

Who Are Ahlul-Bayt? Part 6

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Most Beloved Wife?

Some people claim that Aisha was the most beloved and affectionate wife of the Prophet, and that the Prophet could not be separated from her. They even report that some of his wives gave up their turn of visitation for her when they came to know that the Prophet (S) loved her and could not wait for her turn!!! Such claims are in clear contradiction with authentic reports mentioned previously about Khadija being the best wife of the Prophet, and about Aisha being the most jealous one.

For if Aisha was the most beloved wife, can we find any justification or explanation for Aisha's excessive jealousy? More over, in that case, one would have assumed that the opposite, i.e., that the rest of the wives of the Prophet (S) would have been jealous of Aisha due to his intense love and inclination towards her, according to what they report and claim. If she was pampered by the Prophet of Allah (S), what was the need for the jealousy?

Here we relate another narration which al-Bukhari and several others of the Sunni transmitters have reported. It speaks of the extent of aversion which Aisha felt towards her husband, the Prophet of Allah (S). al-Bukhari reports that Aisha swears in the name of Allah that the Prophet wishes Aisha dies! Here is the tradition:

Sahih al-Bukhari Hadith: 7.570

Narrated al-Qasim bin Muhammad:

Aisha, (complaining of headache) said, "Oh, my head"! Allah's Apostle said, "I wish that (i.e., your death) had happened while I was still living, for then I would ask Allah's Forgiveness for you and invoke Allah for you." Aisha said, "A likely story! By Allah, I think you want me to die; and If this should happen, you

would spend the last part of the day sleeping with one of your wives!"

Does this narration indicate that the Prophet of Allah (S) loved Aisha so much so that he could not live without her?! Aisha, filled with jealousy, is confessing that the Prophet wishes to be with his other wives than to spend time with Aisha! Forecasting her future deeds, the Prophet wished she would have died in his lifetime so that he could have asked Allah for her forgiveness.

Moreover, how could the Prophet (S) love someone who would lie, backbite, slander and would doubt Allah and his Prophet, suspecting them of injustice? (See the traditions in the previous part as well as the traditions below). How could the Prophet of Allah (S) love someone who spied upon him, going out of her house without his permission to find out where he had gone? How could the Prophet of Allah (S) love someone who, in his presence, insulted his wives (like Khadija) even though they were dead? How could the Prophet of Allah (S) love someone who hated his son Ibrahim, and accused his wife, Mariya, of lying?

How could the Prophet of Allah (S) love someone who hated his daughter, Fatimah al-Zahra (sa), and who hated his brother and cousin, 'Ali Ibn Abi Talib, to the extent where she could not mention his name and think any good of him? (See Sahih al-Bukhari, Arabic-English, traditions 3.761 and 5.727 and 5.736).

All these deeds are detested by Allah and His Prophet (S), and they do not love those who committed them, for with Allah is the truth, and His Messenger (S) is the reflection of the truth, and as such, it is not possible for him to love one who is against the truth. In fact, not only the Messenger of Allah did not love Aisha, but also, he warned the nation against her seditions/Fitna.

The weak reports claiming excessive love of Prophet for Aisha are, in fact, fabricated by the rivals of Imam 'Ali (as). They gave her the highest preference when she served their interests. She narrated for them what they loved to hear, and she fought against their enemy, 'Ali Ibn Abi Talib (as).

We should also point out that due to their hatred against the Prophet, the Umayyad strove to distort the truth and turn everything head over heels, from the time the Caliphate fell into the hands. They, thus, elevated to the zenith of power people who were, during the life of the Prophet (S), ordinary, with no special standing, while they ignored others who were at the peak of honor and nobility during the lifetime of the Prophet (S).

As we have partially witnessed so far, and if we study the actual events which occurred, ignoring the spurious narrations which the Umayyad composed, we will observe that the Prophet of Allah (S) was, on many occasions, severely troubled and angered by Aisha.

Once I asked some Sunnis the reason for the Prophet's (S) excessive love for Aisha, specifically to the exclusion of his other wives.

One of them said: "Because she was beautiful and young, and she was the only virgin he had, for no man had taken her before him!"

Another said: "Because she was the daughter of Abu Bakr, the truthful one, his companion in the cave."

The third said: "Because she memorized half the religion from the Prophet of Allah (S) and was a learned jurist!"

None of the above claims has any basis, and none is acceptable to either the intellect or to reality. We will refute these answers with indubitable proofs.

As for the first claim, if the Prophet loved her because she was beautiful and the only virgin that he had, what prevented him from marrying the beautiful virgins who excelled her in charm and beauty, and were the role models among the Arab tribes, and who were at his beck and call?

On the other hand, the historians mentioned that Aisha's jealousy towards Zainab Bint Jahsh, Safiyya Bint Huyayy, and Mariya the Copt, was because they were more beautiful than her. Furthermore, Ibn Sa'd and Ibn Kathir reported that:

The Prophet (S) married Malika Bint Ka'b who was known for her outstanding beauty. Aisha went to see her and said to her: "Aren't you ashamed to marry your father's killer?" She then sought refuge against the Prophet of Allah (S), whereupon he divorced her. Her people came to him and said: "O Prophet of Allah, she is young and lacking in perception. She was deceived, so take her back". The Prophet (S) refused to do so. Her father was killed on the day of the conquest of Mecca, and his killer was Khalid Ibn al-Walid al-Khandama."

Sunni references:

- al-Tabaqat, by Ibn Sa'd, v8, p148
- Ibn Kathir, v5, p299

This narration clearly proves that the Prophet of Allah (S) was not concerned with youth and beauty in his marriages, otherwise, he would not have divorced Malika Bint Ka'b when she was young and of outstanding beauty.

This narration, and others like it, also show us the methods which Aisha adopted in deceiving the innocent believing women, and prohibited them from marrying the Prophet of Allah (S). Here, Aisha was instigating in Malika feelings for her father's death, and that the killer was the Apostle of Allah (S), saying to her: "Aren't you ashamed to marry your father's killer?" What could this poor woman do but seek refuge against the Prophet of Allah (S)?

Perhaps she said more than that, at a time when people still had traits of Jahiliyya in them, which

instigated people to retaliation and reproached whoever did not exact revenge against his father's killer. This is while the Prophet was not the killer of his father as the above report also testifies.

Other than the above divorce case, history testifies the case of divorce of Asma Bint Nu'man, who due to her beauty, was also targeted by the envy of Aisha. Her envy reached a point whereby she lied to Asma when she was married to the Prophet. It has been reported that:

When Asma Bint Nu'man was being led as a bride to her groom (i.e., the Prophet), Aisha told her that the Prophet was highly pleased with the woman who, when he approaches her, says to him: "May Allah save me from you."

Sunni references:

- al-Mustadrak, by al-Hakim, v4, p37, on the account of Asma
- al-Isabah, by Ibn Hajar al-Asqalani, v4, p233
- al-Tabaqat, by Ibn Sa'd, v2, p104, v8, p145
- Tarikh al-Ya'qubi, v2, p69

Her underlying aim was to have the Prophet (S) divorce this naive woman for these offensive words, and the Prophet (S) did divorce her before consummating the marriage due to these words as the above references further testify.

It is now left for us to ask why did the Prophet of Allah (S) divorce these two naive women (Asma and Malika), who both fell victims to the plotting and deception of Aisha?

Before anything else, we must realize that the Prophet of Allah (S) was infallible, and as such, he would not oppress anyone nor would do anything which was not right. Therefore, in divorcing the two women, there must have been some wisdom known to Allah and His Prophet (S). Similarly, in spite of Aisha's deeds, there must have been wisdom in him not divorcing her which we will talk shortly.

As far as the second woman is concerned, i.e., Asma Bint al-Nu'man; her naive disposition became apparent when Aisha's tricks captured her, and the first words that she greeted the Prophet of Allah (S) with, when he stretched out his hand to her were: "I seek refuge in Allah from you". Despite her excessive beauty, the Prophet (S) did not let her remain due to her simple mindedness.

Along with some other narrators, Ibn Sa'd, in his al-Tabaqat, v8, p145, on the authority of Ibn Abbas said: "The Prophet of Allah (S) married Asma Bint al-Nu'man, and she was among the most beautiful and complete women of her time". Perhaps the Prophet of Allah (S) wanted to teach us that the importance of intelligence outweighs that of physical beauty, for how many pretty women have been led by their foolishness towards corruption?

As for the first mentioned woman, i.e., Malika Bint Ka'b, who Aisha incited by telling her that her husband was her father's killer, the Prophet (S) did not want this poor girl (who was young and lacked perception as her people testified) to live in fear and terror which would cause great problems for her, especially since Aisha would never let her live in peace with the Prophet of Allah (S). No doubt, there are other reasons known to the Prophet which are not known to us.

The important thing to realize is that the Prophet of Allah (S) did not crave for beauty or physical and sexual desires, as some ignorant persons and orientalist assume. They claim that Muhammad was pre-occupied with beautiful women. We have observed how the Prophet (S) divorced these two women despite their tender age and beauty. They were the most beautiful women of their times, as documented in the historical and Hadith books. Thus the claim of those perverts who say that the Prophet (S) loved Aisha for her youth and beauty is baseless and unacceptable, and rather insulting.

If we also recall the narration reported by Aisha (mentioned in the previous part), she said that the Messenger of Allah (S) did not wait for long before he thought she was asleep, then he took his upper garment, slowly opened the door, went out and then closed it, we can perceive the lie of the claim that he could not do without her.

Also as we quoted from Sahih al-Bukhari in the previous part, the Prophet of Allah (S) never lost an opportunity to mention Khadija. This used to cause Aisha's heart burn with jealousy, and she would lose control of herself and forget her manners. She would abuse (Khadija) as she liked, with no respect for her husband's feelings. Aisha said to the Prophet (S): "Why do you mention that old woman of the Quraish? She who had reddened cheeks that time had destroyed!" (See the previous part for references).

Dare we ask Aisha who never saw Khadija for a single day in her life nor ever met her, how did she know that she was an old woman with red cheeks? Is this the conduct of the average believer who is forbidden to speak ill of a believer in his/her absence if that person is alive? How about if that person is dead and has been taken up to the Lord?

And how severe is the crime if the person being backbitten is the lady in whose house Gabriel came down and gave her the tidings of a house in paradise, a house without noise or trouble? (See Sahih al-Bukhari, Traditions: 9:588, 3.19, 5.164, 5.165, 5.167, 5.168, 7.156, 8.33, and 9.576).

There is no doubt that all these authentic narrations refute the contention of the claim that Aisha was the most beloved wife of the Prophet's (S) wives. It is clear that Aisha's jealousy and hatred increased when the Prophet of Allah (S) informed her that His Lord had not given him someone better than Khadija.

Once again, the Prophet (S) teaches us that he did not have any sort of inclination for base desires, and had no inclination towards beauty and virginity, because Khadija (S) had been previously married twice and was older than himself by fifteen years.

Despite this, he loved her and never ceased to praise her. By my life, this is the true character of the Prophet of Allah (S), who loved for Allah's sake and hated for Allah's sake. There is a huge difference between these authentic traditions and the forged one which claims the Prophet preferred Aisha, so much so that his wives sent to him someone imploring him to show fairness with regard to the daughter of Abu Quhafa (i.e., Abu Bakr)!!!

As for those who allege that he loved her because she was the daughter of Abu Bakr, this is also untrue. We can say that he married her for the sake of Abu Bakr's tribe. The Messenger of Allah (S) married into several tribes for political reasons so as to placate their hearts and foster affection and feelings of mercy between those tribes, replacing rancor and hatred.

The Prophet (S) married Umm Habiba, the sister of Muawiyah and the daughter of Abu Sufyan, the foremost enemy of the Prophet (S). The Prophet's compassion and love for the Arab tribes led him to marrying Jews, Christians and Copts so that the people of the scriptures could get closer to each other.

This is especially so if we realize, from our readings of the biographical works, that it was Abu Bakr who asked the Prophet (S) to marry his daughter Aisha, just as Umar had asked him to marry Hafsa. The Prophet (S) accepted these proposals because his heart encompassed all mankind. Allah, the Exalted, states:

"And if you were harsh and of severe heart, they would have deserted you."(Qur'an 3: 159)

Muslim in his Sahih as well as many other Sunni traditionists reported that:

Umar Ibn al-Khattab reported: When Allah's Apostle (may peace be upon him) kept himself away from his wives, I entered the mosque and found people striking the ground with pebbles and saying: Allah's Messenger (may peace be upon him) has divorced his wives, and that was before they were commanded to observe seclusion. Umar said to himself: I must find this today. So I went to Aisha and said (to her): O Daughter of Abu Bakr, have you gone to the extent of giving trouble to the Allah's Messenger (may peace be upon him)?

Thereupon she said: Son of Khattab! You have nothing to do with me. You should look to your own receptacle (i.e., your own defects, or your own daughter). He (Umar) said: I visited Hafsa, daughter of Umar and said to her: O Hafsa! This (news) has reached me that you cause Allah's Messenger (may peace be upon him) trouble. By Allah! You know that Allah's Messenger (may peace be upon him) does not love you, and had I not been (your father) he would have divorced you. (On hearing this) she wept bitterly ...

Sunni references:

- Sahih Muslim, English version, Chapter DLXXXI (Titled: Ila and Keeping away from the wives), v2, p763, Tradition #3507.

- Sahih Muslim, Arabic version, v4, p188, The book of Divorce, Chapter on separation and being away from them, giving them a choice and Allah's words: 'And if you two support each other against him...'

This narration clearly illustrates for us, without doubt, that the Prophet's (S) marriage to Hafsa was not due to love, but rather, for the political needs that circumstances dictated. What makes us certain of our deduction is the fact that Umar Ibn al-Khattab swore by Allah that the Prophet of Allah (S) did not love Hafsa.

Therefore not even the slightest of doubt is left in our minds about the marriage to her being for political considerations when he said to her: "Had it not been for me, the Prophet of Allah (S) would have divorced you".

Also we will quote later on, there are in numerous traditions in which the Prophet (S) ordered Muslims to love his Ahlul-Bayt as an order from Allah. This is also mentioned in Qur'an. Yet, in the above tradition Umar swears by Allah that the prophet does not love Hafsa. This clearly shows that Hafsa (the wife of the Prophet) was not among Ahlul-Bayt whose love is obligatory to all the believing men and women.

This narration also gives us some idea about the Prophet's (S) marriage to Aisha, the daughter of Abu Bakr, and that, despite all her troubles, he exercised patience and perseverance for the sake of Abu Bakr's tribe.

Otherwise, Hafsa was more worthy of the love and affection of the Prophet of Allah (S), for she did not do a tenth of the things that Aisha, the daughter of Abu Bakr, did to offend the Prophet (S).

If we return to the claim that the Prophet of Allah (S) loved Aisha since she had memorized half the religion from him, and that he used to say, "Take half your religion from this Humayra", we realize that this tradition is fabricated and has no basis of truth, nor is it compatible with the ridiculous and sorrowful rulings which have been reported from Aisha.

As such, it is not fitting that the Prophet (S) should have mentioned them. It would be sufficient to refer to the incident of the suckling of an adult, which she used to report from the Prophet of Allah (S), and which was narrated by Muslim in his Sahih and by Malik in his Muwatta'. All the other wives of the Prophet (S) rejected this detestable claim and refused to act according to it. Even the reporter of the Hadith remained silent for a complete year and was scared to mention it due to its repulsive and shameless nature.

One of the methods for a person to become "Mahram"(intimate; forbidden to marry) is through fosterage. A woman may suckle the child and become her foster-mother when the child is less than two years old. It is forbidden for a female to show any parts of her body such as breasts, chest, hair, and so on, to a grown male who is not Mahram.

However, Aisha claimed that a woman can suckle a grown up man who understands sexuality and has

even beard! For a female who wants to suckle such adult male for the first time, she must do the following:

- 1) To allow this grown-up man to enter her house,
- 2) To open her clothes intentionally (by the intention of suckling)
- 3) To allow such stranger adult to see parts of her body, chest, breasts, and so on,
- 4) To allow this man to touch her body.

This is for the first time when the person in question is not Mahram as yet based on the Fatwa of Aisha, he will become Mahram after being suckled, and nothing would be wrong! Here are some traditions from Aisha attributing such shameful thing to the Prophet:

Aisha reported that Sahla Bint Suhail came to Allah's Apostle (may peace be upon him) and said: Messenger of Allah, I see on the face of Abu Hudhaifa (signs of disgust) on entering of Salim (who is an ally) into (our house), whereupon Allah's Apostle (may peace be upon him) said: Suckle him. She said: How can I suckle him as he is a grown-up man?

Allah's Messenger (may peace be upon him) smiled and said: I already know that he is a young man. Amr has made this addition in his narration that he participated in the Battle of Badr and in the narration of Ibn Umar (the words are): Allah's Messenger (may peace be upon him) laughed.

Sunni reference: Sahih Muslim, English version, v2, Chapter DLXVI, titled: Suckling a Young boy, Tradition #3424.

Ibn Abu Mulaika reported that al-Qasim Ibn Muhammad Ibn Abu Bakr had narrated to him that Aisha reported that Sahla Bint Suhail Ibn Amr came to Allah's Apostle (may peace be upon him) and said: Messenger of Allah, Salim (the freed slave of Abu Hudhaifa) is living with us in our house, and he has attained (puberty) as men attain it and has acquired knowledge (of the sex problems) as men acquire, whereupon he said: Suckle him so that he may become unlawful (in regard to marriage) for you.

He (Ibn Abu Mulaika) said: I refrained from narrating this Hadith for a year or so on account of fear. I then met al-Qasim and said to him: You narrated to me a Hadith which I did not narrate (to anyone) afterwards. He said: What is that? I informed him, whereupon he said: Narrate it on my authority that Aisha had narrated that to me.

Sunni reference: Sahih Muslim, English version, v2, Chapter DLXVI, titled: Suckling a Young boy, Tradition #3426.

Zainab daughter of Abu Salama reported: I heard Umm Salama, the wife of Allah's Apostle (may peace be upon him), saying to Aisha: By Allah, I do not like to be seen by a young boy who has passed the period of fosterage, whereupon She (Aisha) said: Why is it so? Sahla daughter of Suhail came to Allah's messenger (may peace be upon him) and said: Allah's messenger, I swear by Allah that I see in the face

of Abu Hudhaifa (the signs of disgust) on account of entering of Salim (in the house), whereupon Allah's messenger (may peace be upon him) said: Suckle him. She (Sahlah Bint Suhail) said: He has a beard. But he (again) said: Suckle him, and it would remove what is there (expression of disgust) on the face of Abu Hudhaifa. She said: (I did that) and , by Allah, I did not see (any sign of disgust) on the face of Abu Hudhaifa.

Sunni reference: Sahih Muslim, English version, v2, Chapter DLXVI, titled: Suckling a Young boy, Tradition #3428.

Umm Salama, the wife of Allah's Apostle, used to say that all wives of Allah's Apostle disclaimed the idea that one with this type of fosterage (having been suckled after the proper period) should come to them... and no one was going to be allowed to enter (our house) with this type of fosterage and we do not subscribe to this view.

Sunni reference: Sahih Muslim, English version, v2, Chapter DLXVI, titled: Suckling a Young boy, Tradition #3429.

Aisha herself testified that:

Aisha reported: Allah's Messenger (may peace be upon him) visited me when a man was sitting near me, and he seemed to disapprove of that. And I saw signs of anger on his face and I said: Messenger of Allah, he is my brother by fosterage, whereupon he said: Consider who your brothers are because of fosterage since fosterage is through hunger (i.e. in infancy).

Sunni reference: Sahih Muslim, English version, v2, Chapter DLXVI, titled: Suckling a Young boy, Tradition #3430.

Also al-Bukhari narrated:

Sahih al-Bukhari Hadith: 3.815

Narrated Aisha:

Once the Prophet came to me while a man was in my house. He said, "O Aisha! Who is this (man)?" I replied, "My foster brothers" He said, "O Aisha! Be sure about your foster brothers, as fostership is only valid if it takes place in the suckling period (before two years of age)."

The last three traditions in the above show that the prophet (S) does not approve an adult male to be with his wife (Aisha). He said that fosterage relationship is only possible if the male is less than two years old. These set of traditions are in clear contradiction with the claim of Aisha stated in the early traditions. Besides, I would like you to think whether you would allow your wife to suckle a grown-up man? If no, why do you think that the most honorable man on the earth, the Prophet (S), will allow it?

Regarding the scandal of the above traditions, the translator of Sahih Muslim (Abdul Hamid Siddiqui, Saudi Arabia) wrote in the footnote of the above traditions that:

This Chapter (i.e., suckling a young boy) is one of the most difficult chapters of this book. Fosterage which makes marriage unlawful is only that which has been referred to in the Holy Qur'an:

"And the (divorced) mothers may nurse their children for two whole years if they wish to complete the period of nursing."(2:233)

It implies that the fosterage within two years of the child's birth is effective in determining the nature of relationship, and that of the subsequent period, and specially in a grown-up age, is NOT effective. This view is held by Imam Shafi'i, Imam Ahmad, Imam Abu Hanifa, Imam Muhammad, and is supported on the authority of Ibn Mas'ud, Abu Huraira, Ibn Abbas, Ibn Umar.

Sunni reference: Footnote of Sahih Muslim, English version, by Abdul Hamid Siddiqui, v2, p43

The above astonishing issue was just one of the false verdicts of Aisha. Let us now turn to Sahih al-Bukhari in the Chapter on: "Whoever Leaves his Place of Residence Must Shorten the Prayer."

Sahih al-Bukhari Hadith: 2.206

Narrated Ibn Umar:

I accompanied Allah's Apostle and he **never** offered more than two Rakat during the journey. Abu Bakr, Umar and Uthman used to do the same.

Sahih al-Bukhari Hadith: 2.188

Narrated Abdullah bin Umar:

I offered the prayer with the Prophet, Abu Bakr and Umar at Mina and it was of two Rakat. Uthman in the early days of his caliphate did the same, but later on he started praying the full prayer.

It is clear that Uthman changed the regulation of the prayer of the traveler in the later years of his reign. For more traditions concerning this innovation, please also see Sahih al-Bukhari, Arabic-English version, Tradition 2.190.

It is noteworthy that Aisha also followed this innovation as al-Bukhari testified:

Sahih al-Bukhari Hadith: 2.196

Narrated Aisha:

"When the prayers were first enjoined they were of two Rakat each. Later the prayer in a journey was kept as it was but the prayers for non-travelers were completed."al-Zuhri said, "I asked 'Urwa what

made Aisha pray the full prayers (in journey).”He replied, "She did the same as Uthman did."

Muslim also reported the first tradition in "The Chapter on the Prayer recited by the Travelers and Shortening it”He narrated on the authority of al-Zuhri from ‘Urwa from Aisha, that: "The prayer was first decreed as two rak’ah. Then this ruling was preserved for the prayer during a journey, and the prayer at (a person’s town of) residence was made complete". al-Zuhri said: "I said to ‘Urwa ‘So how come Aisha (recites the) complete prayer on a journey?’ He replied: ‘She interpreted (the ruling) as Uthman interpreted it.’

The above traditions show that the action of Aisha was in opposite of her own claim. For she is the one who reports that the prayer of a traveler was decreed as two units but she opposes what Allah has made obligatory, and what the Prophet of Allah (S) followed, and she changed the ruling of Allah and His Prophet, reviving the practice of Uthman.

Aisha had not lived with the Prophet of Allah (S) for more than six to eight years, according to different reports, along with nine other co-wife who had also share from the time of the Prophet (S). She spent the first years of this period playing games that children play whilst she was the wife of the Prophet (S). She was, as Barira, the slave girl of the Prophet of Allah (S), described her: "A young girl, who sleeps leaving the dough (unguarded) that the goats come and eat". (Sahih Bukhari Hadith, Arabic-English version, Tradition 9.462).

After the demise of the Prophets, she modified the religion as she wished, and issued scandalous verdicts, and as such, it is quite impossible that Aisha’s husband, the Prophet of Allah (S), would be pleased with her and would order the people to follow her. In fact, as implied in the following tradition which has been related in Sahih al-Bukhari, Muslim and the other Sunni documents, obedience to her is disobedience to Allah:

Sahih Bukhari Hadith: 9.220

Narrated Abu Maryam Abdullah bin Ziyad al-Aasadi:

When Talha, al-Zubair and Aisha moved to Basra, ‘Ali sent Ammar bin Yasir and al-Hasan bin ‘Ali who came to us at Kufa and ascended the pulpit. al-Hasan bin ‘Ali was at the top of the pulpit and Ammar was below al-Hasan. We all gathered before him. I heard Ammar saying, "Aisha has moved to al-Basra. By Allah! She is the wife of your Prophet in this world and in the Hereafter. But Allah has put you to test whether you obey Him (Allah) or her (Aisha)."

This Hadith indicates that obedience to her is disobedience to Allah, and to oppose and disobey her is to obey Allah. We can also note in the Hadith, that the Umayyad narrators have added the phrase "and the hereafter”to the saying of Ammar (ra) and making it "She is the wife of your Prophet in this life and the hereafter”so that they may lead the masses into thinking that Allah has forgiven her every sin she Committed, and allowed her to enter the heaven, and to continue to live with her husband.

Otherwise, how did Ammar know that she will be his wife in the hereafter? How could Ammar take an oath about something he did not know? Did he have a verse from the book of God? Or was it a covenant promised to him by the Prophet (S)? Thus, excluding what has been falsely added, we are left with the true Hadith, i.e., that Aisha traveled to Basra, and that she is the wife of your Prophet, but Allah is testing you through her to know whether you obey Him or her.

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