

History Testifies

Let us ask ourselves this question:

Did any one of the wives commit any sin or disobedience to Allah and His Messenger *after* the revelation of the purification verse that would contradict the notion of them/her being purified? Does history give us any example of such event?

Let us search in the history of Islam, and if we search, we will certainly find the truth.

After the revelation of the purification verse, A'isha and Hafsa, two of the wives of Rasulallah (SA) got together against Rasulallah (SA) and planned a trick to separate between him and one of his other wives. The verses in the beginning of Surat Al-Tahreem (Prohibition) descended in regards to their inappropriate actions (verses 1–5). Do those verses fit with the notion of them being purified, as the ones referred to in the purification verse?

After the revelation of the purification verse, Rasulallah (SA) confided a secret to A'isha/Hafsa and ordered her not to reveal it to anyone. But, she disobeyed the orders of Rasulallah (SA) and she announced the secret to others.

Could the act of disobeying Rasulallah (who does not speak out of his own desire, and whom Allah (SWT) forbid his disobedience), come from a purified person who have been purified by the will of Allah (SWT)? Could this disobedience be the stage that is set for that person to attain the status of purification? How could she be from among the ones referred to by the purification verse, which removes any sin from those “purified” individuals?

What A'isha/Hafsa committed is considered to be a sin and disobedience to Allah (SWT) and His Messenger (SA). Except if we said that Allah (SWT) desired something but was unable to do it! God forbid that we say such a statement or even think it!

After the revelation of the purification verse and the demise of Rasulallah (SA), A'isha did not abide by the orders of Allah (SWT) to stay in her house. She disobeyed that order and went out of her house on the back of a camel to lead an army of rebels. She instigated mischief/troubles, planted the seeds of

war, and resulted in the death of thousands of Muslims.

She did something that never happened before in the history of Islam, but because of her it became easier on the Muslims afterwards to fight and kill among themselves and commit the forbidden. It became easier on them to disobey, turn back on their oaths of allegiance, and shed each other's blood.

A'isha went out to fight Ameer Al-Momineen (AS) and she forgot the orders of Rasulullah (SA) to her and the Ummah, to obey Ali, support him and be faithful to his leadership. She did not remember the verses of Allah (SWT) and the wisdom which was recited in her house and others which she heard and memorized.

Rather she forgot it, lost it, and disobeyed the orders of Allah (SWT) to keep in mind what is recited in her house from the communications of Allah (SWT) and the wisdom in order to be good examples to be followed. She was the first one to leave on him. She went out to fight Ali (AS) while he was her guardian along with the other wives of the Prophet (SA).

Therefore, are these repulsive and hideous actions of hers an indication of her purification from Allah (SWT)? Is it expected or accepted from the purified individuals who have been purified by Allah (SWT) to commit such offensive acts?! Could the disobedience of Allah (SWT) and His Messenger (SA) in this repugnant form, and the killing of Muslims, originate from individuals whom Allah (SWT) have cleansed and purified?! That is absolutely impossible!

This is a testimony from history itself which indicates that if we believe in the absolute, free, and independent will of Allah (SWT), then it could not be possible that the wives be the ones referred to in the purification verse. That is because one sin will affect all of them since the verses address the wives as a group, and the "purified individuals" are also referred to as a whole.

Hence, either all the wives are purified *or* none of them are purified. Based on the events that took place after the revelation of the purification verse, we can conclude that it is impossible and implausible that the wives of the Prophet (SA) be the ones referred to in the purification verse. Is there anything more clear from this irrefutable proof which the brain cannot help but accept?!

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