleged that Rasulullah (s) violated a Qur'anic injunction (astaghfirullah).

The image had such a lasting effect on the Sahaba Jabir, that Ahl'ul Sunnah's authority work Kashaf al Ghimma page 65, narrates Jabir's words, from the mouth of Ayesha:

"During my menses, Rasulullah (s) would 'Bashr' [have intercourse] with me he would order me to tie a knot in a large cloth, after I did this he would embrace my chest"

5.2 Reply Two - Teaching of Ayesha - period stains can be removed with saliva

As proof we shall site the following Sunni sources:

- 1. Sahih al Bukhari Volume 1, Book 6, Number 309
- 2. Fathul Bari fi Sharh Bukhari Volume 1 page 413
- 3. Sunan Abu Daud Volume 1 page 45 Kitab Taharah
- 4. Umdah thul Qari fi Sharh Bukhari Volume 1 page 109
- 5. Al Durr ul Mukhthar page 30 Bab al Nijasath
- 6. Ruh al Mukthar Shaami Volume 1 page 309
- 7. Au Jaza al Masalik fi Sharh Muwatta Imam Malik Volume 1 page 339
- 8. Muwatta Sharh Durgani Volume1 page 121
- 9. Neel al Authar Volume 1 page 52
- 10. Meezan al Kabeera page 107

Sahih al Bukhari Volume 1, Book 6, Number 309:

Narrated 'A'isha:

None of us had more than a single garment and we used to have our menses while wearing it. Whenever it got soiled with blood of menses we used to apply saliva to the blood spot and rub off the blood with our nails.

Aini in Umdah thul Qari, commenting on this tradition states:

"The principles that can be deduced from this tradition, is that impurity can be removed without the need for water, since blood is impure".

We read in Neel al Authar:

"In the eyes of Imam Abu Hanifa and Qadhi Abu Yusuf, all forms of impurity can be eradicated via water, and they have relied on the above words of Ayesha as proof"

We read in Meezan al Kabeera:

"Ayesha narrates that whenever her clothes would be stained by menses, she would spit on it and would rub it with a piece of wood"

Azam Tariq's Nasibi's wife probably also uses this method.

Comment

Look at the madhab of the Deobandis - one where impurity such as menstruation is cleaned by their women spitting over the stained area is all that is needed to make a cloth clean again. This nonsensical, shameless problem has been placed on the tongue of Hadhrath Ayesha and the Salaf such as Azam Tariq's Imam Abu Hanifa have had no shame in deeming such a narration as Sahih.

Since the Salafi and Deobandi are adamant that their women elevate examples such as Ayesha we would like to know if their wives use this saliva technique to clean their period stained clothes? If the answer is no, why are the Salafi adopting bidah by using soap when we have the Sunnah of Ayesha - saliva? If these Nasibi do indeed follow the words of Ayesha to the letter then the Deobandi and Salafi must make immense savings, they don't need to purchase washing products, all that their women need to do is spit over stained areas and that magic saliva performs a task on par with all cleaning agents.

Clearly these Salaf Imams have made a mockery of a religion that central theme is purity, and yet they are so shameless that they go around shouting 'Shi'a are kaffir' - we shall reply that shameless kaffir are those who narrate stories about the menstrual state of Rasulullah's wife. There is no doubt that we Ayesha caused pain to Rasulullah (s) to the extent that he separated from her - but narration's from the mouth of Ayesha, namely that Rasulullah (s) would have sex with her during her menses, or that she would cleanse period stains with her saliva - is clearly evidence that the Ahl'ul Sunnah have shown disrespect towards a wife of the Prophet (s).

5.3 Reply Three - Teaching of Ayesha - A Salafi woman can suckle a Salafi man with a beard

We read in Sahih Muslim, Bab ul Nikah Chapter 28: SUCKLING OF A YOUNG (BOY): Hadith number 3424:

' A'isha (Allah be pleased with her) reported that Sahla bint Suhail came to Allah's Apostle (may peace be upon him) and said: Messenger of Allah, I see on the face of Abu Hudhaifa (signs of disgust) on entering of Salim (who is an ally) into (our

house), whereupon Allah's Apostle (may peace be upon him) said: Suckle him. She said: How can I suckle him as he is a grown-up man? Allah's Messenger (may peace be upon him) smiled and said: I already know that he is a young man 'Amr has made this addition in his narration that he participated in the Battle of Badr and in the narration of Ibn 'Umar (the words are): Allah's Messenger (may peace be upon him) laughed.

A similar filthy report is in Hadith Number 3426:

Ibn Abu Mulaika reported that al-Qasim b. Muhammad b. Abu Bakr had narrated to him that 'A'isha (Allah be pleased with her) reported that Sahla bint Suhail b. 'Amr came to Allah's Apostle (may peace be upon him) and said: Messenger of Allah, Salim (the freed slave of Abu Hudhaifa) is living with us in our house, and he has attained (puberty) as men attain it and has acquired knowledge (of the sex problems) as men acquire, whereupon he said: Suckle him so that he may become unlawful (in regard to marriage) for you He (Ibn Abu Mulaika) said: I refrained from (narrating this hadith) for a year or so on account of fear. I then met al-Qasim and said to him: You narrated to me a hadith which I did not narrate (to anyone) afterwards. He said: What is that? I informed him, whereupon he said: Narrate it on my authority that 'A'isha (Allah be pleased with her) had narrated that to me.

Comment

To these Nasibi who accuse the Shi'a of being filthy proponents of Mut'ah, what right do you have to attack us when have the above Fatwa of Ayesha allowing Salafi women to suckle men with beards so as to make them mahram? How many pubescent Salafi men has the wife of Azam Tariq suckled so that they can enter his house? Indeed the streets from the Deobandi Madrassa leading up to the Azam Tariq's home must be illuminated with Deobandi Mullah's all waiting for the opportunity to suckle his wife so that they can enter his home and discuss updates on the Haq Char Yaar Website.

5.4 Reply Four - Teacher Ayesha's topless Ghusl demonstration for the benefit of a male audience

We read in Sahih al Bukhari, Bab Ghusl Volume 1, Book 5, Number 251:

Narrated Abu Salama:

'Ayesha's brother and I went to 'A'isha 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 what time there was a screen between her and us.

Comment

One can see that these Sahaba were so disgraceful that rather than seek the advice of the elderly wives of Rasulullah (s) they sought it more appropriate to turn to the young and (according to the Ahl'ul Sunnah) most beloved wife of Rasulullah (s). If this same wife the 'caretaker of the Shari'ah' was asked by her simple students as to how Rasulullah (s) would have sexual intercourse, would she lie down and explain the matter in detail as a means of highlighting her name amongst the people of knowledge? Ibn Hajr Asqalani in his commentary of this tradition in Fathul Bari fi Sharh Sahih al Bukhari Volume 1 page 365 comments upon this hadeeth, as follows:

Qadi Ayad says: It is apparent that they could see her actions from her head and the

top half of her body, because they were allowed to do as she was a milk-aunt to Abu Salamah and his brother from her sister Umm Kulthum. As for the lower part of her body, this was covered.

May Allah (swt) curse Sahih al Bukhari and this Sharh; they had no care for Rasulullah's respect. We can deduce the character of the teacher Ayesha from this and other traditions, but these two King Pins of Sunni scholarship should have at least thought a little about Rasulullah (s). We appeal to justice, if this tradition is correct then it sheds light on Hadhrath Ayesha's teaching methods, and how much she cared for her pupils. When the Sahaba were incapable of understanding a fully clothed Rasulullah's explanation of how to carry out the complete Ghusl, it dawned on Ayesha that no Prophet (s) would appear after Rasulullah (s), so she talk it upon herself to explain this matter by performing topless Ghusl-e-Janaba before her male students.

These Nasibi who always insist that Hadhrath Ayesha should act as a role model for women should take heed of this alleged tradition. If you believe in this filth then we suggest that you visit the homes of Bilal Philips, Prisoner Shaykh Faisal, Azam Tariq and request that their wives perform a topless Ghusl-e-Janaba, in their presence. The wives of these scholars should feel any shame, after all if these Nasibi are to be believed such actions would constitute adherence to the Sunnah of Hadhrath Ayesha. We appeal to our Sunni brothers, does this reference increase the status and respectability of Ayesha or demean it?

5.5 Reply Five - Teaching of Ayesha - jilted Salafi wives should commit suicide

Sahih al Bukhari Bab al Nikah Volume 7, Book 62, Number 138:

Narrated al-Qasim:

A'isha said that whenever the Prophet intended to go on a journey, he drew lots among his wives (so as to take one of them along with him). During one of his journeys the lot fell on 'A'isha and Hafsa. When night fell the Prophet would ride beside 'A'isha and talk with her. One night Hafsa said to 'A'isha, "Won't you ride my camel tonight and I ride yours, so that you may see (me) and I see (you) (in new situation)?" 'A'isha said, "Yes, (I agree.)" So 'A'isha rode, and then the Prophet came towards 'Ayesha's camel on which Hafsa was riding. He greeted Hafsa and then proceeded (beside her) till they dismounted (on the way). 'A'isha missed him, and so, when they dismounted, she put her legs in the Idhkhir and said, "O Lord (Allah)! Send a scorpion or a snake to bite me for I am not to blame him (the Prophet).

Comment

Ayesha placing her hands into the ground and desire that she die constitutes suicide! Snakebite can lead to death and her placing her hand there was attempted suicide! Does this therefore mean that if a husband abandons his Deobandi wife, should commit suicide? These Nasibi are so pathetic they have sought to suggest that Ayesha tried to commit suicide, such a form of death is haraam, and the perpetrator of suicide enters the Gates of Hell, and yet this is the education that the Sahaba allegedly obtained from the Ayesha - that abandoned wives should take their lives.

Sipah-e-Sahaba have sought to highlight the following about the wives of Rasulullah (s):

Kr-Hcy.com states:
They are the packers of the nobility.

Reply

Whilst nobility should indeed be inherent within the wives of Rasulullah (s) we would like to ask these Nasibi what type of nobility can be ascertained from this narration:

5.6 Teaching of Ayesha - She and Rasulullah (s) would perform Ghusl whilst sitting in the same bath

Sahih al Bukhari Bab ai Ghusl Volume 1, Book 5, Number 261

Narrated A'isha:

The Prophet and I used to take a bath from a single pot of water and our hands used to go in the pot after each other in turn.

Comment

What was the need for Ayesha to report such a private matter to a male Sahaba Urwa? What type of 'nobility' is this? Even the most obscene daughter of a man would state such matter to another man in a manner that Ayesha is alleged to have done. In short, there is no need to mention to any individual matter to another man. What knowledge was Ayesha seeking to covey by leaking such information? If a woman sleeps with her husband, she doesn't go and tell the whole world about it. Perhaps Azam Tariq could inform us on whether his suffering wife conveys their sex life to his fellow Mullah's when they come around for tea? Would any Nasibi Mullah tolerate his wife telling his friends about their bathing together? No doubt Nasibi would say 'Never' and yet they are content with destroying the nobility of Ayesha by believing that she did just that!

The Nasibi are the most degenerate of people they stoke up hatred against the Shi'a and yet they believe in narration's that destroy the characters of the wives of Rasulullah (s). Attributed to Rasulullah (s) and Ayesha we can see clearly that the Nasibi are individuals that have slandered Rasulullah (s) and Ayesha. We are not prepared to accept that any legitimate daughter would ever inform other men about the private lives of her parents. These Nasibi Mullah's who attack the Shi'a should look at their holier than thou Sahih al Bukhari that they deem as the most authentic book after the Qur'an, that is full of lies that insult Rasulullah (s) and Ayesha.

It is indeed ironic that when the Shi'a highlight the sufferings of Ahl'ul bayt (as) and cite the example of Ayesha's enmity to Maula 'Ali (as) the entire clan of Banu Umayya get together to attack the Shi'a, deeming us blasphemers. We would like to point out that we mention her acts in gatherings with respect and within a context - if this constitutes blasphemy then these same filthy Salafi Mullah's that narrate the sex life of Ayesha and Rasulullah (s), including their sex during menses are blasphemers of the highest order, they have insulted both Rasulullah (s) and Ayesha.

Just look at the picture that these filthy Salafi Nasibi have painted of Ayesha - does a woman relay her 'private' life with her husband to women, and worse men? She left nothing hidden and brought all these alleged facts out in the open for all to see - without any thought about her own dignity / self respect - or that of Rasulullah (s). The Salaf left no stone unturned in their efforts to disgrace and disparage Ayesha, by suggesting that she would perform a topless Ghusl in front of men, and have sex during her menses can there be anything more blasphemous than this?

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