

'Why did Rasool-Allah^{-saww} had more than four Wives?'

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Abbreviations:

saww: - Sa lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

'Why did Rasool Allah-saww had more than four Wives?'

This is a delicate topic, one must respect the sanctity of Rasool Allah^{-saww}, so only Ahadith are presented here:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْخَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ فُلْتُمْ كَمَا أُحِلَّ لَهُ مِنَ النِّسَاءِ قَالَ مَا شَاءَ مِنْ شَيْءٍ

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Abu Umeyr, from Hammad, from Al Halby, from:

Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic [33:50] **O Prophet! Surely, We have Made lawful for you, your wives**, how many from the women were Permissible for him^{-saww}?' He^{-asws} said: 'As many as he^{-saww} so desired from anything'.

فُلْتُمْ قَوْلُهُ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدِ وَ لَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ فَقَالَ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) أَنْ يَنْكِحَ مَا شَاءَ مِنْ بَنَاتِ عَمَّتِهِ وَ بَنَاتِ خَالِهِ وَ بَنَاتِ خَالَاتِهِ وَ أَزْوَاجِهِ اللَّائِي هَاجَرْنَ مَعَهُ وَ أُحِلَّ لَهُ أَنْ يَنْكِحَ مِنْ غُرَضِ الْمُؤْمِنِينَ بَعْدَ مَهْرٍ وَ هِيَ الْهَيْبَةُ وَ لَا تَحِلُّ الْهَيْبَةُ إِلَّا لِرَسُولِ اللَّهِ (صلى الله عليه وآله)

I said, '(What about) His^{-azwj} Words: **It is not Permissible for you to take women afterwards, nor that you should change them for other wives [33:52]?**' So he^{-asws} said: 'For Rasool-Allah^{-saww} is that he^{-saww} could marry from a daughter of his^{-saww} paternal uncle and a daughter of his^{-saww} paternal aunt, and a daughter of his^{-saww} maternal uncle and a daughter of his^{-saww} maternal aunt, and his^{-saww} wives who emigrated with him^{-saww}; and is was Permissible for him^{-saww} that he^{-saww} marries the ones who present themselves from the Believers without a dower, and it is the gifting, and the gifting is not Permissible except for Rasool-Allah^{-saww}.

فَأَمَّا لِعَبْرِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَلَا يَصْلُحُ نِكَاحُ إِلَّا بِمَهْرٍ وَ ذَلِكَ مَعْنَى قَوْلِهِ تَعَالَى وَ امْرَأَةٌ مُؤْمِنَةٌ إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ

So as for the others than Rasool-Allah^{-saww}, so a marriage is not correct except with a dower, and that is the Meaning of the Words of the Exalted: **and a believing woman if she gave herself to the Prophet' [33:50]**.

فُلْتُمْ أَرَأَيْتَ قَوْلَهُ تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَ تُؤْوِي إِلَيْكَ مَنْ تَشَاءُ قَالَ مَنْ أَوَى فَقَدْ نَكَحَ وَ مَنْ أَرْجَأَ فَلَمْ يَنْكِحْ

I said, 'What is your^{-asws} view of His^{-azwj} Words [33:51] **You may put off whom you please of them, and you may take to you whom you please?**' He^{-asws} said: 'The one who came forward he^{-saww} married and the one who stayed back he^{-saww} did not marry'.

فُلْتُ قَوْلُهُ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدِ قَالَ إِنَّمَا عَنَى بِهِ النِّسَاءَ اللَّائِي حَرَّمَ عَلَيْهِ فِي هَذِهِ الْآيَةِ حَرَمَتْ عَلَيْكُمْ أُمَّهَاتِكُمْ وَ بَنَاتِكُمْ وَ أَخَوَاتِكُمْ إِلَى آخِرِ الْآيَةِ وَ لَوْ كَانَ الْأَمْرُ كَمَا يَقُولُونَ كَانَ قَدْ أَحَلَّ لَكُمْ مَا لَمْ يَحِلَّ لَهُ إِنَّ أَحَدَكُمْ يَسْتَبْدِلُ كُلَّمَا أَرَادَ وَ لَكِنَّ لَيْسَ الْأَمْرُ كَمَا يَقُولُونَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحَلَّ لِنَبِيِّهِ (صلى الله عليه وآله) مَا أَرَادَ مِنَ النِّسَاءِ إِلَّا مَا حَرَّمَ عَلَيْهِ فِي هَذِهِ الْآيَةِ الَّتِي فِي النِّسَاءِ .

I said, '(What about) His^{-azwj} Words: **It is not Permissible for you to take women afterwards [33:52]?**' But rather it Means by the women who were Prohibited unto him^{-saww} in this Verse: **Forbidden to you are your mothers and your daughters and your sisters [4:23]** – up to the end of the Verse. And had the matter been as they (people) are saying it to be, it would have been Permissible for you what was not Permissible for him^{-saww} if one of you changed (wives) whenever he so wanted to. But, the matter is not as they are saying it to be. Allah^{-azwj} Mighty and Majestic Permitted for His^{-azwj} Prophet whatever he^{-saww} so wanted from the women except what was Prohibited unto him^{-saww} in this Verse which is in the women (Chapter 4 of the Holy Quran)'¹.

In another Hadith:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ مُحَمَّدٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدِ وَ لَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَ لَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ فَعَالَ أَرَأَيْتُمْ أَنْتُمْ تَزْعُمُونَ أَنَّهُ يَحِلُّ لَكُمْ مَا لَمْ يَحِلَّ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) وَ قَدْ أَحَلَّ اللَّهُ تَعَالَى لِرَسُولِهِ (صلى الله عليه وآله) أَنْ يَتَزَوَّجَ مِنَ النِّسَاءِ مَا شَاءَ إِنَّمَا قَالَ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدِ الَّذِي حَرَّمَ عَلَيْكَ قَوْلُهُ حَرَمَتْ عَلَيْكُمْ أُمَّهَاتِكُمْ وَ بَنَاتِكُمْ إِلَى آخِرِ الْآيَةِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from Aasim Bin Humeyd, from Abu Baseer who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic [33:52] **It is not allowed to you to take women afterwards, nor that you should change them for other wives, though their beauty be pleasing to you, except what your right hand possesses,** so he^{-asws} said: 'I^{-asws} am seeing that you all are alleging that it is Permissible for you all whatever was Permissible for Rasool-Allah^{-saww}, and Allah^{-azwj} the Exalted had Permitted to His^{-azwj} Rasool^{-saww} that he^{-saww} could marry from the women whatever he^{-saww} so desired to. But rather, He^{-azwj} Said [33:52] **It is not Permissible for you to take women afterwards** which He^{-azwj} Prohibited upon you by His^{-azwj} Words [4:23] **Forbidden to you are your mothers and your daughters and your sisters** – up to the end of the Verse'.²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ جَبْرِ بْنِ دَرَّاجٍ وَ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْنَا أَبَا عَبْدِ اللَّهِ (عليه السلام) كَمْ أَحَلَّ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) مِنَ النِّسَاءِ قَالَ مَا شَاءَ يَقُولُ بِيَدِهِ هَكَذَا وَ هِيَ لَهُ حَلَالٌ يَعْنِي يَقْبِضُ يَدَهُ .

¹ Al Kafi – V 5 – The Book of Marriage Ch 54 H 1

² Al Kafi – V 5 – The Book of Marriage Ch 54 H 2

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Jameel Bin Darraj and Muhammad Bin Humran,

(It has been narrated) from Abu Abdullah^{-asws}, both said, We asked Abu Abdullah^{-asws}, ‘How many from the women were Permissible unto Rasool-Allah^{-saww}?’ He^{-asws} said: ‘Whatever he^{-saww} so desired to’ – gesturing with his^{-asws} hand – ‘and it is Permissible for him^{-saww}’ – meaning by the grasping of his^{-asws} hand’.³

Rasool Allah^{-saww} did not take another wife in the life of Syeda Khadeeja^{-asws}:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَمْ يَنْتَزِجْ عَلَى خَدِيجَةَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{-asws} that Rasool-Allah^{-saww} did not marry (an additional wife) upon Khadeeja^{-asws}.⁴

Names of the Wives of Rasool Allah^{-saww} - historical account

وَ عَنْهُ عَنْ عَاصِمِ بْنِ مُحَمَّدٍ عَنْ أَبِي بَصِيرٍ وَ عَدْرِوَةَ فِي تَسْمِيَةِ نِسَاءِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ نَسَبِهِمْ وَ صِفَتِهِمْ عَائِشَةُ وَ حَفْصَةُ وَ أُمُّ حَبِيبٍ بِنْتُ أَبِي سُفْيَانَ بْنِ خَزْرَجٍ وَ زَيْنَبُ بِنْتُ جَحْشٍ وَ سَوْدَةُ بِنْتُ زَمْعَةَ وَ مَيْمُونَةُ بِنْتُ الْحَارِثِ وَ صَفِيَّةُ بِنْتُ حَيٍّ بِنِ الْأَخْطَبِ وَ أُمُّ سَلَمَةَ بِنْتُ أَبِي أُمَيَّةَ وَ حُجْرَةُ بِنْتُ الْحَارِثِ

And from him, from Aasim Bin Humejd, from Abu Baseer, and someone else,

‘With regards to the names of the wives of the Prophet^{-saww}, and their lineages, and their description – Ayesha, and Hafsa, and Umm Habeeb Bint Abu Sufyan Bin Harb, and Zaynab Bint Jahsh, and Sawda Bint Zam’a, and Maymouna Bint Al-Haris, and Safiyya Bint Hayy Bin Akhtab, and Umm Salma^{-as} Bint Amayya, and Juweyriya Bint Al-Haris.

وَ كَانَتْ عَائِشَةُ مِنْ تَيْمٍ وَ حَفْصَةُ مِنْ عَدِيِّ وَ أُمُّ سَلَمَةَ مِنْ بَنِي مَخْزُومٍ وَ سَوْدَةُ مِنْ بَنِي أُسْدٍ بِنِ عَبْدِ الْعُزَّى وَ زَيْنَبُ بِنْتُ جَحْشٍ مِنْ بَنِي أُسْدٍ وَ عِدَادُهَا مِنْ بَنِي أُمَيَّةَ وَ أُمُّ حَبِيبٍ بِنْتُ أَبِي سُفْيَانَ مِنْ بَنِي أُمَيَّةَ وَ مَيْمُونَةُ بِنْتُ الْحَارِثِ مِنْ بَنِي هِلَالٍ وَ صَفِيَّةُ بِنْتُ حَيٍّ بِنِ الْأَخْطَبِ مِنْ بَنِي إِسْرَائِيلَ

And Ayesha was from (Clan of) Taym, and Hafsa was from Adayy, and Umm Salma^{-as} was from the Clan of Makhzoum, and Sawda was from the Clan of Asad Bin Abdul Uzza, and Zaynab Bint Jahsh was from the Clan of Asad; and a number were from the Clan of Umayya, and Umm

³ Al Kafi – V 5 – The Book of Marriage Ch 54 H 3

⁴ Al Kafi – V 5 – The Book of Marriage Ch 54 H 6

Habeeb Bint Abu Sufyan was from the Clan of Umayya, and Maymouna Bint Al-Haris was from the Clan of Hilal, and Safiyya Bint Hayy Bin Akhtab was from the Clan of Israil.

وَمَاتَ (صلى الله عليه وآله) عَنْ تِسْعِ نِسَاءٍ وَكَانَ لَهُ سِوَاهُنَّ الْأَيُّ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ (صلى الله عليه وآله) وَ خَدِيجَةُ بِنْتُ حُوَيْلِدٍ أُمُّ وُلْدِهِ وَ زَيْنَبُ بِنْتُ أَبِي الْجَوْنِ
الَّتِي خُدِعَتْ وَ الْكِنْدِيَّةُ .

And he^{-sawww} passed away leaving nine wives, and besides these wives were ones who had gifted themselves to the Prophet^{-sawww}, and Khadeeja^{-as} Bint Khuwaylid, a mother of his^{-sawww} child, and Zaynab Bint Abu Al-Jawn who was deceived, and Al-Kindiyat'.⁵ (Riwaya and not a Hadeeth)

Rasool Allah^{-sawww} had nine wives – from a Hadith -:

روي أن عليا (عليه السلام) قال: دخلت السوق فابتعت لحما بدرهم وذرة بدرهم فأتيت بهما فاطمة عليها السلام حتى إذا فرغت من الخبز والطبخ قالت: لو أتيت أبي فدعوته، فخرجت وهو مضطجع يقول: أعوذ بالله من الجوع ضجيعا،

It is reported that Ali^{-asws} said: 'I^{-asws} entered the market and bought meat for a Dirham and came with it to (Syeda) Fatima^{-asws} until when she^{-asws} was free from (making) the bread and the cooking, she^{-asws} said: 'If you^{-asws} could go to my^{-asws} father^{-sawww} and invite him^{-sawww}'. So, I^{-asws} went out and he^{-sawww} was lying down saying: 'I^{-sawww} seek Refuge with Allah^{-azwj} from the hunger as a bedfellow'.

فقلت: يا رسول الله عندنا طعام فأتكأ علي ومضينا نحو فاطمة (عليها السلام) فلما دخلنا قال: هلمي طعامك يا فاطمة فقدمت إليه البرمة والقرص، فغطى القرص وقال: " اللهم بارك لنا في طعامنا "

I^{-asws} said: 'O Rasool-Allah^{-sawww}! There is food with us^{-asws}'. He^{-sawww} leaned upon me^{-asws} and we^{-asws} went to (the house of Syeda) Fatima^{-asws}. When we^{-asws} entered, he^{-sawww} said: 'Bring me^{-sawww} your^{-asws} food, O Fatima^{-asws}!' She^{-asws} brought forwards the earthen pot and the disc (of bread) to him^{-sawww}. He^{-sawww} covered the disc and said: 'O Allah^{-azwj}! Bless for us^{-asws} in our^{-asws} food'.

ثم قال: اغربي لعائشة فغرفت، ثم قال: اغربي لام سلمة، فما زالت تغرف حتى وجهت إلى النساء التسع بقرصة وقرصة ومرق، ثم قال: اغربي لابيك وبعلك، ثم قال اغربي وأهدي لجيرانك ففعلت، وبقي عندهم ما يأكلون أياما.

Then he^{-sawww} said: 'Scoop out for Ayesha'. So, I^{-asws} scooped out. Then he^{-sawww} said: 'Scoop out for Umm Salma^{-ra}'. He^{-sawww} did not cease to scoop out until I^{-asws} went to the nine wives with a disc (of bread) each and curry. Then he^{-sawww} said: 'Scoop out for your^{-asws} father^{-sawww} and your^{-asws} husband^{-asws}'. Then said: 'Scoop out for your^{-asws} neighbour'. She^{-asws} did so, and there remained with them what they were eating for days"⁶.

⁵ Al Kafi – V 5 – The Book of Marriage Ch 54 H 5

⁶ Bihar Al-Anwaar – V 18, The book of our Prophet^{-sawww}, P 2 Ch 7 H 20

Allah^{-azwj} Forbid wives of Prophet^{-saww} from open Immorality:

، تفسير القمي مُحَمَّدُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنْ أَبِي نُجْرَانَ عَنْ حَمَّادٍ عَنْ حَرِيْرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُمْ بِفَاحِشَةٍ مُبَيَّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ قَالَ الْفَاحِشَةُ الْخُرُوجُ بِالسَّيْفِ.

Tafseer Al Qummi – Muhammad Bin Ahmad, from Muhammad Bin Abdullah Bin Ghalib, from Ibn Abu Najran, from Hammad, from Hareez who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj}: ***O wives of the prophet! The one from you who comes with an open immorality, the Punishment would be increased for her doubly, [33:30].*** He^{-asws} said: 'The (open) immorality is the going out with the sword (in battle)'.⁷

Allah^{-azwj} Prohibited the wives of Prophet^{-saww} to Muslims:

تفسير القمي قَوْلُهُ وَ مَا كَانَ لَكُمْ أَنْ تُؤَدُّوا رَسُولَ اللَّهِ فَإِنَّهُ كَانَ سَبَبَ نُزُولِهَا أَنَّهُ لَمَّا أَنْزَلَ اللَّهُ النَّبِيَّ أَوَّلِي بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ أَزْوَاجُهُ أُمَّهَاتُهُمْ وَ حَرَّمَ اللَّهُ نِسَاءَ النَّبِيِّ عَلَى الْمُسْلِمِينَ غَضِبَ طَلْحَةُ فَقَالَ يُحْرِمُ مُحَمَّدٌ عَلَيْنَا نِسَاءَهُ وَ يَتَزَوَّجُ هُوَ بِنِسَائِنَا لَمِنَ أَمَاتِ اللَّهِ مُحَمَّدًا لَنَرَكُضَنَّ بَيْنَ خَلَائِلِ نِسَائِهِ كَمَا رَكَضَ بَيْنَ خَلَائِلِ نِسَائِنَا

Tafseer Al-Qummi – His^{-azwj} Words: ***And it was not for you that you should hurt Rasool-Allah, [33:53].*** The reason for its Revelation is that when Allah^{-azwj} Revealed: ***The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; [33:6],*** and Allah^{-azwj} Prohibited the wives of the Prophet^{-saww} to the Muslims, Talha was angered and said, 'Muhammad^{-saww} prohibited his^{-saww} wives to us and he^{-saww} marries our wives (divorcees or widows). If Allah^{-azwj} Causes Muhammad^{-saww} to die we will run around the anklets of his^{-saww} wives just as he^{-saww} runs between the anklets of our wives'.

فَأَنْزَلَ اللَّهُ وَ مَا كَانَ لَكُمْ أَنْ تُؤَدُّوا رَسُولَ اللَّهِ وَ لَا أَنْ تُنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا إِنْ تُبَدُّوا شَيْئًا أَوْ تُخْفَوُهَا الْآيَةُ

Allah^{-azwj} Revealed: ***And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him, ever! Surely, that would be grievous in the Presence of Allah [33:53] Whether you reveal a thing or conceal it, [33:54]*** – the Verse.

ثُمَّ رَحَّصَ لِقَوْمٍ مَعْرُوفِينَ الدُّخُولَ عَلَيْهِمْ بَعْدَ إِذْنٍ فَقَالَ لَا جُنَاحَ عَلَيْهِنَ الْآيَةُ

Then there was an allowance for a good people, the entry to them without permission, so He^{-azwj} Said: ***There is no blame on them (wives) [33:55]*** – The Verse.

⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 16

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَ بَنَاتِكَ وَ نِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ فَإِنَّهُ كَانَ سَبَبَ نُزُولِهَا أَنَّ النِّسَاءَ كُنَّ يَخْرُجْنَ إِلَى الْمَسْجِدِ وَ يُصَلِّينَ خَلْفَ رَسُولِ اللَّهِ ص فَإِذَا كَانَ بِاللَّيْلِ وَ خَرَجْنَ إِلَى صَلَاةِ الْمَغْرِبِ وَ الْعِشَاءِ وَ الْعَدَاةَ يَفْعُدُ الشَّبَابُ لَهُنَّ فِي طَرِيقِهِنَّ فَيُؤْذُوهُنَّ وَ يَتَعَرَّضُونَ لَهُنَّ فَنَزَلَتْ الْآيَةُ.

O you Prophet! Say to your wives, and your daughters, and the womenfolk of the Momineen to draw their outer garments upon themselves. [33:59] – the reason for its Revelation was that the women became going out to the Masjid and pray Salat behind Rasool-Allah^{-saww}. When it was at night and they came out to Salat Al-Maghrib and Al-Isha and the morning, and young men used to sit for them in their path and bother them and presented to them. So, the Verse was Revealed”.⁸

Muslims violated Sanctity of Rasool Allah^{-saww} by remarrying two of his^{-saww} divorced wives:

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُدَيْبَةَ قَالَ حَدَّثَنِي سَعْدُ بْنُ أَبِي عُرْوَةَ عَنْ قَتَادَةَ عَنِ الْحَسَنِ الْبَصْرِيِّ أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) تَزَوَّجَ امْرَأَةً مِنْ بَنِي عَامِرٍ بِنِ صَعْصَعَةَ يُقَالُ لَهَا سَنَى وَ كَانَتْ مِنْ أَجْمَلِ أَهْلِ زَمَانِنَا فَلَمَّا نَظَرْتُ إِلَيْهَا عَائِشَةُ وَ حُفْصَةُ قَالَتَا لَتَعْلِينَا هَذِهِ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) بِحِمَاهِنَا فَقَالَتَا لَهَا لَا يَرَى مِنْكَ رَسُولُ اللَّهِ (صلى الله عليه وآله) حِرْصاً فَلَمَّا دَخَلَتْ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) تَنَاوَلَهَا بِيَدِهِ فَقَالَتْ أَعُوذُ بِاللَّهِ فَأَنْقَبَصَتْ يَدُ رَسُولِ اللَّهِ (صلى الله عليه وآله) عَنْهَا فَطَلَّقَهَا وَ أَخْلَقَهَا بِأَهْلِهَا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina who said, ‘Sa’ad Bin Abu Urwat narrated to me, from Qatada, from Al Hassan Al Basry that,

‘Rasool-Allah^{-saww} married a woman called Sana from the Clan of Aamir Bin Sa’sa’at, and she was from the most beautiful of the people of her time. So when Ayesha and Hafsa looked at her, they both said, ‘This one will overwhelm us upon Rasool-Allah^{-saww} with her beauty’. So they both said to her, ‘Rasool-Allah^{-saww} does not see any keenness from you’. So when she went over to Rasool-Allah^{-saww}, he^{-saww} held her by his^{-saww} hand, so she said, ‘I seek Refuge with Allah^{-azwj}’. So Rasool-Allah^{-saww} let go of her hand and divorced her, and attached her with her family.

وَ تَزَوَّجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) امْرَأَةً مِنْ كِنْدَةَ بِنْتِ أَبِي الْجَوْنِ فَلَمَّا مَاتَ إِبْرَاهِيمُ بْنُ رَسُولِ اللَّهِ (صلى الله عليه وآله) ابْنُ مَارِيَةَ الْقِبْطِيَّةِ قَالَتْ لَوْ كَانَ نَبِيًّا مَا مَاتَ ابْنُهُ فَأَخْلَقَهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) بِأَهْلِهَا قَبْلَ أَنْ يَدْخُلَ بِهَا

And Rasool-Allah^{-saww} married a woman from Kinda, daughter of Abu Al-Jawn. So when Ibrahim^{-as}, son^{-as} of Rasool-Allah^{-saww} passed away, the son^{-as} of Mariah the Coptic, she said, ‘Had he^{-saww} been a Prophet^{-saww} his^{-saww} son^{-as} would not have passed away’. So Rasool-Allah^{-saww} attached her with her family before sleeping with her.

⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 2

فَلَمَّا فُيِّضَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَوَلِيَ النَّاسَ أَبُو بَكْرٍ أَتَتْهُ الْعَامِرِيَّةُ وَ الْكِنْدِيَّةُ وَ قَدْ حُطِبْنَا فَاجْتَمَعَ أَبُو بَكْرٍ وَ عُمَرُ فَقَالَا لهُمَا اخْتَارَا إِنْ شِئْتُمَا الْحِجَابَ وَ إِنْ شِئْتُمَا الْبَاءَ فَاخْتَارْنَا الْبَاءَ فَتَزَوَّجْنَا فَجَدِمَ أَحَدُ الرَّجُلَيْنِ وَ جُنَّ الْآخَرُ .

So, when Rasool-Allah^{-saww} passed away, and Abu Bakr ruled the people, the Aamiriyya woman and the Kindiyya woman came over to him, and they had been proposed to (for marriage). So Abu Bakr and Umar got together, so they both said to them, 'Either both of you choose the veil if you so desire to, or if you so desire to you choose the sexual satisfaction'. So, they both chose the sexual satisfaction, but one of the two men (husbands) became a leper, and the other one became insane' (even before touching them).

قَالَ عُمَرُ بْنُ أُدَيْنَةَ فَحَدَّثْتُ بِهَذَا الْحَدِيثِ زُرَّارَةَ وَ الْفُضَيْلَ فَرَوَّيَا عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّهُ قَالَ مَا هَيَّ اللَّهُ عَزَّ وَ جَلَّ عَنْ شَيْءٍ إِلَّا وَ قَدْ عُصِيَ فِيهِ حَتَّى لَقَدْ نَكَحُوا أَزْوَاجَ النَّبِيِّ (صلى الله عليه وآله) مِنْ بَعْدِهِ وَ ذَكَرَ هَاتَيْنِ الْعَامِرِيَّةَ وَ الْكِنْدِيَّةَ

Umar Bin Azina (the narrator) said, 'So I narrated with this Hadeeth to Zurara and Al-Fuzayl, so they both reported from Abu Ja'far^{-asws} that: 'Allah^{-azwj} Mighty and Majestic did not Forbid from something except that He^{-azwj} was disobeyed in it, so much so that they even married the wives of the Prophet^{-saww}, after him^{-saww}', and he^{-asws} mentioned these two (women), the Aamiriyya woman and the Kindiyya woman.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) لَوْ سَأَلْتُهُمْ عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً فَطَلَّقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا أَسْخِلُ لَأَنْبِيَهُ لَقَالُوا لَا فَرَسُورُ اللَّهِ (صلى الله عليه وآله) أَعْظَمُ حُرْمَةً مِنْ آبَائِهِمْ .

Then Abu Ja'far^{-asws} said: 'If you were to ask them about a man who marries a woman, so he divorces her before going to bed with her, would she be Permissible to his son? They would said, 'No'. So, Rasool-Allah^{-saww} is greater in sanctity than their own fathers'.⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) نَحْوَهُ وَ قَالَ فِي حَدِيثِهِ وَ لَا هُمْ يَسْتَنْجِلُونَ أَنْ يَتَزَوَّجُوا أُمَّهَاتِهِمْ إِنْ كَانُوا مُؤْمِنِينَ وَ إِنَّ أَزْوَاجَ رَسُولِ اللَّهِ (صلى الله عليه وآله) فِي الْحُرْمَةِ مِثْلُ أُمَّهَاتِهِمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr, from Zurara Bin Ayn,

(It has been narrated) from Abu Ja'far^{-asws}, approximately it, and he^{-asws} said in his^{-asws} Hadeeth: 'And they are no permitting that they marry their own mothers if they were Believers, and the wives of Rasool-Allah^{-saww}, regarding the sanctity, are like their own mothers'.¹⁰

⁹ Al Kafi – V 5 – The Book of Marriage Ch 76 H 3

¹⁰ Al Kafi – V 5 – The Book of Marriage Ch 76 H 4

Allah^{-azwj} also Specialised Rasool Allah^{-saww} in regard to Divorce:

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ وَ ابْنِ رِبَاعٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي سَمِعْتُ أَبَاكَ يَقُولُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) خَيَّرَ نِسَاءَهُ فَاخْتَرْنَ اللَّهَ وَ رَسُولَهُ فَلَمْ يُمْسِكُهُنَّ عَلَى طَلَاقٍ وَ لَوِ اخْتَرْنَ أَنْفُسَهُنَّ لَيَنَّ فَقَالَ إِنَّ هَذَا حَدِيثٌ كَانَ يَرْوِيهِ أَبِي عَنْ عَائِشَةَ وَ مَا لِلنَّاسِ وَ لِلخِيَارِ إِذَا هَذَا شَيْءٌ حَصَّ اللَّهُ عَزَّ وَ جَلَّ بِهِ رَسُولُهُ (صلى الله عليه وآله) .

Humejd Bin Ziyad, from Ibn Sama'at, from Muhammad Bin Ziyad, and Ibn Rabat, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah^{-asws}, 'I heard your^{-asws} father^{-asws} saying that Rasool-Allah^{-saww} (gave) a choice to his^{-saww} wives, so they chose Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, so he^{-saww} did not keep them upon a divorce, and had they chosen themselves, they would have been irrevocably divorced'. So, he^{-asws} said: 'This is a Hadeeth which my^{-asws} father^{-asws} had reported about Ayesha. And what is for the people and the choice? But rather, this is something which Allah^{-azwj} Mighty and Majestic Specialised His^{-azwj} Rasool^{-saww} with'.¹¹

What was the origin of the choice to Divorce his^{-saww} wives?

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بَكْرِ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْفَ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) مِنْ مَقَالَةٍ قَالَتْهَا بَعْضُ نِسَائِهِ فَأَنْزَلَ اللَّهُ آيَةَ التَّخْيِيرِ فَاعْتَزَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) نِسَاءَهُ تِسْعًا وَ عَشْرِينَ لَيْلَةً فِي مَشْرِيقِ أُمِّ إِبْرَاهِيمَ ثُمَّ دَعَاهُنَّ فَخَيَّرَهُنَّ فَاخْتَرْنَ فَلَمْ يَأْكُ شَيْئًا وَ لَوِ اخْتَرْنَ أَنْفُسَهُنَّ كَانَتْ وَاحِدَةً بَائِتَةً

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zurara who said,

'I heard Abu Ja'far^{-asws} saying that Allah^{-azwj} Mighty and Majestic Scorned for Rasool-Allah^{-saww} due to the speech which one of his^{-saww} wives said, so He^{-azwj} Revealed the Verse of the Choice (33:28). So Rasool-Allah^{-saww} detached from his^{-saww} wives for twenty-nine nights in the watering place of Umm Ibrahim^{-as} (Mariah the Coptic). Then he^{-saww} called them over, so he^{-saww} gave them a choice, so they chose him^{-saww}. So, nothing happened, and had they chosen themselves, even once, they would have been irrevocably divorced'.

قَالَ وَ سَأَلْتُهُ عَنْ مَقَالَةِ الْمَرْأَةِ مَا هِيَ قَالَ فَقَالَ إِذَا قَالَتْ يَرَى مُحَمَّدٌ أَنَّهُ لَوْ طَلَّقَنَا أَنَّهُ لَا يَأْتِينَا الْأَكْفَاءُ مِنْ قَوْمِنَا يَتَزَوَّجُونَا .

He (the narrator) said, 'And I asked him^{-asws} about the speech of the woman, and what it is?' So, he^{-asws} said: 'She said, 'Muhammad^{-saww} sees that if he^{-saww} were to divorce us, the matches from our people would not come to us to marry us'.¹²

¹¹ Al Kafi – V 6 – The Book of Divorce Ch 60 H 2

¹² Al Kafi – V 6 – The Book of Divorce Ch 61 H 1

APPENDIX

Additional Ahadith

Additional Ahadith relevant to our topic are presented here, with titles.

On number of wives of Prophet^{-saww}

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ لِنَبِيِّهِ (صلى الله عليه وآله) يَا أَيُّهَا النَّبِيُّ إِنَّا أَخْلَلْنَا لَكَ أَزْوَاجَكَ كَمَا أَحَلَّ لَهُ مِنَ النِّسَاءِ قَالَ مَا شَاءَ مِنْ شَيْءٍ

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from Abdul Kareem Bin Amro, from Abu Bakr Al Hazramy,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic to His^{-azwj} Prophet^{-saww} **[33:50] O Prophet! Surely We have Made lawful for you, your wives**, how many from the women were Permissible unto him^{-saww}? He^{-asws} said: 'Whatever he^{-saww} so desired to from anything'.

قُلْتُ [قَوْلُهُ عَزَّ وَجَلَّ] وَ امْرَأَةٌ مُؤْمِنَةٌ إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ فَقَالَ لَا يَحِلُّ الْهَبَةُ إِلَّا لِرَسُولِ اللَّهِ (صلى الله عليه وآله) وَ أَمَا لِعَبْدٍ رَسُولِ اللَّهِ فَلَا يَصْلُحُ نِكَاحٌ إِلَّا بِمَهْرٍ

I said, '(What about) the Words of the Mighty and Majestic **[33:50] and a believing woman if she gave herself to the Prophet**. So he^{-asws} said: 'The gifting is not Permissible except to Rasool-Allah^{-saww}, and as for the others than Rasool-Allah^{-saww}, so a marriage is not correct except with a dowry'.

قُلْتُ أَرَأَيْتَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ فَقَالَ إِنَّمَا عَنَى بِهِ لَا يَحِلُّ لَكَ النِّسَاءُ الَّتِي حَرَّمَ اللَّهُ فِي هَذِهِ الْآيَةِ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ بنَاتُكُمْ وَ أَخَوَاتُكُمْ وَ عَمَّاتُكُمْ وَ خَالَاتُكُمْ إِلَى آخِرِهَا وَ لَوْ كَانَ الْأَمْرُ كَمَا تَقُولُونَ كَانَ قَدْ أَحَلَّ لَكُمْ مَا لَمْ يُحَلَّ لَهُ لِأَنَّ أَحَدَكُمْ يَسْتَبْدِلُ كُلَّمَا أَرَادَ وَ لَكِنْ لَيْسَ الْأَمْرُ كَمَا يَقُولُونَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَحَلَّ لِنَبِيِّهِ (صلى الله عليه وآله) أَنْ يَنْكِحَ مِنَ النِّسَاءِ مَا أَرَادَ إِلَّا مَا حَرَّمَ عَلَيْهِ فِي هَذِهِ الْآيَةِ فِي سُورَةِ النِّسَاءِ .

I said, 'What is your^{-asws} view of the Words of Allah^{-azwj} Mighty and Majestic **[33:52] It is not Permissible for you to take women afterwards?**' So he^{-asws} said: 'But rather, it Means by it, 'It is not Permissible for you^{-saww} the women which Allah^{-azwj} had Prohibited in this Verse **[4:23] [4:23] Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts** – up to the end of it. And had the matter been as they (people) are saying it to be, it would have been Permissible for you what was not Permissible for him^{-saww}, because one of you are changing (wives) every time you want, but the matter is not as they are saying it to be.

Allah^{-azwj} Mighty and Majestic Permitted for His^{-azwj} Prophet^{-saww} that he^{-saww} can marry from the women whatever he^{-saww} so wanted to, except what was Prohibited unto him^{-saww} in this Verse, in the *Surah Al-Nisa* (Chapter 4)¹³.

أَحْمَدُ بْنُ مُحَمَّدٍ الْعَاصِمِيُّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ أَرَأَيْتَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ لَا يُحِلُّ لَكَ النِّسَاءَ مِنْ بَعْدِ فَقَالَ إِذَا لَمْ يُحِلَّ لَهُ النِّسَاءَ الَّذِي حَرَّمَ اللَّهُ عَلَيْهِ فِي هَذِهِ الْآيَةِ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبنَاتُكُمْ فِي هَذِهِ الْآيَةِ كُلِّهَا وَ لَوْ كَانَ الْأَمْرُ كَمَا يَقُولُونَ لَكَانَ قَدْ أُحِلَّ لَكُمْ مَا لَمْ يُحِلَّ لَهُ هُوَ لِأَنَّ أَحَدَكُمْ يَسْتَبْدِلُ كُلَّمَا أَرَادَ وَ لَكِنْ لَيْسَ الْأَمْرُ كَمَا يَقُولُونَ

Ahmad Bin Muhammad Al Aasimy, form Ali Bin Al Hassan Bin Fazzal, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I said to him, 'What is your^{-asws} view of the Words of Allah^{-azwj} Mighty and Majestic **[33:52] It is not Permissible for you to take women afterwards?**' So he^{-asws} said: 'But rather, the women who were not Permissible unto him^{-saww} were those whom Allah^{-azwj} Prohibited upon him^{-saww} in this Verse **[4:23] [4:23] Forbidden to you are your mothers and your daughters**, in this Verse, all of it. And had the matter been as they (people) are saying it to be, it would have been Permissible for you what was not Permissible for him^{-saww}. It is because one of you are changing (wives) every time you want, but the matter is not as how they are saying to be.

أَخَادِيثُ آلِ مُحَمَّدٍ (صلى الله عليه وآله) خِلَافُ أَخَادِيثِ النَّاسِ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَحَلَّ لِنَبِيِّهِ (صلى الله عليه وآله) أَنْ يَنْكِحَ مِنَ النِّسَاءِ مَا أَرَادَ إِلَّا مَا حَرَّمَ عَلَيْهِ فِي سُورَةِ النِّسَاءِ فِي هَذِهِ الْآيَةِ .

The Ahadeeth of the Progeny^{-asws} of Muhammad^{-saww} are different from the Ahadeeth of the people. Allah^{-azwj} Mighty and Majestic Permitted for His^{-azwj} Prophet^{-saww} that he^{-saww} could marry from the women whatever he^{-saww} so wanted to except what was Prohibited unto him^{-saww} in *Surah Al-Nisa* (Chapter 4), in this Verse'¹⁴

Two wives of Prophet^{-saww} backed each other against Prophet^{-saww}:

الأمالي للشيخ الطوسي المفيد عن عمِّ بن محمد بن الحسين بن إسماعيل عن عبد الله بن شبيب عن محمد بن محمد بن عبد العزيز قال وجدت في كتاب أبي عن الزُّهْرِيِّ عن عُبيدِ اللَّهِ بن عبدِ اللَّهِ بن عَبَّاسٍ قَالَ: وَجَدْتُ حَفْصَةَ رَسُولِ اللَّهِ ص مَعَ أُمِّ إِبْرَاهِيمَ فِي يَوْمِ عَائِشَةَ فَقَالَتْ لِأَخِيهَا فَقَالَ رَسُولُ اللَّهِ ص أَكْتُمِي ذَلِكَ وَ هِيَ عَلَيَّ حَرَامٌ فَأَخْبَرْتُ حَفْصَةَ عَائِشَةَ بِذَلِكَ فَأَعْلَمَ اللَّهُ نَبِيَّهُ ص فَعَرَفَ حَفْصَةَ أَنَّهَا أَفْشَتْ سِرَّهُ

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Umar Bin Muhammad, from Al Husayn Bin Ismail, from Abdullah Bin Shabeeb, from Muhammad bin Muhammad Bin Abdul Aziz who said, 'I found in the book of my father, from Al Zuhry, from Ubeydullah bin Abdullah Bin Abbas who said,

¹³ Al Kafi – V 5 – The Book of Marriage Ch 54 H 4

¹⁴ Al Kafi – V 5 – The Book of Marriage Ch 54 H 8

'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'.

فَقَالَتْ لَهُ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأَنِي الْعَلِيمُ الْحَبِيبُ فَآلَى رَسُولُ اللَّهِ مِنْ نِسَائِهِ شَهْرًا فَأَنْزَلَ اللَّهُ عَزَّ اسْمَهُ إِنَّ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَعَتْ قُلُوبُكُمَا

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 اللَّيْلِ تَطَاهَرَتَا عَلَى رَسُولِ اللَّهِ ص فَقَالَ حَفْصَةُ 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''.¹⁵

Prophet^{-saww} told his^{-saww} wives to never come between him^{-saww} and Ali^{-asws}:

الأمامي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن محمود بن بنت الأشج عن أحمد بن عبد الرحمن الدهلي عن عمارة بن الصَّبَّاحِ عن عبد العُفُورِ أَبِي الصَّبَّاحِ الْوَأَسْطِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ سَعِيدِ الْأَنْصَارِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ وَ كَانَتْ لَهُ صُحْبَةٌ عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ص قَالَتْ حَجَّ رَسُولُ اللَّهِ ص عَامَ حَجَّةِ الْوَدَاعِ بِأَزْوَاجِهِ فَكَانَ يَأْوِي فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ إِلَى امْرَأَةٍ مِنْهُنَّ وَ هُوَ حَرَامٌ يَنْبَغِي بِذَلِكَ الْعَدْلَ يَنْبَغِي

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Mahmoud Bin Bint Al Ashajji, from Ahmad Bin Abdul Rahman Al Zuhly, from Ammar Bin Al abbah, from Abdul Ghafour Abu Al Sabbah Al Wasity, from Abdul Aziz Bin Saeed Al Ansary, from his father, from his grandfather, and there used to be companionship for him,

'From Umm Salma^{-ra}, wife of the Prophet^{-saww} who said, 'Rasool-Allah^{-saww} performed Hajj in the season, the farewell Hajj, with his^{-saww} wives, and he^{-saww} used to shelter to one of his^{-saww} wives during every day and night, and he^{-saww} was in Ihraam, seeking the fairness between them with that.

قَالَتْ فَلَمَّا أَنْ كَانَتْ لَيْلَةُ عَائِشَةَ وَ يَوْمُهَا خَلَا رَسُولُ اللَّهِ ص بِعَلِيِّ بْنِ أَبِي طَالِبٍ ع يُنَاجِيهِ وَ هُمَا يَسِيرَانِ فَأَطَالَ مُنَاجَاةَهُ فَشَقَّ ذَلِكَ عَلَى عَائِشَةَ فَقَالَتْ إِنِّي أُرِيدُ أَنْ أَذْهَبَ إِلَى عَلِيِّ فَأَنَالَهُ أَوْ قَالَتْ أَتَنَاوَلُهُ بِلِسَانِي فِي حَبْسِهِ رَسُولَ اللَّهِ ص عَتِي

She^{-ra} said: 'When it was the night of Ayesha and her day, Rasool-Allah^{-saww} was along with Ali^{-asws} Bin Abu Talib^{-asws} whispering to him^{-asws}, and they^{-asws} were both divulging secrets to each other. His^{-saww} whispering was prolonged, and that was grievous upon Ayesha. She said, 'I

¹⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 4 H 5

intend to go to Ali^{-asws} and seize him^{-asws} – or she said, 'Tell him^{-asws} off with my tongue regarding his^{-asws} withholding Rasool-Allah^{-saww} from me'.

فَنَهَيْتُهَا فَتَصَّتْ نَاقَتَهَا فِي السَّبْرِ ثُمَّ إِذَا رَجَعْتُ إِلَيْهِ وَ هِيَ تَبْكِي فَقُلْتُ مَا لَكَ فَقَالَتْ إِنِّي أَتَيْتُ النَّبِيَّ ص فَقُلْتُ يَا ابْنَ أَبِي طَالِبٍ مَا تَزَالُ تَحْسِبُ عَنِّي رَسُولَ اللَّهِ ص

I^{-ra} forbade her but she prepared her camel for the going, then she returned to me^{-ra} and she was crying. I^{-ra} said, 'What is the matter with you?' She said, 'I went to the Prophet^{-saww} and said, 'O son^{-asws} of Abu Talib^{-asws}! You^{-asws} have not ceased to withhold Rasool-Allah^{-saww} from me'.

فَقَالَ رَسُولُ اللَّهِ ص لَا تُحَوِّلِي بَيْنِي وَ بَيْنَ عَلِيٍّ إِنَّهُ لَا يَخَافُهُ فِي أَحَدٍ وَ إِنَّهُ لَا يُبْعِضُهُ وَ الَّذِي نَفْسِي بِيَدِهِ مُؤْمِنٌ وَ لَا يُجِبُهُ كَافِرٌ إِلَّا إِنْ الْحَقُّ بَعْدِي مَعَ عَلِيٍّ يَمِيلُ مَعَهُ حَيْثُ مَا مَالَ لَا يَفْتَرِقَانِ جَمِيعاً حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ

Rasool-Allah^{-saww} said: 'Do not be a barrier between me^{-saww} and Ali^{-asws}. No one should scare him^{-asws} regarding me^{-saww}, and by the One^{-azwj} is Whose Hand is my^{-saww} soul, no Momin will hate him^{-asws} and no Kafir will love him^{-asws}. Indeed! The Truth after me^{-saww} is with Ali^{-asws}, inclining towards him^{-asws} wherever he^{-asws} inclines. They will both not separate until they return to me^{-saww} at the Fountain'.

قَالَتْ أُمُّ سَلَمَةَ فَقُلْتُ لَهَا فَذَكَّرْتُكَ فَتَبَيَّنْتُ إِلَّا مَا صَنَعْتَ.

Umm Salma^{-ra} said, 'I^{-ra} said to her, 'I^{-ra} had forbidden you, but you refused except to do what you did''¹⁶.

One of the wives of Prophet^{-saww} broke a Confidential News to others

الصِّرَاطُ الْمُسْتَقِيمُ، فِي حَدِيثِ الْحُسَيْنِ بْنِ عَلُوَانَ وَ الدَّيْلَمِيِّ عَنِ الصَّادِقِ ع فِي قَوْلِهِ تَعَالَى وَ إِذْ أَسْرَ النَّبِيُّ إِلَى بُعْضِ أَزْوَاجِهِ حَدِيثاً هِيَ حَفْصَةُ

(The book) 'Al Siraat Al Mustaqeem' – In a Hadeeth of Al Husayn Bin Ulwan and al Daylami,

'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.

قَالَ الصَّادِقُ ع كَفَرْتُ فِي قَوْلِهَا مَنْ أَنْبَأَكَ هَذَا وَ قَالَ اللَّهُ فِيهَا وَ فِي أُخْتِهَا إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا أَيَّ زَاعَتِ وَ الزَّيْعُ الْكُفْرُ

Al-Sadiq^{-asws} said: 'She committed Kufir 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 Kufir'.

¹⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 4 H 9

وَ فِي رِوَايَةٍ أَنَّهُ أَعْلَمَ حَفْصَةَ أَنَّ أَبَاهَا وَ أَبَا بَكْرٍ يَلِيَانِ الْأَمْرَ فَأَفْشَتْ إِلَى عَائِشَةَ فَأَفْشَتْ إِلَى أَبِيهَا فَأَفْشَى إِلَى صَاحِبِهِ فَاجْتَمَعَا عَلَى أَنْ يَسْتَعِجِلَا ذَلِكَ عَلَى أَنْ يَسْقِيَاهُ سَمًّا فَلَمَّا أَخْبَرَهُ اللَّهُ بِفِعْلِهِمَا هَمَّ بِقَتْلِهِمَا فَحَلَفَا لَهُ أَنَّهُمَا لَمْ يَفْعَلَا فَنَزَلَ يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ.

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]**’¹⁷

The state of some wives of Prophet^{-saww} after him^{-saww}:

وَ بِالْإِسْنَادِ الْمُنْتَقَدِمِ إِلَى عَيْسَى الضَّرِيرِ عَنِ الْكَاطِمِ عَنِ أَبِيهِ ع قَالَ: قَالَ النَّبِيُّ ص فِي وَصِيَّتِهِ لِعَلِيِّ ع وَ النَّاسُ حُضُورُ حَوْلَهُ أَمَا وَ اللَّهُ يَا عَلِيُّ لَيَرْجِعَنَّ أَكْثَرُ هَؤُلَاءِ كُفَّارًا يَضْرِبُ بَعْضُهُمْ رِقَابَ بَعْضٍ وَ مَا بَيْنَكَ وَ بَيْنَ أَنْ تَرَى ذَلِكَ إِلَّا أَنْ نَعِيبَ عَنْكَ شَخْصِي

And by the preceding chain to Isa Al Zareer,

‘From Al-Kazim^{-asws}, from his^{-asws} father^{-asws} having said: ‘The Prophet^{-saww} said: ‘The Prophet^{-saww} said in his^{-saww} bequest to Ali^{-asws}, and the people were present around him^{-saww}: ‘But by Allah^{-azwj}, O Ali^{-asws}! Most of them would be returning to be Kafirs, striking each other’s necks, and there is nothing between you^{-asws} and seeing that except for the disappearance of my^{-saww} person’.

وَ قَالَ فِي مِفْتَاحِ الْوَصِيَّةِ يَا عَلِيُّ مَنْ شَاقَّكَ مِنْ نِسَائِي وَ أَصْحَابِي فَقَدْ عَصَانِي وَ مَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ وَ أَنَا مِنْهُمْ بَرِيءٌ فَأَبْرَأُ مِنْهُمْ فَقَالَ عَلِيُّ ع نَعَمْ قَدْ فَعَلْتُ

And he^{-saww} in the beginning of the bequest: ‘O Ali^{-asws}! One from my^{-saww} wives and my^{-saww} companions who troubles you^{-asws}, so he has disobeyed me^{-saww}, and he has disobeyed Allah^{-azwj}, and I^{-saww} am disavowed from him, so disavow from them’. Ali^{-asws} said: ‘Yes, I^{-asws} have done so’.

فَقَالَ اللَّهُمَّ فَاشْهَدْ يَا عَلِيُّ إِنَّ الْقَوْمَ يَأْتِمِرُونَ بَعْدِي يَظْلِمُونَ وَ يُبَيِّنُونَ عَلَى ذَلِكَ وَ مَنْ بَيَّنَّ عَلَى ذَلِكَ فَأَنَا مِنْهُمْ بَرِيءٌ وَ فِيهِمْ نَزَلَتْ بَيِّنَاتٌ طَائِفَةٌ مِنْهُمْ عَنِ الَّذِي تَقُولُ وَ اللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ.

He^{-saww} said: ‘O Allah^{-azwj}! I^{-saww} hereby testify, O Ali^{-asws}, that after me^{-saww} the people will be conspiring unjustly and spending the nights upon that, and the one who spends the night upon that, so I^{-saww} am disavowed from them, and regarding them is Revealed: **a group from them spends the night in other than which they were saying; and Allah Records what they are spending the night in, [4:81]**’¹⁸

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

¹⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 5 Ch 1 H 32