

# About which of prophet's wives was the verse of Al-Ifk revealed?

**Questioner: Ali Amanat**

**Answer:**

A group of companions accused one of the wives of prophet of doing fornication and until on the side of the Almighty revealed the following verse on the innocence of the wife of the holy prophet of Islam (peace be upon him)

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا اتَّسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ.

Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; On the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a penalty grievous

There are plenty of discrepancies regarding the status of revelation of this verse if it is revealed for Aisha or Marieh Qobtieh, and the time of revelation, or does it make any virtues for Aisha or Marieh?

## **The story of Ifk based on the books of Sunnites**

The following is a brief of Hadith Ifk based on the Sehad (whose narrator is only Aisha )

... وقفل ودنونا من المدينة قافلين آذن ليلة بالر حيل فقامت حين آذنوا بالرحيل فمشيت حتى جاوزت الجيش ... وكان صفوان بن المعطل السلمي ثم

الذكواني من وراء الجيش ... يقود بي الراحلة حتى اتينا الجيش ... وكان الذي تولى الإفك عبد الله بن أبي سلول فقدمنا المدينة فاشتكت حين قدمت شهرا والناس يفيضون في قول أصحاب الإفك لا اشعر بشئ من ذلك وهو يربيني في وجعي أني لا أعرف من رسول الله صلى الله عليه و سلم اللطف الذي كنت ارى منه حين أشتكي إنما يدخل علي رسول الله صلى الله عليه و سلم فيسلم ثم يقول : كيف تيكم ، ثم ينصرف ، فذاك الذي يربيني ولا أشعر بالشر . فخرجت معي ام مسطح . . . فقالت : تعس مسطح ، فقالت لها : بئس ما قلت أتسبين رجلا شهد بدرا . قالت : أي هنتاه او لم تسمعي ما قال ، قالت قلت : وما قال ؟ قالت : فأخبرتني بقول أهل الإفك فازدت مرضا على مرضي ، فلما رجعت إلى بيتي ودخل علي رسول الله صلى الله عليه وسلم تعنى سلم ثم قال : كيف تيكم ، فقلت أتأذن لي أن آتي ابوي ، قالت : وأنا حينئذ اريد ان استيقن من قبلهما . قالت فأذن لي رسول الله صلى الله عليه وسلم فجئت أبوي ، فقلت لامي : يا امته ما يتحدث الناس ؟ قالت : يا بنية هوني عليك ، فوالله لقلما كانت امرأة وضيئة عند رجل يحبها ولا ضرائئ إلا كثرن عليها ، قالت : فقلت : سبحان الله ولقد تحدث الناس بهذا ؟ قالت : فبكيت تلك الليلة حتى اصبحت لا يرقأ لي دمع ولا أكتحل بنوم ، حتى أصبحت أبكي فدعا رسول الله صلى الله عليه وسلم علي ابن أبي طالب واسامة بن زيد رضي الله عنهما حين استلبت الوحي يستأمرهما في فراق أهله . قالت : فأما اسامة بن زيد فأشار على رسول الله صلى الله عليه وسلم بالذي يعلم من براءة أهله وبالذي يعلم لهم في نفسه من الود ، فقال : يا رسول الله أهلك وما نعلم إلا خيرا ، واما علي بن أبي طالب ، فقال : يا رسول الله ، لم يضيق الله عليك والنساء سواها كثير وإن تسأل الجارية تصدقك ، قالت : فدعا رسول الله صلى الله عليه وسلم بريرة ، فقال : اي بريرة هل رأيت من شئ يربيك ؟ قالت بريرة : لا ، . . . قالت : فمكثت يومي ذلك لا يرقأ لي دمع ولا اکتحل بنوم ، قالت : فأصبح ابواي عندي وقد بكيت ليلتين ويوما لا اکتحل بنوم ولا يرقأ لي دمع يظنان أن البكاء فالق كبدي قالت : فبينما هما جالسان عندي ، . . . فبينما نحن على ذلك دخل علينا رسول الله صلى الله عليه وسلم فسلم ثم جلس . قالت : ولم يجلس عندي منذ قيل ما قيل قبلها وقد لبث شهرا لا يوحى إليه في شأنني ، قالت فشهد رسول الله صلى الله عليه وسلم حين جلس ، ثم قال : أما بعد يا عايشة فإنه قد بلغني عنك كذا وكذا ، فإن كنت بريئة فسيبرئك الله ، وإن كنت الممت بذنب فاستغفري الله وتوبي إليه ، فإن العبد إذا اعترف بذنبه ثم تاب إلى الله تاب الله عليه . قالت : فلما قضى رسول الله صلى الله عليه وسلم مقالته قلص دمعي حتى ما أحس منه قطرة فقلت : لأبي أحب رسول الله صلى الله عليه وسلم فيما قال ، قال : والله ما أدري ما أقول لرسول الله صلى الله عليه وسلم ، فقلت لامي : أجيبني رسول الله صلى الله عليه وسلم قالت : ما أدري ما أقول لرسول الله صلى الله عليه وسلم ، قالت : فقلت : وأنا جارية حديثة السن لا أقرأ كثيرا من القرآن ، إني والله لقد علمت لقد سمعتم هذا الحديث حتى استقر في أنفسكم ، وصدقتم به ، فلئن قلت : لكم إني بريئة والله يعلم أني بريئة لا تصدقوني بذلك ولئن اعترفت لكم بأمر والله يعلم إني منه برئية لتصدقني ، والله ما أجد لكم مثلا إلا قول أبي يوسف قال « فصر جميل والله المستعان على ما تصفون . . . » وأنزل الله « إن الذين جاؤا بالإفك عصبة منكم ».

Sahih Bokhari, Ketab Al- Tafsir tafsier Sura Nour, vol 6, p 5, 6, 7, 8, 9, Hadith 1175, and vol 3, p 154, 155, 156, 157, Ketab Al- Shahadat, Hadith Al- Afak, and vol 5, p 56, 57, 58, 59, 60, Ketab Al- Moghaghazi Baab Qazwa Banel Mostaleq, Men Khazaae wa Heeya Qawatal Morsi, Baab Hadithal Ifk, and vol 8, p 163, Ketabol Etesam Belketal Wal

Narrated Aisha: During a Ghazwa (battle) (some people accused me falsely) and the leader of the false accusers was `Abdullah bin Ubai bin Salul. After that, we returned to Medina, and I became ill for one month while the people were spreading the forged statements of the false accusers. I was feeling during my ailment as if I were not receiving the usual kindness from the Prophet, which I used to receive from him when I got sick. But he would come, greet and say, what is your story?)' I did not know anything of what was going and one night on the way Um Mistah. I and Um Mistah bint Ruhm went out walking. Um Mistah stumbled because of her long dress and on that she said, 'Let Mistah be ruined.' I said, 'You are saying a bad word. Why are you abusing a man who took part in (the battle of) Badr?' She said, 'O Hanata (you there) did not you hear what they said?' Then she told me the rumors of the false accusers. My sickness was aggravated, and when I returned home, Allah's Apostle came to me, and repeated the same metonymy ' I requested him to allow me to go to my parents. I wanted then to be sure of the news through them I Allah's Apostle allowed me, and I went to my parents and asked my mother, 'What are the people talking about?' She said, 'O my daughter! Do not worry much about this matter. By Allah, never is there a charming woman loved by her husband who has other wives, but the women would forge false news about her.' I said, 'Glorified be Allah! ' That night I kept on weeping and could not sleep till morning. In the morning Allah's Apostle called `Ali bin Abu Talib and Usama bin Zaid to consul them about divorcing me Usama bin Zaid said what he knew of the good reputation of his wives and added, 'O Allah's Apostle! Keep your wife, for, by Allah, we know nothing about her but good.' `Ali bin Abu Talib said, 'O Allah's Apostle! Allah has no imposed restrictions on you, and there are many women other than she, yet you may ask the woman-servant who will tell you the truth.' On that Allah's Apostle called Buraira and said, 'O Burair. Did you ever see anything which roused your suspicions about her?' Buraira said, 'I cried the night neither did my tears stop, nor could I sleep. In the morning, my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were sitting with me and I was weeping,. While we were in this state, Allah's Apostle came and sat down and he had never sat with me since the day they forged the accusation.

No revelation regarding my case came to him for a month. Then said, 'O `Aisha! I have been informed such-and-such about you; if you are innocent, then Allah will soon reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him to forgive you, for when a person confesses his sin and asks Allah for forgiveness, Allah accepts his repentance.' When Allah's Apostle finished his speech, my tears ceased completely and there remained not even a single drop of it. I requested my father to reply to Allah's Apostle on my behalf. My father said, 'By Allah, I do not know what to say to Allah's Apostle.' I said to my mother, 'Talk to Allah's Apostle on my behalf.' She said, 'By Allah, I do not know what to say to Allah's Apostle. I was a young girl and did not have much knowledge of the Qur'an. I said, 'I know, by Allah, that you have listened to what people are saying and that has been planted in your minds and you have taken it as a truth. Now, if I told you that I am innocent and Allah knows that I am innocent, you would not believe me and if I confessed to you falsely that I am guilty, and Allah knows that I am innocent you would believe me. By Allah, I don't compare my situation with you except to the situation of Joseph's father (i.e. Jacob) who said, 'So (for me) patience is most fitting against that which you assert and it is Allah (Alone) whose help can be sought.' Then the verses of Sura Nour were revealed:

Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; On the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a penalty grievous

Sahih Al- Bokhari vol 8, p 163, Kitab AL- Etesam bel Kitab Al- Sonnat, Baab Qolel lah Wa Amrahom Shawra Baynahom, Fil Amr,...

And about Safvan it is said he was unmarried and got martyred.

In what battle and what year this story has taken place?

كان حديث الإفك في غزوة المريسيع

Sahih Al- Bokhari vol 5, p 56, Kitab Al- Moghazi chapter Ghazvat Bani Al Mostalaq men Khazaa'ah va Hiya Ghazvat Al- Morisi, chapter Hadith Al- Ifk

"Hadith Ifk has taken place in Ghazwa (battle of Morisi)."

But the very interesting point is here that the book Al-Bukhari quotes that:

فقال رسول الله صلى الله عليه وسلم من يعذرني من رجل بلغني اذاه في أهلي فوالله ما علمت على أهلي الا خيرا وقد ذكروا رجلا ما علمت عليه الا خيرا وما كان يدخل على أهلي الا معي فقام سعد بن معاذ فقال يا رسول الله انا والله أعذرک منه إن كان من الأوس ضربنا عنقه وإن كان من إخواننا من الخزرج امرتنا ففعلنا فيه امرک فقام سعد بن عبادة وهو سيد الخزرج وكان قبل ذلك رجلا صالحا ولكن احتملته الحمية فقال كذبت لعمر الله لا تق تله ولا تقدر على ذلك

...

Sahih Al- Bokhari vol 3, p 156, Ketab Al- Shahadat, chapter Hadith Al- Ifk

"when the holy prophet of Islam (peace be upon him) said, "somebody has insulted and accused her. Then Sa'd ibn Ma'az stood up and then said oh! The holy prophet of Islam (peace be upon him)if this person is from the tribe of Ows we will behead him or if he is one of our brothers from the tribe of Khazraj, we will do whatever we are told by you", then Sa'd ibn Ibadeh who was the greatest among Khazrajian stood up and said, "you are lying and you can not kill him."

This is a great contradiction for Sa'd ibn Ma'aaz passed away in the battle of Qarizah before the battle of marisi and the incident of "Ifk"

Ibn Hajar's idea, a great Sunni scholar in this regard is interesting:

قاتل رسول الله صلى الله عليه وسلم بني المصطلق وبني لحيان في شعبان سنة خمس ويؤيده ما أخرجه البخاري في الجهاد عن ابن عمر أنه غزا مع النبي صلى الله عليه وسلم بني المصطلق في شعبان سنة أربع ولم يؤذن له في القتال لأنه إنما أذن له فيه في الخندق كما تقدم وهي بعد شعبان سواء قلنا إنها كانت سنة خمس أو سنة أربع وقال الحاكم في الإكليل قول عروة وغيره إنها كانت في سنة خمس أشبهه من قول بن إسحاق ( قلت ) ويؤيده ما ثبت في حديث الإفك أن سعد بن معاذ تنازع هو وسعد بن عبادة في أصحاب الإفك كما سيأتي فلو كان المريسي في شعبان سنة ست مع كون الإفك كان فيها

لكان ما وقع في الصحيح من ذكر سعد بن معاذ غلطا لان سعد بن معاذ مات أيام قريظة وكانت سنة خمس على الصحيح كما تقدم تقريره وإن كانت كما قيل سنة أربع فهي أشد فيظهر أن المريسي كان سنة خمس في شعبان لتكون قد وقعت قبل الخندق لان الخندق كان في شوال من سنة خمس أيضا فتك ون بعده ا فيكون سعد بن معاذ موجودا في المريسي ورمى بعد ذلك بسهم في الخندق ومات من جراحته في قريظة.

Fath Al- Bari Ibn Hajar, vol 7, p 332

"The holy prophet of Islam (peace be upon him) fought with Bani Al-Mostaleq and Bani Lahian in the fifth year of Hegira. The tradition that Bukhari in the book Al-Jihad quotes Ibn Omar as saying corroborates this issue. It said that he accompanied the the holy prophet of Islam (peace be upon him) in the battle of Bani Mostaliq in the fourth year of Hegira, however; the holy prophet of Islam (peace be upon him) didn't allow him to attend since he was once given the permission to fight in the battle Khandaq as said the battle of Khandaq took place after the month of Shaban I am not sure whether it was in the fourth or fifth year of Hegira Hakim in the book Aklil mentions the remarks of Arwa and others that the battle marsi took place in the fifth year, which this quotation is very near to the quotation of Ibn Ishaq (the famous historian)."

Ibn Hajr continues and says:

"there is an expression in the book Aklil that corroborates the quotation of Hakim Neyshabouri the hadith in which Ifk and Sa'd ibn Ma'aaz and Sa'ad ibn Ibada's quarrel regarding Ifk is mentioned, now if this battle of Morisi took place in the sixth year of hegira, and since the incident of Ifk happened in that battle, what mentioned in the book Bukhari regarding the quarrel between Sa'ad is wrong for Sa'd ibn Ma'aaz died in the battle Qariza and based on the view of the of Sahih[ Bukhari] the battle Qariza took place in the fifth year of hegira, and if as some have said that the battle Marisi took place in the fourth year so the issue gets more complicated. So it is clear that the battle Morisi happened in Shaban and in the fifth year and it was before the battle of Khandaq since it happened in the fifth year and after the battle of Morisi so Sa;d ibn Ma'aaz must have participated the battle of Marisiand he was shot by an arrow in the battle of Khandaq died of this injury in Qariza."

So as you could see he really tries to remove the contradiction of the incident Ifk in the battle of Morisi and the quarrel of Sa'd ibn Ma'Aaz and his being alive, but he failed to get to a correct conclusion.

### **Do Shiites accuse Aisha?**

Islam's enemies and the supporters of separation as they have always intended to break up the unity of Muslims and demolish Islam, in this story they have strived to break up the unity of Muslims by making up an accusation. They want to charge Shiites that God forbidden they accuse the wife of the holy prophet of Islam (peace be upon him) of committing adultery, while nothing like this is mentioned in any of Shiites references and it is a mere lie.

Alousi the great Sunni commentator on Quran unveils this reality

ونسب للشيعة قذف عائشة رضي الله تعالى عنها بما براهها الله تعالى منه وهم ينكرون ذلك اشد الانكار وليس في كتبهم المعول عليها عندهم عين منه ولا اثر اصلا.

Tafsir Al- Rouh val Ma'ani, Alousi, vol 18, p 122, below the interpretation of verse no 16 of Surah Nour

"Shiites are attributed to accuse Aisha of committing fornication while they greatly deny this issue, and no accusation (regarding Aisha, etc) can be found in the famous and reliable books of them."

### **The view point of Shiites**

Shiites believe that this verse was revealed about the chastity of Marieh Qobtieh one of the wives of the holy prophet of Islam (peace be upon him) who was accused by people that we present its tradition to you.

### **Ifk in the view of Shiites**

... عن الباقر عليه السلام قال لما مات إبراهيم ابن رسول الله صلى الله عليه وآله حزن عليه رسول الله صلى الله عليه وآله حزنا شديدا ف قالت له عايشة ما الذي يحزنك عليه فما هو إلا ابن جريح فبعث رسول الله صلى الله عليه وآله عليا عليه السلام وأمره بقتله فذهب علي عليه السلام إليه ومعه السيف وكان جريح القبطي في حائط فضرب علي باب البستان فأقبل إليه جريح ليفتح له الباب فلما رأى عليا عرف في وجهه الغضب فأدبر راجعا ولم يفتح باب البستان فوثب علي على الحائط ونزل إلى البستان واتبعه وولى جريح مدبرا فلما خشى أن يرهقه صعده في نخلة صعده ورمى نفسه من فوق النخلة فبدت عورته فإذا ليس له ما للرجال ولا له ما للنساء فانصرف علي إلى النبي صلى الله عليه وآله فقال له يا رسول الله إذا بعثتني في الأمر أكون فيه كالمسمار المحمي في الوبر أمضي على ذلك أم أثبت قال لا بل تثبت قال والذي بعثك بالحق ماله ما للرجال ولا له ما للنساء فقال الحمد لله الذي صرف عنا السوء أهل البيت .

**Tafsir Al- Safi, vol 3, p 424, Below the interpretation of Surah Nour verse no 11 , Bahar Al- Anvar vol 22, p 153, Tafsir Qomi vol 2, p 99, Tafsir Al- Mizan, vol 15, p**

**104**

There is a tradition from Imam Baqer that his Eminence said: 'When Ibrahim the son of the holy prophet of Islam (peace be upon him) demised, the Messenger of Allah felt deep sorrow for him so Aaisha said : What is it that makes you sad about him? He was just the son of Jurayh and not yours. then the holy prophet of Islam (peace be upon him) sent Ali (peace be upon him)to kill him [Jurayh], so Ali (peace be upon him) while carrying a sword went to him and Jurayh the Qibti (the Coptic) was in his garden so Ali (peace be upon him) struck the gate of the garden thereupon Jurayh looked at him and was about to open the door. When Jurayh saw Al(peace be upon him) he knew by looking at Ali's (peace be upon him) face that he (Ali) was up to something bad (i.e. angry) so Jurayh turned back and did not open the gate, so Ali (peace be upon him)jumped over the wall and entered the garden and followed him while Jurayh was running and was scared that Ali (peace be upon him)might make him tired so he decided to climb up a palm tree and Ali (peace be upon him) followed him up there. When Ali (peace be upon him) was about to catch him, Jurayh threw himself off the palm tree and as a result his 'Awra (private part) got exposed. [Ali saw] that he [Jurayh] did not have what males have and neither what females have [i.e. he was a hermaphrodite]. So Ali (peace be upon him) went back to the Prophet (peace be upon him)) and asked him: "O Messenger of Allaah, if you send me in regards to an issue, should I carry it out without hesitating or should I first verify

it? He said: “No, verify first” So he said: “By the One that sent you with truth, he doesn’t have what men have nor does he have what women have.” He (Prophet) said: “All praise is due to Allaah the One that keeps evil away from my Ahl Al-Bayt (Marieh)“.

Quite the contrary notice how unfortunately the Sunni scholars who all claim to support Um Al-momenin (the mother of the believers) by these and other traditions point the finger of accusation at her, isn’t it wise for a real support if you mediate in quoting traditions about her? So that her personality is not questioned, and you point them I your reliable books like Bukhari and Muslim.

### **Prophet and his being suspicious**

The book Bukhari states this incident like this

He said, "the holy prophet of Islam (peace be upon him) on the pulpit of the mosque asked help from people about Abdollah ibn Abi and he excused his wife and Safvan which lead to an oral quarrel among some people but when his Eminence went to Aisha told her

يا عايشه بلغني عنك كذا و كذا فان كنت بريئة فسيبرئك الله وان كنت الممت فاستغفري الله وتوبي اليه فان العبد اذا اعترف بذنبه ثم ت اب تاب الله عليه...

Sahih Bokhari, vol 5, p 58, Ketab Al- Moghazi chapter Ghazvat Bani Al- Mostalaq men Khaza'ahh va Hiya Ghazvat Al- Morisi, chapter Hadith Al- Afak, Mosnad Ahmad vol 6, p 196, Al- Mostadrak vol 4, p 243, Majma Al- Zavaed vol 10, p 198, Al- Mosnaf Abdol Razeq vol 5, p 417, Sonan Kobra Nesaii vol 5, p 298.

'O `Aisha! I have been informed such-and-such about you; if you are innocent, then Allah will soon reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him to forgive you, for when a person confesses his sin and asks Allah for forgiveness, Allah accepts his repentance

Which one should be believed? The trust his Eminence laid upon his wife or suspicion about her? Doesn't this tradition imply on the holy prophet's being suspicious about his own wife? Isn't the quotation of this Hadith in the very reliable books of Sunnite(Sahih Bukhari) a kind of offense to the holy prophet of Islam (peace be upon him) and a kind of accusation to his wife?

### **The holy prophet and his not being on speaking terms for a month**

The book Sahih Bukhari in the continuation of accusations and insults says:

The holy prophet of Islam (peace be upon him) didn't sit near Aisha for one month

قالت ولم يجلس عندي منذ قيل ما قيل قبلها وقد لبث شهرا لا يوحى إليه في شأني بشئ

Sahih Bokhari, vol 5, p 59,

"Allah's Apostle came and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month."

Is it any acceptable to say the prophet that the almighty has introduced him as mercy to the worlds, for some baseless rumors spread by a hypocrite and reinforced by some other, without any investigation does not care about his wife and stays away from her one month?

وما أرسلناك إلا رحمة للعالمين .

We sent thee not, but as a Mercy for all creatures. Sura Al-Anbia verse 107

Yes these are the accusation to the holy prophet of Islam (peace be upon him) while about him the almighty says:

« و ما ينطق عن الهوي/ إن هو إلا وحي يوحى » .

Nor does he say (aught) of (his own) Desire.

it is no less than inspiration sent down to him: Sura Al-Najm verse 3 and 4

### **The story and its not being quoted by the companions**

What became of the companions like Mohajerin and Ansar, about an important incident that was the word of mouths one month long? They did not quote even one single word that got their tongue? Shouldn't someone else just one other than Aisha have quoted this? Moreover, can't we imply the fake of this tradition and consider it a daydreaming of Aisha?

### **What virtue?**

Even if we suppose the story abovementioned is true is it any thing rather than Aisha and Safwan didn't commit fornication? Does it bring them any value and virtues?

Were the wives of the prophets [Jami of them], as well as other believers, except for few people were afflicted by this sin that Aisha's not being afflicted is considered a virtue?

### **The status of revelation of the verse Al-Ifk**

Hakim Neyshabouri in the book Mustadark quotes a tradition from Aisha that fairly indicates on who was accused by the people of Ifk, however he does not name those who were titled Asba, but it is obvious that they must be the ones whose face has to be saved!

«عن عائشة قالت : اهديت مارية إلى رسول الله ومعها ابن عم لها . قالت : فوقع عليها وقعة فاستمرت حاملا . قالت : فعز لها عند ابن عمها . قالت : فقال اهل الافك والزور : «من حاجته إلى الولد ادعى ولد غيره » وكانت امه قليلة اللبن فابتاعت له ضائنة لبون فكان يغذى بلبنها فحسن عليه لحمه . قالت عائشة : فدخل به على النبي صلى الله عليه وآله وسلم ذات يوم فقال : «كيف ترين»؟ فقلت : من غذى بلحم الضأن يحسن لحمه . قال : «ولا الشبه» قالت : فحملنى ما يحمل النساء من الغيرة أن قلت : ما أرى شيئا . قالت : وبلغ رسول الله ما يقول الناس فقال لعلى ... ».

Aisha says: " Marieh" was presented to the holy prophet of Islam (peace be upon him) by her cousin, after a while (when she became the holy prophet's wife) she got pregnant; his Eminence took her to her cousin, people of Ifk said, "since he [the holy prophet of Islam (peace be upon him)] needed child, he related a son rather than his to himself, since Marieh Ibrahim's mother didn't have enough breast milk, they fed him by sheep's milk that's why he was fat. Once the holy prophet of Islam (peace be upon him) brought him to me and asked what I thought about him, I replied, "everyone fed by sheep's milk will get fat" the holy prophet of Islam (peace be upon him) said doesn't he look like me? Aisha said, "I jealously said "No" ." and then the holy prophet of Islam (peace be upon him)heard of the untrue accusations of people to toward Marieh, then his Eminence sent Imam Ali (peace be upon him).... (let's continue proceed with the hadith from the book Muslim.)

In this quotation of Hakim Neyshabouri Aisha points out some issues:

1. People of Ifk accused Marieh of committing fornication
2. Aisha due to envy could not say he [Ibrahim prophet's son] looked like the holy prophet of Islam (peace be upon him)
3. Imam Ali (peace be upon him) was given the mission of investigation.

Muslim Neyshabouri that has quoted the story of Ilk from Aisha in 10 pages, mentions a hadith quoted by Anas in three lines:

«عن انس أن رجلا كان يتهم بأم ولد رسول الله صلى الله عليه وآله وسلم فقال رسول الله صلى الله عليه وآله وسلم لعلى : اذهب فاضرب عنقه فأتاه على فإذا هو في ركي يتبرد فيها فقال له على أخرج فناوله يده فأخرجه فإذا هو محبوب ليس له ذكر فكف على عنه ثم أتى النبي صلى الله عليه وآله وسلم فقال يا رسول الله أنه لمحبوب ما له ذكر» .

Sahih Moslem vol 8, p 119, Kitab sefat Al- Monafeqin va Ahkamah, Al- Estiab Ibn Abdol Bar vol 4, p 1912

Anas ibn Malik says: ( a rumor was spread amongst people) and a man was accused of being the father of the son of the holy prophet of Islam (peace be upon him) , when the holy prophet of Islam (peace be upon him) heard of the rumor sent imam Ali (peace be upon him) to behead the accused man, his Eminence[ Imam Ali] went but since he found out the man didn't have the men sexual organ let go of him"

By God are these stories compatible with the prophet about whom the almighty has said:

و ما ينطق عن الهوي/ إن هو إلا وحي يوحى .

Nor does he say (aught) of (his own) Desire.

it is no less than inspiration sent down to him: Sura Al-Najm verse 3 and 4

yes if some [quranic] verses were supposed to be revealed about someone, they should have been revealed about Mariah since [this insult] refers to the holy prophet of Islam (peace be upon him) that has considered Ibrahim a son of the other one and indeed a son of illegitimate birth."

### **Aisha was jealous of Mariah**

If this tradition was really said by Aisha the reason of attributing the tradition to herself is nothing but being jealous of Mariah, since she was a slave girl who was liked by the holy prophet of Islam (peace be upon him) and gave birth to a son while Aisha after living for several years was a childless woman, by the following tradition Aisha acknowledges her being her jealousy:

أخبرنا محمد بن عمر حدثني موسى بن محمد بن عبد الرحمن بن حارثة بن النعمان عن أبيه عن عمرة عن عائشة قالت ما غرت على امرأة إلا دون ما غرت على مارية وذلك أنها كانت جميلة من النساء جعدة وأعجب بها رسول الله صلى الله عليه وسلم وكان أنزلها أول ما قدم بها في بيت لحارثة بن النعمان فكانت جارتنا فكان رسول الله عامه النهار والليل عندها... ثم رزق الله منها الولد وحرمتنا منه

Al- Tabaqat Al- Kobra, Mophammad Ibn Sad vol 8, p 212, 213

"Aisha says: I was more envy with Mariah than I was with any other women for she was a beautiful woman from the tribe of Ja'de and the holy prophet of Islam (peace be upon him) like her the holy prophet of Islam (peace be upon him) after her captivation housed her at the house of Hareth ibn Naman, thus Mariah was our Kaniz (slave girl), and the holy prophet of Islam (peace be upon him) spent much time with her, then God bestowed upon her a child and deprived us from any children."

It is remarkable to notify what Abu Davoud in his book Sonan quotes the holy prophet of Islam (peace be upon him) as me

جاء رجل إلى النبي صلى الله عليه وسلم فقال : إني أصبت امرأة ذات حسب وجمال ، وإنها لا تلد ، أفأتزوجها ؟ قال : لا . ثم أتاه الثانية فنهاه ، ثم أتاه الثالثة فقال : تزوجوا الولود فإني مكاثر بكم الأمم .

Sonan Abi Davoud, vol 1, p 455, ketab Al- nekah

" a man came to the holy prophet of Islam (peace be upon him) and said," I have just met a noble and pretty woman, but she is infertile, shall I marry her?" then the holy prophet of Islam (peace be upon him) said no, the man for the second time the holy prophet of Islam (peace be upon him) banned him again, for the third time he came and once again the holy prophet of Islam (peace be upon him) banned him and then said marry a warmhearted woman who is fertile, for I am proud of your abundance."

And quotes Omar as saying:

حصير في البيت خير من امرأة لا تلد .

Sonan Abi Davoud, vol 2, p 232, ketab Al- Teb chapter feltirah

"a straw at home is better than an infertile woman"

### **The holy prophet's news on the innocence of Mariah**

إن جبريل أتاني فأخبرني أن الله قد برأ مارية وقريبها مما وقع في نفسي ، وبشرني أن في بطنها مني غلاما وأنه أشبه الخلق بي ، وأمرني أن أسميه إبراهيم وكناني بأبي إبراهيم ...

Tarikh Madinat Dameshq, Ibn Asaker vol 3, p 46, Kanz Al- Emal, Al- Motaqi Al- Hendi, vol 11, p 471

"Gabriel descended on me and informed me that the almighty has exonerated Mariah and her relative [ her cousin], and informed me of her pregnancy and said in her womb there is a son who is the most similar person to me and ordered me to name him Ibrahim and considered my epithet Abul Ibrahim (Ibrahim's Father).... ."

### **The continuation of the rumors until the demise of Ibrahim**

فلما توفى إبراهيم قال رسول الله صلى الله عليه وسلم ان إبراهيم ابني وانه مات في الثدي وان له لظئرين تكملان رضاعه في الجنة

Sahih Moslem, Moslem Al- Neishabouri, vol 7, p 76, 77, Mosnad Abi Yali, Abou YAli Al- Mousali, vol 7, p 205, Sahih Ibn Haban vol 15, p401, Al- Bedayat val Nahayat, Ibn Kathir, vol 5, p 331

"then when Ibrahim demised the holy prophet of Islam (peace be upon him) said, " Ibrahim was indeed my son and passed away at the age of infancy"

## The personality of accusers

One of the issues supported by traditions is that there are some people among the accusers that believing it is difficult.

قال عروة أيضا لم يسم من أهل الإفك أيضا الا حسان بن ثابت ومسطح بن أثاثة وحمنة بنت جحش في ناس آخرين لا علم لي بهم غير أنهم عصبة كما قال الله تعالى وان كبر ذلك يقال عبد الله بن أبي ابن سلول.  
صحيح بخاري ج 5 ص 56 كتاب المغازي باب حديث الافك.

Sahih Bokhari, vol 5, p56, Ketab Al- Moghazi chapter hadithal Ifk

"Arwa quotes no one was named from the people of Al-ifk but Hesan ibn Thabit, Mustah Ibn Athatha , and Hamna Jahsh's daughter ; there were some other people as well that I do not know much but the group [ of Asba] were involved as the almighty has stated , and that was grown by the person whose name is said to be Abdollah ibn Abi Ibn Saloul."

How can we accept it that Mustah ibn Athatha , Rabib Nemat of Abu-Bakr, following a hypocrite accuses the daughter of his master? Or how can we accept Hisan ibn Thabit prophet's poet accuses the praised wife of the holy prophet of Islam (peace be upon him), can it be accepted that Hamna, Talahat ibn Obeidollah's wife, tells an untrue remark about her husband's cousin while her husband remains silent

## Considering the meaning of Asba

Quran has named the group of the accusers as "Asba"; Raghیب in the book Mufradat considers its meaning as a crowd who are in relation Abdollah ibn Abiiah, Mustah, and Hamna were not relatives, not all of them were hypocrites, not all of them were from Ansars, not all of them were from the tribe of Qorayash, nor did come from the same tribe. Therefore, it is

impossible to think of them as a crowd to be called as "Asba", but based on the view of Shiites that call it a pre-planned plot of the hypocrites, this usage of word is right and is in keeping with terminology of Arabs.

### **Implementing the punishment of Qazf [defamation] by the holy prophet of Islam (peace be upon him)**

Termizi says that after revelation of verse ifk, the holy prophet of Islam (peace be upon him) issued the Had of Qazf (punishment of defamation) on three people Hesan, Hamna, and Mustah.

حدثنا بندار أخبرنا ابن أبي عدي عن محمد بن إسحاق عن عبد الله بن أبي بكر عن عمرة عن عائشة قالت : لما نزل عذري قام رسول الله صلى الله عليه وسلم على المنبر فذكر ذلك وتلا القرآن فلما نزل امر برجلين وامرأة فضربوا حدهم

**Sonan Tormazi, vol 5, p 17, Sura Forghan, Sonan Abi Davoud vol 2 , p 358, chapter Had Al- Qofaz, Sonan Ibn MaJah vol 2, p 857**

"Aisha says, "when the verse Al-Ifk was revealed for my innocence, the holy prophet of Islam (peace be upon him) went up on the pulpit and noted the incident, when he came down from the pulpit ordered to issue Had (punish) to men and a woman."

Abu-Davoud in the next hadith numerates the names of the three like the previously mentioned tradition. Now our question is that "is there any other tradition, rather than this hadith of Aisha, that says the holy prophet of Islam (peace be upon him) issued had on the mentioned people?" besides had (punishment) is implemented when people testify it in the presence of [Islamic judge], so how come Hesan and Mustah were punished while there were no two fair witnesses to testify, for example they say Mustah had let only his mother know about it.

### **An obvious contradiction**

Aisha in the incident of Ifk said, " when they pulled over the Howdah, they did not notice that I was not in it and I was left, for I was too skinny and lightweight", but other traditions are in contradiction and imply to her being chubby at the time she married the holy prophet of Islam (peace be upon him).

عن عائشة رضي الله تعالى عنها قالت لما أرادوا أن يدخلوني على النبي صلى الله عليه وسلم سمنوني بالقتاء والرطب فتسمنت حتى جعل الن اس  
يتعجبون من سمني.

Al- Ahad val Mathani Zahak, vol 5, p 397

"Aisha says, : when I was supposed to marry the holy prophet of Islam (peace be upon him) I was fattened by cucumber and dates, thus I became so fat that people wondered."

How these two are compatible that when she married the holy prophet of Islam (peace be upon him) was so fat, but later she was so thin that people didn't notice her absence in Howdah, unless we say, God forbidden the holy prophet of Islam (peace be upon him) irritated her and she lost weight!

dear friends: You do the judgment, it is for you to decide the Shiites traditions and arguments.

**Good Luck**

**The group of Answering to the doubts**

**Investigative center of Wali Asr ( may God hasten his advent)**