

AN ANALYSIS ON SYED AL-MUSAWI'S CRITICISM OF AISYAH'S 'ADALAH IN AL-MURAJ'AT

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Abstract

Al-Muraja'at is highly regarded as one of Shi'ite's top reference of dialogue with the Sunnis. Written by Syed Abd Al-Husain Al-Musawi, this book contained 112 dialogues that the author claimed took place between him and the Al-Sheikh of Al-Azhar at that time, Al-Sheikh Salim Al-Bisyri. In this book, Syed Al-Musawi academically defended Shi'ism doctrines, much of which presented with texts and arguments collected from Sunni own sources. Among these dialogues was a discussion on the 'adalah of Umm Al-Mu'minin 'Aisyah Binti Abi Bakr ra. Syed Al-Musawi presented a number of narrations in argument that Aisyah ra did not honestly narrates reports she heard from her husband عليه السلام, and that her emotions often clouded her judgement. This article tends to evaluate those claims put forward by Syed Al-Musawi. The method used was content analysis, in which the validity of the sanad (chain of narrators) as well as the understanding of the matan (textual content) were cross examined with other Sunni sources. The result showed that all of his claims were based either on invalid or rejected reports, or narrations that were taken out of the original context and values. Aisyah's ra 'adalah still remain intact, in concur with the consensus of the Muslim ummah.

Keywords-- Syed Abd Al-Husain Al-Musawi, Book of Al-Muraja'at, Aisyah's 'Adalah, Sunni and Shi'ite

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INTRODUCTION

Among the big question often raised within the Muslim world is: "Is it possible for the Sunnis to accept Shi'ism as one of the school of thought?". Various works, critical writings as well as dialogues emerges as an attempt to answer this question, or even made this utopian idea a reality. Among those famous figure was none other than Syed Abd Al-Husain Al-Musawi. Much of his works were concentrated on 'uniting' these two opposite school of thought. This effort, however, never met a good end. One of the biggest contributing factor was that the Sunnis and Shi'ite does not seems to share much of a same main doctrine that defines what a Muslim is. Facts that cannot be tolerated by any of these two schools. For that, writings that were claimed to 'unify' the Muslim ummah often were found as disguised tools in calling the Sunnis to convert to Shi'ism. Orchestrated by the *Usuli* among the Shi'ite, arguments were put forwards from Sunnis very own collection of Prophetic narrations, known as the hadith. The Shi'a, Syed Abd Al-Husain being one of the leading figure, had caused a stir among the Sunnis, things that challenges their basic belief that was agreed upon since the time of the Prophet صلى الله عليه وسلم himself. This article tends to examine one serious issue; Syed Abd Al-Husain's critics of Aisyah ra 'adalah in narrating hadiths. As we all know, Aisyah ra was one of the narrator that narrates most from the Prophet صلى الله عليه وسلم. If her narration was to be rejected, this means a high percentage of prophetic tradition would simply be lost in time. It is then essential to evaluate these critics as an effort of testing the validity of prophetic traditions narrated by Aisyah ra.

SYED AL-MUSAWI'S BIOGRAPHY

His Lineage & Background

His real name is Abd Al-Husain Bin Yusuf Bin Jawwad Bin Ismail Bin Muhammad Bin Ibrahim Syiraf Al-Din Al-Musawi (Syed Abd Al-Husain, 1991). His father was Yusuf Bin Jawwad Al-Musawi, a prominent Shi'ite cleric at Jabal Amil, Lebanon. His mother was Zahra Al-Sadri, the sister of another Shi'ite cleric, the infamous Syed Hasan Al-Sadri. Both his parents were direct descendants of Ibrahim Syiraf Al-Din Al-Musawi, Syed Abd Al-Husain's fifth grandparents. While Ibrahim himself was a descendent of Musa

Al-Kazim, Shi'ite's seventh (7th) infallible Imam (Syah Abd Al-Aziz, 1372H). Syed Abd Al-Husain, then, is believed to be the great grandchild of Ali Bin Abi Talib ra himself (Syed Abd Al-Husain, 1991). Syed Abd Al-Husain had written a book containing the details of Ibrahim's family, of which a vast majority of them were scholars of Shi'ite. His family, then, were considered as nobles that gave birth to a number of infamous scholar in Shi'ite school of thought, earning great respect from among them (Syed Muhsin Al-Amin, 1983).

Syed Abd Al-Husain was born in 1872 AD in Kazimiyya, Iraq, during the reign of the Ottoman Empire. His family was from Jabal Amil, present day Southern Lebanon. When he was one (1) year old, his father had migrated along with his entire family to Najaf, Iraq, in order to attend seminaries of seeking knowledge, particularly Shi'a's creed and jurisprudence (Syed Hasan Al-Sadri, 1406H; Muhammad Amin Najaf, 2018). They stayed there until Syed Abd Al-Husain reached eight (8) years old, where they return to Jabal Amil. By now, not only Syed Abd Husain was accustomed with seminaries in Najaf, he was also educated well by the hands of his uncle, Syed Hasan Al-Sadri. At the age of twenty (20), he himself moved to Najaf, following the footsteps of his father in seeking Shi'ite related knowledge. Among his teacher in Najaf was Syeikh Muhammad Taha Najaf, Syed Ismail Al-Sadri, Syed Muhammad Kazim Al-Tabataba'i, and Syed Husain Al-Nuri Al-Tabarsi (Syed Muhsin Al-Amin, 1983). He stayed there for a long twelve (12) years, after he had gained the degree of *mujtahid*, after which he returned to Jabal Amil in 1904 AD.

In the year 1911 AD, Syed Abd Al-Husain made a visit to Egypt, bringing along with him the idea of unifying the Muslim *ummah*, especially between the Sunnis and Shi'a. It was during this visit Syed Abd Al-Husain claimed that he had engaged in secret dialogue with the Rector of Al-Azhar University, Syeikh Salim Al-Bisyri. These dialogue amounting 112 letters, were then published in a book called *Al-Muraja'at*, our main discussion of this article. It is to be noted that *Al-Muraja'at* was published only twenty-five (25) years after the death of Syeikh Salim Al-Bisyri. For that, his claims cannot be validated.

During his lifetime, Syed Abd Al-Husain had undergone various political changes of his homeland, from the Ottoman, to the ruling of French Mandate 1923, to the independence of Lebanon in 1943. He died in 1957 AD in Lebanon, and his remains were buried in Imam Ali Mosque in Najaf, as a gesture of highest degree of respect among the Shi'ite (Syeikh Murtafha Yasin, 1986).

He had written various other books upheld by the Shi'ite until today, such as *Al-Fusul Al-Muhimmah Fi Ta'rif Al-Ummah, Masail Fiqhiyah, Abu Hurairah, Ajwibat Masail Jar Allah, and Al-Nas Wa Al-Ijtihad*, to name a few. The later was the last book he ever wrote, however containing much of the same idea he had in his early writings such as *Al-Fusul Al-Muhimmah*.

Shiah Population in Jabal Amil

In order to understand Syed Abd Al-Husain's thinking pattern, it is important for us to have a look at his homeland, where he was raised and stayed until his death. Jabal Amil was a place packed with Shi'a population. Not only that, it was also one of biggest Shi'a learning centre during the time of Syed Abd Al-Husain. They were two (2) contributing factors to this. First being the early Shi'a population of Kisrawan, situated at the north of Jabal Amil during the ninth (9th) to twelfth (12th) century, was attacked by the Mamluks of Egypt (Deeb, 1988). This population, which enjoyed a strong connection to main Ottoman rival, the Safavid (the founder of modern Iran), was forced to abandon their land, and most of them found comfort in Jabal Amil. This is the reason as to why the early population of Jabal Amil was considerably big, exceeding 40,000 people during mid eighteenth (18th) century (Mervin, 2005). Secondly, Jabal Amil itself suffered a great ordeal under Ahmad Jazzar, the Ottoman's Governor based in Sidon, where they were constantly under military action from 1770-1802 AD (Hourani, 1986). Books were burnt and libraries were taken down. As a result, seekers of knowledge migrated to Najaf, Iraq in furthering their studies of Shi'a religious education. This in turn become a custom for the people of Jabal Amil, where Najaf had become the main destination for students, even after the halt of these military activity (Abisaab, 2010).

However, traditional schools of Jabal Amil enjoyed a great time of peace during the Ottoman's era of *tanzimat*, which took place between 1839-1876 AD. Under this new revolution, the Ottoman's main objective was to gain more support internally from among its people, for them to construct a better and stronger defensive line against the European (Tfaily, Diab & Kkulczycki, 2013). For that, the Shi'a gained their own freedom of spreading, learning, as well as practicing their own belief. Moreover, student that went to Najaf had returned home to Jabal Amil, bringing along with them knowledge that they had been studying from Shi'a seminaries (Abisaab, 2010). This had enriched Jabal Amil to become one of the main centre for Shi'a religious studies. It is during this time that Syed Abd Al-Husain was born. Hence, it is easy to see how Syed Abd Al-Husain enjoyed period of freedom to learn and gained Shi'a knowledge. Not only that, he himself was free to set up his own school and published his own writings, which was strictly disallowed by the Ottoman's before the era of *tanzimat*. Among the field of knowledge being thought in Jabal Amil was *usul al-tafsir*, sciences of hadith, jurisprudence, philosophy, logic and literature (Abisaab, 2010).

Among the main point of uniqueness of Jabal Amil, was that they had accepted new school of thoughts called *Al-Usuli*. This school of thought was started by Syeikh Al-Mufid (Ja'far Al-Subhaani, 2001), but later perfected by his student, the Grand Syeikh of Shi'ism, Muhammad Bin Al-Hasan Al-Tuusi (Syed Abu, 2013). His idea was well spread in Najaf as a result of his own escape from Kufah. As the matter of fact, the Shi'a believe that Al-Tuusi was the one who started seminaries in Najaf, thus giving a new raise on Shi'ism school of thought. More in this subject when this

article discusses in the emergence of Najaf as the gateway for Shi'a knowledge and tradition.

However, the traditional schools of Jabal Amil had witnessed a great decline during the fall of the Ottoman Empire in 1922 AD (Abisaab, 2010). After Lebanon had fall under the French, universality and social 'progress' had taken over, causing the students of traditional values to question the needs of attaining them. Majority of them had abandoned these schools, seeking job in the area of literature, journalism, history and modern law (Wallerstein, 1976), thus ending the glorious days of Jabal Amil.

Among the famous scholars that came out from Jabal Amil was Shams Al-Din Al-Makki, better known as Al-Syahid Al-Awwal, Zain Al-Din Al-Amili or Al-Syahid Al-Tsani, Baha Al-Din Al-Amili, Syed Muhsin Al-Amin, and as mentioned, Syed Hasan Al-Sadri, the maternal aunt of Syed Abd Al-Husain.

Shi'a seminaries in Najaf

Apart from where he was born, Najaf was also the city that affected Syed Abd Al-Husain the most. This is because his father, Yusuf Al-Jawwad used to study in Najaf, and Syed Abd Al-Husain himself gained his *mujtahid* recognition from Najaf. Unlike Jabal Amil, Najaf was originally not a city with its own native. Najaf only came into the map in 786 AD during the time of Khalifah Harun Al-Rasyid (Tabbaa & Mervin, 2014), where claims appeared from the Shi'ite that their first Imam, Ali Bin Abi Talib ra was buried in Najaf. Pilgrims start to come in, visit by visit, until they decided to build their own community in Najaf. Since Ali ra is practically and exclusively worshipped by the Shi'ite, Najaf had attracted more and more Shi'ite, from seekers of knowledge to traders who took the opportunity to set up businesses in fulfilling the people's need. Here, Najaf slowly had turned into a city of its own (Nakash, 1994).

Najaf since then were subjected to different administration, from the Buyids in 945-1055 AD, to the Ottoman Empire, and finally autonomous before the First World War. However, none of these period impacted Najaf than the eleventh (11th) century. After the attack of the people of Rusafa in Baghdad upon the Shi'ite of Karkh (Johnson, 2004), Muhammad Bin Al-Hasan Al-Tuusi, known as Syeikh of Shi'a, fled away from Baghdad escaping an assassination attempt on him (Ja'far Subhani, 2001). His followers and him migrated in 1039 AD. It was said that he was the person responsible of starting Shi'a seminaries in Najaf. This claim could be well supported by the school of thought spread in Najaf, i.e. the *Al-Usuli*, which was made famous by Al-Tuusi (Syed Abu Mohammad, 2013). This school of thought stressed out the importance of *ijtihad* during the absence of the Imams, as a basic requirement of fulfilling religious problems within the Shi'ite, particularly regarding Shi'a *fiqh*. This was in contrast with the earlier school of thought, known as the *Akhbari*, who stressed out that all the narrations in the four main books (*Al-Kafi, Man La Yahduruhu Al-Faqih, Tahzib Al-Ahkaam* and *Al-Istisrar*) was sufficient enough in handling their daily issues (Mohd Azri, 2014), without needing of *ijtihad*. *Al-Usuli* also borrowed much of the ideas of the Sunnis in forming their own discipline. For example, the works of Al-Syahid Al-Tsani in introducing the science of hadith within the Shi'ite, which was nonexistent before (Farj Al-Umraan, 2001). This school of thought took off to become Shi'a's main doctrine, effectively replacing Al-Akhbari up to this day.

During the thirteenth (13th) century, Baghdad was attacked by the Monguls. Najaf and Karbala, however remained untouched. This is probable since the early sultans of the Ilkhanat Dynasty were Shi'a, before later reverted to Sunnism (Tabbaa & Mervin, 2014). It is also during this period that the religious figure of Najaf gained their autonomous power bestowed by the Monguls. They were known as *naqib al-asyraf*. They answer to no one, had authority on Najaf, even in setting up their own military squad in

protecting pilgrims that came to Najaf (Nakash, 1994). Even after constant juggling between the Safavid and Ottoman, Najaf had remained autonomous. However, just like Jabal Amil, Najaf was also affected by the *tanzimat* of the Ottoman, but not in a 'positive' way to some. The autonomy of Najaf was cancelled, since the Ottoman were in need of the rights of collecting taxes in order to face the Safavid (Tripp, 2000). The Ottoman had instead appointed a Governor in charge of Najaf. This had enraged the local authority, and in 1915 AD, local army called the *Zugurt* and Shumurt had launched military campaign demanding for Najaf's autonomy (Davis, 2005). The struggle continued until the end of World War I in 1918 AD (Davis, 2005). Najaf after that feel under the British ruling, and during this time that Syed Abd Al-Husain went to Najaf furthering his quest for knowledge.

To conclude, they were a number of combining factors that led Syed Abd Al-Husain to become a prominent Shi'a figure. He was born in a noble Shi'a family, at a land populated by learned Shi'as including his own uncle. He was also accustomed to the culture and values of Najaf during his young age. He also enjoyed an era of peace and freedom for the Shi'ite during the *tanzimat*, which he later on further his study by attending Najaf seminaries, which was the gateway of the world to Shi'a knowledge and heritage. Najaf was also affected by the *Usuli* school of thought made famous by Muhammad Bin Hasan Al-Tuusi. His belief was of the Twelvers Shi'ism, as with the belief of all the people around him when he was growing up and seeking knowledge up to the point when he attained his own *mujtahid* title.

THE 'ADALAH OF THE COMPANIONS IN AL-QURAN

Definition of *'adalah* and its importance in hadith narration

'Adalah (trustworthiness) had been defined by Ibnu Hajar (2008) as "those who possess strength that allowed them to constantly exercises piety (*taqwa*) and dignity". He also defined piety as "avoiding harmful deeds from associating Allah or immorality or heresy" (Ibnu Hajar, 2008). Al-San'ani (2011) later added that *'adalah* is "a person of whom his virtues outweigh his mistakes", while Al-Muzakki (Al-San'ani, 2011) gave a deeper meaning by defining this term as "a person who was given a responsibility, leaving out unlawful matters in order to preserve his/her dignity". The word 'dignity' itself was then defined by Al-Fiyumi (T.t.) as "personal conduct observed by an individual, with good ethical behaviour and praised norms".

Abu Bakar Al-Baqillani (Al-Khatib Al-Baghdadi, T.t.) had outlined the four characteristics of a just person. Any particular person can be safely attributed with *'adl*, and his/her hadith is well accepted whenever he/she fulfilled all of the following; first, he is known for his excellent commitment as to what had been ordained by Allah. Second, he is known for avoiding the harms that had been made unlawful. Third, he is known for observing the truth as well as his obligation in his daily actions and behaviour, and fourth, observing his words that upheld his religion and dignity.

'Adalah is one of the five (5) characteristics of a sound (*sahih*) hadith narrated from the Prophet ﷺ. Other characteristics include *dhobd*, interconnected chain of narrators, as well as the validity of the text that is free from contradiction (*syuzuz*) or hidden deformity (*'illah*) (Mahmud Tahhan, 1985). Hence, a defect in *'adalah* would directly impact the soundness of the hadith, whether it will be downgraded to weak (*dhaif*) or even fabricated category.

It seems like this is the main objective of Syed Abd Al-Husain in degrading Aisyah's *'adalah*, as an attempt to reject her narration on the invalidity of hadith pertaining the imamah of Ali ra. In Dialogue No. 69, Syeikh Salim Al-Bisyri mentioned one hadith narrated by Al-Bukhari (1422H), of which when rumours was spread among the people that Ali ra was inherited the

Imamah by the Prophet ﷺ himself during his deathbed, Aisyah ra commented: "How did he came to inherit (imamah)? The Prophet ﷺ laid on my chest, and he took his last breath while I was holding him. He did not say anything about it". In his answer in Dialogue No. 70 to this hadith, Syed Abd Al-Husain (1986) tried to prove that the narrations of Aisyah ra cannot be trusted, since she was always affected by her emotion. Hence the narrations that will be discussed later in this article.

'Adalah of the companions in the Quran

The companions of the Prophet ﷺ then, were of the highest degree of trustworthiness among all Muslim generations. Their status had been confirmed in the Holy Quran. Allah ﷻ had said: "Thus, We have made you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves" (Al-Quran, 2:143). Abu Said Al-Khudri ra had reported from the Prophet ﷺ who said: "(The meaning is) trustworthy" (Al-Bukhari, 1422H). Allah ﷻ also said: "Those who believed and those who suffered exile and fought in the path of Allah, they have the hope of the Mercy of Allah, and Allah is Oft-forgiving, most Merciful" (Al-Quran, 2: 218). Al-Qurtubi (2006) commented that this verse clearly speaks about the companions of the Prophet ﷺ, who believed in him from the very beginning of his prophethood, stood with him through thick and thin, exiled along with him from Mecca, and supported him in all of his battles. Their sacrifices are priceless beside Allah ﷻ and that Allah ﷻ had promised them the Heaven as return. In another verse, it is also mentioned: "The vanguard, the first who forsook (their homes) and of those who gave them aid, and those who follow them in good deeds, pleased is Allah with them, as are they with Him: for them hath He prepared gardens under which rivers flow, to dwell therein forever: that is the supreme felicity" (Al-Quran, 9:100). Al-Tabari (1429H) reported from Humaid Bin Ziyad, that he once asked Muhammad Bin Ka'ab Al-Qurzi regarding the companions of the Prophet ﷺ and the issues among them. He said:

"I meant the argument between them (after the death of Prophet ﷺ). He (Muhammad) said to me: "Verily Allah had pardon them for all of their deeds, and had made Heaven a must for them in His book, for better for worse". I (Humaid) said to him: "In which verse He had promised them the Heaven?". He said: "Praise be to Allah! Have you not read "The vanguard, the first who forsook...(until end)?".

These were among the verses that clearly speaks about the *'adalah* of the companions. Belief in their trustworthiness, and that they were the best of generation that supported the Prophet ﷺ until their own death, is apart from belief in the Holy Quran itself. For that, Al-Subki (T.t.) had issued a fatwa regarding those who rejected the companions or doubting their high elevated status are themselves considered as blasphemy (*kufri*).

SYED AL-MUSAWI'S CRITICISM OF AISYAH RA: AN ANALYTICAL SURVEY

Aisyah ra lying regarding the death of the Prophet ﷺ

As mentioned above, Syed Abd Al-Husain (1986) claimed that Aisyah ra had falsified the moment when the Prophet ﷺ took his last breath. In *Al-Muraja'at*, Syed Abd Al-Husain mentioned a narration that he claimed as proof that the Prophet ﷺ in fact died in the arms of Ali ra instead of Aisyah ra. That incident was narrated by Ibnu Manzur (1984) in *Mukhtasar Tarikh Dimasyq* and Ibnu Saad (2001) in *Al-Tabaqat Al-Kubra*. Both of them narrated from Abu Ghatfan, he said: "I asked Ibnu Abbas ra: "Did

you saw the Prophet ﷺ passed away while his head leaning to someone's chest?". Ibnu Abbas ra replied: "He passed away while leaning out his head to Ali's ra chest". Ibnu Abbas ra continued: "He (Ali) bathe him, so did my brother Al-Fadl". For that, Syed Abd Al-Husain indicated that it was indeed possible for the Prophet ﷺ transitioned his authority to Ali Bin Abi Talib ra, and that Aisyah ra was lying just for the sake of rejecting Ali's authority.

As the matter of fact, the narration by Ibnu Manzur and Ibnu Saad contained Muhammad Bin Umar Al-Waqidi in it's *sanad*. This narrator was deemed as a fabricator by Ali Al-Madini, Abu Daud, Yahya Bin Mu'in, Ahmad Bin Hanbal and Al-Syafie (Al-Zahabi, 1986). So does his teacher of whom he narrated this hadith, Sulaiman Bin Daud Al-Husain. He was considered weak in his narration. Ali Al-Madini said that his narration cannot be trusted, except if it was narrated by his student who are deemed trustworthy, such as Malik Bin Anas (Ibnu 'Adi). Furthermore, even if this hadith is considered as sound (*sahih*), still it does not contained the Prophet's ﷺ transition of power to Ali ra. This narration is in fact contradicts the report of Aisyah ra mentioned above, which was then reported by the two (2) best hadith collector, Al-Bukhari (1422H) and Muslim. As such, this hadith is rejected.

Degrading Mariyah Al-Qibtiyah

Syed Abd Al-Husain (1986) mentioned a narration in Dialogue No. 70. It was told that Aisyah ra presented Mariah Al-Qibtiyah as a gift to Prophet ﷺ, where Mariah ra herself was a female slave who was given to Aisyah ra by Muqaiqis, the king of Egypt during that time. Mariyah ra came to Medina along with his cousin, Mauburi ra, who lived in with Mariyah ra. After Mariyah ra became the Prophet's ﷺ slave, Allah ﷻ had bestowed them a son. Mariyah ra, who did not produced enough milk, had bought goat's milk for her to feed his son. One day, Mauburi ra brought Ibrahim ra to see the Prophet ﷺ, who was in the house of Aisyah ra. The Prophet ﷺ asked Aisyah ra: "What do you think of him (Ibrahim)?" She answered: "A baby fed with goat's milk usually grew up good". The Prophet ﷺ then asked: "Did you see similarities (between him and his son)?" Aisyah ra said: "Then I was overwhelmed with jealousy, as do other women. I said: "No, I did not see any similarities". The Prophet ﷺ then ordered Ali ra to execute Mauburi ra. When Ali ra found Mauburi ra, he was collecting dates, and when he saw Ali ra came with his sword drawn out, he told Ali ra that he was castrated, thus saving his life. For this, Syed Abd Al-Husain (1986) claimed that it was Aisyah's ra uncontrollable jealousy and whim that influenced the Prophet's ﷺ anger against Mariyah and his Mauburi ra in an alleged adultery.

This hadith is a solitary (*gharib*) narration from Al-Hakim (1995) in his *Al-Mustadrak*, thus the *sanad* of this hadith cannot be strengthened by other nonexistent chain. This narration is weak in *sanad*, as well as in its text. In terms of it's *sanad*, it contains Sulaiman Bin Arqam Al-Basri Abu Muadz. He was considered as *matruk*, which means his narrations cannot be trusted by Abu Hatim Al-Razi, Abu Daud, Al-Tirmizi, Ahmad Bin Hanbal, Al-Nasa'i, Al-Bukhari and Yahya Bin Mu'in (Ibnu 'Adi; Ibnu Hajar, 1993; Al-Zahabi, 2009). This reason alone is enough for this hadith to be rejected out of anyone's consideration. Secondly, that text of this hadith also contain a major discourse, for it is impossible for the Prophet ﷺ to give permission for Mauburi ra to live in with his cousin, someone who is eligible according to *syariah* for her to marry. Moreover, this permission was given without prior knowledge that Mauburi ra was castrated. As an addition, Mauburi ra was also charged, found guilty and had been ordered to be prosecuted without even a fair trial or inquisition, something that is well known from the Prophet ﷺ. His prosecution was just based on Aisyah's ra whims. This is surely

unacceptable narration against the Prophet ﷺ. This narration also contradicts a report by Ahmad (1421H) that Ibrahim's birth was witnessed by the Prophet ﷺ himself and he was overjoyed, not as what had been reported by Al-Hakim. As such, this narration is well rejected.

Influencing Asma' Binti Nu'man ra

In another criticism towards Aisyah ra, Syed Abd Al-Husain (1986) also stated the narration about the Prophet's ﷺ marriage with Asma' Binti Nu'man, who was said to be the most beautiful woman of her time. This marriage had caused jealousy in Aisyah ra, as such, it was said that Aisyah ra said unto Asma' ra: "Verily the Prophet ﷺ likes if the wife that he wishes to be with that night said: "I seek protection with Allah from you". Asma' did what Aisyah ra told her, thinking that it would please the Prophet ﷺ. He then divorced Asma'.

The narration which explicitly mentioned that Aisyah ra tricked Asma' ra into saying those words were narrated by Al-Hakim (1995) through Hisyam Bin Muhammad Bin Al-Saib, from Ibnu Al-Gusail. From Hamzah Bin Abi Usaid Al-Sa'adiy, from his father. This is the only *sanad* containing Aisyah's trickery. Hisyam Bin Muhammad was considered as a Rafidi that was not trustworthy. He was considered as *matruk* by Al-Daruqutni and others (Al-Zahabi, 2009).

As to the narration of Ibnu Saad (2001) as claimed by Syed Abd Al-Husain, that narration did not mentioned Aisyah ra explicitly as the mastermind of this act. Furthermore, it did not even mention the name Asma' Binti Nu'man as the one who was tricked. Even if it is claimed that this narration could be detailed by other narration, the *sanad* for this narration also contained Hisyam Bin Muhammad as stated above. Not only that, Hisyam narrated this hadith from his father, Muhammad Bin Al-Sa'id Al-Kalbi, who was criticized as a hadith fabricator and liar (Ibnu Hajar, 1421H). Because of that, this *sanad* is actually even weaker than before mentioned narration. Hence this hadith cannot be taken into consideration of an accepted story, much of a worse claiming it as one of the reason to even question Aisyah's ra 'adalah.

Hadith of Maghafir

Syed Abd Al-Husain also written the story of *Maghafir* as narrated by Al-Bukhari (1422H). This narration tells us about how Aisyah and Hafsah ra collided in order to accused the Prophet ﷺ of having the scent of *maghafir*, each time he came back from the house of Zainab Binti Jahsyi ra. *Maghafir* is a type of Arabic food that has a foul smell. When he came to Aisyah's ra house, Aisyah ra covered her nose, asking: "Did you ate *maghafir*?". The Prophet ﷺ answered: "No, I did not. I just drank honey at the house of Zainab ra". The same act was also being acted out by Hafsah ra. For that, the Prophet ﷺ had prohibited himself from drinking honey. This incident had caused the revelation of surah Al-Tahrim, that revealed to the Prophet ﷺ Aisyah and Hafsah's collision. Syed Abd Al-Husain (1986) had used this narration as an argument of indecent personality of Aisyah ra.

This accusation can well be answered from a few standpoints. First, as what had been mentioned by Ibnu Taimiyah (1986), it was never a regulation for a dweller of the Heaven to not make any mistakes or perform any sin. The same ruling applies to the companion ra, where we can indeed find some narrations that tells us the mistake they had committed. However, their mistakes had been forgiven either by repentance, or with their huge sacrifices that were bigger than their mistakes, or through facing stern tests in defending the Prophet ﷺ as well as Islam itself. For example, Aisyah ra specifically had endured a much bigger test and hardship, particularly when she was accused with

adultery when she was only thirteenth (13) years old. She endured this six (6) months long test, without ever throwing bad words towards Allah, or her husband, or anyone for that matter (Al-Bukhari, 1422H). The test was challenging that Allah ﷻ himself set Aisyah ra free from her accusation, and granted her a special ruling that those who slander Aisyah ra again should be punishable by death (Al-San'ani, 2011).

Secondly, it should be noted that this hadith was narrated by none other than Aisyah ra herself. Instead of degrading Aisyah's ra trustworthiness, this hadith in fact upheld it, a strong proof that she would never hide, fabricate or deny any of her husband's hadith, even if the content of the discussion involved her dignity and pride that one should normally wishes to hide. This clearly showed how honest she is, a direct contrast to Syed Abd Al-Husain's criticism.

Proposing on behalf of the Prophet ﷺ

Syed Abd Al-Husain had also brought along a narration by Ibnu Saad (2001) from Abd Al-Rahman Bin Sabith who said:

"The Messenger of Allah ﷺ had proposed to a woman from Bani Kalb. He then asked Aisyah ra to have a look on her. After she had returned to the Prophet ﷺ, he asked Aisyah ra: "What did you see?". Aisyah ra replied: "I did not see a *tha'il* (a piece of lump) on her face". The Prophet ﷺ then said: "Verily I did see a *tha'il* on her cheek that if you saw it, your hair will stand". Aisyah ra then said: "O Messenger of Allah, there is no secret from you".

Through this narration, Syed Abd Al-Husain (1986) had claimed that Aisyah ra as being dishonest. As the matter of fact, there is major weaknesses in the *sanad* of this hadith. First, it contained Muhammad Bin Umar Al-Waqidi, who was deemed as a fabricator by Ali Al-Madini, Abu Daud, Yahya Bin Mu'in, Ahmad Bin Hanbal and Al-Syafie (Al-Zahabi, 1986), as mentioned in the discussion on the last person that was with the Prophet ﷺ during his deathbed. His hadith were considered as *matruk*. Secondly, this *sanad* also contained Jabir Bin Yazid Al-Ju'fi. He was a weak *Rafidi*. In fact, Yahya Bin Mu'in classed him as a hadith fabricator. As such, this narration cannot be accepted in any sorts of argument. Thirdly, even if this narration is considered as *sahih* by Syed Abd Al-Husain, this hadith actually showed that Aisyah ra did not have the heart to talk bad about a person's deformity, rather she let the Prophet ﷺ knows it by himself. Again, this narration did not in any way degrades Aisyah's ra *'adalah*, on the contrary, it showed how pious she was in staying away from badmouthing another Muslim.

The Devil's Horn

Next, Syed Abd Al-Husain (1986) brought forward a hadith from Al-Bukhari (1422H) and Muslim, that the Prophet ﷺ once came out from the house of Aisyah ra. He pointed to her house, and said: "From this will come forth the horns of the devil". Syed

Abd Al-Husain claimed that the devil's horn was referring to Aisyah ra.

In order to understand certain hadith, a process called *takhrij* should be made. This particular process involves searching for same hadiths that share the same theme, sometimes whether with certain addition of words, or a entire different text but still discussing the same issue (Abu Lais, 1999). This helps us to clarify further what was the real point that are being said by the Prophet ﷺ. Failing to do so, would resulted in wrong interpretation by the reader (Al-Qaradhawi, 2004), as what we see in the case of Syed Abd Al-Husain.

After the hadiths of the same theme had been collected and examined, it is clear that other hadiths had talked about the same issue but varied in the text. There is also a narration in which the Prophet ﷺ stood facing the East, he said: "Remember, the source of turbulence (*fitnah*) would arise from that direction, where the horns of the devil shall arise" (Al-Bukhari, 1422H). Al-Bukhari (1422H) also narrated from Ibnu Umar ra once prayed: "O Allah! Bless our land of Syam; O Allah! Bless our land of Yemen". The companions then said: "And our land of Najd Messenger of Allah?". He then repeated his prayer without mentioning Yemen. The companion then asked him again until the third time, where he said: "There (in Najd) shall arise turbulence and chaos, where the horns of the devil will appear". Muslim also narrated from Ibnu Umar ra, that the Prophet ﷺ once stood in front of the house of Hafsa ra facing the East, where he said: "That is the direction of *fitnah*, where the horns of the devil will arise". From this, it can be understood that the Prophet ﷺ did not specifically meant Aisyah ra, rather the direction of the East. Ibnu Athir (1963) once said that during the time of the Prophet ﷺ, the word 'Najd' was not understood as a specific place on the east of Madinah, rather highlands that covered east of Madinah to Iraq. This explanation is backed by a narration by Muslim from Salim Bin Abdullah Bin Umar, in which he said to the people of Iraq: "O people of Iraq, why did you take small things too seriously, but you commit major sins? I heard from my father (Ibnu Umar ra) that the Messenger of Allah ﷺ once said: "Verily chaos will arise from here" while he pointed to the East. Today, you are killing each other".

For that, Syed Abd Al-Husain's claimed that the Prophet ﷺ was referring to Aisyah ra was not a valid statement. How can the Prophet ﷺ ever lived with the horn of the devil, when Allah ﷻ Himself had stated: "Wicked women are for wicked men, and wicked men are for wicked women, and pious women are for pious men, and pious men are for pious women" (Al-Quran, 24:26)? It is crystal clear from this verse, that a pious man such as the Prophet ﷺ would be paired with pious women, including Aisyah ra. It is then such an impossible statement that the most pious of men is living with the most wicked of woman, as what had been claimed in *Al-Muraja'at*.

SUMMARY TABLE OF MAIN DISCUSSIONS

Table 1. Summary of Results

NO.	ACCUSATION AGAINST AISYAH RA	SOURCE	ANALYSIS RESULT
1.	Aisyah ra lied with as to being the last person with the Prophet pbuh, hence denying the rights of Ali ra as the Prophet's successor.	Narrated by Ibnu Manzur (1984) and Ibnu Saad (2001).	Both narration contain Al-Waqidi, a fabricator as reported by Al-Zahabi (1986) and Ibnu 'Adi.
2.	Aisyah ra accused Mariyah Al-Qibtiyah engaged in adultery and gave birth to an illegitimate son.	Al-Hakim (1995).	A solitary <i>sanad</i> that contains Abu Muadz, reported as <i>matruk</i> by Al-Zahabi (2009), Ibnu Hajar (1993) and Ibnu 'Adi. The context also indicates that the Prophet pbuh gave permission for his wife to live in with her non-mahram ie. cousin, which is

			impossible.
3.	Aisyah ra tricked Asma' Binti Nu'man into divorce.	Al-Hakim (1995), Ibnu Saad (2001).	The <i>sanad</i> contains Hisyam Bin Muhammad, a Shi'ite fabricator (Al-Zahabi, 2009). Also his father Muhammad Bin Sa'id who was even weaker in narration than Hisyam.
4.	Aisyah ra conspired with Hafsah ra to pull a prank upon the Prophet pbuh.	Al-Bukhari (1422H).	Minor mistakes from the Companion were outshined by their contribution, repent and patience upon calamity. This hadith was also narrated by Aisyah ra, proving her honesty in narration.
5.	Aisyah ra lied to the Prophet pbuh regarding the condition of a lady from Bani Kalb.	Ibnu Saad (2001).	The <i>sanad</i> contains Al-Waqidi, a fabricator (Al-Zahabi, 1986).
6.	Aisyah ra as the Horn of the Devil.	Al-Bukhari (1422H) and Muslim.	Thematically indicate that the hadith referred to Iraq, not Aisyah ra. This is proven by the hadith of Salim Bin Abdullah Bin Umar (Ibnu Athir, 1963).

CONCLUSION

In conclusion, Syed Abd Al-Husain was one of the Shi'ite prominent figure from a noble Shi'a family. His father was also a Shi'a scholar. He was also educated in Najaf, the gateway of Shi'a knowledge which held seminaries influenced by the *Usuli* of thought. He wrote a number of books; which main focuses was to challenge the creed of the Sunnis. His most famous book was *Al-Muraja'at*, in which he tried to criticized Aisyah's ra 'adalah. The 'adalah of the companions was verified by Allah ﷻ in the Holy Quran, much more of a senior and prominent companion such as Aisyah ra, the beloved wife of the Prophet ﷺ. Syed Abd Al-Husain brought forward some narrations that he collected from the Sunnis sources of hadith. He claimed that these narrations proved that Aisyah ra cannot be trusted in her narrations. After these claims had been analyzed, they were found to be invalid narrations with regards to Aisyah ra, whether fabricated in order to taint her good name, or valid narrations that were put out of context with the same intention. Her 'adalah remained intact, just as mentioned in the Quran, and Aisyah ra remained as a trustworthy narrator with the most narrations from her beloved husband, the Prophet ﷺ.

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