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**Response to the lies and distortions of christian missionaries about the position of women in islam**



**Part 3, Written by Kevin el-Karim**

*"The most perfect of believers are those most perfect of character; and the best of you are the best of you to your spouses." Tirmidhi, Ibn Hibban*

*"None but a noble man treats women in an honourable manner. And none but an ignoble treats women disgracefully" At-Tirmithy*

## He wrote:

In this section we will look at quotations from some additional Muslim sources that further degrade women, particularly sources that cite the views of scholars on some of the passages which were mentioned previously. We begin with the views of Ali ibn Abu Thalib, the fourth Muslim caliph who was both Muhammad's first cousin and his son-in-law. These comments are believed to be taken from some of his lectures that were then compiled together. Ali said regarding women:

O' ye peoples! Women are deficient in Faith, deficient in shares and deficient in intelligence. As regards the deficiency in their Faith, it is their abstention from prayers and fasting during their menstrual period. As regards deficiency in their intelligence it is because the evidence of two women equal to that of one man. As for the deficiency of their shares it is because of their inheritance being half of men. So beware of the evils of women. Be on your guard even from those who are (reportedly) good. Do not obey them EVEN IN GOOD THINGS so that they may not attract you to devils. (Nahjul Balagha-Peak of Eloquence, translated by Syed Ali Reza, p. 204)

## Response:

You should have said: "in this section i will continue in quoting lies, in-authentic sources, and the view of some extremists". Nahjul Balagha is a complete unreliable in-authentic source, which is only used by the shia muslims. It's a well known fact around sunni scholars that this book is in-authentic and contains a lot of forgeries. So these words quoted by sham shamoun are in-authentic and can already never be trust. Imam Dhahabi makes this clear in his Mizan Al I'tidal. He says regarding its compiler Sharif Murtada:

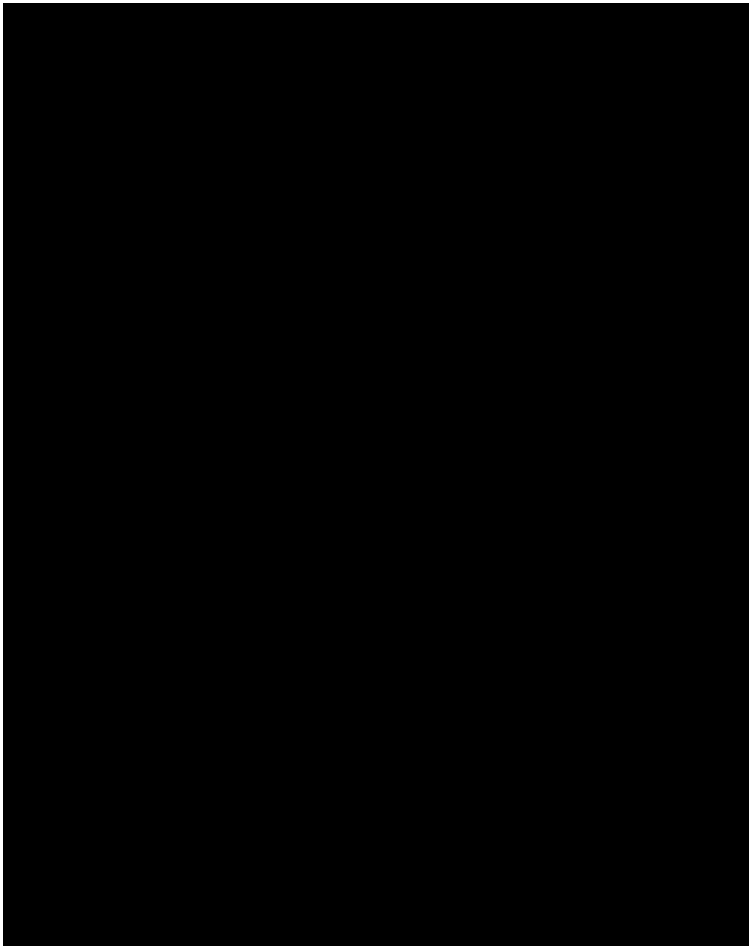
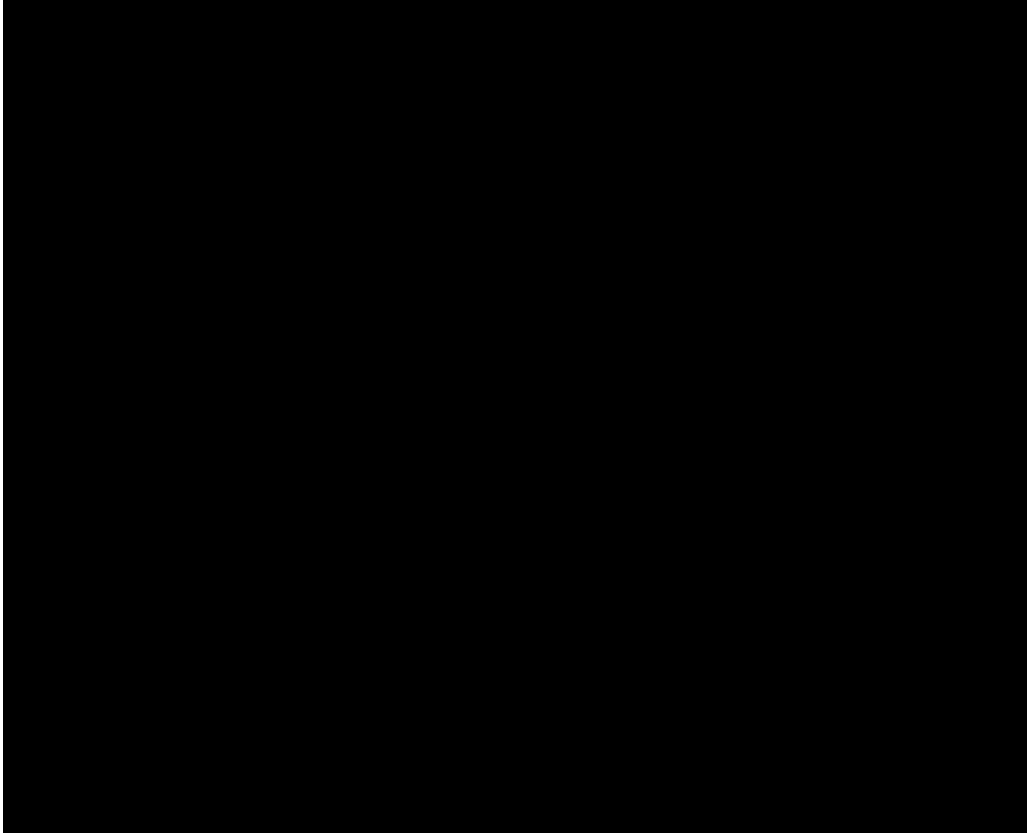
ريمأىلع بونلكم منأب مزج ةغالبلا جن مباتك علاط نمو ، مولعلا يف ةيوق فكراشم لو ، ةغالبللا جن مباتك عضوب مهتملا وهو  
منع لئلا يضرر ىلع نينمؤملا

**- He is the one blamed for forging the book Nahj al-Balagha.**

Similarly, in his Siyar A'lam al Nubala' as Shaikh Gibril states Imam Dhahabi states:

من وُلد موسى . العلامة الشريف المرتضى ، نقيب العلوية ، أبو طالب ، علي بن حسين بن موسى ، القرشي العلوي الحسيني الموسوي البغدادي : يضترملا  
جامع وه : تعلق . منع تبتك : بيطلال لاق . امريغو ينابزرملا لئلا ادبع يباو يجابيدلا دمأ نب لهس : نع ئحو ، 355 فنس دلو . مظاللا  
كتاب نهج البلاغة المنسوبة الفاطمه إلى الإمام علي رضي الله عنه ، ولا أسانيد لذلك وبعضها باطل وفيه حق ، ولكن فيه موضوعات حاشا الإمام من النطق بها ،  
يضررلا فيرشللا هيخأ عمج لب : ولكن أين المنصف؟ وقيل

**- Al Murtada Abu Talib Ali ibn Husayn ibn Musa Al Musawi (355-436) is the compiler of the book 'Nahj al Balagha' the words of which are attributed to Imam Ali - Allah be well-pleased with him - and no chains of transmissions exist for such an attribution. Some of it is falsehood and it contains some truth, however, there are in it forgeries of which the Imam is completely innocent and never said - but where is he that judges fairly? It is also said that his brother is the compiler, al-Sharif al-Radiy. Al-Murtada's diwan (of poetry) is large.... in four volumes.**



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Abu Yusuf [d. 183] the famous companion of imam Abu Hanifa accepted this hadith as authentic. Here we see that the Prophet warned the Ummah against the lies which would be attributed to him after his death. To know which story / hadith about the prophet is true, we have to compare it with the qu'ran. The qu'ran is the greatest gift Allah has given us, it protects the truth ! Same case is with Imam Ali, anyone with common sense knows that this hadith of the Prophet can also be applied to the sahaba. After their death people for political reasons or whatsoever attributed stories / hadith to them too. To know which story and hadith are true, we have to compare them with the qu'ran, like the Prophet told us to do. It's clear that the sermon attributed to Imam Ali in the quotation of sham shamoun is a clear forgery, since it contradicts the qu'ran and the authentic sunnah of our Prophet. Imam Ali the beloved son-in-law of our Prophet Muhammed would have never contradict and reject the authentic sunnah and the qu'ran ! The chainless story / hadith quoted by the christian missionary can therefore be put in the trashcan.

### **He wrote:**

The translator's note states:

1. Amir al-mu'minin gave this sermon after the devastation created by the Battle of Jamal. Since the devastation resulting from this battle was the out-come of blindly following a woman's command, in this sermon he has described women's physical defects and their causes and effects. Thus their first weakness is that for a few days in every month they have to abstain from prayer and fasting, and this abstention from worship is a proof of their deficiency in Faith. Although the real meaning of 'Iman (belief) is heart-felt testification and inner conviction yet metaphorically it also applies to action and character. Since actions are the reflection of Belief they are also regarded as part of Belief. Thus, it is related from Imam 'Ali ibn Musa ar Rida (p.b.u.t.) that: 'Iman (belief) is testification at heart, admission by the tongue and action by the limbs

### **Response:**

Actually this whole commentary can be avoided, since i have showed in my previous response that we are dealing with a forgery here, however for the sake of argument we will reply to this commentary quoted by sham shamoun. As for the part that women cannot pray during menstruation,

### **Sheikh Salman al-Oadah comments:**

These are matters of Islamic Law. A woman is neither sinful nor blameworthy because of the prayers and fasts that she misses. She, in fact, receives blessings by obeying Allah and abstaining from those acts while she is menstruating.<sup>1</sup>

Secondly during menstruation a woman can perform other forms of worship, like reading islamic books, giving charity, and just being a 'mother' for which she receives a lot of blessings. So we can't literally say that women are deficient in religion just because they cannot pray and/or fast during menstruation, since women can perform worship in many other ways. Moreover obeying Allah by abstaining from those acts while she is menstruating is part of her religion, she receives blessings for it. Receiving blessings from Allah swt can strengthen one's imaan / belief etc. Moreover let us take a look at the next hadith, which refutes the claim "that women are deficient in religion" completely:

**Narrated by Imam Ahmad in his “Musnad” :**

The Prophet said: “Take care of your home for that is your Jihad.”

Jihad is the epitome of Islamic life. Declaring home-making as Jihad for women is giving it the highest possible status in an Islamic society. We all know the extreme high reward Allah swt gives someone for performing Jihad. Women are given this sort of reward for taking care of their home. Which means that women during their menstrual period can receive one of the highest rewards of Allah swt by home-making. So this hadith proves that women cannot be literally viewed as deficient in religion due to their menstrual period, which certainly cannot be called as a defect, since menstruation is part of the menstrual cycle, which helps a woman's body prepare for the possibility of pregnancy each month, which is a blessing and miracle of Allah swt !

**He wrote:**

The second weakness is that their natural propensities do not admit of full performance of their intelligence. Therefore, nature has given them the power of intelligence only in accordance with the scope of their activities which can guide them in pregnancy, delivery, child nursing, child care and house-hold affair. On the basis of this weakness of mind and intelligence their evidence has not been accorded the status of man's evidence, as Allah says:

... then call to witness from among your men and if there not be two men then (take) a man and two women, of those ye approve of the witnesses, so that should be one of the two (women) forget the (second) one of the two may remind the other... (Qur'an, 2:282)

**Sheikh Salman al-Oadah comments:**

“Her testimony as a witness is half that of men only in matters wherein she is generally less versed than men. In other matters wherein women have particular knowledge, like fosterage and virginity, the testimony of a woman is accepted but not that of a man.”<sup>2</sup>

**Ruqaiyyah Waris Maqsood comments:**

It has been suggested that the Prophet, peace be upon him, regarded women as inferior to men for two reasons - the inheritance laws in which a daughter received half the share of a son; and the fact that two female witnesses were regarded as the equal of one male witness.

In fact, the Qur'an actually taught that the witness of a woman was just as valid as that of a man, and made no distinction regarding the sex of a witness in every single reference except one – the concession of granting two female witnesses in legal cases where women had little knowledge or expertise. The intention of this concession was to prevent women being tricked or cheated by unscrupulous men who could take advantage of their inexperience in business matters.

**Qu'ran 2.282:**

O believers ! When you deal with each other in lending for a fixed period of time, put it in writing. Let a scribe write everything down with justice between the parties. The scribe, who has been given the gift of literacy by Allah, should not refuse to write; he is under obligation to write. Let the debtor dictate, fearing the Almighty, his Lord, and not diminishing anything from the settlement. If the borrower is mentally unsound or weak or is unable to dictate himself, let the guardian of his interests dictate for him with justice. Let two witnesses from among you bear witness to all such documents, if two men cannot be found, then one man and two women of your choice should bear witness, so that if one of the women forgets anything the other may remind her. Witnesses must not refuse (to bear witness) when they are called upon to do so.

In every other kind of case, there was no reason why the witness of a woman should not be just as reliable as evidence as that of a man, and no distinction of either sex was made or necessary. For example:

**Qu'ran 24:4**

Those who accuse a chaste woman of fornication and do not produce four witnesses to support their allegation, shall be flogged with eighty lashes and their testimony shall not be accepted ever after, for they are the ones who are wicked transgressors

The text implies any four witnesses, who could be of either sex. In societies where it is insisted that the witnesses should all be male, this is really a cultural gloss on the rule, since any text in the Arabic masculine plural grammatically includes both men and women, unless specifically stated otherwise. Assumptions that women's evidence would be unreliable because of the inferiority of women in intellectual capacity, memory, or character stem from a patriarchal perspective in a male-dominated community which tried to limit the appearance of their women in public. The Qur'an does not bear this attitude and established the equality of men and women before Allah. The restrictions against public appearance are a nonsense in this century, when the medical evidence of the rape could be presented by a woman doctor to a female litigator in front of a female jurist! It is certainly a travesty of justice to deny a victim of rape the right to testify to this violent attack merely because she is a woman.<sup>3</sup>

**Muhammad Asad in "The Message of the Qur'an" writes:**

The stipulation that two women may be substituted for one male witness does not imply "any reflection on woman's moral or intellectual capabilities: it is obviously due to the "fact that, as a rule, women are less familiar with business procedures than men and, therefore, more liable to commit mistakes in this respect"<sup>4</sup>

**Sheikh Shaltut writes:**

There is a stronger proof for equality in the Qur'an's statement that the woman is just like the man in the type of testimony known as the oath of condemnation [Translator's note: An oath in which either the husband or the wife accuses his or her partner of adultery and the only witness is one of them.]

"And as for those who accuse their wives but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allah that he be one of those who speak the truth. And the fifth (testimony) (should be) invoking the Curse of Allah on him if he be one of those who tell a lie (against her). But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allah, that he (her husband) is telling a lie. And the fifth (testimony) should be that the Wrath of Allah be upon her if (her husband) speaks the truth". [ Surah 24:6- 9]

That is, four repetitions of the oath or testimony by the man concluded by an invocation of his damnation by Allah if he is lying, countered by and invalidated by four repetitions of the woman's counter statement, also followed by an invocation of Allah's wrath upon her if she is lying.

**Source:**

Islamic Beliefs and Code of Laws, Sheikh Shalt, p.111 – 112

**The scholars of ourdialogue.com comment on the soerah:**

This is in business transactions only. It does imply that, as a rule, women are less familiar with business procedures than men and, therefore, more liable to commit mistakes in this respect. Besides, there are certain cases when only women witnesses are acceptable, and one woman witness is sufficient to prove her case. <sup>5</sup>

Read also:

[http://www.answering-christianity.com/karim/women\\_not\\_deficient\\_in\\_intelligence\\_and\\_religion.htm](http://www.answering-christianity.com/karim/women_not_deficient_in_intelligence_and_religion.htm)

**He wrote:**

The third weakness is that their share in inheritance is half of man's share in inheritance as the Qur'an says: "Allah enjoineeth you about your children. The male shall have the equal of the shares of two females..." (4:11)

This shows woman's weakness because the reason for her share in inheritance being half is that the liability of her maintenance rests on man. When man's position is that of a maintenance and care taker the status of the weaker sex who is need of maintenance and care-taking is evident.

## Response:

The late Sayyid Qutb in his priceless work "In the Shade of the Qur'an" explains soerah 4:34 , which says that men are the protectors and maintakers of women, to which the commentator quoted by the christian missionary refers to. Sayyid Qutb comments:

### **“In the Shade of the Qu’ran” , commentary Soerah 4:34**

"The family is the first institution in human life, in the sense that its effect is felt in every stage of human life. It is within the family that man, the most noble of all creatures, according to the Islamic concept of life, is brought up. The running and administration of much inferior institutions, such as those engaged in financial, industrial and commercial affairs, is normally assigned to those who are most qualified for the job by their education, training and natural abilities. It is only logical that the same rule be applied to the family, the institution which looks after the upbringing of the most noble creature in the universe, namely, man.

"The divine code of living takes him and his nature in consideration, as well as the natural abilities given to both man and woman to enable them to discharge the duties assigned to each of them. It maintains justice in the distribution of duties, giving to each of them only the type of duties to which they are suited. It is needless to say that both man and woman are the creation of Allah who does not wish to do injustice to anyone He has created. Indeed He gives each of His creations the abilities and talents which befit the duties assigned to him or her.

"Allah has created human beings as males and females, following the "dual" role which is central to the system of creation. He has given the woman the great tasks of child-bearing, breast-feeding and looking after her children. These are not tasks of the type which may be fulfilled without careful preparation, physically, psychologically and mentally. It is only just, therefore, that the other part, i.e. man, should be assigned the task of providing the essential needs and the protection required for the woman to fulfill her highly important duties. She could not be given all those tasks and be still required to work in order to earn her living and to look after her children at the same time. It is only fair as well that man should be given the physical, mental and psychological qualities which enable him to fulfill his duties in the same way as the woman is given the abilities to help her fulfill her duties. All this is part of the reality of human life, because Allah maintains absolute justice among all.<sup>6</sup>

This verse, Soerah 4:34 intends to establish a responsibility of men for the protection and maintenance of women in a restricted social context. Biologically, only women can bear the future generations of Muslims. The Qur'an creates a harmonious balance in society by establishing a functional responsibility for males to facilitate this biological function of females. So we clearly see that the role of men to be protector and caretaker of women has nothing to do with superiority or anything like that. The fact that men are maintakers, caretakers and protector of women does not give men inherent superiority or authority over women. It establishes mutual responsibility in society. Responsibility is not superiority. As for the misconception about inheritance in islam, read:

<http://www.answering-christianity.com/inheritance.htm>

[http://www.witness-pioneer.org/vil/Books/Q\\_WI/misconception.htm#Inheritance](http://www.witness-pioneer.org/vil/Books/Q_WI/misconception.htm#Inheritance)

### **He wrote:**

After describing their natural weakness as Amir al-mu'minin points out the mischiefs of blindly following them and wrongly obeying them. He says that not to say of bad things but even if they say in regard to some good things it should not be done in a way that these should feel as if it is being done in pursuance of their wish, but rather in a way that they should realize that the good act has been performed because of its being good and that their pleasure or wish has nothing to do with it. If they have even the doubt that their pleasures has been kept in view in it they would slowly increase in their demands and would wish that they should be obeyed in all matters however evil, the inevitable consequence whereof will be destruction and ruin. Ash-Shaykh Muhammad 'Abduh writes about this view of Amir al-muminin as under:

Amir al-muminin has said a thing which is corroborated by experiences of centuries. (Ibid., pp. 204-205)

### **Response:**

This commentary is rediculous, it should be clear that every advise, wether it comes from a man or a woman is followed because of it's goodness. If a wife gives her husband a good advise, then he should follow it and thank her for it, and praise her. This makes her happy and is also the sunnah of our beloved prophet muhammed. Due to the importance for husbands to follow the sunnah of our beloved prophet in marriage, Sheikh Mohammad Abdelhaleem Hamed has written a book called 'how to make your wife happy'. In his book he writes about consultation in marriage:

#### **Sheikh Mohammad Abdelhaleem Hamed writes:**

Consultation ( Shurah )

- 1: specifically in family matters.
- 2: giving her the feeling that her opinion is important to you.
- 3: studying her opinion carefully.
- 4: be willing to change an opinion for hers if it is better.
- 5: thanking her for helping him with her opinions. <sup>7</sup>

This clearly refutes the commentary quoted by the christian missionary. Men must give their wives the feeling that her opinion is important to him, this would honor her and make her happy, which is in perfect harmony with the next hadith, the prophet said: “ The most perfect of the believers in their belief are those with the best manners, and the best of you are those who are best with their wives “, the hadith can be found in Al-Tirmidhi and is sahih.

Man's treatment of his wife is a measure of the perfection of his faith. It's obvious that pleasing one's wife and praising her good advises are part of this perfect behaviour and the sunnah of our Prophet. Also the quran commands men to live 'honorably' with their wives, which certainly is not the case when a man would never do something in accordance to the wish of his wife, to make her happy and out of respect for her. Marriage in islam is based on mutual love and respect, see soerah 30:21 & 4:19. Each partner must do his best to fullfill the wishes of the other, since this creates a harmony of love, mercy and happiness in marriage, which is important in islam.

**Sheikh Abdullah Adhami comments:**

Always try your best to be good to your wife by words and by deeds. Talk to her, smile to her, seek her advice, ask for her opinion, spend quality time with her and always remember that the Prophet Salallaahu 'alaiahi wa'sallaam said "the best of you are those who are best to their wives"

Finally, it is common that spouses vow to love and honor their spouses until death do them part. I do believe that this vow is good or even great, but not enough! It is not enough that you love your wife. You have to love what she loves as well. Her family, her loved ones must also become your loved ones. Don't be like my colleague who was unhappy about his wife's parents coming to visit for few weeks. He candidly said to her "I don't like your parents" Naturally she angrily looked at him straight in the eye and said " I don't like yours either"...

Also, it is not enough that you love her until death do you part. Love should never end and we do believe there is life after death where those who did righteousness in this world will be joined by their spouses (Surah Al Zukhruf 43:70) and offsprings. <sup>8</sup>

**Sahih Bukhari: Volume 7, Book 62, Number 117:**

Narrated Aisha:

Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands. ....

The eleventh one said, "My husband is Abu Zar and what is Abu Zar (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat). And he has pleased me, and I have become so happy that I feel proud of myself. He found me with my family who were mere owners of sheep and living in poverty, and brought me to a respected family having horses and camels and threshing and purifying grain . Whatever I say, he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill. ....

Aisha then said: Allah's Apostle said to me, "I am to you as Abu Zar was to his wife Um Zar."

Here again we see that it is sunnah to make ones wife happy, by also fulfilling her wishes and pleasing her, just like Abu Zar did with his wife by buying her beautiful ornaments for example and making her feel proud of herself, by respecting her etc.

**Ustadha Zaynab Ansari comments:**

Furthermore, a man's leadership is supposed to be characterized by wisdom and compassion. The Prophet, peace be upon him, said, "Allah will ask every caretaker (ra'iy) about the people under his care, and the man will be asked concerning the people of his household." (Ahmad, Nisai and Abu Dawud). So, according to the words of the Noble Prophet, the man is the caretaker of the household. What does caretaking imply? It implies loving concern. I have also heard scholars say that the woman is the queen of her household, meaning that it is not necessary for the husband to control every aspect of the household.

What husbands and wives should do is strike a balance in terms of qawamah and shura, or leadership and partnership. There are certain matters where the husband should get the ultimate say. There are certain matters where the wife should get the final say. It is up to the couple to determine which issues they feel they should have the final say in, and which issues are the province of the other spouse.<sup>9</sup>

Islam also emphasizes the importance of taking counsel and mutual agreement in family decisions. The Qur'an gives us an example:

**Qu'ran 2:233**

"...If they (husband wife) desire to wean the child by mutual consent and (after) consultation, there is no blame on them..."

In another Passage the Quran makes clear that believers run their affairs by mutual consultation, this means that a marriage relationship in islam is also based on mutual consultation:

**Qu'ran 42:38**

Those who hearken to their Lord, and establish regular prayer; who (conduct) their affairs by mutual consultation; who spend out of what We bestow on them for sustenance;

Shayk Abdullah Yusuf Ali in his qu'ran commentary on the next page, perfectly explains the meaning of this Surah. He proves moreover again that marriage in islam based on mutual consultation. Let's take a look at the commentary given by Shayk Abdullah Yusuf Ali on the next page:

**Shayk Abdullah Yusuf Ali comments:**

We have the following further qualities in those who wish to serve Allah. They are ready at all times to hearken to Allah's Signs, or to listen to the admonitions of the prophets of Allah, and to follow the true Path, as they understand it: they keep personal contact with Allah, by habits of Praying and Praise; their conduct in life is open and determined by mutual Consultation between those who are entitled to a voice, e.g. , in private domestic affairs, as between husband and wife, or other responsible members of the household: in affairs of business, as between partners or parties interested: and in State affairs, as between ruler and ruled, or as between different departments of administration, to reserve the unity of administration.

**Source:**

The meaning of The Holy Qur'an" Abdullah Yusuf Ali , Page 1257, Al Shura, Note 4578

The Prophet and the Sahaba gave us perfect examples of this behaviour:

**Consultation in islam:**

Umm Salama , one of the Prophet's wives, was instrumental in advising the Prophet during the crisis at Hdaybiya in 628.A.D. (6.A.H.). Her advice prevented disunity among the Muslims after the Treaty of Hdaybiya and her opinion prevailed over that of many men, including Umar ibn al-Khattab. Umm Salama was also an inquisitive student of Islam.

**Source:**

Muhammad al-Ghazali, Fiqh al-Sira, Alim al-Marifa, p. 363 , al-Tabari, Tafsir, vol. 22, p. 10

**Consultation in Islam:**

Hasan Basir said, 'The Prophet used to consult people, including women, and sometimes he adopted the opinion of women'

**Source:**

Uyun al Akhbar I Ibn Qutaibah, Vol 1 p 27

**Umar Ibn Khattab consulted women:**

Ibn Sirin states that Umar consulted eminent people when faced with problems, including women of integrity. Many times when he found an aspect of goodness and commendability in a woman's opinion, he adopted it.

**Source:**

Al Sunan al Kubra, Baihaqi, Vol 10 p 113

**Umar Ibn Khattab consulted women:**

Shifa was an intelligent woman, Umar put her opinion ahead in consultation and gave her preference over other's opinions.

**Source:**

Al istiab fi Asma al Ashab

**Imam Ali followed advice of women:**

Caliph Ali took the advice from Umm Kulthum, who stopped him from acting incorrectly based on false rumours about Abdullah ibn Umair Makhai.

**Source:**

Tarikh al Rusul wal Muluk, Tabari, Vol 5 p 164

Moreover the Prophet seved out of freewill his wifes at home:

**Sahih Bukhari, Volume 8, Book 73, Number 65: Narrated Al-Aswad:**

I asked 'Aisha what did the Prophet use to do at home. She replied. "He used to keep himself busy serving his family and when it was time for the prayer, he would get up for prayer."

The prophet clearly never carried the view that his wives would misuse or abuse his goodwill, he just served his wives, and did his best to make them happy. The sunnah clearly refutes the ridiculous commentary quoted by the christian missionary. The Prophet moreover told us that man's treatment of his wife is a measure of the perfection of his faith:

**Riyad as-Salihin, Chapter 34, Nr. 278**

The Prophet said: "The most perfect of the believers in their belief are those with the best manners, and the best of you are those who are best with their wives."

We clearly see that the qu'ran and authentic sunnah of our beloved Prophet Muhammad moreover proof that the quotations from the book "Nahjul Balagha" are clear forgeries. The qu'ran and authentic sunnah of our beloved Prophet also refutes the biased commentary quoted by the christian missionary. Marriage relationship in islam is based on mutual consultation, love and mercy. Moreover in marriage we must follow the qu'ran and sunnah of Prophet Muhammad, peace be upon him.

The Prophet said; "God detests the ja'zari al jawwaz" , that is, one who is harsh toward his family and who is arrogant

**source:**

Abu Bakr b. Lal related it in Makdrim al-Akhldq from the hadith of Abu Hurayrah. It is also stated in the two Sahihs from the hadith of Jariyah b. Wahab al-Khazad and Abu Da'tid

### **Another response to a commonly quoted hadith attributed to Ali in Nahj Al Balagh:**

Due to the importance of answering lies about Islam, I've included this narration in my article, with a response from Shaykh Gibril to it. Here's another narration supposedly from our liege lord 'Ali in Shi'a texts such as Nahj Al Balagh:

*al-mar'atu sharrun kulluhaa  
wa-sharru maa fiyhaa  
anna laa budda minhaa.*

*The woman is bad totally,  
and the worst of her is  
that you cannot do without her.*

### **Shaykh Gibril stated:**

The above sounds more like a Goliardic cliché. The Goliards were defrocked young priests or failed novices who roamed the taverns of medieval Europe courting prostitutes with mostly bad Latin and vernacular poetry.

If 'woman is totally bad and the worst part is that you can't do without her' it would follow that men are even more totally bad, since Allah Most High said that 'He created from one soul its spouse'. Original sin and the evil that is woman - the old Judeo-Christian construct.

More shining proofs that the above is a forgery are the sound Prophetic sayings: 'Of your world, perfume and women were made lovely to me' and 'Monachism (or celibacy) is not of Islam. He is not one of us who shuns marriage' and 'The world is all a temporary possession and the best temporary possession in the world is a righteous wife.' Would 'Ali deplore something which the Prophet, peace be upon him, himself declared lovely? or deprecate the Sunna of marriage as a necessary evil? or gainsay the Prophet, peace be upon him, in that the best temporary possession in the world is actually all bad? Never.

Furthermore, Fatima is one of those great women of Islam that rival even the Virgin Mary in rank (the others being Khadija, Assia, and 'A'isha) - and she was 'Ali's wife. How then could he stoop to make such a comment, being also the son-in-law of the Prophet, peace be upon him, who said: 'Whatever hurts Fatima, hurts me'?

If women are totally bad, then why does Allah Most High mention them so often as one of his most prized rewards in Paradise? And what Muslim would say that women are bad when mothers are the chief means by which the Prophet, peace be upon him, shall pride himself of the abundance of this Umma before other Communities on the Day of Resurrection (mutawatir)?

*No, 'Ali - Allah be well-pleased with him - is exalted above saying such a cynical and impious remark. It truly belongs to the medieval European literary genres of women-bashing, of which many clerical-minded scribblers made a good living - but never from the mouth of 'Ali. Nor is Nahj al-Balagh a reliable source for 'Ali's sayings in the least, nor is Khomayni an authority - reliable or otherwise - on verification methodology for statements attributed to early Muslims!*

Here is a more likely statement by 'Ali about our time, elucidating the latter hadith: "There shall come a time when people have energy only to fill their bellies; their pride will be in their possessions; their qibla will be their women; their religion will be silver and gold. Those are the most evil of creatures, and they shall have no share [of the Hereafter] in the sight of Allah." Narrated by al-Sulami as cited in Kashf al-Khafa and Kanz al-'Ummal.

Similarly, the Prophet, peace be upon him, said that 'Every Umma has a fitna, and the fitna of my Umma is al-maal (money and property).' At the same time, Money properly spent is actually the most important Pillar of Islam after prayer and the Prophet, peace be upon him, exalted money spent to outfit armies or remit a dowry, and he lavishly praised the rich man who thanks his Lord. Allah Most High listed horses among the pleasurable pursuits of the world, along with money and women, and the Prophet, peace be upon him, said: 'Goodness is in the forelocks of horses until the Day of Resurrection.' And the Prophet Sulayman, aleikom salaam, chose to ask for knowledge but then was also given both women and property in abundance, meaning great goodness.... *In all this, women = goodness.*

All this shows that `Ali - the Gate of the City of Wisdom - would never say such an obviously unwise, childish, mindless cliché, even for bad poetry, as 'woman is all bad.'

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