

Cross-Dressing or Triple-Crossing (4)!

Mirt, Thaub, Li'haf, Shi`ar, Kisaa as Bed-covering

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Here is more proof of different types that the *Hadeeth* AnsweringIslam used as evidence to Prophet Muhammad's claimed cross-dressing means that he (ﷺ) was merely laying in bed next to his wife under her bed covering which was of a *Mirt* type.

First: Here is a *Hadeeth* that directly proves that *Mirt* is not women's clothing. This *Hadeeth* is also found in *Sahih Muslim* and is narrated by Aishah (رضي الله عنها), who said,

خرج النبي صلى الله عليه وسلم غداة وعليه مرط مرحل من شعر أسود فجاء الحسن بن علي فأدخله ثم جاء الحسين فدخل معه ثم جاءت فاطمة فأدخلها ثم جاء علي فأدخله .

Translated, the *Hadeeth* means that once, the Prophet of Allah (ﷺ) went out early in the morning wearing a marked *Mirt* made of black hair. Al-Hasan Ibn Ali (his grandson) came and he (ﷺ) let him [in the *Mirt*]. Then, al-Husain (his grandson and Hasan's brother) came and went in [the *Mirt*] with him. Then, Fatimah (his daughter and mother of Hasan and Husain) came and he let her in. Then, Ali (the Prophet's cousin, Fatimah's husband and father of Hasan and Husain) came and he (ﷺ) let him in.

This *Hadeeth* proves that the Prophet of Allah (ﷺ) used to wrap himself with a *Mirt*, i.e., a robe in this case. He (ﷺ) went out covered with a *Mirt*, his *Mirt, as in his own Mirt*. The Prophet's *Mirt* was not women's clothing at all, but a robe that he used to wrap himself with. As any normal member of humankind may do, one may cover himself with his *Mirt* garment outside the house. While at home, one may use it to cover with it in bed and may invite his wife to come with him under his *Mirt* in bed.

But, AnsweringIslam is not normal. They want us to believe that the *Mirt* of Aishah is a dress, a dress of enormous proportions. What woman would wear a dress that can fit five people in it? An elephant's *Mirt* may be sufficient, but surely not any woman's dress. Therefore, this *Hadeeth* proves that 1) *Mirt* is not a woman's dress, since a man wore it as this *Hadeeth* proves 2) *Mirt* cannot be confused with a woman's dress, no woman's dress can fit five people in it.

To demonstrate these facts, here are two pictures of men's *Mirt* garments. Shamoun repeatedly quoted the explanation on *Sahih Muslim* defining *Mirt* as, "a cloak ... A ROBE." The Prophet (ﷺ) went out wearing a *Mirt* garment similar to the type depicted in the pictures below, wide enough to shelter under it five people. They do not have to be fully in it, just being partially covered by it will do.



We do not like to show pictures of humans or animals. But, this is needed to demonstrate the utter hypocrisy the Christians who attack Islam have in their heart. The second picture above is surely not for Jesus; he was neither blond, nor black, nor did he ever carry a cross. The colored garment the person depicted in the picture is wearing, is a loincloth, an *Izar*, a *Mirt* according to the definition of *Mirt* found in the explanation on *Sahih Muslim* that AnsweringIslam keeps quoting, "A LOINCLOTH, a waist wrap (*Izar*)." Therefore, Christians admit that Jesus used to wear a *Mirt*.

Second: Here is another *Hadeeth* that directly proves that Aishah's *Mirt* was not a woman's clothing, but a bedcovering. This *Hadeeth* is also found in *Sahih Muslim* and narrated by Aishah, who said,

كان النبي صلى الله عليه وسلم يصلي من الليل وأنا إلى جنبه وأنا حائض وعلي مرط وعليه بعضه إلى جنبه .

"The Prophet (ﷺ) used to pray by night and I would be next to him while having my menses; I would have a *Mirt* on me while a part of it was on him, to his side."

This *Hadeeth*, also found in *Sahih Muslim* and also narrated by Aishah, explains the *Mirt Hadeeth* quoted by the AnsweringIslam team as their proof to the Prophet's cross-dressing. Aishah, may Allah be pleased with her, says in this *Hadeeth* that she would be in her bed covered by her *Mirt* blanket and the Prophet (ﷺ) would be standing on the bed praying while part of the *Mirt* would be on his side, next to him. In Arabi, this is called '*Lubs*', i.e., to wear, i.e., as a figure of speech. This is because *Yalbas* in Arabi has various contexts that include 'to be in contact with' as *al-Mu'jam al-*

Waseet states regarding *Labasahu* ((لا يسه) خالطه واتصل به), and also 'to sit on' as in the *Hadeeth* found in *Bukhari* and *Muslim* about the *Haseer* of Anas and his family.

This narration is clear. It was not a dress, or a shirt, or a skirt, or pants, or underwear. It was a sheet, a blanket, a bedcovering that Aishah covered with in bed, a square or rectangular un-sewn garment that is used for multiple purposes. Part of it was on her, and part of it was on her husband's side while he was standing in prayer next to her. The reader should try and imagine how this would work in AnsweringIslam's version: a man wears his wife's dress, while she is still in it; meanwhile he is standing, bowing down, prostrating, then doing the whole procedure again while still wearing her dress, which she also is still wearing, and he is doing all this activity while she is laying in bed! Now the lie has become clear, hasn't it?

Since AnsweringIslam quoted this very *Hadeeth* in their new article we will not repeat it here in their words. However, is there any need to explain this matter more clearly than the plain way these *Hadeeths* explain each other as well as explaining the *Mirt Hadeeth* quoted by AnsweringIslam? **This is the *Mirt* found in the *Hadeeth* quoted by AnsweringIslam:** a bedcovering Aishah had, and the Prophet (ﷺ) used to do what any normal man would do, lay next to his wife under her *Mirt* bedcovering, sometimes standing in prayer on the bed with a part of the *Mirt* covering a part of his body or his feet and the rest of it covering his wife who would be laying in bed.

Another *Hadeeth* collected in *Sahih Muslim* from Aishah (رضي الله عنها) proves that her *Mirt* was not women's clothing, but a blanket, a *Li'haf*.

أرسل أزواج النبي صلى الله عليه وسلم فاطمة ، بنت رسول الله صلى الله عليه وسلم ، إلى رسول الله صلى الله عليه وسلم فاستأذنت عليه وهو مضطجع معي في مرطي ... قالت عائشة : فأرسل أزواج النبي صلى الله عليه وسلم زينب بنت جحش ... فاستأذنت على رسول الله صلى الله عليه وسلم ورسول الله صلى الله عليه وسلم مع عائشة في مرطها على الحالة التي دخلت فاطمة عليها وهو بها .

Aishah said, "The wives of the Messenger of Allah (ﷺ) sent Fatimah (رضي الله عنها), daughter of the Messenger of Allah (ﷺ), to the Messenger of Allah (ﷺ). Fatimah asked for permission to enter *while he was laying next to me Fee (under) my Mirt.*" Aishah went on to report that the wives of the Messenger of Allah (ﷺ) then sent Zainab Bint Ja'hsh (رضي الله عنها), his wife, and she sought permission to see the Messenger of Allah (ﷺ) while he (ﷺ) was with Aishah in her *Mirt* in the same state he was in when Fatimah (رضي الله عنها) came.

What more proof would anyone need to understand that the context of these Hadeeths is about the Prophet of Allah (ﷺ) getting with his wife under her bedcovering? Labisun Mirta Aishah in the Hadeeth quoted by AnsweringIslam means that he (ﷺ) was under the bedcovering of Aishah along with and next to her, as she said in the narration collected by Imam A'hmad above about the very same incident. She (رضي الله عنها) used a Mirt as a bedcovering and the Prophet (ﷺ), her husband, used to get under her cover with her.

Synonyms Exposes the Lies of AnsweringIslam

They Hide the Truth, But Allah Makes Truth Uppermost

Inshaallah, we will next quote various narrations for the very same Hadeeth wherein synonyms are used to explain the very same thing. These various narrations of the same Hadeeth are related to the Hadeeth above about Fatimah, when she saw Aishah and the Prophet (ﷺ) under one Mirt: *it is part of the very same story*. AnsweringIslam conceals the relationship between these Hadeeths because they refute their lies in the clearest of terms as they provide synonyms for the very same word, *Mirt*; synonyms that declare the truth: *Aishah's Mirt was her quilt and AnsweringIslam is wicked*.

Third: Here is another Hadeeth that directly uses *Mirt* not as a woman's clothing, but as bedcovering. This Hadeeth is found in *Sahih al-Bukhari* and is about Aishah.

يا أم سلمة لا تؤذي في عائشة ، فإنه والله ما نزل علي الوحي وأنا في لحاف امرأة منكن غيرها .

The Prophet of Allah (ﷺ) said to his wife Um Salamah, "*O, Um Salamah! Do not annoy me regarding Aishah, for by Allah! The revelation never came to me while I am fee Li`haf any of you, except her.*"

The *Li`haf* mentioned in this Hadeeth is the *Mirt* mentioned in the Hadeeths above, two synonyms. The Prophet (ﷺ) here used the word *Li`haf* to indicate what the *Mirt* of Aishah was, i.e., her bedcovering. This is direct proof that Aishah's *Mirt* was her blanket, sometimes called *Mirt*, sometimes called *Li`haf*. As-Sindi, a Hadeeth scholar, said in his commentary on, *Sunan an-Nasaii*, that *Li`haf* is what is used to cover with,

حاشية السندي على النسائي "في لحاف امرأة" ... ما يتغطى به .

Here is more proof from, *Mu'jam at-Tabarani*, where Um Salamah (رضي الله عنها) herself described what the Prophet (ﷺ) said to her; *it is still the very same Hadeeth above*,

لا تؤذيني في عائشة فإن الوحي لم ينزل علي ومعى أحد من نسائي إلا عائشة فإن الوحي نزل علي وهي معى في لحافى

"Do not annoy me regarding Aishah, for the revelation never came to me while any of my wives was with me, except Aishah; the revelation came to me while she was with me Fee Li'hafi (under my [i.e., the Prophet's] Li'haf)."

In yet another narration for this very *Hadeeth* collected by Imam A'hmad from Um Salamah (رضي الله عنها) using a different chain of narration, Allah's Prophet (ﷺ) used, *Bait*, instead of, *Li'haf*,

يا أم سلمة لا تؤذيني في عائشة فإنه والله ما نزل عليّ الوحي وأنا في بيت امرأة من نسائي غير عائشة

"O, Um Salamah! Do not annoy me regarding Aishah, for by Allah! The revelation never came to me while I am Fee Baiti any of my wives, except Aishah."

Men Wearing Houses!

Bait, literally: house; residence, can never be confused with a dress, whether a woman's dress or a man's dress. This devastating proof asserts that the context here is not a woman's dress, but about being sheltered under bedcovering, *Farsh*. *Al-Mu'jam al-Waseet* dictionary defined *al-Bait* as (البيت): *al-Maskan* (house; residence) *wa-Farsh al-Bait*, i.e., the house's *Farsh* (bedding; furniture). ***This means that the reference in the Hadeeth here is to bedding; Bait is neither a dress nor clothing!***

Since this last *Hadeeth* narration uses *Bait* in it, it defines the context of the various narrations above for the very same *Hadeeth*; it is about bedding, including bedcovering, it's about being UNDER some type of shelter, a blanket, even a roof. In other words, *Bait* is not a dress of any kind, and since it was used as a synonym to *Mirt* and *Li'haf*, there is no doubt that the context can only be bedcovering.

By collecting the various narrations for the very same *Hadeeth* we found the context clearly defined therein. ***How can AnsweringIslam get out of this hole? We would love to see an Arabi text that uses Bait in the context of a woman's dress!*** This perfectly answers the useless argument that AnsweringIslam is making in its new cross-dressing article, **"Moreover, Abualrub contradicts himself. Does it mean "sitting ON something" (first paragraph above) or "sitting UNDER something"? Ahmad (second paragraph) seems to say that they were "under her blanket" i.e. sitting (on whatever) but covered by the same blanket, i.e. sitting UNDER Aishah's mirt."**

We proved above that *Lubs* also means, 'to be in contact with', as *al-Mu'jam al-Waseet* asserts. Therefore, how can the two *Hadeeth* narrations be understood together? Ahmad's narration says that the Prophet (ﷺ) and his wife were both *Fee* (UNDER) the *Mirt*. This explains Muslim's narration that says that the Prophet (ﷺ) was *Labisun Mirta Aishah* in that the Prophet (ﷺ) was merely in contact with or covered by the *Mirt*, hence the term *Labisun*. In other words, Muslim's narration states that the Prophet (ﷺ) was in contact with Aishah's *Mirt* while Ahmad's narration clarifies it by saying that the contact was in the form of both of them being *Fee* (under) the *Mirt*. AnsweringIslam just needs to look at the context and it will guide them to which *Fee* means what, since this word has multiple meanings and has multiple contexts! For example, if *Fee* in the next *Hadeeth* is not understood to mean 'under', what else could it mean?

Here is a *Hadeeth* narration that explains the normal practice where normal spouses share the same cover. Imam A'hamad Ibn `Hanbal collected a *Hadeeth* in his *Musnad Hadeeth* collection from Aishah, may Allah be pleased with her, who said that the Messenger of Allah (ﷺ) used to, يدخل معي في لحافي وأنا حائض (Enter with me *Fee Li'hafi* [under my bedcovering] at a time when I would be in my menses." *Al-Mu'jam al-Waseet* agrees as it defines *Li'haf* as: a cover made of cotton with which the sleeping person wraps himself (اللحاف) ... غطاء من القطن ... يتدثر به النائمة.

Thus, the *Li'haf* is the bed covering. This is the *Mirt* that the Prophet (ﷺ) used to lay next to his wife under it. This is the *Mirt* that Abu Bakr and Umar visited the Prophet (ﷺ) while he was under it, next to his wife. This is the *Mirt* or *Shi`ar* that Aishah used to cover under it while having the menses while the Prophet (ﷺ) would be standing in prayer next to her with a part of the *Mirt* on him. This is the same *Mirt* that the Prophet, peace be upon him, called *Bait* in the *Hadeeth* narrations we quoted above. This is the same *Mirt* that the Prophet, peace be upon him, called a *Li'haf* in one of the *Hadeeth* narrations we quoted above stating that he only received revelation when he (ﷺ) was in the *Li'haf* of Aishah as compared the *Li'hafs* of his other wives. This is only a comparison between *Li'hafs* of his other wives as compared to Aishah's. The Prophet (ﷺ) only received a minor part of the revelation when he was laying in Aishah's bed. He mostly received the revelation when he was not in her bed or with her, but in various instances spanning 23 years. He (ﷺ) consummated his marriage to Aishah fifteen years after he started receiving the revelation.

The Arabi Bible Also Exposes AnsweringIslam's Lies

Here is more proof from the Arabi Bible itself that AnsweringIslam lies:

فَحَرَجَتْ يَاعِيْلُ لَأَسْتَقْبَالَ سَيْسِرَا وَقَالَتْ لَهُ: «مِلْ يَا سَيِّدِي، مِلْ إِلَيَّ. لَا تَخَفْ». فَمَالَ إِلَيْهَا إِلَى الْخَيْمَةِ وَعَظَّهُ بِاللِّحَافِ.

"And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with al-Li'haf." (Judges 4:18)

The *Li'haf* mentioned here is a mantle, a bedcovering, a *Mirt*. The woman mentioned in this biblical text covered a man with her *Li'haf* bedcovering; she did not make him dress like a woman. Jael had given a promise of safe shelter to Sisera in her tent after, "*The Lord discomfited Sisera*" (Judges 4:15), causing his defeat by the hands of the Children of Israel. She gave him shelter, covered him with her *Li'haf* and then killed him! This is the good lesson learned from the 4th chapter in *Judges*, "*for the Lord shall sell Sisera into the hand of a woman.*" The anonymous authors of *Judges* accuse the Lord of plotting betrayal of a life after being given a promise of safe shelter.

Here is another *Hadeeth* collected by Bukhari and Muslim from Aishah proving that her *Li'haf* is not women's clothing or a woman's dress, but a blanket.

لقد رأيتني مضطجعة على السرير فيجيء النبي صلى الله عليه وسلم فيتوسط السرير فيصلني فأكره أن أسنحه فأنسل من قبل رجلي السرير حتى أنسل من لحافي

"I would be laying in bed, and the Prophet (ﷺ) would come and stand in prayer on the bed. I disliked disturbing him, so I would slip out of the bed from its end, until I left my *Li'haf*."

She would be covered with her *Li'haf* blanket. She hated to disturb the Prophet's prayer, so she slipped from under her *Li'haf* blanket and left the bed; clear as daylight.

An authentic *Hadeeth* from the grade *Hasan* collected in *Sahih Ibn Majah* from Aishah states that the Prophet's own *Li'haf* is not men's clothing, but a blanket,

كنت مع رسول الله صلى الله عليه وسلم في لحافه فوجدت ما تجد النساء من الحيضة فانسلت من اللحاف ... فأصلحت من شأنني ثم رجعت فقال لي رسول الله صلى الله عليه وسلم تعالي فادخلي معي في اللحاف قالت فدخلت معه.

"I once was with the Messenger of Allah (ﷺ) *Fee* (under) *his Li'haf* when my menses started, so I slipped from [under] the *Li'haf* ... took care of my concern (took precautions regarding the menses' blood) then returned. The Messenger of Allah (ﷺ) said to me, '*come and enter Fee (under) the Li'haf with me*', and I did."

How can *Fee* here not mean 'under'? In the world that AnsweringIslam lives in, the world of hatred and slander, this *Hadeeth* would mean that the Prophet (ﷺ) was wearing HIS DRESS this time, along with Aishah who was also wearing his dress with him at the same time, two bodies in one dress. She would then leave the commonly shared dress they both wore at the same time, take care of herself and come back to wearing the Prophet's dress, again, while he was still wearing it, i.e., two bodies again in the same dress. What nonsense!

AnsweringIslam Implicates God in Their Lies

Based on the last *Hadeeth* we quoted, AnsweringIslam may now claim that also Aishah used to wear men's clothing since she was with Allah's Messenger (ﷺ) *Fee* (under) his *Li'haf* this time. To AnsweringIslam, if husband and wife cover under each other's *Li'haf*, they practice cross-dressing. Here is the shocking news that all readers should read very carefully. If we follow the *wicked* logic of AnsweringIslam, then God would also have practiced cross-dressing, since the Arabi *Bible* says,

فَمَرَرْتُ بِكَ وَرَأَيْتُكَ، وَإِذَا زَمْنُكَ زَمْنُ الْحُبِّ. فَبَسَطْتُ ذَيْلِي عَلَيْكَ وَسَتَرْتُ عَوْرَتَكَ، وَحَلَفْتُ لَكَ، وَدَخَلْتُ مَعَكَ فِي عَهْدٍ،
يَقُولُ السَّيِّدُ الرَّبُّ، فَصِرْتُ لِي.

"Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine." (Ezekiel 16:8)

Yea! Ironically, this is the same part in the *Old Testament* that the AnsweringIslam team used to prove that the lowest age for marriage is twelve (http://www.answering-islam.org/Shamoun/marriage_age.htm). As evidence, they brought the 16th chapter in *Ezekiel* where God took for a lover a prostitute called Jerusalem after covering her nakedness with his skirt! This verse is proof that being partly covered by someone's 'skirt' does not mean cross-dressing. Also, this verse proves that the *Bible* is not the word of God, but the word of corrupt men; the description they give to Allah the Exalted is just horribly terrible.

The nonsense does not stop there. Shamoun wrote these words in the new AnsweringIslam article about cross-dressing, "**Notice that a word that means to sit on something is a figure of speech for wearing! So if words such as the above can be used in a figurative sense then why can't *fee* be understood in the same way as well? Why can't a person translate *fee* figuratively to mean wearing especially when the context is referring to Muhammad being *fee* the clothes of his wife?"**

Sure, why can't you do that Shamoun? Why can't you be honest in your enmity to Prophet Muhammad, peace be upon him, and as horrible as this choice indeed is, at least be honorable and say the truth. Why can't you realize that these *Hadeeths* do not speak of Prophet Muhammad (ﷺ) wearing women's clothing, but that the Arabi words *Lubs* and *Fee*, as well as, *Mirt*, *Li'haf* and *Thaub* are only used figuratively to describe a normal behavior, a man and his wife taking shelter under the same quilt?

What would the honorable thing to do be with regards to this issue: **1)** give the benefit of the doubt to the Prophet of Allah (ﷺ), who was described by his own companions as, أشد حياء من العذراء "More shy than a virgin girl" (*Bukhari* and *Muslim*), and, كان النبي صلى الله عليه وسلم شديد الحياء, "The Messenger of Allah was very shy" (*Bukhari*); **or, 2)** invent an unprecedented conclusion never heard before in history on *Hadeeths* that have been available to mankind for fifteen centuries? What would Prophet Jesus, peace be upon him, have done in this situation?

The Challenge That Never Was

Realizing these facts, the reader should be shocked at the retarded argument AnsweringIslam is making in their new article, "One quick point here. Abualrub again agrees that words such as *Izar* and *thawb* refer to apparel, specifically to a person's waist garment and long shirt. Abualrub then challenges me to show him where *fee* means wearing ... It is rather apparent that Abualrub is getting quite desperate at this point. He is correct that *fee* does mean "in" but fails to see how his admission serves to refute his slanders and false accusations against us. It never dawned on Abualrub that to say that Muhammad was *fee* the *thawb* basically means that he was wearing the *thawb*. After all, if one happens to be IN his/her clothes then s/he must actually be wearing his/her clothes! Or does Abualrub really believe that you can be in your clothes without actually wearing them?"

Sam Shamoun caught me red-handed. I did challenge him to prove something regarding 'Fee'. I will post it here, without any comment except to say that the reader should by now have realized why Jalal Abualrub repeatedly calls AnsweringIslam *wicked*. They corrupt the context to suit their lies, that's all. In the world of AnsweringIslam, the world of hatred and lying spirits sent by God to deliberately lie, if someone is 'Fee' one's *Li'haf*, then one is actually wearing one's blanket and this is across-dressing. Here is my original challenge to Shamoun, I will Inshaallah post it here again for all to see if it matches what Shamoun understood from it or not.

I wrote this in my original rebuttal, "Imam Muslim (4427) collected the same *Hadeeth* from Aishah, where Aishah said that the Prophet's wives also sent Fatimah, the Prophet's daughter, after sending Um Salamah, and she asked for permission to enter 'while he (the Prophet) was laying with me Fee my Mirt (i.e., *Thaub*; *Li'haf*).' Next, the Prophet's wives sent Zainab Bint Ja'hsh, the Prophet's wife, who asked for permission to enter while the Prophet was still with Aishah Fee her Mirt, as he was when Fatimah entered on him.

1. **Note:** The various narrations for this *Hadeeth* stated that the Prophet, peace be upon him, was Fee (which Shamoun translated as 'wearing') the *Thaub*, *Li'haf*, or *Mirt* of Aishah; **this is the same *Hadeeth*, but with different descriptions of the same term.**
2. None of the narrations for this *Hadeeth* said that the Prophet was 'wearing' his wife's 'clothes', i.e. as one wears a dress or a shirt; no Muslim scholar ever uttered this ludicrous notion or understood from this *Hadeeth* that the Prophet wore women's clothing. ***I challenge Shamoun to prove otherwise.***
3. Why did Shamoun mention the first Bukhari narration using the word '*Thaub*', but not the second Bukhari narration using the word '*Li'haf*'?
4. How did '*Thaub*', used in the first *Hadeeth* in the singular, end up translated as 'clothes', which if it were in the *Hadeeth*, would read, '*Thiyab* (plural)' not '*Thaub*'?
5. Shamoun is a liar for knowingly corrupting the meaning of the *Hadeeth* he quoted. He is also either a deceiver, if he knew about the various narrations for this *Hadeeth* and hid them, or else he is an ignorant who does not know what he is talking about. It is possible, though, that Shamoun may have been told by his beloved '**Christian Prince**' –a lunatic Arab Christian with a peculiar nickname who does translations for the AnsweringIslam gang- that Arabs call the blanket they cover with in bed '*Li'haf*'. [Arabs still call a blanket '*Li'haf*']. If Shamoun knew these facts, then indeed, Sam Shamoun, **Dr. Deceiver**, deceives and also hides, without objection from **Mr. Hide** himself, Jochen Katz.
6. Here is why **Dr. Deceiver** did not use the translation of Hilali-Khan for this *Hadeeth*. Just read their words: "***Do not hurt me regarding Aishah, as the Divine Inspirations do not come to me on any of the beds except that of Aishah.***" Note how they translated '*Fee*' as 'on', not '**wearing**'.
7. Arabic is far more sophisticated and complex than any other language. Arabs use various words to mean the same thing and have various meanings for the same word. This is a good example to the depth of this wonderful language, and here is the unequivocal proof:
 - a. Shamoun, who translated '*Fee*' as '**wearing**', is hereby challenged to bring any proof that in this *Hadeeth*, '*Fee*' means '**wearing**'. '*Fee*' has a host of meanings, such as 'in; under; on; above; inside; within; etc.' Read the rest of the article for evidence. I should note here, though, that had '*Fee*' in the *Hadeeth* Shamoun

corrupted meant 'wearing', then, the narration of the same *Hadeeth* by Imam Muslim (4427) would mean that both the Prophet and Aishah were wearing her *Thaub*. That would be one huge *Thaub*!

- b. *`Aun al-Ma`bud fi Shar`h-i Sunan-i Abi Dawud*, defines '*Li`haf*' as: '**Whatever you cover with** (i.e., blanket)', as Abu Ubaid stated, adding that '*Li`haf*' is in reference to every '*Thaub*' used as a '*Li`haf*', i.e., as a blanket as Abu Ubaid stated above. In, *al-Misba`h: `Mil`hafah* (as in '*Li`haf*!') is defined as: every '*Thaub*' used to cover with.
- c. *`Aun al-Ma`bud*, defines '*Thaub*' as both sewn clothes and un-sewn garments (as in '*Li`haf*', as in 'what one covers with in bed', as in 'blanket'). Imam Ibn Hajar al-Asqalani stated in, *Fat`h al-Bari*, that *originally*, '*Thaub*' is in reference to un-sewn garments.
- d. '*Li`haf*' was used by Aishah herself to mean what she covered with in bed. Al-Bukhari (478) and Muslim (795) narrated that Aishah said, 'I would be laying in bed and the Prophet, peace be upon him, would come and pray facing the middle of the bed. Since I disliked standing in front of him in his prayers, I used to slip away slowly and quietly from the foot of the bed until I got out of my *Li`haf* (quilt).' Also, an authentic *Hadeeth*, from the grade *`Hasan*, collected in *Sahih Ibn Majah* (526) reported that Um Salamah, the Prophet's wife, said, 'I was with Allah's Messenger Fee (under) his *Li`haf* when what touches women (menses) touched me; I slipped out of the *Li`haf*.' It would be a huge *Li`haf* if both the Prophet and his wife 'wore' it together.
- e. Arabs also use '*Shi`aar*' and '*Izar*' to describe what one covers with, as stated in *`Aun al-Ma`bud*, wherein is also stated that '*Izar*' is what Arabs used to cover with for sleep.
- f. The Arabs also use '*Kisaa*', '*Qateefah*' and '*Shamlah*' to mean blanket. Here is an example where '*Kisaa*' is used to mean '*Li`haf* (or, blanket)'. Imam A`hmad collected a *Hadeeth* (2441), graded by Shaikh A`hmad Shakir as authentic from the grade *`Hasan*, wherein is reported that Abdullah Ibn Abbas said that he visited his maternal aunt, Maimunah, the Prophet's Wife, and she took a *Kisaa*, which she folded, and threw a *Namruqah* (a pillow) on it, then threw another *Kisaa* on top of it and went *Fee* it (i.e. under the upper *Kisaa*, which she used as a blanket while using the other *Kisaa* as a mat). When the Prophet, peace be upon him, came, he covered himself with an *Izar* (i.e., waste garment), took off his *Thaub* (here it means 'long shirt') and went into bed with her in her *Li`haf* (i.e., *Kisaa*).
Note how this *Hadeeth* mentioned a different meaning for '*Thaub*' and mentioned '*Kisaa*' in the context of '*Li`haf*', both meaning blanket.
- g. Words like '*Thaub*' and '*Kisaa*', used to describe both regular clothes and un-sewn garments such as those used as blankets, are defined by *the Context*.

Thus, the *Hadeeth* Shamoun corrupted is about the Prophet laying next to his wife, Aishah, 'Fee' (i.e., under) her 'Thaub' or 'Li'haf', i.e., under her bed-cover, i.e., in bed, not wearing her clothes with his other wives and his companions visiting him while he was wearing women's clothes. The very notion Shamoun uttered here demonstrates the extreme lows **Dr. Deceiver**, Sam Shamoun, and **Mr. Hide**, Jochen Katz, are willing to sink into in their mission to slander and defame Muhammad, peace be upon him, the honorable man who cursed men who imitate women and women who imitate men (*Sahih Al-Bukhari* 5435). Is there an end to their mission of deceit, lying, slander, deep hatred and defamation? Only Allah knows."

Sam Shamoun must have been reading another challenge, not mine, because nowhere did I challenge Shamoun to show me, "**where fee means wearing.**"

Fourth: The very same context is also found in *Sahih al-Bukhari* using *Thaub* instead of *Li'haf* in reference to Aishah's blanket and the Prophet (ﷺ) being next to her under it. This *Hadeeth* is also reported from Um Salamah (رضي الله عنها) who said that the Prophet (ﷺ) said to her,

لا تؤذي في عائشة ، فإن الوحي لم يأتي وأنا في ثوب امرأة إلا عائشة

"Do not annoy me regarding Aishah, because the revelation never came to me while I am Fee the Thaub of any woman, except Aishah."

This is the very same *Hadeeth* context and chain of narration starting from Hisham Ibn `Urwah, from `Urwah, Aishah's nephew, from Aishah (رضي الله عنها), as that quoted above from *Bukhari* about what the Prophet (ﷺ) said to Um Salamah using *Li'haf* in it instead of *Thaub*, "***The revelation never came to me while I am fee Li'hafi any of you, except her.***" *This is a classical case where synonyms are used to describe the same word; the Thaub of Aishah here is the Li'haf of Aishah there, i.e., these two words are synonyms in this context.*

In addition, there is a weak *Hadeeth* collected by Abu Ash-Shaikh Ibn Hibban in his book on the mannerism of Allah's Messenger (ﷺ) wherein is used in the same narration two synonyms to Aishah's bedcovering, *Li'haf* and *Firash*; ***just like Bait, Firash can never be confused with clothing.*** *This only emphasizes the facts established here, making the context here five synonyms: Thaub, Mirt, Li'haf, Bait and Firash.*

Here is more proof from the *Bible* that uses *Thaub* as bedcovering and mentions what amounts to cross-dressing according to AnsweringIslam,

اعْمَلْ لِنَفْسِكَ جَدَائِلَ عَلَى أَرْبَعَةِ أَطْرَافِ ثَوْبِكَ الَّذِي تَتَّعَطَّى بِهِ.

"Thou shalt make thee fringes upon the four quarters of thy **Thaub**, wherewith thou coverest thyself" (Deuteronomy 22:12).

فَقَالَ: «مَنْ أَنْتِ؟» فَقَالَتْ: «أَنَا رَاعُوْتُ أُمَّتِكَ فَابْسُطْ ذَيْلَ ثَوْبِكَ عَلَيَّ أُمَّتِكَ لِأَنَّكَ وَلِيٌّ»

"And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy **Thaub** over thine handmaid; for thou art a near kinsman" (Ruth 3:9).

Of course, no Jew or Christian on the face of the earth can legitimately protest the use of **Thaub** here. Or, maybe they can, if they can bring the original copy of anything in the *Bible* written in its original language and then, by comparing the original to translations, wonder why Van Dyke, an European Christian, translated 'vesture; skirt' into **Thaub**. I added the Arabi text of the *Van Dyke Arabic Bible* here just in case the non-Arabi speakers of AnsweringIslam protest the use of the word **Thaub**. They can buy the Arabi *Bible* that is being distributed throughout the Arab world and compare word for word and then they will find that, **Thaub** it is.

These Biblical texts state that men and women may cover partially or totally with **Thaub**s that belong to the other sex, and this is not cross-dressing. Similarly, the Messenger of Allah (ﷺ) used to go to bed under the bedcovering of his wives, whether the bedcovering is called a **Mirt**, **Li'haf**, **Thaub**, **Firash**, **Bait** or blanket. This is perfectly normal. AnsweringIslam is the one that is NOT normal.

Fifth: Here is a *Hadeeth* found in *Sahih Sunan Abi Dawud* that uses another contextual synonym to bedcovering, **Shi`ar**, i.e., **Mirt**, **Thaub**, **Li'haf**, , **Firash**, blanket. Aishah, may Allah be pleased with her, said,

كنت أنا ورسول الله صلى الله عليه وسلم نبيت في الشعار الواحد وأنا حائض طامث فإن أصابه مني شيء غسل مكانه ولم يعده ثم صلى فيه

"I and the Messenger of Allah, peace be upon him, would spend the night *Fee* one **Shi`ar**, while I would be having my menses. If anything from what I had (menses) touched the **Shi`ar**, he would only wash the dirty part then would pray *Fee* it."

Note that these *Hadeeths* all speak about the same thing, that is, being in bed under bedcovering called in these *Hadeeths* various names, **Shi`ar**, **Mirt**, **Thaub**, **Li'haf**, **Bait**, **Firash**, i.e., blanket, all describing a man and his wife being under one sheet.

In the context of the last *Hadeeth*, the first instance of 'Fee', means, 'under', not 'in' as in other contexts for *Fee*. This is obvious, isn't it? Otherwise, if we follow the sick logic of AnsweringIslam, imagine the Prophet (ﷺ) and his wife walking around while wearing a dress, the same dress, at the same time! The second instance of *Fee* here means, 'on'. The evidence to this is found in an authentic narration for the very same *Hadeeth*; this narration is found in, *Sahih Sunan an-Nasaii*, wherein Aishah said,

كنت أنا ورسول الله أبو القاسم في الشعار الواحد ، وأنا حائض طامث ، فإن أصابه مني شيء ، غسل ما أصابه ، لم يعده إلى غيره ، وصلى فيه ؛ ثم يعود معي .

"I and the Messenger of Allah, Abu-l-Qasim, would be in one *Shi`ar*, and I would be in my menses. If anything touched him from what I had, he would only wash what got dirty then would pray *Fee* it then would go back [in it] with me."

Aishah states here that **1) she and the Messenger of Allah (ﷺ) would both be *Fee* one *Shi`ar*; 2) he would pray *Fee* the *Shi`ar*; 3) he would then go back in the *Shi`ar*.** This is clear in its indication. When they both were *Fee* one and the same *Shi`ar*, they were both under it, because it was the blanket they were covering with; thus, the first 'Fee' means 'under'. Allah's Prophet (ﷺ) would then stand and pray *Fee* the *Shi`ar*, and here 'Fee' means 'on'. He (ﷺ) would then rejoin Aishah *Fee* the *Shi`ar*, meaning under it.

AnsweringIslam seems to take offense at my using 'Fee' in the context of 'above; on; under'. I will gladly give proof to this fact here. If we follow the logic of AnsweringIslam considering Arabi words they cannot even read let alone decide their context, the Prophet (ﷺ) and Aishah would both be wearing her *Shi`ar Mirt*. While both of them still wearing the same *Shi`ar* at the same time, he (ﷺ) would stand and pray while still wearing it, then go back to wearing it even though he was wearing it to begin with. Does this make any sense to anyone who does not take vain desire as his god?

The correct explanation we offered above perfectly explains a *Hadeeth* from Maimunah, the Prophet's wife, a *Hadeeth* that AnsweringIslam keeps repeating and corrupting to mean what it does not mean. Maimunah, the Prophet's wife, may Allah be pleased with her, said that the Messenger of Allah (ﷺ) used to pray *Fee* a *Mirt* part of which was on him and part on her, and she had her menses then. This *Hadeeth* collected by Imam ash-Shafi`i states what the *Hadeeth* above from Aishah states that the Prophet of Allah (ﷺ) used to stand in prayer on a long piece of cloth used as bedcovering while part of it on his side and the other part still covering his wife who would be laying in bed next to him. Wrapping with bedcovering is not cross-dressing as the *Bible* agrees, *فَمَرَرْتُ بِكَ وَرَأَيْتُكَ وَإِذَا زَمَنُكَ زَمَنُ الْحُبِّ فَبَسَطْتُ ذَيْلِي عَلَيْكَ وَسَتَرْتُ عَوْرَتَكَ* (Now when I passed by thee, and

looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness" (Ezekiel 16:8).

While explaining this *Hadeeth* narration, as-Sindi said as AnsweringIslam quoted, "أن يكون طرفه على شخص وطرفه الثاني على شخص آخر إذا كان طويلا والذي في الحديث من هذا النوع الطويل ولهذا أمكن أن يشملهما" a part of it will be on one person and the other part on another person, if the garment is long; the garment described in this *Hadeeth* is from the long type and this is why it was sufficient to have both of them under it."

Here is another *Hadeeth* narration that clearly explains Maimunah's *Hadeeth* above, by giving more detail on the Prophet's practice by night,

كان يقوم فيصلني من الليل [على خمرة] ، (قالت ميمونة رضي الله عنها) وأنا نائمة إلى جنبه ، [مقترشة بجذاء مسجد رسول الله صلى الله عليه وسلم] ، فإذا سجد أصابني [طرف] ثوبه وأنا حائض

"He (ﷺ) would stand by night and pray on his *Khumrah*; (Maimunah said) I would be sleeping next to him on a *Firash* (bed) next to the place where he (ﷺ) prayed ... when he (ﷺ) prostrated the side of his *Thaub* would touch me while I was in my menses" (*As-Silsilah as-Saheehah*, by Imam al-Albani).

Therefore, the Prophet (ﷺ) prayed on his own garment wearing his own *Thaub* and the side of his *Thaub* touched the side of his wife who was sleeping next to where he prayed. This *Hadeeth* narration is very important; it is the same *Hadeeth* narration found in *Sahih Sunan Abi Dawud* from Maimunah, may Allah be pleased with her, that, "The Prophet (ﷺ) prayed with a *Mirt* on him and a part of it on his wife, who had menses; he prayed with the *Mirt* on him." (*Sahih Abu Dawud*)

Abu Is`haq Sulaiman ash-Saibani reported this *Hadeeth* using different words from Abdullah Ibn Shaded Ibn al-Had, Maimunah's nephew, from Maimunah, may Allah be pleased with her. ***It is the very same Hadeeth describing the very same act.*** This exposes the lies of AnsweringIslam about the Prophet's cross-dressing 1) the Prophet (ﷺ) was wearing his own *Thaub* 2) praying on his own *Khumrah* garment 3) his wife would be covered by a *Mirt* blanket a part of which would be on his side.

AnsweringIslam wrote, "Note: In his haste to "refute" me Abualrub once more ends up confirming my point. In response to this same narration Abualrub again admits that *thaub* means clothing: f. There are numerous *Hadeeths* in Bukhari (such as *Hadeeth* No. 352) and Muslim (such as *Hadeeth* No. 538) wherein different people are

reported to have 'Jama`a `Alaihi Thiyabah', i.e., 'wrapped himself well with his CLOTHES', or, 'straightened his CLOTHES to look more formal in appearance'. In, `Aun al-Ma`bud, there is this definition for 'Akhadhta bi-Talbibi Fulan': when you wrap ('Ijma`' or hold) the *Thaub* that one is wearing [in your hands] and pull him by the *Thaub* (in today's expressions 'pull him by THE COLLAR towards you'). Similarly, saying that one has 'Jama`a `Alaihi Thiyabah' does not mean that one is collecting his clothes, but rather, one is wrapping himself well with his CLOTHES. In his explanation on Sunan an-Nasaii, as-Sindi said that 'Jumi`at' [means] 'wrapped well', so that one's body is not exposed. (Bold emphasis ours). Thanks to Abualrub we can safely assume that Muhammad was indeed wrapping himself with Aisha's clothes! ... What makes this all the more amazing is that, in trying to refute me, Abualrub once more ends up providing support for my position (then he quoted my original response to his **TAKE ALL THE CLOTHING THAT BELONGS TO YOU** stuff that he invented)."

As we proved here, *Thaub* means a host of things, not only clothing. I provided overwhelming evidence here that *Thaub* is also used as bedcovering. Of course *Thaub* also refers to clothing. But also, *Thaub* refers to bed covering, even the Arabi Bible says so. How can we understand anything in any language, **READ THE CONTEXT!** AnsweringIslam uses deceit following the guidance of a man-made book that claims that God sent a spirit to purposely lie, "And there came forth a spirit, and stood before the Lord, and said, I will be a lying spirit in the mouth of all his prophets" (I Kings 22). Thus, they fulfill their unholy mission by lying on Muhammad (ﷺ). Here is the proof to their lies as we explain the last *Hadeeth* AnsweringIslam quoted wherein they used these words, "**TAKE ALL THE CLOTHING THAT BELONGS TO YOU.**"

How (اجمعي عليك ثيابك) Mysteriously Became, **TAKE ALL THE CLOTHING THAT BELONGS TO YOU?**

Here is the full text of the *Hadeeth* as found in *Sahih Muslim*,

أن أبا بكر استأذن على رسول الله صلى الله عليه وسلم وهو مضطجع على فراشه ، لابس مرط عائشة ، فأذن لأبي بكر وهو كذلك فقضى إليه حاجته ثم انصرف . ثم استأذن عمر فأذن له وهو على تلك الحال فقضى إليه حاجته ثم انصرف . قال عثمان: ثم استأذنت عليه فجلس وقال لعائشة " اجمعي عليك ثيابك " فقضيت إليه حاجتي ثم انصرفت . فقالت عائشة: يا رسول الله! مالي لم أرك فزعت لأبي بكر وعمر رضي الله عنهما كما فزعت لعثمان؟ قال رسول الله صلى الله عليه وسلم " إن عثمان رجل حي وإني خشيت ، إن أذنت له على تلك الحال ، أن لا يبلغ إلي حاجته " .

Abu Bakr asked for permission to see the Messenger of Allah (ﷺ) while he was laying in his bed, *Labisun Mirta* Aishah. He (ﷺ) gave Abu Bakr permission while in this state,

had Abu Bakr's need fulfilled, then Abu Bakr left. Then, Umar asked for permission and he (ﷺ) gave Umar permission while in this state, then fulfilled the need for which Umar came; Umar then left. Uthman said, "Then I asked permission and he (ﷺ) sat up and said to Aishah, '*Ijma`i `Alaiki Thiyabak.*' I accomplished the need for which I went to see him and then left." Aishah said, "O, Messenger of Allah! Why did you not feel as anxious for seeing Abu Bakr and Umar, may Allah be pleased with both of them, as you did for Uthman?" The Messenger of Allah (ﷺ) said, "***Uthman is a shy man, and I feared that had I allowed him in this state he would not mention his need.***"

The *Hadeeth* quoted here has different contexts; AnsweringIslam made them into one and the same. First context, there is the part where the Prophet (ﷺ) was laying next to his wife under her *Mirt* bedcovering as Aishah herself said in another narration found in *Musnad A'hamad* for the very same *Hadeeth*, "وأنا معه في مرط واحد" (I was with him *Fee* one *Mirt*)." I proved above in various ways that *Mirt* is used as bedcovering sometimes called, *Mirt*, sometimes called, *Thaub*, *Li'haf*, *Shi`ar*, or *Firash*. Second context, there is the part where the Prophet (ﷺ) told his wife to pull her clothes together to look more formal in front of Uthman, a shy man who would not feel comfortable speaking to the Prophet (ﷺ) while his wife not fully formal in appearance. ***AnsweringIslam so wickedly made these two different issues appear to be one and the same, when they are not the same any way one looks at them.***

1. Both the Prophet (ﷺ) and his wife were dressed, not naked.
2. They both were laying in bed *Fee* (under) the cover of Aishah's *Mirt*, as Aishah herself said, "وأنا معه في مرط واحد" (I was with him *Fee* one *Mirt*)" (*Musnad A'hamad*).
3. When Abu Bakr and Umar came in, they both remained in this state, together in Aishah's *Mirt* as Aishah herself stated, "وهو معي في المرط" (while he (ﷺ) was with me *Fee* the *Mirt*)" (*Musnad A'hamad*).
4. When Uthman came in, the Prophet (ﷺ) sat up. He (ﷺ) then ordered Aishah to pull her clothes together or tightly to look more formal.
5. The Prophet (ﷺ) was not wearing Aishah's clothes, then when Uthman came in, he (ﷺ) gave Aishah back her clothes and asked her to wear them, after she was sitting without her clothes on, even though two men came by. Nor did the Prophet (ﷺ) allow Uthman to come in while he (ﷺ) was not wearing clothes since he (ﷺ) gave Aishah back her clothes which he was wearing. That would surely defeat the purpose of looking formal in front of Uthman, a shy man as the Prophet (ﷺ) said.
6. Aishah was wearing her own clothes, but her clothes were not tightly pulled together on her. So, the Prophet (ﷺ) asked her to pull her clothes together.

This makes sense, right? Only a person with a diseased heart would understand from this *Hadeeth* that **1)** The Prophet (ﷺ) was wearing Aishah's clothes; **2)** Two men came while Aishah was not wearing her clothes since he Prophet (ﷺ) was wearing her clothes; **3)** When the third man came in, the Prophet (ﷺ) gave Aishah back her clothes; **4)** Aishah wore her clothes after being in from of two men not wearing her clothes; **5)** Now the Prophet (ﷺ) did not have clothes on him since he was wearing Aishah's clothes, then, when Uthman came he (ﷺ) gave Aishah her clothes back; **6)** For at least a part of the time, the Prophet (ﷺ) and his wife were naked or partially unclothed.

Meanwhile, none of the three men said the Prophet (ﷺ) was wearing women's clothing nor asked the Prophet (ﷺ) why he was wearing women's clothing or sitting in his underwear, or why Aishah was not clothed. What made Aishah wonder is not why her husband, the Prophet (ﷺ), was wearing women's clothing, or why she herself was sitting without her clothes on; she only asked why he (ﷺ) sat up and ordered her to look more formal. No scholar ever said that this *Hadeeth* indicates that the Prophet (ﷺ) was wearing women's clothing; no one before AnsweringIslam started their mission of lying and deceit ever came to this *wicked* conclusion. *Why? Because it never happened; AnsweringIslam is only picking up where the lying spirit of I Kings 22 left off.*

AnsweringIslam's Contract with the Lying Spirit of I Kings 22

Answering Islam has displayed various types of ignorance and insolence, but this one is different in its enormity. They insinuate that the Prophet (ﷺ) was wearing Aishah's clothing, sort of a dress called *Mirt*, which is in the singular (*Murut* is the plural of *Mirt*). Meanwhile, two men came in with the Prophet (ﷺ) wearing Aishah's dress while Aishah was sitting without her clothes on. When the third man came in, he (ﷺ) gave Aishah her dress back, which somehow became plural, *Thiyab*, and after he did that, now Aishah had her clothes on while he (ﷺ) now did not have clothes on. How can anyone think this way then get angry at Jalal Abualrub calling them *wicked*?

However, the deception ends here. There are two separate issues here:

The first issue: the Prophet (ﷺ) was with his wife *Fee* (under) her *Mirt* blanket, as Imam A'hmad reported from her. They both had their own clothes on. When Abu Bakr (رضي الله عنه), Aishah's father, and then Umar (رضي الله عنه) came, and they were the Prophet's closest friends, he (ﷺ) stayed in that state under the *Mirt* blanket and did not pull his clothes more tightly on him to look more formal. When Uthman (رضي الله عنه) came, a shy man who would feel uncomfortable talking to the Prophet (ﷺ) in that state, the Prophet (ﷺ) sat up. Aishah, may Allah be pleased with her, noticed the same from the Prophet (ﷺ) in another incident reported in *Sahih Muslim* when Abu Bakr, Umar, then Uthman

entered on him (ﷺ). Again, the Prophet (ﷺ) did not change the way he was sitting or pull his clothes more tightly on him, until Uthman came. She said to him (ﷺ) that when Uthman came, فجلست وسويت ثيابك "You sat up and straightened your clothes."

The second issue: the Prophet (ﷺ) also told Aishah to make her clothes tidier, to straighten her appearance, to pull her clothes together, to look more formal, to gather her clothes more tightly on her; *the reference here is NOT to the Mirt of Aishah but to her own clothes that she was wearing*. He (ﷺ) used a sentence that only carries this meaning, just as Aishah said to a woman, إذا حضت فاجمعي عليك ثيابك "When you have your menses, *fa-Ijma`i `Alaiki Thiyabak* (pull your clothes on you tightly)" (*Badhl al-Ma`un*, by Ibn Hajar al-Asqalani, who graded it's chain of narration as authentic from the grade *Sahih*). Aishah was not asking that woman to live her life naked or in her underwear but when she had her menses to take her clothes from somewhere or someone and start wearing clothes. I did not know AnsweringIslam is this funny!

Here is more proof found in *Sahih al-Bukhari* and *Sahih Muslim* from Subai`ah Bint al-Harith al-Aslamiyyah (رضي الله عنها) asserting that to, 'Jama`tu `Alayya Thiyabi', means, 'to pull my clothes together or tightly,' not, 'to live in a state of nakedness then to get one's clothes from someone or somewhere then wear them', as AnsweringIslam would like us to believe. Subai'ah said, " جمعت علي ثيابي حين أمسيت ", meaning that one evening when she needed to get out of her house to speak to the Prophet (ﷺ), she pulled her clothes tighter on her, i.e., instead of wearing them loosely as one does in the privacy of one's own home. Also, in a *Hadeeth* found in *Sahih al-Bukhari*, Umar Ibn al-Khattab used the very same words, " جمعت علي ثياب ", to describe his pulling his clothes on him tighter to go to the Prophet (ﷺ) to ask him if he divorced his wives.

As They Do To Their Own Holy Books, AnsweringIslam Corrupts Arabi Texts

AnsweringIslam has again corrupted the words of an Arabi *Hadeeth* that still exists in its original form, unlike their holy books, while there are hundreds of millions of human beings, Arab and non-Arab, Muslim and non-Muslim, who speak the Arabi language and can attest to the corruption. Yet AnsweringIslam dares say this, "Note that he once again doesn't deny that thawb means clothes, but merely denies that the word ijma means "take" (but even here he is careful to qualify his statement since he says "in this context"!)"

Why I said 'In this context' is for a reason, so let's see what the reason is. Could it be because this Hadeeth has a context, as in its own context (obvious, isn't it)? AnsweringIslam is notorious for ignoring context; they are not seekers of truth but seekers of slander. For instance, they keep corrupting Arabi words such as insisting that 'Ijma` means 'take.' Therefore, if we follow their ideas, when Allah said in the *Quran* to Muslims that their enemies have '*Jama`u Lakum*', it meant that their enemies took their forces for Muslims! And when Allah said that He will *Jami`u an-Nasi* for the Day of Resurrection, it meant that He will take mankind for the Day of Resurrection!

Sam Shamoun criticizes Jalal Abualrub because he "**denies that the word ijma means "take".**" Yet, and to prove that Prophet Muhammad (ﷺ) is a cross-dresser, Shamoun brings an *Ayah* from the *Quran* describing the husband and wife as a *Libas* (garment) to each other (2:187), quoting its explanation as *واجتماعهما في ثوب واحد* "their *Ijtima`* in one *Thaub*." Therefore, using his logic with regards to "**the word ijma means "take"**" this sentence would read like this in English, The husband and wife "are taken in one dress." Where are they taken, only Allah knows! *Can I suggest the word 'gather' instead, it will make the sentence sound right? AnsweringIslam is just wicked.*

The *Hadeeth* found in *Sahih Muslim* from Aishah states that the Prophet (ﷺ) said to her (اجمعي عليك ثيابك) translated by AnsweringIslam as, "**TAKE ALL THE CLOTHING THAT BELONGS TO YOU.**" Here is the correct translation word for word: *Ijma`i: gather* (tighten); *Alaiki: on you; Thiyabaki: your clothes.* By translating AnsweringIslam's words to Arabi, the result would read like this, "*Khudhi (TAKE) kulla (ALL) ath-Thiyab (THE CLOTHING) allati (THAT) laki (BELONGS TO YOU).*"

1. Does (اجمعي عليك ثيابك) look like (خذني كل ثيابك التي لك) ?
2. Does (**TAKE ALL THE CLOTHING THAT BELONGS TO YOU**) look like (tighten your clothes on you)?
3. Does (*Khudhi kulla ath-Thiyab allati laki*) remotely sound like (*Ijma`i Alaiki Thiyabaki*)?

Conclusion: AnsweringIslam is just plain wicked.

Allah is Above Heaven, Even if AnsweringIslam Hates It!

AnsweringIslam now wants to decide for Muslims what their creed is while belittling the creed followed by the Prophet (ﷺ) and his companions, calling their creed false. This is bizarre, even funny, coming from a sect in Christianity that is considered as being deviant even heretic by the vast majority of Christians. I hereby declare that Jalal Abualrub follows the way of *As-Salaf as-Sali'h*: Prophet Muhammad, peace be

upon him, his companions, may Allah be pleased with all of them, and the next two generations. These are *As-Salaf as-Sali'h*, the righteous predecessors of Muslims, the best people as Muhammad (ﷺ), the Final and Last Messenger and Prophet, stated,

" خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ "

"The best people are my generation, then the next generation, then the next generation" (Bukhari, and, Muslim).

Christians have consistently demeaned and belittled the Creator of all things since the start of their invented religion. Here is a religion that believes that God became a man, having been a baby before that born to a woman, who got killed by some of His creation after receiving utter humiliation by the hands of spitting Jews, who spat on God, and smacking Romans, who smacked God, so we are told, and Allah is exalted from this utter disbelief.

It may suit such people that their falsely claimed God is portrayed in such a demeaning manner, a man who loses a wrestling man with Israel (the 32nd chapter in *Genesis*), who walks in Paradise looking for Adam who hid from Him (the 3rd chapter in *Genesis*). But, Muslims firmly reject this utter humiliation of the image of the Creator of all things. Allah, the Lord of all things, is the highest who cannot be touched by humiliation or be limited by His creation. Allah is the Creator of time and space. He is above heaven settled on His Throne where time and space end. He is not mixed with His creation and did not create them inside of Him. Allah is different from creation and they are separate from Him.

Here is what the *wicked* team of AnsweringIslam says about Allah, the God of Adam, Nu'h (Noah), Ibrahim (Abraham), Musa (Moses), `Esa (Jesus), and Muhammad, peace be upon all of them, "To further highlight Abualrub's inconsistency, it should be remembered that he is a Salafi Muslim. As a Salafi Abualrub erroneously believes that his (false) god is above the heavens, and yet his own (false) scripture contradicts his beliefs since it says that Allah is *FEE/IN* heaven, not above it: Do ye feel secure that He Who is *in (fee)* heaven will not cause you to be swallowed up by the earth when it shakes (as in an earthquake)? Or do ye feel secure that He Who is *in (fee)* Heaven will not send against you a violent tornado (with showers of stones), so that ye shall know how (terrible) was My warning? S. 67:16-17 Y. Ali Yet Abualrub's scholars did not hesitate to (mis)translate the preposition to mean over in order to force the Quran to agree with Salafi theology: Do you feel secure that He, Who is *over* the heaven (Allah)... Or do you feel secure that He, Who is *over* the heaven (Allah)...? Hilali-Khan If Abualrub is going to be consistent shouldn't he change his view and admit that he is

wrong for believing that Allah is above the heavens? Or will he claim that the term *fee* can have a variety of meanings depending upon the context, and it is the context that will determine its specific definition? But if he does take this stance wouldn't this merely expose his inconsistency and deliberate distortion of the facts? Wouldn't this further imply that he deceived his readers into thinking that we somehow mistranslated the Arabic? ... Abualrub is begging the question at this point since he has erroneously assumed that these hadiths cannot be saying that Muhammad was wearing Aisha's clothes and therefore proves that *fee* cannot be translated as wearing. This may explain why he constantly brings up irrelevant narratives such as the following: ... '**Lubs** (as in '**Labisun**') is used IN VARIOUS CONTEXTS, as explained by this Hadeeth. Al-Bukhari (367) and Muslim (1053) collected a Hadeeth from Anas Ibn Malik, who said, "My grandmother Mulaikah invited Allah's Messenger, peace be upon him, for a meal which she herself had prepared. He ate from it and said, '*Get up! I will lead you in the prayer.*' I took my *Hasir*, washed it with water as it had become dark *Min Tuli ma Lubisat* and Allah's Prophet stood on it...[and] led us in the prayer." ... **Note:** '*Hasir*' means, 'woven mat'. Until today, I have never heard of anyone wearing a woven mat as one wears a shirt. Unless, that is, Shamoun and Katz do **wear** woven mats, which will not surprise me if it happened. (Emphasis ours) ... Abualrub must have forgotten what he himself wrote concerning deriving the meaning from the context. Since the context of the above narrative is different from the reports that speak of Muhammad wearing Aisha's clothing how does the foregoing suffice as an example in support of Abualrub's position?"

Now they talk about context, after corrupting every context they could lay their hands on! We proved beyond the shadow of a doubt how AnsweringIslam corrupted the context of *Hadeeths*. We quoted various narrations for the same *Hadeeths* quoted by AnsweringIslam, narrations wherein is found synonyms to *Lubs* that only mean being under bedcovering or standing on a cloth to pray.

What is astonishing is that AnsweringIslam says that Allah (ﷻ) is a false God, He Who is described like this in the *Quran*,

﴿ ذَٰلِكُمْ اللَّهُ رَبُّكُمُ لَا إِلَٰهَ إِلَّا هُوَ ۖ خَلَقَ كُلَّ شَيْءٍ ﴾

{*Such is Allâh, your Lord! Lâ ilâha illa Huzwa* (none has the right to be worshipped but He), *the Creator of all things*} (6:102);

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٤﴾ ﴾

{Say (O, Muhammad ﷺ): "He is Allâh (the) One. Allâh-us-Samad (Allâh ﷻ the Self-Sufficient Master, Whom all creatures need; He neither eats nor drinks). He begets not, nor was He begotten. And there is none co-equal or comparable unto Him"} (112:1-3);

﴿ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۗ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١١٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۗ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿١١٣﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١١٤﴾ ﴾

{He is Allâh, beside Whom Lâ ilâha illa Huwa (none has the right to be worshipped but He) the All-Knower of the Unseen and the Seen. He is the Most Gracious, the Most Merciful. He is Allâh, beside Whom Lâ ilâha illa Huwa (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him. He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, All-Wise.} (59:22-24)

Answering Islam lies about Allah (ﷻ). Here is unequivocal proof that Allah (ﷻ) is Fee (above) heaven not Fee (inside) it. As the Quran (7:54) and the Old Testament (Genesis 1:1; Acts 17:24) state, Allah (ﷻ) created the heavens and earth *after* they did not exist, so how can He be in heaven, inside it, when it was created by Him?

Here is unequivocal proof that Allah (ﷻ) is above heaven, settled on His Throne,

﴿ وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ ﴾

{And He it is Who has created the heavens and the earth in six Days and His Throne was on the water} (11:7).

Prophet Muhammad (ﷺ) said,

" كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ قَبْلَهُ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ ثُمَّ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ "

“There was Allah and nothing else before Him, and His Throne was over the water; afterwards He created the Heavens and the Earth” (Sahih al-Bukhari).

After Allah (ﷻ) created heavens and earth, He *Istawa* (rose) `Ala (above) the `Arsh, which was created before the heavens and earth and erected on water,

﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾

{*Allâh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He Istawâ `ala-l-`Arsh (rose over the Throne [in a manner that suits His Majesty]).*} (32:4)

Allah (ﷻ) is above the seven heavens: The Prophet of Allah (ﷺ) said to Sa`d Ibn Mu`adh, may Allah be pleased with him, *لقد حكمت فيهم بحكم الملك من فوق سبع سموات* "You have given a judgment regarding them [Jews of Bani Qhuraidhah] that is the judgment of Al-Malik (Allah) from Fauqa (above) seven heavens" (An authentic Hadeeth from the grade Sahih; *Al-`Ulu*, by imam adh-Dhahabi).

Where heavens, water and Allah's Throne are: Abdullah Ibn Umar stated that, *جعل الله فوق السماء السابعة الماء وجعل فوق الماء العرش* "Allah made the water above the seventh heaven, and made the Throne above the water" (An authentic Hadeeth found in the book on, *al-`Ulu*, by Imam Adh-Dhahabi). What summarizes the fact that Allah is *Fee* (above) *as-Samaa* (heavens), is that His Name is, *Al-`Aly* (the Ever-High).

Ayat 67:16-17 that AnsweringIslam quoted are directly explained by the clear texts we quoted above. They are direct proof to the context of Fee with regards to Allah and heavens. As usual, AnsweringIslam uses evidence that is against them as if it is for them then they tease us about teaching Muslim Shaikhs their own language and their own religion.

Here is another direct proof that *Fee* comes in the meaning of, 'above',

﴿قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَا تُقَطِّعُوا أَيْدِيكُمْ وَأَرْجُلَكُمْ مِمَّنْ خَلَفَ وَلَا صَلِّبْنَكُمْ فِي جُدُوعِ النَّخْلِ﴾

{[Fir'aun (Pharaoh)] said: "Believe you in him [Mûsâ (Moses)] before I give you permission? Verily, he is your chief who has taught you magic. So I will surely, cut off

your hands and feet on opposite sides, and I will surely, crucify you Fee the trunks of date palms.”} (20:71)

Even Pharaoh knew God better than AnsweringIslam knows Him. Pharaoh refutes AnsweringIslam's claim that Allah (ﷻ) is not above heaven. They claim that *Fee* does not mean, 'above'. However, Pharaoh threatened the magicians who believed in Moses that he will crucify them *Fee* the trunks of trees. According to AnsweringIslam's logic, Pharaoh threatened the magicians to peel the inside of the trees and stick the magicians inside the peeled trunks, and yet called that 'hanging.' How ingenious!

If we follow the *wicked* ideas of AnsweringIslam then when Allah, the Exalted, the Ever-High, ordered Muslims to,

﴿ فَسِيرُوا فِي الْأَرْضِ ﴾

{*Fa See`ru Fee-l-Ardhi* (so walk *Fee* the land)} (16:36), He ordered them to tour the earth *beneath its surface*, sort of a journey to the center of the earth, maybe to emerge from China from the other side. How else can we describe the stances taken by AnsweringIslam, other than using the word *wicked*?

We presented here overwhelming evidence explaining the true context of *Hadeeths* AnsweringIslam claimed prove that Prophet Muhammad, peace be upon him, used to cross-dress, a false accusation invented by AnsweringIslam. The *wicked* team of AnsweringIslam corrupted the context of the *Hadeeths* to come up with a conclusion that no one before in the history of mankind concluded from reading *Hadeeths* that have been available for mankind to study and analyze for fifteen centuries. Since we established the truth in such a clear and efficient way, we will next refute the rest of the AnsweringIslam new article on cross-dressing, by refuting the claim that *Mirt* is women's clothing.

All thanks and praises are due to Allah (ﷻ); and may Allah's Peace and Blessings be on all of His Prophets and Messengers, such as and foremost among them Adam (ﷺ); peace be upon him), Nu`h (Noah ﷺ), Ibrahim (Abraham ﷺ), Musa (Moses ﷺ), `Esa (Jesus ﷺ), and ending with Muhammad (ﷺ).

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