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CHAPTER 66

AL-TAHREEM

(Prohibition)

(12 VERSES)

VERSES 1 - 12

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Tahreem (66):

Sura Al-Tahreem (12 verses) was revealed in Madinah.¹

Imam Mohammed Baqir^{-asws} says, ‘Rasool-Allah^{-saww} had twice introduced Ali^{-asws} to his^{-saww} companions. As for once, it is where he^{-saww} said: ‘One who Master I^{-saww} was, so Ali^{-asws} is his Master, and as for the second, is where this Verse was Revealed: **then surely Allah, He is his Guardian, and (so is) Jibraeel and the corrector of the Momineen [66:4]** – the Verse. Rasool-Allah^{-saww} grabbed a hand of Ali^{-asws} and said: ‘O you people! This is the corrector of the Momineen’. **And if you back each other against him, then surely Allah, He is his Guardian, and (so are) Jibraeel and the corrector of the Momineen [66:4]**. He said, ‘He is Ali^{-asws} Bin Abu Talib^{-asws}’.²

Abu Ja’far^{-asws} regarding the Words of the Mighty and Majestic: **And when the Prophet confided a Hadeeth to one of his wives, [66:3]**. He^{-asws} said: ‘He^{-saww} divulged to them the matter of the Coptic (Mariah), and divulged to them that Abu Bakr and Umar would be pursuing the matter of the Caliphate from after him^{-saww} being unjust, immoral, treacherous’.³

‘From Al-Sadiq^{-asws} regarding the Words of the Exalted: **And when the Prophet confided a Hadeeth to one of his wives, [66:3]** – it is Hafsa.

Al-Sadiq^{-asws} said: ‘She committed Kufr by her words: **‘Who informed you this?’ [66:3]**. And Allah^{-azwj} Said regarding her and her sister (Ayesha): **If you both repent to Allah, then He has Inclined both your hearts, [66:4]**, i.e. evaded, and the evasion, it is the Kufr’.

¹ تفسير القمي، ج 2، ص: 375

² Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 4 H 1

³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 4 H 16

And in a report – ‘He^{-saww} let Hafsa know that her father and Abu Bakr would be pursuing the command. She divulged it to Ayesha, and she divulged it to her father, and he divulged it to his companion. Then they all united upon that they would hasten that upon that they should poison him^{-saww}. When Allah^{-azwj} Informed him^{-saww} of their deed, he^{-saww} thought of killing them both (Abu Bakr and Umar), but they both took oath to him^{-asws} that they did not do so. So, it was Revealed: **O you those who commit Kufr! Do not offer excuses today. [66:7]**’.⁴

And I heard him^{-asws} reciting: **and if you back each other against him, then surely Allah, He is his Guardian, and (so are) Jibraeel and the corrector of the Momineen Ali [66:4]**’.

‘Hafsa found Rasool-Allah^{-azwj} being with Umm Ibrahim during the day of Ayesha. She said, ‘I shall inform her’. Rasool-Allah^{-saww} said: ‘Conceal that, and she is prohibited unto me^{-saww}’. But Hafsa informed Ayesha with that. Allah^{-azwj} Informed His^{-azwj} Prophet^{-saww} and he^{-saww} realised that Hafsa had divulged his^{-saww} secret’.

She said to him^{-saww}, **she said, ‘Who informed you this?’ He said: ‘The Knowing, the Aware, informed me’.** [66:3]. Rasool-Allah^{-saww} stayed away from his^{-saww} wives for a month, and Allah^{-azwj}, Mighty is His^{-azwj} Name, Revealed: **If you both repent to Allah, then He has Inclined both your hearts, [66:4]**.

قَالَ ابْنُ عَبَّاسٍ فَسَأَلْتُ عُمَرَ بْنَ الْخَطَّابِ مِنَ اللَّتَانِ تَظَاهَرَتَا عَلَى رَسُولِ اللَّهِ ص فَقَالَ حَقِصَةُ وَ عَائِشَةُ.

Ibn Abbas said, ‘Umar Bin Al-Khattab was asked about those two women backing each other against Rasool-Allah^{-saww} and he said, ‘Hafsa and Ayesha’’.⁵

MERITS

ابن بابويه: عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الطلاق و التحريم في فريضة، أعاده الله أن يكون يوم القيامة ممن يخاف أو يحزن، و عوفي من النار، و أدخله الله الجنة بتلاوته إياهما و محافظته عليهما، لأنهما للنبي (صلى الله عليه و آله)».

Ibn Babuwayh, from Abu Baseer,

Abu Abdullah^{-asws} having said: ‘The one who recites *Surah Al-Talaaq* (65) and *Surah Al-Tahreem* (66) in the Obligatory (Salats), these would Invoke Allah^{-azwj} for him not to be from the ones who will be in fear and grief on the Day of Judgement, and be Excused from the Fire, and Allah^{-azwj} would Make him Enter into the Paradise due to his recitation of these two and their memorisation, because these two (*Surahs*) are for the Prophet^{-saww}’.⁶

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأها أعطاه الله توبة نصوحا،

And from Khawas Al-Quran –

⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 4 H 17

⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 4 H 5

⁶ ثواب الأعمال: 119

It has been reported from the Prophet^{-saww} having said: 'The one who recites it (Surah Al-Tahreem -66), Allah^{-azwj} would Grant him the (inclination for) sincere repentance.

و من قرأها على ملسوع شفاه الله و لم يمش السم فيه،

And one who recites it upon the bitten one, Allah^{-azwj} would Heal him and the poison would not flow into him.

و إن كتبت و رش ماؤها على مصروع احترق شيطانه».

And if it is written and its water sprinkled upon the epileptic person, it would incinerate its devils (The fit would go away)⁷.

و قال الصادق (عليه السلام): «من قرأها على المريض سكنته، و من قرأها على الرجفان بردته، و من قرأها على المصروع تفيقه، و من قرأها على السهران تنومه،

And Al-Sadiq^{-asws} said: 'The one who recites (Surah Al-Tahreem - 66) upon a patient, it would settle him. And the one who recites it upon the trembling, it would calm him down. And one who recites it upon the epileptic, it would wake him up. And one who recites it upon the restless, it would put him to sleep.

و إن أدمن في قراءتها من كان عليه دين كثير لم يبق شيء بإذن الله تعالى».

And the habitual recitation of it by the one upon whom is a lot of debt, there would not remain anything (from it), by the Permission of Allah^{-azwj} the Exalted⁸.

VERSES 1 & 2

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ {1}

O you the Prophet! Do not prohibit (yourself) what Allah has Permitted for you, seeking pleasure of your wives, and Allah is Forgiving, the Merciful [66:1]

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ ۚ وَاللَّهُ مَوْلَاكُمْ ۖ وَهُوَ الْعَلِيمُ الْحَكِيمُ {2}

Allah has Imposed for you all a dissolution of your oaths, and Allah is your Guardian, and He is the Knowing, the Wise [66:2]

⁷ (خواص القرآن)

⁸ (خواص القرآن: 11 «مخطوط»)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ أَبِي نَصْرِ عَنْ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ قَالَ لِامْرَأَتِهِ أَنْتَ عَلَيَّ حَرَامٌ فَقَالَ لِي لَوْ كَانَ لِي عَلَيْهِ سُلْطَانٌ لَأَوْجَعْتُ رَأْسَهُ وَفُلْتُ لَهُ اللَّهُ أَحَلَّهَا لَكَ فَمَا حَرَمَهَا عَلَيْكَ إِنَّهُ لَمْ يَزِدْ عَلَيَّ أَنْ كَذَبَ فَرَعَمَ أَنَّ مَا أَحَلَّ اللَّهُ لَهُ حَرَامٌ وَلَا يَدْخُلُ عَلَيْهِ طَلَاقٌ وَلَا كَفَّارَةٌ

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Nasr, from Muhammad Bin Sama'at, from Zurara,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about a man who says to his wife, 'You are prohibited unto me'. So he^{-asws} said to me: 'If there was authority for me^{-asws} upon him, I^{-asws} would have pained his head, and said to him: 'Allah^{-azwj} has Made her Permissible for you, so what is prohibiting her unto you?' It does not increase upon a lie if he claims that whatever Allah^{-azwj} has Permitted for him is prohibited, and a divorce does not enter upon him, nor an expiation'.

فَقُلْتُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ فَبَجَلٍ فِيهِ الْكَفَّارَةُ

So, I said, '(Then what about) the Words of Allah^{-azwj} Mighty and Majestic: **O you the Prophet! Do not prohibit (yourself) what Allah has Permitted for you [66:1]**, and He^{-azwj} Made the atonement to be with regards to it?'

فَقَالَ إِنَّمَا حَرَّمَ عَلَيْهِ جَارِبَتُهُ مَارِيَّةَ وَ حَلَفَ أَنْ لَا يَقْرُبَهَا فَإِنَّمَا جَعَلَ عَلَيْهِ الْكَفَّارَةَ فِي الْحَلْفِ وَ لَمْ يَجْعَلْ عَلَيْهِ فِي النَّهْيِ .

He^{-asws} said: 'But rather he^{-saww} forbid unto himself a slave girl Mariah (the Coptic), and swore that he^{-saww} would not go near her. But rather the atonement was Made to be upon him^{-saww} regarding the swear (oath), and was not Made upon him^{-saww} for the prohibition'.⁹

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ مُمَيِّدٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) قَالَ اللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّهِ (صلى الله عليه وآله) يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ فَجَعَلَهَا يَمِينًا وَ كَفَّرَهَا رَسُولُ اللَّهِ (صلى الله عليه وآله)

Ali Bin Ibrahim, from his father, from Ibn Abu Najran, from Aasim Bin Humejd, from Muhammad Bin Qays who said,

'Abu Ja'far^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Said to His^{-azwj} Prophet^{-saww}: **O you the Prophet! Do not deny (yourself) what Allah has Permitted for you, seeking pleasure of your wives, and Allah is Forgiving, Merciful [66:1] Allah has Imposed for you all a dissolution of your oaths [66:2]**. So He^{-azwj} Made it to be an oath, and Rasool-Allah^{-saww} atoned for it'.

فُلْتُ بِمَا كَفَّرَ قَالَ أَطْعَمَ عَشْرَةَ مَسْكِينٍ لِكُلِّ مِسْكِينٍ مُدٌّ فَلُنَّا فَمَا خَدُّ الْكِسْوَةِ قَالَ ثَوْبٌ يُوَارِي بِهِ عَوْرَتَهُ .

I said, 'With what did he^{-saww} atone (expiate)?' He^{-asws} said: 'He^{-saww} fed ten poor, for each poor being a mudd (unit of measurement)'. We said, 'So what is the limit of the clothing?' He^{-asws} said: 'A cloth by which his nakedness can be covered'.¹⁰

⁹ Al Kafi – V 7 – The Book of Divorce Ch 58 H 1

¹⁰ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 16 H 4

VERSES 3 - 5

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ ۖ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا ۖ قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ {3}

And when the Prophet confided a Hadeeth to one of his wives, and when she informed with it (to another wife) and Allah Manifested it to him, he informed part of it and avoided from a part. So, when he informed her with it, she said, 'Who informed you this?' He said: 'The Knowing, the Aware, informed me'. [66:3]

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۖ وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ {4}

If you both repent to Allah, then He has Inclined both your hearts, and if you back each other against him, then surely Allah, He is his Guardian, and (so are) Jibraeel and the corrector of the Momineen; and the Angels furthermore are (his) backers [66:4]

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا {5}

Perhaps, His Lord (Allah) divorces you, (then) his Lord would replace wives better than you – submissive, faithful, obedient, penitent, worshippers, Fasting ones, (from) both widows and virgins [66:5]

Background Hadeeth

ثم قال علي بن إبراهيم: كان سبب نزولها أن رسول الله (صلى الله عليه و آله) كان في بعض بيوت نساءه، وكانت مارية القبطية معه تخدمه، وكان ذات يوم في بيت حفصة، فذهبت حفصة في حاجة لها، فتناول رسول الله (صلى الله عليه و آله) مارية، فعلمت حفصة بذلك، فغضبت و أقبلت على رسول الله (صلى الله عليه و آله)، و قالت: يا رسول الله، هذا [في] يومي، و في داري، و على فراشي!

Then Ali Bin Ibrahim (Tafseer Qummi) said,

'The reason for its Revelation was that Rasool-Allah^{-saww} was in one of the chambers of his^{-saww} wives, and Mariah Al-Qibtiah (Coptic) was serving him^{-saww}, and it was a day to be in the chamber of Hafsa, and Hafsa had gone for (one of) her needs. Rasool-Allah^{-saww} reached out for Mariah, and Hafsa came to know about that, so she got angry and faced against Rasool-Allah^{-saww} and said, 'O Rasool-Allah^{-saww}! This is my day, and (you^{-saww} should be) in my chamber, and upon my bed!'

فاستحيا رسول الله (صلى الله عليه و آله) منها، فقال: «كفي فقد حرمت مارية على نفسي، و لا أطأها بعد هذا أبدا، و أنا أفضي إليك سرا، فإن أنت أخبرت به فعليك لعنة الله و الملائكة و الناس أجمعين». فقالت: نعم، ما هو؟

So Rasool-Allah^{-saww} felt embarrassed from it, and he^{-saww} said: 'Restrain, for I^{-saww} have denied Mariah upon myself, and will not tread towards her, after this, ever, and I^{-saww} shall divulge a secret to you. But, if you were to inform (anyone) with it, then upon you would be the Curse of Allah^{-azwj}, and the Angels, and the people altogether'. So, she said, 'Yes, what is it?'

فقال: «إن أبا بكر يلي الخلافة من بعدي، ثم من بعده عمر أبوك». فقالت: من أخبرك بهذا؟ قال: «الله أخبرني».

Abu Bakr will be ruling the Caliphate after me^{-saww}, then after him would be your father, Umar'. She said, 'Who has informed you^{-saww} of this?' He^{-saww} said: 'Allah^{-azwj} Informed me^{aww}'.

فأخبرت حفصة عائشة من يومها بذلك، و أخبرت عائشة أبا بكر، فجاء أبو بكر إلى عمر، فقال له: إن عائشة أخبرتني عن حفصة كذا، و لا أثق بقولها، فسل أنت حفصة،

Hafsa informed Ayesha about that, and Ayesha informed Abu Bakr. So, Abu Bakr went to Umar and said to him, 'Ayesha has informed me of such and such from Hafsa, and I do not place reliance upon her words, so you ask Hafsa'.

فجاء عمر إلى حفصة، فقال لها: ما هذا الذي أخبرت عنك عائشة؟ فأنكرت ذلك، و قالت: ما قلت لها من ذلك شيئا. فقال لها عمر: إن كان هذا حقا فأخبرينا حتى نتقدم فيه؟ فقالت: نعم، قد قال ذلك رسول الله.

Umar went to Hafsa and said to her, 'What is this which you have informed Ayesha from yourself?' She denied that and said, 'I have not said anything from that'. So Umar said to her, 'If this was true, then tell us (or you want to wait) until we get old regarding this?' She said, 'Yes, Rasool-Allah^{-saww} did say that'.

فاجتمع أربعة على أن يسموا رسول الله (صلى الله عليه و آله)، فنزل جبرئيل (عليه السلام) على رسول الله (صلى الله عليه و آله) بهذه السورة: يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتِ أَزْوَاجِكَ وَ اللَّهُ غَفُورٌ رَحِيمٌ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ يَعْنِي قَدْ أَبَاحَ اللَّهُ لَكَ أَنْ تَكْفُرَ عَنْ يَمِينِكَ وَ اللَّهُ مُؤَلِّمُكُمْ وَ هُوَ الْعَلِيمُ الْحَكِيمُ وَ إِذْ أَسْرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ [أي أخبرت به] بِهِ وَ أَظْهَرَهُ اللَّهُ عَلَيْهِ يَعْنِي أَظْهَرَ اللَّهُ نَبِيَهُ عَلَى مَا أَخْبَرَتْ بِهِ وَ مَا هُمَا بِهِ مِنْ قَتْلِهِ عَزَفَ بَعْضُهُ أَيْ أَخْبَرَهَا وَ قَالَ: «لم أخبرت بما أخبرتك به؟».

Then the four of them assembled (agreed upon) that they will poison Rasool-Allah^{-saww}. So Jibraeel^{-as} descended upon Rasool-Allah^{-saww} with this Chapter: **And when the Prophet confided a Hadeeth to one of his wives, and when she informed with it (to another wife) and Allah Manifested it to him [66:3]** - Meaning, Allah^{-azwj} Made it clear to His^{-azwj} Prophet^{-saww} of what she had informed about it, and what they were thinking of, of murdering him^{-saww}, **he informed part of it** - i.e., informed her and said: 'Why did you inform of what I^{-saww} had informed you with?'

قوله تعالى: وَ أَعْرَضَ عَنْ بَعْضٍ قَال: لم يخبرهم بما علم مما هموا به من قتله، قَالَتْ: مَنْ أَنْبَأَكَ هَذَا؟ قَالَ: نَبَأَنِي الْعَلِيمُ الْخَبِيرُ إِنَّ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَ جِبْرِيلُ وَ صَالِحُ الْمُؤْمِنِينَ يَعْنِي أمير المؤمنين (عليه السلام) وَ الْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ يَعْنِي لأمير المؤمنين (عليه السلام)

The Words of the Exalted: **and avoided from a part [66:3]**, he said, 'He^{-saww} did not inform them with what he^{-saww} knew from what they had plotted with of murdering him^{-saww}. **she said, 'Who informed you this?' He said: 'The Knowing, the Aware, informed me'. [66:3] If you both repent to Allah, then He has Inclined both your hearts, and if you back each other against him, then surely Allah, He is his Guardian, and (so is) Jibraeel and the corrector of the Momineen; and the Angels after that are backers [66:4]** – meaning Amir Al-Momineen^{-asws}.

ثم خاطبها، فقال: عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ تَائِيَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا.

Then He^{-azwj} Addressed her, so He^{-azwj} Said: **Perhaps, if he divorces you, his Lord would Give him wives better than you – submissive, faithful, obedient, penitent, worshippers, Fasting ones, widows and virgins [66:5]**.¹¹

The two wives who backed each other against Rasool-Allah^{-saww}

الشيخ في (أماليه)، قال: أخبرنا الشيخ السعيد أبو عبد الله محمد بن محمد بن النعمان، قال: حدثنا أبو حفص عمر بن محمد، قال: حدثنا أبو عبد الله الحسين بن إسماعيل، قال: حدثنا عبد الله بن شبيب، قال: حدثني محمد بن محمد بن عبد العزيز، قال: وجدت في كتاب أبي، عن الزهري، عن عبيد الله بن عبد الله، عن ابن عباس، قال: وجدت حفصة رسول الله (صلى الله عليه و آله) مع أم إبراهيم في يوم عائشة، فقالت: لأخبرنّها.

Al-Sheykh in his Amaly, said, 'Al-Sheykh Al-Saeed Abu Abdullah Muhammad Bin Muhammad Bin Al-No'man narrated to us, from Abu Hafs Umar Bin Muhammad, from Abu Abdullah Al-Husayn Bin Ismail, from Abdullah Bin Shuayb, from Muhammad Bin Muhammad Bin Abdul Aziz who said, 'I found in the book of my father, from Al Zuhry, from Ubeydullah Bin Abdullah, from Ibn Abbas who said,

'Hafsa found Rasool-Allah^{-saww} with Umm Ibrahim during a day (meant for) Ayesha, so she said, 'I shall inform her'.

فقال رسول الله (صلى الله عليه و آله): «أكتمي ذلك، و هي علي حرام». فأخبرت حفصة عائشة بذلك، فأعلم الله نبيه (صلى الله عليه و آله)، فعرف حفصة أنّها أفشت سره، فقالت له: من أنبأك هذا؟ قال: «نباي العليم الخبير». قال رسول الله (صلى الله عليه و آله) من نسائه شهرا.

Rasool-Allah^{-saww} said: 'You conceal that, and she is forbidden unto me^{-saww}'. But Hafsa informed Ayesha with that. So Allah^{-azwj} Made His^{-azwj} Prophet^{-saww} to know it, and he^{-saww} told Hafsa she had divulged his^{-saww} secret. **she said, 'Who informed you this?' He said: 'The Knowing, the Aware, informed me'. [66:3]**. Then Rasool-Allah^{-saww} stayed away from his^{-saww} wives for a month.

قال ابن عباس: فسألت عمر بن الخطاب: من اللتان تظاهرتا على رسول الله (صلى الله عليه و آله)؟ فقال: حفصة و عائشة.

¹¹ (تفسير القمي 2: 376)

Ibn Abbas said, 'So I asked Umar Bin Al-Khattab, 'Who were the two women who backed each other against Rasool-Allah^{-saww}?' So, he said, 'Hafsa and Ayesha'.¹²

و عن البخاري، و أبي يعلي الموصلي: قال ابن عباس: سألت عمر بن الخطاب، عن المتظاهرين؟ فقال: حفصة و عائشة.

And from Al Bukhari and Abu Ya'la Al Mowsaly –

'Ibn Abbas said, 'I asked Umar Bin Al-Khattab about the two who backed each other (against Rasool-Allah^{-saww}), so he said, 'Hafsa and Ayesha''.¹³

و من (مختصر وسيط الواحدي) للشهرزوري: عن ابن عباس، قال: أردت أن أسأل عمر بن الخطاب، فمكنت سنتين، فلما كنا بمر الظهران و ذهب ليقضي حاجته، فجاء و قد قضى حاجته، فذهبت أصب عليه من الماء، فقلت: يا أمير المؤمنين، من المرأتان اللتان تظاهرتا على رسول الله (صلى الله عليه و آله)؟ قال: عائشة و حفصة.

And from (the book) Mukhtasar of Al Shahrzury –

'From Ibn Abbas who said, 'I wanted to ask Umar Bin Al-Khattab, but I held back for two years. So, when he passed by Al-Zahran and went to fulfil his need, he came over and he had already fulfilled his need. So I went to pour from the water to him, and I said, 'O commander of the faithful! Who are the two women who backed each other against Rasool-Allah^{-saww}?' He said, 'Ayesha and Hafsa''.¹⁴

The corrector of the Momineen

علي بن إبراهيم، قال: حدثنا محمد بن جعفر، قال: حدثنا عبد الله بن محمد، عن ابن أبي نجران، عن عاصم بن حميد، عن أبي بصير، قال: سمعت أبا جعفر (عليه السلام) يقول: إِنَّ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَ إِنَّ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَ جِبْرِيلُ وَ صَالِحُ الْمُؤْمِنِينَ، قال: «صالح المؤمنين علي (عليه السلام)».

Ali Bin Ibrahim said, 'Muhammad Bin Ja'far Narrated to us, from Abdullah Bin Muhammad, from Ibn Abu Najran, from Aasim Bin Hameed, from Abu Baseer who said,

'I heard Abu Ja'far^{-asws} saying: ***'If you both repent to Allah, then He has Inclined both your hearts, and if you back each other against him, then surely Allah, He is his Guardian, and (so is) Jibrael and the corrector of the Momineen; and the Angels after that are backers [66:4], he^{-asws} said: 'The Corrector of the Momineen is Ali^{-asws}'.***¹⁵

محمد بن العباس، أورد اثنين و خمسين حديثا هنا من طريق الخاصة و العامة، منها: قال: حدثنا جعفر بن محمد الحسيني، عن عيسى بن مهران، عن مخول بن إبراهيم، عن عبد الرحمن بن الأسود، عن محمد بن عبد الله بن أبي رافع، عن عون بن عبد الله بن أبي رافع، قال: لما كان اليوم الذي توفي فيه رسول الله (صلى الله عليه و آله) غشي عليه ثم أفاق، و أنا أبكي و أقبل يدي، و أقول: من لي و لولدي بعدك، يا رسول الله؟ قال: «لك الله بعدي و وصيي صالح المؤمنين علي بن أبي طالب».

¹² (الأمالى 1: 150).

¹³ المناقب 3: 77.

¹⁴ تحفة الأبرار في مناقب الأئمة الأطهار: 115 «مخطوط»

¹⁵ (تفسير القمي 2: 377)

Muhammad Bin Al-Abbas reported fifty two Hadeeth from the special (Shiah) and the general (Non-Shiah). From it is, 'Ja'far Bin Muhammad Al-Husayni narrated to us, from Isa Bin Mahran, from Makhowl Bin Ibrahim, from Abdul Rahman Bin Al-Aswad,

Muhammad Bin Abdullah Bin Abu Raf'a who said, 'When it was the day in which Rasool-Allah^{-saww} passed away, he^{-saww} fainted and then woke up, and I was weeping and kissed his^{-saww} hand, and I said, 'Who is there for me and for my sons after you^{-saww}, O Rasool-Allah^{-saww}? He^{-saww} said: 'For you, after me^{-saww} is my^{-saww} successor^{-asws}, **the corrector of the Momineen [66:4]** - is Ali^{-asws} Bin Abu Talib^{-asws}'.¹⁶

و عنه، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن ابن فضال، عن أبي جميلة، عن محمد الحلبي، عن أبي عبد الله (عليه السلام)، قال: «إن رسول الله (صلى الله عليه وآله) عرف أصحابه أمير المؤمنين (عليه السلام) مرتين، و ذلك أنه قال لهم: أ تدرن من وليكم من بعدي؟ قالوا: الله و رسوله أعلم،

And from him, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazaal, from Abu Jameela, from Muhammad Al-Halby,

'Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} introduced Amir Al-Momineen^{-asws} to his^{-saww} companions twice, and then he^{-saww} said to them: 'Do you know the one^{-asws} who is your guardian from after me^{-saww}? They said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} know'.

قال: فإن الله تبارك و تعالى قد قال: فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَ جِبْرِيلُ وَ صَالِحُ الْمُؤْمِنِينَ، يعني أمير المؤمنين (عليه السلام)، و هو وليكم بعدي.

He^{-saww} said: 'So Allah^{-azwj}, Blessed and Exalted has Said: **then surely Allah, He is his Guardian, and (so is) Jibraeel and the corrector of the Momineen [66:4]**, Meaning Amir Al-Momineen^{-asws}, and he^{-asws} is your guardian after me^{-saww}.

و المرة الثانية يوم غدير خم حين قال: من كنت مولاه فعلي مولاه».

And the second time was on the Day of Ghadeer Khumm where he^{-saww} said: 'The one whom I^{-saww} was the Master of, so Ali^{-asws} is his Master''.¹⁷

VERSE 6

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظُ شِدَادٍ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ {6}

O you who believe! Save yourselves and your families from a Fire whose fuel are the people and the stones. Upon it are Angels of severe cruelty, not disobeying Allah in whatever He Commands them for, and they are doing whatever they are being Commanded to do [66:6]

¹⁶ (تأويل الآيات 2: 698 / 1)

¹⁷ (تأويل الآيات 2: 699 / 3)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عُدَّافِرٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا جَلَسَ رَجُلٌ مِنَ الْمُسْلِمِينَ يَبْكِي وَ قَالَ أَنَا عَجَزْتُ عَنْ نَفْسِي كُفِّتُ أَهْلِي

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Uzafar, from Is'haq Bin Ammar, from Abdul A'ala a slave of the progeny of Saam,

'From Abu Abdullah^{-asws} having said: 'When this Verse was Revealed: **O you who believe! Save yourselves and your families from a Fire [66:6]**, a man from the Muslims sat down crying and said, 'I am frustrated from (saving) myself (and now) I am encumbered with my family (as well)'.

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) حَسْبُكَ أَنْ تَأْمُرَهُمْ بِمَا تَأْمُرُ بِهِ نَفْسُكَ وَ تَنْهَاهُمْ عَمَّا نَهَى عَنْهُ نَفْسُكَ .

So Rasool-Allah^{-saww} said: 'It is sufficient for you that you should be enjoining them with what you enjoining yourself with, and forbid them from what you are forbidding yourself from'.¹⁸

النضر بن سويد عن زرعة عن أبي بصير قال: سألت أبا عبد الله عليه السلام عن قول الله تعالى: قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ فَقُلْتُ: هذه نفسي أقيها فكيف أقي أهلي؟

Al Nazar Bin Suweyd, from Zur'at, from Abu Baseer who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} the Exalted: **O you who believe! Save yourselves and your families from a Fire whose fuel are the people and the stones [66:6]**, and I said, 'This is my own self, I can save it, but how can I save my family?'

فقال: تأمرهم بما أمر الله به وتنهاهم عما نهاهم الله عنه فان أطاعوك كنت قد وقيتهم وان عصوك كنت قد قضيت ما كان عليك

So he^{-asws} said: 'You should instruct them with what Allah^{-azwj} has Commanded with, and prevent them from what Allah^{-azwj} has Forbidden them from. So if they were to obey you, you would have saved them, and if they disobey you, you would have fulfilled whatever (Obligation) was upon you'.¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا كَيْفَ نَقِي أَهْلَنَا قَالَ تَأْمُرُوهُمْ وَ تَنْهَوهُمْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin usman, from Sama'at, from Abu Baseer,

'From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **Save yourselves and your families from a Fire [66:6]**, how can we save our families?' He^{-asws} said: 'You should be enjoining them (with the good) and forbidding them (with the evil)'.²⁰

¹⁸ Al Kafi – V 5 – The Book of Jihaad Ch 27 H 1

¹⁹ Kitab Al Zohad – Ch 2 H 36

²⁰ Al Kafi – V 5 – The Book of Jihaad Ch 27 H 3

فِي كِتَابِ جَعْفَرِ بْنِ مُحَمَّدٍ الدُّورِيِّ وَ فِي خَيْرِ آخَرٍ عَنِ ابْنِ مَسْعُودٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: «يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ» تَلَاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَى أَصْحَابِهِ فَخَرَّ فَقِي مَغْشِيًا عَلَيْهِ،

In the book of Ja'far Bin Muhammad Al Dowrosty, and in another Hadeeth from Ibn Madoud, he said, ‘

When this Verse was Revealed: ***O you who believe! Save yourselves and your families from a Fire whose fuel are the people and the stones [66:6]***, Rasool-Allah^{-saww} recited it to his^{-saww} companions, and a youth fell-down due to fainting upon him.

فَوَضَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَدَهُ عَلَى قُلُودِهِ فَوَجَدَهُ يَكَادُ يَخْرُجُ مِنْ مَكَانِهِ، فَقَالَ: يَا قُلَّ لَا إِلَهَ إِلَّا اللَّهُ، فَتَحَرَّكَ الْفَتَى فَقَالَهَا، فَبَشَّرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِالْجَنَّةِ،

So, the Prophet^{-saww} placed his^{-saww} hand upon his heart, and found it to have almost come out from its place, so he^{-saww} said: ‘O young man! Say, ‘There is no god except Allah^{-azwj}!’ The youth moved and said it, and the Prophet^{-saww} gave him the glad tidings of the Paradise”.²¹

محمد بن يعقوب: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن علي بن حديد، عن جميل بن دراج، عن أبي عبد الله (عليه السلام)، قال: دخل عليه الطيار، فسأله و أنا عنده، فقال له: جعلت فداك، أ رأيت قول الله عز و جل: يَا أَيُّهَا الَّذِينَ آمَنُوا فِي غَيْرِ مَكَانٍ مِنْ مَخَاطِبَةِ الْمُؤْمِنِينَ، أ يدخل في هذا المنافقون؟

Muhammad Bin Yaqoub, from Abu A'la Al-Ashary, from Muhammad Bin Abdul Jabbar, from Ali Bin Hadeed, from Jameel Bin Daraaj:

‘Abu Abdullah^{-asws} said, ‘Al-Tayyaar came up to him^{-asws}, so he asked him^{-asws} and I was in his^{-asws} presence, ‘May I be sacrificed for you^{-asws}, do you^{-asws} see that the Words of the Mighty and Majestic: ***O you who believe! [66:6]***, and in other places where the Momineen are addressed, are the hypocrites included in this?’

قال: «نعم، يدخل في هذا المنافقون و الضلال و كل من أقر بالدعوة الظاهرة».

He^{-asws} replied: ‘Yes, the hypocrites are included in this, and the strayed ones, and everyone who accepted the Call apparently’.²²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ إِبْلِيسَ أَكَانَ مِنَ الْمَلَائِكَةِ أَمْ كَانَ يَلِي شَيْئاً مِنْ أَمْرِ السَّمَاءِ فَقَالَ لَمْ يَكُنْ مِنَ الْمَلَائِكَةِ وَ لَمْ يَكُنْ يَلِي شَيْئاً مِنْ أَمْرِ السَّمَاءِ وَ لَا كِرَامَةً فَأَنْتَبِطِ الطَّيَّارُ فَأَخْبَرْتُهُ بِمَا سَمِعْتُ فَأَنْكَرَهُ وَ قَالَ وَ كَيْفَ لَا يَكُونُ مِنَ الْمَلَائِكَةِ وَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ فَدَخَلَ عَلَيْهِ الطَّيَّارُ فَسَأَلَهُ وَ أَنَا عَنْدهُ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ رَأَيْتَ قَوْلَهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا فِي غَيْرِ مَكَانٍ مِنْ مَخَاطِبَةِ الْمُؤْمِنِينَ أ يدخل في هذا المنافقون قَالَ نَعَمْ يَدْخُلُ فِي هَذَا الْمُنَافِقُونَ وَ الضَّالُّونَ وَ كُلُّ مَنْ أَقَرَّ بِالْدَّعْوَةِ الظَّاهِرَةِ.

Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Ali Bin Hadeed, from Jameel Bin Darraaj who said:

²¹ H 35 (Extract) تفسير نور الثقلين، ج2، ص: 531

²² Al Kafi – H 14861

I asked Abu Abdullah^{-asws} about Iblees^{-la}, 'Was he^{-la} from the Angels or was he^{-la} in charge of something from the matters of the sky?' So he^{-asws} said: 'He^{-la} was not from the Angels, nor was he^{-la} in charge of anything from the matters of the sky, nor was he^{-la} honourable'. I came up to Al-Tayyaar, so I informed him of what I had heard, He denied it and said, 'How can he^{-la} not be from the Angels and Allah^{-azwj} is Saying: **"[2:34] And when We said to the angels: Make obeisance to Adam they did obeisance, but Iblis (did it not)"**'. Al-Tayyaar came up to him^{-asws}, so he asked him^{-asws} and I was in his^{-asws} presence, 'May I be sacrificed for you^{-asws}, do you^{-asws} see that the Statement of the Mighty and Majestic: "O you those who believe", and in another place where the Believers are addressed, are the hypocrites included in this?' The Imam^{-asws} replied: 'Yes, the hypocrites are included in this, and the strayed ones, and everyone who accepted the Call apparently'.²³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ لِي أَهْلًا بَيْتٌ وَهُمْ يَسْمَعُونَ مِنِّي أَفَادْعُوهُمْ إِلَى هَذَا الْأَمْرِ فَقَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِهِ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Numan, from Abdullah Bin Muskan, from Suleyman Bin Khalid who said,

'I said to Abu Abdullah^{-asws}, 'I have a family and they are listening to me, so shall I invite them to this matter (Al-Wilayah)?' He^{-asws} said: 'Yes. Allah^{-azwj} Mighty and Majestic is Saying in His^{-azwj} Book: **O you who believe! Save yourselves and your families from a Fire whose fuel are the people and the stones [66:6]**'.²⁴

فَقَالَ الْإِمَامُ ع: إِنَّ مَلَائِكَةَ اللَّهِ تَعَالَى مَعْصُومُونَ [مِنَ الْخَطَا] مَحْمُوظُونَ مِنَ الْكُفْرِ وَالْقَبَاحِ بِالْإِطَاعَةِ لِلَّهِ تَعَالَى، فَقَالَ اللَّهُ عَزَّ وَجَلَّ فِيهِمْ: لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

The Imam (Hassan Al-Askari^{-asws}) said: 'The Angels of Allah^{-azwj} the Exalted are infallible from mistakes. They are protected from the *Kufr* and ugliness by the Kindness of Allah^{-azwj} the Exalted. Allah^{-azwj} Mighty and Majestic Says regarding them: (They are) **not disobeying Allah in whatever He Commands them for, and they are doing whatever they are being Commanded to do [66:6]**'.²⁵

VERSES 7 & 8

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ ۚ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ {7}

O you those who commit Kufr! Do not offer excuses today. But rather, You will be Recompensed for what you had been doing [66:7]

²³ Al Kafi, V 8, H. 14862

²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 93 H 1

²⁵ Tafseer Imam Hassan Al Askari^{-asws} – S 304 (Extract)

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ
وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ
يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
{8}

O you, those who believe! Turn to Allah with a sincere repentance; maybe your Lord will Remove your evil deeds from you and Enter you into Gardens beneath which the rivers flow, on a Day Allah will not Disgrace the Prophet and those who believed in him. Their Light shall run in front of them, and by their right. They would be saying, 'Our Lord! Complete our Light for us and Forgive (our sins) for us, You are Able upon all things!' [66:8]

Sincere repentance

محمد بن أبي عمير عن أبي أيوب عن محمد بن مسلم عن أبي بصير قال: قلت لأبي عبد الله عليه السلام: ما معنى قول الله عز وجل: (يا أيها الذين آمنوا توبوا إلى الله توبة نصوحا) قال: هو الذنب الذي لا يعود فيه ابدا قلت: وأينا لم يعد فقال يا أبا محمد إن الله يحب من عباده المفتن التواب

Muhammad Bin Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim, from Abu Baseer who said,

'I said to Abu Abdullah^{-asws}, 'What is the Meaning of the Words of Allah^{-azwj} Mighty and Majestic: ***O you, those who believe! Turn to Allah with a sincere repentance [66:8]***. He^{-asws} said: 'It is the sin which he would not be repeating it, ever!' I said, 'And what does it mean, 'never repeat'? He^{-asws} said: 'O Abu Muhammad! Allah^{-azwj} Loves from His^{-azwj} servants, the tempted one who repents'.²⁶

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن معاوية بن وهب، قال: سمعت أبا عبد الله (عليه السلام) يقول: إذا تاب العبد توبة نصوحا أحبه الله، فستر عليه في الدنيا والآخرة. فقلت: وكيف يستر عليه؟

And from him (Yaqoub Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Muawiya Bin Wahab who said,

'I heard Abu Abdullah^{-asws} saying: 'When a servant repents with the sincere repentance, Allah^{-azwj} Loves him, so He^{-azwj} Veils upon him in the world and the Hereafter'. I said, 'And how does He^{-azwj} Veil upon him?'

قال: «ينسي ملكيه ما كتب عليه من الذنوب، و يوحى إلى جوارحه: اكنمى عليه [ذنوبه] و يوحى إلى بقاع الأرض: اكنمى ما كان يعمل عليك من الذنوب، فيلقى الله حين يلقاه و ليس شيء يشهد عليه من الذنوب».

He^{-asws} said: 'He^{-azwj} Makes His^{-azwj} Angel to forget writing down his sins, and Reveals to his organs: "Conceal his sins!" And Reveals unto the remainder of the earth: "Conceal what he

²⁶ Kitab Al Zohad – Ch 12 H 191

has done upon you, from the sins!” So he meets Allah^{-azwj} and there is nothing to testify against him, from the sins’.²⁷

ابن بابويه: عن أبيه، قال: حدثنا محمد بن يحيى، عن محمد بن أحمد، عن أحمد بن هلال، قال: سألت أبا الحسن الأخير (عليه السلام) عن التوبة النصوح، فكتب (عليه السلام): «أن يكون الباطن كالظاهر و أفضل من ذلك».

Ibn Babuwah, from his father, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Hilal who said:

‘I asked Abu Al-Hassan^{-asws} about the sincere repentance, so he^{-asws} wrote: ‘The esoteric (Baatin) (of the person) becomes like the exoteric (Zahir), and better than that’.²⁸

The Light running in front of the Momineen and on their right

محمد بن العباس، قال: حدثنا محمد بن همام، عن عبد الله بن العلاء، عن محمد بن الحسن، عن عبد الله بن عبد الرحمن، عن عبد الله بن القاسم، عن صالح بن سهل، قال: سمعت أبا عبد الله (عليه السلام) و هو يقول: «نورهم يسعى بين أيديهم و بأيمانهم» قال: «نور أئمة المؤمنين يوم القيامة يسعى بين أيدي المؤمنين و بأيمانهم حتى ينزلوا بهم منازلهم في الجنة».

Muhammad Bin Al-Abbas, from Muhammad Bin Hamam, from Abdullah Bin Al-A’la, from Muhammad Bin Al-Hassan, from Abdullah Bin Abdul Rahman, from Abdullah Bin Al-Qasim, from Salih Bin Sahl who said,

‘I heard Abu Abdullah^{-asws} and he^{-asws} was saying: ***Their Light shall run in front of them, and by their right [66:8].*** This is the Light of the Imams^{-asws} of the Momineen on the Day of Judgement running in front of the Momineen, and on their right until they encamp with them at their dwelling in the Paradise’.²⁹

ابن بابويه، قال: حدثنا أبو محمد عمار بن الحسين (رحمه الله)، قال: حدثنا علي بن محمد بن عصمة، قال: حدثنا أحمد بن محمد الطبري بمكة، قال: حدثنا الحسن بن الليث الرازي، عن شيبان بن فروخ الابلي، عن همام بن يحيى، عن القاسم بن عبد الواحد، عن عبد الله بن محمد بن عقيل، عن جابر بن عبد الله الأنصاري، قال: كنت ذات يوم عند النبي (صلى الله عليه و آله)، إذ أقبل بوجهه على علي بن أبي طالب (عليه السلام)، فقال: «ألا أبشرك يا أبا الحسن؟» قال: «بلى يا رسول الله».

Ibn Babuwayh, from Abu Muhammad Amar bin Al-Husayn, from Ali Bin Muhammad Bin Asmat, from Ahmad Bin Muhammad Al-Tabary at Makkah, from Al-Hassan Bin Al-Lays Al-Razy, from Shayban Bin Farouj Al-Ably, from hamam Bin Yahya, from Al-Qasim Bin Abdul Wahid, from Abdullah Bin Muhammad Bin Aqeel,

Jabir Bin Abdullah Al-Ansary who said, ‘One day I was in the presence of the Prophet^{-saww} when he^{-saww} turned his^{-saww} face towards Ali^{-asws} Bin Abu Talib^{-asws}, so he^{-saww} said: ‘Shall I^{-saww} give you^{-asws} the good news, O Abu Al-Hassan^{-asws}?’ He^{-asws} said: ‘Yes, O Rasool-Allah^{-saww}!’

قال: «هذا جبرئيل يخبرني عن الله جل جلاله أنه قد أعطى شيعتك و محبيك سبع خصال: الرفق عند الموت، و الأئس عند الوحشة، و النور عند الظلمة، و الأمن عند الفزع، و القسط عند الميزان، و الجواز على الصراط، و دخول الجنة قبل الناس، «نورهم يسعى بين أيديهم و بأيمانهم».

²⁷ (الكافي 2: 1/314)

²⁸ (معاني الأخبار: 1/174)

²⁹ تأويل الآيات 2: 2/659 9

He^{-saww} said: 'This here is Jibraeel^{-as} informing me^{-saww} about Allah^{-azwj}, Majestic is His^{-azwj} Majesty having Given your^{-asws} Shias, and those that love you^{-asws}, seven qualities – The kindness during the death, and the companions during the loneliness (of the grave), and the Light in the darkness, and the security during the panic, and the equity at the Scale, and the Permit over the Bridge, and the entrance into the Paradise before the people: ***Their Light shall run in front of them, and by their right [66:08]***'.³⁰

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) [في قوله]: يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَ بَأْمَانِهِمْ فَمَنْ كَانَ لَهُ نَورٌ يَوْمَئِذٍ نَجَا، وَ كُلُّ مُؤْمِنٍ لَهُ نَورٌ.

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

Abu Ja'far^{-asws} regarding His^{-azwj} Words: ***on a Day Allah will not Disgrace the Prophet and those who believed in him. Their Light shall run in front of them, and by their right. [66:8]***, he^{-asws} said: 'So the one who would have Light for him, would achieve salvation. And every Momin would have a Light for him (of his own)'.³¹

VERSE 9

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَاهُمُ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ {9}

O you, the Prophet! Do Jihad against the Kafirs and the hypocrites and be harsh against them, and their abode is Hell, and (it is) the evil destination [66:9]

علي بن إبراهيم، قال: أخبرنا الحسين بن محمد، عن المعلى بن محمد، عن أحمد بن محمد ابن عبد الله، عن يعقوب بن يزيد، عن سليمان الكاتب، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، في قوله: (يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ)، قال: «هكذا نزلت، فجاهد رسول الله (صلى الله عليه وآله) الكفار، وجاهد علي (عليه السلام) المنافقين جهاد رسول الله (صلى الله عليه وآله)». ³²

Ali Bin Ibrahim, from Al-Husayn Bin Muhammad, from Al-Moala Bin Muhammad, from Ahmad Bin Muhammad Ibn Abdullah, from Yaqoub Bin Yazeed, from Suleyman Al-Kaatib, from one of his companions,

Abu Abdullah^{-asws} regarding His^{-azwj} Words: ***O you, the Prophet! Do Jihad against the Kafirs and the hypocrites [66:9]***, he^{-asws} said: 'Rasool-Allah^{-saww} fought against the Kafirs, and Ali^{-asws} fought against the hypocrites, the Jihad (on behalf) of Rasool-Allah^{-saww}'.³²

الشيخ في (أماليه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا محمد بن الحسين بن حفص الخثعمي، قال: حدثنا إسماعيل بن إسحاق الراشدي، قال: حدثنا حسين بن أنس الفزاري، قال: حدثنا يحيى بن سلمة بن كهيل، عن أبيه، عن مجاهد، عن ابن عباس، قال: لما نزلت يا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ قَالَ النَّبِيُّ (صلى الله عليه وآله): «لأجاهدن العمالقة» يعني الكفار والمنافقين، و أتاه جبرئيل (عليه السلام) قال: أنت أو علي.

Al Sheykh in his (book) Amaali, said, 'A group informed us, from Abu Al Mufazzal, from Muhammad Bin Al Husayn Bin Hafs Al Khas'amy, from Ismail Bin Is'haq Al Rashidy, from husayn Bin Anas Al Fazary, from Yahya Bin Salmat bin Kaheyl, from his father, from Mukahid, from Ibn Abbas who said,

³⁰ الخصال: 402 / 112.

³¹ (تفسير القتي 2: 378).

³² (تفسير القتي 2: 377).

'When (the Verse): **O you, the Prophet! Do Jihad against the Kafirs and the hypocrites [66:9]** was Revealed, the Prophet^{-saww} said: 'I^{-saww} shall do Jihad against the giants'. He^{-saww} meant the Kafirs and the hypocrites. And Jibraeel^{-as} came to him^{-saww} and said: 'Either you^{-saww} or Ali^{-asws}'.³³

For detailed Ahadeeth on Jihad read Al Kafi V 5 – The Book of Jihad - [https://hubeali.com/books/English-Books/AlKafiVol5/Al%20Kafi%20V5%20-%20The%20Book%20of%20Jihaad%20\(1\).pdf](https://hubeali.com/books/English-Books/AlKafiVol5/Al%20Kafi%20V5%20-%20The%20Book%20of%20Jihaad%20(1).pdf)

VERSE 10

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ ۖ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ {10}

Allah Strikes an example for those who commit Kufr – the wife of Noah and wife of Lut. They were both under Our two servants from Our righteous servants. But, they betrayed them, so nothing availed them from Allah, and it would be Said: 'Enter the Fire along with the entering ones!' [66:10]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ فَمَا تَقُولُ فِي مُنَاكَحَةِ النَّاسِ فَإِنِّي قَدْ بَلَغْتُ مَا تَرَاهُ وَ مَا تَزَوَّجْتُ فَقَالَ وَ مَا يَمْنَعُكَ مِنْ ذَلِكَ فَقُلْتُ مَا يَمْنَعُنِي إِلَّا أَنِّي أَحْشَى أَنْ لَا تَحِلَّ لِي مُنَاكَحَتُهُمْ فَمَا تَأْمُرُنِي

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man, from Zurara,

'From Abu Ja'far^{-asws}, said, 'I said to him^{-asws}, 'So what are you^{-asws} saying regarding marrying the people (General Muslims), for I have reached (adulthood) what you^{-asws} see and I have not married at all'. So he^{-asws} said: 'So what prevents you from that'. I said, 'Nothing prevents me except that I am fearing that it would not be Permissible for me to marry them. So what are you^{-asws} ordering me for?'

فَقَالَ فَكَيْفَ تَصْنَعُ وَ أَنْتَ شَابٌّ أَ تَصْبِرُ قُلْتُ أَتَحْدُ الْجَوَارِي قَالَ فَهَاتِ الْآنَ فِيمَا تَسْتَحِلُّ الْجَوَارِي قُلْتُ إِنَّ الْأَمَةَ لَيْسَتْ بِمَنْزِلَةِ الْحُرَّةِ إِنْ رَأَيْتَنِي بِشَيْءٍ بَعَثْتُهَا وَ اعْتَزَلْتُهَا قَالَ فَحَدِّثْنِي بِمَا اسْتَحَلَلْتَهَا قَالَ فَلَمْ يَكُنْ عِنْدِي جَوَابٌ

He^{-asws} said: 'So what do you do and you are a youth. Are you observing patience?' I said, 'I take the slave girls'. He^{-asws} said: 'So here, now. By what are you considering the slave girls to be Permissible?' I said, 'The slave girl is not at the status of the free woman. If something makes me suspicious, so I sell her and isolate from her'. He (the narrator) said, 'So he^{-asws} narrated me with what makes her to be Permissible, and there did not happen to be an answer with me'.

فَقُلْتُ لَهُ فَمَا تَرَى أَتَزَوِّجُ فَقَالَ مَا أَبَالِي أَنْ تَفْعَلَ قُلْتُ أَرَأَيْتَ قَوْلَكَ مَا أَبَالِي أَنْ تَفْعَلَ فَإِنَّ ذَلِكَ عَلَى جَهَنِّينِ تَقُولُ لَسْتُ أَبَالِي أَنْ تَأْتِمَّ مِنْ غَيْرِ أَنْ أَمْرَكَ فَمَا تَأْمُرُنِي أَفْعَلُ ذَلِكَ بِأَمْرِكَ

Then I said to him^{-asws}, 'So what is your^{-asws} view. Shall I get married?' He^{-asws} said: 'It does not matter to me^{-asws} if you were to do so'. I said, 'What is your^{-asws} view of your^{-asws} own words, 'It does not matter to me if you were to do so', for that is upon two aspects. You^{-asws} are saying: 'It does not matter to me^{-asws} if you were to sin from other than my^{-asws} having ordered you. So what are you^{-asws} ordering me with, I shall do that with your^{-asws} order'

فَقَالَ لِي قَدْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) تَزَوَّجَ وَ قَدْ كَانَ مِنْ أَمْرِ امْرَأَةِ نُوحٍ وَ امْرَأَةِ لُوطٍ مَا قَدْ كَانَ إِهْمًا قَدْ كَانَتْ تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَقُلْتُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَيْسَ فِي ذَلِكَ بِمَنْزِلِي إِنَّمَا هِيَ تَحْتَ يَدِهِ وَ هِيَ مُقَرَّرَةٌ بِحُكْمِهِ مُقَرَّرَةٌ بِيَدِيهِ

So he^{-asws} said to me: 'It was so that Rasool-Allah^{-saww} had married, and it was so from the matter of: **the wife of Noah and wife of Lut. They were both under Our two servants from Our righteous servants [66:10]**'. So I said, 'Rasool-Allah^{-saww} is not in that at my status. But rather, she was under his^{-saww} hand and she was acknowledging with his^{-saww} rulings, acknowledging with his^{-saww} Religion'.

قَالَ فَقَالَ لِي مَا تَرَى مِنَ الْحَيَاةِ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَحَاتَتْهُمَا مَا يَغْنِي بِذَلِكَ إِلَّا الْفَاحِشَةُ وَ قَدْ زَوَّجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَلَانًا

He (the narrator) said, 'He^{-asws} said to me: 'What is your view of the betrayal in the Words of Allah^{-azwj} Mighty and Majestic: **But, they betrayed them [66:10]**. What is the Meaning with that except for the immorality? And Rasool-Allah^{-saww} had married so and so! (Ayesha and Hafsa)''³⁴

ويؤيده: ما روي عن أبي عبد الله عليه السلام أنه قال: قوله تعالى (ضرب الله مثلا للذين كفروا امراة نوح وامراة لوط كانتا تحت عبدين من عبادنا صالحين) الآية، مثل ضربه الله سبحانه لعائشة وحفصة، إذ تظاهرا على رسول الله صلى الله عليه وآله وأفشتا سره.

And it is supported by what is reported from Abu Abdullah^{-asws} having said: 'The Words of the Exalted: **Allah Strikes an example for those who commit Kufr – the wife of Noah and wife of Lut. They were both under Our two servants from Our righteous servants [66:10]** - the Verse, is an example Struck by Allah^{-azwj}, Glorious is He^{-azwj}, of Ayesha and Hafsa when they both backed each other against Rasool-Allah^{-saww} and exposed his^{-saww} secret''³⁵

وروى صفوان، عن زرارة عن أبي عبد الله عليه السلام قال: " تزوجوا في الشكاك ولا تزوجوهم لان المرأة تأخذ من أدب زوجها ويقهرها على دينه

Safwan quotes from Zara who heard from Imam Jafar-e-Sadiq^{-asws} that you may marry to the daughters of 'Shaqaq' (Ammah)³⁶ but do not give your daughters in their Nikah. As wife would, usually, adopt her husband's faith and remain under his influence in religious matters.³⁷

³⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 171 H 2 (Extract)

³⁵ Taweel Al Ayaat Al Zaahira – H 7

³⁶ People of doubts (general Muslims)

³⁷ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4426.

VERSES 11 & 12

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي
مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ {11}

And Allah Strikes an example for those who believe – wife of Pharaoh when she said, 'Lord! Build for me in Your Presence a house in the Paradise and Rescue me from Pharaoh and his deeds, and Rescue me from the unjust people!' [66:11]

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ
وَكَاثِبٌ مِنَ الْقَانِتِينَ {12}

And (an example of) Maryam, daughter of Imran, who guarded her chastity, so We Breathed into it (her body) from Our Spirit and she ratified the Words of her Lord and His Books, and she was from the obedient ones [66:12]

شرف الدين النجفي، قال: في رواية محمد بن علي، عن علي بن الحكم، عن سيف بن عميرة، عن داود بن فرقد، عن أبي عبد الله (عليه السلام)، في قوله عز وجل: «وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ» قال: «هذا مثل ضربه الله لرقية بنت رسول الله (صلى الله عليه وآله) التي تزوجها عثمان بن عفان».

Sharaf Al Deen Al Najafi said, 'In a report of Muhammad Bin Ali, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Dawood Bin Farqad,

'From Abu Abdullah^{-asws} regarding the Words of the Mighty and Majestic: **And Allah Strikes an example for those who believe – wife of Pharaoh [66:11]** – the Verse. He^{-asws} said: 'This is an example Allah^{-azwj} Struck of Ruqayya (adopted) daughter of Rasool-Allah^{-saww} who was married to Usman Bin Affan'.

قال: «و قوله: وَ نَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ يعني من الثالث و عمله وَ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ يعني به بني أمية».

He^{-asws} said: 'And His^{-azwj} Words: **and Rescue me from Pharaoh and his deeds** – means the third one (Usman) and his deeds, **and Rescue me from the unjust people!**' [66:11] – meaning by it the clan of Umayya".³⁸

Usman Ibn Affan Killed a (step) Daughter of Rasool Allah^{-saww}:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ زَيْدِ بْنِ خُلَيْفَةَ الْحَوْلَانِيِّ وَ هُوَ يَزِيدُ بْنُ خُلَيْفَةَ الْحَارِثِيِّ قَالَ سَأَلَ عِيسَى بْنُ عَبْدِ اللَّهِ أَبَا عَبْدِ اللَّهِ (عليه السلام) وَ أَنَا حَاضِرٌ فَقَالَ تَخْرُجُ النِّسَاءُ إِلَى الْجَنَازَةِ وَ كَانَ (عليه السلام) مُتَكَبِّئاً فَاسْتَوَى جَالِساً ثُمَّ قَالَ

تأويل الآيات 2: 700/8. 38

إِنَّ الْفَاسِقَ عَلَيْهِ لَعْنَةُ اللَّهِ آوَى عَمَّةُ الْمُغِيرَةِ بْنِ أَبِي الْعَاصِ وَكَانَ مِنْ هَدَرَ رَسُولِ اللَّهِ (صلى الله عليه وآله) دَمَهُ فَقَالَ لِابْنَةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) لَا تُخْبِرِي أَبَاكَ بِمَكَانِهِ كَأَنَّهُ لَا يُوقِنُ أَنَّ الْوَحْيَ يَأْتِي مُحَمَّدًا

Ali Bin Ibrahim, from his father and Ahmad Bin Muhammad Al Kufy, from one of his companions, from Safwan Bin Yahya, from Yazeed Bin Khalifa Al Khowlany, and he is Yazeed Bin Khalifa Al Harsy who said,

‘Isa Bin Abdullah asked Abu Abdullah^{-asws}, and I was present, so he said, ‘The women are going out to the funeral’. And he^{-asws} was reclining, so he^{-asws} sat upright, then said: ‘The evil-doer, may the Curse of Allah^{-azwj} be upon him. Al-Mugheira Bin Abu Al-A’as, his uncle sheltered him, and he was from the ones Rasool-Allah^{-saww} permitted his^{-saww} blood to be spilled (killed). He (his uncle) said to a daughter of Rasool-Allah^{-saww}, ‘Do not inform your father^{-saww} of his (Mugheira’s) whereabouts’. It was as if he had no conviction that the Revelation comes to Muhammad^{-saww}.

فَقَالَتْ مَا كُنْتُ لِأُخْبِرَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) عَدُوَّهُ فَجَعَلَهُ بَيْنَ مِشْجَبٍ لَهُ وَحُفَّةٍ بِقُطَيْفَةٍ فَأَتَى رَسُولَ اللَّهِ (صلى الله عليه وآله) الْوَحْيُ فَأُخْبِرَهُ بِمَكَانِهِ فَبَعَثَ إِلَيْهِ عَلِيًّا (عليه السلام) وَ قَالَ اسْتَمِلْ عَلَى سَيْفِكَ اثْبِتْ ابْنَةَ ابْنِ عَمَلِكَ فَإِنْ ظَفِرْتَ بِالْمُغِيرَةِ فَاقْتُلْهُ

So she said, ‘I was not one to conceal from Rasool-Allah^{-saww} the whereabouts of his^{-saww} enemy’. So he made him (the evil-doer) to be inside a cupboard of his and wrapped him in a velvet cloth. So Revelation came to Rasool-Allah^{-saww}, and he^{-saww} was informed of his (hiding) place. So he^{-saww} sent Ali^{-asws} to him and said: ‘Wrap up upon your^{-asws} sword, go to the house of the daughter of your cousin, and if you get hold of Al-Mugheira, so kill him’.

فَأَتَى الْبَيْتَ فَجَالَ فِيهِ فَلَمْ يَظْفَرْ بِهِ فَرَجَعَ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأُخْبِرَهُ فَقَالَ يَا رَسُولَ اللَّهِ لَمْ أَرَهُ فَقَالَ إِنَّ الْوَحْيَ قَدْ أَتَانِي فَأُخْبِرُنِي أَنَّهُ فِي الْمِشْجَبِ وَ دَخَلَ عُثْمَانُ بَعْدَ خُرُوجِ عَلِيٍّ (عليه السلام) فَأَخَذَ يَبْدِ عَمِّهِ فَأَتَى بِهِ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَلَمَّا رَأَاهُ أَكْبَبَ عَلَيْهِ وَ لَمْ يَلْتَفِتْ إِلَيْهِ وَ كَانَ نَبِيُّ اللَّهِ (صلى الله عليه وآله) حَيًّا كَرِيماً فَقَالَ يَا رَسُولَ اللَّهِ هَذَا عَمِّي هَذَا الْمُغِيرَةُ بْنُ أَبِي الْعَاصِ وَقَدْ وَ الَّذِي بَعَثَكَ بِالْحَقِّ آمَنْتُهُ

So he^{-asws} went to the house and looked around in it but did not come across him. So he^{-asws} returned to Rasool-Allah^{-as} and informed him^{-saww}, and he^{-asws} said: ‘O Rasool-Allah^{-saww}, I^{-asws} did not see him’. So he^{-saww} said: ‘The Revelation had come to me^{-saww} and informed me^{-saww} that he is in the cupboard. And Usman came over after the exit of Ali^{-asws}, so he grabbed the hand of his uncle and came over with him to the Prophet^{-saww}. So when he^{-saww} saw him, he^{-saww} stumbled upon him and did not turn towards him. And the Prophet^{-saww} was bashful, benevolent. So he said, ‘O Rasool-Allah^{-saww}! This is my uncle. This is Al-Mugheira Bin Abu Al-A’as who has come. By the One^{-azwj} Who Sent you^{-saww}! You^{-saww} have granted him safety’.

قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ كَذَبَ وَ الَّذِي بَعَثَهُ بِالْحَقِّ مَا آمَنَهُ فَأَعَادَهَا ثَلَاثًا وَ أعَادَهَا أَبُو عَبْدِ اللَّهِ (عليه السلام) ثَلَاثًا أَنِّي آمَنُهُ إِلَّا أَنَّهُ يَأْتِيهِ عَنْ يَمِينِهِ ثُمَّ يَأْتِيهِ عَنْ يَسَارِهِ فَلَمَّا كَانَ فِي الرَّابِعَةِ رَفَعَ رَأْسَهُ إِلَيْهِ فَقَالَ لَهُ قَدْ جَعَلْتُ لَكَ ثَلَاثًا فَإِنْ قَدَرْتُ عَلَيْهِ بَعْدَ ثَالِثَةٍ قَتَلْتُهُ

Abu Abdullah^{-asws} said: ‘And he (Usman) lied, by the One^{-azwj} Who Sent him^{-saww} with the Truth, he^{-saww} did not grant him safety. So he repeated it three times, and Abu Abdullah^{-asws} repeated it three times: ‘I^{-asws} believe him except that he came to him^{-saww} from his^{-saww} right, then came to him^{-saww} from his^{-saww} left. So when it was during the fourth time, he^{-saww} raised his^{-saww} head and said to him: ‘I^{-saww} give you three days, so if I^{-saww} were to find him after three days, he would be killed’.

فَلَمَّا أَذْبَرَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) اللَّهُمَّ الْعَنِ الْمُغَيْرَةَ بْنَ أَبِي الْعَاصِ وَ الْعَنِ مَنْ يُؤْوِيهِ وَ الْعَنِ مَنْ يَحْمِلُهُ وَ الْعَنِ مَنْ يُطْعِمُهُ وَ الْعَنِ مَنْ يَسْقِيهِ وَ الْعَنِ مَنْ يُجَهِّزُهُ وَ الْعَنِ مَنْ يُعْطِيهِ سِقَاءً أَوْ حِذَاءً أَوْ رِشَاءً أَوْ عِوَاءً وَ هُوَ يُعْذِرُنَّ يَمِينِهِ وَ انْطَلَقَ بِهِ عُثْمَانُ فَأَوَاهُ وَ أَطْعَمَهُ وَ سَقَاهُ وَ حَمَلَهُ وَ جَهَّزَهُ حَتَّى فَعَلَ جَمِيعَ مَا لَعَنَ عَلَيْهِ النَّبِيُّ (صلى الله عليه وآله) مَنْ يَفْعَلُهُ بِهِ

So when he turned around Rasool-Allah^{-saww} said: 'O Allah^{-azwj}! Curse Al-Mugheira Bin Abu Al-A'as, and Curse the one who shelters him, and Curse the one who carries him, and Curse the one who feeds him, and Curse the one who quenches him, and Curse the one who equips him, and Curse the one who gives him a drink, or shoes, or clothes, or plates, and gives him with his right hand.

And Usman went with him, so he sheltered him, and fed him, and quenched him, and carried him, and equipped him until he had done the entirety of what the Prophet^{-saww} had cursed upon for the one who did so with him.

ثُمَّ أَخْرَجَهُ فِي الْيَوْمِ الرَّابِعِ يَسُوقُهُ فَلَمْ يَخْرُجْ مِنْ أَبْنَاتِ الْمَدِينَةِ حَتَّى أَغْطَبَ اللَّهُ رَاحِلَتَهُ وَ نَقَبَ حِذَاءَهُ وَ وَرِثَ قَدَمَاهُ فَاسْتَعَانَ بِيَدَيْهِ وَ رَكِبَتَيْهِ وَ انْقَلَبَ جَهَّازُهُ حَتَّى وَجَسَ بِهِ فَأَتَى شَجَرَةً فَاسْتَظَلَّ بِهَا لَوْ أَنَاهَا بَعْضُكُمْ مَا أَهْرَهُ ذَلِكَ

Then he (Usman) brought him out during the fourth day, ushering him (behind him). So he had not come out from the houses of Al-Medina until Allah^{-azwj} Damaged his ride, and Punctured his shoes, and his feet swelled up. So he took assistance by his hands and his knees, and his supplied weighted him down until he became afraid of his life. So he went over to a tree to seek the shade with it. If one of you had gone to it, he would not have missed him (as his condition was miserable).

فَأَتَى رَسُولُ اللَّهِ (صلى الله عليه وآله) الْوَحْيِ فَأَخْبَرَهُ بِذَلِكَ فَدَعَا عَلِيًّا (عليه السلام) فَقَالَ خُذْ سَيْفَكَ وَ انْطَلِقْ أَنْتَ وَ عَمَّارٌ وَ ثَالِثٌ هُمْ فَأَتِ الْمُغَيْرَةَ بْنَ أَبِي الْعَاصِ تَحْتَ شَجَرَةٍ كَذَا وَ كَذَا فَأَتَاهُ عَلِيٌّ (عليه السلام) فَقَتَلَهُ فَضَرَبَ عُثْمَانُ بِنْتُ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ قَالَ أَنْتِ أَخْبَرْتِ أَبَاكَ بِمَكَانِهِ

So Revelation came unto Rasool-Allah^{-saww} and he^{-saww} was informed with that. So he^{-saww} called Ali^{-asws} and said: 'Take your^{-asws} sword and go, you^{-asws} and Ammar, and a third person, so go to Al-Mugheira Bin Abu Al-A'as (who is) beneath such and such a tree. So Ali^{-asws} went over to him and killed him. So (later on) Usman struck a (step) daughter of Rasool-Allah^{-saww} and said: 'You informed your father^{-saww} of his whereabouts.

فَبَعَثَتْ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) تَشْكُو مَا لَقِيَتْ فَأَرْسَلَ إِلَيْهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) افْتَنِي حَيَاءُكِ مَا أَفْخَحَ بِالْمَرْأَةِ ذَاتِ حَسَبٍ وَ دِينٍ فِي كُلِّ يَوْمٍ تَشْكُو زَوْجَهَا فَأَرْسَلَتْ إِلَيْهِ مَرَاتٍ كَثُورَ ذَلِكَ يُقُولُ لَهَا ذَلِكَ فَلَمَّا كَانَ فِي الرَّابِعَةِ دَعَا عَلِيًّا (عليه السلام) وَ قَالَ خُذْ سَيْفَكَ وَ اسْتَمْلِ عَلَيْهِ ثُمَّ اثْبِتِي ابْنَةَ ابْنِ عَمِّكَ فَخُذْ بِيَدِهَا فَإِنْ حَالَ بَيْنَكَ وَ بَيْنَهَا أَحَدٌ فَاحْطِمْهُ بِالسَّيْفِ

So she sent a message to Rasool-Allah^{-saww} complaining of what she faced. So Rasool-Allah^{-saww} sent a message to her: 'Cover your shame. How ugly of the woman with a (good) lineage and Religion during every day complaining of her husband'. So she sent a message to him^{-saww} many times, during each of that he^{-saww} was saying that to her. So when it was during the fourth time, he^{-saww} called Ali^{-asws} and said: 'Take your^{-asws} sword and cover upon it, then go to the house of the daughter of your^{-asws} cousin, and take her by the hand. So if anyone were to come between you^{-asws} and her, break him with the sword'.

وَأَقْبَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) كَأَلْوَالِهِ مِنْ مَنْزِلِهِ إِلَى دَارِ عُثْمَانَ فَأَخْرَجَ عَلِيٌّ (عليه السلام) ابْنَةَ رَسُولِ اللَّهِ فَلَمَّا نَظَرَتْ إِلَيْهِ رَفَعَتْ صَوْتَهَا بِالْبُكَاءِ وَاسْتَعْبَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَبَكَى ثُمَّ أَدْخَلَهَا مَنْزِلَهُ وَكَشَفَتْ عَنْ ظَهْرِهَا فَلَمَّا أَنْ رَأَى مَا يَظْهَرُهَا قَالَ ثَلَاثَ مَرَّاتٍ مَا لَهُ فَتَلَكَ قَتَلَهُ اللَّهُ وَكَانَ ذَلِكَ يَوْمَ الْأَحَدِ وَبَاتَ عُثْمَانُ مُلْتَحِفًا بِجَارِيَتِهَا

And Rasool-Allah^{-saww} came over flustered from his^{-saww} house to the house of Usman. So Ali^{-asws} brought out the (step) daughter of Rasool-Allah^{-saww}. So when she looked at him^{-saww}, she raised her voice with the wailing, and Rasool-Allah^{-saww} burst into tears and cried. Then he^{-saww} took her to his^{-saww} own house, and she uncovered her backside. So when he^{-saww} saw what had appeared on her (marks of the beating), said three times: 'What is the matter with him hitting you? May Allah^{-azwj} Kill him'. And that was during the day of Sunday, and Usman spent the night covered with his slave girl.

فَمَكَثَ الْإِثْنَيْنِ وَالثَّلَاثَاءِ وَمَاتَتْ فِي الْيَوْمِ الرَّابِعِ فَلَمَّا حَضَرَ أَنْ يُخْرَجَ بِهَا أَمَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَاطِمَةَ (عليها السلام) فَخَرَجَتْ (عليها السلام) وَنِسَاءُ الْمُؤْمِنِينَ مَعَهَا وَخَرَجَ عُثْمَانُ يُشَبِّعُ جَنَازَتَهَا فَلَمَّا نَظَرَ إِلَيْهِ النَّبِيُّ (صلى الله عليه وآله) قَالَ مَنْ أَطَافَ الْبَارِحَةَ بِأَهْلِهِ أَوْ بِغَتَاتِهِ فَلَا يَتْبَعَنَّ جَنَازَتَهَا قَالَ ذَلِكَ ثَلَاثًا فَلَمْ يَنْصَرِفْ

So he remained (like that) for Monday and Tuesday, and she died on the fourth day. So when he came to take her out, Rasool-Allah^{-saww} instructed Syeda Fatima^{-asws}. So she^{-asws} went out, and the womenfolk of the Believers were with her^{-asws}, and Usman went out escorting her funeral. So when the Prophet^{-saww} saw him, he^{-saww} said: 'The one who went to his wife last night or with his slave girl, so he should not follow her funeral'. He^{-saww} said that three (times). But he did not leave.

فَلَمَّا كَانَ فِي الرَّابِعَةِ قَالَ لِيَنْصَرِفَنَّ أَوْ لِأَسْمِئَنَّ بِاسْمِهِ فَأَقْبَلَ عُثْمَانُ مُتَوَكِّئًا عَلَى مَوْلى لَهُ مُمَسِّكًا بَطْنِهِ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَشْتَكِي بَطْنِي فَإِنْ رَأَيْتَ أَنْ تَأْذَنَ لِي أَنْصَرِفَ قَالَ أَنْصَرِفْ وَخَرَجَتْ فَاطِمَةُ (عليها السلام) وَنِسَاءُ الْمُؤْمِنِينَ وَ الْمُهَاْجِرِينَ فَصَلَّيْنَ عَلَى الْجَنَازَةِ .

So when it was the fourth time, he^{-saww} said: 'Will you leave or shall I^{-saww} mention his name?' So Usman came over leaning upon a slave of his, holding his belly, and he said, 'O Rasool-Allah^{-saww}! I complain of my bellyache. So if you^{-saww} see fit, permit me to leave'. He^{-saww} said: 'Leave!' And Syeda Fatima^{-asws} came out, and the womenfolk of the Believers, and the Emigrants, so they prayed *Salaat* upon the deceased'.³⁹

الْخَرَائِجُ لِلرَّوَابِدِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَاصِمِ بْنِ مُحَمَّدٍ عَنْ زَيْدِ بْنِ خَلِيفَةَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع قَاعِدًا فَسَأَلَهُ رَجُلٌ مِنَ الْمُؤْمِنِينَ أَوْ تُصَلِّي النِّسَاءُ عَلَى الْجَنَازِ

(The book) 'Al Kharaij' of Al Rawandi – from Muhammad Bin Abdul Hameed, from Aasim Bin Humeyd, from Yazeed Bin Khalifa who said,

'I was seated in the presence of Abu Abdullah. A man from the people of Qum asked him^{-asws}, 'Can the women pray Salat upon the funeral biers?'

فَقَالَ إِنَّ الْمَغِيرَةَ بَنَ أَبِي الْعَاصِ ادَّعَى أَنَّهُ رَمَى رَسُولَ اللَّهِ ص فَكُسِرَتْ رِجَاعِيَّتُهُ وَ شَقَّ شَفَتَيْهِ وَ كَذَبَ وَ ادَّعَى أَنَّهُ قَتَلَ حَمْرَةَ وَ كَذَبَ

He^{-asws} said: 'Al-Mugheira Bin Abu Al-Aas claimed that he had shot at Rasool-Allah^{-saww} and his^{-saww} front teeth were broken and his^{-saww} lips were split, and he lied! And he claimed that he had killed Hamza^{-as}, and he lied!

فَلَمَّا كَانَ يَوْمَ الْخَنْدَقِ ضُرِبَ عَلَى أُذُنَيْهِ فَنَامَ فَلَمْ يَسْتَيْقِظْ حَتَّى أَصْبَحَ فَخَشِيَ أَنْ يُؤْخَذَ فَتَنَكَّرَ وَ تَفَنَّعَ بِثَوْبِهِ وَ جَاءَ إِلَى مَنْزِلِ عُثْمَانَ يَطْلُبُهُ وَ تَسْمَى بِاسْمِ رَجُلٍ مِنْ بَنِي سُلَيْمٍ كَانَ يَجْلِبُ إِلَى عُثْمَانَ الْخَيْلَ وَ الْغَنَمَ وَ السَّمْنَ

When it was the day (battle of) Khandaq, he was struck upon his ears, so he slept (went into comma). He did not wake up until morning. He feared that he might be seized, so he disguised and covered with his cloth and came to the house of Usman, seeking him, and he named with a man from the clan of Suleym who used to bring the horses, and the sheep, and the butter to Usman.

فَجَاءَ عُثْمَانُ فَأَدْخَلَهُ فِي مَنْزِلِهِ وَ قَالَ وَيْحَكَ مَا صَنَعْتَ ادْعَيْتَ أَنَّكَ رَمَيْتَ رَسُولَ اللَّهِ ص وَ ادْعَيْتَ أَنَّكَ شَقَقْتَ شَفَتَيْهِ وَ كَسَرْتَ رِجَاعِيَّتَهُ وَ ادْعَيْتَ أَنَّكَ قَتَلْتَ حَمْزَةَ فَأَخْبِرَهُ بِمَا لَقِيَ وَ أَنَّهُ ضُرِبَ عَلَى أُذُنَيْهِ

Usman came and entered him into his house and said, 'Woe be to you! What have you done? You claimed that you had shot at Rasool-Allah^{-saww} and claimed that you had split his^{-saww} lips and broken his^{-saww} front teeth, and you claimed that you had killed Hamza^{-as}! He informed him with what he had faced and he had been struck upon his ears.

فَلَمَّا سَمِعَتْ ابْنَةُ النَّبِيِّ ص بِمَا صَنَعَ بِأُيُوبِهَا وَ عَمَلَهَا صَاخَتْ فَأَشْكَنَهَا عُثْمَانُ ثُمَّ خَرَجَ عُثْمَانُ إِلَى رَسُولِ اللَّهِ ص وَ هُوَ جَالِسٌ فِي الْمَسْجِدِ فَاسْتَقْبَلَهُ بِوَجْهِهِ وَ قَالَ يَا رَسُولَ اللَّهِ إِنَّكَ آمَنْتَ عَمِّي الْمَغِيرَةَ وَ كَذَبْتَ

When a daughter of the Prophet^{-saww} heard of what he had done with her father^{-saww}, she shrieked. Usman quietened her. Then Usman came out to Rasool-Allah^{-saww} and he^{-saww} was seated in the Masjid. He faced him^{-saww} with his face and said, 'O Rasool-Allah^{-saww}! Grant amnesty to my uncle Al-Mugheira, and he has lied'.

فَصَرَفَ عَنْهُ رَسُولُ اللَّهِ ص وَجْهَهُ

Rasool-Allah^{-saww} turned his^{-saww} face away from him.

ثُمَّ اسْتَقْبَلَهُ مِنَ الْجَانِبِ الْآخَرِ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّكَ آمَنْتَ عَمِّي الْمَغِيرَةَ وَ كَذَبْتَ

Then he faced him^{-saww} from the other side. He said, 'O Rasool-Allah^{-saww}! Grant amnesty to my uncle Al-Mugheira, and he has lied'.

فَصَرَفَ رَسُولُ اللَّهِ ص وَجْهَهُ عَنْهُ ثُمَّ قَالَ آمَنَّا وَ أَجَلْنَا ثَلَاثًا فَلَعَنَ اللَّهُ مَنْ أَعْطَاهُ رَاحِلَةً أَوْ رَحْلاً أَوْ قَتَباً أَوْ سِقَاءً أَوْ قِرْبَةً أَوْ دَلْواً أَوْ حُقّاً أَوْ نَعْلاً أَوْ زَاداً أَوْ مَاءً

Rasool-Allah^{-saww} turned his^{-saww} face away from him. Then he^{-saww} said: 'We^{-saww} grant him amnesty and are respiting him for three (days). May Allah^{-azwj} Curse the one who gives him a riding animal, or a ride, or cup, or waterskin, or canteen, or bucket, or shoes, or slippers, or provision or water!'

قَالَ عَاصِمٌ هَذِهِ عَشْرَةُ أَشْيَاءَ فَأَعْطَاهَا كُلُّهَا عُثْمَانُ فَخَرَجَ فَسَارَ عَلَى نَاقَتِهِ فَتَقَبَّضَتْ ثُمَّ مَشَى فِي حُفَّتَيْهِ فَتَقَبَّضَتْ ثُمَّ مَشَى فِي نَعْلَيْهِ فَتَقَبَّضَتْ ثُمَّ مَشَى عَلَى رِجْلَيْهِ فَتَقَبَّضَتْ ثُمَّ مَشَى عَلَى رُكْبَتَيْهِ فَتَقَبَّضَتْ فَأَتَى شَجَرَةً فَجَلَسَ تَحْتَهَا

Asim said, 'These ten things, Usman gave him all of them. He went out and travelled upon his she-camel (of Usman). It died. Then he walked in his (Usman's) shoes, and they were torn. Then he walked in his (Usman's) slippers. These were torn. Then he walked upon his legs (bare feet), and these were injured. Then he walked upon his knees, and these were injured. He came to a tree and sat beneath it.

فَجَاءَ الْمَلَكُ فَأَخْبَرَ رَسُولُ اللَّهِ ص بِمَكَانِهِ فَبَعَثَ إِلَيْهِ رَسُولُ اللَّهِ ص زَيْدًا وَ الزُّبَيْرَ فَقَالَ لَهُمَا أَتَيْنَاهُ فَهُوَ فِي مَكَانٍ كَذَا وَ كَذَا فَأَقْبَلَاهُ

The Angel came and informed Rasool-Allah^{-saww} of his place. Rasool-Allah^{-saww} sent Zayd and Al-Zubeyr to him. He^{-saww} said to them: 'Go to him, for he is in such and such place, and kill him!'

فَلَمَّا أَتَاهُ قَالَ زَيْدٌ لِلزُّبَيْرِ إِنَّهُ ادَّعَى أَنَّهُ قَتَلَ أَخِي وَ قَدْ كَانَ رَسُولُ اللَّهِ ص أَخِي بَيْنَ حَمَزَةٍ وَ زَيْدًا فَأَنْزَعَنِي أَقْتُلُهُ فَتَرَكَهُ الزُّبَيْرُ فَقَتَلَهُ

When they came to him, Zayd said to Al-Zubeyr, 'He claimed that he had killed my brother!' – and Rasool-Allah^{-saww} had established brother-hood between Hamza^{-as} and Zayd – 'So leave me to kill him!' Al-Zubeyr left him, so he killed him.

فَرَجَعَ عُثْمَانُ مِنْ عِنْدِ النَّبِيِّ ص فَقَالَ لِامْرَأَتِهِ إِنَّكَ أَرْسَلْتَنِي إِلَى أَبِيكَ فَأَعْلَمْتَنِيهِ بِمَكَانٍ عَمِي فَحَلَقْتَ لَهُ بِاللَّهِ مَا فَعَلْتَ فَلَمْ يُصَدِّقْهَا فَأَخَذَ خَشَبَةً الْقَتَبِ فَضَرَبَهَا ضَرْبًا مَرِحًا

Usman returned from the presence of the Prophet^{-saww}. He said to his wife, 'You had sent a message to your father^{-saww} and let him^{-saww} know with the position of my uncle!' She swore an oath to him with Allah^{-azwj} she had not done so, but he did not ratify her. He grabbed a dry reed and beat her with a sharp hit.

فَأَرْسَلْتُ إِلَى أَبِيهَا تَشْكُو ذَلِكَ وَ تُخْبِرُهُ بِمَا صَنَعَ فَأَرْسَلَ إِلَيْهَا أَنِّي لَأَسْتَحْيِي لِلْمَرْأَةِ أَنْ لَا تَزَالَ تَجُرُّ دُيُوكَ تَشْكُو زَوْجَهَا فَأَرْسَلْتُ إِلَيْهِ أَنَّهُ قَدْ قَتَلَنِي

She sent a message to her father^{-saww} complaining of that and informing him^{-saww} with what he had done. He^{-saww} sent a message to her: 'I^{-saww} am embarrassed for the woman not ceasing to drag her tail complaining of her husband'. She sent a message to him^{-saww}, 'He is killing me!'

فَقَالَ لِعَلِيٍّ ع خُذِ السَّيْفَ ثُمَّ أَتِ بِنْتَ عَمِكَ فَخُذْ بِيَدِهَا فَمَنْ حَالَ بَيْنَكَ وَ بَيْنَهَا فَاضْرِبْهُ بِالسَّيْفِ

He^{-saww} said to Ali^{-asws}: 'Take the sword, then go to the daughter of your^{-asws} uncle^{-saww}. Grab her by her hand. The one who is a barrier between you^{-asws} and her, strike him with the sword!'

فَدَخَلَ عَلِيٌّ فَأَخَذَ بِيَدِهَا فَجَاءَ بِهَا النَّبِيُّ ص فَأَرْنَاهُ ظَهْرَهَا فَقَالَ أَبُوهَا قَتَلَهَا قَتَلَهُ اللَّهُ

Ali^{-asws} entered, grabbed her by her hand and came with her to the Prophet^{-saww}. She showed him^{-saww} her back. Her father^{-saww} said: 'He has killed her, may Allah^{-azwj} Kill him!'

فَمَكَثَتْ يَوْمًا وَ مَاتَتْ فِي الثَّانِي وَ اجْتَمَعَ النَّاسُ لِلصَّلَاةِ عَلَيْهَا فَخَرَجَ رَسُولُ اللَّهِ ص مِنْ بَيْتِهِ وَ عُثْمَانُ جَالِسٌ مَعَ الْقَوْمِ فَقَالَ رَسُولُ اللَّهِ ص مَنْ أَلَمَّ بِجَارِيَتِهِ اللَّيْلَةَ فَلَا يَشْهَدُ جَنَازَتَهَا فَالَهَا مَرَّتَيْنِ وَ هُوَ سَاكِتٌ

She remained for a day and died during the second, and the people gathered for the Salat upon her. Rasool-Allah^{-saww} came out from his^{-saww} house and Usman was seated with the people. Rasool-Allah^{-saww} said: 'The one who had pained his slave girl last night should not attend her funeral!' – saying it twice, and he was silent.

فَقَالَ رَسُولُ اللَّهِ ص لِيُقَوْمَنَّ أَوْ لِنَسَوِيَنَّ بِاسْمِهِ وَاسْمِ أَبِيهِ

Rasool-Allah^{-saww} said: 'Let him stand or we^{-saww} shall name him with his name and name of his father!'

فَقَامَ يَتَوَكَّأُ عَلَى مَهِينٍ

He stood up having been referred upon an insult'.

قَالَ فَخَرَجَتْ فَاطِمَةُ فِي نِسَائِهَا فَصَلَّتْ عَلَى أُخْتِهَا.

He (the narrator) said, '(Syeda) Fatima^{-asws} came out among her^{-asws} womenfolk and prayed Salat upon her^{-asws} sister'.⁴⁰

يَح: رَوَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ يَزِيدَ بْنِ خَلِيفَةَ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَاعِدًا فَسَأَلَهُ رَجُلٌ مِنَ الْقَمِيَّينَ: أَ تُصَلِّي النِّسَاءَ عَلَى الْجَنَائِزِ؟.

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Muhammad Bin Abdul Hameed, from Aasim Bin Humeyd, from Yazeed Bin Khalifa who said,

'I was seated in the presence of Abu Abdullah^{-asws}, and a man from people of Qum asked him^{-asws}, 'Can the women pray funeral Salat upon the deceased?'

فَقَالَ: إِنَّ الْمُغَيْرَةَ بْنَ أَبِي الْعَاصِ ادَّعَى أَنَّهُ رَمَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَكَسِرَتْ رِبَاعِيَّتُهُ وَشَقَّ شَفَتَيْهِ وَكَذَّبَ، وَادَّعَى أَنَّهُ قَتَلَ حَمْرَةَ وَكَذَّبَ،

He^{-asws} said: 'Al-Mugheira Bin Abu Al-Aas claimed that he hit Rasool-Allah^{-saww} and broke his^{-saww} front teeth, and split his^{-saww} lips, and he lied, and he (also) claimed that he had killed Hamza^{-ra}, and he lied.

فَلَمَّا كَانَ يَوْمُ الْحَنْدَقِ ضُرِبَ عَلَى أُذُنَيْهِ فَنَامَ فَلَمْ يَسْتَيْقِظْ حَتَّى أَصْبَحَ فَحَثِيئِي أَنْ يُؤْخَذَ، فَتَنَكَّرَ وَتَقَنَّعَ بِتَوْبِهِ وَجَاءَ إِلَى مَنْزِلِ عُثْمَانَ يَطْلُبُهُ، وَتَسَمَّى بِاسْمِ رَجُلٍ مِنْ بَنِي سُلَيْمٍ كَانَ يَجْلِبُ إِلَى عُثْمَانَ الْخَيْلَ وَالْغَنَمَ وَالسَّمْنَ،

When it was the day of (battle of) Al-Hunayn, he was struck (by deafness) upon his ears, so he slept and did not wake up until morning. He feared to be seized, so he disguised and covered with his cloth and came to the house of Usman, seeking him, and named (himself) with a name of a man from the clan of Suleym who used to bring horses to Usman, and the sheep and the butter.

فَجَاءَ عُثْمَانُ فَأَدْخَلَهُ، مَنْزِلَهُ وَ قَالَ: وَيْحَكَ! مَا صَنَعْتَ؟ ادَّعَيْتَ أَنَّكَ رَمَيْتَ رَسُولَ اللَّهِ (ص)، وَ ادَّعَيْتَ أَنَّكَ شَقَقْتَ شَفَتَيْهِ وَ كَسَرْتَ رِبَاعِيَّتَهُ، وَ ادَّعَيْتَ أَنَّكَ قَتَلْتَ حَمْرَةَ.

⁴⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 57 (Chapters on Funerals)

Usman came and let him enter his house and said, 'Woe be unto you! What have you done? You claimed that you hit Rasool-Allah^{-saww}, and claimed that you split his^{-asws} lips, and broke his^{-saww} front teeth, and claimed that you killed Hamza^{-ra}!'

فَأَخْبَرَهُ بِمَا لَقِيَ وَ أَنَّهُ ضَرَبَ عَلَى أُذُنِهِ، فَلَمَّا سَمِعَتْ ابْنَةُ النَّبِيِّ (ص) بِمَا صُنِعَ بِأَيِّهَا وَ عَمَّهَا صَاحَتْ، فَأَسْكَنَهَا عُثْمَانُ، ثُمَّ حَرَجَ عُثْمَانُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ - وَ هُوَ جَالِسٌ فِي الْمَسْجِدِ - فَاسْتَقْبَلَهُ بِوَجْهِهِ وَ قَالَ: يَا رَسُولَ اللَّهِ! إِنَّكَ أَمَنْتَ عَمِّي الْمُغَيَّرَةَ فَكَذَبَ،

He informed him with what he had faced and he had been struck upon his ears. When the daughter^{-as} of the Prophet^{-saww} heard with what he had done with her^{-as} father^{-saww}, and her^{-as} uncle^{-ra}, she^{-as} shrieked. Usman quietened her. Then Usman went out to Rasool-Allah^{-saww}, and he^{-saww} was seated in the Masjid. He faced him^{-saww} with his face and said, 'O Rasool-Allah^{-saww}! You should grant amnesty to my uncle Al-Mugheira, for he has lied'.

فَصَرَفَ عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَجْهَهُ، ثُمَّ اسْتَقْبَلَهُ مِنَ الْجَانِبِ الْآخَرِ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّكَ أَمَنْتَ عَمِّي الْمُغَيَّرَةَ، فَكَذَبَ، فَصَرَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَجْهَهُ عَنْهُ،

Rasool-Allah^{-saww} turned his^{-saww} face away from him. Then he faced him^{-saww} from another side. He said, 'O Rasool-Allah^{-saww}! You should give amnesty to my uncle Al-Mugheira, and he lied'. Rasool-Allah^{-saww} turned his^{-saww} face away from him.

ثُمَّ قَالَ: آمَنَاهُ وَ أَجْلَنَاهُ ثَلَاثًا، فَلَعَنَ اللَّهُ مَنْ أَعْطَاهُ رَاحِلَةً أَوْ رَحْلاً أَوْ قَتَبًا أَوْ سِقَاءً أَوْ فِرْزَةً أَوْ دَلْوَ أَوْ خِفَاءً أَوْ نَعْلًا أَوْ زَادًا أَوْ مَاءً.

Then he^{-saww} said: 'I^{-saww} grant him amnesty and respite him' – thrice. May Allah^{-azwj} Curse the one who gives him a riding animal, or a ride, or quenches him, or a canteen, or a bucket, or shoes, or slippers, or provisions, or water''.

قَالَ عَاصِمٌ: هَذِهِ عَشْرَةُ أَشْيَاءَ فَأَعْطَاهَا كُلُّهَا عُثْمَانُ فَخَرَجَ فَسَارَ عَلَى نَاقَتِهِ فَتَقَبَّضَتْ، ثُمَّ مَشَى فِي خُفَيْهِ فَتَقَبَّضَتْ، ثُمَّ مَشَى فِي نَعْلَيْهِ فَتَقَبَّضَتْ، ثُمَّ حَبَا عَلَى رِجْلَيْهِ فَتَقَبَّضَتْ، ثُمَّ مَشَى عَلَى رُكْبَتَيْهِ فَتَقَبَّضَتْ، فَأَتَى شَجَرَةً فَجَلَسَ تَحْتَهَا،

Aasim said, 'These ten things, Usman gave all of these, and he went out and travelled upon his camel, but it was fatigued. Then he walked in his shoes, and they wore out. Then he walked in his slippers, and these were torn. Then he went on his feet, and they were bruised, then he walked upon his knees and they were injured. He came to a tree and sat beneath it.

فَجَاءَ الْمَلَكُ فَأَخْبَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِمَكَانِهِ، فَبَعَثَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ زَيْدًا وَ الزُّبَيْرَ فَقَالَ لهُمَا: ابْتِئَاهُ فَهُوَ بِمَكَانٍ .. كَذَا وَ كَذَا فَافْتُلَاهُ، فَلَمَّا أَتَيْاهُ قَالَ زَيْدٌ لِلزُّبَيْرِ: إِنَّهُ ادَّعَى أَنَّهُ قَتَلَ أَخِي - وَ قَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَخِي بَيْنَ حَمْرَةٍ وَ زَيْدَا [زَيْدًا] - فَأَنْتَرَكْنِي أَفْتُلُهُ، فَتَرَكَنِي الزُّبَيْرُ فَقَتَلَهُ،

An Angel came and informed Rasool-Allah^{-saww} of his place. Rasool-Allah^{-saww} sent Zayd and Al-Zubeyr to him. He^{-saww} said to them: 'Go to him, he is in such and such place, and kill him'. When they came to him, Zayd said to Al-Zubeyr, 'He claims that he killed my brother' – and Rasool-Allah^{-saww} had established brother-hood between Hamza^{-ra} and Zayd – 'So leave me to kill him. Al-Zubeyr left him, he killed him.

فَرَجَعَ عُثْمَانُ مِنْ عِنْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ لِمَرَأَتِهِ، إِنَّكَ أُرْسَلْتِ إِلَى أَبِيكَ فَأَعْلَمْتِيهِ بِمَا كَانَ عَمِّي، فَحَلَفْتُ لَهُ بِاللَّهِ مَا فَعَلْتُ، فَلَمْ يُصَدِّقْهَا، فَأَخَذَ خَشَبَةً الْفَتَبِ فَضَرَّهَا ضَرْبًا مَرِحًا، فَأُرْسِلَتْ إِلَى أَبِيهَا تَشْكُو ذَلِكَ وَتُخْبِرُهُ بِمَا صَنَعَ،

Usman returned from the presence of the Prophet^{-saww} and said to his wife, 'You^{-as} sent me to your^{-as} father^{-saww} and taught him^{-saww} the place of my uncle'. She^{-as} oathed to him, 'By Allah^{-azwj}! I did not do it'. But he did not ratify her^{-as}. He grabbed a stick and hit her^{-as} a sharp hit. She^{-as} sent a message to her^{-as} father^{-saww} complaining of that and informed him^{-saww} of what had happened.

فَأُرْسِلَ إِلَيْهَا: إِنِّي لَأَسْتَجِي لِلْمَرْأَةِ أَنْ لَا تَزَالَ تَجْرُ دُبُوكَ تَشْكُو زَوْجَهَا، فَأُرْسِلَتْ إِلَيْهِ أَنَّهُ: قَدْ قَتَلَنِي، فَقَالَ لِعَلِّي: خُذِ السَّيْفَ ثُمَّ أَنْتِ بِنْتُ عَمِّكَ فَخُذِي يَدَهَا، فَمَنْ حَالَ بَيْنَكَ وَبَيْنَهَا فَاضْرِبِيهِ بِالسَّيْفِ،

He^{-saww} sent a message to her^{-as}: 'I^{-saww} am embarrassed for the woman if she does not drag her tail complaining of her husband'. She^{-as} (again) sent a message to him^{-saww}, 'He has killed me'. He^{-saww} said to Ali^{-asws}: 'Take the sword, then go to the daughter^{-as} of your^{-asws} uncle^{-saww} and hold her^{-as} hand (to rescue her). Whoever comes between you^{-asws} and her^{-as}, strike him with the sword.

فَدَخَلَ عَلِيٌّ، فَأَخَذَ يَدَهَا فَجَاءَ بِهَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَرَتْهُ ظَهْرَهَا، فَقَالَ أَبُوهَا: قَتَلَهَا فَتَلَّهُ اللَّهُ، فَمَكَثَتْ يَوْمًا وَ مَاتَتْ فِي الثَّانِي، وَ اجْتَمَعَ النَّاسُ لِلصَّلَاةِ عَلَيْهَا،

Ali^{-asws} entered, and grabbed her^{-as} hand and came with her to the Prophet^{-saww}. She^{-as} uncovered her^{-as} back. Her^{-as} father^{-saww} said: 'He has killed her, may Allah^{-azwj} Kill him!' She remained for a day and died during the second day, and the people gather for the Salat upon her^{-as}.

فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ بَيْتِهِ - وَ عُثْمَانُ جَالِسٌ مَعَ الْقَوْمِ -، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَلَمَ جَارِيَتُهُ اللَّيْلَةَ فَلَا تَشْهَدُ جَنَازَتَهَا؟ قَالَهَا مَرَّتَيْنِ، وَ هُوَ سَاكِتٌ، فَقَالَ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَيْفُومَنْ أَوْ لَأُسَمِّينَهُ بِاسْمِهِ وَ اسْمِ أَبِيهِ، فَقَامَ يَتَوَكَّأُ عَلَى مَوْئِلِهِ.

Rasool-Allah^{-saww} came up from his^{-saww} house, and Usman was seated with the people. Rasool-Allah^{-saww} said: 'Who inflicted pain on his maid at night? He should not attend her funeral' – saying it twice, and he (Usman) was silent. Rasool-Allah^{-saww} said: 'Let him arise or else I^{-saww} shall name him with his name, and name of his father'. He stood up, leaning upon a slave of his.

قَالَ: فَخَرَجَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ فِي نِسَائِهَا فَصَلَّتْ عَلَى أُخْتِهَا.

He (the narrator) said, ' (Syeda) Fatima^{-asws} came out among her^{-asws} womenfolk and prayed Salat upon her^{-asws} sister^{-as}'.⁴¹

⁴¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 66

Appendix: Background to the Chapter Al-Tahreem (66)

فَقِيلَ إِنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا صَلَّى الْغَدَاةَ يَدْخُلُ عَلَى أَزْوَاجِهِ امْرَأَةً امْرَأَةً وَكَانَ قَدْ أَهْدَيْتْ لِحَفْصَةَ عَكَّةَ مِنْ عَسَلٍ فَكَانَتْ إِذَا دَخَلَ عَلَيْهَا رَسُولُ اللَّهِ ص مُسْلِمًا حَبِيسَةً وَ سَقْتَهُ مِنْهَا وَ إِنِ عَائِشَةُ أَنْكَرَتْ احْتِبَاسَهُ عِنْدَهَا فَقَالَتْ لَجُوزِيَّةٍ حَبِيشَةٍ عِنْدَهَا إِذَا دَخَلَ رَسُولُ اللَّهِ ص عَلَى حَفْصَةَ فَادْخُلِي عَلَيْهَا فَانْظُرِي مَا تَصْنَعُ فَأَخْبَرَتْهَا الْخَبْرَ وَ شَأْنَ الْعَسَلِ

It is said that Rasool-Allah^{-saww}, whenever he^{-saww} prayed the morning Salat, would enter to see his^{-saww} wives, woman by woman, and he^{-saww} had gifted a jar of honey to Hafsa. When Rasool-Allah^{-saww} went to her and was alone with her, she quenched him^{-saww} from it, and Ayesha disliked it being withheld with her. She said to Juweyriya the Ethiopian who was with her, 'When Rasool-Allah^{-saww} goes to Hafs, then you go to her and look at what she does'. She informed her the news and the situation of the honey.

فَعَارَتْ عَائِشَةُ وَ أَرْسَلَتْ إِلَى صَوَاحِبِهَا فَأَخْبَرَتْهُنَّ وَ قَالَتْ إِذَا دَخَلَ عَلَيْكَ رَسُولُ اللَّهِ ص فَقُلْنَ إِنَّا نَجِدُ مِنْكَ رِيحَ الْمَغَافِيرِ وَ هُوَ صَمَغُ الْعَرْفُطِ كَرِيهِهِ الرَّائِحَةِ وَ كَانَ رَسُولُ اللَّهِ ص يَكْرَهُ وَ يَشُقُّ عَلَيْهِ أَنْ تَوْجَدَ مِنْهُ رِيحٌ غَيْرُ طَيِّبَةٍ لِأَنَّهُ يَأْتِيهِ الْمَلَكُ

Ayesha was angry and sent messaged to her counterparts and informed them and said, 'When Rasool-Allah^{-saww} comes to you, then say, 'We find a smell of 'Al-Maghafir', and it is a plant adhesives of abhorrent smell, and Rasool-Allah^{-saww} used to dislike it, and it was grievous upon him^{-saww} that a smell be found from him^{-saww} other than perfume, because the Angels used to come to him^{-saww}.

قَالَ فَدَخَلَ رَسُولُ اللَّهِ ص عَلَى سَوْدَةَ قَالَتْ فَمَا أَرَدْتَ أَنْ أَقُولَ ذَلِكَ لِرَسُولِ اللَّهِ ص ثُمَّ إِنِّي فَرَقْتُ مِنْ عَائِشَةَ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا هَذِهِ الرِّيحُ الَّتِي أَجِدُهَا مِنْكَ أَكَلْتَ الْمَغَافِيرَ فَقَالَ لَا وَ لَكِنْ حَفْصَةُ سَقَتْنِي عَسَلًا

He said, 'So Rasool-Allah^{-saww} entered to see Sawda. She said, 'I did not want to say that to Rasool-Allah^{-saww}, then I feared from Ayesha, so I said, 'O Rasool-Allah^{-saww}! What is this smell which I find from you^{-saww}? Have you^{-saww} eaten 'Al-Maghafir'? He^{-saww} said: 'No, but Hafsa quenched me^{-saww} some honey'.

ثُمَّ دَخَلَ عَلَى امْرَأَةٍ امْرَأَةٍ وَ هُنَّ يَقُلْنَ لَهُ ذَلِكَ فَدَخَلَ عَلَى عَائِشَةَ فَأَخَذَتْ بِأَنْفِهَا فَقَالَ لَهَا مَا شَأْنُكَ قَالَتْ أَجِدُ رِيحَ الْمَغَافِيرِ أَكَلَتْهَا يَا رَسُولَ اللَّهِ قَالَ لَا بَلْ سَقَتْنِي حَفْصَةَ عَسَلًا فَقَالَتْ جَرَسَتْ إِذَا نَخَلُهَا الْعَرْفُطُ فَقَالَ ص وَ اللَّهُ لَا أَطْعَمُهُ أَبَدًا فَحَرَمَهُ عَلَى نَفْسِهِ وَ قِيلَ إِنَّ الَّتِي كَانَتْ تَسْقِي رَسُولَ اللَّهِ ص أُمَّ سَلْمَةَ - عَنْ عَطَا.

Then he^{-saww} entered to see woman by woman, and they (all) said that to him^{-saww}. Then he^{-saww} entered to see Ayesha and she grabbed her nose. He^{-saww} said to her: 'What is your concern?' She said, 'I find the smell of 'Al-Maghafir'. Did you^{-saww} eat it, O Rasool-Allah^{-saww}? He^{-saww} said: 'But Hafsa quenched me^{-saww} some honey'. She said, 'You^{-saww} have eaten when the bees were in the tree'. He^{-saww} said: 'By Allah^{-azwj}! I^{-saww} will not eat it, ever'. So, he^{-saww} prohibited it unto himself^{-saww}; and it is said that, the one who quenched Rasool-Allah^{-saww} was Umm Salma^{-ra}.

و قيل إن رسول الله ص قسم الأيام بين نسائه فلما كان يوم حفصة قالت يا رسول الله إن لي إلى أبي حاجة فأذن لي أن أزوره فأذن لها فلما خرجت أرسل رسول الله ص إلى جاريته مارية القبطية و كان قد أهداها له المقوقس فأدخلها بيت حفصة فوقع عليها فأنت حفصة فوجدت الباب مغلقا فجلست عند الباب

And it is said that Rasool-Allah^{-saww} used to divide the days between his^{-saww} wives. When it was the day of Hafsa, she said, 'O Rasool-Allah^{-saww}! There is a need for me to my father, so permit me to visit him'. He^{-saww} permitted to her. When she went out, Rasool-Allah^{-saww} sent a message to his^{-saww} slave girl Mariah the Coptic, and Al-Nuqawqis had gifted her to him^{-saww}. He^{-saww} entered her into the room of Hafsa and established marital relationship with her. Hafsa came and found the door locked, so she sat by the door.

فخرج رسول الله ص و وجهه يقطر عرقا فقالت حفصة إنما أذنت لي من أجل هذا أدخلت أمتك بيتي ثم وقعت عليها في يومي و على فراشي أ ما رأيت لي حرمة و حقا

Rasool-Allah^{-saww} came out and his^{-saww} face was dripping sweat. Hafsa said, 'But rather you^{-saww} permitted me due to this reason. You^{-saww} entered your^{-saww} maid into my house, then you^{-saww} spent time with her during my day, and upon my bed. You^{-saww} did not see any sanctity for me and any right'.

فقال ص أ ليس هي جاريتي قد أحل الله ذلك لي اسكتي فهي حرام علي ألتمس بذاك رضاك فلا تخبري بهذا امرأة منهن و هو عندك أمانة فلما خرج ص قرعت حفصة الجدار الذي بينها و بين عائشة فقالت أ لا أبشرك أن رسول الله ص قد حرم عليه أمة مارية و قد أراحنا الله منها و أخبرت عائشة بما رأت و كانتا متصادقتين متظاهرتين على سائر أزواجه

He^{-saww} said: 'Isn't she my^{-saww} slave girl? Allah^{-azwj} has Permitted that to me^{-saww}. Do not inform this to any women from them and it is an entrustment with you'. When he^{-saww} went out, Hafsa knocked the wall which was between her and Ayesha and said, 'Shall I give you good news? Rasool-Allah^{-saww} has prohibited his^{-saww} maid Maiah upon him^{-saww} and Allah^{-azwj} has Granted us rest from her'. And Ayesha informed with what she (Hafsa) had seen and they both ratifying each other and backing each other against the rest of his^{-saww} wives.

فنزلت يا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ فُلُقُ حَفْصَةَ و اعتزل سائر نسائه تسعة و عشرين يوما و قعد في مشربة أم إبراهيم مارية حتى نزلت آية التخيير.

It was Revealed: **O you the Prophet! Do not deny (yourself) [66:1]**. He^{-saww} freed (from) Hafsa and isolated from the rest of his^{-saww} wives for twenty-one days and had sat in the drinking place of Umm Ibrahim Mariah until the Verse of the choice was Revealed.

- و قيل إن النبي خلا في يوم لعائشة مع جاريته أم إبراهيم فوقفت حفصة على ذلك فقال لها رسول الله ص لا تعلمي لعائشة ذلك و حرم مارية على نفسه فأعلمت حفصة عائشة بالخبر و استكتمتها إياه فأطلع الله نبيه على ذلك.

And it is said that the Prophet^{-saww} was along with his^{-saww} slave girl Umm Ibrahim on the day of Ayesham, and Hafsa stopped at that. Rasool-Allah^{-saww} said: 'Do not let Ayesha know

that', and he^{-saww} prohibited Mariah upon himself^{-saww}. But Hafsa told Ayesha the news and they both concealed it, and Allah^{-azwj} Notified His^{-azwj} Prophet^{-saww} upon that''.⁴²

⁴² Bihar Al-Anwaar – V 22, The book of our Prophet-saww, P 4 Ch 4 H 1