

# Was Othman the murderer of the two daughters of the holy prophet of Islam (peace be upon him)?

## The group of Sunnism

### Question asker: Emdad

#### Explaining the question:

many narration books of Sunnites consider being husband for the two daughters of the holy prophet of Islam <peace be upon him> (Roqahiia and Omme Kolthoum) the greatest honor for Othman, that's why they have given the title of "ZolNorain", and they also narrate some traditions from his presence that after the demise of his two daughters said: " If I had ten more daughters, I would let them marry Othman." However the question is that what became of Roqayyeh ? itis said she was of the daughters or step daughters of the holy prophet of Islam (peace be upon him) and married Othman. Is it any correct that she was under the oppression of her husband Othman? And she died after tolerating many pains and sorrows in his home?

#### A brief answer:

##### A. the references of Shiites:

... إن رقية لما قتلها عثمان...

Osoul Kafi, vol 3, p 237.

... ثم ضربها الضرب الذي كان السبب في موتها ...

Menhajol Bara'a fi Sharh Nahjol-Balaqa, Habibollah Khoei, vol 3, p 34, quoted from Mohaddeth Jazaeri

##### B. the references of Sunnites:

... لا يدخل القبر رجل قارف أهله فلم يدخل عثمان بن عفان رضي الله عنه القبر...

Mosnad Ahmad Ibn Hanbal, vol 3, p 229.

هذا حديث صحيح علي شرط مسلم ولم يخرجاه .

Al- Mostadrak, vol 4, p 47.

And Zahabi in the book "Talkhis Al-Mostadrak" has made a confession on its authenticity, too

... هل منكم من أحد لم يقارف الليلة؟...

Sahih Al- Bokhari, vol 2, p 93.

Ibn Battal in his book "Sharh Sahih Bokhari" he has said:

أراد النبي ( ص ) أن يحرم عثمان النزول في قبرها . وقد كان أحق بها ، لأنه كان بعلمها...

### **C:a brief of Shiite's and Sunnites' books on the events leading to the demise of "Roaqyyeh".**

#### **The detailed answer**

There has been a separate research done on the authenticity of this claim that whether these two girls have been the daughters of his presence or they were the daughters of "Hale" the sister of the presence Khadija and it is available at the following address for the truth seekers.

<http://www.valiasr-aj.com/fa/page.php?bank=question&id=469>

That Othman murdered Roqayye though, there are some traditions mentioned in Shia and Sunni references that we only narrate them and leave the judgment to the dear readers.

#### **Some points from Shia references.**

The late Sheykh Koleini in his valuable book " Osoul kafi" in a supported way says:

6 - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن عثمان بن عيسى ، عن علي بن أبي حمزة ، عن أبي بصير قال : قلت لأبي عبد الله عليه السلام : أيفلت من ضغطة القبر أحد ؟ قال : فقال : نعوذ بالله منها ما أقل من يفلت من ضغطة القبر إن رقية لما قتلها عثمان وقف رسول الله ( صلى الله عليه وآله ) على قبرها فرفع رأسه إلى السماء فدمعت عيناه وقال للناس : إني ذكرت هذه وما لقيت فرقت لها واستوهبتها من ضمة القبر ...

"Abu\_Basir asked Imam Sadeq "can any one get away with the pressure of grave?" his presence answered," I seek refuge to God, there will be few, **when Roqyyeh the step daughter of the holy prophet of Islam (peace be upon him) was killed by Othman**, the holy prophet of Islam (peace be upon him) stood by her grave put his head up and addressed people while tears were shedding: " I always remembered Roqayyeh, and whenever I saw her I felt pity for her, that's why I asked god to exempt her of the pressure of grave."

Mir Habib Allah Hashemi Musawi Khoei quotes Mohaddeth Jazaeri as saying:

إنّ طوايف العامّة و الخاصّة رووا أنّ عثمان قد ضرب رقية زوجته ضربا مبرحا أي مؤلما حتى أثرت السياط في بدنّها على غير حناية تستحقّها و لما أتت النبيّ صلّى الله عليه و آله شاكية تكلمّ عليها ، و قال صلّى الله عليه و آله و سلّم : لا يليق بالمرثّة أن تشكو من زوجها و أمرها بالرجوع إلى منزله ، ثمّ كرّر عليه الضرب فأنت النبيّ صلّى الله عليه و آله ثمّ ردّها ، ثمّ ضربها الضرب الذي كان السبب في موتها فأمر النبيّ صلّى الله عليه و آله عليّا أن يخرجها من منزل عثمان فأتى بها إلى بيت النبيّ صلّى الله عليه و آله و ماتت فيه .

"two groups of Sunnites and Shiites have quoted that Othman severely hit his wife Roqayya in a way that the print of the lashes were left on her back, while she hadn't committed any act to deserve this. Then Roqayyeh went to her [step] father and objected about it, however the holy prophet of Islam (peace be upon him) said it was not right for a wife to condemn her husband, and ordered her to come back to her husband's home, but these beatings went on until they lead to her demise, that was the time when the holy prophet of Islam (peace be upon him) didn't hesitate and commended Imam Ali (peace be upon him) to retrieve Roqayyeh from Othman's home to the house of the holy prophet of Islam (peace be upon him) and after she was taken back to her [step] father's home she passed away."

Menhaj Al- Bera' ah fi Sharh Nahjol Balaghah, Seyed Mir Habib Allah Hashemi Khoii, vol 3, p 34.

### **Some points from the references of Sunnites**

Ahmad Ibn Hanble in his book Musnad in a supported way says:

ان رقية رضي الله عنها لما ماتت قال رسول الله صلى الله عليه وسلم لا يدخل القبر رجل قارف أهله فلم يدخل عثمان بن عفان رضي الله عنه القبر...

"when Roqayyeh (may God be pleased with her) passed away the holy prophet of Islam (peace be upon him) said: the one who slept with his wife must not get into the grave, so Othman Ibn Affan didn't get into the grave."

Mosnad Ahmad Ibn Hanbal, vol 3, p 229, val Estiab Hamesh Al- Esabah, vol 4, p 301, val Esabah, vol 4, p 304, Fath Al- Bari, vol 3, p 127.

Hakim Neyshabouri after quoting the tradition says:

هذا حديث صحيح علي شرط مسلم ولم يخرجاه .

Al- Mostadrak, vol 4, p 47.

And Zahabi makes a confession on the authenticity of the tradition in the book "Talkhis Mostadrak",

Or with different expressions, Bokhari in his book " Sahih" says:

عن أنس ، قال : شهدنا دفن بنت رسول الله " صلى الله عليه وآله " ورسول الله ( ص ) جالس على القبر ، فرأيت عينيه تدمعان ، فقال : هل منكم من أحد لم يقارف الليلة ؟ فقال أبو طلحة : أنا ، فنزل في قبرها .

Anas said: "we witnessed the burial of the daughter of the holy prophet of Islam (peace be upon him) and while the holy prophet was next to her grave and crying said: "who of you hasn't slept with his wife last night?" then Abu-Talha stepped forth and said he hadn't slept with his wife the night before and [Talha] buried her."

Sahih Bokhari, vol 2, p 93.

### **Ibn Battal explains the incident**

أراد النبي ( ص ) أن يحرم عثمان النزول في قبرها . وقد كان أحق بها ، لأنه كان بعلمها . وفقدهم علما لا عوض منه ، لأنه حين قال " عليه السلام " : " أيكم لم يقارف الليلة أهله " سكت عثمان ، ولم يقل : أنا ، لأنه كان قد قارف ليلة ماتت بعض نساته ، ولم يشغله الهم بالمصيبة ، وانقطاع صهره من النبي ( ص ) عن المقارفة ، فحرم بذلك ما كان حقا له ، وكان أولى به من أبي طلحة وغيره ، وهذا بين في معنى الحديث . ولعل النبي ( ص ) قد كان علم ذلك بالوحي ، فلم يقل له شيئا ، لأنه فعل فعلا حلالا ، غير أن المصيبة لم تبلغ منه مبلغا يشغله ، حتى حرم ما حرم من ذلك ، بتعريض دون تصريح " .

" the holy prophet of Islam (peace be upon him) wished to not let Othman get into the grave by his sentence, while she was the most suitable man to do so, since she was his wife the one he could never have a substitute for, that's why when the holy prophet of Islam (peace be upon him) said: " who hasn't slept with his wife last night?" Othman remained silent and couldn't say "me" since on the night of the demise of his wife without caring about the significance of this tragedy, he slept with another wife of his, and it meant the end of the relation of being a son-in-law for the holy prophet of Islam (peace be upon him), that's why his presence deprived him of this right, while he was much more suited than Talha and any other person to get into the grave and it can be inferred from the meaning of the Hadith, or perhaps the holy prophet of Islam (peace be upon him) got to know it by a divine revelation so he didn't speak to him directly. though he didn't commit a sin, he didn't care about the tragedy

and he even didn't preoccupy his mind that the holy prophet implicitly and sarcastically deprived Otham from what he had to."

Sharh Sahih Bokhari, Ibn Betal, vol 3, p 328 val Roz Al- Anaf, Soheili (6<sup>th</sup> century), vol 3, p 127, and p 184, and Somat Al- Nojoun Al- Avali (yruhtec ht12),vol 1 p 512.

### **And the following points is said in explanation of Bokhari**

فيه : أَنَسٌ ، قَالَ : شَهِدْنَا بِنْتَ رَسُولِ اللَّهِ (ص) وَرَسُولُ اللَّهِ (ص) جَالِسٌ عَلَى الْقَبْرِ ، قَرَأْتُ عَيْنِيهِ تَدْمَعَانِ ، فَقَالَ : هَلْ فِيكُمْ مِنْ أَحَدٍ لَمْ يُقَارِفِ اللَّيْلَةَ ؟ فَقَالَ أَبُو طَلْحَةَ : أَنَا ، قَالَ : فَأَنْزَلُ فِي قَبْرِهَا ، قَالَ ابْنُ مُبَارَكٍ : قَالَ فُلَيْحٌ أَرَاهُ يَعْنِي : الذَّنْبَ .

Anas said: "we saw the burial of the daughter of the holy prophet of Islam (peace be upon him) and while the holy prophet was next to her grave and crying said: who of you hasn't slept with his wife last night?" the Abu-Talha stepped forth and said, " I didn't sleep with my wife last night" thus [Talha] buried her Ibn Mobarak says: " Falih considers [that act of Otham] a sin."

Sharh Moshkel Al- Athar, vol 6, p 323.

### **Ibn Hazm Andolesi in Almohalla in following of the notes of Bokhari (mentioned above )says:**

585 - مَسْأَلَةٌ - وَأَحَقُّ النَّاسِ بِأَنْزَالِ الْمَرْأَةِ فِي قَبْرِهَا مَنْ لَمْ يَطَأْ تِلْكَ اللَّيْلَةَ

Issue number 585: the most suitable person to get into the grave of her wife to bury her is the one who hasn't slept with another wife of his on the night of her death."

Al- Mahalli, vol 5, p 145.

### **A brief of references of Shiites and Sunnites on the events leading to the demise of "Roaqyyeh".**

The summary of the points, which could be used in Sunni and Shia references with a bit modification that we can point to the incident of Roqayyeh's murder.

معاوية بن المغيرة بن أبي العاص الأموي فهذا الرجل كان مع قريش في معركة أحد التي انتصر فيها المشركون . ثم قام مع هند بنت عتبة بتمزيق أوصال حمزة سيد الشهداء .

"Moawieht ibn Moqaireh Ibn Abi Al-A'as Omawi is the one who accompanied the infidels in the battle of Badr, that after the victory of infidels in that battle

with "Hend bent Atba" (Abu-Sofyan's wife) mutilated the body of Hamze Seyyed Al-Shohada."

Al- Estiab, Ibn Abdol Bar, vol 4, p 1923, Asad Al- Ghabah, Ibn Athir, vol 5, p 562, Al- Esabah, Ibn Hajar, vol 8, p 237, Al- Kamel, Ibn Athir, vol 2, p 166.

فنزل جبرئيل من السماء وأخبر الرسول صلى الله عليه وآله وسلم بإخفاء عثمان لمعاوية في بيته فأرسل صلى الله عليه وآله وسلم مجموعة من الصحابة إلى بيت عثمان فأخرجوا معاوية منه ، وجاءوا به إلى رسول الله صلى الله عليه وآله وسلم . فجاء عثمان وتوسل برسول الله صلى الله عليه وآله وسلم للصفح عن معاوية ، فتركه صلى الله عليه وآله وسلم وأمهله ثلاثة أيام للخروج من المدينة وأقسم النبي صلى الله عليه وآله وسلم على قتله إن وجده في أطرافها ، وسار رسول الله صلى الله عليه وآله وسلم إلى حمراء الأسد . لكنه لم يخرج منها وبقي في أطراف المدينة يتجسس أخبار جيوش المسلمين ! فأخبر جبرائيل رسول الله صلى الله عليه وآله وسلم بذلك فأرسل عليا عليه السلام وعمارا فقتله علي عليه السلام .

when Gabriel was descended to the holy prophet of Islam (peace be upon him) and informed him of the incident, the holy prophet of Islam (peace be upon him) send a group to get Moawieh out of Othman's home and bring him back to him, that Othman came and resorted to his presence to forgive Mowaieh, therefore his presence gave Moawieh a 3 day time to leave Medina and swore that the next time he will kill Moawieh if he finds him spying around Medina, then his presence exiled him to Hamar Al- Asad (to go back to Mecca), but he stayed around and kept spying, meanwhile Gabriel was descended to the holy prophet of Islam (peace be upon him) and informed him about Moawieh, this time his presence gave the mission to Imam Ali (peace be upon him) and Ammar to murder him."

Al- Bedayah val Nahayah, Ibn Kathir, vol 4, p 58. Emta Al- Esma, Moqrizi, vol 1, p 178, Al- Sirat Al- Nabaviyah, Ibn Hosham Hamiri, vol 3, p 617, Al- Sirat Al- Nabaviyah, Ibn Kathir, vol 3, p 102, Al- Neza val Takhasom, Moqrizi, p 60, Al- Sirat Al- Halbiyah, Halbi, vol 2, p 556.

8 - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَأَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَزِيدَ بْنِ خَلِيفَةَ الْخَوْلَانِيِّ وَهُوَ يَزِيدُ بْنُ خَلِيفَةَ الْحَارِثِيِّ قَالَ سَأَلَ عِيسَى بْنُ عَبْدِ اللَّهِ أَبَا عَبْدِ اللَّهِ عَ وَأَنَا حَاضِرٌ فَقَالَ تَخْرُجُ النِّسَاءُ إِلَى الْجَنَازَةِ وَكَانَ عَ مُتَكِنًا فَاسْتَوَى جَالِسًا ثُمَّ قَالَ إِنَّ الْفَاسِقَ عَلَيْهِ لَعْنَةُ اللَّهِ أَوْى عَمَّهُ الْمُغِيرَةَ بْنَ أَبِي الْعَاصِ وَكَانَ يَمْنَنُ هَدَرَ رَسُولُ اللَّهِ صَ دَمَهُ فَقَالَ لِابْنَةِ رَسُولِ اللَّهِ صَ لَا تُخْبِرِي أَبَاكَ بِمَكَانِهِ كَأَنَّهُ لَا يُوقِنُ أَنَّ الْوَحْيَ يَأْتِي مُحَمَّدًا فَقَالَتْ مَا كُنْتُ لِأَكْتُمَنَّ رَسُولَ اللَّهِ صَ عَدُوَّهُ فَجَعَلَهُ بَيْنَ مَرْشَجَبٍ لَهُ وَلِحَفَةَ بِقَطِيفَةَ فَأَتَى رَسُولُ اللَّهِ صَ الْوَحْيَ فَأَخْبَرَهُ بِمَكَانِهِ فَبَعَثَ إِلَيْهِ عَلِيًّا عَ وَقَالَ اشْتَمِلْ عَلَيَّ سَيْفِكَ إِنَّ بَيْتَ ابْنَةِ ابْنِ عَمِّكَ فَإِنَّ ظَهْرَتَ بِالْمُغِيرَةَ فَأَقْتَلَهُ فَأَتَى الْبَيْتَ فَجَالَ فِيهِ فَلَمْ يَطْفُرْ بِهِ فَرَجَعَ إِلَى رَسُولِ اللَّهِ صَ فَأَخْبَرَهُ فَقَالَ يَا رَسُولَ اللَّهِ لَمْ أَرَهُ فَقَالَ إِنَّ الْوَحْيَ قَدْ أَتَانِي فَأَخْبَرْتَنِي أَنَّهُ فِي الْمَشْجَبِ- وَدَخَلَ عُثْمَانُ بَعْدَ خُرُوجِ عَلِيٍّ عَ فَأَخَذَ يَمِيَّ عَمَّهُ فَأَتَى بِهِ إِلَى النَّبِيِّ صَ فَلَمَّا رَأَاهُ أَكْبَبَ

عَلَيْهِ وَ لَمْ يَلْتَفِتْ إِلَيْهِ وَ كَانَ نَبِيُّ اللَّهِ ص حَيِّياً كَرِيماً فَقَالَ يَا رَسُولَ اللَّهِ هَذَا عَمِّي هَذَا الْمُرْغَبَةُ بِنُ أَبِي الْعَاصِ وَقَدْ وَ الَّذِي بَعَثَكَ بِالْحَقِّ أَمَنْتَهُ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ كَذَبَ وَ الَّذِي بَعَثَهُ بِالْحَقِّ مَا أَمَنَهُ فَأَعَادَهَا ثَلَاثاً وَ أَعَادَهَا أَبُو عَبْدِ اللَّهِ ع ثَلَاثاً أَنَّى أَمَنَهُ إِلَّا أَنَّهُ يَأْتِيهِ عَنِ يَمِينِهِ ثُمَّ يَأْتِيهِ عَنِ بَسَارِهِ فَلَمَّا كَانَ فِي الرَّابِعَةِ رَفَعَ رَأْسَهُ إِلَيْهِ فَقَالَ لَهُ قَدْ جَعَلْتُ لَكَ ثَلَاثاً فَإِنْ قَدَرْتُ عَلَيْهِ بَعْدَ ثَالِثَةٍ قَتَلْتُهُ فَلَمَّا أَدْبَرَ قَالَ رَسُولُ اللَّهِ ص- اللَّهُمَّ الْعَنِ الْمُغْبِرَةَ بِنَ 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 وَعَاءً وَ هُوَ يَعْدُهُنَّ بِيَمِينِهِ وَ انْطَلَقَ بِهِ عُثْمَانُ فَأَوَاهُ وَ أَطْعَمَهُ وَ سَقَاهُ وَ حَمَلَهُ وَ جَهَّزَهُ حَتَّى فَعَلَ جَمِيعَ مَا لَعَنَ عَلَيْهِ النَّبِيُّ ص مَنْ يَفْعَلُهُ بِهِ ثُمَّ أَخْرَجَهُ فِي الْيَوْمِ الرَّابِعِ يَسُوقُهُ فَلَمْ يَخْرُجْ مِنْ أَبْيَاتِ الْمَدِينَةِ حَتَّى أَعْطَبَ اللَّهُ رَاغِلَتَهُ وَ نَفَبَ حِذَاهُ وَ وَرَمَتْ قَدَمَاهُ فَاسْتَعَانَ بِيَدَيْهِ وَ رُكْبَتَيْهِ وَ أَثْقَلَهُ جِهَازُهُ حَتَّى وَجَسَ بِهِ فَاتَى شَجَرَةً فَاسْتَتَلَّ بِهَا لَوْ أَنَاهَا بَعْضُكُمْ مَا أَبْهَرَهُ ذَلِكَ فَاتَى رَسُولَ اللَّهِ ص الْوَحْيُ فَأَخْبَرَهُ بِذَلِكَ فَدَعَا عَلِيّاً ع فَقَالَ خُذْ سَيْفَكَ وَ انْطَلِقْ أَنْتَ وَ عَمَارٌ وَ ثَالِثٌ لَهُمْ فَاتِ الْمُغْبِرَةَ بِنَ أَبِي الْعَاصِ تَحْتَ شَجَرَةٍ كَذَا وَ كَذَا فَاتَاهُ عَلِيٌّ ع فَقَتَلَهُ فَضْرَبَ عُثْمَانُ بِنْتَ رَسُولِ اللَّهِ ص وَ قَالَ أَنْتِ أَخْبَرْتِ أَبَاكَ بِمَكَانِهِ فَبَعَثَتْ إِلَى رَسُولِ اللَّهِ ص تَشْكُو مَا لَقِيَتْ فَأَرْسَلَ إِلَيْهَا رَسُولُ اللَّهِ ص أَفْنِي حَيَاءُكَ مَا أَفْبَحَ بِالْمَرْأَةِ ذَاتِ حَسَبٍ وَ دِينٍ فِي كُلِّ يَوْمٍ تَشْكُو زَوْجَهَا فَارْسَلَتْ إِلَيْهِ مَرَّتٍ كُلِّ ذَلِكَ يَقُولُ لَهَا ذَلِكَ فَلَمَّا كَانَ فِي الرَّابِعَةِ دَعَا عَلِيّاً ع وَ قَالَ خُذْ سَيْفَكَ وَ اسْتَمِلْ عَلَيْهِ ثُمَّ أَنْتِ بَيْتِ ابْنَةِ ابْنِ عَمِّكَ فَخُذْ بِيَدِهَا فَإِنْ حَالَ بَيْنَكَ وَ بَيْنَهَا أَحَدٌ فَاحْطِمْهُ بِالسَّيْفِ وَ أَقْبَلْ رَسُولُ اللَّهِ ص كَالْوَالِيهِ مِنْ مَنْزِلِهِ إِلَى دَارِ عُثْمَانَ فَأَخْرَجَ عَلِيٌّ ع ابْنَةَ رَسُولِ اللَّهِ فَلَمَّا نَظَرَتْ إِلَيْهِ رَفَعَتْ صَوْتَهَا بِالْبُكَاءِ وَ اسْتَعْبَرَ رَسُولُ اللَّهِ ص وَ بَكَى ثُمَّ أَدَخَ لَهَا مَنْزِلَهُ وَ كَشَفَتْ عَنْ ظَهْرَهَا فَلَمَّا أَنْ رَأَى مَا يَظْهَرُهَا قَالَ ثَلَاثَ مَرَّاتٍ مَا لَهُ قَتْلُكَ قَتَلَهُ اللَّهُ وَ كَانَ ذَلِكَ يَوْمَ الْأَحَدِ وَ بَاتَ عُثْمَانُ مُلْتَحِفاً بِجَارِيَتِهَا فَمَكَثَ الْإِثْنَيْنِ وَ الثَّلَاثَاءِ وَ مَاتَتْ فِي الْيَوْمِ الرَّابِعِ فَلَمَّا حَضَرَ أَنْ يَخْرُجَ بِهَا أَمْرُ رَسُولِ اللَّهِ ص فَاطِمَةَ ع فَخَرَجَتْ ع وَ نِسَاءُ الْمُؤْمِنِينَ مَعَهَا وَ خَرَجَ عُثْمَانُ يُشَيِّعُ جَنَازَتَهَا فَلَمَّا نَظَرَ إِلَيْهِ النَّبِيُّ ص قَالَ مَنْ أَطَافَ الْبَارِحَةَ بِأَهْلِيهِ أَوْ يَفَاتِيهِ فَلَا يَتْبَعَنَّ جَنَازَتَهَا قَالَ ذَلِكَ ثَلَاثاً فَلَمْ يَنْصَرَفْ فَلَمَّا كَانَ فِي الرَّابِعَةِ قَالَ لِكَيْهَرَفَنَّ أَوْ لَأَسْمِيَنَّ بِاسْمِهِ فَأَقْبَلَ عُثْمَانَ مُتَوَكِّئاً عَلَى مَوْلَى لَهُ مُمَسَّكاً بِبَطْنِهِ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَشْتَكِي بِطْنِي فَإِنْ رَأَيْتَ أَنْ تَأْذَنَ لِي أَنْصَرَفُ قَالَ أَنْصَرَفْ وَ خَرَجَتْ فَاطِمَةُ ع وَ نِسَاءُ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ فَصَلَّيْنَ عَلَى الْجِنَازَةِ

"Yazid ibn Khalifa Harethi says: I was sitting by ImamSadeq (peace be upon him) that Eisa Ibn Abdollah asked his presence: "is it permissible to attend the funeral ceremony of females?" his presence had lain then sat upright and said : that lascivious person that may God curse him, however his uncle (cousin) [Moawieh ibn ] Moghairah ibn abi Al-a'aas asked refuge for him, while the holy prophet of Islam (peace be upon him) had considered his blood allowed to be shed he accepted his request and gave him shelter and told the [step] daughter of the holy prophet of Islam (peace be upon him) "never let your father know of this" perhaps he didn't know that the holy prophet could be informed by divine revelation! The daughter of the holy prophet of Islam (peace be upon him) answered: "I will never let the holy prophet of Islam (peace be upon him) be unaware of his enemy, that lascivious person hid him from view behind the hanged clothes and coated him by a cloth and a bed sheet, then the divine

revelation was descended to the holy prophet of Islam (peace be upon him) and informed him of the hideout of his enemy, then his presence sent Imam Ali (peace be upon him) with a sword to find him and to kill him, however Imam Ali (peace be upon him) went, searched the house but couldn't find anyone there so he came back to the holy prophet of Islam (peace be upon him) and said he hadn't found anyone, his presence answered: "I was informed about his hideout by a divine revelation, go and find him he is behind the closet of the " and as soon as Imam Ali (peace be upon him) reached the closet of the, Othman grabbed his[Moawieh's] arm and took him to the house of the holy prophet of Islam (peace be upon him), although the holy prophet of Islam (peace be upon him) was very kind and generous, his presence didn't pay attention to him, Othman said: " Oh, the holy prophet of Islam (peace be upon him) this man is [the son of] my uncle [Moawieh] ibn Moqairh ibn abi Al- A'aas who has come to me, for the sake of the one who gave you the mission of prophecy have mercy on him."

Imam Sadeq (peace be upon him) three times said: "he was lying [he himself hadn't believed in that God], and the holy prophet of Islam (peace be upon him) didn't give him shelter even by Othman's swearing until Othman insistently repeated his appeal for three times the fourth time the holy prophet of Islam (peace be upon him) said:" I will give him a 3 day time to leave the city but if I find him again I will kill him." When he left, the holy prophet of Islam (peace be upon him) said: " Oh, God may you curse [the son of] Moghaireh ibn Abel Aas and the one who gave him shelter and led him to be here, gave him food, water, and equipped him."

Indeed by this cursing the holy prophet of Islam (peace be upon him) coupled Othman with him, since he was the one who fed him, gave water, gave him shelter, equipped him, and then he did all of the things the holy prophet cursed for, three days and on the fourth day he let him out of the home, however he didn't go out of the city, until God cursed him; his shoes got worn out due to walking, and his feet got swollen until he had to walk on his hands and knees, the load on his shoulder was very heavy for him, until he fearfully rested under the shadow of a small tree that only one person could fit ], meanwhile a divine revelation was descended to the holy prophet of Islam (peace be upon him) and informed his presence of his whereabouts, the holy prophet of Islam (peace be upon him) summoned Imam Ali (peace be upon him) and Ammar and told him: "take your sword, and accompanied with Ammar and another one go to that

place and murder [Moawieh ibn] Moqairah, then Imam Ali (peace be upon him) went and accomplished the mission given by the holy prophet of Islam (peace be upon him). It was after his death that Othman beat the holy prophet's daughter and told her she had informed her father of the hideout, she went to the holy prophet of Islam (peace be upon him) and objected about his behavior, but his presence said: it is not right for a pious and Godly woman to raise objections to her husband in people's presence, but he kept beating her for three alternative days then the holy prophet of Islam (peace be upon him) summoned Imam Ali (peace be upon him) and told him: "Take your sword and hide it in your clothe then go retrieve you cousin and if anyone caused trouble behead him." The holy prophet of Islam (peace be upon him) was so worried and headed like a lost person to Othman's home. Meanwhile Imam Ali (peace be upon him) took that girl out of the home and fetched her, as soon as the girl saw her father burst into the tears, the holy prophet of Islam (peace be upon him) cried as well, his presence took her daughter to his home, when his presence took her dress up saw the signs of the crime for three times he said: " may God kill him that killed you" and three days after that day that was Sunday her presence got martyred, and Othman on the night of his wife's martyrdom slept with Jarieh his other wife , the holy prophet of Islam (peace be upon him) ordered her daughter Fatima to be accompanied with other pious women to take her body out to bury her, and when Othman attended the funeral ceremony the holy prophet of Islam (peace be upon him) saw Othman and for three times his presence said: "the one who slept with his wife last night should not attend the funeral ceremony" yet Othman didn't leave then the holy prophet of Islam (peace be upon him)for the fourth times shouted and said: "the one I meant must go away unless I will call his name, here Othman had put his head on the shoulder of his servant and had put his hand on his stomach then he said to the holy prophet of Islam (peace be upon him): "I have stomachache let me go" the holy prophet of Islam (peace be upon him) said: "get away".

And the presence Zahra (peace be upon her) and some of the other pious women attended her funeral ceremony and said prayers for her."

Osoul Kafi, Koleini, vol 3, p 251.

### **The last word:**

Now if the life of the first wife of Othman (Roqayyeh) was like this, and the holy prophet of Islam (peace be upon him) treated him like this, how can we

possibly believe that the holy prophet of Islam (peace be upon him) had let his another daughter or step daughter marry Othman, or how possibly they can claim that the holy prophet of Islam (peace be upon him) said: "if I had ten more daughters I will let them marry Othman respectively "

Good Luck

**The group of Answering to the doubts, the investigative center of Vali Asr  
(may God hasten his advent)**

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