

Exposing Ali Sina's extreme hate and foul mouth Part II:

Ali Sina's "accusations"

Ali Sina has made very clear, that if his site is proven wrong, he will remove it and give 50,000 US dollars to the person who has done it.

On the same [page](#) he says that, he lists the following "accusations" against our Beloved Messenger, Prophet Muhammad (S)!:

The challenge is:

Disprove my accusations against Muhammad.

I accuse Muhammad of being:

a rapist

a pedophile (had sex with a child)

an assassin

a mass murderer

a ruthless torturer

a terrorist ([I have been made victorious through terror](#))

a lecher

a misogynist

a narcissist

[a thief and plunderer](#)

a cult leader

a mentally deranged (was paranoid, heard voices, hallucinated of seeing jinns, Satan and angels, used to think he had sex with his wives when he did not, suffered from depression and had suicidal tendencies).

One by one *Insha 'Allah*, we will destroy Ali Sina's accusations.

Accusation No.1

“A Rapist”

It is interesting to note that the person who Ali Sina thinks was “raped” is Safiyyah, a wife of the Holy Prophet (S). We need not reply to such stupid claims, we will just move on to the more important things. Still, if anyone is interested in learning about Safiyyah please visit this wonderful article written by Brother Bassam Zawadi:

http://www.answering-christianity.com/bassam_zawadi/safiyyah_the_wife_of_the_prophet.htm

Accusation No.2

“A Pedophile”

Ali Sina’s problem here isn’t with the Holy Prophet (S), but infact it is with Aisha (R). The reasons why this accusation is itself lame is because:

- 1) Back then, it was perfectly normal for a girl at young age to marry. We know this because before Aisha was married to the Holy Prophet (S), she was engaged to someone else
- 2) Who are we to tell Aisha now what is right for her and what is wrong for her? Aisha (R) remained all her life married to the Holy Prophet (S), and even when she was given the chance to divorce the Holy Prophet (S), she did not divorce him! A case like this shows that both of them loved each other
- 3) Noone objected to Aisha’s marriage with the Holy Prophet (S), infact everyone was happy! It seems the only person who has a problem, is Ali Sina and his crowd.
- 4) It was Aisha’s parents who approved of this marriage. They deemed it good to marry their daughter to the Holy Prophet (S), and indeed they did a great thing, **as Aisha grew up to be a great scholar of Islam!**
- 5) When one looks up the definition of a “pedophile”, you will find that pedophiles have: **“Low self esteem. Many pedophiles, although by no means all, do not have a great sense of capacity for adopting a sexual demeanor towards adults or those of their own age or older. They feel**

unhappy and fearful at the prospect of sexual behaviour with adults and hence turn to children due to the fact that they are unable to have the strength of personality to seek adults for sexual demeanor. When considering treatment therefore it is important to establish and develop a higher sense of self-esteem in such individuals." (Source). Obviously that is not the case with the Holy Prophet (S), as his other wives were older than Aisha, two of his wives were older than him, specifically Sauda (R) and Khadijah (R).

- 6) If the Holy Prophet (S) was a pedophile (Astaghfirullah), then one must ask why didn't he consummate his marriage with Aisha right there and then when Aisha (R) was six years old? Infact, this source says: "Lack of impulse control. Many pedophiles find it extremely difficult to deal with the impulsive nature which inclines them towards sexual behaviour to children. **They simply cannot control their need for engaging children in sexual practices.** They might be said to suffer from an obsessive-compulsive condition. Here again treatment would involve developing better impulse control and of course redirecting the sexual inclinations." (Source, same as above). Thus, if the Holy Prophet (S) was a "pedophile", according to the definition of a pedophile, he would have no control over his sexual desire. On the contrary, the Holy Prophet (S) waited 3 years after the marriage contract to consummate his marriage with Aisha.
- 7) Can we honestly say Aisha (R) would've remained with the Holy Prophet (S) after she was allegedly "molested"? We must remember that Aisha (R) was very wise, and a great orator and she was quick to comment when she saw something wrong. If she was in any way, shape or form "molested" by the Holy Prophet (S), then she would've never remained married to him!
- 8) The women who spoke to Aisha (R) when she was marrying the Holy Prophet (S) were happy for Aisha. When she married the Holy Prophet (S), they praised her, they didn't cry for her, or pity her for marrying a person who is, allegedly, as Ali Sina claims a "pedophile" (Astaghfirullah!).
- 9) Even the Non-Muslims who were quick to yell and shout when they saw something they didn't like in Islam didn't think anything was wrong with this marriage. After all, how can they say this marriage was wrong, when in the Arab culture it is normal for a girl at a young age to marry?
- 10) Do we honestly think if Aisha (R) were alive today, she would support people like Ali Sina, who claim she was molested, and that her husband was a "pedophile"??

Lastly, we end this section with some quotes from Aisha (R):

Sahih Al-Bukhari

Volume 1, Book 6, Number 299:

Narrated 'Abdur-Rahman bin Al-Aswad:

(on the authority of his father) 'Aisha said: "Whenever Allah's Apostle wanted to fondle anyone of us during her periods (menses), he used to order her to put on an Izar and start fondling her." **'Aisha added, "None of you could control his sexual desires as the Prophet could."**

Sahih Muslim

Book 006, Number 2439:

'A'isha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon him) used to kiss (his wives) while fasting and embraced (them) while fasting; **but he had the greatest mastery over his desire among you.**

Thus, according to the words of our Mother Aisha (R), the Holy Prophet (S) had the greatest control over his desire amongst the people. Thus, Aisha (R) herself has refuted the Christian missionaries, and anti-Islamic haters like Ali Sina with these quotes of hers!

Accusation No.3

“An Assassin”

It is interesting to note that many of these so called “assassinations” reported in Ibn Ishaq’s or Tabari’s works all have something in common, and that is that because the person who was assassinated insulted the Holy Prophet (S), were assassinated. However, the scholars have looked at reports like this and have concluded:

All such reports, as ascribe the execution of others merely to their having harrassed the Prophet (peace and blessings of Allah be upon him) in the past, have Ibn Ishaq as the last narrator at the

top; and in the terminology of the traditionalists such reports are called Mursal and are not to be relied on."

(Source: Sirat-Un-Nabi, by Allama Shibli Nu'Mani, rendered into English by M. Tayyib Bakhsh Budayuni, Kazi Publications Lahore, Vol. II, p. 199-203, bold and underlined emphasis ours)

Ali Sina can however now run and quote from the Authentic Collections of hadith where it shows that Ka'b bin Al-Ashraf was executed. However, one must note that there were reports that say Ka'b bin Al-Ashraf planned to get the Prophet (S) assassinated, and that he went to Makkah to incite the Pagans to fight the Holy Prophet (S).

Secondly, Ka'b did all this, despite the fact that the Holy Prophet (S) had a treaty with the Jews, which clearly says, "Whoever is rebellious or whosoever seeks to spread enmity and sedition, the hand of every God-fearing Muslim shall be against him, even if he be his son" (Source: The Life of Muhammad PBUH by Abdul Hameed Siddiqui, p. 141-142). Thus, the liar and deceiver Ka'b bin Al-Ashraf had to pay the price, for planning to assassinate the Holy Prophet (S), and for putting the lives of the Muslims and the Jews who the Muslims had a treaty with in danger.

Accusation No.4

"A Mass Murderer"

One reason why Ali Sina calls the Holy Prophet (S) a "mass murderer" is because of the Banu Quraiza incident. Here are some hadiths which will perhaps shed some more light on this topic:

Sahih Muslim

Book 19, Number 4368:

It has been narrated on the authority of Abu Sa'id al-Khudri who said: The people of Quraiza surrendered accepting the decision of Sa'd b. Mu'adh about them. Accordingly, the Messenger of Allah

(may peace be upon him) sent for Sa'd who came to him riding a donkey. When he approached the mosque, the Messenger of Allah (may peace be upon him) said to the Ansar: Stand up to receive your chieftain. Then he said (to Sa'd): These people have surrendered accepting your decision. He (Sa'd) said: **You will kill their fighters** and capture their women and children. (Hearing this), the Prophet (may peace be upon him) said: You have adjudged by the command of God. The narrator is reported to have said: Perhaps he said: You have adjudged by the decision of a king. Ibn Muthanna (in his version of the tradition) has not mentioned the alternative words.

Sahih Al-Bukhari

Volume 5, Book 58, Number 148:

Narrated Abu Said Al-Khudri:

Some people (i.e. the Jews of Bani bin Quraiza) agreed to accept the verdict of Sad bin Muadh so the Prophet sent for him (i.e. Sad bin Muadh). He came riding a donkey, and when he approached the Mosque, the Prophet said, "Get up for the best amongst you." or said, "Get up for your chief." Then the Prophet said, "O Sad! These people have agreed to accept your verdict." Sad said, "I judge that their **warriors** should be killed and their children and women should be taken as captives." The Prophet said, "You have given a judgment similar to Allah's Judgment (or the King's judgment)."

Volume 8, Book 74, Number 278:

Narrated Abu Said:

The people of (the tribe of) Quraiza agreed upon to accept the verdict of Sa'd. The Prophet sent for him (Sa'd) and he came. The Prophet said (to those people), "Get up for your chief or the best among you!" Sa'd sat beside the Prophet and the Prophet said (to him), "These people have agreed to accept your verdict." Sa'd said, "So I give my judgment that their **warriors** should be killed and their women and children should be taken as captives." The Prophet said, "You have judged according to the King's (Allah's) judgment." (See Hadith No. 447, Vol. 5)

Those who reached the age of puberty were eligible to fight, hence considered warriors.

Secondly, this is double standards on the part of Ali Sina, as in all of the wars fought by the Muslims, combined, only one thousand and eighteen persons lost their lives on both sides. Out of that, only two hundred and fifty nine were Muslims. It is interesting to note that Ali Sina is quick to comment on this, and he is quick to say that the Holy Prophet (S) was a "mass murderer", even though the amount of people killed are not even close to what Charles the Great did to the Pagan Saxons. Also, the "famous answer by which the Papal Legate, in the Algerian War, quieted the scruples of a too conscientious general, 'Kill all, God will know His own'. And how can we forget the Two World Wars, where in WWI alone, ten million soldiers were killed, and an equal number of civilians. In WWII, twenty two million people were killed. No person can compare these numbers to the amount of people killed in the wars fought by the Holy Prophet (S), since they do not even come close to that number!

Dr. Jamal Badawi [writes](#):

Referring to this incident, many say the Prophet (peace and blessings be upon him) massacred the tribe of Banu Quraizah, but this is a distortion of the historical facts. In fact, it was not a sentence by the Prophet (peace and blessings be upon him). The people of Banu Quraizah chose their own arbitrator and former ally (Sa`d), who determined their punishment according to the law of the Torah, which specifies killing for treason. The Prophet (peace and blessings be upon him) simply agreed with his sentence, but it was not the sentence of the Prophet (peace and blessings be upon him) in the first place. A scholarly article by W. N. Arafat questions the exaggerated estimate of the number of fighting men who were punished, which is found even in some biographies about the Prophet's life, like that of Ibn Ishaq. His argument is compelling and well researched.

Lastly, it is to be noted that the Holy Prophet (S), gave the Jews the penalty as per what their Holy Book said:

1 When you go to war against your enemies and see horses and chariots and an army greater than yours, do not be afraid of them, because the LORD your God, who brought you up out of Egypt, will be with you. 2 When you are about to go into battle, the priest shall come forward and address the army. 3 He shall say: "Hear, O Israel, today you are going into battle against your enemies. Do not be fainthearted or afraid; do not be terrified or give way to panic before them. 4 For the LORD your God is the one who goes with you to fight for you against your enemies to give you victory."

5 The officers shall say to the army: "Has anyone built a new house and not dedicated it? Let him go home, or he may die in battle and someone else may dedicate it. 6 Has anyone planted a vineyard and not begun to enjoy it? Let him go home, or he may die in battle and someone else enjoy it. 7 Has anyone become pledged to a woman and not married her? Let him go home, or he may die in battle and someone else marry her." 8 Then the officers shall add, "Is any man afraid or fainthearted? Let him go home so that his brothers will not become disheartened too." 9 When the officers have finished speaking to the army, they shall appoint commanders over it.

10 When you march up to attack a city, make its people an offer of peace. 11 If they accept and open their gates, all the people in it shall be subject to forced labor and shall work for you. 12 If they refuse to make peace and they engage you in battle, lay siege to that city. 13 **When the LORD your God delivers it into your hand, put to the sword all the men in it.** 14 **As for the women, the children, the livestock and everything else in the city, you may take these as plunder for yourselves. And you may use the plunder the LORD your God gives you from your enemies.** 15 **This is how you are to treat all the cities that are at a distance from you and do not belong to the nations nearby.**

16 However, in the cities of the nations the LORD your God is giving you as an inheritance, do not leave alive anything that breathes. 17 Completely destroy [a]- them—the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites—as the LORD your God has commanded you. 18 Otherwise, they will teach you to follow all the detestable things they do in worshiping their gods, and you will sin against the LORD your God.

19 When you lay siege to a city for a long time, fighting against it to capture it, do not destroy its trees by putting an ax to them, because you can eat their fruit. Do not cut them down. Are the trees of the field people, that you should besiege them? [b] 20 However, you may cut down trees that you know are not fruit trees and use them to build siege works until the city at war with you falls.

(Deut Chapter 20)

It is interesting to note that even the leader who caused the problems that started the siege did not have a problem with the penalty.

And lastly, note how it says above from verses 16 to 18 that the cities which God gave the Israelites inheritance, you must put to death everyone in that city, leaving no one alive. From the above, we can conclude that the punishment given to the Banu Quraiza was a lenient punishment, meaning according to the Jewish Law, everyone in Banu Quraiza was to be executed, however only the warriors were executed. Agreeing with this view, Sheikh Abdullah Yusuf Ali writes:

“The Banu Quraiza (see last note) were filled with terror and dismay when Medina was free from the Quraish danger. They shut themselves up in their castles about three or four miles to the east (or north east) of Medina, and sustained a siege of 25 days, after which they surrendered, stipulating that they would abide by the decision of their fate at the hands of Sa’d ibn Mu’az, chief of the Aus tribe, with which they had been in alliance.

Sa’d applied to them the Jewish Law of the Old Testament, not as strictly as the case warranted. In Deut. Xx. 10-18, the treatment of the city “which is very far off from thee” is prescribed to be comparatively more lenient than the treatment of a city “of those people, which the Lord thy God gives thee for an inheritance,” i.e., which is near enough to corrupt the religion of the Jewish people. The punishment for these is total annihilation: “thou shalt save alive nothing that breatheth” (Deut. xx.16). **The more lenient treatment for far-off cities is described in the next note. According to the Jewish standard, then, the Quraiza deserved total extermination- of men, women, and children. They were in the territory of Medina itself, and further they had broken their engagements and helped the enemy.**

Sa’d judged them the milder treatment of the “far-off” cities which is thus described in the Jewish Law: “Thou shalt smite every male thereof with the edge of the sword: but the women and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee” (Deut.xx.13-14). The men of the Quraiza were slain: the women were sold as captives of war: and their lands and properties were divided among the Muhajirs.”

(Source: The Qur’an: Text, Translation and Commentary by Abdullah Yusuf Ali, Footnotes # 3702-3704)

Now, we end by asking the following questions:

- 1) If the Holy Prophet (S) was a mass murderer, then why didn’t he kill all of his enemies when he entered Makkah? In Makkah, he had enemies who did a lot worse to him, yet they were not killed
- 2) If the Holy Prophet (S) was really bent on destroying Banu Quraiza, then why didn’t he also just kill the women and children?
- 3) The Chiefs of Banu Quraiza had no problem with the penalty given to them, as it was according to their Jewish law!

- 4) If the Holy Prophet (S) wanted revenge, then why didn't he kill Abu Sufyan? Remember, this is the same Abu Sufyan who fought against the Muslims numerous times, yet the Holy Prophet (S) forgave him, and Abu Sufyan became a Muslim.
- 5) If the Holy Prophet (S) had extreme hatred for Jews, and Banu Quraiza, then why did he previously ask for the Quraiza to renew their treaty with the Muslims? Obviously, if he wanted their land he wouldn't have done that, **nor would he have signed any treaty with the Jews,** but he would've just waged war on them.

And with that, we end this part of the discussion, and move on to:

Accusation No.5

“A Ruthless Torturer”

The person Ali Sina is referring to over here (the person who was tortured), is Kinana al-Rabi, who was allegedly tortured in Khaibar because the Holy Prophet (S), wanted to know where the treasury was. Refuting this baseless story, Allama Shibli Nu'Mani writes:

“While describing the battle of Khaibar, the history writers have committed a serious blunder in reporting a totally baseless report, which has become a common place. It is said that the Prophet (Peace and blessings of Allah be upon him) had granted amnesty to the Jews on condition that they would not hide anything. When Kinana Ibn Rabi' refused to give any clue to the hidden treasures, the Prophet (peace and blessings of Allah be upon him) ordered Zubair to adopt stern measures to force a disclosure. Zubair branded his chest with a hot flint again and again, till he was on the point of death. At last he ordered Kinana to be put to death and all the Jews were made slaves.

The whole truth in the story is that Kinana was put to death. But it was not for his refusal to give a clue to the hidden treasure. He was put to death because he had killed Mahmud Ibn Maslama (also Muslima). Tabari had reported it in unambiguous words: “Then the Holy Prophet (Peace and blessings of Allah be upon him) gave Kinana to Muhammad Ibn Maslama (Muslima), ” and he put him to death in retaliation of the murder of his own brother, Mahmud Ibn Maslama (Muslima).”

In the rest of the report, both Tabari and Ibn Hisham have quoted it from Ibn Ishaq, but Ibn Ishaq does not name any narrator. Traditionalists, in books on Rijal, have explicitly stated that Ibn Ishaq used to borrow from the Jews stories concerning the battle of the Prophet (Peace and blessings of Allah be upon him). As Ibn Ishaq does not mention the name of any narrator whatsoever in this case, there is every likelihood of the story of having been passed on by the Jews.

That a man should be tortured with burns on his chest by the sparks of a flint is too heinous a deed for a Prophet (Peace and blessings of Allah be upon him) who had earned for himself the title of Rahma'lil Alamin (Mercy for all the worlds). After all, did he not let the woman who had sought to poison him go scot free? Who would expect such a soul to order human body to be so burnt for the sake of a few coins.

As a matter of fact, Kinana Ibn Rabi Ibn al-Huqaiq had been granted his life on the condition that he would never break faith or make false statements. He had also given his word, according to one of the reports, that if he did anything to the contrary, he could be put to death. Kinana played false, and the immunity granted to him was withdrawn. He killed Mahmud Ibn Maslama (Muslima) and had, therefore to suffer for it, as we have already stated on the authority of Tabari."

(Source: Sirat Un Nabi by Allama Shibli Nu'Mani rendered into English by M. Tayyib Bakhsh Budayuni, Vol. II, p. 173-174, Kazi Publications Lahore Pakistan)

Accusation No.6

“A Terrorist (I have been made victorious through terror”

First of all, Ali Sina did not quote the whole hadith. The rest of the hadith says:

Sahih Al-Bukhari

Volume 4, Book 52, Number 220:

Narrated Abu Huraira:

Allah's Apostle said, "I have been sent with the shortest expressions bearing the widest meanings, **and I have been made victorious with terror (cast in the hearts of the enemy)**, and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand." Abu Huraira added: Allah's Apostle has left the world and now you, people, are bringing out those treasures (i.e. the Prophet did not benefit by them).

The hadith says clearly, that terror was cast in the hearts of the enemy, not literally that the Holy Prophet (S) was a terrorist!

Clearly, the Holy Prophet (S) being a “terrorist” (Astaghfirullah!), would go against the Holy Qur’an, as Allah SWT says:

Fight in the cause of God those who fight you, but do not transgress limits; for God loveth not

transgressors. (Sura 2 Ayat 190)

Is Ali Sina so desperate, that he would even distort Islamic texts to suit his twisted interpretations?

Accusation No.7

“A Lecher”

A “lecher” means a man with strong sexual desire ([Source](#)).

Hilariously enough, Aisha (R), the man who Ali Sina and his loonies say was “raped”, refutes this claim:

Sahih Al-Bukhari

Volume 1, Book 6, Number 299:

Narrated 'Abdur-Rahman bin Al-Aswad:

(on the authority of his father) 'Aisha said: "Whenever Allah's Apostle wanted to fondle anyone of us during her periods (menses), he used to order her to put on an Izar and start fondling her." **'Aisha added, "None of you could control his sexual desires as the Prophet could."**

Sahih Muslim

Book 006, Number 2439:

'A'isha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon him) used to kiss (his wives) while fasting and embraced (them) while fasting; **but he had the greatest mastery over his desire among you.**

Secondly, a man who didn't have control over his desire (a man who was a lecher), would love to touch women wouldn't he? However, this wasn't the case with the Holy Prophet (S):

Sahih Muslim

Book 20, Number 4602:

It has been narrated on the authority of 'A'isha, the wife of the Holy Prophet (may peace be upon him). She said: When the believing women migrated (to Medina) and came to the Messenger of Allah (may peace be upon him), they would be tested in accordance with the following words of Allah, the Almighty and Exalted: "O Prophet, when believing women come to thee to take the oath of fealty to thee that they will not associate in worship anything with God, that they will not steal, that they will not commit adultery. . ." to the end of the verse (lx. 62).

Whoso from the believing women accepted these conditions and agreed to abide by them were considered to have offered themselves for swearing fealty. When they had (formally) declared their resolve to do so, the Messenger of Allah (may peace be upon him) would say to them: You may go. I have confirmed your fealty. **By God, the hand of the Messenger of Allah (may peace be upon him) never touched the hand of a woman. He would take the oath of fealty from them by oral declaration. By God, the Messenger of Allah (may peace be upon him) never took any vow from women except that which God had ordered him to take, and his palm never touched the palm of a woman. When he had taken their vow, he would tell them that he had taken the oath from them orally.**

However, Ali Sina can argue now and say 'Well, what about Zaynab Bint Jahsh?'. According to an unauthentic report, the Holy Prophet (S) saw Zaynab Bint Jahsh changing her clothes, and he began to like her from there. Refuting this baseless story, Abdul Hameed Siddiqui says:

" So far as the fanciful stories and calumnies of the Orientalists are concerned, we can only say that these are so absurd that any one having even a grain of sense in him would unhesitatingly reject them as mere fabrications. William Muir and so may others like him state that the Prophet, having seen Zaynab by change through a half-open door, was fascinated by her beauty, and that Zayd having come to know of the leanings of his master, divorced her and then she was married to Muhammad. **There is absolutely no truth in these stories which have been fabricated in this connection.**"

(Source: The Life of Muhammad, by Abdul Hameed Siddique, Islamic Publications LTD, p. 214, bold and underlined emphasis ours)

Sheikh Hammudah Abdallati says:

6. Some of the Prophet's marriages were for legislative reasons and to abolish certain corrupt traditions. Such was his marriage to Zaynab, divorcee of the freed slave Zayd. Before Islam, the Arabs did not allow divorcees to remarry. Zayd was adopted by the Prophet (peace and blessings be upon him) and called his son as was the custom among the Arabs before Islam. But Islam abrogated this custom and disapproved of its practice. Prophet Muhammad (peace and blessings be upon him) was the first man to express this disapproval in a practical way. So he married the divorcee of his "adopted" son to show that adoption does not really make the adopted child a real son of the adopting father and also to show that marriage is lawful for divorcees. Incidentally, this very Zaynab was Muhammad's cousin, and had been offered to him in marriage before she married Zayd. He refused her then, but after she was divorced he accepted her for the two legislative purposes: the lawful marriage of divorcees and the real status of adopted children. **The story of this Zaynab has been associated in some minds with ridiculous fabrications regarding the moral integrity of Muhammad. These vicious fabrications are not even worth considering here** (see Qur'an, 33: 36, 37, 40).

(Source: Islam in Focus, p.177-179 by Hammudah Abdallati, bold and underlined emphasis ours)

Shabir Ally also [writes](#):

Q. Is it true that the prophet (pbuh) had fallen in love with Zainab due to her beauty?

A. If that were true it would not detract from the veracity of the prophet. Muslims admit that he was a human being. It is not unnatural for a man to fall in love. The fact that he is a prophet does not rob him of his natural human emotions. In fact it is true that he loved his wives.

However, it is not true that he fell in love with Zainab in the way that is claimed by some critics. They say that once the prophet visited Zaid, the husband of Zainab. Zaid was out at the time, and Zainab was combing her hair. The prophet was struck by her beauty and immediately left saying something to the effect that God changes the hearts of people. When Zaid learnt about this incident he offered the prophet that he would divorce Zainab in order that the prophet may marry her. Accordingly, he divorced her and the prophet married her.

Several things point to the lack of truth in this story. First, it is unlikely that the prophet (pbuh) was suddenly struck by Zainab's beauty. Zainab was his cousin. He had known her since childhood. Why would she suddenly appear striking after she was already married to another?

Second, the prophet had arranged for her to get married to Zaid. If there was to be an attraction why did the prophet (pbuh) not encourage her to marry none but himself?

Third, the fact of the matter was that Zaid's marriage proved to be an unhappy one. Zaid was a former slave and as such was held in low esteem in the eyes of Zainab. He mentioned to the prophet that he intended to divorce his wife. But the prophet advised him to keep his wife and avoid divorce.

In the meantime, Zaid intended to divorce his wife, Allah intended to marry her to the prophet. Eventually Zaid could maintain his marriage no longer. He divorced Zainab and Allah declared in his Glorious Book that he has wedded her to the prophet after the proper waiting period was over.

This marriage served more than one purpose. First, the prophet was responsible for arranging Zainab's marriage to Zaid. In a sense, then, he was also indirectly responsible for the unhappiness she felt in her marriage. Her marriage to the prophet now provided her the honour she felt she deserved, and exonerated the prophet.

Second, Zaid had been adopted as the prophet's son. Eventually, however, the Qur'an prohibited the practice of changing the parental identity of adopted persons. Zaid, then, was to no longer be called "son of Muhammad" but rather "a close friend." The prophet's marriage to the divorced wife of Zaid was a practical demonstration that the adopted relationship was not equal to a real blood-relationship. A man cannot marry the divorced wife of his real son but he can marry the divorced wife of his adopted son.

The abolishment of the age-old practice was a positive improvement for the adopted persons. People outside of Islam still continue this practice for their own benefit. They adopt children and rob them of their real identify, making them believe they are real children of the household in which they grow up. When such children realize the truth they suffer much disappointment and grief. The adoptive process continues for the selfish gain of the adoptive parents.

But is it not true that children sometimes need adoptive parents? Yes. But they also need to preserve their real identify. This is what Islam ensures. It is the responsibility of the entire community to help children in need. They should be taken in and nurtured but not confused with one's own children.

The prophet's marriage to Zainab was a bold measure to forever engrave in the minds of his followers that as much as people would resist change, some changes are worth the effort. Adoptive children should no longer be robbed of their real identities.

The Scholars of IslamToday.Com [write](#):

Question: Al-Salâm `Alaykum. Some non-Muslims informed me of the story of Zaynab bint Jahsh and the verses of the Qur'ân which were revealed in this context. They said that the Prophet (peace be upon him) saw her once unveiled or something and it affected his heart and he said "Glory be to the one who moves our hearts!" Not long after the verses were revealed he was "conveniently" instructed by the Qur'ân to marry Zaynab, who had previously been the wife of his adopted son. Please explain this matter to me in detail.

Answered by the Fatwa Department Research Committee - chaired by Sheikh `Abd al-Wahhâb al-Turayrî

As we shall see, the story of Zaynab is actually a good piece of evidence for the genuineness of the Prophet (peace be upon him), not for his insincerity like Orientalists and some Christian missionaries like to claim.

Zaynab bint Jahsh married the Prophet Muhammad (peace be upon him) in 5 AH, when she was thirty-five years old, but only after her previous marriage, which had been arranged by none other than the Prophet (peace be upon him), had ended in divorce. Zaynab bint Jahsh was the cousin of the Prophet (peace be upon him). She came from one of the noblest families of Quraysh and was expected to marry a man with the same high social status.

The Prophet (peace be upon him) knew that piety and not social status was the primary consideration in marriage. He wanted her to marry Zayd ibn Hârith, a former slave of Khadîjah who the Prophet (peace be upon him) had freed and adopted as a son at the age of eight.

Prophet Muhammad (peace be upon him) had watched both Zayd and Zaynab grow up, and thought they would make a good couple and that their marriage would demonstrate that it was not who their ancestors were, but rather their religiousness that mattered. When the Prophet (peace and blessings of Allah be upon him) asked for her hand on behalf of Zayd, Zaynab's family were shocked at the idea of her marrying a freed slave. Moreover, Zaynab had wanted to marry the Prophet (peace be upon him) and in fact her family had already offered to marry her to him.

At first Zaynab refused. Zayd also had reservations about the idea. However, when both he and Zaynab realized that there was no difference between what the Prophet (peace be upon him) wanted and what Allah wanted, they both agreed to the marriage. The Prophet provided a dowry for Zaynab on Zayd's behalf, consisting of ten dinars, sixty dirhams, a veil, a cloak, a shirt, and a considerable amount of food and dates.

The marriage, alas, was not a success. Zaynab and Zayd proved to be incompatible for each other. After about a year, problems arose between them and Zayd complained about her to the Prophet (peace be upon him), who told him to stay with his wife and fear Allah.

Zayd asked the Prophet (peace be upon him) for permission to divorce Zaynab on more than one occasion, and although the Prophet (peace be upon him) advised Zayd not to divorce her, the divorce ultimately took place. The Prophet (peace be upon him) was then ordered by Allah to marry Zaynab,

which he did in 5 AH.

The custom among the pagan Arabs was that an adopted son was like a person's real son. He carried his adopted father's name and inherited from him. Islam overturned that custom. Islam, we must understand, came to safeguard lineage. A man may adopt a child and take care of him, but that child cannot assume the lineage of his adopted father. He must retain his own family name.

Allah says: "Nor has He made your adopted sons your sons. Such is only your (manner of) speech by your mouths. But Allah tells you the Truth, and He shows the right way that is correct. Call them by the names of their fathers: that is more just with Allah. But if ye know not their father's names, (then they are) your brothers in faith, or your wards." [*Sûrah al-Ahzâb*: 4-5]

By marrying Zaynab, the Prophet (peace be upon him) demonstrated in the clearest possible way that in Islam an adopted son is not the same as a natural son and that the guardian of an adopted son is permitted to marry a woman who was once married to that adopted son.

As for the verse itself, Allah says: "And (remember) when you said to him on whom Allah has bestowed grace and you have done a favor: 'Keep your wife to yourself, and have fear of Allah.' But you did hide in yourself that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him. So, when Zayd had completed his aim with her, We gave her to you in marriage, so that there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them. And Allah's command must be fulfilled." [*Sûrah al-Ahzâb*: 37]

Ibn Jarîr narrated that `Â'ishah said: "If Muhammad were to have concealed anything that was revealed to him of the Book of Allah, he would have concealed the verse: 'But you did hide in yourself that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him'."

Allah had already revealed to him that Zaynab bint Jahsh was going to be one of his wives. The Prophet (peace be upon him) did not speak about this matter. Then Allah revealed this verse.

This verse is clearly not the statement of a false Prophet making up verses trying to justify his desires. If the Prophet (peace be upon him) had ulterior motives, he could have gone about the matter in a much more subtle way and gotten what he wanted. Instead, he was put on the spot to do something he otherwise would not have wanted to do. The last way we would describe the situation of the Prophet (peace be upon him) here is to call it "convenient".

This, however, was from Allah's wisdom. If the Prophet (peace be upon him) had only said to the people that since adopted sons are not true sons, therefore men may marry the ex-wives of their adopted sons, it would not have had the same effect. Cultural practices and taboos are quite strong. For instance, as Muslims we all know that race and ethnicity are not important. However, we can see the problems that almost invariably arise when a Muslim girl wants to marry a Muslim boy from a different ethnic background. Therefore, the Prophet (peace be upon him) was commanded to marry her by way of example.

In the very next verse, Allah continues: "There can be no difficulty upon the Prophet in what Allah has obliged him to do. That was Allah's way with respect to those who have gone before. And the command of Allah is a decree determined." [*Sûrah al-Ahzâb*: 38]

You mention the story that the Prophet (peace be upon him) saw Zaynab not fully dressed and became full of desire for her and said something indicating his desire to marry her. Then when Zayd divorced her, the verse was revealed "...you did hide in yourself that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him..." According to the story, the thing that the Prophet (peace be upon him) was concealing in his heart was his desire to marry Zaynab.

This story is a favorite of the Orientalists and is patently false. Please understand that many people concocted false stories and false hadith for various reasons. That is the reason why the science of hadith came about. Hadith are graded as authentic (sahih), good (hasan), weak (da'if), rejected (munkar), and fabricated (mawdu'). This grading is not arbitrary and not according to anyone's desires. A hadith is graded based on a study of the chain of transmission by way of which it reached us. If a chain of transmission has gaps in it or contradictions or contains people who were known liars, then the hadith is not acceptable.

This story is baseless. It does not come to us with any chain of transmission worth mentioning. If we wish to believe this story, we might as well believe anything that people tell us.

This story is found in some books like al-Tabari's *Tafsir*, but he relates it without any chain of transmission and starts by saying: "It was said that..."

For this reason, Ibn Kathir does not mention it at all in his commentary of the Qur'an. In his monumental work on history, *al-Bidayah wa al-Nihayah*, Ibn Kathir discusses the marriage of Zaynab bint Jahsh and mentions that there were some strange stories circulated by the early scholars, but many of them were dubious and should be abandoned.

Of course, Orientalists and other enemies of Islam gleefully reproduce this story so they can have some dirt to throw on the Prophet (peace be upon him). **They fail to mention that the story is baseless and has no claim to authenticity.** They just pass it on as fact.

And lastly, Allama Shibli Nu'Mani writes:

" Tabari has it that once the Prophet (peace and blessings of Allah be upon him) visited the house of Zaid. Zaid was not at home, and Zainab was dressing herself. The Prophet (peace and blessings of Allah be upon him) saw her doing that, and turned back saying : " Glory to Allah, Most High and glory to him who turns the hearts". Zaid came to know of it. He came to the Prophet (peace and blessings of Allah be upon him) and said, " I may divorce Zainab if you have come to like her."

I have quoted that dirty narration with a pricking of conscience. But to report a blasphemy is not to commit a blasphemy. **This is the single report that forms the mainstay of authority for the Christian historians. But the poor fellows do not know what value this narration holds when critically viewed in the light of the principles set by the traditionalists. Tabari, the historian has taken this story from Waqidi, the well-known liar and fabricator. He coined such fictions to provide some sort of sanction for the licentiousness of the 'Abbasid caliphs.**"

(Source: Sirat-Un-Nabi, by Allama Shibli Nu'Mani, rendered into English by M. Tayyib Bahksh Budayuni, Kazi Publications Lahore, Vol. II, p. 128-129, bold and underlined emphasis ours)

Accusation No.8

“A Misogynist”

A misogynist means a person who mistrusts or hates woman.

We can only say that Ali Sina is very foolish to accuse the Holy Prophet (S) of this, when the Holy Prophet (S) said:

Sahih Muslim

Book 8, Number 3469:

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: **A believing man should not hate a believing woman**; if he dislikes one of her characteristics, he will be pleased with another.

Book 20, Number 4496:

It has been narrated on the authority of Ibn 'Umar that the Holy Prophet (May be upon him) said: Beware. every one of you is a shepherd and every one is answerable with regard to his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects (as to how he conducted their affairs). A man is a guardian over the members of his family and shall be questioned about them (as to how he looked after their physical and moral well-being). **A woman is a guardian over the household of her husband and his children and shall be questioned about them (as to how she managed the household and brought up the children).** (NOTE from Author: We should just stop right here! If the Holy Prophet (S) mistrusted woman, then he wouldn't have said that women are a guardian over the household!) A slave is a guardian over the property of his master and shall be questioned about it (as to how he safeguarded his trust). Beware, every one of you is a guardian and every one of you shall be questioned with regard to his trust.

Book 4, Number 0884:

Salim narrated it from his father ('Abdullah b. Umar) that the Messenger of Allah (may peace be upon him) said: **When women ask permission for going to the mosque, do not prevent them.** (NOTE from Author: Again, if the Prophet (S) mistrusted woman, why would he allow for them to enter the Masjid?)

Need we say more?

Accusation No.9

“A Narcissist”

A narcissist is someone who is fascinated with himself. Now obviously, the ignorant Ali Sina wouldn't make this ignorant claim, if he wasn't ignorant of these sayings of the Holy Prophet (S) in Shamaa il-Tirmidhi:

046 : 313 : Hadith 001

'Umar Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam said: **'Do not exceed in praising me as the Christians over-praised 'Esa 'Alayhis Salaam.** (That they made him the son of God.) I am a bondsman of Allah, therefore, call me the bondsman of Allah and His Rasul".

Commentary Do not praise me in such a manner which is contrary to the bonds-manship of Allah where shirk (partnership) is created with Allah. A bondsman is a bondsman. Do not praise in such a manner that does not befit, and is contrary to the mission of a Rasul and Messenger of Allah.

046 : 318 : Hadith 006

Anas bin Maalik Radiyallahu 'Anhu reports: "No one was more beloved to the Sahaabah than Rasulullah Sallallahu 'Alayhi Wasallam. **When they saw him they did not stand up, knowing that he did not approve of it**".

Commentary **This was also the result of the complete humbleness of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam. Despite his high status and being the leader of both worlds, Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam did not approve this.** For this reason the Sahaabah, although possessing a great love for him, and knowing that he disapproved of it, did not stand up for him as is the requirement from this hadith. Rarely, due to their intense love, they stood up. A hadith has been mentioned in the Abu Daawud that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam was sitting with us in the masjid and talking. When he stood up, we all stood up till he went into the house. In this manner many ahaadith are narrated on this subject in the books of hadith, to the extent that in some ahaadith it has been strongly prohibited to stand up, and in some ahaadith it has been commanded to stand up for a few visitors. The 'ulama differ in the permissibility of standing or not standing. The majority of the researchers say there is no contradiction, as there are many reasons for standing up, therefore different commands are mentioned in the ahaadith. Abul Walid bin Rashid says there are four ways and reasons for standing up. (a). Not permissible: This is standing up for such a person who likes this due to pride, that when he enters, people should stand up. (b). Makruh: To stand up for a person who has no pride, but it is feared if one is treated in this manner, pride will enter in that person. (c). Permissible: This is for that person this fear does not exist. (d). Mustahab: To stand up for a person who returns from a journey. To stand in happiness on one's return. Imam Nawawi says: "It is mustahab to stand for the Ahlul-Ilm, Ahlul-Fadl and Ahlul-Sharaf". Qaadi 'Iyaad says the prohibition is for that standing, where a great person remains seated and the people continue standing in his presence.

In the ahaadith where standing has been prohibited it is stated that: "One should not stand in the manner that the 'ajami people stand for their leaders". The research of Maulana Gangohi, which has been mentioned in the Badh-lul-Majhud through my late father, is that standing in itself is permissible, till such an obstacle does not appear which prohibits it. For example, a person will fall into mischief if one stands up for a certain person. Pride etc. will form in one, which will be detrimental to that person's religious well-being. In the same manner, to stand up hypocritically, where there does not exist in the heart any feeling or respect, but for the sake of show and hypocrisy one stands up. Both these are not permissible, but, if one fears that by doing so, one will have to bear financial and physical consequences, then in this case it will be permissible to stand up to deter oppression.

Secondly, if Ali Sina wants to accuse the Holy Prophet (S) of being a narcissist, then he must apply the same way of thinking to the Biblical Prophets, specifically Isa (A). It is recorded in the Gospels that Isa (A) said:

- **John 11:25**

Jesus said to her, "**I am the resurrection and the life.** He who believes in me will live, even though he dies;

Clearly, Ali Sina was desperate for an accusation, so he claims the Holy Prophet (S) was a narcissist, yet he is being unfair since one can claim that all of the Prophets were "narcissists", because claiming you are a Prophet from God is itself a huge claim!

Accusation No.10

"A Thief and Plunderer"

Brother Bassam Zawadi has thoroughly refuted this charge against the Holy Prophet (S) in the following links:

http://www.answering-christianity.com/bassam_zawadi/rebuttaltoalisina7.htm

http://www.answering-christianity.com/bassam_zawadi/counter_rebuttal_to_ali_sina_1.htm

http://www.answering-christianity.com/bassam_zawadi/looting_part_2.htm

It should be noted that a thief and a plunderer would only steal if he wished to live a lavish lifestyle, and wanted to be rich. The Holy Prophet (S) did not live as a rich man, infact he distributed most of his wealth to the poor!:

Shamaa il-Tirmidhi

□045 : 311 : Hadith 001

'Aayeshah Radiyallahu 'Anha reports that the bed on which Rasulullah Sallallahu 'Alayhi Wasallam slept was made of leather, in which was filled coir of the palm tree.

Commentary The bed Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam used, was at times the one made of leather as stated in the above hadith, or at times was one that was made of canvas, as will be mentioned in the following hadith. At times it was only a mat made of palm leaves. This subject has been narrated in many ahaadith that when the Sahaabah Radiyallahu 'Anhum asked the permission to make a soft bed, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam used to reply: 'What do I have in common with worldly comforts. **My example is that of a traveller who after walking, stops under the shadow of a tree for a while to rest, and after sitting a while continues on his way**'. Sayyiditina 'Aayeshah Radiyallahu 'Anha says: 'Once a woman from the Ansaar came and saw that an 'abaa (cloak) was spread on the bed of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. She returned home and made a bed in which she filled wool, and sent it to me for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam returned and saw the bed, he inquired, 'What is this?' I replied: 'A certain woman from the Ansaar came and after seeing the bed of Rasulullah Sallallahu 'Alayhi Wasallam she made and sent this bed'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said; 'Return it'. It looked good to me, and I did not feel like sending it back. Rasulullah Sallallahu 'Alayhi Wasallam insisted that I send it back, and said: **I swear an oath if I wish Allah Ta'aala will line up mountains of gold and silver for me**'. On this saying of Rasulullah Sallallahu 'Alayhi Wasallam I returned the bed. Sayyidina 'Abdullah bin Mas'ud Radiyallahu 'Anhu says: 'I once came to Rasulullah Sallallahu 'Alayhi Wasallam. He was resting on a mat made of palm leaves, the marks of which could be seen on the mubaarak body of Rasulullah Sallallahu 'Alayhi Wasallam. After seeing this state I began to cry. **Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam asked: 'What is the matter, why are you crying?' I replied: 'O Messenger of Allah, these Qaysars and Kisras sleep on beds of silk and velvet, and you on this palm mat**'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said.' **It is not a thing to cry about. For them is the world and for us the hereafter**'. **A similar incident once took place with Sayyidina 'Umar Radiyallahu 'Anhu when he came to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and this same type of question and answer took place**. The detailed incident is mentioned in the Sahih Bukhaari.

046 : 316 : Hadith 004

Anas Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam accepted and attended invitations where bread made of barley, and stale fat a few days old was served (Without hesitation he accepted these invitations). Rasulullah Sallallahu 'Alayhi Wasallam had pawned his armour to a Jew. **Till the end of his life Rasulullah Sallallahu 'Alayhi Wasallam did not possess a sufficient amount to release that armour**".

Commentary When fat becomes stale it begins to smell. The serving of bread made of barley and stale fat could be ascertained from the status of the person or from experience, or even by the host himself saying this. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam never made an excuse in accepting an invitation. The last sentence about the debt has been mentioned co-incidentally as it is part of the hadith. Some 'ulama state that this is also a sign of humility. **This was the reason of his poverty. Allah Ta'aala had given him the option of two things, if he wanted to become a Rasul with**

humbleness or become a Rasul with kingdom. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam on his own accord chose the first one.

Sahih al-Bukhari:

Volume 4, Book 51, Number 2:

Narrated Amr bin Al-Harith:

(The brother of the wife of Allah's Apostle. Juwaira bint Al-Harith) **When Allah's Apostle died, he did not leave any Dirham or Dinar (i.e. money), a slave or a slave woman or anything else except his white mule, his arms and a piece of land which he had given in charity .**

Volume 4, Book 51, Number 37:

Narrated Abu Huraira:

Allah's Apostle said, "**My heirs will not inherit a Dinar or a Dirham (i.e. money), for whatever I leave (excluding the adequate support of my wives and the wages of my employees) is given in charity.**" (NOTE from Author: See a similar in Sahih Muslim Book 19, Number 4355)

Let the reader think with an open mind here, and see what conclusion he or she reaches.

Accusation No.11

“A Cult Leader”

Simply put it, if Ali Sina wants to charge the Holy Prophet (S) of being a “cult leader”, he will have to also accuse Isa (A) of being a cult leader, and every other Biblical Prophet, since they all preached the same message of the Oneness of Allah SWT etc.,

Simply putting it again, Ali Sina couldn't think of anything so he brought up a ridiculous accusation.

Accusation No.12

“A Mentally Deranged”

If Ali Sina wants to say the Holy Prophet (S) is “mentally deranged”, then he needs to tell us if a “mentally deranged” person can do this:

Sahih Muslim

Book 1, Number 0041:

It is narrated on the authority of Abu Huraira: We were accompanying the Apostle (may peace be upon him) in a march (towards Tabuk). He (the narrator) said: The provisions with the people were almost depleted. He (the narrator) said: (And the situation became so critical) that they (the men of the army) decided to slaughter some of their camels. He (the narrator) said: Upon this Umar said: Messenger of Allah, I wish that you should pool together what has been left out of the provisions with the people and then invoke (the blessings of) Allah upon it. He (the narrator) said: He (the Holy Prophet) did it accordingly. He (the narrator) said: The one who had wheat in his possession came there with wheat. He who had dates with him came there with dates. And Mujahid said: He who possessed stones of dates came there with stones. I (the narrator) said: What did they do with the date-stones. They said: They (the people) sucked them and then drank water over them. **He (the narrator said): He (the Holy Prophet) invoked the blessings (of Allah) upon them (provisions). He (the narrator) said: (And there was such a miraculous increase in the stocks) that the people replenished their provisions fully. He (the narrator) said: At that time he (the Holy Prophet) said: I bear testimony to the fact that there is no god but Allah, and I am His messenger. The bondsman who would meet Allah without entertaining any doubt about these (two fundamentals) would enter heaven.**

Book 4, Number 1451:

'Imran b. Husain reported: I was with the Apostle of Allah (may peace be upon him) in a journey. We travelled the whole of the night, and when it was about to dawn, we got down for rest, and were overpowered (by sleep) till the sun shone. Abu Bakr was the first to awake amongst us. and we did not awake the Apostle of Allah (may peace be upon him) from his sleep allowing him to wake up (of his own accord). It was 'Umar who then woke up. He stood by the side of the Apostle of Allah (may peace be upon him) and recited takbir in a loud voice till the Messenger of Allah (may peace be upon him) woke up. When he lifted his head, he saw that the sun had arisen; he then said: Proceed on. He travelled along with us till the sun shone brightly. He came down (from his camel) and led us in the morning prayer. A person, however, remained away from the people and did not say, prayer along with us. After having completed the prayer, the Messenger of Allah (may peace be upon him) said to him: O, so and so, what prevented you from observing prayer with us? He said: Apostle of Allah! I was not in a state of purity. The Messenger of Allah (may peace be upon him) ordered him and he performed Tayammum with dust and said prayer. He then urged me to go ahead immediately along with other riders to find out water, for we felt very thirsty. We were traveling when we came across a woman who was sitting (on a camel) with her feet hanging over two leathern water bags. We said to her: How far is water available? She , said: Far, very far, very far. You cannot get water. We (again) said: How much distance is there between (the residence of) your family and water? She said: It is a day and night journey. We said to her: You go to the Messenger of Allah (may peace be upon him). She said: Who is the Messenger of Allah ? We somehow or the other managed to bring her to the Messenger of Allah (may peace be upon him) and he asked about her, and she informed him as she had informed us that she was a widow having orphan children. **He ordered that her camel should be made to kneal down and he gargled in the opening (of her leathern water-bag). The camel was then raised up and we forty thirsty men drank water till we were completely satiated, and we filled up all leathern water-bags and water-skins that we had with us and we washed our companions, but we did not make any camel drink, and (the leathern water-bags) were about to burst (on account of excess of water). He then said: Bring whatever you have with you. So we collected the bits (of estable things) and dates and packed them up in a bundle, and said to her : Take it away. This is meant**

for your children, and know that we have not its any way done any loss to your water. When she came to her family she said: I have met the greatest magician amongst human beings, or he is an apostle, as he claims to be, and she then narrated what had happened and Allah guided aright those people through that woman. She affirmed her faith in Islam and so did the people embrace Islam.

Book 19, Number 4392:

This tradition has been narrated on the authority of Salama who said: We fought by the side of the Messenger of Allah (may peace be upon him) at Hunain. When we encountered the enemy, I advanced and ascended a hillock. A man from the enemy side turned towards me and I shot him with an arrow. He (ducked and) hid himself from me. I could not understand what he did, but (all of a sudden) I saw that a group of people appeared from the other hillock. They and the Companions of the Prophet (may peace be upon him) met in combat, but the Companions of the Prophet turned back and I too turned back defeated. I had two mantles, one of which I was wrapping round the waist (covering the lower part of my body) and the other I was putting around my shoulders. My waist-wrapper got loose and I held the two mantles together. (In this downcast condition) I passed by the Messenger of Allah (may peace be upon him) who was riding on his white mule. He said: The son of Akwa' finds himself to be utterly perplexed. Where. the Companions gathered round him from all sides. the Messenger of Allah (may peace be upon him) got down from his mule. picked up a handful of dust from the ground, threw it into their (enemy) faces and said: May these faces be deformed 1 **There was no one among the enemy whose eyes were not filled with the dust from this handful. So they turned back fleeing. and Allah the Exalted and Glorious defeated them, and the Messenger of Allah (may peace be upon him) distributed their booty among the Muslims.**

Book 19, Number 4394:

It has been narrated on the authority of Anas that when (the news of) the advance of Abu Sufyan (at the head of a force) reached him. the Messenger of Allah (may peace be upon him) held consultations with his Companions. The narrator said: Abu Bakr spoke (expressing his own views), but he (the Holy Prophet) did not pay heed to him. Then spoke 'Umar (expressing his views), but he (the Holy Prophet) did not pay heed to him (too). Then Sa'd b. 'Ubada stood up and said: Messenger of Allah, you want us (to speak). By God in Whose control is my life, if you order us to plunge our horses into the sea, we would do so. If you order us to goad our horses to the most distant place like Bark al-Ghimad, we would do so. The narrator said: Now the Messenger of Allah (may peace be upon him) called upon the people (for the encounter). So they set out and encamped at Badr. (Soon) the water-carriers of the Quraish arrived. Among them was a black slave belonging to Banu al-Hajjaj. The Companions of the Messenger of Allah (may peace be upon him) caught him and interrogated him about Abu Sufyan and his companions. He said: I know nothing about Abu Sufyan, but Abu Jahl, Utba, Shaiba and Umayya b. Khalaf are there. When he said this, they beat him. Then he said: All right, I will tell you about Abu Sufyan. They would stop beating him and then ask him (again) about Abu Sufyan. He would again say', I know nothing about Abu Sufyan, but Abu Jahl. 'Utba, Shaiba and Umayya b. Khalaf are there. When he said this, they beat him likewise. The Messenger of Allah (may peace be upon him) was standing in prayer. When he saw this he finished his prayer and said: By Allah in Whose control is my life, you beat him when he is telling you the truth, and you let him go when he tells you a lie. The narrator said: **Then the Messenger of Allah (may peace be upon him) said: This is the place where so and so would be killed. He placed his hand on the earth (saying) here and here; (and) none of them fell away from the place which the Messenger of Allah (may peace be upon him) had**

indicated by placing his hand on the earth.

Book 23, Number 5057:

Jabir b. 'Abdullah reported: When the ditch was dug, I saw Allah's Messenger (may peace be upon him) feeling very hungry. I came to my wife and said to her: Is there anything with you? I have seen Allah's Messenger (may peace be upon him) feeling extremely hungry. She brought out a bag of provisions which contained a sa', of barley. We had also with us a lamb. I slaughtered it. She ground the flour. She finished (this work) along with me. I cut it into pieces and put it in the earthen pot and then returned to Allah's Apostle (may peace be upon him) (for inviting him). She said: Do not humiliate me in the presence of Allah's Messenger (may peace be upon him) and those who are with him. When I came to him I whispered to him saying: Allah's Messenger, we have slaughtered a lamb for you and she has ground a sa' of barley which we had with us. So you come along with a group of people with you. Thereupon Allah's Messenger (may peace be upon him) said loudly: O people of the ditch, Jabir has arranged a feast for you, so (come along). Allah's Messenger (may peace be upon him) said: Do not remove your earthen pot from the hearth and do not bake the bread from the kneaded flour until I come. So I came and Allah's Messenger (may peace be upon him) came and he was ahead of the people; and I came to my wife and she said (to me): You will be humbled. I said: I did what you had asked me to do. She (his wife) said: I brought out the kneaded flour and Allah's Messenger (may peace be upon him) put some saliva of his in that and blessed It. He then put saliva in the earthen pot and blessed it and then said. Call another baker who can bake with you. and bring out the soup from it, but do not remove it from the hearth, and the guests were one thousand. **(Jabir said): I take an oath by Allah that all of them ate (the food to their fill) until they left it and went away and our earthen pot was brimming over as before, and so was the case with our flour, or as Dahhak (another narrator) said: It (the flour) was in the same condition and loaves had been prepared from that.**

Book 23, Number 5059:

Anas b. Malik reported : Abu Talha sent me to Allah's Messenger (may peace be upon him) in order to invite him (for meal). She had prepared a meal. So I came and found Allah's Messenger (may peace be upon him) along with some people. He looked at me, and I felt shy and said : Accept the invitation of Abu Talha. He (the Holy Prophet) asked the people to get up. Thereupon Abu Talha said : Allah's Messenger, I have prepared something for you. Allah's Messenger (may peace be upon him) touched (the food) and invoked blessings upon it, and then said : Let ten persons from my Companions enter (the house). He then said : Eat, and (in the meanwhile) brought out something from between his fingers for them. **They then began to eat until they had their fill and then went out. He then asked ten more men (to have the meal) and they ate to their fill, and the ten persons went on getting in (and eating the food) and then getting out until none was left amongst them who had not got in and eaten to his fill. He then collected (the remaining part of the food) and it (the quantity of the food) was the same (as it had been prior to the serving of guests).**

Book 23, Number 5062:

Anas b. Malik reported this incident pertaining to the feast given by Abu Talha to Allah's Apostle (may peace be upon him) with the addition of these words : "Abu Talha stood at the door (to welcome the honourable guest) until Allah's Messenger (may peace be upon him) came there, He (Abu Talha) said to him : Allah's Messenger, the thing (we intend to offer you as a meal) is small in quantity. **Thereupon he (the Holy Prophet) said : Bring that, for Allah will soon bless it (and increase it).**

Book 30, Number 5662:

Mu'adh b. Jabal reported that he went along with Allah's Apostle (may peace be upon him) in the expedition of Tabuk and he (the Holy Prophet) combined the prayers. He offered the noon and afternoon prayers together and the sunset and night prayers together and on the other day he deferred the prayers; he then came out and offered the noon and afternoon prayers together. He then went in and (later on) came out and then after that offered the sunset and night prayers together and then said: God willing, you would reach by tomorrow the fountain of Tabuk and you should not come to that until it is dawn, and he who amongst you happens to go there should not touch its water until I come. We came to that and two persons (amongst) us reached that fountain ahead of us. It was a thin flow of water like the shoelace. Allah's Messenger (may peace be upon him) asked them whether they had touched the water. They said: Yes. Allah's Apostle (may peace be upon him) scolded them, and he said to them what he had to say by the will of God. The people then took water of the fountain in their palms until it became somewhat significant and Allah's Messenger (may peace be upon him) washed his hands and his face too in it, and then, took it again in that (fountain) and **there gushed forth abundant water from that fountain, until all the people drank to their fill.** He then said: Mu'adh, it is hoped that if you live long you would see its water irrigating well the gardens.

Book 5, Number 2333:

Zaid b. Wahb Jahani reported and he was among the squadron which wall under the command of Ali (Allah be pleased with him) and which set out (to curb the activities) of the Khwarij. 'Ali (Allah be pleased with him) said: O people, I heard the Messeinger of Allah (may peace be upon him) say: There would arise from my Ummah a people who would recite the Qur'an, and your recital would seem insignificant as compared with their recital, your prayer as compared with their prayer, arid your fast,as compared with their fast. They would recite the Qur'an thinking that it sup- ports them, whereas it is an evidence against them. Their prayer does not get beyond their collar bone; they would swerve through Islam just as the arrow passes through the prey. If the squadron which is to encounter them were to know (what great boon) has been assured to them by their Apostle (may peace be upon him) they would completely rely upon this deed (alone and cease to do other good deeds), and their (that of the Khwarij) distinctive mark is that there would be (among them) a person whose wrist would be without the arm, and the end of his wrist would be fleshy like the nipple of the breast on which there would be white hair. You would be marching towards Muawiya and the people of Syria and you would leave them behind among your children and your property (to do harm). By Allah, I believe that these are the people (against whom you have been commanded to fight and get reward) for they have shed forbidden blood, and raided the animals of the people. So go forth in the name of Allah (to fight against them). Salama b. Kuhail mentioned that Zaid b. Wahb made me alight at every stage, till we crossed a bridge. 'Abdullah b. Wahb al-Rasibi was at the head of the Khwarij when we encountered them. He ('Abdullah) said to his army: Throw the spears and draw out your swords from their sheaths, for I fear that they would attack you as they attacked you on the day of Harura. They went back and threw their spears and drew out their swords, and people fought against them with spears and they were killed one after another. Only two persons were killed among the people (among the army led by Hadrat 'Ali) on that day. 'Ali (Allah be pleased with him) said: Find out from among them (the dead bodies of the Khwarij) (the maimed). They searched but did not find him. 'Ali (Allah be pleased with him) then himself stood up and (walked) till he came to the people who had been killed one after another. He ('Ali) said: Search them to the last, and then ('Ali's companions) found him (the dead body of the maimed) near the earth. **He (Hadrat 'Ali) then pronounced Allah-O-Akbar (Allah is the Greatest) and then said, Allah told the Truth and His Messenger (may peace be**

upon him) conveyed it. Then there stood before him 'Abida Salmani who said: Commander of the Believers, by Allah, besides Whom there is no god but He, (tell me) whether you heard this hadith from the Messenger of Allah (may peace be upon him). **He said: Yes, by Allah, besides Whom there is no god but He. He asked him to take an oath thrice and he took the oath.**

Book 20, Number 4699:

It has been reported on the authority of Anas b. Malik that the Messenger of Allah (may peace be upon him) used to visit Umm Haram daughter of Milhan (who was the sister of his foster-mother or his father's aunt). She was the wife of 'Ubada b. Samit, One day the Messenger of Allah (may peace be upon him) paid her a visit. She entertained him with food and then sat down to rub his head. The Messenger of Allah (may peace be upon him) dozed off and when he woke up (after a while), he was laughing. She asked: What made you laugh. Messenger of Allah? **He said: Some people from my Umma were presented to me who were fighters in the way of Allah and were sailing in this sea.** (Gliding smoothly on the water), they appeared to be kings or like kings (sitting) on thrones (the narrator has a doubt about the actual expression used by the Holy Prophet). She said : Messenger of Allah, pray to Allah that He may include me among these warriors. He prayed for her. Then he placed his head (down) and dozed off (again). He woke up laughing, as before. (She said) I said: Messenger of Allah, what makes you laugh? He replied: A people from my Umma were presented to me. They were fighters in Allah's way. (He described them in the same words as he had described the first warriors.) She said: Messenger of Allah, pray to God that He may include me among these warriors. **He said: You are among the first ones.**
Umm Haram daughter of Milhan sailed in the sea in the time of Mu'awiya. When she came out of the sea and (was going to mount a riding animal) she fell down and died.

Book 31, Number 6003:

'A'isha reported that Allah's Messenger (may peace be upon him) called his daughter Fatima (during his last illness). He said. to her something secretly and she wept. He again said to her something secretly and she laughed. 'A'isha further reported that she said to Fatima: What is that which Allah's Messenger (may peace be upon him) said to you secretly and you wept and then said to you something secretly and you laughed? **Thereupon she said: He informed me secretly of his death and so I wept. He then again informed me secretly that I would be the first amongst the members of his family to follow him and so I laughed.**

Book 39, Number 6721:

Abdullah said that five signs have (become things) of the past (and have proved the truth of the Holy Prophet) : (Enveloping) by the smoke, inevitable (punishment to the Meccans at Badr), (the victory of) Rome, (violent) seizing (of the Meccans at Badr) and (the splitting up of) the Moon.

Secondly, Ali Sina would have to also call the Companions of the Holy Prophet (S), “mentally deranged”, since they witnessed these acts, and affirmed they happened, and witnessed other important things as well:

Sahih Muslim

Book 30, Number 5713:

Sa'd reported that on the Day of Uhud I saw on the right side of Allah's Messenger (may peace be upon him) and on **his left side two persons dressed in white clothes and whom I did not see before nor after that, and they were Gabriel and Michael (Allah be pleased with both of them).**

Clearly, a man who was mentally deranged couldn't perform the acts performed above, nor could he speak such accurate prophecies! And again, if the Holy Prophet (S) was hallucinating because he said he saw angels, then the Sahaba were also hallucinating. As shown above, one of the Companions of the Holy Prophet (S) saw Gabriel and Michael on the right side of the Holy Prophet (S).

Thus, we have refuted *Alhumdulilah* Ali Sina's "accusations". Ali Sina now, as promised before, must remove his site, as his accusations have been disproved by the Grace of Allah SWT!

May Allah Almighty continue to shower prayers and peace, forever and always, upon the Best of Creation, the Holy Prophet Muhammad *Rasool Allah Sallallahu Alayhi Wasallam*.....Ameen!

We have ended Part 2, continue on to Part 3.