

Responding questions about hadrat "Khadijah" [AS]

Mr. "Hedayati":

Please explain about birth year of hadrat "Khadijah" [AS] and that if she married anyone before marrying messenger of Allah [PBUH] or not?

Master "Husseini Qazwini":

We know that most of the time death or birth of elders is unclear or it's not been registered exactly or at the time of birth, they weren't global figures and after a while they turned into a global figure and sometimes even their parents haven't registered their birth year, but as for hadrat "Khadijah", since she was from a dignified and big family, it's written in some historical books that her birth year was registered 68 years before Prophet Muhammad's [PBUH] immigration.

But about her marriage before marrying messenger of Allah [PBUH], opinions are different. Some historians believe that Prophet Muhammad [PBUH] was her third husband. Her first husband was "Atiq ibn A'id" and second one was "Abu Halah Ibn Munzar Asadi".

Mr. "Baladhuri" - Sunni great figure - and "Abu Al-Qasim Kufi" and late Sayed "Murtaza" and Sheikh "Mufid" - Shia great figures - believe that hadrat "Khadijah" [AS] was a girl while marrying Prophet Muhammad [PBUH] and regarding superb status that hadrat "Khadijah" had, she didn't find anyone to be qualified to marry her. Allameh "Majlesi" says explicitly that hadrat "Khadijah" was a girl. Amongst contemporary figures, Allameh Seyed "Ja'far Murtaza" proves by numerous reasons that hadrat "Khadijah" [AS] was a girl while marrying Prophet [PBUH] and "Zeinab" and "Ruqiyah" were daughters of "Haleh" and hadrat Khadijah's nieces. It means that Uthman's wives were Prophet Muhammad's stepdaughters not his real daughters. But it's in the mouth of public that they're his daughters.

Mr. "Hedayati":

Well-known quotation is that hadrat "Khadijah" [AS] was forty when she married messenger of Allah [PBUH] but "Ibn Abbas" has been quoted that she was 30. What historical evidences

say? And please talk about Prophet Muhammad's motive for marrying hadrat "Khadijah". They made this doubt that he married her due to her wealth.

Master "Qazwini":

What has been proved to me as a researcher is that she had forty years old. "Ibn Abbas" has said 30 years old but its document isn't faultless.

Firstly:

As for prophet's motive marrying hadrat "Khadijah" [AS] and this doubt that he married her because of her wealth, in my opinion we should make it vise-versa saying: what was hadrat Khadijah's motive marrying messenger of Allah [PBUH]? Because what has Sunni and Shia historians registered is that hadrat "Khadijah" [AS] sent some people proposing messenger of Allah [PBUH]. It's written in history that on her business trips, hadrat "Khadijah" [AS] would trust Prophet Muhammad [PBUH] to trade and she'd placed slaves in trade caravan and after returning, they went to hadrat "Khadijah" and told her about Prophet's attitude and the saying of that Christian monk about Prophet's miracles and hadrat "Khadijah" got interested in Prophet Muhammad. Moreover, hadrat "Khadijah" had heard from "Waraka ibn Nawfal" that a man named "Muhammad" will come as the last Prophet and she was waiting for him.

So, what's certain in history is that hadrat "Khadijah" [AS] went to Prophet Muhammad [PBUH] although, prominent and rich figures had proposed to her.

So, this doubt that messenger of Allah [PBUH] married hadrat "Khadijah" [AS] for her wealth is void.

Secondly:

Prophet Muhammad [PBUH] used all she had for spreading Islam and lived in ultimate poverty. It's not even been registered in history that he used her wealth for himself.

Mr. "Hedayati":

There are different quotations about hadrat Khadijah's children from Prophet Muhammad [PBUH], please explain about it.

Master "Qazwini":

I mentioned that "Abu al-Qasim Kufi" has said that these girls were Prophet's [PBUH] stepdaughters. Some of historians such as: Seyed "Ja'far Murtaza" have uttered reasons that they were hadrat Khadijah's daughters. But I don't know his reasons sufficient. Sheikh "Mufid" also says that they were hadrat Khadijah's daughter from Prophet Muhammad [PBUH]. To prove it, we need conclusive evidence. We accept it as an opinion.

Prophet's [PBUH] children from hadrat "Khadijah" whom names are registered in history are: "Qasim" and "Abraham" – would be known as "Tayyib" and "Taher" as well – "Ruqayyah", "Zeinab" and hadrat "Fatimah" [AS]. He didn't have child from his other wives.

Mr. "Hedayati":

When did hadrat "Khadijah" die? Explain about her will before her death.

Master "Qazwini":

She left the world in month of Ramadan, tenth year of Prophetic mission. This is what "Al-Dhahabi" one of Sunni scientific pillars has said in "Siyar al-A'lam al-Nubala" book, vol. 2, p 112. There are other quotations but tenth year of Prophetic mission has the best document. It's been said that she passed away when she was 65 and was with Prophet [PBUH] for 25 years. Days that messenger of Allah would go to cave protecting himself from possible attacks of "Qurays" and worshipping, hadrat "Khadijah" [AS] would go there giving food to Messenger of Allah [PBUH] and say:

حبيبي، محمد! حبيبي، محمد!

After hearing her voice, Prophet would come out taking food.

Whenever Prophet [PBUH] was upset, hadrat "Khadijah" [AS] would console him, after seeing hadrat "Khadijah" [AS], messenger of Allah [PBUH] would forget his sorrow.

As for hadrat Khadijah's will, many things have been said, I say what's written in Shia resources in this regard:

It's written when she was dying, Prophet [PBUH] went to her and the first sentence that she told him was this sentence:

I ask you to forgive me if I couldn't be good wife for you.

Messenger of Allah [PBUH] said in response:

You were perfect and did your best and got tired in my house and tried a lot and were ridiculed a lot by enemies and spent your wealth in the way of god.

Hadrat Kadijah's second will:

I'm leaving this world but my daughter "Fatimah" is a kid and has no one to be with her. What if women of Quraysh bother her? What if someone shouts at her?

When she wanted to say the third will, she said to Prophet [PBUH] I can't say it to you, I'll say it to "Fatimah" telling you, messenger of Allah [PBUH] left the room, after a short time hadrat "Fatimah" went to him and said hadrat Khadijah's third will:

I'm afraid of what happens in grave. I want you to put the clothing you would wear in the time of revelation as my coffin.

It's written in Shia resources that in addition to the clothing that hadrat "Khadijah" [AS] asked messenger of Allah [PBUH], "Gabriel" brought a coffin from paradise and hadrat "Khadijah" [AS] was put in it and then she was placed in grave.

Mr. "Hedayati":

The second part of our discussion is about "Muawiyah ibn abu Sufyan". Is there an authentic narrative about his virtues amongst thousands of narratives written in Islamic historians' and narrators' books?

Master "Qazwini":

Before answering this question, I should say that our discussion is scientific and away from religious prejudices. Our goal is stating truth and we don't intend to insult those who are respectable to Sunnis but I'll say what is written in history with conclusive and authentic documents quoted by Sunni prominent figures.

One of issues discussed in history is that if thousands of narratives which are about virtues of "Muawiyah" were really said by messenger of Allah [PBUH] or they were created by "Banu Umayyah" dynasty to promote the position of their own imam?

As for "Muawiyah", "Ibn Hajar Asqalani" – one of Sunni scientific figures – quotes in this regard:

لم يصح في فضائل معاوية شيء.

Virtues said about "Muawiyah" are not true.

"Ibn Hajar Asqalani" – Fath al-Bari – vol. 7, p 81

He quotes numerous narratives such as writing "Ayat al-Kursi" {the throne verse} by pencil made of light that "Gabriel" gave him or that "Muawiyah" deserved to be Prophet or "Muawiyah" was writer of revelation and ... and at the end he says these narratives seem to be fake.

"Ibn Jawzi" says in "Al-Muzou'at" book:

لا يصح عن النبي صلى الله عليه و سلم في فضل معاوية بن أبي سفيان شيء.

Not of narratives regarding Muawiyah's virtues are valid.

"Al-Mozou'at" – vol. 2, p 24 /// "Al-Duhahabi" – Siyar al-A'lam al-Nubala, vol. 3, p 132

"Suyuti" another Sunni scientific pillar, says:

الأحاديث في فضل معاوية كلها موضوعة، لا أصل لها.

Al-Ahadith al-Mozou'ah – vol. 1, p 420

After quoting it, "Ibn Hajar Asqalani" says:

و قصة النسائي في ذلك مشهوره.

The story of "Nasa'i" in this regard is well-known.

Fath al-Bari – vol.7, p 81

Of course, he doesn't say what "Nasa'i" says but "Ibn Hajar" quotes that Sunni scholars have said that "Nasa'i" – owner of "Sunan" book – heard that commander of the faithful Ali [AS] is insulted in "Sham" {in Syria}, even "Zamakhshari" says:

كان في أيام بني أميه أكثر من سبعين ألف منبر يلعن عليها علي بن أبي طالب بما سنه لهم معاويه من ذلك.

When "Muawiyah" was alive, they'd insult "Ali ibn abi Talib" on more than seventy thousand pulpits and "Muawiyah" had formed this habit.

Al-Zamakhshari" – Rabi' al-Abrar – vol. 2, p 186

After "Nasa'i" heard about it, he decided going to "Sham" discussing virtues of commander of the faithful [AS], he did so on pulpit, people said: tell us about Muawiyah's virtues too, "Nasa'i" said:

ألا يرضي رأسا برأس حتي يفصل؟

Aren't you even pleased that I put "Muawiyah" in the same level as "Ali" and don't put him better than him?

It's written in "Wafiyat al-A'yan" book that "Nasa'i" says:

Has "Muawiyah" had any virtue to tell you?! The best virtue that I know for "Muawiyah" is messenger of Allah's cursing toward him, Prophet [PBUH] told him:

لا أشبع الله بطنك.

"Ibn Khallikan" – Wafiyat al-A'yan – vol. 1, p 77

After saying these words, people of "Sham" dragged "Nasa'i" down the pulpit and beat him up:

فما زالوا يدفعون في خصيته حتى أخرج من المسجد.

"Al-Dhahabi"- Tazkirah al-Huffaz – vol. 2, p 700 and Siyar al-A'lam al-Nubala – vol. 14, p 132 and "History of Islam", vol. 23, p 109 /// "Hamoudi" – Mu'jam al-Baldan – vol. 3, p 282 /// "Ibn Jawzi", Al-Muntazam – vol. 6, p 132 /// "Al-Mizi"- Tahzib al-Kamal – vol. 1, p 339 /// "Nisa'i", virtues of commander of the faithful – p 23

"Suyuti" tries to defend "Muawiyah" in this matter and says:

و قد وردت في فضل معاوية أحاديث قلما ثبت.

History of caliphs – p 32

Important point that I want to say is that although, "Bukhari" says in "The Great History" book, vol. 1, p 57 and 118 that prophet Muhammad's caliphs are: "Abu-Bakr" then "Umar", "Uthman" and "Muawiyah" and fifth caliph is "Yazid ibn Muawiyah" and deletes the name of commander of the faithful Ali [AS] from the list of caliphs, but when he says the virtues of sahaba and Ansar, he says:

مناقب خالد بن وليد، مناقب عبد الله بن مسعود، مناقب بلال بن رباح و ...

Until he reaches to "Muawiyah" and says:

ذكر معاوية بن أبو سفيان.

Sahih Bukhari – vol. 4, p 219

When "Ibn Hajar Asqalani" is describing this part, he says:

فأشار بهذا إلي ما إختلقوه لمعاوية من الفضائل مما لا أصل له و قد ورد في فضائل معاوية أحاديث كثيرة، لكن ليس فيها ما يصح من طريق الإسناد و بذلك جزم إسحاق بن راهويه و النسائي و غيرهما.

By saying this sentence: "ذكر معاوية بن أبو سفيان", "Bukhari" wants to say that virtues said for "Muawiyah" are baseless.

"Ibn Hajar Asqalani" - Fath al-Bari fi Sharh Sahih Bukhari – vol. 7, p 81

Mr."Hedayati":

It's written in Sunni books that "Muawiyah" was writer of revelation. Is that true?

Master "Qazwini":

I said in last session that "Muawiyah" converted to Islam 4 months before Prophet Muhammad [PBUH] left the world. He didn't even become Muslim in the year of taking "Mecca". As for being the writer of revelation, it's written in some resources that "Abu Sufyan" said:

"O messenger of Allah, since I oppressed you in the past and fought against you, I ask you to accept my three requests: 1: marry my daughter "Umm Habiba" 2: appoint my son "Muawiyah" as writer of revelation. ...

This issue is written in Sunni including "Sahih Muslim. Any wise person who has little bit historical information knows that this narrative is fake; because Messenger of Allah [PBUH] married "Umm Habibah" one or two years before taking "Mecca" before "Muawiyah" becomes Muslim which has long story. "Umm Habibah" and her husband went to "Habasha", her husband became "Nazarene" and messenger of Allah [PBUH] proposed to her via king of "Habesha" and even that king set the dowry. This story is written in "The complete History" and other books.

Even in treaty of "Hudaybiyyah", when "Abu Sufyan" went to Umm Habibah's tent and wanted to sit, "Umm Habibah" removed the mat that Prophet Muhammad [PBUH] would sit on it. "Abu Sufyan" said: why did you do that? She answered: father! You're infidel and it's not appropriate that you sit on Prophet Muhammad's [PBUH] place.

So, it's clear that the story of Abu Sufyan's requests from Prophet Muhammad is lie. Major part of revelation was sent down before taking "Mecca" and before "Muawiyah" becomes Muslim.

Secondly:

If "Muawiyah" were really one of writers of revelation, "Uthman" who was seeking virtue for "Muawiyah", would say it as one virtues of "Muawiyah". If he were amongst the writers of revelation, as Sunnis say that Quran was collected in time of "Abu-Bakr" and we don't accept it, they'd say to "Muawiyah":

O "Muawiyah"! You tell us several verses to write in Quran.

These guys who claim that "Muawiyah" is writer of revelation couldn't even prove that one of Quran words was written by him.

Thirdly:

Many of Sunni scholars don't accept that "Muawiyah" was writer of revelation. "Al-Dhahabi", "Ibn Abd Rabbih" and "Ibn Qutaybah" say:

It's a lie that "Muawiyah" was writer of revelation.

"Al-Dhahabi" – Siyar al-A'lam al-Nubala – vol. 3, p 132 /// "Ibn Abd Rabbih" – al-Aqd al-Farid – vol. 4, p 160 /// "Ibn Qutaybah al-Dinwari" – al-Ma'rif – p 30

Fourthly:

We couldn't find any reason that "Muawiyah" was writer of revelation. Moreover, in our opinion being writer of revelation has no value. One of its writers was "Abdullah ibn abi Sarh" and both Shia and Sunni believe that he became apostate.

Asad al-Ghaba – vol. 3, p 173 /// "Ibn Kathir" – vol. 5, p 372 /// "Al-Zamakhshari" – Rabi' al-Abrar – vol. 1, p 689

Even after becoming apostate, he'd ridicule messenger of Allah [PBUH] so, being writer of revelation has no value.

Viewers' questions:

1: you talked about Hadrat Khadijah's will about hadrat "Fatimah" [AS] while messenger of Allah [PBUH] had other daughters too. Why do you just talk about hadrat "Fatimah" [AS] and don't talk about "Ruqiyah", "Umm Kulthum" – wives of Uthman – when "Ruqiyah" died Prophet Muhammad [PBUH] married "Umm Kulthum" off to "Uthman".

Response:

Not only him, but Sunni scholars say that why you keep talking about hadrat "Fatimah" [AS] but you don't say anything about "Ruqayyah" and "Umm Kulthum" who were Prophet Muhammad's [PBUH] daughters and Uthmans' wives. We tell you that in your authentic and well-known books, you've quoted all this virtues for hadrat "Fatimah" [AS]:

First narrative:

قال النبي صلى الله عليه و سلم: فاطمة سيدة نساء أهل الجنة.

Sahih Bukhari – vol. 4, p 209

Second narrative:

عن عائشة رضي الله عنها: أنها كانت إذا ذكرت فاطمة بنت النبي صلى الله عليه و آله قالت: ما رأيت أحدا كان أصدق لهجة منها إلا أن يكون الذي ولدها.

"Aisha" says: I didn't see anyone more honest than "Fatimah" unless her father messenger of Allah [PBUH].

"Hakim Nishapuri" – Mustadrak alaa al-Sahyhain – vol. 3, p 160 /// "Ibn abd Al-Birr" – al-Isti'ab – vol. 4, p 1896

Third narrative:

ان رسول الله صلى الله عليه و سلم قال: فاطمة بضعة مني، فمن أغضبها أغضبني.

Sahih Bukhari – Vol. 4, p 210

Fourth narrative:

قال رسول الله صلى الله عليه و سلم: إنما فاطمة بضعة مني، يؤذيها ما آذاها.

“Sahih Muslim – vol. 7, p 141

There are other narratives in Sunni well-known books as well.

Have you {Sunni} quoted narrative about other children of messenger of Allah [PBUH]? You should first answer this question. It shows that amongst Prophet’s [PBUH] children, hadrat “Fatimah” [AS] had particular position that his other children didn’t have such position. “Ibn Hajar Asqalani” quotes in “Fath al-Bari” book that making hadrat “Fatimah” [AS] upset is as equal as blasphemy. He even quoted from “Suhayli”:

من سبها فإنه يكفر.

“Ibn Hajar Asqalani” – Fath al-Bari – vol. 7, p 82

“Manawi” – Sunni scientific figure – says:

أن فاطمة و أخاها إبراهيم أفضل من الخلفاء الأربعة بالإتفاق.

“Faiz al-Qadir” – vol. 4, p 555

He also says:

من آذا فاطمه فعليه لعنة الله ملء السماء و ملء الأرض.

May god damn anyone who bothers “Fatimah” [AS].

“Faiz al-Qadir” – vol. 6, p 25

So, it’s not our fault, it’s your fault.

2: you who talk about “Muawiyah”, “Abu Sufyan” and hadrat “Ali” [AS], it’s written in holy Quran:

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَ لَكُمْ مَا كَسَبْتُمْ وَ لَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

That was a nation that has passed away. Theirs is what they earned, and yours what you have earned. You shall not be questioned about what they did.

Surah Al-Baqara – verse 134

They were nations that have passed away. These words can't be useful for Muslims, Muslims must be united with each other.

Response:

Firstly:

That's true that they were nations that passed away, but if we were to ignore past, we should delete about 60% of holy Quran that tell us stories of people before us.

وَمِنْهُمْ الَّذِينَ يُؤَدُّونَ النَّبِيَّ وَبِقَوْلِهِمْ هُوَ آذُنٌ قُلُّبٌ آذُنٌ خَيْرٌ لَكُمْ يُؤْمِنُ بِاللَّهِ وَبِأَنَّ لِلْمُؤْمِنِينَ وَرَحْمَةً لِلَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ يُؤَدُّونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ.

And there are others among them who hurt the Prophet saying: 'He lends an ear (to everything). Say: 'He lends an ear of good for you; he believes in Allah and trusts the believers, and he is a mercy to the believers among you. Those who hurt the Messenger of Allah for them there is a painful punishment.

Surah Al-Tawba – verse 61

Who would hurt messenger of Allah [PBUH]:

إِنَّ الَّذِينَ يُؤَدُّونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا

Those who (try to) hurt Allah and His Messenger shall be cursed by Allah in this present life and in the Everlasting Life, and He has prepared for them a humbling punishment.

Surah Al-Ahzab – verse 57

There were people around Prophet [PBUH] who would think of Allah, thoughts that weren't true, the guess of ignorance, who were they?

وَ طَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ.

Then, after sorrow, He sent down upon you safety. Slumber overtook a party, while another party cared only for themselves, thinking of Allah thoughts that were not true, the guess of ignorance.

Surah Al-E-Imran verse 154

Who was the evildoer who brought piece of news for Prophet Muhammad [PBUH]:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِحِّحُوا عَلَيَّ مَا فَعَلْتُمْ تَادِمِينَ.

Believers, if an evildoer brings you a piece of news, inquire first, in case you should unwittingly wrong others and then repent of what you have done.

Surah Al-Hujurat, verse 64

There is consensus that the meaning of evildoer in here is "Walid ibn Uqba".

If we were to forget past events completely, we should omit some verses which are about sahaba.

Secondly:

I ask this dear brother:

There is a hadith in "Sahih Bukhari" called Hadith of "Howz", isn't it saying the fate of sahaba of messenger of Allah [PBUH]:

عن أبي هريرة عن النبي صلى الله عليه و سلم قال: بينا أنا قائم، فإذا زمرة حتى إذا عرفتهم، خرج رجل من بيني و بينهم فقال: هلم، فقلت: أين؟ قال: إلي النار و الله! قلت: و ما شأنهم؟ قال: إنهم إرتدوا بعدك علي أدبارهم القهقري، ثم إذا زمرة حتى إذا عرفتهم، خرج رجل من بيني و بينهم فقال: هلم، قلت: أين؟ قال: إلي النار والله! قلت: ما شأنهم؟ قال: إنهم إرتدوا بعدك علي أدبارهم القهقري، فلا أراه يخلص منهم إلا مثل همل النعم.

Sahih Bukhari – vol. 7, p 208

Isn't it about people of past?! Why has "Bukhari" written it in his book?

Why is it written in "Sahih Muslim" that when "Muawiyah" went to "Medina", he said to "Sa'd ibn abi Waqqas":

ما منعك أن تسب أبا التراب؟

Why don't you swear at "Abu Turab" – Ali ibn abi Talib -?

Sahih Muslim – vol. 7, p 120

Thirdly:

Unity doesn't mean that we don't quote historical facts, we've said several times that these historical facts must be said and transferred to next generations. But due to unity, if I want to talk about these things, I should talk with respect; no that I swear at some of sahaba and insult them. Historical facts must be said with respect.

One of the meanings of unity is that {for instance}, we say that Sunnis – against holy Quran and Sunnah – believe that "Abu-Bakr", "Umar" and "Uthman" are caliphs after Prophet [PBUH], and Sunnis say that Shias – against Quran and Sunnah – believe that commander of the faithful Ali [AS] is Prophet's [PBUH] successor. And let's discuss our reasons by scientific debates. Both of us say our opinion so that it's at least proved that Shias' talks are with reason. And you tell us too, if you have reason from Quran and Sunnah. Viewers should know the reason of Shia and Sunni for their beliefs. At least, Shias have done "Ijtihad" and proved that commander of the faithful Ali [AS] is the first caliph. That you give fatwa to kill Shia and insult Shias' families and know Shias' properties halal to be confiscated, it shouldn't happen. If as you say Shias have made mistake while doing "Ijtihad":

المجتهد إذا اجتهد فأخطأ فله أجر واحد.

So, Shias shouldn't be insulted! These scientific discussions are the meaning of unity.

3: please talk about Muawiyah's crimes, particularly from "The meadows of Gold" book, written by "Masudi" and tell us about Wahhabis' opinion about "Yazid".

Response:

Of course, Sunnis know "Masudi" Shia. But we don't know him Shia. In our discussion, we try to say our issues from books which are accepted by Sunnis and their authors are prominent figures.

As for "Yazid", in "Minhaj al-Sunnah" book, vol. 2, p 62, "Ibn Taymiyah" praises and defends "Muawiyah" and "Yazid" and knows them believer. Members of The Council of Senior Scholars in Saudi Arabia were recently asked: can we curse "Yazid"? They responded:

لم يثبت فسقه الذي يقتضي اللعن.

Debauchery of "Yazid" in a way that we curse him hasn't been proved.

The Permanent Committee for Islamic Research and Fataawa – vol. 3, p 297

It means that killing imam "Husain" [AS] and taking his children captive and insulting messenger of Allah [PBUH] aren't debauchery that makes us cursing "Yazid".

Assuming that Imam "Husain" [AS] arose against the ruler, "Ibn Kathir" says about "Yazid":

In 62 AH, "Yazid" ordered his generals attacking "Medina" and they killed 700 sahaba of messenger of Allah [PBUH] and ten thousand Muslims and said to his soldiers that women of "Medina" are halal for you for 3 days and in that year, one thousand illegitimate children were born.

"Ibn Kathir" – al-Bidaya wa al-Nihaya – vol. 8, p 241, 242

Don't these things prove Yazid's debauchery?

4: hadrat "Khadijah" [AS] is mother of the believers as well. "Aisha" has committed crimes that are written in "Sahih Bukhari" book and she hurt messenger of Allah [PBUH] and when a narrative has been quoted from "Aisha" in "Sahih Bukhar", author has written: "It's been quoted from Aisha" not "Mother of the believers".

Response:

Almighty god says in Surah "Ahzab", verse 6:

النَّبِيِّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

It means that wives of Prophet Muhammad's [PBUH] are mothers of the believers including hadrat "Khadijah" [AS], "Aisha", "Umm Salama", "Hafsa" other wives of Prophet Muhammad [PBUH].

However, this verse has cause of revelation too. "Talha" and "Uthman" and some other sahaba said:

أَ يَنْكِحُ مُحَمَّدٌ نِسَاءَنَا وَ لَا نَنْكِحُ نِسَاءَهُ؟! وَاللَّهِ! لَوْ قَدِمَاتِ لَأَجْلُنَا عَلَي نِسَائِهِ السَّهَامِ.

Why does "Muhammad" marry our wives, but we can't marry his wives? Swear to god, we'll marry Muhammad's wives after his death.

وَمَا كَانَ لَكُمْ أَنْ تُؤَدُّوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا

You must not hurt the Messenger of Allah, nor shall you ever wed his wives after him, surely, this would be a monstrous thing with Allah.

Surah Al-Ahzab – verse 53

5: why did Arabs attacked "Iran"? What was their motive?

Response:

This question needs more time to be answered. We should search to see if this attack occurred in the time of second caliph and if commander of the faithful Ali [AS] agreed with this attack or not or if imam "Hassan" [AS] was in this battle or not? Of course, we don't accept that imam "Hassan" [AS] was in conquests; because we don't have even one invalid narrative that imam "Hassan" [AS] attended in battle against "Iran". We'll talk about it later on in detailed.

Last words:

Amongst wives of Prophet Muhammad [PBUH], position of hadrat "Khadijah" is so high. Even Sunni scholars have written that hadrat "Khadijah" [AS] is the leader of women in paradise.

After Hadrat Khadijah's death, no one could take her place for messenger of Allah [PBUH]. "Aisha" protested to messenger of Allah [PBUH] that why you express your interest in hadrat "Khadijah" [AS] and it hurt messenger of Allah [PBUH].

We talked about "Muawiyah" as well and these virtues which are written for him in magazines and on the internet are baseless and those who ascribe these things to Prophet Muhammad [PBUH] should know that they're responsible on the day of resurrection. Narratives about Muawiyah's virtues were made and published in the time of "Banu Umayya" by the money paid by "Sham" government.

Good luck.

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