

# **Marriage of a Sayeda with a Non-Sayed is Haram (Not Permissible)**

**Research by:**

**Al-faqih al-Hakeem Sayed Muhammad Ahsan Zaidi (Mujtahid)  
(Doctor of Religions and Science)**

## **The Status Of The Prophet's (SAWW.) Wives And Daughters.**

If some scholars of the Ummah have brought the elevated status of The Prophet (SAWW.) down to the same level as themselves in contradiction to The Quranic teachings? And if they (*Ma'az Allah*) made Him a sinner and a materialistic person? And until forty years of age, He was portrayed without the Holy Revelation or the Prophethood? Then why should you be surprised, if the scholars are considering The Prophet's (SAWW.) Wives and Daughters as ordinary women, and that their marriage is permissible with any common Muslim. And since such scholars are your guides and leaders for every problem and every situation, then why is their *Fatwa* regarding *Sayedzadi* (daughter of a Sayed) not accepted? And why do Sayeds not accept an Allama's *Fatwa* about offering their daughters' hand to noble barbers, butchers, and tailors?

It is matter of great regret, that regarding *Namaz*, *Roza*, *Khums*, *Zakat*, *Hajj*, and *Jihad*, you accept and follow each one of their orders as *Wajib* (obligatory) without any evidence? But when your dignity and honour come under question, you feel the need to require proof from Quran and Hadith? Can we think that in comparison to Allah's honour, your own honour takes priority? You have already been told that we have written such a book on this topic, that besides Muslims who are believers (Mashallah), but even the most

modern communist will whole heartedly accept that the dignity of mankind lies in the acknowledgement of The Prophet's (SAWW.) and His Progeny's (AS.) greatness. You neither wish to provide any assistance in publishing this book "Islam main Jinsi Ta'alluqaat" (Islamic teachings regarding sexual relationships) nor are you willing to wait until its publication. You only desire that as soon as Allama Dhakkoo utters a wrong word, you immediately shut him up by shoving one of our articles or booklets in his mouth. This intention of yours and sacred enthusiasm of yours is highly commendable.

However, without your cooperation, it is impossible for us to continuously fulfill the demands of your intent and enthusiasm. To overburden ten or twenty poor Momineen, is neither liked by Allah nor will it please Imam-e-Asr (AS.). We have more than 15 million aware but poor believers (may Allah be pleased with them) in the country. If these lovers of Ahl-e-Bayt (AS.) help the organisation by daily contribution of one paisa each, they will collect one hundred and fifty thousand rupees per day. If this plan is consistently followed, then it can provide 4.5 million rupees each month. With this, the message of Muhammad (SAWW.) and His Progeny (AS.) can resonate globally - through daily, weekly and monthly publications issued by the Shia nation's press. The translations of all the Arabic and Persian books, the Holy Quran and *Nahj-ul-Balagha*, in all the languages in the world, can be spread to every

household. Universities and educational institutions can be established worldwide to teach the knowledge bestowed by Muhammad (SAWW-) and His Progeny (AS.).

All the scholars of the Shia nation can be employed in honourable services. These religious disputes that start from matters of earning livelihood can then be returned to the Shaitan (devil) himself. Like other nations in the world, you too can establish the infallible system (FOOL PROOF SYSTEM) of ensuring financial security.

You are experts in Banking, matchless in Mathematics, and skilful in Science and Theology. Even after all this, if you still wish to act like a frog in Dhakkoo designed well of Shariat rules, and do not remove this problematic lid, tell us what else can we possibly do? Is there any section in the above-mentioned scheme that could make it impracticable for a rich, poor, or a beggar? Is there any task that requires some special divine powers? Is there any sentence or any word that requires a Fatwa from a mujtahid for an explanation or an account of what is permissible or impermissible. This is solely your task. All these matters are liked by Muhammad (SAWW.) and His Progeny (AS.) and Imam-e-Asr (A.S). And behold, we have only caused an increase in our advice to you, not a decrease.

**B)** Our readers might be wondering that the discussion has started with financial matters rather than addressing

the issue of Sayedzadi's marriage. Let's look at the situation; the need for financial resources still remains even after the problem is identified. Due to the unavailability of these financial means, thousands of ladies descending from the Sayed families and other noble families in the country have gone past the age of thirty while enduring the hardships of life in their homes. Not only Sayed's but even the non-Sayed ladies have been unable to find a suitable partner. In this country, millions of lower-class people have embraced Christianity because their daughters have grown up and they face financial crisis. We have always remained dedicated to the reformative scheme. We have only been brought into this argument. It was only when we were informed of the people who turn Haram into Halal and vice versa, that we felt compelled to confront Allama Dhakko. Otherwise, we have already destroyed all such discussions that may unsettle a believer's faith and position. Even now, for the sake of believers, we are presenting a few basic principles from our voluminous book to shut the mouths of those who are turning the Haram into Halal. One will have to wait for the publication of the aforementioned book for more details and extensive responses to further questions, doubts and objections. However, we can respond to every objection that may arise via post and the responses will then be published for you to view in the monthly "*Al-Bashar*". The said book is already published and

available on websites by the name of " *Mazhab - o - Manakehat*" {مذہب و مناکحت}.

### **1.The Holy Quran and Wives of The Prophet (SAWW.).**

The Holy Quran has not only declared The Prophet (SAWW.) as a perfect and comprehensive guide for the code of conduct in life but also acknowledged His Household - The Ahl-e-Bayt (AS.) as an equal partner in His (SAWW.) task to guide humanity under His (SAWW.) supervision until the day of judgement. This ensures that the people of all ages and social backgrounds would have an infallible and flawless role model for every stage and aspect of their lives that they can follow step by step to freely develop and progress until judgement day. We can find distinguished, pure, flawless, and perfect role models in The Prophet's (SAWW.) Ahl-ul-Bayt (AS.) for the children, men and women of young and old age. There are documented narrations of the extraordinary achievements for the married and un-married women. The marriage ceremonies conducted both in the time of prosperity as well as in the days of calamity and agonizing journeys are in the records. In short, humans do not face situations in life where they cannot find guidance and comprehensive instructions from The Ahl-ul-Bayt (AS.) of The Prophet (SAWW.). At the time when role models from The Prophet's (SAWW.) Ahl-ul-Bayt (AS.) were being prepared under the guidance of the Holy Quran, the criteria to be observed for the Prophet's

(SAWW.) Wives in The Prophet's(SAWW.) Ahl-ul-Bayt (AS.) was also revealed.

Allah Almighty has said:

يُنِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ (Surah Ahzab(33/32))

*“O ye women of The Prophet! Ye are not like any other woman”.*

Again, referring to them it was said:

يُنِسَاءَ النَّبِيِّ مَن يَأْتِ مِنكُنَّ بِفَحِشَةٍ مُّبِينَةٍ يُضَعَفُ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ

ذَلِكَ عَلَى اللَّهِ يَسِيرًا (Surah Ahzab(33/30))

وَمَن يَفْعَلْ مِنكُنَّ لِلَّهِ وَرَسُولِهِ وِتْعَمَلْ صَالِحًا نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا

رِزْقًا كَرِيمًا (Surah Ahzab(33/31))

*“O ye women of Prophet! Whosever of you commits .... doubled shall be her torment. But that one of you who is devoted to God and His Prophet (SAWW.) and does right we will double her reward and we have prepared for her a noble provision.”*

## **2. Wives of The Prophet (SAWW.) must be unparalleled and unique amongst women?**

### **A) How did The Prophet's (SAWW.) Wives conduct themselves?**

The Holy Quran and the esteemed scholars have already shed light on this, and we would rather not debate on it. We intend to show how The Prophet's

(SAWW.) Wives or women from The Prophet's (SAWW.) Household should conduct themselves. They should have such qualities that would ensure the Women from "Al-Nabi"- 'This' esteemed Prophet's (SAWW.) Household remain unparalleled by any other woman born till the day of judgement.

The question arises, why should the women or Wives of this particular Prophet (SAWW.) be unparalleled and unique? The answer would be that this Prophet (SAWW.) Himself is exceptional and unequalled. And there is none amongst all the Prophets and Messengers (AS.) who can compare to Him (SAWW.). No one's guidance and Prophethood are as universal and eternal as His (SAWW.). All prophets, angels, jinns, humans, animals, plants, and any other inanimate objects are in need of His (SAWW.) guidance. It is *Wajib* (obligatory) upon them to respect and honour The Prophet (SAWW.) and His (SAWW.) noble Family (AS.). If Hazrat Mariam (AS.), Hazrat Hajira (AS.) or Hazrat Sarah (AS.) is superior to The Prophet's Family (AS.) then it would not elevate but decrease the glory of The Prophet (SAWW.). The position of the Wives and Daughters of this Household should be such that serving them brings pride to Hazrat Mariam (AS.). In their presence, the angels like Gabriel (AS.) and Mikhail (AS.) stand respectfully like slaves to play with their children and provide other services. This is the natural and religious necessity that the women of this Household should be of



a quality that is unrivalled in mankind. Their examples would only be found amongst themselves. Since the generation is carried on by women, the Wives of The Prophet (SAWW.) should also be unparalleled and exceptional, so that The Children (AS.) that they bear, are also matchless, unique and Infallible (AS.); a miraculous and universal figure from Allah.

**B) For those Wives of The Prophet (SAWW.) mentioned in Surah Ahzab, who are notified of this standard,** it would be essential that a Lady Role Model (AS.) already exists in The Prophet's (SAWW.) Ahl-ul-Bayt (AS.) at that time. This is to enable the women under the guidance to elevate themselves to the exemplary standard set by The Lady (AS.) in the role model position. And if such a practical example did not exist, and there were no women in the Prophet's (SAWW.) Family who were unrivalled and unique at the standard set by The Holy Quran, then Allah would not have issued a command that was impossible to act upon. Accordingly, it would have been unjustifiable to threaten them with divorce (33/28). But, in the same section of the verses, it has been established that a model Woman (AS.) exists – The One (AS.) Who is most willingly and devotedly generous, by offering Her life, wealth, Children (AS.), all Her physical and worldly possessions and both external and internal selves to Allah and His Messenger (SAWW.) (33/31, 33/29). Who utters no word that may go against Haq (the absolute truth) (33/32); Whose life revolves

around performing Namaz, paying Zakat, fulfilling religious obligations, and offering Her obedience to Allah and His Messenger (SAWW.) at all times. And for Whom Allah has decreed to be pure and flawless. From whom, every unpleasant attribute has been removed (33/33).

By Whose example the Prophet's (SAWW.) Wives have been guided on the manner to live within their homes, refrain from going out and exhibiting the lifestyle of common women. This guidance emphasises the attributes of responsibility, conversation etiquettes, performing prayers, worship, recitation and remembrance of Allah as maintained by The Prophet's (SAWW.) Ahl-ul-Bayt (AS.) (Surah Ahzab 33/28-34). Nonetheless, these verses undoubtedly establish that The Prophet's (SAWW.) Wives should hold a higher and greater standard, not only compared to the women from ordinary and high social classes but the whole of womenkind. Because this standard has been decreed by Allah, it is therefore essential that such a woman or women is present amongst The Prophet's (SAWW.) Wives, Who meets this standard. Or else it would have to be accepted that The Prophet (SAWW.) failed to meet the standard set by Allah Himself. Therefore, the historical records and The Holy Quran confirm that Hazrat Khadija (AS.) and Hazrat Fatima (AS.) are the Women who contributed to the foundation and establishment of The Prophet's (SAWW.) Ahl-ul-Bayt (AS.). They (AS.) were clearly distinguished on the day of

*Mubahila* and given the responsibility to continuously guide mankind and bring them closer to Allah until the day of judgement.

**C)** The significance of the status held by the persons who are actually linked with The Prophet (SAWW.) is evidenced by the system which was designed to elevate the position and protect the sanctity of The Prophet's (SAWW.) Wives. It was the peak measure of this design that the path of entry and joining The Prophet's (SAWW.) Family was absolutely closed for any other person. This step put an end to, rather, destroyed the scheme devised by certain psychologists and politicians that would have allowed them to proclaim the following: "Look, this woman, who was once a part of the Prophet's (SAWW.) Family or His (SAWW.) Wives, is now my spouse". Hence, Allah has given certain commands with divine care.

So, the same Surah Ahzab narrates:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَظِيرِينَ إِنَّهُ وَلَٰكِنِ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَعِجُ مِنْكُمْ ۗ وَاللَّهُ لَا يَسْتَعِجُ مِنَ الْحَقِّ ۗ إِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَائِ حِجَابٍ ۗ ذَلِكُمْ أَظْهَرَ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۗ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ ۗ وَلَا أَنْ تُنكِحُوا أَرْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۗ إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا (53) (إِنْ تَبَدُّوا شَيْئًا أَوْ تَخَفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا) (54)

1. Anyone who is a believer can most definitely never enter any house of The Prophet (SAWW.) without The Prophet's (SAWW.) permission.

2. And this permission will only be granted for a meal, and only to those men whom The Prophet (SAWW.) Himself invites.
3. And those invited will only come inside after the food is ready so that they do not sit there and start opening the lids of the pots while the meal is being prepared.
4. Therefore, enter the home only when called, and disperse as soon as the meal has finished.
5. You should not linger and engage in idle talk or flirtatious behaviour.
6. Certainly, in the past, you engaged in these intimate conversations with The Prophet's (SAWW.) Wives which caused Him great pain. And He (SAWW.) was shy to speak openly about the matters concerning His (SAWW.) honour, but Allah is not shy about declaring Haq and Batil.
7. And if you need to request something from His (SAWW.) Wives, then ask them from behind a curtain while keeping your distance.
8. Treating The Prophet's (SAWW.) Wives with this etiquette is the best way to purify your heart and theirs.
9. It is not at all permissible for you to continue engaging in the aforementioned activities with The Prophet's (SAWW.) Wives, which causes suffering to Allah's Messenger (SAWW.). Nor is it permissible for you to marry The Prophet's (SAWW.) Wives until the Day of Judgment. All of

your intentions and actions, to this day have been the greatest plans in Allah's sight.

10. Whether you disclose it openly or keep it hidden, indeed Allah knows best.

### **3. Marriage with The Women of the Prophet's (SAWW.) Household is strictly forbidden till the day of Judgement?**

In our voluminous book, there are hundreds of verses quoted from The Holy Quran to prove that matrimonial or any similar relations with Wives and Daughters of The Prophet (SAWW.) is Haram. However, these two verses from Surah Ahzab (33/53-54) clearly show that there was a group amongst Muslims, who was preparing a scheme of marrying some of The Prophet's (SAWW.) Wives during His lifetime. They wished to maintain such relationships with His (SAWW.) Wives which could create doubt (Surah Nur 24/9-11) so that The Prophet (SAWW.) would get tired of this situation and end up divorcing these wives of concern. Therefore, according to the scheme mentioned earlier, extensive efforts were used to create doubtful circumstances. These matters reached such an extent that Allah threatened the Wives of The Prophet (SAWW.) with divorce. They were advised that the Wives and Women of The Prophet (SAWW.) should become exceptional and unparalleled. A warning of double punishment was issued for engaging in any prohibited acts. They were instructed to avoid engaging in affectionate

conversations to discourage and deter this group of people. They were restricted from going out of their homes (Surah Ahzab, 33/28-33). And when this group was infiltrating the houses of The Prophet (SAWW.), all believers were prohibited from forming relationships with The Prophet's (SAWW.) Family. It was forbidden to marry Women from this Family until the day of judgement. Any discussion which involved sexual affection were deemed a grave sin. As the Sons-in-law of this Family already lived in these houses, it is evident that they could not be prohibited from having marital relations and discussions of affection with their wives. This instruction was only for the Muslims outside the Family. They can never marry within The Prophet's (SAWW.) Family as it is prohibited for them to marry Women of The Prophet's (SAWW.) Family. It is a part of their duties to maintain sanctity of the Women belonging to this Family. It is to the extent that they cannot enter any house belonging to The Prophet (SAWW.) without His (SAWW.) permission. Therefore, as marriage signifies the ultimate form of relationship, we cannot find any Quranic verse to suggest that it is permissible to enter The Prophet's (SAWW.) house without His permission to meet any of His (SAWW.) Wives or Daughters.

#### 4) What evidence makes the Prophet's (SAWW.) Daughters Haram upon common Muslims??

##### 1<sup>st</sup> Evidence:

The verse (33/53) from Surah Ahzab that declares marriage with the Wives of The Prophet (SAWW.) as forbidden for all believers and has also served as evidence that the Daughters are prohibited from marrying outside the Family, **because it forbids The Prophet's (SAWW.) Wives for the believers until the day of judgement.** While The Prophet's (SAWW.) Wives lived in this world only for a few years, using the word "أَبَدًا" (forever) is unnecessary. It would have been enough to say that: **وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُمْ مِنْ بَعْدِهِ**

**'Nor that ye should marry His Wives after Him'**

The use of the term "أَبَدًا" has created a restriction that proves that until the day of judgment, either The Prophets (SAWW.) Wives would remain alive and eligible for marriage, thus making it possible for people to marry them, or some part of The Prophet (SAWW.) Wives will remain in such a way which proves that it is Haram for people to marry them until the day of judgement.

##### 2<sup>nd</sup> Evidence:

It is well-known among people of all religions that it is Haram for a person to marry his mother, this same rule applies to all daughters, granddaughters and so on

of that woman (mother). Certainly, a daughter is a part of her mother, and to take one's sister as a wife can only be expected from Yazid and not from a noble gentleman. And it has been proven from previous verses (33/6) that The Prophet's (SAWW.) Wives are classified as mothers for men amongst the believers and hold a status of respect and honour even higher than their own biological mothers.

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا (6)

(Surah Ahzab)

*“The Prophet (SAWW.) is closer to the believers than themselves, and His Wives are their mothers. The blood relations closer to each other according to the Book of God than the believers and the emigrants...”*

This verse clearly proves that the Wives of The Prophet (SAWW.) are like mothers to the believers. Furthermore, it proves the higher and respectable status of the Children born to these Mothers (A.S) over all Muhajir, Ansaar or any other type of believers. Hence, it is *Wajib* upon the Ummah to show utmost respect for the Children of The Prophet's (SAWW.) Wives.

### **3<sup>rd</sup> Evidence:**

If it is considered permissible for the Ladies from The Prophet's (SAWW.) Family to marry men from the



Ummah, then it will also have to be accepted as *Wajib* for them to obey and respect their husbands, which is against The Book of Allah. Whereas the men from Ummah are actually ordered to obey and respect these Members from the Blood-line of The Prophet's (SAWW.) Family. It is Haram to disobey this command by disobeying The Quranic orders. Therefore, the Daughters of The Prophet's (SAWW.) Family are as sisters to the Ummah and this relation is also Haram due to the obligation of maintaining their respectable status.

#### **4<sup>th</sup>Evidence:**

#### **Hazrat Fatima (AS.) is the female representative of The Prophet's (SAWW.) Household – Ahl-e-Bait (AS.):**

As it was stated that for The Prophets (SAWW.) Wives who were present at that time, there should be such a Woman in existence that is a practical example for the Wives of The Prophet (SAWW.) of being unique and unparalleled. The Woman who proves that an exceptional Wife existed in The Prophet's (SAWW.) Ahl-ul-Bait (AS.). And, She must have given birth to a girl or Daughter who would be equally unparalleled in Her virtues. It was this uniqueness that, as certified by The Quranic verses, Allah had presented The Prophet (SAWW.) as a challenge to the scholars of all other religions. Allah had addressed the representatives from all other religions as:

فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ۗ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكٰذِبِينَ (61) إِنَّ هَذَا لَهُوَ الْقَصَصُ..... الخ (62) Surah Al- Imran

*“Say, ‘Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves: then both of us representatives of religion will entrust the decision to Allah to prove Haq from Batil and pray humbly to put God’s curse on those who lie. Verily, the narratives of the competition between Haq and Batil have always proved to be true.”*

Every Muslim, Jew or Christian, be it a child or a grown man, knows that this verse does not refer only to daughters or wives but to all women. Regardless of whether it is a daughter, wife, mother, or sister. These are all women. But the nature of the competition is such that, the competing woman has never lied nor has she any chance of lying in the future. Instead, she should also be capable of receiving immediate stamp of verification from Allah for her prayers and match the status of The Prophet (SAWW.). The woman should also represent The Prophet’s (SAWW.) Wives, be a representative from the wives of the Muslim Ummah and The Prophet’s (SAWW.) Mothers, Sisters and Daughters. She is also held in great honour by the mothers, sisters, and daughters in the Muslim Ummah. Such a woman has only appeared in this world once and she is none other than Bibi Fatima (AS.), the Daughter of

The Prophet (SAWW.) and Bibi Khadijah (AS.). In fact, She (A.S) was referred to as “Um-e-Abeha” which means "the mother (base) of her father". This unique distinction was not present in The Prophet’s (SAWW.) Wives during that period. There were also other women in that time who in every aspect excelled beyond those wives. That is why Allah decreed:

عَسَىٰ رَبُّهُ إِنْ طَلَّقَنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِّمَّنْ مَسَلْتِ مَوَدَّتِ قَنْتِ تَبَّتْ عِدَّتِ لَسِبَتْ  
 تَبَّتْ وَأَبْكَرًا (5) Surah Tahreem

*“It may be that, if He divorced you, Allah will give Him in exchange wives better than you who are Muslims, believers, devout, repentant, worshipping, who fast – previously married or virgins”*

It will be quite interesting for our readers to hear the translation of this verse by Allama Maududi, he writes:

*“It may well be that if the Prophet divorces all of you, Allah will give Him in your place better wives,<sup>10</sup> who are true Muslims, who are believing<sup>11</sup> and obedient,<sup>12</sup> penitent, <sup>13</sup> worshipping, <sup>14</sup> and given to fasting,<sup>15</sup> be they previously married or virgins.”*

Since the matter relates to The Prophet’s (SAWW.) Wives, Allama has provided six (6) explanatory notes in a single verse. We do also consider the first note essential for the readers and he writes:

*“#10 – This shows that the fault did not only lie with Hazrat 'A'isha and Hazrat Hafsa but other wives also had some share in it. This is why, after them, all the other wives have been warned in this verse.”*

Since it has been considered permissible for the *Mujtahids* to lie in their interpretation of The Holy Quran, Allama has used his power as a *Mujtahid* to write the phrase ‘all the wives’. Nevertheless, whether all the wives were at fault or not? And what that offence was? it does not relate to our discussion.

Our point is established from The Holy Quran that whether it is the arena of *Mubahila*, the boundary walls of The Prophet’s (SAWW.) Family houses or the vastness of the universe. There was no other woman more dignified and unparalleled than Bibi Fatima (AS.), The Daughter of Bibi Khadija (AS.). In other words, She (A.S) was the model of virtues by which The Holy Quran continued to emphasise the standard for The Prophet’s (SAWW.) Wives. And, according to Allama Maududi and The Holy Quran, they remained guilty until the revelation of Surah Tahrim in the 9<sup>th</sup> Hijri.

### **5<sup>th</sup>Evidence:**

Readers, please consider that such a situation is described here by The Holy Quran for those wives that is confirmed by Allama Maududi himself and all the Islamic

scholars. And whom are awarded such a certificate in The Holy Quran by Allah that made Allama Maududi approach various religious interpreters through to Prophet's (SAWW.) companions for its verification.

Therefore, we present all this effort for the verification by our readers:

- a. Allah's Certificate:

Surah Tahreem (4) فَقَدْ صَعَتْ قُلُوبُكُمْ

- b. Translation by **Maududi**:

*"for your hearts have swerved from the right path"*

- c. Certificate by Maududi:

Actual words are: فَقَدْ صَعَتْ قُلُوبُكُمْ

In Arabic language use " صَعُو " means to swerve and to become crooked" (The statement by Allama Maududi continues...)

- d. Translation by Shah Wali Ullah:

Shah Wali Ullah Sahib has translated the verse as:

’ہر آئینہ کج شدہ است دلِ شما‘۔

*'Every mirror of your heart has become crooked'*

- e. Translation by Shah Rafi Ud Din:

*"Your hears have become crooked"*

Hazrat Abdullah bin Mas'ud (R.A), Abdullah bin 'Abbas (R.A), Sufyan Thauri (R.A) and Dahhak (R.A) have narrated its interpretation as:

f. Certificate by Prophet's Companions (R.A):

"زَاغَتْ قُلُوبُكُمْ"

That is to say,

*"Your hearts have swerved from the right path"*

Imam Razi (R.A), explains it thus:

g. Certificate by Imam Raazi (R.A):

"عدلت ومألت عن الحق وهو الحق الرسول صلى الله عليه وسلم"

*"Your hearts have swerved from what is right, and the right implies the right of The Holy Prophet (SAWW.)."*

h. Certificate by Allama Alusi (R.A):

"مألت عن الواجب من موافقته صلى الله عليه وسلم"

"بِحُبِّ مَا يَحِبُّ بِكَرَاهَةٍ مَا يَكْرَهُهُ إِلَىٰ مَخَالَفَتِهِ"

*"Although, it is Wajib on you to approve what The Holy Messenger (SAWW.) approves and disapprove what He disapproves, yet in this matter your hearts*

*have swerved from conformity with Him and turned in opposition to Him."*

The respect for The Prophet's (SAWW.) Wives has been considered *Wajib* even after this established opposition. And Allama Maududi, without any verification from The Holy Quran, has consistently used the word "*azwaj*" (wives) along with "*mutahirraat*" (pure) meaning purified. Is it not only because they were granted the honour of being The Prophet's (SAWW.) Wives?

Now consider this, when the marriage with The Prophet (SAWW.) makes a woman so honourable, what would be the status of His (SAWW.) Sons and Daughters (A.S)? The Ones (A.S) who had The Prophet's (SAWW.) own blood circulating in their bodies? Those (A.S) who were granted a verbal and natural attestation of being part of His (SAWW.) heart? Whose blood and bones were actually the blood and bones of The Prophet (SAWW.)? When it is Haram for any common man to marry His (SAWW.) Wives, how would it be possible that any other person from outside The Prophet's (SAWW.) Family can marry His (SAWW.) Daughters? Therefore, we must accept that according to The Quranic commands, The Prophet's (SAWW.) Daughters can neither be equal or comparable to a common man nor can they obey a person who is unworthy and does not belong to The Prophet's (SAWW.) Family. So, it must be

concluded that it is Haram for a non-Syed to marry a Syed woman because they are the daughters of The Prophet (SAWW.) and carry His (SAWW.) blood. Furthermore, when the Prophet (SAWW.) Himself along with Allah and The Holy Quran have elaborated that:

### **5. Our Daughters are for Our Sons:**

1. وَقَالَ رَسُولَ اللَّهِ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ اتَّزَوْجُوا فِيكُمْ وَأَوَّجُوا إِلَيَّ إِلَّا فَاطِمَةَ - فَإِنَّ تَزْوِيجَهَا نَزَلَ مِنَ السَّمَاءِ  
 (من لا يحضره الفقيه كتاب النكاح)

*The Prophet (SAWW.) said, "There is no other reason that I marry amongst you and your wives, except that I am similar to you in human nature. Apart from Fatima (A.S) as She (A.S) is an exception to this. Her (A.S) marriage is decreed by Allah"*

2. " وَقَالَ عَلَيْهِ السَّلَامُ لَوْلَا أَنَّ اللَّهَ خَلَقَ فَاطِمَةَ لِعَلِيٍّ مَا كَانَ لَهَا عَلَى وَجْهِ الْأَرْضِ كَفْوَادِمَ النَّبِيِّينَ مِنْ دُونِهِ  
 (ايضاً)

*The Prophet (SAWW.) said, "If Allah had not created Fatima (A.S) for Ali (A.S), then there would have been no man on the face of this earth who*



*could be equal or a suitable match for Her (A.S) except for Ali (A.S)."*

3. " وَنَظَرَ النَّبِيُّ إِلَى أَوْلَادِ عَلِيٍّ عَلَيْهِ السَّلَامُ وَجَعَفَرَ عَلَيْهِمَا السَّلَامُ فَقَالَ بِنَاتِنَا لِبَنِينَا وَبُنُونَنَا لِبَنَاتِنَا "

(كتاب الفقيه كتاب النكاح باب اكفاء صفحه 412)

*"And The Prophet (SAWW.) established this prospect for The Progeny of Ali (A.S) and Jaafar (A.S), that our daughters are meant for our son sand our sons are meant for our daughters".*

4. " وَقَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ الْمُؤْمِنُونَ بَعْضُهُمْ كِفَاءُ بَعْضٍ "

(كتاب الفقيه كتاب النكاح باب اكفاء صفحه 412)

*Imam Jafar e Sadiq (A.S) said, "Apart from The Prophet's (SAWW.) Family, the rest of all believers (Al Mominoon) are considered as comparable to one another or as suitable match for marriage"*

Now, if any person is a true believer and considers variations in the words of The Holy Quran and Hadith as non-permissible, then these few pages, verses and Hadiths should suffice. Still, if any person wishes to debate further, then firstly he should be asked to

present a single verse or Hadith that counters the verses and Hadiths mentioned above; by declaring:

*“The Women from The Lineage of Ali (A.S) and Fatima (A.S) can marry non-Sayeds, or that the non-Sayeds are allowed to marry a Woman from the Lineage of Ali (A.S) and Fatima (A.S)”*

As far as the *Fatwas* and commands issued by the imperfect and fallible scholars are concerned. These commands are disregarded and condemned if they are not supported by The Holy Quran and Hadith. Secondly, they must be asked to present an example where an Infallible Imam (A.S) has commanded against the beliefs mentioned above or has accepted to offer the hand of His (A.S) own Daughter or Sister in marriage to a non-Syed. And then present him with the narration of this instance where this issue is tackled practically.

So, a Khariji asked Hazrat Hashaam-Bin-Al- Hakam (R.A) the following question:

لَقِيَ هَاشِمَ بْنَ الْحَكَمِ بَعْضَ الْخَوَارِجِ فَقَالَ - يَا هَاشِمَ مَا تَقُولُ فِي الْعَجْمِ يَجُوزُ أَنْ  
يَنْزَوَّجُوا فِي الْعَرَبِ؟ قَالَ: نَعَمْ. قَالَ فَالْعَرَبُ يَنْزَوَّجُوا مِنْ قُرَيْشٍ؟ قَالَ: نَعَمْ - قَالَ:  
فَقُرَيْشٌ يَنْزَوَّجُوا فِي بَنِي هَاشِمٍ؟ قَالَ: نَعَمْ - قَالَ: عَمَّنْ أَخَذْتَ هَذَا؟ قَالَ: عَنْ جَعْفَرِ  
بْنِ مُحَمَّدٍ سَمِعْتُهُ يَقُولُ اتَّكَافَأَ دِمَائِكُمْ وَلَا تَتَّكَافَأُ فِرْعَوْنَكُمْ - قَالَ: فَخَرَجَ الْخَارِجِيُّ

حَتَّىٰ آتَىٰ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ - فَقَالَ إِنِّي لَكَيْتُ هَشَامًا فَسَأَلْتَهُ عَنْ كَذَا فَأَخْبَرَنِي  
بِكَذَا وَكَذَا وَذَكَرَ أَنَّهُ سَمِعَهُ مِنْكَ - قَالَ: نَعَمْ - قَدْ قُلْتُ ذَلِكَ - فَقَالَ الْخَارِجِيُّ فَهَذَا إِذَا  
قَدْ جِئْتُكَ خَاطِبًا - فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّكَ لَكُفُوفِي دِمَكِّ وَحَسْبِكَ  
فِي قَوْمِكَ وَلَكِنَّ اللَّهَ عَزَّ وَجَلَّ صَانِعًا عَنِ الصَّدَقَةِ وَيُحِبُّ أَوْسَاخَ أَيْدِي النَّاسِ - فَفَكَرَهُ  
أَن نَشْرَكَ فِيهَا فَضَلَّلَنَا اللَّهُ بِهِ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ مِثْلَ مَا جَعَلَ اللَّهُ لِنَا - فَقَامَ  
الْخَارِجِيُّ فَهَوِيَ قَوْلَ تَالِ اللَّهِ مَا رَأَيْتُ رَجُلًا مِثْلَهُ قَطُّ رَدَّنِي وَاللَّهِ أَفْبَحَ رَدِّ وَمَا خَرَجَ مِنْ  
قَوْلِ صَاحِبِهِ - ( فروع كافي كتاب النكاح جلد 5 صفحه 345 طبع طهران )

*"O Hashaam, what do you say if al-'Ajam (non-Arab) marries an Arab Muslim? Hashaam said, 'Yes, they can marry.' He asked, 'Can Arab Muslims marry from Quraysh?' He replied, 'Yes, they can marry.' He then asked, 'Can Quraysh marry from Banu Hashim?' He replied, 'Yes, they can marry.' He then asked, 'From whom have you taken this?' He replied, 'I have taken this from Ja'far ibn-e-Muhammad (A.S). I heard Him (AS.) saying, that your lives match as equals but not your reproductive organs (sexual relationship). He (the narrator) has said that the Khariji man left and then went to Imam Ja'far Al-Sadiq (A.S) and said, 'I met Hashaam and asked him so and so questions and he answered me with so and so, saying that he has heard it from You.' He (AS.) said, 'Yes, I have said so.' He then said, 'Here I have come with a marriage proposal.' Imam (A.S) said, 'You are a match of members of your community in matters of life and social issues. However,*

*Allah has protected us from Sadqa, which is the dirt of the hands of the people. And we dislike sharing the greatness Allah has given to us with those to whom Allah has not given such greatness to, as He has set this for Us.’ The Khariji man left saying, ‘By Allah, I have never seen any wise man like him. He has severely defeated me and maintained the teachings of His Preacher (SAWW.).’”*

## **6. Death of a Sayed Woman is better than her marriage with a non-Sayed:**

We are going to conclude this booklet (article) by telling the readers a story from the painful past. This narrative will offer courage to those Sayed men and Sayed women, who consider the protection of The Prophet’s (SAWW.) honour even in the most challenging circumstances. This painful historic story is being quoted from the book “*Muntahi al Amaal*” etc.

After the martyrdom of Hazrat Zaid Shaheed (A.S), the government had arrested all Zaid’s (A.S) family and imprisoned them. Hazrat Zaid (A.S) had appointed his third son, Esa (RA) to act as leader of his movement. And he was operating underground. All the family was arrested to find his hiding place so they could arrest him. In this context, we present the translation of statements by Abu-al-Faraj. He writes on the page 51 of the second volume of the above-mentioned book:

“Esa-bin-Zaid (RA) was a highly esteemed individual known for his knowledge, responsibility, worship, and self-discipline. During the times when he was leading a secluded and hidden life, Yahya-bin-Hussain-bin-Zaid (A.S) or Muhammad-bin-Muhammad-bin-Zaid (A.S) from the book *“Umd-tul-Mataalib”* asked his respected father, “please advise me regarding the whereabouts of my uncle Esa (AS.), so I can visit him”. It has become such a painful and humiliating circumstance to bear, that such a brave and scholarly uncle of mine is alive, and I cannot see him” (pg 52). The father deemed it dangerous and was hesitant to reveal the information. But he had to give away the location as he failed to resist the insistence and enthusiasm of the young man. With emphasis on taking extreme precautionary measures, he permitted the young son to begin the journey to find his uncle. He reached Kufa and started walking where the respected uncle was expected to cross.

Suddenly, he noticed an elderly person with a pious and angelic face, like his father, walking towards him holding the reigns of the camel. There were empty water sacks loaded on the camel. When he saw him in this old and feeble state doing such harsh labour, an uncontrolled cry escaped his lips. He summoned his strength, maintained composure, and started following him from a safe distance. Finally, they arrived at a

location where absolute privacy could be achieved. He ran and threw himself at his uncle's feet and cried uncontrollably. In shock, his uncle consoled him. Introductions were made. Then his uncle began to narrate his story. He said, O son, a long time ago when I went into hiding and came in this region, I started working for an old water-bearer. He considered my poor state and accepted my services. He began to treat me as his son. After a while, he fell sick and asked me, "O son, there will be no one to support this old woman and my young daughter after I am gone. You appear to be a gentleman of noble descent. Would you become a constant support for these people?" I felt lost for words. Anyway, I needed a place to stay and above that my sympathetic nature forced me to accept this commitment. He called the mother and daughter and entrusted them to me and asked me to accept the daughter in marriage. O my son, I was severely distressed as in these times of exile, I had to accept this commitment as well. Then the old man passed away and I took complete responsibility of the house. After some time, an innocent baby girl was born into our house. Since that day, my heart began sinking and my health started deteriorating. O my Allah, what would happen now? I cannot inform them that I belong to The Prophet's (SAWW.) Progeny. I was absorbed in my thoughts and my daughter was growing up. I would take her in my lap, tell her some things as stories and cry in distress. She possessed all the qualities of our family.

The same appearance, dignity and charisma were obvious. Her reputation and honour continued to grow amongst the community of water bearers. Soon she reached adulthood. I used to seek a solution for this problem in my prayers to Allah. I would hide to pray. *Taqaiyya* (preservation/responsible action) was a hundred percent *Wajib*. I felt extremely sad looking at the young one. I had lost my appetite and weakness grew day by day. The day came, the very thought of which would send shivers down my spine. My wife came to me, and whilst gathering much courage she said, "though there were many families asking for our daughter's hand in marriage, a proposal came yesterday from a settled and noble family." As she was talking, I began to lose my senses. Looking at my situation, she held back. The second day she gathered her courage again and insisted on getting a response either way. O son, think of how I could say yes? If it was matter of life, I could have given all my belongings to save it. However, this matter related to The Honour of The Prophet (SAWW.). It was a matter relating to Bibi Fatima (A.S) and Hazrat Ali (A.S), and the sanctity of Allah's name. If cutting my throat and dying could preserve the Family's honour, then I would not hesitate. However, even my death or sacrifice would not save the honour of the Sayeds. In the end, I collected myself and asked my wife to give me some time to think. I said I would respond to you myself. That night I got up to offer the midnight prayer and prayed to Allah, "O Allah, please protect the

honour of this young girl. End the life of my young child before humiliation and disgrace befalls our Family. So that I can stand with pride in front of my Elders in the afterlife. During my prayers I fell asleep and, in my dream, I saw that my daughter was close to death. I woke up startled and found my wife standing beside me. She said, “Your daughter has suddenly fallen very sick. She has a very high fever, and you need to see her.” I saw her face had turned red with fever. What an unfortunate father I am, that the dying breaths of my child felt relieving to me. She took her last breaths in my lap and passed away and saved the honour of her family.”

*Inna Lillah e wa Inna alaihay raajeoon.*

May Allah (A.J) always protect the honour of Sadaat family. Aameen.

*Wassalaam.*

Al-Syed Muhammad Ahsan Zaidi.

Doctor of Religions & Science

M.Sc. Physics.

*(Mujtahid).*