

65 – THE BOOK OF COMMENTARY: (Interpretation of the Qur’ān)

٦٥ - كتاب التفسير

The words ‘*Ar-Raḥmān*’, ‘*Ar-Raḥīm*’ (i.e., the Most Gracious, the Most Merciful) are two words derived from ‘*Ar-Raḥma*’ (i.e., the mercy). And the words ‘*Ar-Raḥīm*’ and ‘*Ar-Rāḥim*’ have one meaning as the words ‘*Al-Ālim*’ and ‘*Al-‘Ālim*’ have one and the same meaning (i.e., the Cognizant One).

﴿الرَّحْمَنُ الرَّحِيمُ﴾: اسْمَانِ مِنْ الرَّحْمَةِ. الرَّحِيمُ وَالرَّاحِمُ بِمَعْنَى وَاحِدٍ، كَالْعَلِيمِ وَالْعَالِمِ.

(1) *SŪRAT AL-FĀTIḤA*⁽¹⁾ (The Opening)

(1) CHAPTER. What has been said about *Fātiḥa-tul-Kitāb* (i.e., the Opening of the Book).

(١) بَابٌ مَا جَاءَ فِي فَاتِحَةِ الْكِتَابِ،

In the Name of Allah, the Most Gracious,
the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It is also called *Umm-ul-Kitāb* (i.e., the Mother of the Book), because it is the first *Sūrah* that has been written in the copies of the Qur’ān, and it is also the first *Sūrah* to be recited in *Ṣalāt* (prayer).

وَسُمِّيَتْ أُمَّ الْكِتَابِ: أَنَّهُ يُبْدَأُ بِكِتَابَتِهَا فِي الْمَصَاحِفِ. وَيُبْدَأُ بِقِرَاءَتِهَا فِي الصَّلَاةِ. ﴿الَّذِينَ: الْجَزَاءُ فِي الْخَيْرِ وَالشَّرِّ، كَمَا تَدِينُ تَدَانُ. وَقَالَ مُجَاهِدٌ: ﴿الَّذِينَ: [الماعون: ١]: بِالْحِسَابِ. ﴿مَدِينِينَ: [الواقعة: ٨١]: مُحَاسِبِينَ.

4474. Narrated Abū Sa’īd bin Al-Mu’alla : While I was offering *Ṣalāt* (prayer) in the mosque, Allāh’s Messenger ﷺ called me but I did not respond to him. Later I said, “O Allāh’s Messenger! I was offering *Ṣalāt* (prayer).” He said, “Didn’t Allāh say: ‘Answer Allāh (by obeying Him) and (His) Messenger when he (ﷺ) calls you.’” (V.8:24) He then said to me, “I will teach

٤٤٧٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، قَالَ: حَدَّثَنِي خُبَيْبُ ابْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى قَالَ: كُنْتُ أَصَلِّي فِي الْمَسْجِدِ فَدَعَانِي رَسُولُ اللَّهِ ﷺ فَلَمْ

(1) (Book : 65) First *Sūrah* in the Qur’ān.

you a *Sūrah* which is the greatest *Sūrah* in the Qur'ān, before you leave the mosque.” Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, “Didn't you say to me, 'I will teach you a *Sūrah* which is the greatest *Sūrah* in the Qur'ān'? He said, “*Al-ḥamdu-lillāhi Rabbil 'ālamīn* [all the praises and thanks be to Allāh, the Lord⁽¹⁾ of the 'Ālamīn (mankind, jinn and all that exists)] (*Sūrat-al-Fātiḥa*) which is *As-Sab'a Al-Mathānī* (i.e., the seven repeatedly recited Verses) and the Grand Qur'ān which has been given to me.”

(2) CHAPTER. “...Not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).” (V.1:7)

4475. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, “When the *Imām* says: '*Ghair-il-Maghḍūbi 'alaihim walaḍ-ḍāllīn*' [i.e., not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians) (V.1:7)], then you must say, '*Āmin*', for if one's utterance of *Āmin* coincides with that of the angels, then his past sins will be forgiven.”

أَجِبَهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي كُنْتُ أَصْلِي فَقَالَ: «أَلَمْ يَقُلِ اللَّهُ: ﴿أَسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ﴾ [الأنفال: ٢٤]؟» ثُمَّ قَالَ لِي: «لَأَعْلَمَنَّكَ سُورَةً هِيَ أَعْظَمُ السُّورِ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ». ثُمَّ أَخَذَ بِيَدِي فَلَمَّا أَرَادَ أَنْ يَخْرُجَ قُلْتُ لَهُ: أَلَمْ تَقُلْ: «لَأَعْلَمَنَّكَ سُورَةً هِيَ أَعْظَمُ سُورَةٍ فِي الْقُرْآنِ؟» قَالَ: «﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ هِيَ السُّبْحُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيَتْهُ». [انظر: ٤٦٤٧، ٤٧٠٣، ٥٠٠٦]

(٢) بَابُ ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

٤٤٧٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ سُمَيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الْإِمَامُ: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ فَقُولُوا: آمِينَ، فَمَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ٧٨٢]

(1) (H. 4474) Lord: The actual word used in the Qur'ān and in Sahih Al-Bukhāri is *Rabb*. There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. *Rabb* is also one of the Names of Allāh. We have used the word “Lord” as the nearest to *Rabb*. All occurrences of “Lord” in the interpretation of the meanings of the Noble Qur'ān and in Sahih Al-Bukhāri actually mean *Rabb* and should be understood as such.

(2) *SŪRAT AL-BAQARAH*
(The Cow)

(٢) سورة البقرة

In the Name of Allāh, the Most Gracious,
the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) CHAPTER. The Statement of Allāh تعالى: "And He taught Adam all the names (of everything)..." (V.2:31)

4476. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "On the Day of Resurrection the believers will assemble and say, 'Let us ask somebody to intercede for us with our Lord.' So they will go to Adam and say, 'You are the father of all the people, and Allāh created you with His Own Hands, and ordered the angels to prostrate to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this (i.e., intercession for you).' Then Adam will remember his sin and feel ashamed thereof. He will say, 'Go to Nūh (Noah), for he was the first Messenger Allāh sent to the inhabitants of the earth.' They will go to him and Nūh will say, 'I am not fit for this undertaking.' He will remember his appeal to his Lord to do something of which he had no knowledge, then he will feel ashamed thereof and will say, 'Go to *Khalīl Ar-Rahmān*⁽¹⁾ [i.e., Ibrāhīm (Abraham)].' They will go to him and he will say, 'I am not fit for this undertaking. Go to Mūsa (Moses), the slave to whom Allāh spoke (directly) and gave him the *Taurat* (Torah).' So they will go to him and he will say, 'I am not fit for this undertaking,' and he will mention (his) killing a person who was not a killer, and so he will feel ashamed thereof before his Lord,

(١) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَعَلَّمَ

آدَمَ الْأَسْمَاءَ كُلَّهَا﴾ [٣١]

٤٤٧٦ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا

هَشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ رَضِيَ

اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. وَقَالَ لِي

خَلِيفَةُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا

سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ

اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:

«يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ

فَيَقُولُونَ: لَوْ اسْتَشْفَعْنَا إِلَى رَبِّنَا،

فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبُو النَّاسِ،

خَلَقَكَ اللَّهُ بِيَدِهِ وَأَسَجَدَ لَكَ مَلَائِكَتُهُ

وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ فَاشْفَعْ لَنَا

عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا

هَذَا، فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ

ذَنْبَهُ فَيَسْتَحِي، ائْتُوا نُوحًا فَإِنَّهُ أَوَّلُ

رَسُولٍ بَعَثَهُ اللَّهُ إِلَى أَهْلِ الْأَرْضِ.

فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ

سُؤَالَ رَبِّهِ مَا لَيْسَ لَهُ بِهِ عِلْمٌ

فَيَسْتَحِي، فَيَقُولُ: ائْتُوا خَلِيلَ

الرَّحْمَنِ. فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ

هُنَاكُمْ، ائْتُوا مُوسَى عَبْدًا كَلَّمَهُ اللَّهُ

وَأَعْطَاهُ التَّوْرَةَ. فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ

(1) (H. 4476) The intimate friend of the Most Gracious (Allāh).

and he will say, 'Go to 'Īsā (Jesus), Allāh's slave, His Messenger and Allāh's Word and a Spirit coming from Him'.⁽¹⁾ 'Īsā will say, 'I am not fit for this undertaking, go to Muḥammad ﷺ the slave of Allāh, whose past and future sins were forgiven by Allāh.' So, they will come to me and I will proceed till I will ask my Lord's Permission and I will be given permission. When I will see my Lord, I will fall down in prostration and He will let me remain in that state as long as He will wish and then I will be addressed: '(Muḥammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.' I will raise my head and praise Allāh with a saying (i.e., invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede for) whom I will admit into Paradise. Then I will come back again to Allāh, and when I will see my Lord, the same thing will happen to me. And then I will intercede and Allāh will fix a limit for me to intercede whom I will admit into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, 'None remains in Hell but those whom the Qur'ān has imprisoned (in Hell) and who have been destined to an eternal stay in Hell.' ” (The compiler) Abū 'Abdullāh said: “But those whom the Qur'ān has imprisoned in Hell,” refers to the Statement of Allāh تعالى: “To abide therein!...” (V.16:29)

(2) CHAPTER.

Mujāhid said, “‘With their *Shayātīn* (devils, polytheists, hypocrites).’ (V.2:14)

هُنَاكُمْ، وَيَذْكُرُ قَتْلَ النَّفْسِ بِغَيْرِ نَفْسٍ
فَيَسْتَحْيِي مِنْ رَبِّهِ فَيَقُولُ: ائْتُوا عَيْسَى
عَبْدَ اللَّهِ وَرَسُولَهُ وَكَلِمَةَ اللَّهِ وَرُوحَهُ،
فَيَقُولُ: لَسْتُ هُنَاكُمْ، ائْتُوا مُحَمَّدًا
ﷺ عَبْدًا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ
وَمَا تَأَخَّرَ. فَيَأْتُونِي فَأَنْطَلِقُ حَتَّى
أَسْتَأْذِنَ عَلَى رَبِّي فَيُؤْذَنُ، فَإِذَا رَأَيْتُ
رَبِّي وَقَعْتُ سَاجِدًا فَيَدْعُنِي مَا شَاءَ ثُمَّ
يُقَالُ: اِرْفَعْ رَأْسَكَ وَسَلِّ تُعْطَهُ، وَقُلْ
يُسْمَعُ، وَاشْفَعْ تُسْفَعُ. فَأَرْفَعُ رَأْسِي
فَأُحَمِّدُهُ بِتَحْمِيدِ يُعَلَّمُنِيهِ. ثُمَّ أَشْفَعُ
فَيَحُدُّ لِي حَدًّا فَأُدْخِلُهُمُ الْجَنَّةَ. ثُمَّ
أَعُودُ إِلَيْهِ فَإِذَا رَأَيْتُ رَبِّي، مِثْلَهُ، ثُمَّ
أَشْفَعُ فَيَحُدُّ لِي حَدًّا فَأُدْخِلُهُمُ الْجَنَّةَ.
ثُمَّ أَعُودُ الثَّلَاثَةَ ثُمَّ أَعُودُ الرَّابِعَةَ
فَأَقُولُ: مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ
حَبَسَهُ الْقُرْآنُ وَوَجِبَ عَلَيْهِ الْحُلُودُ.
قَالَ أَبُو عَبِيدٍ اللَّهِ: إِلَّا مَنْ حَبَسَهُ
الْقُرْآنُ: يَعْني قَوْلَ اللَّهِ تَعَالَى:
﴿حَالِدِينَ فِيهَا﴾. [راجع: ٤٤]

(٢) بَابٌ:

قال مُجَاهِدٌ: ﴿إِلَى شَيْطَانِهِمْ﴾

(1) (H. 4476) This may be misunderstood as the Spirit of Allāh, whereas infact it means 'Īsā (Jesus) which is a soul created by Allāh. It was His Word: 'Be,' and he was created like the creation of Adam. See the word '*Rūh-ullāh*' in the glossary for further details.

means their companions from the hypocrites and *Al-Mushrikūn*.⁽¹⁾
(Qur'ānic vocabulary not translated).

[١٤]: أَصْحَابِهِمْ مِنَ الْمُنَافِقِينَ
وَالْمُشْرِكِينَ. ﴿حَيْطُ بِالْكَافِرِينَ﴾ [١٩]:
اللَّهُ جَامِعُهُمْ. ﴿صِبْغَةَ﴾ [١٣٨]: دِينُ.
﴿عَلَى الْخَاشِعِينَ﴾ [٤٥]: عَلَى الْمُؤْمِنِينَ
حَقًّا. قَالَ مُجَاهِدٌ: ﴿يَقْوَوُ﴾ [٦٣]
يَعْمَلُ بِمَا فِيهِ. وَقَالَ أَبُو الْعَالِيَةِ:
﴿مَرَضٌ﴾ شَكٌّ ﴿وَمَا خَلَقَهَا﴾ عِبْرَةٌ
لِمَنْ بَقِيَ ﴿لَا شَيْءَ﴾ لَا يَبَاصُ وَقَالَ
غَيْرُهُ: ﴿يَسْؤُونَكُمْ﴾: يُؤَلُّونَكُمْ
﴿الْوَلِيَّةُ﴾ مَفْتُوحَةٌ مَصْدَرُ الْوَلَاءِ وَهِيَ
الرَّبْوِيَّةُ وَإِذَا كُسِرَتْ الْوَاوُ فَهِيَ الْإِمَارَةُ
وَقَالَ بَعْضُهُمُ الْحُبُوبُ الَّتِي تُؤْكَلُ
كُلُّهَا فَوْمٌ وَقَالَ قَتَادَةُ: ﴿بَاءَهُ﴾
فَانْقَلَبُوا وَقَالَ غَيْرُهُ: ﴿يَسْتَنْصِرُونَ﴾
يَسْتَنْصِرُونَ ﴿شَكَرُوا﴾ بَاعُوا
﴿رَاعِنَا﴾ مِنَ الرَّعُونَةِ إِذَا أَرَادُوا أَنْ
يُحْمَقُوا إِنْسَانًا قَالُوا رَاعِنًا ﴿لَا
يَجْزِي﴾ لَا يُغْنِي ﴿خَطَوَاتٍ﴾ مِنَ
الْخَطْوِ وَالْمَعْنَى آثَارُهُ ﴿ابْتَلَى﴾ اخْتَبِرَ.

(3) CHAPTER. The Statement of Allāh تعالى :
“...Then do not set up rivals unto Allāh (in
worship) while you know (that He Alone has
the right to be worshipped)...” (V.2:22)

(٣) بَابُ قَوْلِهِ تَعَالَى: ﴿فَلَا تَجْعَلُوا
لِلَّهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾ [٢٢]

4477. Narrated ‘Abdullāh رَضِيَ اللهُ عَنْهُ ﷺ: I
asked the Prophet ﷺ, “What is the greatest
sin in consideration with Allāh?” He said,
“That you set up a rival unto Allāh though
He Alone created you.” I said, “That is
indeed a great sin.” Then I asked, “What is
next?” He said, “To kill your son lest he

٤٤٧٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي
شَيْبَةَ: حَدَّثَنَا جَرِيرٌ: عَنْ مَنْصُورٍ، عَنْ
أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شَرْحِبِيلٍ،
عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ:
أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ؟ قَالَ: «أَنْ

(1) (Ch. 2) *Al-Mushrikūn*: the polytheist, idolaters, pagans and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ .

should share your food with you.” I asked, “What is next?” He said, “To commit illegal sexual intercourse with the wife of your neighbour.”

تَجَعَلَ اللهُ نَدَاءً وَهُوَ خَلَقَكَ»، قُلْتُ: إِنَّ ذَلِكَ لَعَظِيمٌ، قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «وَأَنْ تَقْتُلَ وَلَدَكَ تَخَافُ أَنْ يَطْعَمَ مَعَكَ»، قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ». [انظر: ٤٧٦١،

[٦٠٠١، ٦٨١١، ٦٨٦١، ٧٥٢٠، ٧٥٣٢]

(4) CHAPTER. “And We shaded with clouds and sent down on you *Al-Manna* and the quail,... (up to) wronged themselves.” (V.2:57)

(٤) بَابٌ ﴿وَوَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّٰنَ وَالسَّلْوَىٰ﴾ إِلَىٰ ﴿يَظْلِمُونَ﴾ [٢٧]،

Mujāhid said, “*Al-Manna* is a kind of sweet gum, and *As-Salwā*, a kind of bird (i.e., quail).”

وَقَالَ مُجَاهِدٌ: الْمَنَّ: صَمْعَةٌ. وَالسَّلْوَى: الطَّيْرُ.

4478. Narrated Sa’id bin Zaid رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said, “The *Kam’a* (truffle — i.e., a kind of edible fungus) is like *Al-Manna* (as it is obtained without any effort) and its water is a (medicinal) cure for eye trouble.”

٤٤٧٨ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْكَمَاءُ مِنَ الْمَنَّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ». [انظر: ٤٦٣٩، ٥٧٠٨]

(5) CHAPTER. “And (remember) when We said: Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish...” (V.2:58)

(٥) بَابٌ: ﴿وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ﴾ [٢٨] الْآيَةَ ﴿رَعْدًا﴾: وَاسِعًا كَثِيرًا.

4479. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “It was said to the Children of Isrāel, ‘Enter the gate (of the town), in prostration (or bowing with humility) and say: *Hittatun* (i.e., forgive us).’ But they entered by dragging themselves on their buttocks, so they did something different (from what they had been ordered) and said, ‘A grain in a *Sha’ra* (a spike or a hair) instead of *Hittatun*’⁽¹⁾.”

٤٤٧٩ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنِ ابْنِ الْمُبَارِكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنِيٍّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «قِيلَ لِبَنِي إِسْرَائِيلَ: ﴿وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً﴾ فَدَخَلُوا يَزْحَفُونَ عَلَىٰ

(1) (H. 4479) They said so just to ridicule Allāh’s Order as they were disobedient to Him. =

أَسْتَاهِهِمْ فَبَدَّلُوا وَقَالُوا: حِطَّةٌ: حَبَّةٌ
فِي شَعْرَةٍ». [راجع: ٣٤٠٣]

(6) CHAPTER. "Whoever is an enemy to Jibril (Gabriel)...” (V.2:97)

(٦) بَابُ: ﴿مَنْ كَانَتْ عَدُوًّا لِيَجْبْرِئِيلَ﴾ [٩٧]

'Ikrima said, "Each of the words: *Jabra* and *Mika* and *Sarāf* means 'slave'; and (the word) *'Il* means Allāh."⁽¹⁾

وَقَالَ عِكْرِمَةُ: جَبْرَ، وَمِيكَ، وَسَرَافٍ: عَبْدٌ، إِيْل: اللَّهُ.

4480. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: 'Abdullāh bin Salām heard the news of the arrival of Allāh's Messenger ﷺ (at Al-Madina) while he was on a farm collecting its fruits. So he came to the Prophet ﷺ and said, "I will ask you about three things which nobody knows unless he be a Prophet — What is the first portent of the Hour? What is the first meal of the people of Paradise? And what makes a baby resemble its father or mother?" The Prophet ﷺ said, "Just now Jibril (Gabriel) has informed me about that." 'Abdullāh said, "Jibril?" The Prophet ﷺ said, "Yes." 'Abdullāh said, "He, among the angels is the enemy of the Jews." On that the Prophet ﷺ recited this Holy Verse: '...Whoever is an enemy to Jibril (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart...'” (V.2:97) Then he added, "As for the first portent of the Hour, it will be a fire that will collect the people from the east to west. And as for the first meal of the people of Paradise, it will be the caudate (i.e., extra lobe) of the fish liver. And if a man's discharge preceded that of the women, then the child resembles the father, and if the woman's discharge preceded that of the man, then the child resembles the mother." On hearing that,

٤٤٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ: سَمِعَ عَبْدَ اللَّهِ بْنَ بَكْرِ، حَدَّثَنَا حَمِيدٌ، عَنْ أَنَسٍ قَالَ: سَمِعَ عَبْدُ اللَّهِ بْنَ سَلَامٍ يَقْدُومُ رَسُولَ اللَّهِ ﷺ وَهُوَ فِي أَرْضٍ يَخْتَرِفُ، فَآتَى النَّبِيَّ ﷺ فَقَالَ: إِنِّي سَائِلُكَ عَنْ ثَلَاثٍ لَا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ، فَمَا أَوَّلُ أَشْرَاطِ السَّاعَةِ؟ وَمَا أَوَّلُ طَعَامِ أَهْلِ الْجَنَّةِ؟ وَمَا يَنْزِعُ الْوَالِدُ إِلَى أَبِيهِ أَوْ إِلَى أُمِّهِ؟ قَالَ: «أَخْبَرَنِي بِهِنَّ جِبْرِيلُ أَنْفَاءً»، قَالَ: جِبْرِيلُ؟ قَالَ: «نَعَمْ»، قَالَ: ذَاكَ عَدُوُّ الْيَهُودِ مِنَ الْمَلَائِكَةِ. فَقَرَأَ هَذِهِ الْآيَةَ ﴿مَنْ كَانَتْ عَدُوًّا لِيَجْبْرِئِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ﴾ أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ تَحْتَشِرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ، وَأَمَّا أَوَّلُ طَعَامِ أَهْلِ الْجَنَّةِ فَرِيزَادَةُ كَبِدِ الْحَوْتِ، وَإِذَا سَبَقَ مَاءُ الرَّجُلِ مَاءَ الْمَرْأَةِ نَزَعَ الْوَالِدُ، وَإِذَا سَبَقَ مَاءُ الْمَرْأَةِ نَزَعَتْ». قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّكَ رَسُولُ

=So, Allāh punished them severely by sending on them punishment in the form of an epidemic of plague (disease). See also Vol.4, *Hadith* No. 3403.

(1) (Ch. 6) Thus Jibril (Gabriel), Mikā'el (Michael) and 'Isrāfil (Sarafil) each means Allāh's slave.

'Abdullāh said, "I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that you are the Messenger of Allāh, O Allāh's Messenger; the Jews are liars, and if they should come to know that I have embraced Islām, they would accuse me of being a liar." In the meantime some Jews came (to the Prophet ﷺ) and he asked them, "What is 'Abdullāh's status amongst you?" They replied, "He is the best amongst us, and he is our chief and the son of our chief." The Prophet ﷺ said, "What would you say if 'Abdullāh bin Salām embraced Islām?" They replied, "May Allāh protect him from this!" Then 'Abdullāh came out and said, "I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that Muḥammad ﷺ is the Messenger of Allāh." The Jews then said, "Abdullāh is the worst of us, and the son of the worst of us," and disparaged him. On that 'Abdullāh said, "O Allāh's Messenger! This is what I was afraid of!"

(7) CHAPTER. His Statement: "Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it..." (V.2:106)

4481. Narrated Ibn 'Abbās رضي الله عنهما: Umar رضي الله عنه said, "Our best Qur'ān reciter is Ubayy and our best judge is 'Alī; and in spite of this, we leave some of the statements of Ubayy because Ubayy says, 'I do not leave anything that I have heard from Allāh's Messenger ﷺ,' while Allāh تعالى said: 'Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it...'" (V.2:106)

(8) CHAPTER. "And they (pagans, Jews and Christians) say: 'Allāh has begotten a son

الله. يا رَسُولَ اللهِ، إِنَّ الْيَهُودَ قَوْمٌ بُهْتُوا، وَإِنَّهُمْ إِنْ يَعْلَمُوا بِإِسْلَامِي قَبِلُوا أَنْ تَسْأَلَهُمْ يَبْهَتُونِي. فَجَاءَتِ الْيَهُودُ، فَقَالَ النَّبِيُّ ﷺ: «أَيُّ رَجُلٍ عَبْدُ اللهِ فِيكُمْ؟» قَالُوا: خَيْرُنَا وَإِبْنُ خَيْرِنَا، وَسَيِّدُنَا وَإِبْنُ سَيِّدِنَا. قَالَ: «أَرَأَيْتُمْ إِنْ أَسْلَمَ عَبْدُ اللهِ بِنِ سَلَامٍ؟» فَقَالُوا: أَعَادَهُ اللهُ مِنْ ذَلِكَ. فَخَرَجَ عَبْدُ اللهِ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ. فَقَالُوا: شَرُّنَا وَإِبْنُ شَرِّنَا، وَأَنْتَ صَوُّهُ. قَالَ: فَهَذَا الَّذِي كُنْتُ أَخَافُ يَا رَسُولَ اللهِ.

[راجع: ٣٣٢٩]

(٧) **بَابُ قَوْلِهِ:** ﴿مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِخْهَا نَأْتِ بِخَيْرٍ مِمَّا أَوْ مِثْلَهَا﴾

[١٠٦]

٤٤٨١ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانُ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: أَقْرَبُنَا أَبِي، وَأَفْضَلُنَا عَلِيٌّ. وَإِنَّا لَنَدْعُ مِنْ قَوْلِ أَبِي وَذَلِكَ أَنَّ أَبِيًّا يَقُولُ: لَا أَدْعُ شَيْئًا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ. وَقَدْ قَالَ اللهُ تَعَالَى: ﴿مَا نَنْسَخْ مِنْ

آيَةٍ أَوْ نُنسِخْهَا﴾ [انظر: ٥٠٠٥]

(٨) **بَابُ:** ﴿وَقَالُوا اتَّخَذَ اللهُ وَلَدًا﴾

(children or offspring).’ Glory is to Him...”
(V.2:116)

سُبْحَانَكَ ﴿١١٦﴾

4482. Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet ﷺ said, “Allāh said, ‘The son of Adam tells a lie against Me, though he has no right to do so; and he abuses Me, though he has no right to do so. As for his telling a lie against Me, it is that he claims that I cannot recreate him as I created him before; and as for his abusing Me, it is his statement that I have a son (children or offspring etc.). No! Glorified be Me! I am far from taking a wife or a son (or offspring).’”

٤٤٨٢ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ عَبْدِ اللَّهِ بْنِ أَبِي حُسَيْنٍ: حَدَّثَنَا نَافِعُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ اللَّهُ: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ. فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَرَعَمَ أَنِّي لَا أَقْدِرُ أَنْ أُعِيدَهُ كَمَا كَانَ. وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ لِي وَلَدٌ فَسُبْحَانِي أَنْ أَتَّخِذَ صَاحِبَةً أَوْ وَلَدًا».

(9) CHAPTER. “...And take you (people) the *Maqām* (place) of Ibrāhīm (Abraham) (or the stone on which Ibrāhīm عليه السلام stood while he was building the Ka’bah) as a place of prayer (for some of your prayers, e.g. two *Rak’at* after the *Tawāf* of Ka’bah)...” (V.2:125)

(٩) بَابٌ: «وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى ﴿١٢٥﴾»
﴿مَثَابَةً﴾: يَتُوبُونَ: يَرْجِعُونَ.

4483. Narrated Anas: ‘Umar رضي الله عنه said, “I agreed with Allāh in three things,” or said, “My Lord agreed with me (accepted my invocation) in three things. I said, ‘O Allāh’s Messenger! Would that you took the *Maqām* (place) of Ibrāhīm (Abraham) as a place of *Salāt* (prayer).’ I also said, ‘O Allāh’s Messenger! Good and bad persons visit you! Would that you ordered the Mothers of the believers to cover themselves with veils.’ So the Divine Verses of *Al-Hijāb* (i.e., veiling of the women) were revealed. I came to know that the Prophet ﷺ had blamed some of his wives, so, I entered upon them and said, ‘You should either stop (troubling the Prophet ﷺ) or else Allāh will give His Messenger ﷺ better wives than you.’ When I

٤٤٨٣ - حَدَّثَنَا مُسَدَّدٌ: عَنِ يَحْيَى بْنِ سَعِيدٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: وَافَقْتُ اللَّهَ فِي ثَلَاثٍ، أَوْ وَافَقَنِي رَبِّي فِي ثَلَاثٍ. قُلْتُ: يَا رَسُولَ اللَّهِ لَوْ اتَّخَذْتَ مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى، وَقُلْتُ: يَا رَسُولَ اللَّهِ يَدْخُلُ عَلَيْكَ الْبَرُّ وَالْفَاجِرُ فَلَوْ أَمَرْتَ أُمَّهَاتِ الْمُؤْمِنِينَ بِالْحِجَابِ، فَأَنْزَلَ اللَّهُ آيَةَ الْحِجَابِ. قَالَ: وَبَلَّغَنِي مُعَاتِبَةَ النَّبِيِّ ﷺ بَعْضَ نِسَائِهِ فَدَخَلْتُ عَلَيْهِنَّ

came to one of his wives, she said to me, ‘O ‘Umar! Does Allāh’s Messenger ﷺ haven’t what he could advise his wives with, that you try to advise them?’ Thereupon Allāh revealed: ‘It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, – Muslims (who submit to Allāh)...’ (V.66:5)

قُلْتُ: إِنْ أَنْتَهَيْتَنِّ أَوْ لَيْدَلَنَّ اللهُ رَسُوْلَهُ ﷺ خَيْرًا مِنْكَ حَتَّى آتَيْتُ إِحْدَى نِسَائِهِ قَالَتْ: يَا عُمَرُ، أَمَا فِي رَسُوْلِ اللهِ ﷺ مَا يَعِظُ نِسَاءَهُ حَتَّى تَعْظِهِنَّ أَنْتَ؟ فَأَنْزَلَ اللهُ ﴿عَسَى رَبُّهُ إِنْ طَلَقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكَ مُسْلِمَاتٍ﴾ [التحریم: ٥] الآية. [راجع:

[٤٠٢

وَقَالَ ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحْيَى ابْنُ أَيُّوبَ: حَدَّثَنِي حُمَيْدٌ: سَمِعْتُ أَسْمَاءَ، عَنْ عُمَرَ.

(10) CHAPTER. “And (remember) when Ibrāhīm (Abraham) and (his son) Isma‘il (Ishmael) were raising the foundations of the House (Ka’bah at Makkah) (saying): ‘Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.’” (V.2:127)

(١٠) بَابُ: ﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾ [١٢٧] الْقَوَاعِدُ: أَسَاسُهُ، وَاحَدْتُهَا قَاعِدَةٌ. ﴿وَالْقَوَاعِدُ مِنَ الْمَسْكَةِ﴾ [النور: ٦٠]: وَاحِدُهَا قَاعِدٌ.

4484. Narrated ‘Aishah رَضِيَ اللهُ عَنْهَا the wife of the Prophet ﷺ: Allāh’s Messenger ﷺ said, “Don’t you see that when your people built the Ka’bah, they did not built it on all Ibrāhīm’s (Abraham’s) foundations (i.e., the original foundations laid by Ibrāhīm)?” I said, “O Allāh’s Messenger! Why don’t you rebuild it on Ibrāhīm’s foundations?” He said, “Were your people not so close to the period of heathenism, (i.e., the period between their being Muslims and being infidels), I would do so.” The subnarrator, ‘Abdullāh bin ‘Umar said, “‘Aishah had surely heard Allāh’s Messenger ﷺ saying that, for I do not think that Allāh’s Messenger ﷺ left touching the two corners of the Ka’bah facing *Al-Hijr* except because

٤٤٨٤ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ: أَنَّ عَبْدَ اللهِ بْنَ مُحَمَّدٍ ابْنَ أَبِي بَكْرٍ أَخْبَرَ عَبْدَ اللهِ بْنَ عُمَرَ، عَنْ عَائِشَةَ رَضِيَ اللهُ تَعَالَى عَنْهَا زَوْجَ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَمْ تَرَيَّ أَنْ قَوْمَكَ بَنَوْا الْكَعْبَةَ وَافْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ؟» فَقُلْتُ: يَا رَسُولَ اللهِ، أَلَا تَرُدُّهَا عَلَى قَوَاعِدِ إِبْرَاهِيمَ؟ قَالَ: «لَوْلَا حَدِيثَانُ قَوْمِكَ بِالْكَفْرِ». فَقَالَ عَبْدُ اللهِ بْنُ

the Ka'bah was not built on all Abraham's foundations."

عُمَرَ: لَنْ كَانَتْ عَائِشَةَ سَمِعَتْ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ مَا أَرَى رَسُولَ اللَّهِ ﷺ تَرَكَ اسْتِلَامَ الرُّكْنَيْنِ اللَّذَيْنِ يَلْبَانِ الْحِجَرَ إِلَّا أَنْ الْبَيْتَ لَمْ يُتَمَّمْ عَلَى قَوَاعِدِ إِبْرَاهِيمَ. [راجع: ١٢٦]

(11) CHAPTER. "Say (O Muslims), We believe in Allāh and that which has been sent down to us..." (V.2:136)

(١١) بَابُ: ﴿قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا﴾ [١٣٦]

4485. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The people of the Scripture (Jews) used to recite the Taurāt (Torah) in Ibrānī (Hebrew) and they used to explain it in Arabic to the Muslims. On that Allāh's Messenger ﷺ said, "Do not believe the people of the Scripture or disbelieve them, but say: - 'We believe in Allāh and that which has been sent down to us...'" (V.2:136)

٤٤٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَهْلُ الْكِتَابِ يَقْرُونَ التَّوْرَةَ بِالْعِبْرَانِيَّةِ وَيُفَسِّرُونَهَا بِالْعَرَبِيَّةِ لِأَهْلِ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تَكْذِبُوهُمْ» ﴿قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا﴾ الآية. [انظر: ٧٣٦٢، ٧٥٤٢]

(12) CHAPTER. The Statement of Allāh تعالى: "The fools (pagans, hypocrites and Jews) among the people will say, 'What has turned them (Muslims) from their Qiblah [Ṣalāt (prayer) direction (towards Jerusalem)]...'" (V.2:142)

(١٢) بَابُ قَوْلِهِ تَعَالَى: ﴿سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَدْنَاهُمْ عَنْ قِبَلِهِمْ﴾ [١٤٢] الآية

4486. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered Ṣalāt (prayer) facing Bait-ul-Maqdis (i.e., Jerusalem) for sixteen or seventeen months but he wished that his Qiblah would be the Ka'bah (at Makkah). [So Allāh revealed (V.2:144)]. And he offered 'Aṣr prayer (in his mosque facing Ka'bah at Makkah) and some people offered Ṣalāt (prayer) with him. A man from among

٤٤٨٦ - حَدَّثَنَا أَبُو نُعَيْمٍ: سَمِعَ زُهَيْرًا، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ صَلَّى إِلَى بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا أَوْ سَبْعَةَ عَشَرَ شَهْرًا. وَكَانَ يُعْجِبُهُ أَنْ تَكُونَ قِبَلَهُ قِبَلُ الْبَيْتِ، وَإِنَّهُ صَلَّى أَوْ

those who had offered *Ṣalāt* (prayer) with him, went out and passed by some people offering *Ṣalāt* (prayer) in another mosque, and they were in the state of bowing. He said, "I (swearing by Allāh) testify that I have offered *Ṣalāt* (prayer) with the Prophet ﷺ facing Makkah." Hearing that, they turned their faces towards the direction of Ka'bah while they were still bowing. Some men had died before the *Qiblah* was changed towards the Ka'bah. They had been killed and we did not know what to say about them (i.e., whether their *Ṣalāt* (prayer) towards Jerusalem were accepted or not). So Allāh revealed:

"... And Allāh would never make your faith (prayers) to be lost (i.e., your prayer offered towards Jerusalem). Truly, Allāh is full of kindness, the Most Merciful towards mankind." (V.2:143)

(13) CHAPTER. The Statement of Allāh تعالى:
 "Thus We have made of you [true Muslims—real believers of Islāmic Monotheism, true followers of Prophet Muḥammad ﷺ and his *Sunna* (legal ways)], a just (and the best) nation, that you may be witnesses over mankind, and the Messenger (Muḥammad ﷺ) will be a witness over you..." (V.2:143)

4487. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: Allāh's Messenger ﷺ said, "Nūh (Noah) will be called on the Day of Resurrection and he will say, '*Labbaik* and *Sa'daik* (I respond to Your Call and I am obedient to You Orders), O my Lord!' Allāh will say, 'Did you convey Our Message (of Islāmic Monotheism)?' Nūh will say, 'Yes.' His nation will then be asked, 'Did he convey Our Message of Islāmic Monotheism to you?' They will say, 'No warner came to us.' Then Allāh will say (to Nūh), 'Who will bear

صَلَّاهَا صَلَاةَ الْعَصْرِ وَصَلَّى مَعَهُ قَوْمٌ فَخَرَجَ رَجُلٌ مِمَّنْ كَانَ صَلَّى مَعَهُ فَمَرَّ عَلَى أَهْلِ الْمَسْجِدِ وَهُمْ رَاكِعُونَ، قَالَ: أَشْهَدُ بِاللَّهِ لَقَدْ صَلَّيْتُ مَعَ النَّبِيِّ ﷺ قَبْلَ مَكَّةَ فَذَارُوا كَمَا هُمْ قَبْلَ الْبَيْتِ وَكَانَ الَّذِي مَاتَ عَلَى الْقِبْلَةِ قَبْلَ أَنْ تُحَوَّلَ قِبَلَ الْبَيْتِ رِجَالٌ قُتِلُوا لَمْ نَدْرِ مَا تَقُولُ فِيهِمْ. فَأَنْزَلَ اللَّهُ: ﴿وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ﴾ [١٤٣].

[راجع: ٤٠]

(١٣) بَابُ قَوْلِهِ تَعَالَى: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ [١٤٣]،

٤٤٨٧ - حَدَّثَنَا يُوسُفُ بْنُ رَاشِدٍ: حَدَّثَنَا جَرِيرٌ وَأَبُو أُسَامَةَ وَاللَّفْظُ لَجَرِيرٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ. وَقَالَ أَبُو أُسَامَةَ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُدْعَى نُوحٌ يَوْمَ الْقِيَامَةِ فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ يَا رَبِّ. فَيَقُولُ: هَلْ

witness in your favour?’ He will say, ‘Muḥammad (ﷺ) and his followers.’ So they (i.e., Muslims) will testify that he conveyed the Message. And the Messenger (Muḥammad ﷺ) will be a witness over you, and that is what is meant by the Statement of Allāh (عزَّ وَجَلَّ): ‘Thus We have made of you [true Muslims—real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and his *Sunna* (legal ways)], a just (and the best) nation, that you may be witnesses over mankind, and the Messenger (Muḥammad ﷺ) will be a witness over you...’ (V.2:143)

(14) CHAPTER. The Statement of Allāh تعالى: “...And We made the *Qiblah* (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muḥammad ﷺ)...” (V.2:143)

4488. Narrated Ibn ‘Umar رضي الله عنهما: While some people were offering prayer in the Qubā’ mosque, someone came and said, “Allāh has revealed to the Prophet ﷺ Qur’anic instructions that you should face the Ka’bah [while offering *Ṣalāt* (prayer)], so you, too, should face it.” Those people then turned towards the Ka’bah (in their prayer).

(15) CHAPTER. The Statement of Allāh تعالى: “Verily! We have seen the turning of your (Muḥammad’s ﷺ) face towards the heaven...” (V.2:144)

4489. Narrated Anas رضي الله عنه: None remains of those who offered *Ṣalāt* (prayer) facing both *Qiblah* (that is, Jerusalem and

بَلَّغْتَ؟ فَيَقُولُ: نَعَمْ، فَيُقَالُ لِأُمَّتِهِ: هَلْ بَلَّغْتُمْ؟ فَيَقُولُونَ: مَا أَنَا مِنْ نَذِيرٍ، فَيَقُولُ: مَنْ يَشْهَدُ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ، فَيَشْهَدُونَ أَنَّهُ قَدْ بَلَغَ ﴿وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ وَالْوَسْطُ: الْعَدْلُ. [راجع: ٣٣٣٩]

(١٤) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ﴾ الْآيَةَ [١٤٣].

٤٤٨٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا: بَيْنَا النَّاسُ يُصَلُّونَ الصُّبْحَ فِي مَسْجِدِ قُبَاءٍ إِذْ جَاءَ جَاءَ فَقَالَ: أَنْزَلَ اللَّهُ عَلَى النَّبِيِّ ﷺ قُرْآنًا أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبَلُوهَا، فَتَوَجَّهُوا إِلَى الْكَعْبَةِ. [راجع: ٤٠٣]

(١٥) بَابُ قَوْلِهِ تَعَالَى: ﴿قَدْ رَوَى تَقَلَّبَ وَجْهَكَ فِي السَّمَاءِ﴾ الْآيَةَ [١٤٤]

٤٤٨٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ

(18) CHAPTER. "For every nation there is a direction to which they face (in their prayers)..." (V.2:148)

4492. Narrated Al-Bara' رَضِيَ اللهُ عَنْهُ: We offered *Ṣalāt* (prayer) along with the Prophet ﷺ facing *Bait-ul-Maqdis* (Jerusalem) for sixteen or seventeen months. Then Allāh ordered him to turn his face towards the *Qiblah* (at Makkah).

(١٨) بَابٌ: ﴿وَلِكُلِّ وِجْهَةً هُوَ مُوَلِّئُهَا﴾
[الآية ١٤٨]

٤٤٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللهُ تَعَالَى عَنْهُ قَالَ: صَلَّيْنَا مَعَ النَّبِيِّ ﷺ نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ أَوْ سَبْعَةَ عَشَرَ شَهْرًا، ثُمَّ صَرَفَهُ نَحْوَ الْقِبْلَةِ.
[راجع: ٤٠]

(19) CHAPTER. "And from wheresoever you start forth (for prayers) turn your face in the direction of *Al-Masjid-al-Harām* (at Makkah)..." (V.2:149)

4493. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: While some people were at Qubā' (offering) morning prayer, a man came to them and said, "Last night Qur'anic Verses have been revealed whereby the Prophet ﷺ has been ordered to face the Ka'bah (at Makkah), so you, too, should face it." So they, keeping their postures, turned towards the Ka'bah. Formerly the people were facing Sham (Jerusalem).

(١٩) بَابٌ: ﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ﴾
[الآية ١٤٩]. شَطْرُهُ: تَلْقَاؤُهُ.

٤٤٩٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللهُ تَعَالَى عَنْهُمَا يَقُولُ: بَيْنَمَا النَّاسُ فِي الصُّبْحِ يَقْبِئُونَ إِذْ جَاءَهُمْ رَجُلٌ فَقَالَ: أَنْزَلَ اللَّيْلَةَ قُرْآنَ فَأَمَرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبَلُوهَا، وَاسْتَدَارُوا كَهَيْئَتِهِمْ فَتَوَجَّهُوا إِلَى الْكَعْبَةِ وَكَانَ وَجْهَ النَّاسِ إِلَى الشَّامِ. [راجع: ٤٠٣]

(20) CHAPTER. "And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid-al-Harām* (at Makkah), and wheresoever you are, turn your face towards it [when you pray]..." (V.2:150)

4494. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: While some people were offering the

(٢٠) بَابٌ: ﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾ [١٥٠].

٤٤٩٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:

morning prayer at Qubā' someone came to them and said, "Some Qur'ānic Verses have been revealed to Allāh's Messenger ﷺ tonight, and he has been ordered to face the Ka'bah (at Makkah) so you, too, should turn your faces towards it." Their faces were then towards Sham (Jerusalem), so they turned towards the *Qiblah* (i.e., Ka'bah at Makkah).

عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ قَالَ: بَيْنَمَا النَّاسُ فِي صَلَاةِ الصُّبْحِ بُقْبَاءَ إِذْ جَاءَهُمْ آتٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَنْزَلَ عَلَيْهِ اللَّيْلَةَ وَقَدْ أُمِرَ أَنْ يَسْتَقْبَلَ الْكَعْبَةَ فَاسْتَقْبَلُوهَا وَكَانَتْ وَجُوهُهُمْ إِلَى الشَّامِ، فَاسْتَدَارُوا إِلَى الْقِبْلَةِ. [راجع: ٤٠٣]

(21) CHAPTER. The Statement of Allāh تعالی: "Verily! *Aṣ-Ṣafā* and *Al-Marwa* (two mountains in Makkah) are of the Symbols of Allāh..." (V.2:158)

(٢١) بَابُ قَوْلِهِ تَعَالَى ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ سَعَائِرِ اللَّهِ﴾ [الآية ١٥٨] شعائر: علامات، وأحدتها شعيرة. وقال ابن عباس: الصفوان: الحجر، ويقال: الحجارَةُ المُلْسُ التي لا تُنْبِتُ شَيْئًا وَالْوَّاحِدَةُ صَفْوَانَةٌ بِمَعْنَى الصَّفَا. وَالصَّفَا لِلْجَمِيعِ.

4495. Narrated 'Urwa: I said to 'Aishah, the wife of the Prophet ﷺ, and I was at that time a young boy, "How do you interpret the Statement of Allāh تعالی: تَبَارَكَ وَتَعَالَى:

'Verily, *Aṣ-Ṣafā* and *Al-Marwa* (two mountains in Makkah) are of the Symbols of Allāh. So, it is not a sin on him who performs *Hajj* or *Umra* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawāf*) between them. (*Aṣ-Ṣafa* and *Al-Marwa*).' In my opinion it is not sinful for one not to ambulate (*Tawāf*) between them." 'Aishah said, "Your interpretation is wrong, for as you say, the Verse should have been: "So it is not a sin on him who performs the *Hajj* or *Umra* to the House, not to perform the going (*Tawāf*) between them.' This Verse was revealed in connection with the *Anṣār* who (during the pre-Islāmic period) used to visit *Manāt* (i.e., an idol)

٤٤٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّهُ قَالَ: قُلْتُ لِعَائِشَةَ زَوْجِ النَّبِيِّ ﷺ وَأَنَا يَوْمَئِذٍ حَدِيثُ السِّنِّ: أَرَأَيْتِ قَوْلَ اللَّهِ تَبَارَكَ وَتَعَالَى: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ سَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾ فَمَا أَرَى عَلَى أَحَدٍ شَيْئًا أَنْ لَا يَطَّوَّفَ بِهِمَا، فَقَالَتْ عَائِشَةُ: كَلَّا لَوْ كَانَتْ كَمَا تَقُولُ كَانَتْ: فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطَّوَّفَ بِهِمَا، إِنَّمَا أَنْزَلْتَ هَذِهِ الْآيَةَ فِي الْأَنْصَارِ كَانُوا يَهْلُونَ لِمَنَاةَ

after assuming their *Ihrām*, and it was situated near Qudaid (i.e., a place near Makkah), and they used to regard it sinful to ambulate between Aş-Şafā and Al-Marwa⁽¹⁾, after embracing Islām. When Islām came (i.e., after they embraced Islam), they asked Allāh's Messenger ﷺ about it, whereupon Allāh revealed:-

'Verily! As-Şafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh. So, it is not a sin on him who performs *Hajj* or '*Umra* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawāf*) between them (Aş-Şafā and Al-Marwa)...'" (V.2:158)

4496. Narrated 'Āsim bin Sulaimān: I asked Anas bin Mālik about Aş-Şafā and Al-Marwa. Anas replied, "We used to consider (going around) them a custom of the Pre-Islāmic Period of Ignorance, so when Islām came, we gave up going around them. Then Allāh revealed: 'Verily, Aş-Şafā and Al-Marwa (two mountains at Makkah) are of the Symbols of Allāh. So, it is not a sin on him who perform *Hajj* or '*Umra* (pilgrimage) of the House (the Ka'bah at Makkah)...'" (V.2:158)

(22) CHAPTER. The Statement of Allāh تعالى:
"And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh..." (V.2:165)

Andād is a plural of *Nidd* and it means opponent, or rival, etc.

4497. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The

وكانت مَنَاهُ حَذَوُ قُدَيْدٍ، وكانوا يَتَحَرَّجُونَ أَنْ يَطَّوْفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ. فَلَمَّا جَاءَ الْإِسْلَامُ سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَأَنْزَلَ اللَّهُ ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾. [راجع: ١٦٤٣]

٤٤٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمِ بْنِ سُلَيْمَانَ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ الصَّفَا وَالْمَرْوَةِ، فَقَالَ: كُنَّا نَرَى أَنَّهُمَا مِنْ أَمْرِ الْجَاهِلِيَّةِ فَلَمَّا كَانَ الْإِسْلَامُ أَمْسَكْنَا عَنْهُمَا فَأَنْزَلَ اللَّهُ تَعَالَى ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ﴾.

[راجع: ١٦٤٨]

(٢٢) بَابُ قَوْلِهِ تَعَالَى: ﴿وَمِنْ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ﴾ [١٦٥]

يعنى أَضْدَادًا، واجِدْهَا نِدًّا.

٤٤٩٧ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي

(1) (H. 4495) Because at Aş-Şafā and Al-Marwa, there were placed two idols belonging to other nations.

Prophet ﷺ said, one statement and I said another. The Prophet ﷺ said “Whoever dies while still invoking anything other than Allāh as a rival to Allāh, will enter Hell (Fire).” And I said, “Whoever dies without invoking anything as a rival to Allāh, will enter Paradise.”

حَمْرَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ،
عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ كَلِمَةً
وَقُلْتُ أُخْرَى، قَالَ النَّبِيُّ ﷺ: «مَنْ
مَاتَ وَهُوَ يَدْعُو مِنْ دُونِ اللَّهِ نِدَاءً
دَخَلَ النَّارَ»، وَقُلْتُ أَنَا: مَنْ مَاتَ
وَهُوَ لَا يَدْعُو لِلَّهِ نِدَاءً دَخَلَ الْجَنَّةَ.

[راجع: ١٢٣٨]

(23) CHAPTER. “O you who believe! *Al-Qiṣāṣ* (the Law of Equality in punishment) is prescribed for you...” (V.2:178)

(٢٣) بَابُ: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ
عَلَيْكُمْ الْقِصَاصُ﴾ الآية [١٧٨].
﴿عَفَى﴾: تَرَكَ.

4498. Narrated Ibn ‘Abbās رضي الله عنهما: *Al-Qiṣāṣ* (the Law of Equality in punishment) was prescribed for the children of Isrāel, but the *Diya* (i.e., blood-money) was not ordained for them. So Allāh said to this nation (i.e., Muslims):

٤٤٩٨ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا
سُفْيَانُ: حَدَّثَنَا عَمْرُو قَالَ: سَمِعْتُ
مُجَاهِدًا قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: كَانَ فِي بَنِي
إِسْرَائِيلَ الْقِصَاصُ وَلَمْ تَكُنْ فِيهِمْ
الدِّيَةُ فَقَالَ اللَّهُ تَعَالَى لِهَذِهِ الْأُمَّةِ:
﴿كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْمَرْءُ
بِالْمَرْءِ وَالْمَرْءُ بِالْعَبْدِ وَالْأَنْثَى بِالْأُنْثَى فَمَنْ
عَفَى لَهُ مِنْ أَجْرِهِ شَيْءٌ﴾ فَالْعَفْوُ أَنْ يَقْبَلَ
الدِّيَةَ فِي الْعَمْدِ ﴿فَأَنْبِئُوا بِالْمَعْرُوفِ وَأَدِئُوا
إِلَيْهِ بِإِحْسَانٍ﴾ يَتَّبِعُ بِالْمَعْرُوفِ وَيُؤَدِّي
بِإِحْسَانٍ ﴿ذَلِكَ تَخْفِيفٌ مِمَّن رَّبِّكُمْ
وَرَحْمَةٌ﴾ مِمَّا كُتِبَ عَلَى مَنْ كَانَ
قَبْلَكُمْ ﴿فَمَنْ أَعْتَدَى بَعْدَ ذَلِكَ فَلَهُ
عَذَابٌ أَلِيمٌ﴾ قَتَلَ بَعْدَ قَبُولِ الدِّيَةِ.

[انظر: ٦٨٨١]

‘O you who believe! *Al-Qiṣāṣ* (the Law of Equality in punishment) is prescribed for you in cases of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So, after this whoever transgresses the limits (i.e., kills the killer after taking the blood-money) he shall have a painful torment.” (V.2:178)

٤٤٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ
اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنَا حُمَيْدٌ أَنَّ أَنَسًا

4499. Narrated Anas رضي الله عنه: The Prophet ﷺ said, “The prescribed Law of Allāh is the equality in punishment (i.e., *Al-*

Qisās)." (In cases of murders, etc.)

4500. Narrated Anas that his aunt, Ar-Rubai', broke an incisor tooth of a girl. My aunt's family requested the girl's relatives for forgiveness, but they refused; then they proposed a compensation, but they refused. Then they went to Allāh's Messenger ﷺ and refused everything except *Al-Qisās* (i.e., equality in punishment). So Allāh's Messenger ﷺ passed the judgement of *Al-Qisās*). Anas bin An-Naḍr said, "O Allāh's Messenger! Will the incisor tooth of Ar-Rubai' be broken? No, by Him Who sent you with the Truth, her incisor tooth will not be broken." Allāh's Messenger ﷺ said, "O Anas! The prescribed Law of Allāh is equality in punishment (i.e., *Al-Qisās*.)" Thereupon those people became satisfied and forgave her. Allāh's Messenger ﷺ said, "Among Allāh's worshippers there are some who, if they took Allāh's Oath (for something), Allāh fulfils their oaths."

(24) CHAPTER. "O you who believe! Observing *Aṣ-Ṣaum* (the fasting) is prescribed for you as it was prescribed for those before you that you, may become *Al-Muttaqūn*."⁽¹⁾ (V.2:183).

4501. Narrated Ibn 'Umar رضي الله عنهما: Fasting was observed on the day of 'Ashūrā' (i.e., 10th of Muḥarram) by the people of the Pre-Islāmic Period of Ignorance. But when (the order of observing compulsory fasting in) the month of Ramaḍān was revealed, the Prophet ﷺ said, "It is up to one to observe

حَدَّثَهُمْ عَنِ النَّبِيِّ ﷺ قَالَ: «كِتَابُ

اللَّهِ: الْقِصَاصُ». [راجع: ٢٧٠٣]

٤٥٠٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ

مُنِيرٍ: سَمِعَ عَبْدَ اللَّهِ بْنَ بَكْرِ السَّهْمِيِّ:

حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ: أَنَّ الرَّبِيعَ

عَمَّتُهُ كَسَّرَتْ نَيْبَةَ جَارِيَةٍ فَطَلَبُوا إِلَيْهَا

الْعَفْوَ فَأَبَوْا، فَعَرَضُوا الْأَرْضَ فَأَبَوْا،

فَأَتَوْا رَسُولَ اللَّهِ ﷺ وَأَبَوْا إِلَّا

الْقِصَاصَ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ

بِالْقِصَاصِ، فَقَالَ أَنَسُ بْنُ النَّضْرِ: يَا

رَسُولَ اللَّهِ، أَتُكْسِرُ نَيْبَةَ الرَّبِيعِ؟ لَا

وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا تُكْسِرُ نَيْبَتَهَا،

فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَنَسُ،

كِتَابُ اللَّهِ الْقِصَاصُ»، فَرَضِيَ الْقَوْمُ

فَعَفَوْا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ

عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ

لَأَبْرَهُ». [راجع: ٢٧٠٣]

(٢٤) بَابُ: «يَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ

عَلَيْكُمْ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ

مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ [١٨٣]

٤٥٠١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

يَحْيَى، عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي

نَافِعٌ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا

قَالَ: كَانَ عَاشُورَاءَ يَصُومُهُ أَهْلُ

الْجَاهِلِيَّةِ، فَلَمَّا نَزَلَ رَمَضَانُ مِنْ شَاءَ

(1) (Ch. 24) *Muttaqūn* means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

fast on it (i.e., the day of 'Āshūrā') or not."

4502. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The people used to fast on the day of 'Āshūrā' before the fasting in Ramaḍān was prescribed, but when (the order of observing compulsory fasting in) Ramaḍān was revealed, it was up to one to fast on it (i.e., 'Āshūrā') or not.

4503. Narrated 'Abdullāh that Al-Ash'ath entered upon him while he was eating. Al-Ash'ath said, "Today is 'Āshūrā.'" I said (to him), "Fasting had been observed (on such a day) before (the order of compulsory fasting in) Ramaḍān was revealed. But when (the order of fasting in) Ramaḍān was revealed, observing fasting (on 'Āshūrā') was given up, so come and eat."

4504. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: During the Pre-Islāmic Period of Ignorance, the Quraysh used to observe fasting on the day of 'Āshūrā', and the Prophet ﷺ himself used to observe fast on it too. But when he came to Al-Madīna, he observed fasting on that day and ordered the Muslims to observe fasting on it. When (the order of observing compulsory fasting in) Ramaḍān was revealed, fasting in Ramaḍān became an obligation, and fasting on 'Āshūrā' was given up, and whoever wished to fast (on it) did so, and whoever did not wish to observe fast on it, did not fast.

(25) CHAPTER. The Statement of Allāh تعالى:
 "[Observing Ṣaum (fasts)] for a fixed

صَامَهُ وَمَنْ لَمْ يَشَأْ لَمْ يَصُمْهُ.

[راجع: ١٨٩٢]

٤٥٠٢ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الرَّهْرِيِّ، عَنِ عُرْوَةَ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: كَانَ عَاشُورَاءَ يُصَامُ قَبْلَ رَمَضَانَ فَلَمَّا نَزَلَ رَمَضَانُ «مَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ». [راجع: ١٥٩٢]

٤٥٠٣ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنِ إِسْرَائِيلَ، عَنِ مَضُورٍ، عَنِ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ، عَنِ عَبْدِ اللَّهِ قَالَ: دَخَلَ عَلَيْهِ الْأَشْعَثُ وَهُوَ يَطْعَمُ فَقَالَ: الْيَوْمُ عَاشُورَاءُ، فَقَالَ: كَانَ يُصَامُ قَبْلَ أَنْ يَنْزَلَ رَمَضَانُ، فَلَمَّا نَزَلَ رَمَضَانُ تَرَكَ فَأَذُنُ فُكُلًا.

٤٥٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ قَالَ: أَخْبَرَنِي أَبِي، عَنِ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: كَانَ يَوْمُ عَاشُورَاءَ تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ وَكَانَ النَّبِيُّ ﷺ يَصُومُهُ فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ، فَلَمَّا نَزَلَ رَمَضَانُ كَانَ رَمَضَانُ الْقَرِيبَةَ وَتَرَكَ عَاشُورَاءَ فَكَانَ مَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ لَمْ يَصُمْهُ. [راجع: ١٥٩٢]

(٢٥) بَابُ قَوْلِهِ تَعَالَى: ﴿أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَتْ مِنْكُمْ مَرِيضًا أَوْ

number of days but if any of you is ill, or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty (e.g., an old man, etc.) they have (a choice, either to fast or) to feed a *Miskin* (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you, if only you know.” (V.2:184)

[Note: The provision of this Verse has been abrogated by the next Verse (V.2:185) with few exceptions (i.e., very old person, pregnancy, etc.). ‘Aṭā’ said, “One may stop fasting if one is suffering from any kind of disease, as Allāh تعالى says concerning nursing or pregnant women.” Al-Ḥasan and Ibrāhīm said, “If they are afraid of harming themselves or their babies, they can give up fasting for the time being and make up for the missed fasts later on. If an old man has no strength to observe fast (he can feed a poor person daily). When Anas bin Mālik became old, he used to provide a poor person with bread and meat everyday while he gave up fasting during the last one or two years of his life.”

4505. Narrated ‘Aṭā’ that he heard Ibn ‘Abbās رضي الله عنهما reciting the Divine Verse: “And for those who can fast with difficulty (e.g., an old man, etc.) they have (a choice either to fast, or) to feed a *Miskin* (poor person) (for every day).” (V.2:184) Ibn ‘Abbās رضي الله عنهما said, “This Verse is not abrogated, but it is meant for old men and old women who do not have strength to fast, so they should feed one poor person for each day of fasting (instead of fasting).”

عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى
الَّذِينَ يُطِيقُونَ فِدْيَةَ طَعَامٍ مَّسْكِينٍ
فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُمْ وَأَنْ تَصُومُوا
خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

[١٨٤]

وَقَالَ عَطَاءٌ: يُفْطِرُ مِنَ الْمَرَضِ
كُلُّهُ كَمَا قَالَ اللَّهُ تَعَالَى. وَقَالَ الْحَسَنُ
وَإِبْرَاهِيمُ فِي الْمُرْضِعِ وَالْحَامِلِ: إِذَا
خَافَتَا عَلَى أَنْفُسِهِمَا أَوْ وَلَدِهِمَا
تُفْطِرَانِ ثُمَّ تَفْضِيَانِ. وَأَمَّا الشَّيْخُ
الْكَبِيرُ إِذَا لَمْ يُطِقِ الصِّيَامَ فَقَدْ أَطْعَمَ
أَنَسُ بْنُ مَالِكٍ بَعْدَمَا كَبِرَ عَامًّا أَوْ
عَامَيْنِ كُلَّ يَوْمٍ مَسْكِينًا خُبْرًا وَلَحْمًا
وَأَفْطَرَ، قِرَاءَةُ الْعَامَّةِ: يُطِيقُونَهُ وَهُوَ
أَكْثَرُ.

٤٥٠٥ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا
رَوْحٌ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ:
حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ عَطَاءٍ:
سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: ﴿وَعَلَى
الَّذِينَ يُطِيقُونَ فِدْيَةَ طَعَامٍ مَّسْكِينٍ﴾
قَالَ ابْنُ عَبَّاسٍ: لَيْسَتْ بِمَنْسُوحَةٍ،
هُوَ الشَّيْخُ الْكَبِيرُ وَالْمَرْأَةُ الْكَبِيرَةُ لَا
يَسْتَطِيعَانِ أَنْ يَصُومَا فَلْيُطْعِمَانِ مَكَانَ
كُلِّ يَوْمٍ مَسْكِينًا.

(26) CHAPTER. “So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān, i.e., is present at his home), he must observe *Ṣaum* (fast) that month...” (V.2:185)

4506. Narrated Nāfi': Ibn 'Umar recited, “They have (a choice, either to fast or) to feed a *Miskīn* (poor person) for every day...” and added, “This Verse is abrogated.” (See H. 4505 and its Chap. 25)

4507. Narrated Salama: When the Divine Revelation: “For those who can fast, with difficulty (e.g., an old man etc.) they have (a choice either to fast, or) to feed a poor for every day...” (V.2:184) was revealed, it was permissible for one to give a ransom and give up fasting, till the Verse succeeding it was revealed and abrogated it. (See H. 4505 and its Chap. 25)

(27) CHAPTER. “It is made lawful for you to have sexual relation with your wives on the night of *As-Ṣaum* (the fasts) ... (till) ... and seek that which Allāh has ordained for you (offspring)...” (V.2:187)

4508. Narrated Al-Barā' Ḥadīth: When the order of compulsory fasting of Ramaḍān was revealed, the people did not have sexual relations with their wives for the whole month of Ramaḍān, but some men cheated themselves (by violating that restriction). So

(٢٦) بَابٌ: ﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾ [١٨٥]،

٤٥٠٦ - حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ قَرَأَ ﴿وَيْدِيَّةٌ طَعَامٌ مِسْكِينٍ﴾ قَالَ: هِيَ مَنسُوخَةٌ. [راجع: ١٩٤٩]

٤٥٠٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرِ ابْنِ عَبْدِ اللَّهِ، عَنْ يَزِيدَ مَوْلَى سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ سَلَمَةَ قَالَ: لَمَّا نَزَلَتْ ﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ وَايَّةٌ طَعَامٌ مِسْكِينٍ﴾ كَانَ مَنْ أَرَادَ أَنْ يُفْطِرَ وَيَقْتَدِيَ حَتَّى نَزَلَتِ الْآيَةُ الَّتِي بَعْدَهَا فَتَسَخَّرَهَا. قَالَ أَبُو عَبْدِ اللَّهِ: مَاتَ بُكَيْرٌ قَبْلَ يَزِيدَ.

(٢٧) بَابٌ: ﴿أَجَلٌ لَكُمْ لَيْلَةَ الْبَيْتِ الْوَالِدِ إِلَى نِسَائِكُمْ﴾ إِلَى قَوْلِهِ: ﴿وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ﴾ [١٨٧].

٤٥٠٨ - حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ. وَحَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ: حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا

Allāh تعالى revealed: "...Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you..." (V.2:187)

(28) CHAPTER. "...And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of the night)..." (V.2:187)

4509. Narrated Ash-Sha'bi: 'Adi took a white rope (or thread) and a black one, and when some part of the night had passed, he looked at them but he could not distinguish one from the other. The next morning he said, "O Allāh's Messenger! I put (a white thread and a black thread) underneath my pillow." The Prophet ﷺ said, "Then your pillow is too wide if the white thread (light of dawn) and the black thread (darkness of the night) are underneath your pillow!"⁽¹⁾

4510. Narrated 'Adi bin Hātim عنه رضي الله عنه: I said, "O Allāh's Messenger! What is the meaning of the 'white thread distinct from the black thread?' Are these two threads?" He said, "You have too wide back of your neck (i.e., are not intelligent) if you watch the two threads." He then added, "No, it is

إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: لَمَّا نَزَلَ صَوْمَ رَمَضَانَ كَانُوا لَا يَقْرُبُونَ النِّسَاءَ رَمَضَانَ كُلَّهُ وَكَانَ رِجَالٌ يَخُونُونَ أَنْفُسَهُمْ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿عَلِمَ اللَّهُ أَنْكُمْ كُنْتُمْ تَخْتَاوْنَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ﴾ الآية. [راجع: ١٩١٥]

(٢٨) بَابٌ: ﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَبْيُنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾ الآية [١٨٧]. ﴿الْعَلَيْكُمْ﴾ [الحج: ٢٥]: المقيم.

٤٥٠٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ قَالَ: أَخَذَ عَدِيٌّ عِقَالًا أَبْيَضَ وَعِقَالًا أَسْوَدَ، حَتَّى كَانَ بَعْضُ اللَّيْلِ نَظَرَ فَلَمْ يَسْتَبِينَا فَلَمَّا أَصْبَحَ قَالَ: يَا رَسُولَ اللَّهِ، جَعَلْتَ تَحْتَ وِسَادَتِي، قَالَ: «إِنَّ وِسَادَكَ إِذَا لَعَرِيضُ أَنْ كَانَ الْخَيْطُ الْأَبْيَضُ وَالْأَسْوَدُ تَحْتَ وِسَادَتِكَ». [راجع: ١٩١٦]

٤٥١٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَبْرِ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ

(1) (H. 4509) The man thought that actual white and black threads were meant; he did not realize that it was the whiteness of the dawn and the darkness of the night.

the darkness of the night and the whiteness of the day.”

4511. Narrated Sahl bin Sa'd : The Verse : “...And eat and drink until the white thread appears to you distinct from the black thread...” was revealed, but ‘of dawn’ was not revealed (along with it). So some men, when intending to observe *Ṣaum* (fast), used to tie their legs, one with white thread and the other with black thread and would keep on eating till they could distinguish one thread from the other. Then Allāh revealed ‘... of dawn,’ whereupon they understood that it meant the night and the day.

(29) CHAPTER. “...It is not *Al-Birr* (piety, righteousness) that you enter the houses from the back, but *Al-Birr* (is the quality of the one) who fears Allāh.” (V.2:189)

4512. Narrated Al-Barā' عنه الله: In the Pre-Islāmic Period of Ignorance, when the people assumed *Ihram*, they would enter their houses from the back. So Allāh revealed:

“...And it is not *Al-Birr* (piety, righteousness) that you enter houses from the back, but *Al-Birr* (is quality of the one) who fears Allāh. So enter houses through their proper doors...” (V.2:189)

(30) CHAPTER. Allāh's Statement : “And fight them until there is no more *Fitnah* (disbelief and worshipping of others along

الْأَسْوَدِ؟ أَهُمَا الْخَيْطَانِ؟ قَالَ: «إِنَّكَ لَعَرِيضُ الْقَفَا إِنْ أَبْصَرْتَ الْخَيْطَيْنِ». ثُمَّ قَالَ: «لَا، بَلْ هُوَ سَوَادُ اللَّيْلِ وَيَبَاضُ النَّهَارِ». [راجع: ١٩١٦]

٤٥١١ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو عَسَانَ مُحَمَّدُ بْنُ مُطْرِقٍ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: «أُنزِلَتْ ﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَبَيِّنَ لَكُمُ الْخَيْطُ الْأَبْيَضَ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ وَلَمْ يُنَزَّلْ ﴿مِنَ الْفَجْرِ﴾ وَكَانَ رِجَالٌ إِذَا أَرَادُوا الصَّوْمَ رَبَطَ أَحَدُهُمْ فِي رِجْلَيْهِ الْخَيْطَ الْأَبْيَضَ وَالْخَيْطَ الْأَسْوَدَ وَلَا يَزَالُ يَأْكُلُ حَتَّى يَبَيِّنَ لَهُ رُؤْيَيْهُمَا. فَأَنْزَلَ اللَّهُ بَعْدَ ﴿مِنَ الْفَجْرِ﴾ فَعَلِمُوا أَنَّهَا يُغْنِي اللَّيْلَ مِنَ النَّهَارِ.

(٢٩) بَابُ ﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى﴾ الْآيَةَ [١٨٩]

٤٥١٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ قَالَ: كَانُوا إِذَا أَحْرَمُوا فِي الْجَاهِلِيَّةِ أَتَوْا الْبَيْتَ مِنْ ظَهْرِهِ، فَأَنْزَلَ اللَّهُ تَعَالَى ﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا﴾. [راجع: ١٨٠٣]

(٣٠) بَابُ قَوْلِهِ: ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ لِلَّهِ فَإِنْ أُنتَهَوْا فَلَا

with Allāh) and (all and every kind of worship is for Allāh (Alone). But if they cease, let there be no transgression except against *Az-Zālimūn* (the polytheists and wrong-doers).” (V.2:193)

4513. Narrated Nāfi': During the *Fitnah* (trial and affliction) of Ibn Az-Zubair, two men came to Ibn 'Umar and said, "The people are lost, and you are the son of 'Umar, and the Companion of the Prophet ﷺ, so what forbids you from coming out?" He said, "What forbids me is that Allāh has prohibited the shedding of my brother's blood." They both said, "Didn't Allāh say, 'And fight them until there is no more *Fitnah*?'” He said, "We fought until there was no more *Fitnah* and the worship became for Allāh (Alone), while you want to fight until there is *Fitnah*, and until the worship becomes for other than Allāh."

عُدُونَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾ [١٩٣].

٤٥١٣ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا عُيَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ رَجُلَانِ فِي فِتْنَةِ ابْنِ الزُّبَيْرِ فَقَالَا: إِنَّ النَّاسَ قَدْ ضُيِّعُوا وَأَنْتَ ابْنُ عُمَرَ وَصَاحِبُ النَّبِيِّ ﷺ فَمَا يَمْنَعُكَ أَنْ تَخْرُجَ؟ فَقَالَ: يَمْنَعُنِي أَنْ اللَّهَ حَرَّمَ دَمَ أَخِي، قَالَ: أَلَمْ يَقُلِ اللَّهُ: ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً﴾؟ فَقَالَ: قَاتَلْنَا حَتَّى لَمْ نَكُنْ فِتْنَةً وَكَانَ الدِّينُ لِلَّهِ، وَأَنْتُمْ تُرِيدُونَ أَنْ تُقَاتِلُوا حَتَّى تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ لغيرِ اللَّهِ. [راجع: ٣١٣٠]

4514. Narrated Nāfi' (through another group of subnarrators): A man came to Ibn 'Umar and said, "O Abū 'Abdur-Raḥmān! What made you perform *Hajj* in one year and *'Umra* in another year and leave the *Jihād* for Allāh's Cause, though you know how much Allāh recommends it?" Ibn 'Umar replied, "O son of my brother! Islām is founded on five principles (and they are): (1) To believe in Allāh and His Messenger ﷺ, (2) To offer the five compulsory *Ṣalāt* (prayers), (3) To observe fasts in the month of Ramaḍān, (4) To pay the *Zakāt*, (5) to perform the *Hajj* [pilgrimage to the House (of Allāh)]." The man said, "O Abū 'Abdur-Raḥmān! Won't you listen to what Allāh has mentioned in His Book: 'And if two parties (or groups) among

٤٥١٤ - وَرَزَادَ عُثْمَانَ بْنُ صَالِحٍ، عَنْ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي فُلَانٌ وَحْيَوُهُ ابْنُ شُرَيْحٍ، عَنْ بَكْرِ بْنِ عَمْرٍو الْمُعَاوِرِيِّ: أَنَّ بُكَيْرَ بْنَ عَبْدِ اللَّهِ حَدَّثَهُ عَنْ نَافِعٍ: أَنَّ رَجُلًا أَتَى ابْنَ عُمَرَ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ، مَا حَمَلَكَ عَلَى أَنْ تَحُجَّ عَامًا وَتَعْتَمِرَ عَامًا وَتَتْرُكَ الْجِهَادَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ قَدْ عَلِمْتَ مَا رَغَبَ اللَّهُ فِيهِ؟ قَالَ: يَا ابْنَ أَخِي، بُيِيَ الْإِسْلَامُ عَلَى خَمْسِينَ: إِيْمَانٍ بِاللَّهِ وَرَسُولِهِ،

Allāh's Cause (i.e., *Jihād*).”⁽¹⁾

(32) CHAPTER. The Statement of Allāh

نعالى:

“And whosoever of you is ill or has an ailment in his scalp...” (V.2:196)

4517. Narrated ‘Abdullāh bin Ma‘quīl: I sat with Ka‘b bin ‘Ujra in this mosque, i.e., Kūfa mosque, and asked him about the meaning of: “...Pay a *Fidya* (ransom) of either observing *Ṣaum* (fast) (three days) or giving *Sadaqa* (charity — feeding six poor persons) or offering sacrifice (one sheep)...” (V.2:196)

He said, “I was taken to the Prophet ﷺ while lice were falling on my face. The Prophet ﷺ said, ‘I did not think that your trouble reached to such an extent. Can you afford to slaughter a sheep (as a ransom for shaving your head)?’ I said, ‘No.’ He said, ‘Then observe fast for three days, or feed six poor persons by giving half a *Ṣā’* of food for each and shave your head.’ So, the above Verse was revealed especially for me and generally for all of you.”

(33) CHAPTER. “...And whosoever performs the ‘*Umra* in the months of *Hajj* before (performing) the *Hajj* (i.e., *Hajj At-Tamattu’* and *Al-Qirān*).” (V.2:196)

4518. Narrated ‘Imrān bin Ḥuṣain رضي الله عنه: The Verse of *Hajj-at-Tamattu’* was revealed in Allāh’s Book, so we performed it with Allāh’s Messenger ﷺ and nothing was revealed in the Qur’ān to make it illegal, nor did the Prophet ﷺ prohibit it till he died. But the man (who regarded it illegal) just expressed what his own mind suggested.

النَّبِيِّ ﷺ قَالَ: نَزَلَتْ فِي التَّفَقُّةِ.

(٣٢) بَابُ قَوْلِهِ تَعَالَى: ﴿وَمَنْ كَانَ

مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذَى مِنْ رَأْسِهِ﴾

[١٩٦].

٤٥١٧ - حَدَّثَنَا آدَمُ: حَدَّثَنَا

شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ

الْأَصْبَهَانِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ

مَعْقِلٍ قَالَ: قَعَدْتُ إِلَى كَعْبِ بْنِ

عُجْرَةَ فِي هَذَا الْمَسْجِدِ، يَعْني مَسْجِدَ

الْكُوفَةِ، فَسَأَلْتُهُ عَنْ: فِدْيَةِ مَنْ صِيَامَ

فَقَالَ: حُمِلْتُ إِلَى النَّبِيِّ ﷺ وَالْقَمَلُ

يَتَنَاثَرُ عَلَيَّ وَجْهِي فَقَالَ: «مَا كُنْتُ

أَرَى أَنْ الْجَهْدَ قَدْ بَلَغَ بِكَ هَذَا، أَمَا

تَجِدُ شَاءَةً؟» قُلْتُ: لَا، قَالَ: «صُمْ

ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينٍ

لِكُلِّ مِسْكِينٍ نِصْفَ صَاعٍ مِنْ طَعَامٍ،

وَاحْلِقْ رَأْسَكَ». فَنَزَلَتْ فِي خَاصَّةٍ

وَهِيَ لَكُمْ عَامَّةٌ. [راجع: ١٨١٤]

(٣٣) بَابُ: ﴿وَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى

الْحَيْجَةِ﴾ [١٩٦]

٤٥١٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

يَحْيَى، عَنْ عِمْرَانَ أَبِي بَكْرٍ: حَدَّثَنَا

أَبُو رَجَاءٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ

رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: نَزَلَتْ آيَةُ

الْمُتَنَعَةِ فِي كِتَابِ اللَّهِ فَفَعَلْنَا مَا مَعَ

رَسُولِ اللَّهِ ﷺ وَلَمْ يُنْزَلْ قُرْآنٌ يُحَرِّمُهُ

(1) (H. 4516) To cease spending in Allāh’s Cause (i.e., *Jihād*) means to destroy oneself.

وَلَمْ يَنْهَ عَنْهَا حَتَّى مَاتَ، قَالَ رَجُلٌ
بِرَأْيِهِ مَا شَاءَ. قَالَ مُحَمَّدٌ يُقَالُ: إِنَّهُ
عُمَرُ. [راجع: ١٥٧١]

(30) CHAPTER. "There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading)..." (V.2:198)

(٣٤) **بَابٌ**: ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ
أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ﴾
[١٩٨]

4519. Narrated Ibn 'Abbās رضي الله عنهما: 'Ukāz, Majanna and Dhūl-Majāz were markets during the Pre-Islāmic Period of Ignorance. They (i.e., Muslims) considered it a sin to trade there during the *Hajj* time (i.e., season), so this Verse was revealed: "...There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading)..." (V.2:198)

٤٥١٩ - حَدَّثَنِي مُحَمَّدٌ قَالَ:
أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنِ
ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا
قَالَ: كَانَتْ عُكَاظُ وَمَجَنَّةُ وَدُو
الْمَجَازِ أَسْوَاقًا فِي الْجَاهِلِيَّةِ فَتَأْتَمُّو
أَنْ يَتَّجِرُوا فِي الْمَوَاسِمِ فَنَزَلَتْ ﴿لَيْسَ
عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ
رَبِّكُمْ﴾ فِي مَوَاسِمِ الْحَجِّ. [راجع:
١٧٧٠]

(35) CHAPTER. "Then depart from the place whence all the people depart..." (V.2:199)

(٣٥) **بَابٌ**: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ
أَفْكَاصُ النَّكَاسِ﴾ [١٩٩]

4520. Narrated 'Aishah رضي الله عنها: The Quraish people and those who embraced their religion, used to stay at Muzdalifa and used to call themselves *Al-Hums*, while the rest of the Arabs used to stay at 'Arafāt. When Islām came, Allāh ordered His Prophet ﷺ to go to 'Arafāt and stay at it, and then pass on from there, and that is what is meant by the Statement of Allāh تعالى:

٤٥٢٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ:
حَدَّثَنَا مُحَمَّدُ بْنُ حَزْمٍ: حَدَّثَنَا هِشَامٌ،
عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى
عَنْهَا قَالَتْ: كَانَتْ قُرَيْشٌ وَمَنْ دَانَ
دِينَهَا يَقْفُونَ بِالْمُزْدَلِفَةِ وَكَانُوا يُسَمُّونَ
الْحُمْسَ، وَكَانَ سَائِرُ الْعَرَبِ يَقْفُونَ
بِعَرَفَاتٍ، فَلَمَّا جَاءَ الْإِسْلَامُ أَمَرَ اللَّهُ
نَبِيَّهُ ﷺ أَنْ يَأْتِيَ عَرَفَاتٍ ثُمَّ يَقِفَ بِهَا
ثُمَّ يُفِيضُ مِنْهَا، فَذَلِكَ قَوْلُهُ تَعَالَى:
﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفْكَاصُ
النَّكَاسِ﴾. [راجع: ١٦٦٥]

"Then depart from the place whence all the people depart..." (V.2:199)

4521. Narrated Ibn ‘Abbās رضي الله عنهما: A man can perform the *Tawāf* around the Ka’bah as long as he is not in the state of *Ihrām* till he assumes the *Ihrām* for *Hajj*. Then, if he rides and proceeds to ‘Arafāt, he should take a *Hady* (animal for sacrifice), either a camel, a cow or a sheep, whatever he can afford; but if he cannot afford it, he should observe fast for three days during the *Hajj* before the day of ‘Arafah, but if the third day of his fasting happens to be the day of ‘Arafah (i.e., 9th of *Dhūl-Hijja*), then it is no sin on him (to observe fast on it). Then he should proceed to ‘Arafāt and stay there from the time of the ‘*Asr* prayer till darkness falls (sunset). Then they (the pilgrims) should proceed from ‘Arafāt, and when they have departed from it, they reach *Jam’* (i.e., Al-Muzdalifa) where they ask Allāh to help them to be righteous and dutiful to Him, and there they remember Allāh much and say *Takbīr* [i.e., *Allāhu Akbar* (Allāh is the Most Great)] and *Tahlīl* (i.e., *Lā ilāha illallah* (none has the right to be worshipped but Allāh)) repeatedly before dawn breaks. Then, after offering the morning (*Fajr*) prayer you should depart and proceed on (to Mina) for the people used to depart (from there at that time), and Allāh تعالى said:

“Then depart from the place whence all the people depart. And ask Allāh for His forgiveness. Truly, Allāh is Oft-Forgiving, Most Merciful.” (V.2:199) Then you should go on doing so till you throw pebbles at the *Jamrat* (Al-‘Aqaba).

(36) CHAPTER. “And of them there are some who say: ‘Our Lord! Give us in this world that which is good and in the Hereafter that which is good...’” (V.2:201)

4522. Narrated Anas رضي الله عنه: The Prophet ﷺ used to say, “O Allāh! Our Lord!

٤٥٢١ - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا فَضِيلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ: أَخْبَرَنِي كُرَيْبٌ، عَنِ ابْنِ عَبَّاسٍ قَالَ: يَطُوفُ الرَّجُلُ بِالْبَيْتِ مَا كَانَ حَلَالاً حَتَّى يُهَلَّ بِالْحَجِّ، فَإِذَا رَكِبَ إِلَى عَرَفَةَ فَمَنْ تَسَرَّ لَهُ هَدِيَّةٌ مِنَ الْإِبِلِ أَوْ الْبَقَرِ أَوْ الْعَنَمِ مَا تَسَرَّ لَهُ مِنْ ذَلِكَ أَيُّ ذَلِكَ شَاءَ غَيْرَ إِنْ لَمْ يَتَسَرَّ لَهُ فَعَلَيْهِ ثَلَاثَةُ أَيَّامٍ فِي الْحَجِّ وَذَلِكَ قَبْلَ يَوْمِ عَرَفَةَ، فَإِنْ كَانَ آخِرُ يَوْمٍ مِنَ الْأَيَّامِ الثَّلَاثَةِ يَوْمَ عَرَفَةَ فَلَا جُنَاحَ عَلَيْهِ، ثُمَّ لِيَنْطَلِقَ حَتَّى يَبْفَ بَعْرَفَاتٍ مِنْ صَلَاةِ الْعَصْرِ إِلَى أَنْ يَكُونَ الظُّلَامُ ثُمَّ لِيَدْفَعُوا مِنْ عَرَفَاتٍ إِذَا أَفَاضُوا مِنْهَا حَتَّى يَبْلُغُوا جَمْعًا الَّذِي يُتَبَرَّرُ فِيهِ، ثُمَّ لِيَذْكُرُوا اللَّهَ كَثِيرًا وَ أَكْثَرُوا التَّكْبِيرَ وَالتَّهْلِيلَ قَبْلَ أَنْ تُضْبِحُوا ثُمَّ أَفِضُوا فَإِنَّ النَّاسَ كَانُوا يُفِضُونَ. وَقَالَ اللَّهُ تَعَالَى: ﴿ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ، وَاسْتَغْفِرُوا اللَّهَ إِنَّكَ اللَّهُ غَفُورٌ رَحِيمٌ﴾ حَتَّى تَرْمُوا الْجَمْرَةَ.

(٣٦) بَابٌ ﴿وَمِنْهُمْ مَن يَقُولُ رَبَّنَا مَا نَشَاءُ فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً﴾ الْآيَةُ [٢٠١]

٤٥٢٢ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا

Give us in this world that which is good and in the Hereafter that which is good and save us from the torment of the Fire.” (V.2:201)

(37) CHAPTER. “...Yet he is the most quarrelsome of the opponents.” (V.2:204)

4523. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said, “The most hated man (person) to Allāh is the one who is the most quarrelsome of the opponents.”

(38) CHAPTER. “Or think you that you will enter Paradise without such (trials) as came to those who passed away before you?” (V.2:214)

4524. Narrated Ibn Abū Mulaika: Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا recited: “(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people).” (12:110) reading 'Kudhibū' without doubling the sound 'dh', and that was what he understood of the Verse. Then he went on reciting: “... even the Messenger and those who believed along with him said, 'When (will come) the Help of Allāh?' Yes! Certainly, the Help of Allāh is near.” (V.2:214)

عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ».

[انظر: ٦٣٨٩]

(٣٧) بَابٌ: «وَهُوَ أَلَدُ الْخِصَامِ» [٢٠٤].

وَقَالَ عَطَاءٌ: النَّسْلُ: الْحَيَوَانُ.

٤٥٢٣ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ تَرْفَعُهُ قَالَ: «أُبْغَضُ الرَّجَالَ إِلَى اللَّهِ الْأَلَدُ الْخِصْمُ».

وَقَالَ عَبْدُ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي ابْنُ جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا عَنِ النَّبِيِّ ﷺ. [راجع: ٢٤٥٧]

(٣٨) بَابٌ: «أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ» الْآيَةَ [٢١٤]

٤٥٢٤ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ ابْنِ جُرَيْجٍ قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يَقُولُ: قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: «حَتَّى إِذَا اسْتَبَسَّ الرَّسُولُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا» حَفِيْفَةً ذَهَبَ بِهَا هُنَاكَ. وَتَلَا «حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ أَلَا إِنَّ

Then I met 'Urwa bin Az-Zubair and I mentioned that to him.

4525. He said: A'ishah said, "Allāh forbid! By Allāh, Allāh never promised His Messenger ﷺ anything but he knew that it would certainly happen before he died. But trials were continuously presented before the Messengers till they were afraid that their followers would accuse them of telling lies. So I used to recite:

'And thought that they were denied (by their people)...' (V.12:110) reading '*Kudh-dhibū*' with double '*dh*'."

(39) CHAPTER. "Your wives are a tilth for you; so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus) when or how you will..." (V.2:223)

4526. Narrated Nāfi': Whenever Ibn 'Umar Ḍ recited the Qur'ān, he would not speak to anyone till he had finished his recitation. Once I held the Qur'ān and he recited *Sūrat Al-Baqarah* from his memory and then stopped at a certain Verse and said, "Do you know in what connection this Verse was revealed?" I replied, "No." He said, "It was revealed in such and such connection."

4527. Ibn 'Umar then resumed his recitation. Nāfi' added regarding the Verse:

"...So go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus) when or how you will..."

Ibn 'Umar said, "It means one should

نَمَرَ اللَّهُ قَرِيبٌ ﴿ فَلَقِيَتْ عُرْوَةَ ابْنَ الزُّبَيْرِ فَذَكَرَتْ لَهُ ذَلِكَ .

٤٥٢٥ - فَقَالَ: قَالَتْ عَائِشَةُ:

مَعَاذَ اللَّهِ، وَاللَّهِ مَا وَعَدَ اللَّهُ رَسُولَهُ مِنْ شَيْءٍ قَطُّ إِلَّا عَلِمَ أَنَّهُ كَائِنٌ قَبْلَ أَنْ يَمُوتَ، وَلَكِنْ لَمْ يَزَلِ الْبَلَاءُ بِالرُّسُلِ حَتَّى خَافُوا أَنْ يَكُونَ مِنْ مَعَهُمْ يُكْذِبُونَهُمْ فَكَانَتْ تَقْرَأُهَا: ﴿وَطَلَّوْا أَنَّهُمْ قَدْ كُذِبُوا﴾ مُثَقَّلَةً.

[راجع: ٣٣٨٩]

(٣٩) بَابُ: ﴿سَيَأْتِكُمْ حَرْثٌ لَكُمْ فَأْتُوا

حَرْثَكُمْ أَنَّى شِئْتُمْ﴾ [٢٢٣]

٤٥٢٦ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا

التَّضَرُّ بْنُ شُمَيْلٍ: أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا إِذَا قَرَأَ الْقُرْآنَ لَمْ يَتَكَلَّمْ حَتَّى يَقْرُعَ مِنْهُ. فَأَخَذْتُ عَلَيْهِ يَوْمًا فَقَرَأَ سُورَةَ الْبَقَرَةِ حَتَّى انْتَهَى إِلَى مَكَانٍ قَالَ: تَدْرِي فِيهِمَ أُنْزِلَتْ؟ قُلْتُ: لَا، قَالَ: أُنْزِلَتْ فِي كَذَا وَكَذَا ثُمَّ مَضَى. [انظر: ٤٥٢٧]

٤٥٢٧ - وَعَنْ عَبْدِ الصَّمَدِ:

حَدَّثَنِي أَبِي: حَدَّثَنِي أَيُّوبُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ ﴿فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾ قَالَ: يَأْتِيهَا فِي.

رَوَاهُ مُحَمَّدُ بْنُ يَحْيَى بْنِ سَعِيدٍ،

approach his wife in....⁽¹⁾

4528. Narrated Jābir رضي الله عنه: Jews used to say, "If one has sexual intercourse with his wife from the back, then she will deliver a squint-eyed child." So this Verse was revealed:

"Your wives are a tilth for you; so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus) when or how you will..." (V.2:223)

(40) CHAPTER. "And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands..." (V.2:232)

4529. Narrated Al-Ḥasan: The sister of Ma'quīl bin Yasār was divorced by her husband who left her till she had fulfilled her term of 'Idda (i.e., the period which should elapse before she can remarry) and then he wanted to remarry her but Ma'quīl refused, so this Verse was revealed, "Do not prevent them from marrying their (former) husbands..." (V.2:232)

عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ. [راجع: ٤٥٢٦]

٤٥٢٨ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا
سُفْيَانُ، عَنِ ابْنِ الْمُنْكَدِرِ: سَمِعْتُ
جَابِرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَتْ
الْيَهُودُ تَقُولُ: إِذَا جَامَعَهَا مِنْ وَرَائِهَا
جَاءَ الْوَلَدُ أَحْوَلُ، فَتَزَلَّتْ ﴿نِسَاؤُكُمْ
حَرَّتْ لَكُمْ فَأَتُوا حُرَّتَكُمْ أَنَّى شِئْتُمْ﴾.

(٤٠) بَابُ: ﴿وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَمْ يَكُنْ لَكُمْ
أَجَلُهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ﴾
[٢٣٢]

٤٥٢٩ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنِ
سَعِيدٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ:
حَدَّثَنَا عَبَادُ بْنُ رَاشِدٍ: حَدَّثَنَا الْحَسَنُ
قَالَ: حَدَّثَنِي مَعْقِلُ بْنُ يَسَارٍ قَالَ:
كَانَتْ لِي أُخْتُ تُحْتَضِبُ إِلَيَّ. وَقَالَ
إِبْرَاهِيمُ، عَنْ يُونُسَ، عَنِ الْحَسَنِ:
حَدَّثَنِي مَعْقِلُ بْنُ يَسَارٍ حَدَّثَنَا أَبُو
مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا
يُونُسُ، عَنِ الْحَسَنِ: أَنَّ أُخْتَ مَعْقِلِ
بْنِ يَسَارٍ طَلَّقَهَا زَوْجَهَا فَتَرَكَهَا حَتَّى
انْقَضَتْ عِدَّتُهَا فَحَطَبَهَا فَأَبَى مَعْقِلٌ
فَنَزَلَتْ ﴿فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ
أَزْوَاجَهُنَّ﴾. [انظر: ٥١٣٠، ٥٣٣٠،

[٥٣٣١]

(1) (H. 4527) Al-Bukhārī left a blank space here because he was not sure of what Ibn 'Umar had said.

(41) CHAPTER. "And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days. Then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e., they can marry). And Allāh is Well-Acquainted with what you do." (V.2:234)

4530. Narrated Ibn Az-Zubair: I said to 'Uthmān bin 'Affān (while he was collecting the Qur'ān) regarding the Verse:

"And those of you who die and leave behind wives ..." (V.2:240) — "This Verse was abrogated by another Verse. So why should you write it? (Or leave it in the Qur'ān)?" 'Uthmān said, "O son of my brother! I will not shift anything of it from its place."

4531. Narrated Mujāhid (regarding the Verse):

"And those of you who die and leave wives behind them..." (V.2:234)

The widow, according to this Verse, was to spend this period of waiting with her husband's family, so Allāh revealed:

"And those of you who die and leave behind wives (i.e., widows) should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do with themselves, provided it is honourable (e.g. lawful marriage)..." (V.2:240)

So Allāh تعالى entitled the widow to be bequeathed extra maintenance for seven months and twenty nights, and that is the completion of one year. If she wished she could stay (in her husband's home) according

(٤١) بَابُ: ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَرِيضَنَّ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ [٢٣٤] ﴿يَعْمَلُونَ﴾ [٢٣٧]: يَهَبْنَ.

٤٥٣٠ - حَدَّثَنِي أُمِّيَّةُ بِنْتُ بَسْطَامَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ حَبِيبٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ: قَالَ ابْنُ الزُّبَيْرِ: قُلْتُ لِعُثْمَانَ بْنِ عَمَانَ ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا﴾ قَالَ: قَدْ نَسَخْتَهَا الْآيَةُ الْأُخْرَى فَلِمَ تَكْتُبُهَا أَوْ تَدْعُهَا؟ قَالَ: يَا ابْنَ أَخِي، لَا أَعِيرُ شَيْئًا مِنْهُ مِنْ مَكَانِهِ. [انظر: ٤٥٣٦]

٤٥٣١ - حَدَّثَنِي إِسْحَاقُ: حَدَّثَنَا رَوْحُ: حَدَّثَنَا شَيْبَلُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا﴾ قَالَ: كَانَتْ هَذِهِ الْعِدَّةُ تَعْتَدُ عِنْدَ أَهْلِ زَوْجِهَا وَاجِبٌ، فَأَنْزَلَ اللَّهُ ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَرِيضَنَّ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ﴾ قَالَ: جَعَلَ اللَّهُ لَهَا تَمَامَ السَّنَةِ سَبْعَةَ أَشْهُرٍ وَعِشْرِينَ لَيْلَةً وَصِيَّتَهُ، إِنْ شَاءَتْ سَكَنْتُ فِي وَصِيَّتِهَا، وَإِنْ شَاءَتْ خَرَجَتْ، وَهُوَ قَوْلُ اللَّهِ تَعَالَى: ﴿عَيْرَ﴾

to the will, and she could leave it if she wished, as Allāh says:

“...Without turning them out, but if they (wives) leave, there is no sin on you...”

So the ‘*Idda* (i.e., four months ten days as it) is obligatory for her.

‘Aṭā said: Ibn ‘Abbās said, “This Verse, i.e., the Statement of Allāh تعالى:

‘...Without turning them out...’ cancelled the obligation of staying for the waiting period in her dead husband’s house, and she can complete this period wherever she likes.” ‘Aṭā’ said, “If she wished, she could complete her ‘*Idda* by staying in her dead husband’s residence according to the will or leave it according to Allāh’s Statement:

‘...There is no sin on you for that which they do with themselves...’” ‘Aṭā’ added, “Later the regulations of inheritance came and abrogated the order of the dwelling of the widow (in her dead husband’s house), so she could complete the ‘*Idda* wherever she likes. And it was no longer necessary to provide her with a residence. Ibn ‘Abbās said, “This Verse abrogated her (i.e., widow’s) dwelling in her dead husband’s house and she could complete the ‘*Idda* (i.e., four months and ten days) wherever she liked, as Allāh’s Statement says:

‘... Without turning them out...’”

4532. Narrated Muḥammad bin Sīrīn: I sat in a gathering in which the chiefs of the *Anṣār* were present, and ‘Abdur-Raḥmān bin Abū Lailā was amongst them. I mentioned the narration of ‘Abdullāh bin ‘Utba regarding the question of Subai‘a bint Al-Hāriṭh. ‘Abdur-Raḥmān said, “But ‘Abdullāh’s uncle used not to say so.” I said, “I am too brave if I tell a lie concerning a person who is now in Al-Kūfa,” I raised my voice. Then I went out and met Mālik bin

إِحْرَاجٍ فَإِنْ حَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ ﴿١﴾ فَالْعِدَّةُ كَمَا هِيَ وَاجِبٌ عَلَيْهَا، زَعَمَ ذَلِكَ عَنْ مُجَاهِدٍ. وَقَالَ عَطَاءُ: قَالَ ابْنُ عَبَّاسٍ: نَسَخَتْ هَذِهِ الْآيَةُ عِدَّتَهَا عِنْدَ أَهْلِهَا فَتَعَتَّدُ حَيْثُ شَاءَتْ وَهُوَ قَوْلُ اللَّهِ تَعَالَى: ﴿٢﴾ عَيْرَ إِحْرَاجٍ ﴿٣﴾. قَالَ عَطَاءُ: إِنْ شَاءَتْ اِعْتَدْتُ عِنْدَ أَهْلِيهِ وَسَكَنْتُ فِي وَصِيَّتِهَا، وَإِنْ شَاءَتْ خَرَجْتُ لِقَوْلِ اللَّهِ تَعَالَى: ﴿٤﴾ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ ﴿٥﴾. قَالَ عَطَاءُ: ثُمَّ جَاءَ الْوِصَايَاتُ فَسَخَّ السُّكْنَى فَتَعَتَّدُ حَيْثُ شَاءَتْ وَلَا سَكْنَى لَهَا.

وَعَنْ مُحَمَّدِ بْنِ يُوسُفَ: حَدَّثَنَا وَرْقَاءُ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ

وَعَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نَسَخَتْ هَذِهِ الْآيَةُ عِدَّتَهَا فِي أَهْلِهَا فَتَعَتَّدُ حَيْثُ شَاءَتْ لِقَوْلِ اللَّهِ تَعَالَى: ﴿٦﴾ عَيْرَ إِحْرَاجٍ ﴿٧﴾ نَحْوَهُ. [انظر: ٥٣٤٤]

٤٥٣٢ - حَدَّثَنِي حِبَّانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَبْدُ اللَّهِ بَنُ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: جَلَسْتُ إِلَى مَجْلِسٍ فِيهِ عَظُمٌ مِنَ الْأَنْصَارِ وَفِيهِمْ عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى. فَذَكَرْتُ حَدِيثَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ فِي شَأْنِ سُبَيْعَةَ بِنْتِ الْحَارِثِ فَقَالَ عَبْدُ

‘Āmir or Mālik bin ‘Aūf, and said, “What was the verdict of Ibn Mas‘ūd about the pregnant widow whose husband had died?” He replied, “Ibn Mas‘ūd said, ‘Why do you impose on her the hard order and don’t let her make use of the leave? The shorter *Sūrah* of women (i.e. *Sūrat Af-Ṭalāq*) was revealed after the longer *Sūrah* (i.e., *Sūrat Al-Baqarah*).’” (i.e., her ‘*Idda* is up till she delivers.)

الرَّحْمَنِ: وَلَكِنَّ عَمَّهُ كَانَ لَا يَقُولُ ذَلِكَ. فَقُلْتُ: إِنِّي لَجَرِيءٌ إِنْ كَذَبْتُ عَلَى رَجُلٍ فِي جَانِبِ الْكُوفَةِ، وَرَفَعَ صَوْتَهُ قَالَ: ثُمَّ خَرَجْتُ فَلَقَيْتُ مَالِكَ بْنَ عَامِرٍ، أَوْ مَالِكَ بْنَ عَوْفٍ، قُلْتُ: كَيْفَ كَانَ قَوْلُ ابْنِ مَسْعُودٍ فِي الْمُتَوَفَّى عَنْهَا زَوْجِهَا وَهِيَ حَامِلٌ؟ فَقَالَ: قَالَ ابْنُ مَسْعُودٍ: أَتَجْعَلُونَ عَلَيْهَا التَّغْلِيظَ وَلَا تَجْعَلُونَ لَهَا الرُّخْصَةَ؟ لَنَزَلَتْ سُورَةُ النِّسَاءِ الْقُضْرَى بَعْدَ الطُّوْلِى. [انظر: ٤٩١٠]

وَقَالَ أَيُّوبُ، عَنْ مُحَمَّدٍ: لَقَيْتُ

أَبَا عَطِيَّةَ مَالِكَ بْنَ عَامِرٍ.

(42) CHAPTER. “Guard strictly the (five obligatory) *Aṣ-Ṣalawāt* (the prayers), especially the middle *Ṣalāt* (i.e., the best prayer — ‘*Aṣr*...)” (V.2:238)

(٤٢) بَابٌ: «حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى» [٢٣٨]

4533. Narrated ‘Alī رضي الله عنه: On the day of *Al-Khandaq* (the battle of the Trench). The Prophet ﷺ said, “They (i.e., *Mushrikūn* prevented us from offering the middle *Salāt* (the best — ‘*Aṣr* prayer) till the sun had set. May Allāh fill their graves, their houses (or their bellies) with fire.”

٤٥٣٣ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا زَيْدٌ: أَخْبَرَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: قَالَ النَّبِيُّ ﷺ: وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ: قَالَ هِشَامٌ: حَدَّثَنَا مُحَمَّدٌ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ الْخَنْدَقِ: «حَبَسُونَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ، مَلَأَ اللَّهُ قُبُورَهُمْ وَيُوتَهُمْ، أَوْ: أَجْوَأَهُمْ نَارًا» شَكَ يَحْيَى. [راجع: ٢٩٣١]

(43) CHAPTER. "...And stand before Allāh with obedience [and do not speak to others during the *Ṣalāt* (prayers)]."⁽¹⁾ (V.2:238)

4534. Narrated Zaid bin Arqam : We used to speak while in *Ṣalāt* (prayer). One of us used to speak to his brother (while in *Ṣalāt*) about his need, till the Verse was revealed :

"Guard strictly the (five obligatory) *Aṣ-Ṣalawāt* (the prayers), especially the middle *Ṣalāt* (i.e., the best - *ʿAṣr*). And stand before Allāh with obedience [and not speak to others during the *Ṣalāt* (prayers)]." (V.2:238)

Then we were ordered not to speak in the *Ṣalāt*.

(44) CHAPTER. Allāh's Statement : "If you fear (an enemy), perform *Ṣalāt* (prayer) on foot or riding. And when you are in safety..." (V.2:239)

(٤٣) بَابُ : ﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾

[٢٣٨] أَي مُطِيعِينَ

٤٥٣٤ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا

يَحْيَى ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ ،
عَنِ الْحَارِثِ بْنِ شُبَيْلٍ ، عَنْ أَبِي
عَمْرٍو الشَّيْبَانِيِّ ، عَنْ زَيْدِ بْنِ أَرْقَمَ
قَالَ : كُنَّا نَتَكَلَّمُ فِي الصَّلَاةِ ، يُكَلِّمُ
أَحَدُنَا أَخَاهُ فِي حَاجَتِهِ حَتَّى نَزَلَتْ
هَذِهِ الْآيَةُ ﴿حَفِظُوا عَلَى الصَّلَوَاتِ
وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ
قَانِتِينَ﴾ فَأَمَرْنَا بِالسُّكُوتِ .

[راجع : ١٢٠٠]

(٤٤) بَابُ قَوْلِهِ : ﴿إِن خِفْتُمْ فِرَاجًا

أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ﴾ [٢٣٩] الْآيَةَ .

وَقَالَ ابْنُ جُبَيْرٍ : ﴿كُرْسِيَّتُهُ﴾ [٢٥٥] :

عِلْمُهُ ، يُقَالُ : ﴿بَسَطَتْهُ﴾ [٢٤٧] :

زِيَادَةٌ وَفَضْلًا . ﴿أَفْرَعٌ﴾ [٢٥٠] :

أَنْزَلَ . ﴿وَلَا يُوَدُّهُ﴾ [٢٥٥] : لَا يُثِقَلُهُ ،

أَدْنَى : أَثْقَلَنِي ، وَالْأَدُّ وَالْأَيْدُ : الْقُوَّةُ .

السَّنَةُ : النُّعَاسُ ، ﴿لَمْ يَتَسَنَّهْ﴾

[٢٥٩] : لَمْ يَتَغَيَّرْ . ﴿فِيهَتْ﴾ [٢٥٨] :

ذَهَبَتْ حُجَّتُهُ . ﴿حَاوِيَةٌ﴾ [٢٥٩] : لَا

أُنَيْسَ فِيهَا . ﴿عُرُوشَهَا﴾ : أُنْبِيَّتُهَا .

﴿ثُمَّ﴾ [٢٥٩] : نُحْرِجُهَا . ﴿إِعْصَارٌ﴾

[٢٦٦] : رِيحٌ عَاصِيفٌ تَهْبُ مِنْ

الْأَرْضِ إِلَى السَّمَاءِ كَعَمُودٍ فِيهِ نَارٌ .

وَقَالَ ابْنُ عَبَّاسٍ : ﴿صَلْدًا﴾ [٢٦٤] :

(1) (Ch. 42) See *Iqāmat-aṣ-Ṣalāt* in the glossary.

لَيْسَ عَلَيْهِ شَيْءٌ. وَقَالَ عِكْرِمَةُ:
﴿وَأَيْلٌ﴾ [٢٦٤]: مَطَرٌ شَدِيدٌ. الظَّلُّ:
التَّدْي. وَهَذَا مَثَلٌ عَمَلِ الْمُؤْمِنِ.
﴿يَسْتَسْتَه﴾ [٢٥٩]: يَتَغَيَّرُ.

4535. Narrated Nāfi': Whenever 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا was asked about *Ṣalāt-al-Khauf* (i.e., Fear Prayer) he said, "The *Imām* comes forward with a group of people and leads them in a one *Rak'a Ṣalāt* (prayer) while another group from them who has not offered *Ṣalāt* (prayer) yet, stay between the offering *Ṣalāt* (prayer) group and the enemy. When those who are with the *Imām* have finished their one-*Rak'a*, they retreat and take the positions of those who have not offered *Ṣalāt* (prayer) but they will not finish their *Ṣalāt* (prayer) with *Taslīm*. Those who have not offered *Ṣalāt*, (prayer) come forward to offer a *Rak'a* with the *Imām* (while the first group covers them from the enemy). Then the *Imām*, having offered two *Rak'a*, finishes his *Ṣalāt* (prayer). Then each member of the two groups offer the second *Rak'a* alone after the *Imām* has finished his *Ṣalāt* (prayer). Thus each one of the two groups will have offered two *Rak'a*. But if the fear is too great, they can offer *Ṣalāt* (prayer) standing on their feet or riding on their mounts, facing the *Qiblah* or not."

Nāfi' added: I do not think that 'Abdullāh bin 'Umar narrated this except from Allāh's Messenger ﷺ.

[See Vol. 5, *Ḥadīth* No.4129 and 4131 for details about *Ṣalāt-al-Khauf*]

(45) CHAPTER. "And those of you who die and leave behind wives..." (V.2:240)

٤٥٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا كَانَ إِذَا سُئِلَ عَنْ صَلَاةِ الْخَوْفِ قَالَ: يَتَقَدَّمُ الْإِمَامُ وَطَائِفَةٌ مِنَ النَّاسِ فَيُصَلِّي بِهَمُّ الْإِمَامِ رُكْعَةً وَتَكُونُ طَائِفَةٌ مِنْهُمْ بَيْنَهُمْ وَبَيْنَ الْعَدُوِّ لَمْ يُصَلُّوا، إِذَا صَلَّوْا الَّذِينَ مَعَهُ رُكْعَةً اسْتَأْخَرُوا مَكَانَ الَّذِينَ لَمْ يُصَلُّوا وَلَا يُسَلِّمُونَ. وَيَتَقَدَّمُ الَّذِينَ لَمْ يُصَلُّوا فَيُصَلُّونَ مَعَهُ رُكْعَةً ثُمَّ يَنْصَرِفُ الْإِمَامُ وَقَدْ صَلَّى رُكْعَتَيْنِ، فَيَقُومُ كُلُّ وَاحِدٍ مِنَ الطَّائِفَتَيْنِ فَيُصَلُّونَ لِأَنْفُسِهِمْ رُكْعَةً بَعْدَ أَنْ يَنْصَرِفَ الْإِمَامُ، فَيَكُونُ كُلُّ وَاحِدٍ مِنَ الطَّائِفَتَيْنِ قَدْ صَلَّى رُكْعَتَيْنِ. فَإِنْ كَانَ خَوْفٌ هُوَ أَشَدُّ مِنْ ذَلِكَ صَلَّوْا رِجَالًا قِيَامًا عَلَى أَقْدَامِهِمْ أَوْ رُكْبَانًا مُسْتَقْبِلِي الْقِبْلَةِ أَوْ غَيْرَ مُسْتَقْبِلِيهَا.

قال مالك: قال نافع: لا أرى عبد الله بن عمر ذكر ذلك إلا عن رسول الله ﷺ. [راجع: ٩٤٢]

(٤٥) بَابُ: ﴿وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا﴾ [٢٤٠]،

4536. Narrated Ibn Az-Zubair: I said to 'Uthmān, "This Verse which is in *Sūrat Al-Baqarah* :

"And those of you who die and leave behind wives... (up to)... without turning them out..." has been abrogated by another Verse. Why then do you write it (in the Qur'ān)?" 'Uthmān said, "Leave it (where it is), O the son of my brother, for I will not shift anything of it (i.e., the Qur'ān) from its original position."

(46) CHAPTER. "And (remember) when Ibrāhīm (Abraham) said: My Lord! Show me how You give life to the dead..." (V.2:260)

4537. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "We have more right to be in doubt than Ibrāhīm (Abraham) when he said, 'My Lord! Show me how You give life to the dead.' He (Allāh) said, 'Do you not believe?' He (Ibrāhīm) said, 'Yes (I believe), but to be stronger in Faith.'" (V.2:260)

(47) CHAPTER. Allāh's Statement: "Would any of you wish to have a garden with date-palms and vines ... (till) ... that you may give thought." (V.2:266)

٤٥٣٦ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ: حَدَّثَنَا حُمَيْدُ بْنُ الْأَسْوَدِ وَيَزِيدُ بْنُ زُرَيْعٍ قَالَا: حَدَّثَنَا حَبِيبُ بْنُ الشَّهِيدِ، عَنِ ابْنِ أَبِي مَلِيكَةَ قَالَ: قَالَ ابْنُ الزُّبَيْرِ: قُلْتُ لِعُثْمَانَ: هَذِهِ الْآيَةُ الَّتِي فِي الْبَقَرَةِ ﴿وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا﴾ إِلَى قَوْلِهِ: ﴿غَيْرَ إِخْرَاجٍ﴾ قَدْ نَسَخْتَهَا الْآيَةُ الْأُخْرَى فَلِمَ تَكْتُبُهَا؟ قَالَ: تَدْعُهَا يَا ابْنَ أَخِي، لَا أَعْبُرُ شَيْئًا مِنْهُ مِنْ مَكَانِهِ.
قَالَ حُمَيْدٌ: أَوْ نَحْوَ هَذَا. [راجع:

[٤٥٣٠

(٤٦) بَابٌ: ﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى﴾ [٢٦٠] ﴿فَصَرَّهِنَّ﴾: قَطَعَهُنَّ.

٤٥٣٧ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ أَبِي سَلَمَةَ وَسَعِيدٍ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ: ﴿رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى﴾، قَالَ أَوْلَمَ تُؤْمِنُ قَالَ بَلَى وَلَئِنْ لَيَطْمِئَنَّ قَلْبِي﴾ [٢٦٠] [راجع: ٣٣٧٢]

(٤٧) بَابٌ قَوْلِهِ: ﴿أَيُّدٌ أَحَدَكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّجِيلٍ وَأَعْنَابٍ﴾ إِلَى قَوْلِهِ: ﴿لَمَّا لَكُمْ تَتَفَكَّرُونَ﴾

[٢٦٠].

4538. Narrated 'Ubad bin 'Umair : Once 'Umar (bin Al-Khattāb رَضِيَ اللهُ عَنْهُ) said to the Companions of the Prophet, "What do you think about this Verse :

"Would any of you wish to have a garden?"

They replied, "Allāh knows better." 'Umar became angry and said, "Either say that you know or say that you do not know!" On that Ibn 'Abbās said, "O chief of the believers! I have something in my mind to say about it." 'Umar said, "O son of my brother! Say, and do not underestimate yourself." Ibn 'Abbās said, "In this Verse there has been put forward an example for deeds." 'Umar said, "What kind of deeds? Ibn 'Abbās said, "For deeds." 'Umar said, "This is an example for a rich man who does good deeds out of obedience to Allāh and then Allāh sends him Satan whereupon he commits sins till all his good deeds are lost."

٤٥٣٨ - حَدَّثَنَا إِبْرَاهِيمُ: أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيْجٍ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ أَبِي مُلَيْكَةَ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: وَسَمِعْتُ أَخَاهُ أَبَا بَكْرٍ بَنَ أَبِي مُلَيْكَةَ يُحَدِّثُ عَنْ عُيَيْدِ بْنِ عُمَيْرٍ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ يَوْمًا لِأَصْحَابِ النَّبِيِّ ﷺ: فِيمَ تَرَوْنَ هَذِهِ الْآيَةَ نَزَلَتْ؟ ﴿أَيُّودُ أَحْلَدِكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ﴾ قَالُوا: اللَّهُ أَعْلَمُ. فَغَضِبَ عُمَرُ، فَقَالَ: قُولُوا: نَعْلَمُ، أَوْ لَا نَعْلَمُ. فَقَالَ ابْنُ عَبَّاسٍ: فِي نَفْسِي مِنْهَا شَيْءٌ يَا أَمِيرَ الْمُؤْمِنِينَ، قَالَ عُمَرُ: يَا ابْنَ أَخِي، قُلْ وَلَا تَحْقِرْ نَفْسَكَ. قَالَ ابْنُ عَبَّاسٍ: ضُرِبَتْ مَثَلًا لِعَمَلٍ قَالَ عُمَرُ: أَيُّ عَمَلٍ؟ قَالَ ابْنُ عَبَّاسٍ: لِعَمَلٍ. قَالَ عُمَرُ: لِرَجُلٍ غَنِيٍّ يَعْمَلُ بَطَاعَةَ اللَّهِ عَزَّ وَجَلَّ ثُمَّ بَعَثَ اللَّهُ لَهُ الشَّيْطَانَ فَعَمِلَ بِالْمَعَاصِي حَتَّى أَعْرَقَ أَعْمَالَهُ. ﴿فَصَرَّهُنَّ﴾ قَطَّعَهُنَّ.

(48) CHAPTER. "...They do not beg of people at all..." (V.2:273)

(٤٨) بَابُ ﴿لَا يَسْتَلُونَ النَّاسَ إِلْحَاقًا﴾ [٢٧٣]،

يُقَالُ: أَلْحَفَ عَلَيَّ وَأَلَحَّ عَلَيَّ وَأُخْفَانِي بِالْمَسْأَلَةِ.

4539. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The poor person is not the one for whom a date-fruit or two, or a morsel or two (of food) is sufficient but the poor person is he who does not (beg or) ask the people (for something) or show his

٤٥٣٩ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي شُرَيْكُ بْنُ أَبِي نَمِرٍ: أَنَّ عَطَاءَ بْنَ يَسَارٍ وَعَبْدَ الرَّحْمَنِ بْنَ أَبِي عَمْرَةَ

poverty at all. Recite if you wish, (Allāh's Statement):

'...They do not beg of people at all...'
(V. 2:273)

الْأَنْصَارِيِّ قَالَا: سَمِعْنَا أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «لَيْسَ الْمَسْكِينُ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ وَلَا اللَّقْمَةُ وَلَا اللَّقْمَتَانِ. إِنَّمَا الْمَسْكِينُ الَّذِي يَتَعَفَّفُ، اقْرَأُوا إِنْ شِئْتُمْ»، يَعْنِي قَوْلُهُ تَعَالَى: ﴿لَا يَسْأَلُونَ النَّاسَ إِلْحَاقًا﴾. [راجع:

١٤٧٦]

(49) CHAPTER. "...Whereas Allāh has permitted trading and forbidden *Ribā* (usury).⁽¹⁾ (V.2:275)

(٤٩) بَابٌ: ﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الزُّبْنَ﴾ [٢٧٥]: ﴿الْمَسِينِ﴾: الْجُنُونُ

4540. Narrated 'Āishah رضي الله عنها: When the Verses of *Sūrat Al-Baqarah* regarding *Ribā* (usury), were revealed, Allāh's Messenger ﷺ recited them before the people and then he prohibited the trade of alcoholic liquors.

٤٥٤٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا مُسْلِمٌ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا نَزَلَتْ آيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي الزَّبَا فَقَرَأَهَا رَسُولُ اللَّهِ ﷺ عَلَى النَّاسِ. ثُمَّ حَرَّمَ التَّجَارَةَ فِي الْخَمْرِ. [راجع: ٤٥٩]

(50) CHAPTER. "Allāh will destory *Ribā* (usury)." (V.2:276)

(٥٠) بَابٌ: ﴿يَمْحَقُ اللَّهُ الرِّبَا﴾ [٢٧٦] يُذْهِبُهُ

4541. Narrated 'Āishah رضي الله عنها: When the last Verses of *Sūrat Al-Baqarah* were revealed, Allāh's Messenger ﷺ went out and recited them in the mosque and prohibited the trade of alcoholic liquors.

٤٥٤١ - حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ الْأَعْمَشِ: سَمِعْتُ أَبَا الضَّحَى يُحَدِّثُ عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: لَمَّا أُنزِلَتْ آيَاتُ الْوَاخِرِ مِنْ سُورَةِ الْبَقَرَةِ،

(1) (Ch. 49) *Ribā*: See the glossary.

خَرَجَ رَسُولُ اللَّهِ ﷺ فَتَلَاهُنَّ فِي الْمَسْجِدِ، فَحَرَّمَ التَّجَارَةَ فِي الْخَمْرِ.

[راجع: ٤٥٩]

(51) CHAPTER. "...Then take a notice of war from Allāh and His Messenger..." (V.2:279)

4542. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: When the last Verses of *Sūrat Al-Baqarah* were revealed, the Prophet ﷺ read them in the mosque and prohibited the trade of alcoholic liquors.

(٥١) بَابٌ: ﴿فَأَذْنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ﴾ [٢٧٩] فَاعْلَمُوا

٤٥٤٢ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: لَمَّا أَنْزَلَتِ الْآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ قَرَأَهُنَّ النَّبِيُّ ﷺ فِي الْمَسْجِدِ وَحَرَّمَ التَّجَارَةَ فِي الْخَمْرِ.

(52) CHAPTER. "And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay..." (V.2:280)

4543. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: When the last Verses of *Sūrat Al-Baqarah* were revealed, Allāh's Messenger ﷺ stood up and recited them before us and then prohibited the trade of alcoholic liquors.

(٥٢) بَابٌ: ﴿وَأَن كَانَ ذُو عُسْرٍ فَإْتِرُهُ إِلَى مَيْسَرَةٍ﴾ [٢٨٠] الْآيَةِ.

٤٥٤٣ - وَقَالَ مُحَمَّدُ بْنُ يَوْسُفَ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ وَالْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا أَنْزَلَتِ الْآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ قَامَ رَسُولُ اللَّهِ ﷺ فَقَرَأَهُنَّ عَلَيْنَا ثُمَّ حَرَّمَ التَّجَارَةَ فِي الْخَمْرِ. [راجع:

[٤٥٩]

(53) CHAPTER. "And be afraid of the Day when you shall be brought back to Allāh..." (V.2:281)

4544. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The last Verse (in the Qur'ān) revealed to the Prophet ﷺ was the Verse dealing with *Ribā* (usury).

(٥٣) بَابٌ: ﴿وَأَتَقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ﴾ [٢٨١].

٤٥٤٤ - حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ

عَنْهُمَا قَالَ: آخِرُ آيَةٍ نَزَلَتْ عَلَى النَّبِيِّ ﷺ آيَةُ الرِّبَا.

(54) CHAPTER. “And whether you disclose what is in your ourselves or conceal it...” (V.2:284)

4545. Narrated Ibn ‘Umar رضي الله عنهما:

This Verse :

“And whether you disclose what is in your ourselves or conceal it...” (V.2:284) was abrogated.

(٥٤) **بَابُ:** ﴿وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ﴾ الْآيَةَ [٢٨٤].

٤٥٤٥ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا التُّمَيْلِيُّ: حَدَّثَنَا وَسْكَيْنٌ: حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ مَرْوَانَ الْأَصْغَرَ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَهُوَ ابْنُ عُمَرَ أَنَّهَا قَدْ نُسِخَتْ: ﴿وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ﴾ الْآيَةَ. [انظر: ٤٥٤٦]

(55) CHAPTER. “The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord...” (V.2:285)

(٥٥) **بَابُ** ﴿ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ﴾ [٢٨٥]

وَقَالَ ابْنُ عَبَّاسٍ: ﴿إِصْرًا﴾ [٢٨٦]: عَهْدًا. وَيُقَالُ: ﴿عَفْرَانِكَ﴾ [٢٨٥]: مَغْفِرَتِكَ، ﴿فَأَغْفِرْ لَنَا﴾ [٢٨٦].

4546. Narrated Marwān Al-Aṣghar: A man from the Companions of Allāh’s Messenger ﷺ, who I think was Ibn ‘Umar said, “The Verse :

‘And whether you disclose what is in your ourselves or conceal it....’ was abrogated by the Verse following it.”

٤٥٤٦ - حَدَّثَنِي إِسْحَاقُ بْنُ مَنصُورٍ: أَخْبَرَنَا رَوْحٌ: أَخْبَرَنَا شُعْبَةُ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ مَرْوَانَ الْأَصْغَرَ، عَنْ رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، قَالَ: أَحْسَبُهُ ابْنَ عُمَرَ ﴿وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ﴾ قَالَ: نَسَخَتْهَا الْآيَةُ الَّتِي بَعْدَهَا. [راجع: ٤٥٤٥]

(3) *SŪRAT ĀL-IMRĀN*
(The Family of 'Imrān)

(٣) سورة آل عمران

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(Explanation of some Arabic words not
translated)

﴿تَقْنَةً﴾ وَتَقِيَّةً وَاحِدَةً، ﴿صِرًا﴾
[١١٧]: بَرْدٌ. ﴿شَفَا حُقْرَةً﴾ [١٠٣]:
مِثْلُ شَفَا الرِّكْبَةِ وَهُوَ حَرْفُهَا.
﴿تُبُوئًا﴾ [١٢١]: تَتَّخِذُ مُعَسِّكِرًا.
﴿رِيثُونَ﴾ [١٤٦]: الْجُمُوعُ، وَاحِدُهَا
رَيْثٌ. ﴿تَحُسُونَهُمْ﴾ [١٥٢]:
تَسْتَأْصِلُونَهُمْ قِتْلًا. (غَزَا): وَاحِدُهَا
غَازٍ. ﴿سَتَكُنُّبٌ مَا قَالُوا﴾: سَتَحْفَظُ.
﴿نُزُلًا﴾ [١٩٨]: نَوَابًا. وَيَجُوزُ وَمُنزَلٌ
مَنْ عِنْدَ اللَّهِ كَقَوْلِكَ: أَنْزَلْتُهُ.
﴿وَالْحَنَيْلِ الْمَسْمُومَةِ﴾: الْمَسُومُ الَّذِي لَهُ
سِيْمَاءٌ بَعْلَامَةٌ أَوْ بَصُوفَةٌ أَوْ بِمَا كَانَ.
وَقَالَ مُجَاهِدٌ: ﴿وَالْحَنَيْلِ
الْمَسْمُومَةِ﴾ [١٤]: الْمَطْهَمَةُ الْجِسَانِ.
وَقَالَ سَعِيدُ بْنُ جُبَيْرٍ وَعَبْدُ اللَّهِ بْنُ عَبْدِ
الرَّحْمَنِ بْنِ أَبِي: الْمَسْمُومَةُ الرَّاعِيَةُ.
وَقَالَ سَعِيدُ بْنُ جُبَيْرٍ: ﴿وَحَصُورًا﴾
[٣٩]: لَا يَأْتِي النِّسَاءَ. وَقَالَ عِكْرِمَةُ
﴿وَيَنْ فَوْرِهِمْ﴾ [١٢٥]: غَضَبِهِمْ يَوْمَ
بَدْرٍ. وَقَالَ مُجَاهِدٌ: ﴿يُخْرِجُ الْهَى مِنْ
الْمَيْتِ﴾: النُّظْفَةُ تَخْرُجُ مَيْتَةً، وَيُخْرِجُ
مِنْهَا الْحَيَّ. ﴿وَالْإِنكِرَ﴾ [٤١]: أَوَّلُ
الْفَجْرِ. ﴿وَالْمَشِيِّ﴾ [٤١]: مِثْلُ الشَّمْسِ
إِلَى أَنْ تَغْرُبَ.

(1) CHAPTER. "In it are Verses that are entirely clear." (3:7)

(١) **بَابُ**: ﴿ مِنْهُ مَايَتُ ﴾ [٧] قَالَ مُجَاهِدٌ: الْحَلَالُ وَالْحَرَامُ ﴿ وَأَخْرُ مُتَشَابِهَةٌ ﴾، يُصَدَّقُ بَعْضُهَا بَعْضًا كَقَوْلِهِ تَعَالَى: ﴿ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴾ [البقرة: ٢٦] وَكَقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿ وَيَجْعَلُ الْحَسَنَ عَلَى السَّيِّئِ لَا يَعْقِلُونَ ﴾ [يونس: ١٠٠] وَكَقَوْلِهِ تَعَالَى: ﴿ وَالَّذِينَ أَهْتَدُوا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴾ ﴿٧﴾ [محمد: ١٧] ﴿ زَيْجٌ ﴾: شَكٌّ ﴿ يَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ أَبْتِغَاءَ الْفِتْنَةِ ﴾ الْمُشْتَبِهَاتِ ﴿ وَالرَّاسِخُونَ فِي الْعِلْمِ ﴾ يَعْلَمُونَ تَأْوِيلَهُ وَ﴿ يَقُولُونَ ءَأَمَّاآ بِهِ ﴾ الْآيَةُ [٤١].

٤٥٤٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَضِيَ اللَّهُ عَنْهَا 'Aishah رَضِيَ اللَّهُ عَنْهَا: 4547. Narrated 'Aishah رضي الله عنها: Allāh's Messenger ﷺ recited the Verse:

"It is He Who has sent down to you (Muḥammad ﷺ) the Book (this Qur'ān). In it are Verses that are entirely clear, they are the foundation of the Book [and those are the Verses of *Al-Aḥkām* (commandments), *Al-Farā'id* (obligatory duties) and *Al-Hudūd* (laws for the punishment of thieves, adulterers etc.)]; and others not entirely clear. So, as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials) and seeking for its hidden meanings; but none knows its hidden meanings save Allāh. And those who are firmly grounded in knowledge say: 'We believe in it; the whole of it (clear and unclear Verses) are from our Lord.' And none receive admonition except men of understanding." (V.3:7)

Then Allāh's Messenger ﷺ said, "If you see those who follow thereof that is not

٤٥٤٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: تَلَا رَسُولُ اللَّهِ ﷺ هَذِهِ الْآيَةَ ﴿ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ مَايَتُ مُحْكَمَةٌ هُنَّ أُمُّ الْكِتَابِ وَأَخْرُ مُتَشَابِهَةٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْجٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمَّاآ بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴾ ﴿٧﴾ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتَ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولَئِكَ الَّذِينَ سَمَّى اللَّهُ فَاحْذَرُوهُمْ».

entirely clear, then they are those whom Allāh has named [as having deviation (from the truth)] So beware of them.”

(2) CHAPTER. “...And I seek refuge with You (Allāh) for her and her offspring from *Shaitān* (Satan), the outcast.” (V.3:36)

4548. Narrated Sa’id bin Al-Mūsaiyab: Abū Hurairah عنه رضي الله عنه said, “The Prophet ﷺ said, ‘No child is born but that, *Shaitān* (Satan) touches it when it is born, whereupon it starts crying loudly because of being touched by *Shaitān*, except Mary and her son.’” Abū Hurairah then said, “Recite, if you wish:

‘...And I seek refuge with You (Allāh) for her and her offspring from *Shaitān*, the outcast.’” (V.3:36)

(3) CHAPTER. “Verily, those who purchase a small gain at the cost of Allāh’s Covenant and their oaths, they shall have no portion in the Hereafter (Paradise)... (till) ... and they shall have a painful torment.” (V.3:77)

4549, 4550. Narrated Abū Wā’il: ‘Abdullāh bin Mas’ūd عنه رضي الله عنه said, “Allāh’s Messenger ﷺ said, ‘Whoever takes an oath when asked to do so, in which he may deprive a Muslim of his property unlawfully, will meet Allāh, Who will be angry with him.’ So Allāh revealed in confirmation of this statement:

‘Verily, those who purchase a small gain at the cost of Allāh’s Covenant and their oaths, they shall have no portion in the Hereafter...’” (V.3:77)

(٢) **بَابٌ** ﴿وَلِيَّ أُعِيذُهَا بِكَ وَوَدَّيْتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ [٣٦].

٤٥٤٨ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا مِنْ مَوْلُودٍ يُولَدُ إِلَّا وَالشَّيْطَانُ يَمَسُّهُ حِينَ يُولَدُ فَيَسْتَهْلُ صَارِحًا مِنْ مَسِّ الشَّيْطَانِ يَاَهُ إِلَّا مَرْيَمَ وَابْنَهَا، ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: وَاقْرَأُوا إِنْ شِئْتُمْ ﴿وَلِيَّ أُعِيذُهَا بِكَ وَوَدَّيْتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾. [راجع: ٣٢٨٦]

(٣) **بَابٌ**: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ﴾: لَا خَيْرَ ﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾ [٧٧] مُؤَلِّمٌ مُوجِعٌ مِنَ الْأَلَمِ وَهُوَ فِي مَوْضِعٍ مُفْعَلٍ.

٤٥٤٩، ٤٥٥٠ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ يَمِينَ صَبْرٍ لِيَقْتَطِعَ بِهَا مَالَ امْرَأَةٍ مُسْلِمٍ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ. فَانزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ ﴿إِنَّ الَّذِينَ

The narrator added: Then Al-Ash'ath bin Qais came and said, "What is Abū 'Abdur-Rahmān narrating to you?" We replied, "Such and such." Al-Ash'ath said, "This Verse was revealed in my connection. I had a well in the land of my cousin (and he denied my possessing it). On that the Prophet ﷺ told me, 'Either you bring forward a proof or he (i.e., your cousin) takes an oath (to confirm his claim).' I said, 'I am sure he would take a (false) oath, O Allāh's Messenger.' He said, 'If somebody takes an oath when asked to do so through which he may deprive a Muslim of his property unlawfully and he is a liar in his oath, he will meet Allāh Who will be angry with him.'"

يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا
أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ ﴿٤٥٥١﴾ إِلَى
آخِرِ الْآيَةِ، قَالَ: فَدَخَلَ الْأَشْعَثُ بْنُ
قَيْسٍ وَقَالَ: مَا يُحَدِّثُكُمْ أَبُو عَبْدِ
الرَّحْمَنِ؟ قُلْنَا: كَذَا وَكَذَا، قَالَ: فِيَّ
أُنزِلَتْ، كَأَنْتَ لِي بَثْرٌ فِي أَرْضِ ابْنِ
عَمِّ لِي، قَالَ النَّبِيُّ ﷺ: «بَيْتُكَ أَوْ
يَمِينُهُ»، فَقُلْتُ: إِذَا يُحْلِفُ يَا رَسُولَ
اللَّهِ. فَقَالَ النَّبِيُّ ﷺ: «مَنْ حَلَفَ
عَلَى يَمِينٍ صَبْرٍ يَقْتَطِعُ بِهَا مَالَ امْرِئٍ
مُسْلِمٍ وَهُوَ فِيهَا فَاجِرٌ لَقِيَ اللَّهَ وَهُوَ
عَلَيْهِ غَضَبَانٌ». [راجع: ٢٣٥٦، ٢٣٥٧]

4551. Narrated 'Abdullāh bin Abū Aūfa
رضي الله عنهما: A man displayed some
merchandise in the market and in order to
cheat a man from the Muslims, took an oath
that he had been offered a certain price for it,
while in fact he had not. So, then was
revealed:

"Verily, those who purchase a small gain
at the cost of Allāh's Covenant..." (V.3:77)

٤٥٥١ - حَدَّثَنَا عَلِيُّ هُوَ ابْنُ أَبِي
هَاشِمٍ: سَمِعَ هُشَيْمًا: أَخْبَرَنَا الْعَوَّامُ
بِنِ حَوْشِبٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى
رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا: أَنَّ رَجُلًا
أَقَامَ سِلْعَةً فِي السُّوقِ فَحَلَفَ فِيهَا لَقَدْ
أَعْطَى بِهَا مَا لَمْ يُعْطَهُ لِيُوقِعَ فِيهَا
رَجُلًا مِنَ الْمُسْلِمِينَ، فَنَزَلَتْ: ﴿إِنَّ
الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا
قَلِيلًا﴾ إِلَى آخِرِ الْآيَةِ. [راجع: ٢٠٨٨]

4552. Narrated Ibn Abū Mulaika: Two
women were stitching shoes in a house or a
room. Then one of them came out with an
awl driven into her hand, and she sued the
other for it. The case was brought before Ibn
'Abbās. Ibn 'Abbās said, "Allāh's Messenger
ﷺ said, 'If people were to be given what they
claim (without proving their claim) the life
and property of the nation would be lost.'

٤٥٥٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ بِنِ
نَصْرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ
ابْنِ جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ: أَنَّ
امْرَأَتَيْنِ كَانَتَا تَخْرُزَانِ فِي بَيْتٍ أَوْ فِي
الْحُجْرَةِ فَخَرَجَتْ إِحْدَاهُمَا وَقَدْ أَنْفَذَ
يَأْشَمِيُّ فِي كَفِّهَا فَادَّعَتْ عَلَى الْأُخْرَى

Will you remind her (i.e., the defendant), of Allāh and recite before her :

‘Verily, those who purchase a small gain at the cost of Allāh’s Covenant and their oaths...’ (V.3:77)

So, they reminded her and she confessed. Ibn ‘Abbās then said, “The Prophet ﷺ said, ‘The oath is to be taken by the defendant (in the absence of any proof against him).’”

فَرَفَعَ إِلَى ابْنِ عَبَّاسٍ فَقَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ لَذَهَبَ دِمَاءُ قَوْمٍ وَأَمْوَالُهُمْ، ذَكَرُوهَا بِاللَّهِ وَأَقْرَؤْا عَلَيْهَا ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ﴾» فَذَكَرُوهَا فَاعْتَرَفَتْ.

فَقَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: «الْيَمِينُ عَلَى الْمُدْعَى عَلَيْهِ».

[راجع: ٢٥١٤]

(4) CHAPTER. “Say (O Muhammad ﷺ), ‘O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allāh...’” (V.3:64)

(٤) بَابٌ ﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ﴾ [٦٤] سَوَاءً: قَصْدًا.

4553. Narrated Ibn ‘Abbās رضي الله عنهما: Abū Sufyān narrated to me personally, saying, “I set out during the truce that had been concluded between me and Allāh’s Messenger ﷺ. While I was in Sham, a letter sent by the Prophet ﷺ was brought to Heraclius. Dihya Al-Kalbī had brought and given it to the governor of Baṣrāh, and the latter forwarded it to Heraclius. Heraclius said, ‘Is there anyone from the people of this man who claims to be a Prophet?’ The people replied, ‘Yes.’ So, I along with some of Qurayshī men, were called and we entered upon Heraclius, and we were seated in front of him. Then he said, ‘Who amongst you is closely related to the man who claims to be a Prophet?’ I replied, ‘I am the nearest relative to him.’ So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him). ‘Tell them (i.e., Abū Sufyān’s companions) that I am going to ask him (i.e., Abū Sufyān) regarding that man who claims

٤٥٥٣ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، عَنْ هِشَامٍ، عَنْ مَعْمَرٍ. وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الرَّهْرِيِّ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ: حَدَّثَنِي ابْنُ عَبَّاسٍ: حَدَّثَنِي أَبُو سُفْيَانَ مِنْ فِيهِ إِلَى فِيٍّ قَالَ: انْطَلَقْتُ فِي الْمُدَّةِ الَّتِي كَانَتْ بَيْنِي وَبَيْنَ رَسُولِ اللَّهِ ﷺ قَالَ: فَبَيْنَا أَنَا بِالشَّامِ إِذْ جَاءَ بِكِتَابٍ مِنَ النَّبِيِّ ﷺ إِلَى هِرْقُلَ، قَالَ: وَكَانَ دَحِيَّةَ الْكَلْبِيِّ جَاءَ بِهِ فَدَفَعَهُ إِلَى عَظِيمِ بُصْرَى، فَدَفَعَهُ عَظِيمُ بُصْرَى إِلَى هِرْقُلَ. قَالَ: فَقَالَ هِرْقُلُ: هَلْ هَاهُنَا أَحَدٌ مِنْ قَوْمِ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ

to be a Prophet. So, if he tell me a lie, they should contradict him (instantly)'. By Allāh! Had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his translator, 'Ask him: What is his (i.e., the Prophet's) family status amongst you?' I said, 'He belongs to a noble family amongst us.' Heraclius said, 'Was any of his ancestors a king?' I said, 'No.' He said, 'Did you ever accuse him of telling lies before his saying what he has said?' I said, 'No.' He said, 'Do the nobles follow him or the poor people?' I said, 'It is the poor who follow him.' He said, 'Is the number of his followers increasing or decreasing?' I said, 'They are increasing.' He said, 'Does anyone renounce his religion (i.e., Islām) after embracing it, being displeased with it?' I said, 'No.' He said, 'Have you ever had a war with him?' I replied, 'Yes.' He said, 'What was the outcome of the battles?' I said, 'The fighting between us was undecided and victory was shared by him and us by turns. He inflicts casualties upon us and we inflict casualties upon him.' He said, 'Did he ever betray?' I said 'No, but now we are away from him in this truce and we do not know what he will do in it.'" Abū Sufyān added, "By Allāh, I was not able to insert in my speech a word (against him) except that. Heraclius said, 'Did anybody else (amongst you) ever claimed the same (i.e., Islām) before him?' I said, 'No.' Then Heraclius told his translator to tell me (i.e., Abū Sufyān), 'I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you. Verily, all Messengers come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought

أَنَّهُ نَبِيٌّ؟ فَقَالُوا: نَعَمْ، قَالَ: فَدَعَيْتُ فِي نَفَرٍ مِنْ قُرَيْشٍ فَدَخَلْنَا عَلَى هِرَاقْلَ فَأَجْلَسْنَا بَيْنَ يَدَيْهِ فَقَالَ: أَيُّكُمْ أَقْرَبُ نَسَبًا مِنْ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَقَالَ أَبُو سُفْيَانَ: فَقُلْتُ: أَنَا، فَأَجْلَسُونِي بَيْنَ يَدَيْهِ وَأَجْلَسُوا أَصْحَابِي خَلْفِي. ثُمَّ دَعَا بَتْرَجْمَانِهِ فَقَالَ: قُلْ لَهُمْ: إِنِّي سَأَلْتُ هَذَا عَنْ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ، فَإِنْ كَذَّبْتَنِي فَكَذَّبُوهُ. قَالَ أَبُو سُفْيَانَ: وَإِيْمُ اللَّهِ لَوْلَا أَنْ يُؤْتَرَ عَلَيَّ الْكَذِبَ لَكَذَّبْتُ. ثُمَّ قَالَ لِتَرْجْمَانِهِ: سَلْهُ: كَيْفَ حَسَبَهُ فِيكُمْ؟ قَالَ: قُلْتُ: هُوَ فِينَا ذُو حَسَبٍ. قَالَ: فَهَلْ كَانَ مِنْ آبَائِهِ مَلِكٌ؟ قَالَ: قُلْتُ: لَا، قَالَ: فَهَلْ كُنْتُمْ تَتَّهَمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ قُلْتُ: لَا، قَالَ: أَيَّتَعُهُ أَشْرَافُ النَّاسِ أَمْ ضَعْفَاؤُهُمْ؟ قَالَ: قُلْتُ: بَلْ ضَعْفَاؤُهُمْ. قَالَ: يَزِيدُونَ أَمْ يَنْقُصُونَ؟ قَالَ: قُلْتُ: لَا بَلْ يَزِيدُونَ، قَالَ: هَلْ يَزِيدُ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخَطَةً لَهُ؟ قَالَ: قُلْتُ: لَا، قَالَ: فَهَلْ قَاتَلْتُمُوهُ؟ قَالَ: قُلْتُ: نَعَمْ. قَالَ: فَكَيْفَ كَانَ قِتَالِكُمْ إِيَّاهُ؟ قَالَ: قُلْتُ: تَكُونُ الْحَرْبُ بَيْنَنَا وَبَيْنَهُ سِجَالًا يُصِيبُ مِنَّا وَنُصِيبُ مِنْهُ، قَالَ: فَهَلْ يَغْدِرُ، قَالَ: قُلْتُ: لَا، وَنَحْنُ مِنْهُ فِي هَذِهِ الْمَدَّةِ

that had one of his ancestors been a king, I would have said that he (i.e., Muḥammad ﷺ) was seeking to rule the kingdom of his ancestors. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only the poor (who follow him). In fact, such are the followers of the Messengers. Then I asked you whether you have ever accused him of telling lies before he said what he said, and your reply was in the negative. Therefore, I took, for granted that a man who did not tell a lie about others, could never tell a lie about Allāh. Then I asked you whether anyone of his followers had renounced his religion (i.e., Islām) after embracing it, being displeased with it, and you denied that. And such is Faith, when its delight enters the hearts and mixes with them completely. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing. That is the way of True Faith till it is complete in all respects. Then I asked you whether you had ever fought with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casualties upon you, and you inflicted casualties upon them. Such is the case with the Messengers; they are put to trials and the final victory is for them. Then I asked you whether he had ever betrayed; you claimed that he had never betrayed. Indeed, Messengers never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him.'” Abū Sufyān said, “Heraclius then asked me, ‘What does he

لا نَدْرِي مَا هُوَ صَانِعٌ فِيهَا. قَالَ: وَاللَّهِ مَا أَمْكَنَنِي مِنْ كَلِمَةٍ أُدْخِلَ فِيهَا شَيْئًا غَيْرَ هَذِهِ، قَالَ: فَهَلْ قَالَ هَذَا الْقَوْلَ أَحَدٌ قَبْلَهُ؟ قُلْتُ: لَا، ثُمَّ قَالَ لِتَرْجُمَانِي: قُلْ لَهُ: إِنِّي سَأَلْتُكَ عَنْ حَسَبِهِ فَيَكُمُ فَرَعَمْتَ أَنَّهُ فِيكُمْ ذُو حَسَبٍ، وَكَذَلِكَ الرَّسُلُ تُبْعَثُ فِي أَحْسَابٍ قَوْمِيهَا. وَسَأَلْتُكَ هَلْ كَانَ فِي أَبِيهِ مَلِكٌ فَرَعَمْتَ أَنْ لَا. فَقُلْتُ لَوْ كَانَ مِنْ أَبِيهِ مَلِكٌ، قُلْتُ: رَجُلٌ يَظْلُبُ مَلِكٌ أَبِيهِ. وَسَأَلْتُكَ عَنْ أَتْبَاعِهِ أَضْعَافُهُمْ أَمْ أَشْرَافُهُمْ. فَقُلْتُ: بَلْ ضَعْفَاؤُهُمْ، وَهُمْ أَتْبَاعُ الرَّسُلِ. وَسَأَلْتُكَ هَلْ كُتِمَ تَتَهْمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ، فَرَعَمْتَ أَنْ لَا، فَعَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدْعَ الْكَذِبَ عَلَى النَّاسِ ثُمَّ يَذْهَبُ فَيَكْذِبُ عَلَى اللَّهِ. وَسَأَلْتُكَ هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخَطَةٌ لَهُ، فَرَعَمْتَ أَنْ لَا، وَكَذَلِكَ الْإِيمَانُ إِذَا خَالَطَ بِشَاشَةِ الْقُلُوبِ. وَسَأَلْتُكَ: هَلْ يَزِيدُونَ أَمْ يَنْقُصُونَ؟ فَرَعَمْتَ أَنَّهُمْ يَزِيدُونَ وَكَذَلِكَ الْإِيمَانُ حَتَّى يَتِمَّ. وَسَأَلْتُكَ هَلْ قَاتَلْتُمُوهُ، فَرَعَمْتَ أَنَّكُمْ قَاتَلْتُمُوهُ فَتَكُونُ الْحَرْبُ بَيْنَكُمْ وَبَيْنَهُ سِجَالًا، يَنَالُ مِنْكُمْ وَتَنَالُونَ مِنْهُ، وَكَذَلِكَ الرَّسُلُ تُبْتَلَى ثُمَّ تَكُونُ لَهُمُ الْعَاقِبَةُ. وَسَأَلْتُكَ: هَلْ يَغْدِرُ فَرَعَمْتَ

order you to do?" I said, 'He orders us (to offer) *Ṣalāt* (prayers) and (to pay) *Zakāt* and to keep good relationship with the kith and kin and to be chaste.' Then Heraclius said, 'If whatever you have said is true, he is really a Prophet, and I knew that he (i.e., the Prophet ﷺ) was going to appear, but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely) to what is under my feet.' Then Heraclius asked for the letter of Allāh's Messenger ﷺ and read it wherein was written:

In the Name of Allāh, the Most Gracious, the Most Merciful. (This letter is) from Muḥammad ﷺ the Messenger of Allāh, to Heraclius, the ruler of Byzantine. Peace be upon him, who follows the Right Path. Then after, I invite you to Islām, and if you embrace Islām you will be safe (will be saved from Allāh's punishment); embrace Islām, and Allāh will double your reward, but if you reject this invitation of Islām, you will be committing a sin (by misguiding your) *Arsiyin* (peasants). And (I recite to you Allāh's Statement):

'O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allāh... (till) ... bear witness that we are Muslims.' (V.3:64) When Heraclius finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out." Abū Sufyān added, "While coming out, I said to my companions, 'The matter of Ibn Abū Kaḃsha⁽¹⁾ (i.e., Muḥammad ﷺ) has become so prominent that even the king of

أَنَّهُ لَا يَغْدِرُ، وَكَذَلِكَ الرَّسُولُ لَا تَغْيِيرُ. وَسَأَلْتُكَ هَلْ قَالَ أَحَدٌ هَذَا الْقَوْلَ قَبْلَهُ فَرَعَمْتُ أَنْ لَا. فَقُلْتُ: لَوْ كَانَ قَالَ هَذَا الْقَوْلَ أَحَدٌ قَبْلَهُ، قُلْتُ: رَجُلٌ أَتَمَّ بِقَوْلٍ قِيلَ قَبْلَهُ. قَالَ: ثُمَّ قَالَ: بِمِ يَأْمُرُكُمْ؟ قَالَ: قُلْتُ: يَا مَرْئِي بِالصَّلَاةِ وَالزَّكَاةِ وَالصَّلَاةِ وَالْعَفَاةِ، قَالَ: إِنْ يَكُ مَا تَقُولُ فِيهِ حَقًّا فَإِنَّهُ نَبِيٌّ وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ وَلَمْ أَكُ أَظْنُهُ مِنْكُمْ، وَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلَصُ إِلَيْهِ لِأَحَبِّتُ لِقَاءَهُ. وَلَوْ كُنْتُ عِنْدَهُ لَعَسَلْتُ عَنْ قَدَمَيْهِ. وَلَيُبَغِّضَنَّ مُلْكُهُ مَا تَحْتَ قَدَمَيْ. قَالَ: ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ فَقَرَأَهُ فَإِذَا فِيهِ:

«بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدِ رَسُولِ اللَّهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ: سَلَامٌ عَلَيَّ مِنْ اتَّبَعَ الْهُدَى. أَمَا بَعْدُ: فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ، أَسْلِمْتَ تَسَلَّمْتُ، وَأَسْلِمْتُ يُؤْتِيكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ. فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرِيسِيِّينَ. وَ﴿يَأْهَلُ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَامٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ﴾ إِلَى قَوْلِهِ: ﴿أَشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾. فَلَمَّا فَرَغَ مِنْ قِرَاءَةِ الْكِتَابِ ارْتَفَعَتِ الْأَصْوَاتُ عِنْدَهُ وَكَثُرَ اللَّعْطُ، وَأَمَرَ بِنَا فَأَخْرَجْنَا، قَالَ: فَقُلْتُ لِأَصْحَابِي

(1) (H. 4553) Abū Kaḃsha was not the father of the Prophet ﷺ but it was a mockery done by Abū Sufyān out of hostility against the Prophet ﷺ.

Banu Al-Aṣfar is afraid of him.’ So I continued to believe that Allāh’s Messenger ﷺ would be victorious, till Allāh made me embrace Islām.” Az-Zuhri said, “Heraclius then invited all the chiefs of the Byzantine and got them assembled in his house and said, ‘O group of Byzantine! Do you wish to have a permanent success and guidance and that your kingdom should remain with you?’ (Immediately after hearing that), they rushed towards the gate like onagers, but they found them closed. Heraclius then said, ‘Bring them back to me.’ So he called them and said, ‘I just wanted to test the strength of your adherence to your religion. Now I have observed of you that which I like.’ Then the people fell in prostration before him and became pleased with him.”

[See Vol. 1, *Ḥadīth* No. 7.]

(5) CHAPTER. “By no means shall you attain *Al-Birr* (piety, righteousness; it means here Allāh’s Reward, i.e., Paradise) unless you spend (in Allāh’s Cause) of that which you love...” (V.3:92)

4554. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Out of all the *Anṣār*, living in Al-Madīna, Abū Ṭalḥa had the largest number of (date-palm trees) gardens, and the most beloved of his property to him was Bairuḥā’ garden which was facing the mosque (of the Prophet ﷺ). Allāh’s Messenger ﷺ used to enter it and drink of its good water. When the Verse: “By no means shall you attain *Al-Birr* (piety, righteousness); it means here Allāh’s Reward i.e., Paradise), unless you spend (in Allāh’s Cause) of that which you love...” (V.3:92) Abū Ṭalḥa got up and said, “O Allāh’s Messenger, Allāh says :-

حِينَ خَرَجْنَا: لَقَدْ أَمَرَ ابْنُ أَبِي كَبْشَةَ، إِنَّهُ لِيَخَافُهُ مَلِكُ بَنِي الْأَصْفَرِ. فَمَا زِلْتُ مُوقِنًا بِأَمْرِ رَسُولِ اللَّهِ ﷺ أَنَّهُ سَيَظْهَرُ حَتَّى أَدْخَلَ اللَّهُ عَلَيَّ الْإِسْلَامَ

قَالَ الزُّهْرِيُّ: فَدَعَا هِرَقْلُ عُظَمَاءَ الرُّومِ فَجَمَعَهُمْ فِي دَارٍ لَهُ فَقَالَ: يَا مَعْشَرَ الرُّومِ، هَلْ لَكُمْ فِي الْفَلَاحِ وَالرَّشِدِ آخَرَ الْأَبَدِ وَأَنْ يَنْبُتَ لَكُمْ مُلْكُكُمْ؟ قَالَ: فَحَاصُوا حَيَصَةَ حُمِرِ الْوَحْشِ إِلَى الْأَبْوَابِ فَوَجَدُوهَا قَدْ غُلِقَتْ، فَقَالَ: عَلَيَّ بِهِمْ، فَدَعَا بِهِمْ فَقَالَ: إِنِّي إِنَّمَا اخْتَبَرْتُ شِدَّتَكُمْ عَلَى دِينِكُمْ فَقَدْ رَأَيْتُمْ مِنْكُمْ الَّذِي أَحْبَبْتُمْ، فَسَجَدُوا لَهُ وَرَضُوا عَنْهُ. [راجع: 7]

(٥) بَابٌ ﴿لَنْ نَنَالُوا الْبِرَّ حَتَّى نُنْفِقُوا مِمَّا نَحِبُّونَ﴾ الْآيَةُ [آل عمران: ٩٢].

٤٥٥٤ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ أَبُو طَلْحَةَ أَكْثَرَ أَنْصَارِي بِالْمَدِينَةِ نَحْلًا، وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بَيْرُحَاءُ وَكَانَتْ مُسْتَقْبَلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ، فَلَمَّا أَنْزَلَتْ ﴿لَنْ نَنَالُوا الْبِرَّ حَتَّى

'By no means shall you attain *Al-Birr* unless you spend (in Allāh's Cause) of that which you love...' (V.3:92) and the most beloved of my property to me is the Bairuḥā' garden, so I give it as a charitable gift in Allāh's Cause and hope to receive its reward from Allāh. O Allāh's Messenger! Dispose it of (i.e., utilize it) in the way Allāh orders you (to dispose it of)." Allāh Messenger ﷺ said, "Bravo! That is a fruitful property! That is a fruitful property! I have heard what you have said and I think it would be proper if you distribute that (garden) amongst your relatives." Then Abū Talha distributed that garden amongst his relatives and his cousins. Narrated Yaḥyā bin Yaḥyā: I learnt from Mālik, "... a fruitful property." (See H. 1461)

تُفِقُوا مِمَّا تُحِبُّونَ ﴿٩٢﴾ قَامَ أَبُو طَلْحَةَ، فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ يَقُولُ: ﴿لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ تُفِقُوا مِمَّا تُحِبُّونَ﴾ وَإِنَّ أَحَبَّ أَمْوَالِي إِلَيَّ بَيْرُحَاءُ وَإِنَّهَا صَدَقَةٌ لِلَّهِ أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ اللَّهِ، فَضَعْتُهَا يَا رَسُولَ اللَّهِ حَيْثُ أَرَاكَ اللَّهُ. قَالَ رَسُولُ اللَّهِ ﷺ: «بِخَ ذَلِكَ مَالٌ رَائِحٌ. ذَلِكَ مَالٌ رَائِحٌ. وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّي أَرَىٰ أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ». قَالَ أَبُو طَلْحَةَ: أَفْعَلُ يَا رَسُولَ اللَّهِ، فَفَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ.

قَالَ عَبْدُ اللَّهِ بْنُ يُونُسَ وَرَوَّحُ بْنُ عُبَادَةَ: «ذَلِكَ مَالٌ رَائِحٌ».

حَدَّثَنِي يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ: «مَالٌ رَائِحٌ».

[راجع: ١٤٦١]

4555. Narrated Anas رَضِيَ اللهُ عَنْهُ: Abū Talḥa distributed the garden between Ḥassān and Ubayy, but he did not give me anything thereof, although I was a nearer relative to him.

٤٥٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ، عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: فَجَعَلَهَا لِحَسَّانَ وَأُبَيٍّ وَأَنَا أَقْرَبُ إِلَيْهِ وَلَمْ يَجْعَلْ لِي مِنْهَا شَيْئًا.

[راجع: ١٤٦١]

(6) CHAPTER. "Say (O Muḥammad ﷺ): Bring here the Taurāt (Torah) and recite it, if you are truthful." (V.3:93)

(٦) بَابُ ﴿قُلْ قَاتُوا بِالَّتَّوْرَةِ فَاتْلَوْهَا﴾ [آل عمران: ٩٣]

4556. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: The Jews brought to the Prophet ﷺ a man and a woman from among them who

٤٥٥٦ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَبُو ضَمْرَةَ: حَدَّثَنَا

had committed illegal sexual intercourse. The Prophet ﷺ said to them, "How do you usually punish the one amongst you who has committed illegal sexual intercourse?" They replied, "We blacken their faces with coal and beat them." He said, "Don't you find the order of *Ar-Rajm* (i.e., stoning to death) in the Taurāt (Torah)?" They replied, "We do not find anything in it." 'Abdullāh bin Salām (after hearing this conversation) said to them, "You have told a lie! Bring here the Taurāt and recite it if you are truthful." (So the Jews brought the Taurāt). And the religious teacher who was teaching it to them, put his hand over the Verse of *Ar-Rajm* and started reading what was written above and below the place hidden with his hand, but he did not read the Verse of *Ar-Rajm*. 'Abdullāh bin Salām removed his (i.e., the teacher's) hand from the Verse of *Ar-Rajm* and said, "What is this?" So when the Jews saw that Verse, they said, "This is the Verse of *Ar-Rajm*." So, the Prophet ﷺ ordered that both the adulterer and the adulteress be stoned to death, and they were stoned to death near the place where biers used to be placed near the mosque. I saw her companion (i.e., the adulterer) falling over her so as to protect her from the stones.

(7) CHAPTER. "You (true believers in Islāmic Monotheism, and real followers of Prophet Muḥammad ﷺ and his *Sunna*) are the best of peoples ever raised up for mankind..." (V.3:110)

4557. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:

The Verse:

"You [true believers in Islamic Monotheism, and real followers of Prophet Muḥammad ﷺ and his *Sunna* (legal ways, etc.)] are the best of people ever raised up for

مُوسَىٰ بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ الْيَهُودَ جَاءُوا إِلَى النَّبِيِّ ﷺ بِرَجُلٍ مِنْهُمْ وَامْرَأَةٍ قَدْ زَنَىٰ فَقَالَ لَهُمْ: «كَيْفَ تَفْعَلُونَ بِمَنْ زَنَىٰ مِنْكُمْ؟» قَالُوا: نُحَمِّمُهُمَا وَنَضْرِبُهُمَا، فَقَالَ: «لَا تَجِدُونَ فِي التَّوْرَةِ الرَّجْمَ؟» فَقَالُوا: لَا نَجِدُ فِيهَا شَيْئًا، فَقَالَ لَهُمْ عَبْدُ اللَّهِ بْنُ سَلَامٍ: كَذَبْتُمْ فَأَتُوا بِالتَّوْرَةِ فَأَتَلُوهَا إِنْ كُنْتُمْ صَادِقِينَ. فَوَضَعَ مِذْرَاسُهَا الَّذِي يُدْرَسُهَا مِنْهُمْ كَفَّهُ عَلَى آيَةِ الرَّجْمِ فَطَفِقَ يَقْرَأُ مَا دُونَ يَدَيْهِ وَمَا وَرَاءَهَا وَلَا يَقْرَأُ آيَةَ الرَّجْمِ، فَتَرَخَ يَدَهُ عَنِ آيَةِ الرَّجْمِ فَقَالَ: مَا هَذِهِ؟ فَلَمَّا رَأَوْا ذَلِكَ قَالُوا: هِيَ آيَةُ الرَّجْمِ فَأَمَرَ بِهَمَا فَرَجَمَا قَرِيبًا مِنْ حَيْثُ مَوْضِعُ الْجَنَائِزِ عِنْدَ الْمَسْجِدِ. قَالَ: فَرَأَيْتُ صَاحِبَهَا يَجْنُ عَلَيَّهَا يَقِيهَا الْحِجَارَةَ. [راجع:

[١٣٢٩

(٧) بَابٌ ﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ

لِلنَّاسِ﴾ [١١٠]

٤٥٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ

يُوسُفَ، عَنْ سُفْيَانَ، عَنْ مَيْسَرَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

mankind..." means, the best for the people, as you bring them with chains on their necks till they embrace Islām (thereby save them from the eternal punishment in Hell-fire and make them enter Paradise in the Hereafter). (See H. 3010)

(8) CHAPTER. "When two parties from among you were about to lose heart..." (V.3:122)

4558. Narrated Jābir bin 'Abdullāh رضي الله عنه: The Verse :-

"When two parties from among you were about to lose heart, but Allāh was their *Wali* (Supporter and Protector)..." (V.3:122) was revealed concerning us, and we were the two parties, i.e., Banū Hāritha and Banū Salama, and we do not wish (that it had not been revealed) or I would not have been pleased (if it had not been revealed), for Allāh says: '... Allāh was their *Wali* (Supporter and Protector).'

(9) CHAPTER. "Not for you (O Muḥammad ﷺ but for Allāh) is the decision..." (V.3:128)

4559. Narrated Sālim's father that he heard Allāh's Messenger ﷺ on raising his head from the bowing in the last *Rak'ā* in the *Fajr* prayer, saying, "O Allāh, curse such and such person and such and such person, and such and such person," after saying, "Allāh heard those who sent praises to Him, O our Lord! All the praises are for You." So Allāh revealed: "Not for you (O Muḥammad ﷺ) (but for Allāh) is the decision... (till) ... Verily, they are *Zalimūn* (polytheists, disobedients, and wrong-doers.)..." (V.3:128)

قَالَ: خَيْرَ النَّاسِ لِلنَّاسِ، تَأْتُونَ بِهِمْ فِي السَّلَاسِلِ فِي أَعْنَاقِهِمْ حَتَّى يَدْخُلُوا فِي الْإِسْلَامِ. [راجع: ٣٠١٠]

(٨) بَابٌ ﴿إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْسَلَا﴾ [١٢٢]

٤٥٥٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: قَالَ عَمْرُو: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: فِينَا نَزَلَتْ ﴿إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْسَلَا وَاللَّهُ وَلِيُّهُمَا﴾ قَالَ: نَحْنُ الطَّائِفَتَانِ، بَنُو حَارِثَةَ وَبَنُو سَلَمَةَ وَمَا نُحِبُّ - وَقَالَ سُفْيَانُ مَرَّةً: وَمَا يَسُرُّنِي - أَنَّهَا لَمْ تُنَزَلْ لِقَوْلِ اللَّهِ: ﴿وَاللَّهُ وَلِيُّهُمَا﴾.

[راجع: ٥٠٥١]

(٩) بَابٌ ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ [١٢٨]

٤٥٥٩ - حَدَّثَنَا حِبَّانُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَالِمٌ عَنْ أَبِيهِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فِي الرُّكُوعِ الْآخِرَةِ مِنَ الْفَجْرِ يَقُولُ: «اللَّهُمَّ الْعَن فُلَانًا وَفُلَانًا وَفُلَانًا» بَعْدَمَا يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ». فَأَنْزَلَ اللَّهُ ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ إِلَى قَوْلِهِ: ﴿فَالَهُمْ ظَلِيمُونَ﴾.

رَوَاهُ إِسْحَاقُ بْنُ رَاشِدٍ، عَنِ
الرُّهْرِيِّ. [راجع: ٤٠٦٩]

4560. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ intended to invoke evil upon somebody, or invoke good upon somebody, he used to invoke (Allāh) after bowing [in the *Ṣalāt* (prayer)]. Sometimes after saying, "Allāh heard those who sent praises to Him, O our Lord! All the praises are for You," he would say, "O Allāh! Save Al-Walīd bin Al-Walīd and Salama bin Hishām, and 'Ayyāsh bin Abū Rabi'a. O Allāh! Inflict Your severe torture on Muḍar (tribe) and strike them with (famine) years like the years of Yūsuf [(Joseph) عليه السلام]." The Prophet ﷺ used to say in a loud voice, and he also used to say in some of his *Fajr* (prayers), "O Allāh! Curse so-and-so and so-and-so." naming some of the Arab tribes till Allāh revealed:-
"Not for you (O Muḥammad ﷺ) but for Allāh) is the decision..." (V.3:128)

٤٥٦٠ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ:
حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سَعِيدِ بْنِ
الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ
عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا أَرَادَ
أَنْ يَدْعُوَ عَلَى أَحَدٍ أَوْ يَدْعُوَ لِأَحَدٍ
فَقَدَّتْ بَعْدَ الرُّكُوعِ قَرْبًا قَالَ - إِذَا
قَالَ: «سَمِعَ اللهُ لِمَنْ حَمَدَهُ» -
«اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ. اللَّهُمَّ أَنْجِ
الْوَالِيدَ ابْنَ الْوَالِيدِ، وَسَلَمَةَ بْنَ هِشَامٍ،
وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ. اللَّهُمَّ اشْدُدْ
وَطَأَتَكَ عَلَى مُضَرَ وَاجْعَلْهَا سِنِينَ
كَسِينِي يُوسُفَ»، يَجْهَرُ بِذَلِكَ، وَكَانَ
يَقُولُ فِي بَعْضِ صَلَاتِهِ فِي صَلَاةِ
الْفَجْرِ: «اللَّهُمَّ الْعَنْ فُلَانًا وَفُلَانًا»
لِأَحْيَاءٍ مِنَ الْعَرَبِ حَتَّى أَنْزَلَ اللهُ
﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ [الآية].

[راجع: ٧٩٧]

(10) CHAPTER. The Statement of Allāh

تعالى:

"...And the Messenger (Muḥammad ﷺ) was
in your rear calling you back..." (V.3:153)

Ibn 'Abbās said, " 'One of the two best
things,' (V.9:52) means either victory or
martyrdom."

(١٠) بَابُ قَوْلِهِ تَعَالَى: ﴿وَأَرْسُلْ
يَدْعُوَكُمْ فِي أَعْرَابِكُمْ﴾ [١٥٣]،
وَهُوَ تَأْنِيثٌ آخِرِكُمْ. وَقَالَ ابْنُ
عَبَّاسٍ: ﴿إِلْحَادِي الْحُسَيْنِيِّنَ﴾ [التوبة:
٥٢] فَتَحًا أَوْ شَهَادَةً.

4561. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ appointed 'Abdullāh bin Jubair as the commander of the infantry

٤٥٦١ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ:
حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ:

(or the cavalry archers) during the battle of Uḥud. They returned defeated, and that is what is meant by:

“And the Messenger (Muḥammad ﷺ) was in your rear calling you back.” None remained with the Prophet ﷺ then, but twelve men.

(11) CHAPTER. Allāh’s Statement: “...He sent down security for you. Slumber...” (V.3:154)

4562. Narrated Abū Ṭalḥa: Slumber overtook us during the battle of Uḥud while we were in the front files. My sword would fall from my hand and I would pick it up, and again it would fall down and I would pick it up again.

(12) CHAPTER. The Statement of Allāh تعالى:
“Those who answered (the Call of) Allāh and the Messenger (Muḥammad ﷺ) after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward.” (V.3:172)

(13) CHAPTER. His Statement:
“Those (i.e., believers) unto whom the people (hypocrites) said, ‘Verily the people (Mushrikūn) have gathered against you (a great army), therefore, fear them...’” (V.3:173)

4563. Narrated Ibn ‘Abbās رضي الله عنهما: رضي الله عنهما: “Allāh (Alone) is Sufficient for us and He is

سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَعَلَ النَّبِيُّ ﷺ عَلَى الرَّجَالَةِ يَوْمَ أُحُدٍ عَبْدَ اللَّهِ ابْنَ جُبَيْرٍ وَأَقْبَلُوا مُنْهَرِمِينَ فَذَكَ إِذْ يَدْعُوهُمْ الرَّسُولُ فِي أَخْرَاهُمْ. وَلَمْ يَبْقَ مَعَ النَّبِيِّ ﷺ غَيْرُ اثْنَيْ عَشَرَ رَجُلًا.

[راجع: ٣٠٣٩]

(١١) **بَابُ قَوْلِهِ: ﴿أَمَنَّا نُهَاسًا﴾**

[١٥٤]

٤٥٦٢ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ ابْنِ عَبْدِ الرَّحْمَنِ أَبُو يَعْقُوبَ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا أَنَسُ: أَنَّ أَبَا طَلْحَةَ قَالَ: غَشِينَا التُّعَاسُ وَنَحْنُ فِي مَصَافِنَا يَوْمَ أُحُدٍ، قَالَ: فَجَعَلَ سَيْفِي يَسْقُطُ مِنْ يَدِي وَأَخْذُهُ، وَيَسْقُطُ وَأَخْذُهُ. [راجع: ٤٠٦٨]

(١٢) **بَابُ قَوْلِهِ تَعَالَى: ﴿الَّذِينَ**

اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٧٢﴾

﴿الْقَرْحُ﴾: الْجِرَاحُ. ﴿اسْتَجَابُوا﴾: أَجَابُوا، ﴿يَسْتَجِيبُ﴾: يُجِيبُ.

(١٣) **بَابُ قَوْلِهِ: ﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ﴾** [١٧٣]

٤٥٦٣ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ

the Best Disposer of affairs,” was said by Ibrāhīm (Abraham) عليه السلام when he was thrown into the fire; and it was said by Muḥammad ﷺ when they (i.e., hypocrites) said, “Verily, the people (*Mushrikūn*) have gathered against you (a great army) therefore, fear them.” But it only increased their faith and they said: “Allāh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).” (V.3:173)

4564. Narrated Ibn ‘Abbās رضي الله عنهما: The last statement of Ibrāhīm (Abraham) when he was thrown into the fire was:

“Allāh (Alone) is Sufficient for me and He is the Best Disposer of (my) affairs.”

(14) CHAPTER. “And let not those who covetously withhold of that which Allāh has bestowed on them of His Bounty ...” (V.3:180)

4565. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “Anyone whom Allāh has given wealth but he does not pay its *Zakāt*, then, on the Day of Resurrection, his wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands⁽¹⁾ in its mouth and it will encircle itself round his neck and bite him over his cheeks and say, ‘I am your wealth; I am your treasure.’” Then the Prophet ﷺ recited this (following) Divine Verse: “And let not those who covetously withhold of that which Allāh has bestowed on them of His

أَرَاهُ قَالَ: حَدَّثَنَا أَبُو بَكْرِ، عَنْ أَبِي حُصَيْنٍ، عَنْ أَبِي الضَّحَى، عَنِ ابْنِ عَبَّاسٍ: ﴿حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾ قَالَهَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ حِينَ أُلْقِيَ فِي النَّارِ، وَقَالَهَا مُحَمَّدٌ ﷺ حِينَ قَالُوا: ﴿إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾. [انظر: ٤٥٦٤]

٤٥٦٤ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي حُصَيْنٍ، عَنْ أَبِي الضَّحَى، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ آخِرَ قَوْلِ إِبْرَاهِيمَ حِينَ أُلْقِيَ فِي النَّارِ: حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ. [راجع: ٤٥٦٣]

(١٤) بَابُ ﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾ [١٨٠] الْآيَةِ ﴿سَيُطَوَّقُونَ﴾ كَقَوْلِكَ: طَوَّقْتُهُ بِطَوَّقٍ.

٤٥٦٥ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُنِيرٍ: سَمِعَ أَبَا النَّضْرِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ مِثْلَ لَهُ مَالُهُ شُجَاعًا أَفْرَعُ لَهُ رَبِيبَتَانِ يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ يَأْخُذُ بِلَهْزِمَتَيْهِ - يَعْنِي بِشِدْقَيْهِ - يَقُولُ: أَنَا مَالِكٌ، أَنَا

(1) (H. 4565) *Fath Al-Bārī*, [See also *Sahih Al-Bukhārī* Vol. 2, *Hadīth* No. 1403.]

Bounty ...” till the end of the Verse. (V.3:180). (See H. 1403)

(15) CHAPTER. “...And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh...” (V.3:186)

4566. Narrated Usāma bin Zaid رضي الله عنه: Allāh's Messenger ﷺ rode a donkey, equipped with *Qatifa Fadakiya* (a thick cloth-covering made in *Fadak*) and I was riding behind him. He was going to pay a visit to Sa'd bin 'Ubāda in Banū Al-Hāriṭh bin Al-Khazraj; and this incident happened before the battle of Badr. The Prophet ﷺ passed by a gathering in which 'Abdullāh bin Ubayy bin Salūl was present, and that was before 'Abdullāh bin Ubayy embraced Islām. Behold, in that gathering there were mix-up people of different religions: there were Muslims, *Mushrikūn*, idol-worshippers, and Jews, and in that gathering 'Abdullāh bin Rawāḥa was also present. When a cloud of dust raised by the donkey reached that gathering, 'Abdullāh bin Ubayy covered his nose with his garment and then said, “Do not cover us with dust.” Then Allāh's Messenger ﷺ greeted them and stopped and dismounted and invited them to Allāh (i.e., to embrace Islām) and recited to them the Noble Qur'ān. On that, 'Abdullāh bin Ubayy bin Salūl said, “O man! There is nothing better than that what you say, if it is the truth, then do not trouble us with it in our gatherings. Return to your mount (or residence) and if somebody comes to you, relate (your tales) to him.” On that 'Abdullāh bin Rawāḥa said, “Yes, O Allāh's Messenger! Bring it (i.e., what you

كُنْزِكَ»، ثُمَّ تَلَا هَذِهِ الْآيَةَ ﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾ إِلَى آخِرِ الْآيَةِ. [راجع: ١٤٠٣]

(١٥) بَابٌ ﴿وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا﴾

[١٨٦]

٤٥٦٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ أَسَامَةَ بْنَ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ عَلَى حِمَارٍ عَلَى قَطِيفَةٍ فَذَكِّيَتْ وَأُرْدِفَ أَسَامَةُ بْنُ زَيْدٍ وَرَأَاهُ يَعُودُ سَعْدَ بْنَ عُبَادَةَ فِي بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ قَبْلَ وَقْعَةِ بَدْرٍ، قَالَ: حَتَّى مَرَّ بِمَجْلِسٍ فِيهِ عَبْدُ اللَّهِ بْنُ أَبِي بَرْزَةَ وَذَلِكَ قَبْلَ أَنْ يُسَلِّمَ عَبْدُ اللَّهِ بْنُ أَبِي بَرْزَةَ، فَإِذَا فِي الْمَجْلِسِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ، عِبَادَةُ الْأَوْثَانِ، وَالْيَهُودِ وَالْمُسْلِمِينَ، وَفِي الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ. فَلَمَّا غَشِيَتْ الْمَجْلِسَ عَجَاجَةٌ الدَّابَّةِ حَمَرَ عَبْدُ اللَّهِ بْنُ أَبِي بَرْزَةَ بَرْدَانَهُ ثُمَّ قَالَ: لَا تُغَبِّرُوا عَلَيْنَا، فَسَلَّمَ رَسُولُ اللَّهِ ﷺ عَلَيْهِمْ ثُمَّ وَقَفَ فَتَرَلَّ فَدَعَاهُمْ إِلَى اللَّهِ، وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ. فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَرْزَةَ: أَيُّهَا الْمَرْءُ إِنَّهُ لَا أَحْسَنَ مِمَّا تَقُولُ. إِنْ كَانَ حَقًّا

want to say) to us in our gatherings, for we love that." So, the Muslims, *Al-Mushrikūn* and the Jews started abusing one another till they were on the point of fighting with one another. The Prophet ﷺ kept on quietening them till they became quiet, whereupon the Prophet ﷺ rode his animal (mount) and proceeded till he entered upon Sa'd bin 'Ubāda. The Prophet ﷺ said to Sa'd, "Did you not hear what 'Abū Ḥubāb said?" He meant 'Abdullāh bin Ubayy. "He said so-and-so." On that Sa'd bin 'Ubāda said, "O Allāh's Messenger! Excuse and forgive him, for by Him Who revealed the Book to you, Allāh brought the Truth which was sent to you at the time when the people of this town (i.e., Al-Madīna) had decided unanimously to crown him and tie a turban on his head (electing him as chief). But when Allāh opposed that (decision) through the Truth which Allāh gave to you, he (i.e., 'Abdullāh bin Ubayy) was grieved with jealousy, and that caused him to do what you have seen." So, Allāh's Messenger ﷺ excused him, for the Prophet ﷺ and his Companions used to forgive *Al-Mushrikūn* and the people of Scripture as Allāh had ordered them, and they used to put up with their mischief with patience. Allāh تعالى said:

"...And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh..." (V.3:186) And Allāh also said:

"Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves..." (V.2:109)

So, the Prophet ﷺ used to stick to the principle of forgiveness for them as long as Allāh ordered him to do so till Allāh

فَلَا تُؤْذِنَا بِهِ فِي مَجَالِسِنَا. اِرْجِعْ إِلَى رَحْلِكَ، فَمَنْ جَاءَكَ فاقْضُصْ عَلَيْهِ. فَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ: بَلَى يَا رَسُولَ اللَّهِ فَاغْشِنَا بِهِ فِي مَجَالِسِنَا فَإِنَّا نُحِبُّ ذَلِكَ. فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّى كَادُوا يَتَنَاقَرُونَ فَلَمْ يَزَلِ النَّبِيُّ ﷺ يُخَفِّضُهُمْ حَتَّى سَكَنُوا ثُمَّ رَكِبَ النَّبِيُّ ﷺ دَابَّتَهُ فَسَارَ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَيَا سَعْدُ أَلَمْ تَسْمَعْ مَا قَالَ أَبُو حُبَابٍ؟ - يُرِيدُ عَبْدُ اللَّهِ بْنُ أَبِي - قَالَ كَذَا وَكَذَا»، قَالَ سَعْدُ بْنُ عُبَادَةَ: يَا رَسُولَ اللَّهِ اغْفُ عَنَّهُ وَاصْفَحْ عَنَّهُ، فَوَالَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ لَقَدْ جَاءَ اللَّهُ بِالْحَقِّ الَّذِي أَنْزَلَ عَلَيْكَ، وَلَقَدْ اضْطَلَحَ أَهْلُ هَذِهِ الْبَحِيرَةَ عَلَى أَنْ يُتَوَجَّهَ فَيُصِيبُوهُ بِالْعِصَابَةِ فَلَمَّا أَبَى اللَّهُ ذَلِكَ بِالْحَقِّ الَّذِي أُعْطَاكَ اللَّهُ شَرَقَ بِذَلِكَ، فَذَلِكَ فَعَلَ بِهِ مَا رَأَيْتَ، فَعَفَا عَنْهُ رَسُولُ اللَّهِ ﷺ وَكَانَ النَّبِيُّ ﷺ وَأَصْحَابُهُ يَعْفُونَ عَنِ الْمُشْرِكِينَ وَأَهْلِ الْكِتَابِ كَمَا أَمَرَهُمُ اللَّهُ وَيَصْبِرُونَ عَلَى الْأَذَى، قَالَ اللَّهُ تَعَالَى: ﴿وَلَسْتُمْ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذَى كَثِيرًا﴾ الْآيَةَ. وَقَالَ اللَّهُ: ﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِنْ بَعْدِ

permitted fighting them. So, when Allāh's Messenger ﷺ fought the battle of Badr, and Allāh killed the nobles of Quraish infidels through him, Ibn Ubayy bin Salūl and *Al-Mushrikūn* and idolaters who were with him, said, "This matter (i.e., Islām) has appeared (i.e., became victorious)." So they gave the *Bai'a* (pledge) (for embracing Islām) to Allāh's Messenger ﷺ and became Muslims.

إِمَانِكُمْ كَفَارًا حَسَنًا مِّنْ عِنْدِ
أَنْفُسِهِمْ إِلَى آخِرِ الْآيَةِ. وَكَانَ النَّبِيُّ
ﷺ يَتَأَوَّلُ الْعَفْوَ مَا أَمَرَهُ اللَّهُ بِهِ حَتَّى
أَذِنَ اللَّهُ فِيهِمْ، فَلَمَّا غَرَا رَسُولُ اللَّهِ
ﷺ بَدْرًا فَقَتَلَ اللَّهُ بِهِ صَنَادِيدَ
كُفَّارِ قُرَيْشٍ قَالَ ابْنُ أَبِي بِنِ سَلُولَ
وَمَنْ مَعَهُ مِنَ الْمُشْرِكِينَ وَعَبْدَةَ
الْأَوْثَانِ: هَذَا أَمْرٌ قَدْ تَوَجَّهَ، فَيَايَعُوا
الرَّسُولَ ﷺ عَلَى الْإِسْلَامِ فَأَسْلَمُوا.

[راجع: ٢٩٨٧]

(16) CHAPTER "Think not that those who rejoice in what they have done (or brought about)..." (V.3:188)

(١٦) بَابُ ﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ
بِمَا آتَوْا﴾ [١٨٨]

4567. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: During the lifetime of Allāh's Messenger ﷺ, some men among the hypocrites used to remain behind him (i.e., did not accompany him) when he went out for a *Ghazwa* and they would be pleased to stay at home behind Allāh's Messenger ﷺ. When Allāh's Messenger ﷺ returned (from the battle) they would put forward (false) excuses and take oaths, wishing to be praised for what they had not done. So there was revealed:

٤٥٦٧ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي
مَرِيَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ:
حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ
يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ
اللَّهُ عَنْهُ: أَنَّ رِجَالًا مِنَ الْمُنَافِقِينَ
عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ كَانَ إِذَا
خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْعَزْوِ
تَخَلَّفُوا عَنْهُ وَفَرِحُوا بِمَقْعَدِهِمْ خِلافَ
رَسُولِ اللَّهِ ﷺ، فَإِذَا قَدِمَ رَسُولُ اللَّهِ
ﷺ اعْتَدَرُوا إِلَيْهِ وَحَلَفُوا وَأَحْبَبُوا أَنْ
يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا، فَزَلَّتْ: ﴿لَا
تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ
يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا﴾.

"Think not that those who rejoice in what they have done (or brought about) and love to be praised for what they have not done..." (V.3:188)

٤٥٦٨ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ
مُوسَى: أَخْبَرَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيْجٍ
أَخْبَرَهُمْ، عَنْ ابْنِ أَبِي مُلَيْكَةَ أَنَّ

4568. Narrated 'Alqama bin Waqqāṣ: Marwān said to his gatekeeper, "Go to Ibn 'Abbās, O Rafī, and say, 'If everybody who rejoices in what he has done (or brought about) and likes to be praised for what he has

not done, will be punished, then all of us will be punished.’” Ibn ‘Abbās said, “What connection have you with this case?⁽¹⁾ It was only that the Prophet ﷺ called the Jews and asked them about something, and they hid the truth and told him something else, and showed him that they deserved praise for the favour of telling him the answer to his question, and they became happy with what they had concealed.

Then Ibn ‘Abbās recited :-

“(And remember) when Allāh took a Covenant from those who were given the Scripture ... (till) ... those who rejoice in what they have done (or brought about) and love to be praised for what they have not done.” (V.3:187,188)

Narrated Ḥumaid bin ‘Abdur-Raḥmān bin ‘Auf that Marwān had told him (the above narration).

عَلَّمَمَهُ بَنَ وَقَاصِ أَخْبَرَهُ: أَنَّ مَرْوَانَ قَالَ لَبَّوَاهِ: اذْهَبْ يَا رَافِعُ إِلَى ابْنِ عَبَّاسٍ فَقُلْ: لَيْنَ كَانَ كُلُّ امْرِئٍ فَرِحَ بِمَا أُوتِيَ وَأَحَبَّ أَنْ يُحْمَدَ بِمَا لَمْ يَفْعَلْ مُعَذِّبًا لِنَعْدَبِينَ أَجْمَعُونَ. فَقَالَ ابْنُ عَبَّاسٍ: مَا لَكُمْ وَلِهَذِهِ؟ إِنَّمَا دَعَا النَّبِيَّ ﷺ يَهُودَ فَسَأَلَهُمْ عَنْ شَيْءٍ فَكْتَمُوهُ إِيَّاهُ وَأَخْبَرُوهُ بِعَيْرِهِ فَأَرَوْهُ أَنْ قَدِ اسْتَحْمَدُوا إِلَيْهِ بِمَا أَخْبَرُوهُ عَنْهُ فِيمَا سَأَلَهُمْ وَفَرِحُوا بِمَا أُتُوا مِنْ كِتْمَانِهِمْ. ثُمَّ قَرَأَ ابْنُ عَبَّاسٍ ﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ﴾ كَذَلِكَ حَتَّى قَوْلِهِ: ﴿يَفْرَحُونَ بِمَا أُنُوا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا﴾.

تَابَعَهُ عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ.

حَدَّثَنَا ابْنُ مِقَاتٍ: أَخْبَرَنَا الْحَجَّاجُ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّهُ أَخْبَرَهُ أَنَّ مَرْوَانَ: بِهِذَا.

(١٧) **بَابُ قَوْلِهِ: ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ﴾** [١٩٠]

(17) CHAPTER. Allāh's Statement :

“Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.” (V.3:190)

4569. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا : I

٤٥٦٩ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي

(1) (H. 4568) According to the knowledge of understanding the meaning of the Qur'an and *Hadith*, we must consider the general meaning of the Verse and not only the cause for which the Verse was revealed.

stayed overnight in the house of my aunt Maimūna (the wife of the Prophet ﷺ). Allāh's Messenger ﷺ talked with his wife for a while and then went to bed. When it was the last third of the night, he got up and looked towards the sky and said:

“Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.” (V.3:190) Then he stood up, performed ablution, brushed his teeth with a *Siwāk*, and then offered eleven *Rak'ua* prayer. Then Bilāl pronounced the *Adhān* (i.e., call for the *Fajr* prayer). The Prophet ﷺ then offered two *Rak'ua* (*Sunna*) *Ṣalāt* (prayer) and went out (to the mosque) and offered the (compulsory congregational) *Fajr* prayer.

(18) CHAPTER. “Those who remember Allāh (always and in prayers), standing, sitting, and lying down on their sides; and think deeply about the creation of the heavens and the earth....” (V.3:191)

4570. Narrated Ibn 'Abbās رضي الله عنهم: (One night) I stayed overnight in the house of my aunt Maimūna (the wife of the Prophet ﷺ), and said to myself, “I will watch the *Ṣalāt* (prayer) of Allāh's Messenger ﷺ.” My aunt placed a cushion for Allāh's Messenger ﷺ and he slept on it in its lengthwise direction and (woke up) rubbing the traces of sleep off his face, and then he recited the last ten Verses of *Sūrat Al-Imrān* till he finished it. Then he went to a hanging water-skin and took it, performed the ablution and then stood up to offer the *Ṣalāt* (prayer). I got up and did the same as he had done, and stood beside him (by his left side). He put his hand on my head and held me by the ear and twisted it (pulled me, and made me stand by

مريم: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي شَرِيكُ ابْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَثُّ عِنْدَ خَالَتِي مَيْمُونَةَ فَتَحَدَّثَتْ رَسُولَ اللَّهِ ﷺ مَعَ أَهْلِهِ سَاعَةً ثُمَّ رَفَدَ. فَلَمَّا كَانَ ثُلُثُ اللَّيْلِ الْآخِرِ قَعَدَ فَظَنَرَ إِلَى السَّمَاءِ فَقَالَ: ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ﴾ ﴿١٩١﴾ ثُمَّ قَامَ فَتَوَضَّأَ وَاسْتَنْ: فَصَلَّى إِحْدَى عَشْرَةَ رُكْعَةً، ثُمَّ أَذَّنَ بِلَالٌ فَصَلَّى رُكْعَتَيْنِ ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ. [راجع: ١١٧]

(١٨) بَابُ ﴿الَّذِينَ يَذْكُرُونَ اللَّهَ فِي سَمَاءٍ وَتُحُودًا وَعَلَى جُنُوبِهِمْ وَيَتَنَّوْنَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾ ﴿الآية ١٩١﴾

٤٥٧٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مَالِكِ ابْنِ أَنَسٍ، عَنْ مَخْرَمَةَ بِنِ سَلِيمَانَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: بَثُّ عِنْدَ خَالَتِي مَيْمُونَةَ فَقُلْتُ لِأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ ﷺ فَظَرَحْتُ لِرَسُولِ اللَّهِ ﷺ وَسَادَةً، فَنَامَ رَسُولُ اللَّهِ ﷺ فِي طُولِهَا فَجَعَلَ يَمْسَحُ التُّومَ عَنْ وَجْهِهِ. فَقَرَأَ الْآيَاتِ الْعَشْرَ الْأَوَاخِرَ مِنْ آلِ عِمْرَانَ حَتَّى خَتَمَ ثُمَّ أَتَى سَقَاءَ

his right side). He offered two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a* and finally the *Witr* (i.e., one *Rak'a*) *Ṣalāt* (prayer).

(19) CHAPTER. “Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him and never will the *Zalimūn* (polyheists and wrong-doers) find any helpers.” (V.3:192)

4571. Narrated ‘Abdullāh bin ‘Abbās رضي الله عنهما that once he stayed overnight (in the house) of his aunt Maimūna, the wife of the Prophet ﷺ. He added: I lay on the cushion transversally in its breadthwise direction and Allāh’s Messenger ﷺ lay along with his wife in its lengthwise direction. Allāh’s Messenger ﷺ slept till the middle of the night, either a bit before or a bit after it, and then woke up rubbing the traces of sleep off his face with his hands; and then he recited the last ten Verses of *Sūrat Āl-Imrān*, got up and went to a hanging water-skin. He then performed the ablution from it, and it was a perfect ablution, and then stood up to offer the *Ṣalāt* (prayer). I, too, did the same as he had done, and then went to stand beside him (on his left side).” Allāh’s Messenger ﷺ put his right hand on my head and held and twisted my right ear, (pulled me, and made me to stand by his right side).” He then offered two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, and finally one *Rak'a*, of *Witr*. Then he lay

مُعَلَّقًا. فَأَخَذَهُ فَتَوَضَّأَ ثُمَّ قَامَ يُصَلِّي. فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ جِئْتُ فَقُمْتُ إِلَى جَنْبِهِ. فَوَضَعَ يَدَهُ عَلَى رَأْسِي ثُمَّ أَخَذَ بِأُذُنِي فَجَعَلَ يُقْبِلُهَا. ثُمَّ صَلَّى رُكْعَتَيْنِ، ثُمَّ صَلَّى رُكْعَتَيْنِ، ثُمَّ صَلَّى رُكْعَتَيْنِ، ثُمَّ صَلَّى رُكْعَتَيْنِ، ثُمَّ صَلَّى رُكْعَتَيْنِ، ثُمَّ أَوْتَرَ. [راجع: ١١٧]

(١٩) بَابُ ﴿رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ﴾ [١٩٢]

٤٥٧١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مَعْنُ بْنُ عَيْسَى، عَنْ مَالِكٍ، عَنْ مَحْرَمَةَ ابْنِ سُلَيْمَانَ، عَنْ كُرَيْبِ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ وَهِيَ خَالَتُهُ. قَالَ: فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ، وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا. فَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّى انْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ بَقَلِيلٍ أَوْ بَعْدَهُ بَقَلِيلٍ ثُمَّ اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ فَجَعَلَ يَمْسُحُ التَّوَمَ عَنْ وَجْهِهِ بِيَدَيْهِ ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ الْخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ. ثُمَّ قَامَ إِلَى شَنْ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وَضُوءَهُ، ثُمَّ قَامَ يُصَلِّي فَصَنَعْتُ مِثْلَ مَا صَنَعَ.

down again till the *Mu'adhhdhin* (i.e., the call-maker) came to him, whereupon he got up and offered a light two *Rak'a Šalāt* (prayer), and went out (to the mosque) and offered the (compulsory congregational) morning prayer.

(20) CHAPTER. "Our Lord! Verily, we have heard the call of one (i.e., Muḥammad ﷺ) calling to Faith..." (V.3:193)

4572. Narrated Ibn 'Abbās رضي الله عنهما that once he stayed overnight in the house of his aunt Maimūna, the wife of the Prophet ﷺ. He added: I lay on the cushion transversally in its breadthwise direction while Allāh's Messenger ﷺ lay along with his wife in its lengthwise direction. Allāh's Messenger ﷺ slept till the middle of the night, either a bit before or a bit after it, and then woke up rubbing the traces of sleep off his face with his hands, and then recited the last ten Verses of *Sūrat Āl-Imrān*. Then he got up and went to a hanging water-skin, performed ablution from it — and performed it perfectly. Then he stood up to perform the *Šalāt* (prayer). I also did the same as he had done; and then went to stand beside him (on his left side). Allāh's Messenger ﷺ put his right hand on my head and held and twisted my right ear (pulled me and made me to stand by his right side). He then offered two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, and finally, one *Rak'a* of *Witr*. Then he lay down again till the *Mu'adhhdhin* (i.e., the call-maker) came to him, whereupon he got up and offered a light two *Rak'a Šalāt* (prayer),

ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ الْيُمْنَى عَلَى رَأْسِي وَأَخَذَ بِأُذُنِي الْيُمْنَى يَتْلُوهَا. فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ الْمَوْذُنُ. فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ. [راجع: ١١٧]

(٢٠) بَابُ ﴿رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ﴾ الآية [١٩٣]

٤٥٧٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ وَهِيَ خَالَتُهُ، قَالَ: فَاضْطَجَعْتُ فِي عَرَضِ الْوِسَادَةِ وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا. فَقَامَ رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا انْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ، ثُمَّ اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ فَجَعَلَ يَمْسَحُ التُّوَمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ الْخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ. ثُمَّ قَامَ إِلَى شَرِّ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وَضُوءَهُ، ثُمَّ قَامَ يَصَلِّي. قَالَ ابْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ الْيُمْنَى عَلَى رَأْسِي وَأَخَذَ

and went out (to the mosque) and offered the (compulsory congregational) morning prayer.

بأذني اليمنى يفتلها. فصلّى ركعتين،
ثمّ ركعتين، ثمّ ركعتين، ثمّ ركعتين
ثمّ ركعتين، ثمّ ركعتين، ثمّ أوتر، ثمّ
اضطجع حتى جاءه المؤذن فقام
فصلّى ركعتين خفيفتين، ثمّ خرّج
فصلّى الصبح. [راجع: ١١٧]

(4) SŪRAT AN-NISĀ (The Women)

(٤) سورة النساء

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بسم الله الرحمن الرحيم

قال ابن عباس: ﴿يَسْتَكْفَى﴾ [١٧٢]:
يَسْتَكْبِرُ، قَوَامًا: قِوَامَكُمْ، مِنْ
مَعَايِشِكُمْ. ﴿هُنَّ سَبِيلًا﴾ [١٥]: يعني
الرَّجْمَ لِلثَّيِّبِ وَالْجُلْدَ لِلْبَكْرِ. وَقَالَ
عَبْدُ اللَّهِ: ﴿مَتَى وَتَلَّتْ وَرَبِيعٌ﴾ [٣]، يعني
اِثْنَيْنَ وَثَلَاثًا وَأَرْبَعًا. وَلَا تُجَاوِزُ الْعَرَبُ رُبَاعًا.
(١) **بَابُ** ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي
الْيَتَامَى﴾ [٣].

(1) CHAPTER. "And if you fear that you shall not be able to deal justly with the orphan girls..." (V.4:3)

4573. Narrated 'Āishah رضي الله عنها: There was an orphan (girl) under the care of a man. He married her and she owned a date-palm (garden). He married her just because of that (garden) and not because he loved her. So the Divine Verse came regarding his case:

"And if you fear that you shall not be able to deal justly with the orphan girls..." (V.4:3)

[The subnarrator added: I think he (i.e., another subnarrator) said, "That orphan girl was his partner in that date-palm (garden) and in his property."]

٤٥٧٣ - حدّثني إبراهيم بن موسى: أخبرنا هشام، عن ابن جريج قال: أخبرني هشام بن عروة، عن أبيه، عن عائشة رضي الله عنها: أنّ رجلاً كانت له يتيمة فنكحها وكان لها عذق وكان يمسكها عليه ولم يكن لها من نفسه شيء، فنزلت فيه ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى﴾ أَحْسِبُهُ قَالَ: كَانَتْ

شَرِيكَتَهُ فِي ذَلِكَ الْعَدَقِ وَفِي مَالِهِ.

[راجع: ٢٤٩٤]

4574. Narrated 'Urwa bin Az-Zubair that he asked 'Āishah رَضِيَ اللهُ عَنْهَا regarding the Statement of Allāh تعالى:

“And if you fear that you shall not be able to deal justly with the orphan girls...” (V.4:3)

She said, “O son of my sister! An orphan girl used to be under the care of a guardian with whom she shared property. Her guardian, being attracted by her wealth and beauty, would intend to marry her without giving her a just *Mahr* (bridal-money), i.e., the same *Mahr* as any other person might give her (in case he married her). So, such guardians were forbidden to do that unless they did justice to their female wards and gave them the highest *Mahr* their peers might get. They were ordered (by Allāh) to marry women of their choice other than those orphan girls.” 'Āishah added, “The people asked Allāh's Messenger's, instructions after the revelation of this Divine Verse; whereupon Allāh revealed: 'They ask your legal instruction concerning women'.” (V.4:127)

'Āishah further said, “And the Statement of Allāh تعالى:

‘...And yet whom you desire to marry...’ (V.4:127) as anyone of you refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty.” 'Āishah added, “So, they were forbidden to marry those orphan girls for whose wealth and beauty they had a desire unless with justice, and that was because they would refrain from marrying them if they were lacking in property and beauty.”

٤٥٧٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ

عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ،

عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ

شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ

الرُّبَيْرِ: أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِ اللَّهِ

تَعَالَى: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي

الْيَتَامَى﴾ فَقَالَتْ: يَا ابْنَ أُخْتِي، هَذِهِ

الْيَتِيمَةُ تَكُونُ فِي حَجَرٍ وَلِهَا تَشْرِكُهُ

فِي مَالِهِ وَيُعْجِبُهُ مَالُهَا وَجَمَالُهَا فَيُرِيدُ

وَلِهَا أَنْ يَتَزَوَّجَهَا بِغَيْرِ أَنْ يُقْسِطَ فِي

صَدَاقِهَا، فَيُعْطِيهَا مِثْلَ مَا يُعْطِيهَا

غَيْرُهُ. فَهِيَ عَنْ ذَلِكَ إِلَّا أَنْ يُقْسِطُوا

لَهُنَّ وَيَبْلُغُوا لَهُنَّ أَعْلَى سُنَّتِهِنَّ فِي

الصَّدَاقِ، فَأَمُرُوا أَنْ يَنْكِحُوا مَا طَابَ

لَهُمْ مِنَ النِّسَاءِ سِوَاهُنَّ. قَالَ عُرْوَةُ:

قَالَتْ عَائِشَةُ: وَإِنَّ النَّاسَ اسْتَفْتَوْا

رَسُولَ اللَّهِ ﷺ بَعْدَ هَذِهِ الْآيَةِ فَأَنْزَلَ

اللَّهُ ﷻ ﴿وَسْتَفْتُونَكَ فِي النِّسَاءِ﴾. قَالَتْ

عَائِشَةُ: وَقَوْلُ اللَّهِ تَعَالَى فِي آيَةِ

أُخْرَى: ﴿وَرَغَبُونَ أَنْ تَنْكِحُوهُنَّ﴾ رَغْبَةٌ

أَحَدِكُمْ عَنْ يَتِيمَتِهِ حِينَ تَكُونُ قَلِيلَةً

الْمَالِ وَالْجَمَالِ، قَالَتْ فَهِيَ أُنْ

يَنْكِحُوا عَمَّنْ رَغَبُوا فِي مَالِهِ وَجَمَالِهِ

فِي يَتَامَى النِّسَاءِ إِلَّا بِالْقِسْطِ مِنْ أَجْلِ

رَغْبَتِهِمْ عَنْهُنَّ إِذَا كُنَّ قَلِيلَاتِ الْمَالِ

وَالْجَمَالِ. [راجع: ٢٤٩٤]

(2) CHAPTER. "...But if he (the guardian) is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take witness in their presence; and Allāh is All-Sufficient in taking account." (V.4:6)

4575. Narrated 'Āishah رضي الله عنها regarding the Statement of Allāh تعالى:

"...And whoever amongst the guardian is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work)."

This Verse was revealed regarding the orphan's property. If the guardian is poor, he can take from the property of the orphan what is just and reasonable, according to his work and the time he spends on managing it.

(3) CHAPTER. "And when the relatives and the orphans and the poor are present at the time of division..." (V.4:8)

4576. Narrated 'Ikrima: Ibn 'Abbās رضي الله عنهما said (regarding the Verse) "And when the relatives and the orphans and the poor are present at the time of division...": "This Verse and its order is valid and not abrogated."

(4) CHAPTER. "Allāh commands you as regards your children's (inheritance)..." (V.4:11)

4577. Narrated Jābir رضي الله عنه: The Prophet ﷺ and Abū Bakr came on foot to pay me a visit (during my illness) at Banū Salama's (dwellings). The Prophet ﷺ found me unconscious, so he asked for water and

(٢) **بَابُ** ﴿وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيبًا﴾ [٦] ﴿وَيَدَارًا﴾ [٦]: مُبَادَرَةٌ. ﴿أَعَدَدْنَا﴾ [١٨]: أَعَدَدْنَا، أَفْعَلْنَا مِنَ الْعَتَادِ.

٤٥٧٥ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا فِي قَوْلِهِ تَعَالَى: ﴿وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعِفُّ بِالْمَعْرُوفِ﴾ أَنَّهَا نَزَلَتْ فِي مَالِ الْيَتِيمِ إِذَا كَانَ فَقِيرًا أَنَّهُ يَأْكُلُ مِنْهُ مَكَانَ قِيَامِهِ عَلَيْهِ بِمَعْرُوفٍ. [راجع: ٢٢١٢]

(٣) **بَابُ** ﴿وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ﴾ [٨] الْآيَةِ ٤٥٧٦ - حَدَّثَنَا أَحْمَدُ بْنُ حَمِيدٍ:

أَخْبَرَنَا عُبَيْدُ اللَّهِ الْأَشْجَعِيُّ، عَنْ سُفْيَانَ، عَنْ الشَّيْبَانِيِّ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا ﴿وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ﴾ قَالَ: هِيَ مُحْكَمَةٌ وَلَيْسَتْ بِمَنْسُوحَةٍ. تَابِعَهُ سَعِيدُ بْنُ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ. [راجع: ٢٧٥٩]

(٤) **بَابُ** ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ﴾ [١١]

٤٥٧٧ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي ابْنُ

performed the ablution from it and sprinkled some water over me. I came to my senses and said, “O Allāh’s Messenger! What do you order me to do as regards my wealth?” So there was revealed:

“Allāh commands you as regards your children’s (inheritance)...” (V.4:11)

المُنْكَدِرِ، عَنْ جَابِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: عَادَنِي النَّبِيُّ ﷺ وَأَبُو بَكْرٍ فِي بَنِي سَلَمَةَ مَا سَيِّبَ فَوَجَدَنِي النَّبِيُّ ﷺ لَا أَعْقِلُ فَدَعَا بِمَاءٍ فَتَوَضَّأَ مِنْهُ ثُمَّ رَشَّ عَلَيَّ فَأَقْفَتْ فَقُلْتُ: مَا تَأْمُرُنِي أَنْ أَصْنَعَ فِي مَالِي يَا رَسُولَ اللَّهِ؟ فَزَلَّتْ ﴿يُؤْتِيكَ اللَّهُ فِي أَوْلَادِكَ﴾.

[راجع: ١٩٤]

(5) CHAPTER. Allāh’s Statement “In that which your wives leave, your share is a half...” (V.4:12)

4578. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: (In the pre-Islāmic period) the children used to inherit all the property but the parents used to inherit only through a will. So, Allāh cancelled that which He liked to cancel and decreed that the share of a son was to be twice the share of a daughter, and for the parents one-sixth for each one of them⁽¹⁾ or one-third⁽²⁾ for each one, and for the wife one-eighth⁽¹⁾ or one-fourth⁽²⁾, and for the husband one half⁽¹⁾, or one-fourth⁽¹⁾.

(٥) بَابُ قَوْلِهِ: ﴿وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ﴾ [١٢]

٤٥٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ وَرْقَاءَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ الْمَالُ لِلْوَلَدِ وَكَانَتِ الْوَصِيَّةُ لِلْوَالدَيْنِ، فَسَخَّ اللَّهُ مِنْ ذَلِكَ مَا أَحَبَّ فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الْأُنثِيَيْنِ وَجَعَلَ لِلْأَبْوَيْنِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسَ وَالثُّلُثَ، وَجَعَلَ لِلْمَرْأَةِ الثُّمْنَ والرُّبْعَ، وَلِلزَّوْجِ الشُّطْرَ والرُّبْعَ. [راجع: ٢٧٤٧]

(6) CHAPTER. “...You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take back part of the *Mahr* (bridal-money given by the husband to his wife at the time of marriage) you have given them...” (V.4:19)

(٦) بَابُ ﴿لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ إِتْدَاهِبًا بَعْضُ مَا آتَيْنَهُنَّ﴾ [١٩] الْآيَةِ.

وَيُذَكَّرُ عَنِ ابْنِ عَبَّاسٍ: ﴿وَلَا تَعْضُلُوهُنَّ﴾: لَا تَقْهَرُوهُنَّ. ﴿حُوبًا﴾: إِثْمًا. ﴿تَعُولُوا﴾: تَمِيلُوا. ﴿مَحَلَّةً﴾: فَالْمَحَلَّةُ الْمَهْرُ.

(1) (H. 4578) If the deceased had a child.

(2) (H. 4578) If the deceased had no child.

4579. Narrated Ibn ‘Abbās رضي الله عنهما regarding the Divine Verse :-

“O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness that you may take back part of the *Mahr* (bridal-money given by the husband to his wife at the time of marriage) you have given them...” (V.4:19)

(Before this revelation) if a man died, his relatives used to have the right to inherit his wife, and one of them could marry her if he would, or they would give her in marriage if they wished, or, if they wished, they would not give her in marriage at all, and they would be more entitled to dispose her than her own relatives. So the above Verse was revealed in this connection.

٤٥٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ

مُقَاتِلٍ: أَخْبَرَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الشَّيْبَانِيُّ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ الشَّيْبَانِيُّ: وَذَكَرَهُ أَبُو الْحَسَنِ السَّوَائِيُّ، وَلَا أَظُنُّهُ ذَكَرَهُ إِلَّا عَنْ ابْنِ عَبَّاسٍ ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرْتُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ﴾ قَالَ: كَانُوا إِذَا مَاتَ الرَّجُلُ كَانَ أَوْلِيَائِهِ أَحَقَّ بِأَمْرَاتِهِ. إِنْ شَاءَ بَعْضُهُمْ تَزَوَّجَهَا وَإِنْ شَاءُوا زَوَّجَهَا، وَإِنْ شَاءُوا لَمْ يُزَوَّجُوا وَهُمْ أَحَقُّ بِهَا مِنْ أَهْلِهَا، فَتَرَكْتُ هَذِهِ الْآيَةَ فِي ذَلِكَ.

[انظر: ٦٩٤٨]

(7) CHAPTER. “And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those, also, with whom you have made a pledge (brotherhood), give them their due portion [by *Wasīya* (wills)]. Truly, Allāh is Ever a Witness over all things.” (V.4:33)

Ma‘mar said, “*Mawālī* means the heirs. And also those with whom you have made a pledge (brotherhood) is the ally. A paternal uncle’s son is called *Mawlā*, so also a manumitter of a slave, a freed slave, a king, or a religious master.”

(٧) بَابُ: ﴿وَلِكُلِّ جَعَلْنَا مَوْلَىٰ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَنُكُمْ فَآتُوهُمْ نَبِيَّهُمْ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا﴾ [٣٣]: وَقَالَ مَعْمَرٌ: ﴿مَوْلَىٰ﴾: أَوْلِيَاءَ وَرَثَةً. ﴿عَقَدَتْ أَيْمَنُكُمْ﴾: هُوَ مَوْلَى الْيَمِينِ: وَهُوَ الْحَلِيفُ. وَالْمَوْلَىٰ أَيْضًا ابْنُ الْعَمِّ، وَالْمَوْلَى الْمُنْعِمُ الْمُعْتَقُ، وَالْمَوْلَى: الْمُعْتَقُ، وَالْمَوْلَى: الْمَلِيكُ، وَالْمَوْلَى مَوْلَى فِي الدِّينِ.

4580. Narrated Ibn ‘Abbās رضي الله عنهما regarding the Verse: “To everyone, We have appointed heirs...” (V.4:33) ‘*Mawālī*’ means heirs.

And regarding: “...To those also with

٤٥٨٠ - حَدَّثَنَا الصَّلْتُ بْنُ

مُحَمَّدٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ إِدْرِيسَ، عَنْ طَلْحَةَ بْنِ مُصْرَفٍ، عَنْ

whom you have made a pledge (brotherhood)...” (he said): When the emigrants came to Al-Madīna, an emigrant used to be the heir of an *Anṣārī* with the exclusion of the latter’s relatives, and that was because of the bond of brotherhood which the Prophet ﷺ had established between them (i.e., the emigrants and the *Anṣār*). So, when the Verse: ‘To everyone, We have appointed heirs’ was revealed, (the inheritance through bond of brotherhood) was cancelled. Ibn ‘Abbās then said:

“To those also with whom you have made a pledge (brotherhood)...” is concerned with the covenant of helping and advising each other. So, allies are no longer to be the heir of each other, but they can bequeath each other some of their property by means of a will (*Waṣīya*).

(8) CHAPTER. “Surely! Allāh wrongs not even of the weight of an atom (or a small ant)...” (V.4:40)

4581. Narrated Abū Sa‘īd Al-Khudrī رضي الله عنه: During the lifetime of the Prophet ﷺ, some people said, “O Allāh’s Messenger! Shall we see our Lord on the Day of Resurrection?” The Prophet ﷺ said, “Yes, do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?” They replied, “No.” He said, “Do you have any difficulty in seeing the moon on a full moon night when it is bright and there is no cloud in the sky?” They replied, “No.” The Prophet ﷺ said, “(Similarly) you will have no difficulty in seeing Allāh عز وجل on the Day of Resurrection as you have no difficulty in seeing either of them. On the Day of Resurrection, a call-maker will announce, ‘Let every nation follow that which they used to worship.’ Then none of those who used to worship anything other than Allāh, like idols

سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ﴿وَلِكُلِّ جَعَلْنَا مَوْلَىٰ﴾ قَالَ: وَرَثَةً ﴿وَالَّذِينَ عَقَدْتَ أَيْمَنُكُمْ﴾ كَانَ الْمُهَاجِرُونَ لَمَّا قَدِمُوا الْمَدِينَةَ يَرِثُ الْمُهَاجِرِيُّ الْأَنْصَارِيَّ دُونَ ذَوِي رَحِمِهِ لِلأُخُوَّةِ الَّتِي آخَى النَّبِيُّ ﷺ بَيْنَهُمْ. فَلَمَّا نَزَلَتْ ﴿وَلِكُلِّ جَعَلْنَا مَوْلَىٰ﴾ نُسِخَتْ، ثُمَّ قَالَ: ﴿وَالَّذِينَ عَقَدْتَ أَيْمَنُكُمْ﴾ مِنَ التَّضَرِّ وَالرَّفَادَةِ وَالتَّصِيحَةِ. وَقَدْ ذَهَبَ الْمِيرَاثُ وَيُوصِي لَهُ.

سَمِعَ أَبُو أُسَامَةَ إِدْرِيسَ، وَسَمِعَ إِدْرِيسَ طَلْحَةَ. [راجع: ٢٢٩٢]

(٨) بَابُ قَوْلِهِ: ﴿إِنَّ اللَّهَ لَا يَظْلِمُ﴾ وَيُقَالُ ذَرَّةٌ ﴿[٤٠]﴾ يَعْنِي زَنَةَ ذَرَّةٍ

٤٥٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ: أَخْبَرَنَا أَبُو عَمَرَ حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَنَسًا فِي زَمَنِ النَّبِيِّ ﷺ قَالُوا: يَا رَسُولَ اللَّهِ، هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ النَّبِيُّ ﷺ: «نَعَمْ، هَلْ تُضَارُونَ فِي رُؤْيَةِ الشَّمْسِ بِالظَّهِيرَةِ ضَوْءٌ لَيْسَ فِيهَا سَحَابٌ؟» قَالُوا: لَا، قَالَ: «وَهَلْ تُضَارُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةً الْبَدْرِ ضَوْءٌ لَيْسَ فِيهَا سَحَابٌ؟» قَالُوا: لَا، قَالَ النَّبِيُّ ﷺ: «مَا تُضَارُونَ فِي رُؤْيَةِ

and other deities, but will fall in Hell (Fire), till there will remain none but those who used to worship Allāh, both those who were righteous pious ones, and the mischievous evil ones and some of the people of the Scripture. Then the Jews will be called upon and it will be said to them, 'What did you use to worship?' They will reply, 'We used to worship 'Uzair (Ezra), the son of Allāh.' It will be said to them, 'You are liars, for Allāh has never taken anyone as a wife or a son. What do you want now?' They will say, 'O our Lord! We are thirsty, so give us something to drink.' They will be directed and addressed thus, 'Will you drink,' whereupon they will be gathered unto Hell (Fire) which will look like a mirage, whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards, the Christians will be called upon and it will be said to them, 'What did you use to worship?' They will reply, 'We used to worship 'Isā (Jesus), the son of Allāh.' It will be said to them, 'You are liars, for Allāh has never taken anyone as a wife or a son.' Then it will be said to them, 'What do you want?' They will say what the former people have said. Then, when there remain (in the gathering) none but those who used to worship Allāh [Alone, the real Lord of 'Ālamīn (mankind, jinn and all that exists)], whether they were righteous pious ones or mischievous evil ones. Then (Allāh) the Lord of 'Ālamīn, will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, 'What are you waiting for?' Every nation has followed what it used to worship. They will reply, 'We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship.' Allāh will say, 'I

الله عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ إِلَّا كَمَا تُضَارُونَ فِي رُؤْيَا أَحَدِهِمَا. إِذَا كَانَ يَوْمَ الْقِيَامَةِ أَذُنٌ مُؤَدَّنٌ: تَتَّبِعُ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ. فَلَا يَبْقَى مَن كَانَ يَعْبُدُ غَيْرَ اللَّهِ مِنَ الْأَصْنَامِ وَالْأَنْصَابِ إِلَّا يَتَسَاقَطُونَ فِي النَّارِ حَتَّى إِذَا لَمْ يَبْقَ إِلَّا مَن كَانَ يَعْبُدُ اللَّهَ بَرًّا أَوْ فَاجِرًا وَعَبْرَاتُ أَهْلِ الْكِتَابِ. فَيَدْعَى الْيَهُودُ، فَيُقَالُ لَهُمْ: مَا كُنْتُمْ تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ عَزْرِيْرًا ابْنَ اللَّهِ، فَيُقَالُ لَهُمْ: كَذَبْتُمْ مَا اتَّخَذَ اللَّهُ مِنْ صَاحِبَةٍ وَلَا وَلَدٍ فَمَاذَا تَبْعُونَ؟ فَقَالُوا: عَطَشْنَا رَبَّنَا فَاسْقِنَا. فَيُسَارُ أَلَا تَرُدُونَ، فَيُحْشَرُونَ إِلَى النَّارِ كَأَنَّهَا سَرَابٌ يَحِطُّ بِبَعْضِهَا بَعْضًا فَيَتَسَاقَطُونَ فِي النَّارِ. ثُمَّ يُدْعَى النَّصَارَى فَيُقَالُ لَهُمْ: مَا كُنْتُمْ تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ الْمَسِيحَ ابْنَ اللَّهِ، فَيُقَالُ لَهُمْ: كَذَبْتُمْ ﴿وَأَنَّهُ تَعَلَّى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا﴾ ﴿١١٥﴾ فَيُقَالُ لَهُمْ: مَاذَا تَبْعُونَ؟ فَكَذَلِكَ مِثْلَ الْأَوَّلِ. حَتَّى إِذَا لَمْ يَبْقَ إِلَّا مَن كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ أَوْ فَاجِرٍ، أَتَاهُمْ رَبُّ الْعَالَمِينَ فِي أَدْنَى صُورَةٍ مِنَ الَّتِي رَأَوْهُ فِيهَا، فَيُقَالُ: مَاذَا تَنْتَظِرُونَ؟ تَتَّبِعُ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ، قَالُوا: فَارَقْنَا النَّاسَ فِي الدُّنْيَا عَلَى أَفْقَرٍ مَا كُنَّا إِلَيْهِمْ وَلَمْ نُصَاحِبْهُمْ وَنَحْنُ نَنْتَظِرُ رَبَّنَا الَّذِي كُنَّا نَعْبُدُ،

am your Lord.' They will say twice or thrice, 'We do not worship anything besides Allah.'

[See also Vol. 9, *Hadith* No.7439]

(9) CHAPTER. "How (will it be) then when We bring from each nation a witness and We bring you (O Muḥammad ﷺ) as a witness against these people?" (V.4:41)

4582. Narrated 'Abdullāh (bin Mas'ūd رضي الله عنه): Allāh's Messenger ﷺ said to me, "Recite (of the Qur'ān) for me." I said, "Shall I recite it to you although it had been revealed to you?" He said, "I like to hear (the Qur'ān) from others." So I recited *Sūrat An-Nisā'* till I reached:

"How (will it be) then, when We bring from each nation a witness, and We bring you (O Muḥammad ﷺ) as a witness against these people?" (V.4:41) Then he said, "Stop!" And behold, his eyes were overflowing with tears.

فَيَقُولُونَ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: لَا نُشْرِكُ بِاللَّهِ شَيْئًا، مَرَّتَيْنِ أَوْ ثَلَاثًا.

[راجع: ٢٢]

(٩) بَابٌ: ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ [٤١]

المُخْتَلِ وَالْمُخْتَلِ وَالْحِثَّالُ وَاحِدٌ. ﴿نَطْمَسَ وَجُوهًا﴾ [٤٧]: نُسَوِيهَا حَتَّى تَعُودَ كَأَفْئَاتِهِمْ. طَمَسَ الْكِتَابَ: مَحَاهُ. ﴿بِحَبِّهِمْ سَعِيرًا﴾: وَقُودًا.

٤٥٨٢ - حَدَّثَنَا صَدَقَةُ: أَخْبَرَنِي يَحْيَى، عَنْ سُفْيَانَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ - قَالَ يَحْيَى: بَعْضُ الْحَدِيثِ عَنْ عَمْرِو بْنِ مُرَّةٍ - قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَقْرَأْ عَلَيَّ». قُلْتُ: أَقْرَأْ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ: «فَإِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي». فَقَرَأْتُ عَلَيْهِ سُورَةَ النَّسَاءِ حَتَّى بَلَغْتُ ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ قَالَ: «أُمْسِكْ». فَإِذَا عَيْنَاهُ تَذْرِفَانِ. [انظر:

٥٠٤٩، ٥٠٥٠، ٥٠٥٥، ٥٠٥٦]

(10) CHAPTER. "...And if you are ill, or on a journey, or one of you comes after answering the call of nature..." (V.4:43)

The word '*Ṣa'idan*' means the surface of the earth. And Jābir said, "The *Ṭawāghūt* (i.e., false deities) whom the people used to go for judgement in their disputes (were numerous). One in Juhaina, one in Aslam,

(١٠) بَابٌ قَوْلِهِ: ﴿وَإِن كُنْتُمْ مَرَجِبَ أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِبِ﴾ [٤٣]

﴿صَعِيدًا﴾: وَجْهَ الْأَرْضِ. وَقَالَ جَابِرٌ: كَانَتْ الطَّوَاغِيْتُ الَّتِي

and one in every (other) tribe. Those were sooth-sayers whom *Shaitān* (Satan) used to inspire.”

‘Umar said, “*‘Al-Jibt*’ means magic, and *‘Taghūt*’ means *Shaitān*.”

‘Ikrima said, “*‘Al-Jibt*’ in the Ethiopian language means *Shaitān*, and *‘Taghūt*’ means a foreteller.”

4583. Narrated ‘Aishah رَضِيَ اللهُ عَنْهَا: The necklace of Asmā’ was lost; so, the Prophet ﷺ sent some men to look for it. The time for *Aṣ-Ṣalāt* (the prayer) became due and they had not performed ablution and could not find water, so they offered *Aṣ-Ṣalāt* without ablution. Then Allāh تعالى revealed (the Verse of *Tayammum*).

(11) CHAPTER. “Obey Allāh and obey the Messenger (Muḥammad ﷺ) and those of you (Muslims) who are in authority...” (V.4:59)

4584. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: The Verse:

“...Obey Allāh and obey the Messenger (Muḥammad ﷺ) and those of you (Muslims) who are in authority...” (V.4:59) was revealed in connection with ‘Abdullāh bin Ḥudhāfa bin Qais bin ‘Adi when the Prophet ﷺ appointed him as the commander of a *Sariya* (army unit).

يَتَحَاكَمُونَ إِلَيْهَا: فِي جُهَيْنَةَ وَاحِدًا،
وَفِي أَسْلَمَ وَاحِدًا، وَفِي كُلِّ حَيٍّ
وَاحِدًا. كَهَآنَ يَنْزِلُ عَلَيْهِمُ الشَّيْطَانُ.
وَقَالَ عُمَرُ: الْجِبْتُ: السَّحْرُ،
﴿وَالطَّغُوتُ﴾: الشَّيْطَانُ. وَقَالَ
عِكْرَمَةُ: ﴿يَالْجِبْتِ﴾ بِلِسَانِ الْحَبَشَةِ
شَيْطَانٌ. ﴿وَالطَّغُوتُ﴾: الْكَاهِنُ.

٤٥٨٣ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا
عَبْدُ اللهِ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ
عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: هَلَكْتُ
قِلَادَةَ لِأَسْمَاءَ فَبَعَثَ النَّبِيُّ ﷺ فِي
طَلِبِهَا رِجَالًا فَحَضَرَتِ الصَّلَاةَ وَلَيْسُوا
عَلَى وُضُوءٍ وَلَمْ يَجِدُوا مَاءً فَصَلُّوا
وَهُمْ عَلَى غَيْرِ وُضُوءٍ، فَأَنْزَلَ اللهُ
تَعَالَى، يَعْني آيَةَ التَّيْمُمِ. [راجع: ٣٣٤]
**(١١) بَابُ: ﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ
وَأُولِي الْأَمْرِ مِنْكُمْ﴾ [٥٩] ذَوِي الْأَمْرِ**

٤٥٨٤ - حَدَّثَنَا صَدَقَةُ بْنُ
الْفَضْلِ: أَخْبَرَنَا حَجَّاجُ بْنُ مُحَمَّدٍ،
عَنِ ابْنِ جُرَيْجٍ، عَنْ يَعْلَى بْنِ مُسْلِمٍ،
عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ
رَضِيَ اللهُ تَعَالَى عَنْهُمَا ﴿أَطِيعُوا اللَّهَ
وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾ قَالَ:
نَزَلَتْ فِي عَبْدِ اللهِ بْنِ حُدَافَةَ بْنِ
قَيْسِ ابْنِ عَدِيٍّ إِذْ بَعَثَهُ النَّبِيُّ ﷺ فِي
سَرِيَّةٍ.

(12) CHAPTER. “But no, by your Lord, they can have no Faith, until they make you

بَابُ: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ

(Muhammad ﷺ) judge in all disputes between them..." (V.4:65)

4585. Narrated 'Urwa: Az-Zubair quarrelled with a man from the *Anṣār* concerning of a natural mountainous stream at Al-Harra. The Prophet ﷺ said, "O Zubair! Irrigate (your land) and then let the water flow to your neighbour." The *Anṣārī* said, "O Allāh's Messenger! (Is this because) he (Zubair) is your cousin?" At that, the Prophet's face became red (with anger) and he said, "O Zubair! Irrigate (your land) and then withhold the water till it fills the land up to the walls, and then let it flow to your neighbour." So, the Prophet ﷺ enabled Az-Zubair to take his full right after the *Anṣārī* provoked his anger. The Prophet ﷺ had previously given an order that was in favour of both of them. Az-Zubair said, "I don't think but this Verse was revealed in this connection:

'But no, by your Lord, they can have no Faith, until they make you (Muhammad ﷺ) judge in all disputes between them.'" (V.4:65)

(13) CHAPTER. "...Then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets..." (V.4:69)

4586. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: I heard Allāh's Messenger ﷺ saying, "No Prophet gets sick but he is given the choice to select either this world or the Hereafter." 'Āishah added, "During his fatal illness, his voice became very husky and I heard him saying, 'In the company of those on whom Allāh has bestowed His Grace, of the

حَتَّى يُحْكَمُواكُ فِيمَا شَجَرَ بَيْنَهُمْ ﴿٦٥﴾

[٦٥]

٤٥٨٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ قَالَ: خَاصَمَ الزُّبَيْرُ رَجُلًا مِنَ الْأَنْصَارِ فِي شَرِيحٍ مِنَ الْحَرَّةِ، فَقَالَ النَّبِيُّ ﷺ: «اسْقِ يَا زُبَيْرُ ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ». فَقَالَ الْأَنْصَارِيُّ: يَا رَسُولَ اللَّهِ أَنْ كَانَ ابْنُ عَمَّتِكَ؟ فَتَلَوْنَ وَجْهَهُ ثُمَّ قَالَ: «اسْقِ يَا زُبَيْرُ ثُمَّ احْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ، ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ». وَاسْتَوَعَ النَّبِيُّ ﷺ لِلزُّبَيْرِ حَقَّهُ فِي صَرِيحِ الْحُكْمِ حِينَ أَحْفَظَهُ الْأَنْصَارِيُّ كَانَ أَشَارَ عَلَيْهِمَا بِأَمْرٍ لهُمَا فِيهِ سَعَةٌ. قَالَ الزُّبَيْرُ: فَمَا أَحْسِبُ هَذِهِ آيَاتٍ إِلَّا نَزَلَتْ فِي ذَلِكَ ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحْكَمُواكُ فِيمَا شَجَرَ بَيْنَهُمْ﴾.

[راجع: ٢٣٦٠]

(١٣) بَابٌ: ﴿فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ

اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ﴾ [٦٩]

٤٥٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ

اللَّهُ ابْنِ حَوْسِبٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ تَعَالَى عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ

Prophets, the *Siddiqūn* (those followers of the Prophets who were first and foremost to believe in them), the martyrs and the righteous.' (V.4:69) And from this I came to know that he has been given the option."

نَبِيِّ يَمْرُضُ إِلَّا خَيْرَ بَيْنَ الدُّنْيَا
وَالْآخِرَةِ»، وَكَانَ فِي شَكْوَاهُ الَّذِي
قُضِيَ فِيهِ أَحَدَتُهُ بَحَّةً شَدِيدَةً فَسَمِعَتْهُ
يَقُولُ: ﴿مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ
النَّبِيِّينَ وَالصَّادِقِينَ وَالشَّهَدَاءِ وَالصَّالِحِينَ﴾،
فَعَلِمْتُ أَنَّهُ خَيْرٌ. [راجع: ٤٤٣٥]

(14) CHAPTER. Allāh's Statement "And what is wrong with you that you fight not in the Cause of Allāh... (till) ... whose people are oppressors..." (V.4:75)

(١٤) **بَابُ:** ﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي
سَبِيلِ اللَّهِ﴾ إِلَى ﴿الظَّالِمِ أَهْلُهَا﴾ [٧٥]،

4587. Narrated Ibn 'Abbās رضي الله عنهما: My mother and I were among the weak and oppressed (Muslims at Makkah).

٤٥٨٧ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللَّهِ
قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: كُنْتُ أَنَا
وَأُمِّي مِنَ الْمُسْتَضْعَفِينَ. [راجع: ١٣٥٧]

4588. Narrated Ibn Abī Mulaika: Ibn 'Abbās رضي الله عنهما recited:

"Except the weak ones among men, women and children..." (V.4:98) and said, "My mother and I were among those whom Allāh had excused."

٤٥٨٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ
حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ
أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ: أَنَّ ابْنَ
عَبَّاسٍ تَلَا ﴿إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ
وَالنِّسَاءِ وَالْوِلْدَانِ﴾ قَالَ: كُنْتُ أَنَا وَأُمِّي
مِمَّنْ عَدَرَ اللَّهُ. وَيُذَكَّرُ عَنِ ابْنِ عَبَّاسٍ:
﴿حَصِرَتْ﴾ [٩٠]: ضَاقَتْ، ﴿تَلَوُوا﴾
[١٣٥] أَلْسِنَتَكُمْ: بِالشَّهَادَةِ. وَقَالَ
غَيْرُهُ: الْمِرَاعِمُ: الْمُهَاجِرُ، رَاعَمْتُ:
هَاجَرْتُ قَوْمِي. ﴿مَوْفُوتًا﴾ [١٠٣]:
مَوْفُوتًا وَقْتَهُ عَلَيْهِمْ. [راجع: ١٣٥٧]

(15) CHAPTER. "Then what is the matter with you that you are divided into two parties about the hypocrites? Allāh has cast them back (to disbelief) because of what they have earned..." (V.4:88)

(١٥) **بَابُ:** ﴿فَمَا لَكُمْ فِي الَّذِينَ
فِتَنَ اللَّهُ وَأَلَّهْ أَرْكَسَهُمْ بِمَا كَسَبُوا﴾ [٨٨]
قَالَ ابْنُ عَبَّاسٍ: بَدَدَهُمْ. فَتَّةٌ:
جَمَاعَةٌ.

4589. Narrated Zaid bin Thābit رَضِيَ اللهُ عَنْهُ : regarding the Verse – “Then what is the matter with you that you are divided into two parties about the hypocrites?” (V.4:88):

Some of the Companions of the Prophet ﷺ returned from the battle of Uhud (i.e., refused to fight) whereupon the Muslims got divided into two parties; one of them was in favour of their execution (killing) and the other was not in favour of it. So, there was revealed: ‘Then what is the matter with you that you are divided into two parties about the hypocrites?’ (V.4:88)

Then the Prophet ﷺ said, “It (i.e., Al-Madīna) is *Tayyibah* (good), it expels impurities as the fire expels the impurities of silver.”

CHAPTER.

“When there comes to them some matter touching (public) safety or fear, they make it known...” (V.4:83)

(16) CHAPTER. “And whoever kills a believer intentionally, his recompense is Hell...” (V.4:93)

4590. Narrated Sa‘id bin Jubair: The people of Kūfa disagreed (disputed) about the above Verse. So, I went to Ibn ‘Abbās and asked him about it. He said, “This Verse: ‘And whosoever kills a believer intentionally, his recompense is Hell...’

٤٥٨٩ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُذْرٌ وَعَبْدُ الرَّحْمَنِ قَالَا: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ ﴿فَمَا لَكُمْ فِي الْأَنْفِيقِينَ فَفَتَيْنٍ﴾ رَجَعَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْ أُحُدٍ وَكَانَ النَّاسُ فِيهِمْ فِرْقَتَيْنِ: فَرِيقٌ يَقُولُ: أَقْتُلْهُمْ، وَفَرِيقٌ يَقُولُ: لَا، فَتَزَلَتْ ﴿فَمَا لَكُمْ فِي الْأَنْفِيقِينَ فَفَتَيْنٍ﴾ وَقَالَ: «إِنَّهَا طَيِّبَةٌ تَنْفِي الْحَبَثَ كَمَا تَنْفِي النَّارُ حَبَثَ الْفِضَّةِ».

بَابٌ:

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّعَوْا بِهٖ﴾ [٨٣] أَيْ أَشْوَهَ. ﴿يَسْتَنْطِطُونَهُ﴾ [٨٣]: يَسْتَخْرِجُونَهُ. ﴿حَسِبْنَا﴾ [٨٦]: كَافِيًا. ﴿إِلَّا إِنَّا﴾: يَعْنِي الْمَوَاتَ حَجْرًا أَوْ مَدْرَأً أَوْ مَا أَشْبَهَهُ. ﴿مَرِيدًا﴾ [١١٧]: مُتَمَرِّدًا. ﴿فَلْيَبْتَئِكُنَّ﴾ [١١٩]: بَتَّكُهُ: قَطَعَهُ. ﴿فِيهَا﴾ [١٢٢] وَقَوْلًا وَاحِدًا. ﴿طَلَعَ﴾ [١٥٦]: خُتِمَ. [راجع: ١٨٨٤]

(١٦) بَابٌ ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ﴾ [٩٣]

٤٥٩٠ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُغِيرَةُ بْنُ الثُّعْمَانِ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ قَالَ: آيَةٌ اخْتَلَفَ فِيهَا أَهْلُ الْكُوفَةِ

(V.4:93) was revealed last of all (concerning premeditated murder) and nothing abrogated it.”

فَرَحَلْتُ فِيهَا إِلَى ابْنِ عَبَّاسٍ فَسَأَلْتُهُ عَنْهَا فَقَالَ: نَزَلَتْ هَذِهِ الْآيَةُ ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ﴾ هِيَ آخِرُ مَا نَزَلَ، وَمَا نَسَخَهَا شَيْءٌ. [راجع: ٣٨٥٥]

(17) CHAPTER. “And say not to anyone who greets you (by embracing Islām), ‘You are not a believer...’” (V.4:94)

(١٧) بَابُ ﴿وَلَا تَقُولُوا لِمَنْ أَلْفَقَ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا﴾ [٩٤] السَّلَامَ وَالسَّلَامُ وَالسَّلَامُ وَاحِدٌ.

4591. Narrated Ibn ‘Abbās رضي الله عنهما regarding the Verse —

٤٥٩١ - حَدَّثَنِي عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ﴿وَلَا تَقُولُوا لِمَنْ أَلْفَقَ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا﴾ قَالَ: قَالَ ابْنُ عَبَّاسٍ: كَانَ رَجُلٌ فِي غَنِيمَةٍ لَهُ فَلَحِقَهُ الْمُسْلِمُونَ فَقَالَ: السَّلَامُ عَلَيْكُمْ. فَتَلَّوْهُ وَأَخَذُوا غَنِيمَتَهُ. فَأَنْزَلَ اللَّهُ فِي ذَلِكَ إِلَى قَوْلِهِ: ﴿عَرَضَ الْجَوِفُ الدُّنْيَا﴾ تِلْكَ الْغَنِيمَةُ. قَالَ: قَرَأَ ابْنُ عَبَّاسٍ: ﴿السَّلَامُ﴾.

“And say not to anyone who greets you (by embracing Islam), ‘You are not a believer...’” (V.4:94):

There was a man amidst his sheep. The Muslims pursued him, and he greeted them by saying: “*As-Salāmu ‘Alaikum* (peace be upon you).” But they killed him and took over his sheep. Thereupon Allāh revealed in that concern, the above Verse up to:

“... seeking the perishable goods of this worldly life...” (V.4:94) i.e., those sheep.

(18) CHAPTER. “Not equal are those of the believers who sit (at home)...” (V.4:95)

(١٨) بَابُ ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ [الآية ٩٥]

4592. Narrated Zaid bin Thābit that the Prophet ﷺ dictated to him:

٤٥٩٢ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَهْلُ بْنُ سَعْدٍ السَّاعِدِيُّ أَنَّهُ رَأَى مَرْوَانَ ابْنَ الْحَكَمِ فِي الْمَسْجِدِ فَأَقْبَلْتُ حَتَّى جَلَسْتُ إِلَى جَنْبِهِ فَأَخْبَرَنَا أَنَّ زَيْدَ بْنَ ثَابِتٍ أَخْبَرَهُ أَنَّ

“Not equal are those of the believers who sit (at home) and those who strive hard and fight in the Cause of Allāh...” (V.4:95).

Zaid added: Ibn Umm Maktūm came while the Prophet ﷺ was dictating to me and said, “O Allāh’s Messenger! By Allāh, if I had the power to fight (in Allāh’s Cause), I would,” and he was a blind man. So, Allāh revealed to His Messenger ﷺ while his thigh

was on my thigh, and his thigh became so heavy that I was afraid it might fracture my thigh. Then that state of the Prophet ﷺ was over and Allāh revealed:

“...Except those who are disabled (by injury or are blind or lame)...” (V.4:95)

النَّبِيِّ ﷺ أَمْلَى عَلَيْهِ ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ﴾ فَجَاءَهُ ابْنُ أُمِّ مَكْتُومٍ وَهُوَ يُمْلِئُهَا عَلَيَّ. قَالَ: يَا رَسُولَ اللَّهِ، وَاللَّهِ لَوْ أَسْتَطِيعُ الْجِهَادَ مَعَكَ لَجَاهَدْتُ، وَكَانَ أَعْمَى. فَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ ﷺ وَفَخِذَهُ عَلَى فَخِذِي فَفَقُلْتُ عَلَيَّ حَتَّى خِيفْتُ أَنْ تُرَضَّ فَخِذِي ثُمَّ سُرِّي عَنْهُ فَأَنْزَلَ اللَّهُ ﴿غَيْرُ أُولِي الضَّرَرِ﴾.

[راجع: ٢٨٣٢]

4593. Narrated Al-Barā' رضي الله عنه: When the Verse :-

“Not equal are those of the believers who sit (at home)...” (4:95) was revealed, Allāh's Messenger ﷺ called for Zaid who wrote it. In the meantime Ibn Umm Maktūm came and complained of his blindness, so Allāh revealed: “...Except those who are disabled (by injury or are blind or lame)...” (V.4:95)

٤٥٩٣ - حَدَّثَنَا حَفْصُ بْنُ غَمْرَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: لَمَّا نَزَلَتْ ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ دَعَا رَسُولُ اللَّهِ ﷺ زَيْدًا فَكَتَبَهَا فَجَاءَهُ ابْنُ أُمِّ مَكْتُومٍ فَشَكَا ضَرَارَتَهُ، فَأَنْزَلَ اللَّهُ ﴿غَيْرُ أُولِي الضَّرَرِ﴾. [راجع: ٢٨٣١]

4594. Narrated Al-Barā' رضي الله عنه: When the Verse :

“Not equal are those of the believers who sit (at home)...” (V.4:95) was revealed, the Prophet ﷺ said, “Call so-and-so.” That person came to him with an inkpot and a wooden board or a shoulder scapula bone. The Prophet ﷺ said (to him), “Write: ‘Not equal are those of the believers who sit (at home) and those who strive hard and fight in the Cause of Allāh...’” Ibn Umm Maktūm who was sitting behind the Prophet ﷺ then said, “O Allāh's Messenger! I am a blind man.” So, there was revealed in the place of that Verse, the Verse :

٤٥٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: لَمَّا نَزَلَتْ ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ قَالَ النَّبِيُّ ﷺ: «ادْعُوا فُلَانًا»، فَجَاءَهُ وَمَعَهُ الدَّوَاةُ وَاللُّوْحُ أَوْ الْكَتِفُ فَقَالَ: «اكْتُبْ» ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ﴾ وَخَلَفَ النَّبِيُّ ﷺ ابْنَ أُمِّ مَكْتُومٍ فَقَالَ: يَا رَسُولَ اللَّهِ أَنَا ضَرِيرٌ،

“Not equal are those of the believers who sit (at home), except those who are disabled (by injury, or are blind or lame) and those who strive hard and fight in the Cause of Allāh...” (V.4 :95)

4595. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: Not equal are those believers who sit (at home) and did not join the battle of Badr and those who joined the battle of Badr.

(19) CHAPTER. “Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): In what (condition) were you?...” (V.4 :97)

4596. Narrated Muḥammad bin ‘Abdur-Raḥmān Abūl-Aswad: The people of Al-Madīna were forced to prepare an army (to fight against the people of Sham during the caliphate of ‘Abdullāh bin Az-Zubair at Makkah), and I was enlisted in it. Then I met ‘Ikrima, the freed slave of Ibn ‘Abbās, and informed him (about it), and he forbade me strongly to do so (i.e., to enlist in that army), and then said, “Ibn ‘Abbās informed me that some Muslim people were with *Al-Mushrikūn*, increasing the number of *Al-Mushrikūn* against Allāh’s Messenger ﷺ. An arrow used to be shot which would hit one of them (the Muslims in the company of *Al-*

فَنَزَلَتْ مَكَانَهَا ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرَ أُولِي الضَّرَرِ وَالَّذِينَ جَاهَدُوا فِي سَبِيلِ اللَّهِ﴾. [٢٨٣١]

٤٥٩٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ ح. وَحَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْكَرِيمِ: أَنَّ مَقْسَمًا مَوْلَى عَبْدِ اللَّهِ بْنِ الْحَارِثِ أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ عَنْ بَدْرِ وَالخَارِجُونَ إِلَى بَدْرِ. [راجع: ٣٩٥٤]

(١٩) بَابُ ﴿إِنَّ الَّذِينَ تَوَلَّوْا الْمَلَكِيَّةَ ظَالِمًا أُنْفُسِهِمْ قَالُوا فِيهِمْ كُفْرًا﴾ الْآيَةَ [٩٧]

٤٥٩٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُفْرِيُّ: حَدَّثَنَا حَيُّوَةٌ وَغَيْرُهُ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو الْأَسْوَدِ قَالَ: قُطِعَ عَلَى أَهْلِ الْمَدِينَةِ بَعَثَ فَاكْتَبْتُ فِيهِ فَلَقِيتُ عِكْرَمَةَ مَوْلَى ابْنِ عَبَّاسٍ فَأَخْبَرْتُهُ فَنَهَانِي عَنْ ذَلِكَ أَشَدَّ النَّهْيِ ثُمَّ قَالَ: أَخْبَرَنِي ابْنُ عَبَّاسٍ أَنَّ نَاسًا مِنَ الْمُسْلِمِينَ كَانُوا مَعَ الْمُشْرِكِينَ يُكْثِرُونَ سَوَادَ الْمُشْرِكِينَ عَلَى رَسُولِ اللَّهِ ﷺ يَأْتِي

Mushrikūn) and kill him, or he would be struck and killed (with a sword).” Then Allāh revealed: “Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): ‘In what (condition) were you? They reply: ‘We were weak and oppressed on earth’. They (angels) say: ‘Was not the earth of Allāh spacious enough for you to emigrate therein?’ Such men will find their abode in Hell — what an evil destination!’ (V.4:97) (See H. 7085)

(20) CHAPTER: “Except the weak ones among men, women...” (V.4:98)

4597. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا :

“Except the weak ones...” (V.4:98) and added, “My mother was one of those whom Allāh excused.”

(21) CHAPTER. “These are they whom Allāh is likely to forgive them...” (V.4:99)

4598. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ :

While the Prophet ﷺ was offering the ‘*Ishā*’ prayer, he said, “Allāh heard those who sent praises to Him,” and then said before falling in prostration, “O Allāh, save ‘Ayyāsh bin Rabī‘a. O Allāh, save Salama bin Hishām. O Allāh, save Al-Walīd bin Al-Walīd. O Allāh, save the weak ones among the believers. O Allāh, let Your punishment be severe on the tribe of Muḍar. O Allāh, inflict upon them years (of drought and famine) like the years of (Prophet) Yūsuf (Joseph).”

السَّهْمُ فَيُرْمَى بِهِ فَيُصِيبُ أَحَدَهُمْ
فَيَقْتُلُهُ أَوْ يُضْرِبُ فَيَقْتُلُ. فَأَنْزَلَ اللَّهُ
﴿إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةَ طَالِيَ
أَنْفُسِهِمْ﴾ الْآيَةَ.

رَوَاهُ اللَّيْثُ، عَنْ أَبِي الْأَسْوَدِ.

[انظر: ٧٠٨٥]

(٢٠) بَابُ: ﴿إِلَّا الْمُسْتَضْعِفِينَ مِنَ
الرِّجَالِ وَالنِّسَاءِ﴾ الْآيَةَ

٤٥٩٧ - حَدَّثَنَا أَبُو التُّعْمَانِ:

حَدَّثَنَا حَمَادٌ، عَنْ أَيُّوبَ، عَنِ ابْنِ
أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا ﴿إِلَّا الْمُسْتَضْعِفِينَ﴾ قَالَ: كَانَتْ
أُمِّي مِمَّنْ عَذَرَ اللَّهُ. [راجع: ١٣٥٧]

(٢١) بَابُ قَوْلِهِ: ﴿فَأُولَئِكَ عَسَى اللَّهُ
أَنْ يَعْفُو عَنْهُمْ﴾ [٩٩] الْآيَةَ

٤٥٩٨ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا

شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ
رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: بَيْنَا التَّيْبِيُّ
ﷺ يُصَلِّي الْعِشَاءَ إِذْ قَالَ: «سَمِعَ اللَّهُ
لِمَنْ حَمِدَهُ»، ثُمَّ قَالَ قَبْلَ أَنْ يَسْجُدَ:
«اللَّهُمَّ نَجِّ عِيَّاشَ ابْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ
نَجِّ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ نَجِّ الْوَلِيدَ
بْنَ الْوَلِيدِ، اللَّهُمَّ نَجِّ الْمُسْتَضْعِفِينَ مِنَ
الْمُؤْمِنِينَ. اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى

(22) CHAPTER. "But there is no sin on you if you put away your arms because of the inconvenience of rain..." (V.4:102)

4599. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا regarding the Verse :

"Because of the inconvenience of rain, or because you are ill..." (V.4:102)

(It was revealed in connection with 'Abdur-Rahmān bin 'Aūf who was wounded.

(23) CHAPTER. Allāh's Statement: "They ask your legal instruction concerning women, say: Allāh instructs you about them, and about what is recited unto you in the Book concerning orphan girls..." (V.4:127)

4600. Narrated 'Aīshah رَضِيَ اللهُ عَنْهَا regarding the Verse —

"They ask your legal instruction concerning the women, say: Allāh instructs you about them ... (till) ... and yet whom you desire to marry..." (V.4:127):

(This Verse has been revealed regarding the case of) a man who has an orphan girl, and he is her guardian and her heir. The girl shares with him all his property, even a date-palm (garden), but he dislikes to marry her, and dislikes to give her in marriage to somebody else who would share with him the property she is sharing with him; and for this reason that guardian prevents that orphan girl from marrying. So, this Verse was revealed.

مُضَرَ، اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسَنِي
يُوسُفَ». [راجع: ٧٩٧]

(٢٢) بَابُ ﴿وَلَا جُنَاحَ عَلَيْكُمْ إِنْ
كَانَ بِكُمْ أذى مِّنْ مَطَرٍ﴾ [١٠٢]
الآية

٤٥٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ
أَبُو الْحَسَنِ: أَخْبَرَنَا حَجَّاجٌ، عَنِ ابْنِ
جُرَيْجٍ قَالَ: أَخْبَرَنِي يَعْلى، عَنْ
سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ
اللَّهُ تَعَالَى عَنْهُمَا ﴿إِنْ كَانَ بِكُمْ أذى
مِّنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى﴾ قَالَ عَبْدُ
الرَّحْمَنِ بْنُ عَوْفٍ وَكَانَ جَرِيحًا.

(٢٣) بَابُ قَوْلِهِ: ﴿وَسْتَفْتُونَكَ فِي
النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَى
عَلَيْكُمْ فِي الْكِتَابِ فِي نَتْمَى النِّسَاءِ﴾
[١٢٧]

٤٦٠٠ - حَدَّثَنَا عُبَيْدُ بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ:
حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ﴿وَسْتَفْتُونَكَ فِي
النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ﴾ إِلَى
قَوْلِهِ: ﴿وَرَعَبُونَ أَنْ تَنكِحُوهُنَّ﴾ قَالَتْ
عَائِشَةُ: هُوَ الرَّجُلُ تَكُونُ عِنْدَهُ الْيَتِيمَةُ
هُوَ وَلِيَّهَا وَوَارِثُهَا فَأَشْرَكَتُهُ فِي مَالِهِ
حَتَّى فِي الْعَدْقِ فَيَرْعَبُ أَنْ يَنْكِحَهَا
وَيَكْرَهُ أَنْ يُزَوِّجَهَا رَجُلًا فَيَشْرَكَتُهُ فِي
مَالِهِ بِمَا شَرَكَتُهُ فَيَعْضُلُهَا فَتَزَلَّتْ هُدًى
الآية. [راجع: ٢٤٩٤]

(24) CHAPTER: "If a woman fears cruelty or desertion on her husband's part..." (V.4:128)

4601. Narrated 'Āishah رضي الله عنها regarding the Verse —

"If a woman fears cruelty or desertion on her husband's part..." (V.4:128):

It is about a man who has a woman (wife) and he does not like her and wants to divorce her but she says to him, "I make you free as regards myself." So, this Verse was revealed in this connection.

(25) CHAPTER. "Verily, the hypocrites will be in the lowest depths (grade) of the Fire..." (V.4:145)

4602. Narrated Al-Aswad: While we were sitting in a circle in 'Abdullāh's gathering, Hudhaifa came and stopped before us, and greeted us and then said, "People better than you became hypocrites." Al-Aswad said, "Glory be to Allāh! Allāh says: 'Verily! The hypocrites will be in the lowest depths (grade) of the Fire...'" (V.4:145)

On that 'Abdullāh smiled and Hudhaifa sat somewhere in the mosque. 'Abdullāh then got up and his companions (sitting around him) dispersed. Hudhaifa then

(٢٤) بَابُ: ﴿وَإِنْ أَمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاصًا﴾ [١٢٨].

قال ابن عباس: ﴿شِقَاقِي﴾ [٣٥]: تَفَاسُدُ ﴿وَأُحْضِرَتِ الْأَنفُسَ الشُّحَّ﴾ [١٢٨] قَالَ: هَوَاهُ فِي الشَّيْءِ يَحْرِضُ عَلَيْهِ ﴿كَالْمُعَلَّقَةِ﴾ [١٢٩] لَا هِيَ أَيْمٌ وَلَا ذَاتُ زَوْجٍ. ﴿شُورًا﴾: بُغْضًا.

٤٦٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ﴿وَإِنْ أَمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاصًا﴾ قَالَتْ: الرَّجُلُ تَكُونُ عِنْدَهُ الْمَرَأَةُ لَيْسَ بِمُسْتَكْتَرٍ مِنْهَا يُرِيدُ أَنْ يُفَارِقَهَا، فَتَقُولُ: أَجْعَلْكَ مِنْ شَأْنِي فِي حَلٍّ. فَنَزَلَتْ هَذِهِ الْآيَةُ فِي ذَلِكَ. [راجع: ٢٤٥٠]

(٢٥) بَابُ: ﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ﴾ [١٤٥] ، قَالَ ابْنُ عَبَّاسٍ: أَسْفَلَ النَّارِ. ﴿نَفَقًا﴾ [الأنعام: ٣٥]: سَرَبًا.

٤٦٠٢ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ، عَنِ الْأَسْوَدِ قَالَ: كُنَّا فِي حَلْقَةِ عَبْدِ اللَّهِ فَجَاءَ حُذَيْفَةُ حَتَّى قَامَ عَلَيْنَا فَسَلَّمَ ثُمَّ قَالَ: لَقَدْ أَنْزَلَ النَّفَاقَ عَلَى قَوْمٍ خَيْرٍ مِنْكُمْ، قَالَ الْأَسْوَدُ: سُبْحَانَ اللَّهِ، إِنَّ اللَّهَ يَقُولُ: ﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ

threw a pebble at me (to attract my attention). I went to him and he said, "I was surprised at 'Abdullāh's smile though he understood what I said. Verily, people better than you became hypocrites and then repented and Allāh forgave them."

(26) CHAPTER. Allāh's Statement : "Verily, We have sent revelation to you, (O Muḥammad ﷺ) ... (till) ... as We sent revelation to Nūh (Noah) and Yūnus (Jonah), Hārūn (Aaron) and Sulaimān (Solomon)..." (V.4:163)

4603. Narrated 'Abdullāh: The Prophet ﷺ said, "None has the right to say that I am better than Yūnus (Jonah) bin Matta."

4604. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever says that I am better than Yūnus (Jonah) bin Matta, is a liar."

(27) CHAPTER. "They ask you for a legal verdict. Say: 'Allāh directs (thus) about *Al-Kalāla* (those who leave neither descendants nor ascendants as heirs). If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman who left no child, her brother takes her inheritance..." (V.4:176)

مِنَ النَّارِ ﴿ فَتَبَسَّمَ عِنْدَ اللَّهِ وَجَلَسَ حُدَيْفَةُ فِي نَاحِيَةِ الْمَسْجِدِ. فَقَامَ عَبْدُ اللَّهِ فَتَفَرَّقَ أَصْحَابُهُ فَرَمَانِي بِالْحَصَا، فَأَتَيْتُهُ فَقَالَ حُدَيْفَةُ: عَجِبْتُ مِنْ ضَحِكِهِ وَقَدْ عَرَفَ مَا قُلْتُ، لَقَدْ أَنْزَلَ النَّفَاقَ عَلَى قَوْمٍ كَانُوا خَيْرًا مِنْكُمْ ثُمَّ تَابُوا فَتَابَ اللَّهُ عَلَيْهِمْ.

(٢٦) بَابُ قَوْلِهِ: ﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ﴾ إِلَى قَوْلِهِ: ﴿يُوسُفَ وَهَارُونَ وَسُلَيْمَانَ﴾ [١٦٣]

٤٦٠٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي الْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ ابْنِ مَتَّى». [راجع: ٣٤١٢]

٤٦٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا فُلَيْحٌ: حَدَّثَنَا هِلَالٌ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى، فَقَدْ كَذَبَ». [راجع: ٣٤١٥]

(٢٧) بَابُ: ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُنْفِخُكُمْ فِي الْكَلْبَلَةِ إِنَّ أَمْرًا لَمَّا لَيْسَ لَكَ بِهِ أَوْلَى وَلَكِنَّ أُمَّتَ أُولِي الْأَرْوَاحِ مَا تَرَكَ وَهُوَ يَرِيئُهَا إِن لَّمْ يَكُنْ لَهَا وُلْدٌ﴾

Al-Kalāla is the one who has neither a father (ascendants) nor any son (descendants) to be his heir.

4605. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The last *Sūrah* that was revealed was *Barā'a*, (No.9) and the last Verse that was revealed was, "They ask you for a legal verdict. Say: 'Allāh directs (thus) about *Al-Kalāla* (those who leave neither descendants nor ascendants as heirs)...'" (V.4:176)

(5) SŪRAT AL-MĀ'IDAH (The Table spread with Food)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(1) CHAPTER. "[Game (also) being unlawful] when you assume *Ihrām* for *Hajj* or *Umra* (pilgrimage)"... (V.5:1)

"So, because of their breach of their covenant"... (V.5:13)

Sufyān said: There is no Verse harder on me in the entire Qur'ān than this Verse: "(Say: O Muhammad ﷺ) O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurāt (Torah), the Injeel (Gospel), and what has been sent down to you from your Lord (the Qur'ān)..." (V.5:68)

وَالْكَلَالَةَ مَنْ لَمْ يَرِثْهُ أَبٌ أَوْ ابْنٌ،
وَهُوَ مُضَدَّرٌ مِنْ تَكَلَّلَهُ النَّسَبُ.

٤٦٠٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ

حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي
إِسْحَاقَ: سَمِعْتُ الْبِرَاءَ رَضِيَ اللهُ
تَعَالَى عَنْهُ قَالَ: آخِرُ سُورَةٍ
نَزَلَتْ بَرَاءَةً، وَآخِرُ آيَةٍ نَزَلَتْ
﴿يَسْتَفْتُونَكَ قُلِ اللهُ يُفْتِيكُمْ فِي
الْكَلَالَةِ﴾. [راجع: ٤٣٦٤]

(٥) سُورَةُ الْمَائِدَةِ

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

(١) بَابٌ: ﴿وَأَنْتُمْ حُرْمٌ﴾ [١]

وَإِحْدَاهَا حَرَامٌ ﴿فِيمَا نَقَضِهِمْ بِئْتَقَهُمْ﴾
[١٣] بِنَقْضِهِمْ ﴿الَّتِي كَتَبَ اللهُ﴾ [١]:
جَعَلَ اللهُ. ﴿تَبَوَّأُ﴾ [٢٩]: تَحْمِلُ.
﴿دَابْرَةٌ﴾: دَوْلَةٌ. وَقَالَ غَيْرُهُ:
الْإِغْرَاءُ: التَّسْلِيْطُ، ﴿أَجْرُهُنَّ﴾ [٥]:
مُهْرُهُنَّ. الْمُهْمِيْنُ: الْأَمِيْنُ. الْقُرْآنُ
أَمِيْنٌ عَلَى كُلِّ كِتَابٍ قَبْلَهُ. وَقَالَ
سُفْيَانٌ: مَا فِي الْقُرْآنِ آيَةٌ أَشَدُّ عَلَيَّ
مِنْ ﴿لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ
وَالْإِنْجِيلَ وَمَا أَنْزَلْنَا إِلَيْكُمْ مِنْ رَبِّكُمْ﴾
﴿مُخَصَّمَةٍ﴾ مَجَاعَةً ﴿وَمَنْ أَحْيَاهَا﴾
لِمَنْ مَن حَرَّمَ قَتْلَهَا إِلَّا بِحَقِّ حَيٍّ
النَّاسِ مِنْهُ جَمِيعاً ﴿بِشْرَعَةٍ وَمِنْهَا جَاءَ﴾

سِبَالًا وَسُنَّةً ﴿فَإِنْ عُرِيَ﴾ ظَهَرَ
﴿الْأَوَّلِينَ﴾ وَاحِدَهُنَّ أُولَى

(2) CHAPTER. Allāh's Statement: "This day, I have perfected your religion for you..." (V.5:3)

(٢) بَابُ قَوْلِهِ: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ
دِينَكُمْ﴾ [١٣]

وَقَالَ ابْنُ عَبَّاسٍ: ﴿مَخْبَصَةً﴾ [٣]:
مَجَاعَةً.

4606. Narrated Ṭāriq bin Shihāb: The Jews said to 'Umar, "You (i.e., Muslims) recite a Verse (V.5:3), and had it been revealed to us, we would have taken the day of its revelation as a Day of Festival (celebration)." 'Umar said, "I know very well when and where it was revealed, and where Allāh's Messenger ﷺ was when it was revealed. (It was revealed on) the day of 'Arafāt (Hajj Day), and by Allāh, I was at 'Arafāt." Sufyān, a subnarrator said: I am in doubt whether the Verse:

٤٦٠٦ - حَدَّثَنِي مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا
سُفْيَانُ، عَنْ قَيْسٍ، عَنْ طَارِقِ بْنِ
شِهَابٍ: قَالَتِ الْيَهُودُ لِعُمَرَ: إِنَّا
تَقْرُونَ آيَةَ لَوْ نَزَلَتْ فِيْنَا لَاتَّخَذْنَاهَا
عِيدًا، فَقَالَ عُمَرُ: إِنِّي لَا أَعْلَمُ حَيْثُ
أُنزِلَتْ، وَأَيْنَ أُنزِلَتْ. وَأَيْنَ رَسُولُ
اللَّهِ ﷺ حَيْثُ أُنزِلَتْ، يَوْمَ عَرَفَةَ وَإِنَّا
وَاللَّهِ بَعْرَفَةَ.

"This day I have perfected your religion for you..." was revealed on a Friday or not.

قَالَ سُفْيَانُ: وَأَشْكُ كَانَ يَوْمَ
الْجُمُعَةِ أَمْ لَا؟ ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ
دِينَكُمْ﴾. [راجع: ٤٥]

(3) CHAPTER. Allāh's Statement: "...And you find no water, then perform *Tayammum* with clean earth..." (V.5:6)

(٣) بَابُ قَوْلِهِ: ﴿فَلَمْ يَجِدُوا مَاءً
فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾ [٦]

﴿تَيَمَّمُوا﴾: تَعَمَّدُوا، ﴿ءَيْمِينَ﴾
[٢] عَامِدِينَ. أَمَمْتُ وَتَيَمَّمْتُ وَاجِدًا.
وَقَالَ ابْنُ عَبَّاسٍ: ﴿لَمَسْتُمْ﴾ [النساء:
٤٣]، وَ﴿تَسْوَهُنَّ﴾ [البقرة: ٢٣٦]،
وَ﴿الَّتِي دَخَلْتُمْ بِهِنَّ﴾ [النساء: ٢٣].
وَالْإِفْضَاءُ: النَّكَاحُ.

4607. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: We set out with Allāh's Messenger ﷺ on one of his journeys,

٤٦٠٧ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ

and when we were at Baidā' or at Dhāt-al-Jaish, a necklace of mine was broken (and lost). Allāh's Messenger ﷺ stayed there to search for it, and so did the people along with him. Neither were they at a place of water, nor did they have any water with them. So the people went to Abū Bakr Aṣ-Ṣiddīq and said, "Don't you see what 'Āishah has done? She has made Allāh's Messenger ﷺ and the people stay where there is no water and they have no water with them." Abū Bakr came while Allāh's Messenger ﷺ was sleeping with his head on my thigh. He said (to me), "You have detained Allāh's Messenger ﷺ and the people where there is no water, and they have no water with them." So he admonished me and said what Allāh wished him to say, and he hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allāh's Messenger ﷺ on my thigh. Allāh's Messenger ﷺ got up when dawn broke and there was no water. So Allāh revealed the Verse of *Tayammum*. Usaid bin Ḥuḍair said, "It is not the first blessing of yours, O the family of Abū Bakr." Then the camel on which I was riding got up from its place, and the necklace was found beneath it.

القاسم، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ بِذَاتِ الْجَيْشِ انْقَطَعَ عَقْدُ لِي. فَأَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى التِّمَاسِيهِ وَأَقَامَ النَّاسُ مَعَهُ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ، فَأَتَى النَّاسُ إِلَى أَبِي بَكْرٍ الصَّدِيقِ فَقَالُوا: أَلَا تَرَى مَا صَنَعَتْ عَائِشَةُ أَقَامَتْ بِرَسُولِ اللَّهِ ﷺ وَبِالنَّاسِ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ؟ فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ ﷺ وَاضْبَعُ رَأْسَهُ عَلَى فِخْذِي قَدْ نَامَ، فَقَالَ: حَبَسْتَ رَسُولَ اللَّهِ ﷺ وَالنَّاسَ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ. قَالَتْ عَائِشَةُ: فَعَاتَبَنِي أَبُو بَكْرٍ وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ وَجَعَلَ يَطْعُنُنِي بِيَدِهِ فِي خَاصِرَتِي، وَلَا يَمْنَعُنِي مِنَ التَّحْرُكِ إِلَّا مَكَانَ رَسُولِ اللَّهِ ﷺ عَلَى فِخْذِي. فَأَقَامَ رَسُولُ اللَّهِ ﷺ حِينَ أَضْبَحَ عَلَى غَيْرِ مَاءٍ فَأَنْزَلَ اللَّهُ آيَةَ التِّيْمُمْ. فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ: مَا هِيَ بَأَوْلَ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ. قَالَتْ: فَبِعُنْتَا الْبَعِيرِ الَّذِي كُنْتُ عَلَيْهِ فَإِذَا الْعَقْدُ تَحْتَهُ. [راجع: ٣٣٤]

4608. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: A necklace of mine was lost at Al-Baidā' while we were on our way to Al-Madīna. The Prophet ﷺ made his camel kneel down and dismounted and laid his head on my lap and

٤٦٠٨ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو أَنَّ عَبْدِ الرَّحْمَنِ بْنَ الْقَاسِمِ

slept. Abū Bakr came to me and hit me violently on the chest and said, “You detained the people because of a necklace.” I kept as motionless as a dead person because of the position of Allāh’s Messenger ﷺ, (on my lap) although Abū Bakr had hurt me (with the slap). Then the Prophet ﷺ woke up and it was the time for the morning (prayer). Water was sought, but in vain; so the following Verse was revealed :

“O you who believe! When you intend to offer *Aṣ-Ṣalāt* (the prayer)...” (V.5:6)

Usaid bin Ḥuḍair said, “Allāh has blessed the people for your sake, O the family of Abū Bakr. You are but a blessing for them.”

(4) CHAPTER. The Statement of Allāh تعالى :
“...So go you and your Lord and fight you two, we are sitting right here.” (V.5:24)

4609. Narrated ‘Abdullāh (bin Mas‘ūd (رضي الله عنه): On the day (of the battle) of Badr, Al-Miqdād said, “O Allāh’s Messenger! We do not say to you as the Children of Isrāel said to Mūsa (Moses): ‘Go you and your Lord and fight you two; we are sitting right here...’ (V.5:24) but (we say), ‘Proceed, and we are with you.’ That seemed to delight Allāh’s Messenger ﷺ greatly.”

حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: سَقَطَتْ قِلَادَةٌ لِي بِالْبَيْدَاءِ وَنَحْنُ دَاخِلُونَ الْمَدِينَةَ، فَأَنَاحَ النَّبِيُّ ﷺ وَنَزَلَ فَشَنَى رَأْسَهُ فِي حَجْرِي رَاقِدًا، أَقْبَلَ أَبُو بَكْرٍ فَلَكَّرَنِي لَكْرَةً شَدِيدَةً وَقَالَ: حَسِبْتَ النَّاسَ فِي قِلَادَةِ فَبِي الْمَوْتُ لِمَكَانِ رَسُولِ اللَّهِ ﷺ وَقَدْ أَوْجَعَنِي، ثُمَّ إِنَّ النَّبِيَّ ﷺ اسْتَقْبَطَ وَحَضَرَتِ الصُّبْحُ، فَالْتَمَسَ الْمَاءَ فَلَمْ يُوْجِدْ، فَزَلَّتْ يَتَابِعُهَا الْيَدِ الْيَمَانِيَّةُ إِذَا قَمْتُمْ إِلَى الصَّلَاةِ ﴿الآيَةَ، فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ: لَقَدْ بَارَكَ اللَّهُ لِلنَّاسِ فِيكُمْ يَا آلَ أَبِي بَكْرٍ، مَا أَنْتُمْ إِلَّا بِرَكَّةٍ لَهُمْ. [راجع: ٣٣٤]

(٤) بَابُ قَوْلِهِ: ﴿فَأَذْهَبَ أَنْتَ وَرَبُّكَ فَكُنْتَلَا إِنَّا هَهُنَا قَاعِدُونَ﴾ [٢٤]

٤٦٠٩ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مُخَارِقٍ، عَنْ طَارِقِ بْنِ شِهَابٍ: سَمِعْتُ ابْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: شَهِدْتُ مِنَ الْمِقْدَادِ . وَحَدَّثَنِي حَمْدَانُ بْنُ عُمَرَ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا الْأَشْجَعُ، عَنْ سُفْيَانَ، عَنْ مُخَارِقٍ، عَنْ طَارِقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ الْمِقْدَادُ يَوْمَ بَدْرٍ: يَا رَسُولَ اللَّهِ إِنَّا لَا نَقُولُ لَكَ كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى ﴿فَأَذْهَبَ أَنْتَ وَرَبُّكَ فَكُنْتَلَا إِنَّا هَهُنَا قَاعِدُونَ﴾ وَلَكِنْ أَمْضِ وَنَحْنُ مَعَكَ، فَكَانَهُ

سُرِّيَ عَنْ رَسُولِ اللَّهِ ﷺ .

وَرَوَاهُ وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ
مُخَارِقٍ، عَنْ طَارِقٍ أَنَّ الْمِقْدَادَ قَالَ
ذَلِكَ لِلنَّبِيِّ ﷺ . [راجع: ٣٩٥٢]

(5) CHAPTER. "The recompense of those who wage war against Allāh and His Messenger, and do mischief in the land is only that they shall be killed or crucified or their hands and feet be cut off from opposite sides..." (V.5:33)

(٥) **بَابُ:** ﴿إِنَّمَا جَزَاءُ الَّذِينَ
يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ
سَادًا﴾ [٣٣].

المُحَارَبَةُ لِلَّهِ: الْكُفْرُ بِهِ.

To wage war against Allāh means to reject faith in Him.

4610. Narrated Abū Qilāba that he was sitting behind ‘Umar bin ‘Abdul ‘Azīz and the people repeatedly mentioned (about *Al-Qasāma*) and they said (various things), and said that the caliphs had permitted it. ‘Umar bin ‘Abdul ‘Azīz turned towards Abū Qilāba who was behind him and said. "What do you say, O ‘Abdullāh bin Zaid?" or said, "What do you say, O Abū Qilāba?" Abū Qilāba said, "I do not know that killing a person is lawful in Islām except in three cases: A married person committing illegal sexual intercourse, one who has murdered somebody unlawfully, or one who wages war against Allāh and His Messenger." ‘Anbasa said, "Anas narrated to us such and such." Abū Qilāba said, "Anas narrated to me in this respect, saying: Some people came to the Prophet ﷺ and they spoke to him saying, 'The climate of this land does not suit us.' The Prophet ﷺ said, 'These are camels belonging to us, and they are to be taken out to the pasture. So, take them out and drink of their milk and urine.'⁽¹⁾ They took them and set out and drank of their urine and milk,

٤٦١٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ

اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ
الْأَنْصَارِيُّ: حَدَّثَنَا ابْنُ عَوْنٍ قَالَ:
حَدَّثَنِي سَلْمَانَ أَبُو رَجَاءٍ مَوْلَى أَبِي
قِلَابَةَ، عَنْ أَبِي قِلَابَةَ: أَنَّهُ كَانَ
جَالِسًا خَلْفَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ
فَذَكَرُوا وَذَكَرُوا، فَقَالُوا وَقَالُوا: قَدْ
أَقَادَتْ بِهَا الْخُلَفَاءُ. فَالتَفَتَ إِلَى أَبِي
قِلَابَةَ وَهُوَ خَلْفَ ظَهْرِهِ فَقَالَ: مَا
تَقُولُ يَا عَبْدَ اللَّهِ بْنِ زَيْدٍ؟ أَوْ قَالَ: مَا
تَقُولُ يَا أبا قِلَابَةَ؟ قُلْتُ: مَا عَلِمْتُ
نَفْسًا حَلَّ قَتْلُهَا فِي الْإِسْلَامِ إِلَّا رَجُلٌ
رَنَى بَعْدَ إِحْصَانٍ، أَوْ قَتَلَ نَفْسًا بغيرِ
نَفْسٍ، أَوْ حَارَبَ اللَّهَ وَرَسُولَهُ ﷺ .
فَقَالَ عَبْسَةُ: حَدَّثَنَا أَنَسٌ بِكَذَا وَكَذَا،
قُلْتُ: إِيَّايَ حَدَّثَ أَنَسٌ، قَالَ: قَدِمَ
قَوْمٌ عَلَى النَّبِيِّ ﷺ فَكَلَّمُوهُ فَقَالُوا:

(1) (H. 4610) As a medicine for their disease.

and having recovered, they attacked the shepherd, killed him and drove away the camels. Why should there be any delay in punishing them as they murdered (a person) and waged war against Allāh and His Messenger and frightened Allāh's Messenger ﷺ?" 'Anbasa said, "Glory be to Allāh!" Abū Qilāba said, "Do you suspect me?" 'Anbasa said, "No, Anas narrated that (*Hadīth*) to us." Then 'Anbasa added, "O the people of such and such (country), you will remain in good state as long as Allāh keeps this (man) and the like of this (man) amongst you."

قَدْ اسْتَوْحَمْنَا هَذِهِ الْأَرْضَ، فَقَالَ: «هَذِهِ نَعَمَ لَنَا تَخْرُجُ لِتَرَعَى فَاخْرَجُوا فِيهَا فَاشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا»، فَخَرَجُوا فِيهَا فَشَرَبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا وَاسْتَصْحَحُوا وَمَالُوا عَلَى الرَّاعِي فَقَتَلُوهُ وَاطْرَدُوا النَّعَمَ فَمَا يُسْتَبْطَأُ مِنْ هَؤُلَاءِ، قَتَلُوا النَّفْسَ وَحَارَبُوا اللَّهَ وَرَسُولَهُ وَخَوَّفُوا رَسُولَ اللَّهِ ﷺ؟ فَقَالَ: سُبْحَانَ اللَّهِ. فَقُلْتُ: تَتَّهَمُنِي؟ قَالَ: حَدَّثْنَا بِهَذَا أَنَسٌ قَالَ: وَقَالَ: يَا أَهْلَ كَذَا إِنَّكُمْ لَنْ تَرَالُوا بِخَيْرٍ مَا أَبْقَى اللَّهُ هَذَا فِيكُمْ، وَمِثْلَ هَذَا. [راجع: ٢٣٣]

(6) CHAPTER. Allāh's Statement :

"...And wounds, equal for equal (*Al-Qiṣās* i.e., the law of equality in punishment)..." (V.5:45)

(٦) بَابُ قَوْلِهِ: «وَالْجُرُوحُ قِصَاصٌ»

[٤٥]

4611. Narrated Anas (bin Mālik) رضي الله عنه : Ar-Rubai' (the paternal aunt of Anas bin Mālik) broke the incisor tooth of a young *Anṣārī* girl. Her family demanded *Al-Qiṣās* and they came to the Prophet ﷺ who passed the judgement of *Al-Qiṣās*. Anas bin An-Naḍr (the paternal uncle of Anas bin Mālik) said, "O Allāh's Messenger! By Allāh, her tooth will not be broken." The Prophet ﷺ said, "O Anas! (The law prescribed in) Allāh's Book is *Al-Qiṣās*". So, (later on) the people (i.e., the relatives of the girl) gave up their claim and accepted blood-money. On that Allāh's Messenger ﷺ said, "Some of Allāh's worshippers are such that if they take an oath, Allāh will fulfil it for them."

٤٦١١ - حَدَّثَنِي مُحَمَّدُ بْنُ سَلَامٍ: أَخْبَرَنَا الْفَزَارِيُّ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ رَضِيٍّ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَسَرَتِ الرَّبِيعُ وَهِيَ عَمَةٌ أَنَسِ بْنِ مَالِكٍ ثِيَابَ جَارِيَةٍ مِنَ الْأَنْصَارِ فَطَلَبَ الْقَوْمُ الْقِصَاصَ فَأَتَوْا النَّبِيَّ ﷺ فَأَمَرَ النَّبِيُّ ﷺ بِالْقِصَاصِ، فَقَالَ أَنَسُ بْنُ التَّضَرَّعِ أَنَسِ بْنِ مَالِكٍ: لَا وَاللَّهِ لَا تُكْسَرُ سِنُّهَا يَا رَسُولَ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَنَسُ، كِتَابُ اللَّهِ الْقِصَاصُ»، فَرَضِيَ الْقَوْمُ وَقَبِلُوا الْأَرْضَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ

مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ
لَأَبْرَهُ». [راجع: ٢٧٠٣]

(7) CHAPTER. “O Messenger (Muḥammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord...” (V.5:67)

(٧) بَابُ: ﴿يَأْتِيهَا الرُّسُولُ بَلِّغْ مَا أُنزِلَ
إِلَيْكَ مِنْ رَبِّكَ﴾ [٦٧]

4612. Narrated ‘Āishah رضي الله عنها: Whoever tells that Muḥammad ﷺ concealed part of what was revealed to him, is a liar, for Allāh says:

“O Messenger (Muḥammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord...” (V.5:67)

٤٦١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ
يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ
إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، عَنْ
مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: مَنْ حَدَّثَكَ أَنَّ مُحَمَّدًا ﷺ
كَتَمَ شَيْئًا مِمَّا أُنزِلَ عَلَيْهِ فَقَدْ كَذَبَ،
وَاللَّهُ يَقُولُ: ﴿يَأْتِيهَا الرُّسُولُ بَلِّغْ مَا أُنزِلَ
إِلَيْكَ مِنْ رَبِّكَ﴾ الآية. [راجع:

[٣٢٣٤

(8) CHAPTER. Allāh’s Statement: “Allāh will not punish you for what is unintentional in your oaths...” (V.5:89)

(٨) بَابُ قَوْلِهِ: ﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ
فِي أَيْمَانِكُمْ﴾ [٨٩]

4613. Narrated ‘Āishah: This Verse:

“Allāh will not punish you for what is unintentional in your oaths...” (V.5:89) was revealed about a man’s statement (during his talk), “No, by Allāh,” and “Yes, by Allāh.”

٤٦١٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا مَالِكُ بْنُ سَعِيدٍ: حَدَّثَنَا
هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا: أُنزِلَتْ هَذِهِ الْآيَةُ ﴿لَا
يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ﴾ فِي قَوْلِ
الرَّجُلِ: لَا وَاللَّهِ، وَبَلَى وَاللَّهِ. [انظر:

[٦٦٦٣

4614. Narrated ‘Āishah رضي الله عنها that her father (Abū Bakr) never broke his oath till Allāh revealed the order of the legal expiation for oath. Abū Bakr said, “If I ever take an oath (to do something), and later find that to do something else is better, then I accept Allāh’s Permission and do that which is better (and do the legal expiation for my oath).”

٤٦١٤ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي
رَجَاءٍ: حَدَّثَنَا النَّضْرُ، عَنْ هِشَامٍ
قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا: أَنَّ أَبَاهَا كَانَ لَا يَحْنُثُ فِي
يَمِينٍ حَتَّى أَنْزَلَ اللَّهُ كَفَّارَةَ الْيَمِينِ.

قَالَ أَبُو بَكْرٍ: لَا أَرَى يَمِينًا أَرَى
غَيْرَهَا خَيْرًا مِنْهَا إِلَّا قِيلَتْ رُحْصَةً لِلَّهِ
وَفَعَلْتُ الَّذِي هُوَ خَيْرٌ. [انظر: ٦٦٢١]

(9) CHAPTER. The Statement of Allāh تعالى: "O you who believe! Make not unlawful the *Tayyibāt* (all that is good as regards foods, things, deeds, beliefs, persons) which Allāh has made lawful for you..." (V.5:87)

(٩) بَابُ قَوْلِهِ تَعَالَى: ﴿يَأْتِيهَا الَّذِينَ
ءَامَنُوا لَا مُحْرِمُوا طَيِّبَتِ مَا أَحَلَّ اللَّهُ
لَكُمْ﴾ [٨٧]

4615. Narrated 'Abdullāh رضي الله عنه: We used to participate in the holy fighting carried on by the Prophet ﷺ and we had no women (wives) with us. So we said (to the Prophet ﷺ), "Shall we castrate ourselves?" But the Prophet ﷺ forbade us to do that and thenceforth he allowed us to marry a woman (temporarily) by giving her even a garment (as *Mahr*), and then he recited:

"O you who believe! Make not unlawful the *Tayyibāt* (all that is good as regards foods, things, deeds, beliefs, persons) which Allāh has made lawful for you..."⁽¹⁾

٤٦١٥ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ:
حَدَّثَنَا خَالِدٌ، عَنْ إِسْمَاعِيلَ، عَنْ
قَيْسٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ تَعَالَى
عَنْهُ قَالَ: كُنَّا نَعْرُؤُ مَعَ النَّبِيِّ ﷺ
وَلَيْسَ مَعَنَا نِسَاءٌ فَقُلْنَا: أَلَا تَخْتَصِي؟
فَنَهَانَا عَنْ ذَلِكَ فَرَحَّصَ لَنَا بَعْدَ ذَلِكَ
أَنْ نَتَزَوَّجَ الْمَرَأَةَ بِالثَّوبِ ثُمَّ قَرَأَ
﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا مُحْرِمُوا طَيِّبَتِ مَا
أَحَلَّ اللَّهُ لَكُمْ﴾. [انظر: ٥٠٧١، ٥٠٧٥]

(10) CHAPTER. Allāh's Statement: "Intoxicants (all kinds of alcoholic drinks), gambling, *Al-Anṣāb*⁽²⁾ and *Al-Azlām* (arrows for seeking luck or a decision) are an abomination of Satan's handiwork..." (V.5:90)

(١٠) بَابُ قَوْلِهِ: ﴿إِنَّمَا الْكُفْرُ وَالْمَيْسِرُ
وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ﴾
[٩٠]

وَقَالَ ابْنُ عَبَّاسٍ: ﴿وَالْأَزْلَامُ﴾:
الْقِدَاحُ يَقْتَسِمُونَ بِهَا فِي الْأُمُورِ.
وَالنُّصُبُ: أَنْصَابٌ يَدْبَحُونَ عَلَيْهَا.
وَقَالَ غَيْرُهُ: الرُّلْمُ: الْقِدَاحُ لَا رِيسَ لَهُ
وَهُوَ وَاحِدُ الْأَزْلَامِ. وَالْأَسْتِغْسَامُ:
أَنْ يُجِيلَ الْقِدَاحُ، فَإِنْ نَهَتْهُ انْتَهَى،

(1) (H. 4615) Temporary marriage (*Mut'a*) was allowed in the early days of Islām, but later, at the time of the battle of *Khaibar*, it was prohibited.

(2) (Chap. 10) *An-Nuṣub* (pl. *Ansāb*) were stone-altars whereon sacrifices were slaughtered at fixed places or graves etc. during fixed period of occasions and seasons in the name of idols, jinn, angels, pious men, saints, etc., in order to honour them, or to expect some benefit from them.

وَأَنَّ أَمْرَهُ فَعَلَ مَا تَأْمَرُهُ بِهِ. يُجِيلُ:
يُذِيرُ. وَقَدْ أَعْلَمُوا الْقِدَاحَ أَغْلَامًا
بِضُرُوبٍ يَسْتَقْسِمُونَ بِهَا، وَفَعَلْتُ مِنْهُ
قَسَمْتُ. وَالْقُسُومُ الْمَصْدَرُ.

4616. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا:
(The Verse of) prohibiting alcoholic drinks
was revealed when there were in Al-Madīna
five kinds of (alcoholic) drinks, none of
which was produced from grapes.⁽¹⁾

٤٦١٦ - حَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَشِيرٍ:
حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ
الْعَزِيزِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ
عُمَرَ رَضِيَ اللهُ تَعَالَى عَنْهُمَا قَالَ:
نَزَلَ تَحْرِيمُ الْخَمْرِ وَإِنَّ فِي الْمَدِينَةِ
يَوْمَئِذٍ لَخَمْسَةٌ أَشْرَبَتْهَا مَا فِيهَا شَرَابُ
الْعَنْبِ. [انظر: ٥٥٧٩]

4617. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ:
We had no alcoholic drinks except that which
was produced from dates and which you call
Al-Fadīkh. While I was standing offering
drinks to Abū Talḥa and so-and-so and so-
and-so, a man came and said, "Has the news
reached you?" They said, "What is that?" He
said, "Alcoholic drinks have been
prohibited." They said, "Spill (the contents
of) these pots, O Anas!" Then they neither
asked about it (alcoholic drinks) nor returned
to it after the news from that man.

٤٦١٧ - حَدَّثَنَا يَعْقُوبُ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عَلِيَّةَ: حَدَّثَنَا عَبْدُ
الْعَزِيزِ بْنُ صُهَيْبٍ قَالَ: قَالَ أَنَسُ بْنُ
مَالِكٍ رَضِيَ اللهُ تَعَالَى عَنْهُ: مَا كَانَ
لَنَا خَمْرٌ غَيْرَ فَضِيخِكُمْ هَذَا الَّذِي
تُسَمُّونَهُ الْفَضِيخَ، فَإِنِّي لِقَائِمٌ أَسْقِي
أَبَا طَلْحَةَ وَفُلَانًا وَفُلَانًا إِذْ جَاءَ رَجُلٌ
فَقَالَ: وَهَلْ بَلَغَكُمْ الْخَبْرُ؟ فَقَالُوا:
وَمَا ذَاكَ؟ قَالَ: حُرِّمَتِ الْخَمْرُ،
قَالُوا: أَهْرَقْ هَذِهِ الْقِلَالَ يَا أَنَسُ.
قَالَ: فَمَا سَأَلُوا عَنْهَا وَلَا رَاجَعُوهَا
بَعْدَ خَبْرِ الرَّجُلِ. [راجع: ٢٤٦٤]

4618. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Some
people drank alcoholic beverages in the
morning (of the day) of the battle of Uḥud
and on the same day they were killed as
martyrs, and that was before these hard

٤٦١٨ - حَدَّثَنَا صَدَقَةُ بْنُ
الْفَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنِ
عَمْرٍو، عَنِ جَابِرٍ قَالَ: صَبَّحَ أَنَسُ

(1) (H. 4616) Those drinks were produced from honey, dates, wheat, barley and corn.

drinks (wine, etc.) were prohibited.

4619. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: I heard 'Umar رَضِيَ اللهُ عَنْهُ while he was on the pulpit of the Prophet ﷺ, saying, "Now then, O people! The revelation about the prohibition of alcoholic drinks has been revealed; and alcoholic drinks are extracted from five things: grapes, dates, honey, wheat and barley. And the alcoholic drink is that which confuses and stupefies the mind."

عَدَاةَ أَحَدِ الْخَمْرِ فَقُتِلُوا مِنْ يَوْمِهِمْ
جَمِيعاً شُهَدَاءَ وَذَلِكَ قَبْلَ تَحْرِيمِهَا.

[راجع: ٢٨١٥]

٤٦١٩ - حَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى وَابْنُ إِدْرِيسَ،
عَنْ أَبِي حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ
عُمَرَ قَالَ: سَمِعْتُ عَمَرَ رَضِيَ اللهُ عَنْهُ
عَلَى مِثْرِ النَّبِيِّ ﷺ يَقُولُ: أَمَا بَعْدُ
أَيُّهَا النَّاسُ، إِنَّهُ نَزَلَ تَحْرِيمُ الْخَمْرِ
وَهِيَ مِنْ خَمْسَةٍ: مِنَ الْعَنْبِ،
وَالتَّمْرِ، وَالعَسَلِ، وَالجِنَطَةِ،
وَالشَّعِيرِ. وَالخَمْرُ: مَا خَامَرَ الْعَقْلَ.

[انظر: ٥٥٨١، ٥٥٨٨، ٥٥٨٩، ٧٣٣٧]

(11) CHAPTER. "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)..." (V.5:93)

(١١) - **بَابُ** ﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا
وَعَمَلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا﴾

[٩٣] الآيَة

4620. Narrated Anas رَضِيَ اللهُ عَنْهُ: The alcoholic drink which was spilled was *Al-Fadīkh*. I used to offer alcoholic drinks to the people at the residence of Abū Ṭalḥa. Then the order of prohibition of alcoholic drinks was revealed, and the Prophet ﷺ ordered somebody to announce that. Abū Ṭalḥa said to me, "Go out and see what this voice (this announcement) is." I went out and (on coming back) said, "This is somebody announcing that alcoholic beverages have been prohibited." Abū Ṭalḥa said to me, "Go and spill it (i.e., the wine)." Then it (alcoholic drinks) was seen flowing through the streets of Al-Madīna. At that time, the wine was *Al-Fadīkh*. Some people said, "Few persons (Muslims) were killed (during the battle of Uḥud) while wine was in their

٤٦٢٠ - حَدَّثَنَا أَبُو التُّعْمَانِ:
حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا ثَابِتٌ،
عَنْ أَنَسِ بْنِ رَضِيَ اللهُ عَنْهُ: إِنَّ الْخَمْرَ
الَّتِي هُرِيقَتْ الْفَضِيخُ. وَرَأَيْتَنِي مُحَمَّدٌ
الْبَيْكُنْدِيُّ، عَنْ أَبِي التُّعْمَانِ قَالَ:
كُنْتُ سَاقِي الْقَوْمِ فِي مَنْزِلِ أَبِي طَلْحَةَ
فَنَزَلَ تَحْرِيمُ الْخَمْرِ فَأَمَرَ مُنَادِيًا
فَنَادَى، فَقَالَ أَبُو طَلْحَةَ: اخْرُجْ فَاَنْظُرْ
مَا هَذَا الصَّوْتُ. قَالَ: فَخَرَجْتُ
فَقُلْتُ هَذَا مُنَادٍ يُنَادِي: أَلَا إِنَّ الْخَمْرَ
قَدْ حُرِّمَتْ، فَقَالَ لِي: أَذْهَبُ
فَأَهْرِقُهَا، قَالَ: فَجَرْتُ فِي سِكَكِ

stomachs.” So Allāh revealed:

“Those who believe and do righteous good deeds there is no sin on them for what they ate (in the past)...” (V.5:93)

(12) CHAPTER. Allāh’s Statement: “...Ask not about things which, if made plain to you, may cause you trouble...” (V.5:101)

4621. Narrated Anas رضي الله عنه: The Prophet ﷺ delivered a *Khutba* (religious talk) the like of which I had never heard before. He said, “If you but knew what I know then you would have laughed little and wept much.” On hearing that, the Companions of the Prophet ﷺ covered their faces and the sound of their weeping was heard. A man asked, “Who is my father?” The Prophet ﷺ said, “So-and-so.” So, this Verse was revealed:

“(O you who believe!) Ask not about things which, if made plain to you, may cause you trouble...” (V.5:101)

4622. Narrated Ibn ‘Abbās رضي الله عنهما: Some people were asking Allāh’s Messenger ﷺ questions mockingly. A man would say, “Who is my father?” Another man whose she-camel had been lost would say, “Where is my she-camel?” So, Allāh revealed this Verse in this connection:

“O you who believe! Ask not about things which, if made plain to you, may cause you trouble...” (V.5:101), and he recited the whole Verse.

الْمَدِينَةِ. قَالَ: وَكَانَتْ خَمْرُهُمْ يَوْمَئِذٍ الْفَضِيحَ، فَقَالَ بَعْضُ الْقَوْمِ: قُتِلَ قَوْمٌ وَهِيَ فِي بَطُونِهِمْ، قَالَ: فَأَنْزَلَ اللَّهُ ﴿لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا﴾. [راجع:

[٢٤٦٤

(١٢) بَابٌ قَوْلِهِ: ﴿لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ بُدِّ لَكُمْ تَسْأَلُكُمْ﴾ [١٠١]

٤٦٢١ - حَدَّثَنَا مُنْذِرُ بْنُ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْجَارُودِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ مُوسَى بْنِ أَنَسٍ عَنْ أَنَسِ بْنِ رَضِيٍّ اللَّهُ عَنْهُ قَالَ: خَطَبَ النَّبِيُّ ﷺ حُطْبَةً مَا سَمِعْتُ مِثْلَهَا قَطُّ، قَالَ: «لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَصَحِحْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا»، قَالَ: فَعَطَى أَصْحَابَ رَسُولِ اللَّهِ ﷺ وَجُوهَهُمْ لَهُمْ حِينٌ، فَقَالَ رَجُلٌ: مَنْ أَبِي؟ قَالَ: «أَبُوكَ فُلَانٌ»، فَتَرَكْتُ هَذِهِ الْآيَةَ ﴿لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ بُدِّ لَكُمْ تَسْأَلُكُمْ﴾. رَوَاهُ النَّضْرُ وَرَوْحُ بْنُ عَبَادَةَ، عَنْ شُعْبَةَ. [راجع: ٩٣]

٤٦٢٢ - حَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ قَالَ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو حَيْثَمَةَ: حَدَّثَنَا أَبُو الْجَوَيْرِيَّةِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ قَوْمٌ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ اسْتِهْزَاءً فَيَقُولُ الرَّجُلُ: مَنْ أَبِي؟ وَيَقُولُ الرَّجُلُ تَضِلُّ نَاقَتُهُ: أَيْنَ نَاقَتِي؟ فَأَنْزَلَ

اللَّهُ فِيهِمْ هَذِهِ الْآيَةُ ﴿يَتَأْتِيهَا الَّذِينَ
ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّ لَكُمْ
تَسْؤُكُمْ﴾ حَتَّى فَرَغَ مِنَ الْآيَةِ كُلِّهَا.

(13) CHAPTER. 'Allāh has not instituted things like *Bahīrah* or a *Sā'ibah*, or a *Waṣīlah* or a *Hām*...' (1) (V.5:103)

(١٣) **بَابُ** ﴿مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِمَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ﴾ [١٠٣] ﴿وَإِذْ قَالَ اللَّهُ﴾ [١١٦] يَقُولُ: قَالَ اللَّهُ، وَإِذْ هَاهُنَا صَلَّةٌ الْمَائِدَةُ أَضْلَاهَا مَفْعُولَةٌ، كَعَيْشَةٍ رَاضِيَةٍ، وَتَطْلِيْقَةٍ بَائِثَةٍ. وَالْمَعْنَى مِيدَ بِهَا صَاحِبُهَا مِنْ خَيْرٍ، يُقَالُ: مَا ذِي يَمِيْدُنِي. وَقَالَ ابْنُ عَبَّاسٍ: ﴿مُتَوَفِيكَ﴾ [آل عمران: ١٥٥]: مُمِيْتِكَ.

4623. Narrated Sa'īd bin Al-Mūsaiyab: 'Bahīrah' was a she-camel whose milk used to be spared for the idols and nobody was allowed to milk it; 'Sā'iba' was a she-camel which they (i.e., infidels) let loose for free pasture for their false gods (i.e., idols etc.) and nothing was allowed to be carried on it. Abū Hurairah said: Allāh's Messenger ﷺ said, "I saw 'Amr bin 'Āmir Al-Khuzā'ī (in a dream) dragging his intestines in the Fire, and he was the person who established the tradition of setting freed animals (for the sake of their false deities)". 'Waṣīlah' was a she-camel set free for idols because it has given birth to a she-camel at its first delivery, and then again gave birth to a she-camel as its second delivery. People (in the Pre-Islāmic Period of Ignorance) used to let that she-camel loose for their idols if it gave birth to two she-camels successively without giving birth to a male camel in between. 'Hām' was a stallion-camel freed from work for their

٤٦٢٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنِ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: الْبَحِيرَةُ الَّتِي يُنْمَعُ ذَرْهَا لِلطَّوَاغِيَتِ فَلَا يَحْلُبُهَا أَحَدٌ مِنَ النَّاسِ. وَالسَّائِمَةُ كَانُوا يُسَيِّبُونَهَا لِأَلِهَتِهِمْ فَلَا يُحْمَلُ عَلَيْهَا شَيْءٌ. قَالَ: وَقَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُمْ عَمْرَوَ بْنَ عَامِرٍ الْخَزَاعِيَّ يَجْرُ قُضْبُهُ فِي النَّارِ، كَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَابِ». وَالْوَصِيلَةُ: النَّاقَةُ الْبِكْرُ تُبَكِّرُ فِي أَوَّلِ نِتَاجِ الْإِبِلِ بِأُنْثَى ثُمَّ تُنْثَى بَعْدَ بَأْنْتَى، وَكَانُوا يُسَيِّبُونَهُمْ لَطَوَاغِيَتِهِمْ إِنْ وَصَلَتْ إِحْدَاهُمَا بِالْأُخْرَى لَيْسَ

(1) (Ch. 13) See the meanings of these terms in the following *Hadīth* (No. 4623).

idols, after it has finished a number of copulations assigned for it. They would let it loose for their idols and excuse it from burdens so that nothing would be carried on it, and they called it 'Al-Hāmī.' Abū Hurairah said, "I heard the Prophet ﷺ saying so."

بَيْنَهُمَا ذَكَرٌ. وَالْحَامِ: فَحَلَّ الْإِبِلِ
يَضْرِبُ الضَّرْبَ الْمَعْدُودَ إِذَا قَصَى
ضِرَابَهُ وَدَعَوْهُ لِلطَّوَاعِيَةِ وَأَعْفَوْهُ مِنْ
الْحَمَلِ فَلَمْ يُحْمَلْ عَلَيْهِ شَيْءٌ،
وَسَمَّوْهُ الْحَامِي.

وَقَالَ لِي أَبُو الْيَمَانِ: أَخْبَرَنَا
شُعَيْبٌ، عَنِ الزُّهْرِيِّ: سَمِعْتُ سَعِيداً
يُخْبِرُهُ بِهَذَا. قَالَ: وَقَالَ أَبُو هُرَيْرَةَ:
سَمِعْتُ النَّبِيَّ ﷺ نَحْوَهُ، وَرَوَاهُ ابْنُ
الْهَادِ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدٍ،
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ:
سَمِعْتُ النَّبِيَّ ﷺ. [راجع: ٣٥٢١]

4624. Narrated 'Āishah رضي الله عنها: Allāh's Messenger ﷺ said, "I saw Hell and its different portions were consuming each other, and saw 'Amr dragging his intestines (in it), and he was the first person to establish the tradition of letting loose (for the idols) — she-camels — *As-Sawā'ib* (plural of *As-Sā'iba*)."

٤٦٢٤ - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي
يَعْقُوبَ أَبُو عَبْدِ اللَّهِ الْكِرْمَانِيُّ: حَدَّثَنَا
حَسَّانُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يُونُسُ، عَنِ
الزُّهْرِيِّ، عَنْ عُرْوَةَ: أَنَّ عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ:
«رَأَيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضاً،
وَرَأَيْتُ عَمراً يَجْرُ قُضْبُهُ، وَهُوَ أَوْلُ
مَنْ سَيَّبَ السَّوَابِ». [راجع: ١٠٤٤]

(14) CHAPTER. "And I was a witness over them while I dwelt amongst them; but when You took me up, You were the Watcher over them, and You are a Witness to all things." (V.5:117)

(١٤) **بَابُ** ﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا
دُمْتُ فِيهِمْ فَلَمَّا تَوَقَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ
عَلَيْهِمْ وَأَنْتَ عَلَّ كُلِّ شَيْءٍ شَهِيدٌ﴾ [١١٧]

4625. Narrated Ibn 'Abbas رضي الله عنهما: Allāh's Messenger ﷺ delivered a *Khutba* (religious talk) and said, "O people! You will be gathered before Allāh bare-footed, naked and not circumcised." Then (quoting Qur'an) he said:

٤٦٢٥ - حَدَّثَنَا أَبُو الْوَلِيدِ:
حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ
النُّعْمَانِ قَالَ: سَمِعْتُ سَعِيدَ بْنَ
جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ

“...As We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it” (V.21:104)

The Prophet ﷺ then said, “The first of the human beings to be dressed on the Day of Resurrection, will be Ibrāhīm (Abraham). Verily! Some men from my followers will be brought and then (the angels) will drive them to the left side (Hell-fire). I will say, ‘O my Lord! (They are) my Companions!’ A reply will come, ‘You do not know what they did after you.’ Then I will say as the pious slave [the Prophet ‘Īsā (Jesus) عليه السلام] said:

‘...And I was a witness over them while I dwelt amongst them; but when You took me up, You were the Watcher over them.’ (V.5:117)

“Then it will be said, ‘These people continued as apostates since you left them.’”

(15) CHAPTER. Allāh’s Statement:

“If You punish them, they are Your slaves.” (V.5:118)

4626. Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet ﷺ said, “You will be gathered (on the Day of Resurrection), and some people will be driven (by the angels) to the left side (and taken to Hell) whereupon I will say as the pious slave “Īsā (Jesus) said:

‘And I was witness over them while I dwelt amongst them ... (till) ... the All-Mighty, the All-Wise.’ (V.5:117,118)

تعالى عنهما قال: خَطَبَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «يَا أَيُّهَا النَّاسُ إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ حِفَاةَ عُرَاةٍ غُرُلًا»، ثُمَّ قَالَ: «كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُمْ وَعَدًّا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ» إِلَى آخِرِ الْآيَةِ. ثُمَّ قَالَ: «أَلَا وَإِنَّ أَوَّلَ الْخَلَائِقِ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمَ، أَلَا وَإِنَّهُ يُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ فَأَقُولُ: يَا رَبِّ أَصْحَابِي، فَيَقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحَدْتُمْوَا بَعْدَكَ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: ﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ﴾ فَيَقَالُ: إِنَّ هَؤُلَاءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَيَّ أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ».

[راجع: ٣٣٤٩]

(١٥) بَابُ قَوْلِهِ: ﴿إِنْ تَعَذَّبْتُمْ فَاتَهُمْ عَذَابُكَ﴾ [١١٨]. الْآيَةُ

٤٦٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الْمُغِيرَةُ بْنُ النُّعْمَانِ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّكُمْ مَحْشُورُونَ، وَإِنَّ نَاسًا يُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: ﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ﴾ إِلَى قَوْلِهِ: ﴿الْعَزِيزُ الْحَكِيمُ﴾» [راجع: ٣٣٤٩]

(6) *SŪRAT AL-AN'ĀM*
(The Cattle)

(٦) سورة الأنعام

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(Explanation of some Qur'ānic words not translated).

قَالَ ابْنُ عَبَّاسٍ: ﴿فَدَّرَ لَمْ تَكُنْ
فَتَنَّهُمْ﴾ [٢٣]: مَعْدِرَتُهُمْ.
﴿مَعْرُوشَتِي﴾ [١٤١]: مَا يُعْرَشُ مِنْ
الْكُرْمِ وَغَيْرِ ذَلِكَ. ﴿حَمُولَةٌ﴾ [٩]:
مَا يُحْمَلُ عَلَيْهَا. ﴿وَلَلْبَسَنَّا﴾ [٩]:
لَشَبَّهْنَا. ﴿لَأُنذِرَكُمْ بِهِ﴾ أَهْلَ مَكَّةَ
﴿وَيَنْفُوتَ﴾ [٢٦]: يَتَبَاعَدُونَ.
﴿تُبْسَلُ﴾: تَفْضُحُ. ﴿أُتْسِلُوا﴾ [٧٠]:
أَفْضِحُوا. ﴿بَاسِطُوا أَيْدِيَهُمْ﴾ [٩٣]:
الْبَسِطُ: الضَّرْبُ. ﴿أَسْتَكْرَثُ﴾:
أَضَلَلْتُمْ كَثِيرًا. ﴿وَمَا ذَرَأَ مِنْ
الْحَرْثِ﴾ [١٣٦]: جَعَلُوا لِلَّهِ مِنْ
ثَمَرَاتِهِمْ وَمَالِهِمْ نَصِيبًا وَلِلشَّيْطَانِ
وَالْأَوْتَانِ نَصِيبًا. ﴿أَكْتَةٌ﴾ وَاجِدُهَا
كِنَانٌ ﴿أَمَّا أَسْتَمَلْتُ﴾ [١٤٣-١٤٤]:
يَعْنِي هَلْ تَسْتَمِلُ إِلَّا عَلَى ذَكَرٍ أَوْ
أَنْتَى؟ فَلِمَ تُحَرِّمُونَ بَعْضًا وَتُحِلُّونَ
بَعْضًا؟ ﴿مَسْفُوحًا﴾: مُهْرَاقًا.
﴿وَصَدَفٌ﴾ [١٥٨]: أَعْرَضَ. أُبْلِسُوا:
أُوسُوا. ﴿أُتْسِلُوا﴾: أُسْلِمُوا.
﴿سَرْمَدًا﴾ [٧١]: دَائِمًا. ﴿أَسْتَهْوَتُهُ﴾:
أَضَلَّتْهُ. ﴿تَمْتَرُونَ﴾ [٢]: تَشْكُونَ.
﴿وَقَرٌّ﴾ [٢٥]: صَمَمٌ، وَأَمَّا الْوَقْرُ فَإِنَّهُ
الْحِمْلُ. ﴿أَسْطِيطِرٌ﴾ [٢٥]: وَاجِدُهَا

أُسْطُورَةٌ وَإِسْطَارَةٌ وَهِيَ التَّرَهَاتُ.
 ﴿الْبَاسَاءُ﴾ [٤٢]: مِنَ الْبَاسِ، وَيَكُونُ
 مِنَ الْبُؤْسِ. ﴿جَهْرَةٌ﴾ [٤٧]:
 مُعَايِنَةٌ. ﴿الصُّورُ﴾ [٧٣]: جَمَاعَةٌ
 صُورَةٌ. كَقَوْلِهِ سُورَةٌ وَسُورٌ، مَلَكُوتٌ
 وَمُلْكٌ. رَهَبُوتٌ، رَحْمُوتٌ، وَتَقُولُ:
 تُرْهَبُ خَيْرٌ مِنْ أَنْ تُرْحَمَ. ﴿جَنٌّ﴾ [٧٦]:
 أَظْلَمَ. تَعَالَى عَلَا ﴿وَأَن
 تَعْدِلَ﴾ تقسط - لا يقبل منها في
 ذلك اليوم يُقَالُ: عَلَى اللَّهِ حُسْبَانُهُ:
 أَي حِسَابُهُ. وَيُقَالُ: ﴿حُسْبَانًا﴾
 مَرَامِي وَ﴿رُجُومًا لِلشَّيْطَانِ﴾. مُسْتَقَرٌّ:
 فِي الصُّلْبِ ﴿وَمُسْتَوْجٌ﴾ [٩٨] فِي
 الرَّجِيمِ. الْقِنُوتُ: الْعِدْقُ، وَالْإِثْنَانُ
 قِنُونَانٌ، وَالْجَمَاعَةُ أَيْضًا قِنُونَانٌ، مِثْلُ
 صِنُونَانٍ وَصِنُونَانٍ.

(1) CHAPTER. "And With Him are the keys of the *Ghaib*⁽¹⁾, (all that is hidden), none knows them but He..." (V.6:59)

4627. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The keys of *Al-Ghaib* (the Unseen) are five: Verily, Allāh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, All-Aware (of things)." (V.31:34)

(١) بَابُ ﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ﴾ [٥٩]

٤٦٢٧ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَفَاتِحُ الْغَيْبِ خَمْسٌ: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُرْسِلُ الْغَيْثَ وَيَعْلَمُ

(1) (Ch. 1) *Al-Ghaib*: (literally means a thing not seen). This word includes vast meanings: Belief in Allāh, angels, Holy Books, Allāh's Messengers, Day of Resurrection and *Al-Qadar* (Divine Preordainments), it also includes what Allāh and His Messenger ﷺ informed about the knowledge of the matters of the past, present and future things. e.g., news about the creation of the heavens, and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell etc.

مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا
تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ
تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾ .

[راجع: ١٠٣٩]

(2) CHAPTER. "Say: He has power to send torment on you from above..." (V.6:65)

(٢) **بَابُ** ﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ﴾ [٦٥] الْآيَةِ .
﴿يَلَيْسَ لَكُمْ﴾ [٦٥]: يَخْلِطُكُمْ مِنْ
الْإِنْيَاسِ، ﴿يَلَيْسُوا﴾ [٨٢]: يَخْلِطُوا .
﴿شَيْعًا﴾ [٦٥]: فِرْقًا .

4628. Narrated Jābir عنهُ اللهُ رَضِيَ اللهُ عَنْهُ: When this Verse was revealed: "Say: He has power to send torment on you from above..." (V.6:65), Allāh's Messenger ﷺ said, "O Allāh! I seek refuge with Your Face⁽¹⁾ (from this punishment)." And when the Verse: "...Or (send torment) from under your feet...", (was revealed), Allāh's Messenger ﷺ said, "(O Allāh!) I seek refuge with Your Face (from this punishment)". (But when there was revealed):

"...Or to cover you with confusion in party strife, and make you to taste the violence of one another..." (V.6:65), Allāh's Messenger ﷺ said, "This is lighter (or, this is easier)."

٤٦٢٨ - حَدَّثَنَا أَبُو النُّعْمَانِ:
حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ
دِينَارٍ، عَنْ جَابِرِ رَضِيَ اللهُ عَنْهُ قَالَ:
لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ ﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ
أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ﴾ قَالَ
رَسُولُ اللهِ ﷺ: «أَعُوذُ بِوَجْهِكَ» ﴿أَوْ
مِنْ تَحْتِ أَجْجَلِكُمْ﴾ قَالَ: «أَعُوذُ
بِوَجْهِكَ» ﴿أَوْ يَلَيْسَ لَكُمْ شَيْعًا وَيُذِينَ بَعْضُكُمْ
بِبَاسِ بَعْضٍ﴾ قَالَ رَسُولُ اللهِ ﷺ: «هَذَا
أَهْوَنُ، أَوْ هَذَا أَيْسَرُ». [انظر: ٧٣١٣،

[٧٤٠٦]

(1) (H. 4628) All what has been revealed in Allāh's Book (the Qur'an) as regards the [Sifāt (صفات)] Qualities of Allāh تعالى the Most High—like His Face, Eyes, Hands, Shins (Legs), His Coming, His *Istawa* (rising over) His Throne and others; His Qualities, or all that Allāh's Messenger ﷺ qualified Him in the true authentic Prophet's *Ahadith* (narrations) as regards His Qualities like [Nazūl (نزول)] His Descent or His Laughing and others etc. The religious scholars of the Qur'an and the *Sunna* believe in these Qualities of Allāh and they confirm that these are really His Qualities, without [Ta'wil (تأويل)] interpreting their meanings into different things etc. or [Tashbih (تشبيه)] giving resemblance or similarity to any of the creatures or [Ta'fil (تعطيل)] i.e., completely ignoring them i.e., there is no Face, or Eyes or Hands, or Shins etc. for Allāh. These Qualities befit or suit only for Allāh Alone, and He does not resemble to any of (His) creatures. As Allāh's Statements (in the Qur'an): (1) "There is nothing like unto Him, and He is the All-Hearer, the All-Seer (V.42:11). (2) "There is none comparable unto Him" (V.112:4).

(3) CHAPTER. "It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e., by worshipping others besides Allāh)..." (V.6:82)

4629. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ :
When:

"...And confuse not their belief with *Zulm* (wrong)..." (V.6:82) was revealed, the Prophet's Companions said, "Which of us has not done *Zulm* (wrong)?" Then there was revealed:

"...Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed." (V.31:13)

(4) CHAPTER. The Statement of Allāh :
"...And Yūnus (Jonah) and Luṭ (Lot), and each one of them We preferred above *Al-Ālamīn* (mankind and jinn) (of their times)" (V.6:86)

4630. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا :
The Prophet ﷺ said, "Nobody has the right to say that I am better than Yūnus (Jonah) bin Matta".

4631. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ :
The Prophet ﷺ said, "Nobody has the right to say that I am better than Yūnus (Jonah) bin Matta."

(٣) بَابٌ ﴿وَلَوْ يَلْسُوا بِإِيمَانِهِمْ يَظْلِمُوا﴾

[٨٢]

٤٦٢٩ - حَدَّثَنِي مُحَمَّدُ بْنُ

بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ ﴿وَلَوْ يَلْسُوا بِإِيمَانِهِمْ يَظْلِمُوا﴾ قَالَ أَصْحَابُهُ: وَأَيْنَا لَمْ يَظْلِمُوا؟ فَنَزَلَتْ ﴿إِنَّكَ أَنتَ التَّوَكَّلُ لَظَلُمُوا عَظِيمًا﴾. [راجع: ٣٢]

(٤) بَابٌ قَوْلِهِ: ﴿وَيُونُسَ وَلُوطًا وَكَرًّا فَضَلْنَا عَلَى الْعَالَمِينَ﴾ [٨٦]

٤٦٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:

حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ قَالَ: حَدَّثَنِي ابْنُ عَمِّ نَبِيِّكُمْ، يَعْنِي ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى». [راجع: ٣٣٩٥]

٤٦٣١ - حَدَّثَنَا آدَمُ بْنُ أَبِي

إِبْرَاهِيمَ قَالَ: سَمِعْتُ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا

يَنْبَغِي لَعْنِدَ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ

يُونُسَ بْنِ مَتَّى». [راجع: ٣٤١٥]

(5) CHAPTER. The Statement of Allāh :

“They are those whom Allāh had guided. So, follow their guidance...” (V.6:90)

4632. Narrated Mujāhid that he asked Ibn ‘Abbās, “Is there a prostration in *Sūrat Šād*?” (V.38:24).⁽¹⁾ Ibn ‘Abbās said, “Yes,” and then recited :

“We bestowed... (up to) So, follow their guidance...” (V.6:84,90)

Then he said, “He [Dawūd (David)] is one of them (i.e., those Prophets).” Mujāhid narrated: I asked Ibn ‘Abbās (regarding the above Verse). He said, “Your Prophet (Muḥammad ﷺ) was one of those who were ordered to follow them”.

[For details see *Faṭḥ Al-Bārī*]

(6) CHAPTER. Allāh’s Statement :

“And unto those who are Jews, We forbade every (animal) with undivided hoof...” (V.6:146)

Ibn ‘Abbās said: “Every (animal) with undivided hoof,” means the camel and the ostrich.

4633. Narrated Jābir bin ‘Abdullāh رضي الله عنه: The Prophet ﷺ said, “May Allāh curse the Jews! When Allāh forbade them to eat

(٥) بَابُ قَوْلِهِ: ﴿أُولَئِكَ الَّذِينَ هَدَى

اللَّهُ فَبِهَدْيِهِمْ أَقْدِمَةٌ﴾ [٩٠]

٤٦٣٢ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ

مُوسَى: أَخْبَرَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيْجٍ

أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي سُلَيْمَانُ

الْأَحْوَلُ: أَنَّ مُجَاهِدًا أَخْبَرَهُ: أَنَّهُ

سَأَلَ ابْنَ عَبَّاسٍ أَفِي صَ سَجْدَةٍ؟

فَقَالَ: نَعَمْ، ثُمَّ تَلَا ﴿وَوَهَبْنَا﴾ إِلَى

قَوْلِهِ: ﴿فَبِهَدْيِهِمْ أَقْدِمَةٌ﴾ ثُمَّ قَالَ:

هُوَ مِنْهُمْ. زَادَ يَزِيدُ بْنُ هَارُونَ،

وَمُحَمَّدُ بْنُ عُبَيْدٍ، وَسَهْلُ بْنُ يُونُسَ،

عَنِ الْعَوَّامِ، عَنْ مُجَاهِدٍ: قُلْتُ لِابْنِ

عَبَّاسٍ، فَقَالَ: نَبِيُّكُمْ ﷺ مِمَّنْ أُمِرَ

أَنْ يَقْتَدِيَ بِهِمْ. [راجع: ٣٤٢١]

(٦) بَابُ قَوْلِهِ: ﴿وَعَلَى الَّذِينَ هَادُوا

حَرَمْنَا كُلَّ ذِي ظُفْرٍ﴾ [١٤٦] الْآيَةِ،

وَقَالَ ابْنُ عَبَّاسٍ: كُلُّ ذِي ظُفْرٍ:

الْبَعِيرُ وَالنَّعَامَةُ. ﴿الْحَوَايَا﴾:

الْمَبْعَرُ، وَقَالَ غَيْرُهُ: هَادُوا: صَارُوا

يَهُودًا، وَأَمَّا قَوْلُهُ: ﴿هُدُنَا﴾

[الأعراف: ١٥٦]: ثُبْنَا، هَانِدٌ: تَائِبٌ.

٤٦٣٣ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ:

حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي

(1) (H. 4632) “And Dāwūd (David) guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allāh) in repentance.” (38:24)

the fat of animals, they melted it and sold it, and utilized its price!”

حَبِيبٍ : قَالَ عَطَاءٌ : سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا : سَمِعْتُ النَّبِيَّ ﷺ قَالَ : « قَاتَلَ اللَّهُ الْيَهُودَ لَمَّا حَرَّمَ اللَّهُ عَلَيْهِمْ شُحُومَهَا جَمَلُوهَا ثُمَّ بَاعُوهَا فَأَكَلُوهَا » .

وَقَالَ أَبُو عَاصِمٍ : حَدَّثَنَا عَبْدُ الْحَمِيدُ : حَدَّثَنَا يَزِيدُ : كَتَبَ إِلَيَّ عَطَاءٌ : سَمِعْتُ جَابِرًا عَنِ النَّبِيِّ ﷺ .

[راجع: ٢٢٣٦]

(7) CHAPTER. The Statement of Allāh تعالى : “...Come not near to *Al-Fawāhish* (shameful sins, illegal sexual intercourse), whether committed openly or secretly...” (V.6:151)

(٧) بَابٌ : ﴿ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ﴾ [١٥١]

4634. Narrated Abū Wā'il : 'Abdullāh (bin Mas'ūd رضي الله عنه said, (The Prophet ﷺ said,) “None has more sense of *Ghāira*⁽¹⁾ than Allāh, therefore, He has prohibited shameful sins (illegal sexual intercourse) whether committed openly or secretly. And none loves to be praised more than Allāh does, and for this reason He praises Himself.” I asked Abū Wā'il, “Did you hear it from 'Abdullāh?” He said, “Yes.” I said, “Did 'Abdullāh ascribe it to Allāh's Messenger ﷺ?” He said, “Yes.”

٤٦٣٤ - حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَمْرٍو ، عَنْ أَبِي وَائِلٍ ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ : لَا أَحَدٌ أَعْيُرُ مِنَ اللَّهِ ، وَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ ، مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ . وَلَا شَيْءٍ أَحَبُّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ ، وَلِذَلِكَ مَدَحَ نَفْسَهُ . قُلْتُ : سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ ؟ قَالَ : نَعَمْ ، قُلْتُ : وَرَفَعَهُ ؟ قَالَ : نَعَمْ .

[انظر: ٤٦٣٧، ٥٢٢٠، ٧٤٠٣]

(8) CHAPTER.

(٨) بَابٌ :

﴿ وَكَيْلٌ ﴾ : حَفِيطٌ وَمُحِيطٌ بِهِ .
﴿ قُبْلًا ﴾ : جَمْعُ قَبِيلٍ . وَالْمَعْنَى أَنَّهُ صُرُوبٌ لِلْعَذَابِ كُلُّ صَرْبٍ مِنْهَا قَبِيلٌ . ﴿ رُحُوفَ الْقَوْلِ ﴾ : كُلُّ شَيْءٍ

(1) (H. 4634) *Ghāira*: See the glossary.

حَسَنَتُهُ زَيْنَتُهُ وَهُوَ بَاطِلٌ فَهُوَ زُخْرُفٌ.
 ﴿وَحَرَّتْ حِجْرٌ﴾: حَرَامٌ، وَكُلُّ
 مَمْنُوعٍ فَهُوَ حِجْرٌ مَخْجُورٌ. وَالْحِجْرُ:
 كُلُّ بِنَاءٍ بَنِيَتْهُ. وَيُقَالُ لِلْأُنْثَى مِنَ
 الْحَيْلِ: حِجْرٌ. وَيُقَالُ لِلْعُقْلِ: حِجْرٌ
 وَحِجَا. وَأَمَّا الْحِجْرُ فَمَوْضِعٌ تَمُودٌ،
 وَمَا حَجَّرَتْ عَلَيْهِ مِنَ الْأَرْضِ فَهُوَ
 حِجْرٌ. وَمِنْهُ سُمِّيَ حَطِيمُ الْبَيْتِ حِجْرًا
 كَأَنَّهُ مُسْتَقٌّ مِنْ مَحْطُومٍ، مِثْلُ قَتِيلٍ مِنْ
 مَقْتُولٍ. وَأَمَّا حَجْرُ الْيَمَامَةِ فَهُوَ
 مَنْرَلٌ.

(٩) بَابُ قَوْلِهِ: ﴿قُلْ هَلْ مِنْكُمْ شُهَدَاءُ كُمْ﴾

[١٥٠]

(9) CHAPTER. The Statement of Allāh:
 "Say: 'Bring forward your witnesses...'"
 (V.6:150)

The word *Halumma* in the dialect of the people of Hijāz (in Saudi Arabia) is used for single, two, and more than two persons.

لَعَةُ أَهْلِ الْحِجَازِ هَلُمَّ لِلْوَاحِدِ
 وَالْأَثْنَيْنِ وَالْجَمْعِ.

(10) CHAPTER. "The day that some of the signs of your Lord do come, no good will it do to a person to believe..." (V.6:158)

(١٠) بَابُ ﴿لَا يَنْفَعُ نَفْسًا إِيمَانُهَا﴾

[١٥٨]

4635. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established until the sun rises from the west; and when the people see it, then whoever will be living on the surface of the earth will have Faith, and that is (the time) when no good will it do to a person to believe then, if he believed not before." (V.6:158)

٤٦٣٥ - حَدَّثَنَا مُوسَى بْنُ
 إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا
 عُمَارَةُ: حَدَّثَنَا أَبُو زُرْعَةَ: حَدَّثَنَا أَبُو
 هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ
 اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ
 الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا رَأَاهَا النَّاسُ
 آمَنَ مَنْ عَلَيْهَا فَذَلِكَ حِينَ ﴿لَا يَنْفَعُ
 نَفْسًا إِيمَانُهَا لَوْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ﴾».

[راجع: ٨٥]

4636. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established till the sun rises from the

٤٦٣٦ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا
 عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ

west; and when it rises (from the west) and the people see it, they all will believe then. And that is (the time) when no good will it do to a person to believe then.” Then he recited the whole Verse. (V.6:158)⁽¹⁾

هَمَّامٌ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ وَرَأَاهَا النَّاسُ آمَنُوا أَجْمَعُونَ، وَذَلِكَ حِينَ لَا يَنْفَعُ نَفْسًا إِيْتِنَانَهَا» ثُمَّ قَرَأَ الْآيَةَ.

(7) *SŪRAT AL-A'RAF*
(The Wall with Elevations)

(٧) سورة الأعراف

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ ابْنُ عَبَّاسٍ: ﴿وَرِثًا﴾:
الْمَالُ. ﴿إِنَّهُ لَا يُحِبُّ الْمُمْتَدِّينَ﴾:
فِي الدُّعَاءِ وَفِي غَيْرِهِ. ﴿عَفْوًا﴾:
كَثُرُوا. ﴿الْفَتْحَ﴾: الْقَاضِي.
﴿أَفْتَحَ بَيْنَنَا﴾: أَفْضَرَ بَيْنَنَا. ﴿نَقْنَا
الْجِبِلَ﴾: رَفَعْنَا. ﴿فَأَنْجَسَتْ﴾:
انْفَجَرَتْ. ﴿مُتَبَّرًا﴾: خُسْرَانًا.
﴿ءَأْسَى﴾: أَحْزَنُ. ﴿تَأْسًا﴾: تَحْزَنُ.
﴿مَا مَنَّكَ إِلَّا تَسْجُدَ﴾ يَقُولُ: مَا مَنَّكَ
أَنْ تَسْجُدَ. ﴿يَخْصِفَانِ﴾: أَخَذَا
الْخِصَافَ مِنْ وَرَقِ الْجَنَّةِ، يُؤَلْفَانِ
الْوَرَقَ: يَخْصِفَانِ الْوَرَقَ بَعْضُهُ إِلَى
بَعْضٍ. ﴿سَوَّاهُمَا﴾: كِنَايَةٌ عَنْ

(1) (H. 4636) “Do they then wait for anything other than that the angels should come to them or that your Lord (Allāh) should come, or that some of the Signs of your Lord should come (i.e., Partents of the Hour, e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say ‘Wait you! We (too) are waiting.’” (V.6:158)

فَرَجَّيْهِمَا. ﴿وَمَتَّعَ إِلَىٰ جَنِّينَ﴾: هُوَ هَاهُنَا إِلَىٰ الْقِيَامَةِ، وَالْجَنِّينَ عِنْدَ الْعَرَبِ مِنْ سَاعَةٍ إِلَىٰ مَا لَا يُحْصَىٰ عَدْدُهَا. الرِّيشُ وَالرِّيشُ وَاحِدٌ وَهُوَ مَا ظَهَرَ مِنَ اللَّبَاسِ. ﴿وَقَبِيلُهُ﴾: جَيْلُهُ الَّذِي هُوَ مِنْهُمْ. ﴿أَدَارِكُوا﴾: اجْتَمَعُوا. وَمَشَاقُ الْإِنْسَانِ وَالذَّائِبَةُ كُلُّهَا يُسَمَّى سُمُومًا وَاحِدًا سَمٌّ، وَهِيَ عَيْنَاهُ وَمَنْجَرَاهُ وَفَمُهُ وَأُذُنَاهُ وَذُبُرُهُ وَإِخْلِيلُهُ. ﴿غَوَاشٍ﴾: مَا غُشُوا بِهِ. ﴿نَثْرًا﴾: مُتَفَرِّقَةً. ﴿تَكَدَّرًا﴾: قَلِيلًا. ﴿يَعْنَوًا﴾: يَعِيشُوا. ﴿حَقِيقٌ﴾: حَقٌّ. ﴿وَأَسَدَهُبُهُمْ﴾، مِنْ الرَّهْبَةِ. ﴿تَلَقَّفَ﴾: تَلَقَّمُ. ﴿طَلَّيْتُهُمْ﴾: حَطَّيْتُهُمْ. طُوفَانٌ: مِنَ السَّيْلِ، وَيُقَالُ لِلْمَوْتِ الْكَثِيرِ: الطُّوفَانُ. ﴿وَأَلْقَمَلٌ﴾: الْحُمَانُ شِبْهُ صِغَارِ الْحَلَمِ. عُرُوشٌ وَعَرِيشٌ: بِنَاءٌ. ﴿سُقِطَ﴾: كُلُّ مَنْ نَدِمَ فَقَدْ سُقِطَ فِي يَدِهِ. الْأَسْبَاطُ: قِبَائِلُ بَنِي إِسْرَائِيلَ. ﴿يَعْدُونَ فِي السَّنْبِتِ﴾: يَتَعَدَّوْنَ لَهُ، يُجَاوِزُونَ. ﴿تَعَدُّ﴾ [الكهف: ٢٨]: تَجَاوَزُوا. ﴿شُرَعَاءُ﴾: سُورَاعٌ. ﴿بَيْسٍ﴾: شَدِيدٍ. ﴿أَخْلَدَ إِلَى الْأَرْضِ﴾: قَعَدَ وَتَقَاعَسَ. ﴿سَسَلَرِيحُهُمْ﴾: نَأْيِيهِمْ مِنْ مَأْمَنِهِمْ كَقَوْلِهِ تَعَالَى: ﴿فَأَلْنَمُهُمُ اللَّهُ مِنْ حَيْثُ لَرَّ يَحْتَسِبُونَ﴾. [الحشر: ٢] ﴿مِنْ حِنَّةٍ﴾:

مِنْ جُنُونٍ. ﴿يَأَن مَّرَسَهَا﴾ متى
خَرُوجُهَا ﴿فَمَرَّتْ بِهٖ﴾: اسْتَمَرَّ بِهَا
الْحَمْلُ فَاتَمَّتْهُ. ﴿يَزَعْنَاكَ﴾:
يَسْتَحْفَنُكَ. (طَيْفٌ) مُلِمٌ: بِهِ لَمَمٌ،
وَيُقَالُ: طَائِفٌ وَهُوَ وَاجِدٌ.
﴿يُمَدُّوهُمْ﴾: يُزَيِّنُونَ. ﴿وَخِيفَةً﴾:
خَوْفًا. ﴿وَخِيفَةً﴾ مِنَ الْإِخْفَاءِ.
﴿وَالْأَصَالِ﴾: وَاجِدُهَا أَصِيلٌ، مَا بَيْنَ
الْعَصْرِ إِلَى الْمَغْرِبِ كَقَوْلِهِ تَعَالَى:
﴿بُكْرَةً وَأَصِيلًا﴾ [الفرقان: ٥].

(1) CHAPTER. The Statement of Allāh

عز وجل:

“Say (O Muḥammad ﷺ): ‘(But) the things that my Lord has indeed forbidden are *Al-Fawāhish* (great evil sins, every kind of unlawful sexual intercourse) whether committed openly or secretly.’” (V.7:33)

4637. Narrated ‘Abdullāh (bin Mas‘ūd) ḥadīth: Allāh’s Messenger ﷺ said, “None has more sense of *Ghaira*⁽¹⁾ than Allāh, and for this He has forbidden *Al-Fawāhish*” (great evil sins, every kind of unlawful sexual intercourse) whether committed openly or secretly. And none loves to be praised more than Allāh does, and for this He praises Himself.”

(١) **بَابُ** قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿قُلْ
إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا
بَطَّنَ﴾ [٣٣]

٤٦٣٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ
حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ
مُرَّةَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ
رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: أُنْتُ
سَمِعْتَ هَذَا مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ،
وَرَفَعَهُ قَالَ: «لَا أَحَدَ أَعْيُرُ مِنَ اللَّهِ
فَلذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا
وَمَا بَطَّنَ، وَلَا أَحَدَ أَحَبُّ إِلَيْهِ
الْمِدْحَةَ مِنَ اللَّهِ فَلذَلِكَ مَدَحَ نَفْسَهُ».

[راجع: ٤٦٣٤]

(2) CHAPTER. “And when Mūsa (Moses) came at the time and place appointed by Us, and his Lord (Allāh) spoke to him, he said,

(٢) **بَابُ** ﴿وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا
وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي إِلَيْكَ﴾

(1) (H. 4637) *Ghaira*: See the glossary.

‘O my Lord! Show me (Yourself) that I may look upon You.’” (V.7:143)

4638. Narrated Abū Sa’īd Al-Khudrī رضي الله عنه: A man from the Jews, having been slapped on his face, came to the Prophet ﷺ and said, “O Muḥammad! A man from your Companions from the *Anṣār* has slapped me on my face!” The Prophet ﷺ said, “Call him.” When they called him, the Prophet ﷺ said, “Why did you slap him?” He said, “O Allāh’s Messenger! While I was passing by the Jews, I heard him saying, ‘By Him Who selected Mūsa (Moses) above the human beings,’ I said, ‘Even above Muḥammad (ﷺ)?’ I became furious and slapped him on the face.” The Prophet ﷺ said, “Do not give me superiority over the other Prophets, for on the Day of Resurrection the people will become unconscious, and I will be the first to regain consciousness. Then I will see Mūsa (Moses) holding one of the pillars of the Throne. I will not know whether he has come to his senses before me or that the shock he had received at the mountain, (during his worldly life) was sufficient for him.”

Al-Manna (a kind of sweet gum) and *As-Salwa* (i.e., quail, a kind of bird)...” (7:160)

4639. Narrated Sa’īd bin Zaid: The Prophet ﷺ said, “*Al-Kam’a* (truffle — i.e. a kind of edible fungus) is like the *Manna* (sweet resin or gum) (as it grows naturally without human care) and its water is a (medicinal) cure for the eye diseases.” (See H. 4478)

الآية [١٤٣]،

قال ابن عباس: أرني: أعطني.
٤٦٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ
يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ
يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي
سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ:
جَاءَ رَجُلٌ مِنَ الْيَهُودِ إِلَى النَّبِيِّ ﷺ
فَدَلَّطَمَ وَجْهَهُ وَقَالَ: يَا مُحَمَّدُ إِنَّ
رَجُلًا مِنْ أَصْحَابِكَ مِنَ الْأَنْصَارِ لَطَمَ
فِي وَجْهِهِ، قَالَ: «اذْعُوهُ» فَدَعَا
قَالَ: «لِمَ لَطَمْتَ وَجْهَهُ؟» قَالَ: يَا
رَسُولَ اللَّهِ، إِنِّي مَرَرْتُ بِالْيَهُودِ
فَسَمِعْتُهُ يَقُولُ: وَالَّذِي اضْطَفَى مُوسَى
عَلَى الْبَشَرِ، فَقُلْتُ: وَعَلَى مُحَمَّدٍ؟
وَأَخَذْتَنِي غَضَبَةً فَلَطَمْتُهُ، قَالَ: «لَا
تُخَيِّرُونِي مِنْ بَيْنِ الْأَنْبِيَاءِ فَإِنَّ النَّاسَ
يَضَعُقُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ
يُفِيقُ فَإِذَا أَنَا بِمُوسَى آخِذٌ بِقَائِمَةٍ
مِنْ قَوَائِمِ الْعَرْشِ. فَلَا أُدْرِي أَفَاقَ
قَبْلِي أَمْ جُزِي بِضَعْقَةِ الطُّورِ؟».

[راجع: ٢٤١٢]

الْمَنْ وَالسَّلْوَى.

٤٦٣٩ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا
شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَمْرِو
بِْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنْ
النَّبِيِّ ﷺ قَالَ: «الْكَمَاءُ مِنَ الْمَنْ
وَمَاؤُهَا شِفَاءُ الْعَيْنِ». [راجع: ٤٤٧٨]

(3) CHAPTER. “Say (O Muḥammad ﷺ): ‘O mankind. Verily, I am sent to you all as the Messenger of Allāh — to Whom belongs the dominion of the heavens and the earth. *Lā ilāha illa Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allāh and His Messenger (Muḥammad ﷺ), the Prophet who can neither read nor write (i.e., Muḥammad ﷺ), who believes in Allāh and His Words [(this Qur’ān), the Taurāt (Torah) and the Injeel (Gospel) and also Allāh’s Word: “Be! — and he was, i.e., ‘Īsā (Jesus) son of Maryam (Mary) *عليهما السلام*]; and follow him so that you may be guided.’” (V.7:158)

(٣) بَابٌ: ﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِرُ بِاللَّهِ وَكَلامِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾ (١٥٨)

[١٥٨]

4640. Narrated Abū Ad-Dardā’: There was a dispute between Abū Bakr and ‘Umar, and Abū Bakr made ‘Umar angry. So ‘Umar left angrily. Abū Bakr followed him, requesting him to excuse him, but ‘Umar refused to do so and closed his door in Abū Bakr’s face. So, Abū Bakr went to Allāh’s Messenger ﷺ while we were with him. Allāh’s Messenger ﷺ said, “This friend of yours must have quarrelled (with somebody)”. In the meantime ‘Umar repented and felt sorry for what he had done, so he came, greeted (those who were present) and sat with the Prophet ﷺ and related the story to him. Allāh’s Messenger ﷺ became angry and Abū Bakr started saying, “O Allāh’s Messenger! By Allāh, I was more at fault (than ‘Umar).” Allāh’s Messenger ﷺ said, “Are you (people) leaving for me my companion (Abū Bakr)? Are you (people) leaving for me my companion? When I said, ‘O people I am sent to you all as the Messenger of Allāh,’ you said, ‘You tell a lie.’ While Abū Bakr said, ‘You have spoken the truth.’”

٤٦٤٠ - حَدَّثَنِي عَبْدُ اللَّهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ وَمُوسَى بْنُ هَارُونَ قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ بْنِ زُبَيْرٍ قَالَ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ قَالَ: سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ: كَانَتْ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ مُحَاوَرَةٌ فَأَغْضَبَ أَبُو بَكْرٍ عُمَرَ، فَانْصَرَفَ عَنْهُ عُمَرُ مُغْضَبًا فَاتَّبَعَهُ أَبُو بَكْرٍ يَسْأَلُهُ أَنْ يَسْتَغْفِرَ لَهُ فَلَمْ يَفْعَلْ حَتَّى أَغْلَقَ بَابَهُ فِي وَجْهِهِ، فَأَقْبَلَ أَبُو بَكْرٍ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ أَبُو الدَّرْدَاءِ: وَنَحْنُ عِنْدَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا صَاحِبِكُمْ هَذَا فَقَدْ غَامَرَ»، قَالَ: وَنَدِمَ عُمَرُ عَلَى مَا كَانَ مِنْهُ فَأَقْبَلَ حَتَّى سَلَّمَ وَجَلَسَ إِلَى النَّبِيِّ ﷺ وَقَصَّ عَلَى رَسُولِ اللَّهِ ﷺ

الْحَبْرَ، قَالَ أَبُو الدَّرْدَاءِ: وَعَظِبَ رَسُولُ اللَّهِ ﷺ وَجَعَلَ أَبُو بَكْرٍ يَقُولُ: وَاللَّهِ يَا رَسُولَ اللَّهِ لَأَنَا كُنْتُ أَظْلَمَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي؟ هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي؟ إِنِّي قُلْتُ: ﴿يَتَأْتِيهَا النَّاسُ إِلَيَّ رَسُولُ اللَّهِ ﷻ إِلَيْكُمْ جَمِيعًا﴾ فَقُلْتُمْ: كَذَبْتَ، وَقَالَ أَبُو بَكْرٍ: صَدَقْتَ».

قَالَ أَبُو عَبْدِ اللَّهِ: غَامَرَ: سَبَقَ بِالْخَيْرِ. [راجع: ٣٦٦١]

(4) CHAPTER. Allāh's Saying:

“And say ... *Hittatun*...” [i.e., (O Allāh) forgive our sins] (V.7:161)

4641. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, “It was said to the Children of Isrāel, ‘Enter the gate prostrate (bowing with humility) and say *Hittatun* (O Allāh) forgive our sins. (V.7:161) We shall forgive you, your wrongdoings’. But they changed (Allāh's Order) and entered, dragging themselves on their buttocks and said, ‘*Habbatun* (a grain) in a *Sha'ra* (a spike or a hair).’” (See H. 4479)

(٤) **بَابُ قَوْلِهِ: ﴿وَقُولُوا حِطَّةً﴾.**

[١٦١]

٤٦٤١ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «قِيلَ لِبَنِي إِسْرَائِيلَ: ﴿وَأَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً فَمَنْ لَمْ يَخْلُصْكُمْ﴾ فَبَدَّلُوا فَدَخَلُوا يَزْحَفُونَ عَلَى أَسْتَاهِمُمْ وَقَالُوا: حَبَّةٌ فِي شَعْرَةٍ». [راجع:

[٣٤٠٣

(5) CHAPTER. “Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them).” (V.7:199)

4642. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: ‘Uyaina bin Hish bin Hudhaifa came and stayed with his nephew Al-Hurr bin Qais, who was one of those whom ‘Umar used to keep near him, as the *Qurra'* (learned men

(٥) **بَابُ ﴿حُدِّثُوا الْمَعْرُوفَ وَأْمُرُوا بِالْمَعْرُوفِ وَأَعْرِضُوا عَنِ الْجَاهِلِينَ﴾ [١٩٩]**
﴿يَا الْمَعْرُوفَ﴾: الْمَعْرُوفُ.

٤٦٤٢ - حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ

knowing Qur'an by heart) were the people of 'Umar's meetings and his advisors whether they were old or young. 'Uyaina said to his nephew, "O son of my brother! You have an approach to this chief, so get me the permission to see him". Al-Ḥurr said, "I will get the permission for you to see him." So Al-Ḥurr asked the permission for 'Uyaina and 'Umar admitted him. When 'Uyaina entered upon him, he said, "Beware! O the son of Al-Khaṭṭāb! By Allāh, you neither give us sufficient provision nor judge among us with justice." Thereupon 'Umar became so furious that he intended to harm him, but Al-Ḥurr said, "O chief of the believers! Allāh said to His Prophet ﷺ:

'Show forgiveness, enjoin what is good, and turn away from the foolish.' (V.7:199) and this (i.e., 'Uyaina) is one of the foolish." By Allāh, 'Umar did not overlook that Verse when Al-Ḥurr recited it before him; he observed (the orders of Allāh's Book strictly).

4643. Narrated 'Abdullāh bin Az-Zubair : (The Verse): "Show forgiveness; enjoin what is good..." was revealed by Allāh except in connection with the character of the people.

4644. 'Abdullāh bin Az-Zubair said: Allāh ordered His Prophet ﷺ to forgive the people their misbehaviour (towards him).

ابن عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَدِمَ عُيَيْنَةُ بْنُ حِصْنِ بْنِ حُدَيْفَةَ فَتَزَلَّ عَلَى ابْنِ أُخِيهِ الْحُرِّ بْنِ قَيْسٍ وَكَانَ مِنَ الثَّمَرِ الَّذِينَ يُذَيِّبُهُمْ عُمَرُ، وَكَانَ الْقُرَاءُ أَصْحَابَ مَجَالِسِ عُمَرَ وَمُشَاوَرَتِهِ كَهَوْلًا كَانُوا أَوْ شُبَّانًا، فَقَالَ عُيَيْنَةُ لِابْنِ أُخِيهِ: يَا ابْنَ أُخِي، لَكَ وَجْهٌ عِنْدَ هَذَا الْأَمِيرِ فَاسْتَأْذِنْ لِي عَلَيْهِ، قَالَ: سَأَسْتَأْذِنُ لَكَ عَلَيْهِ، قَالَ ابْنُ عَبَّاسٍ: فَاسْتَأْذَنَ الْحُرُّ لِعُيَيْنَةَ فَأَذِنَ لَهُ عُمَرُ، فَلَمَّا دَخَلَ عَلَيْهِ قَالَ: هِيَ يَا ابْنَ الْخَطَّابِ، فَوَاللَّهِ مَا تُعْطِينَا الْجَزَلَ وَلَا تَحْكُمُ بَيْنَنَا بِالْعَدْلِ. فَغَضِبَ عُمَرُ حَتَّى هَمَّ بِهِ، فَقَالَ لَهُ الْحُرُّ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ ﷺ: ﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾ (١٩٩) وَإِنَّ هَذَا مِنَ الْجَاهِلِينَ، وَاللَّهُ مَا جَاوَزَهَا عُمَرُ حِينَ تَلَاهَا عَلَيْهِ وَكَانَ وَقَافًا عِنْدَ كِتَابِ اللَّهِ. [انظر: ٧٢٨٦]

٤٦٤٣ - حَدَّثَنِي يَحْيَى: حَدَّثَنَا وَكَيْعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ ﷺ: ﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ﴾ قَالَ: مَا أَنْزَلَ اللَّهُ إِلَّا فِي أَخْلَاقِ النَّاسِ. [انظر: ٤٦٤٤]

٤٦٤٤ - وَقَالَ عَبْدُ اللَّهِ بْنُ بَرَّادٍ: حَدَّثَنَا أَبُو أُسَامَةَ: قَالَ هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ ﷺ قَالَ:

أَمَرَ اللَّهُ نَبِيَّهُ ﷺ أَنْ يَأْخُذَ الْعَفْوَ
مَنْ أَخْلَقَ النَّاسِ، أَوْ كَمَا قَالَ.

[راجع: ٤٦٤٣]

(8) *SŪRAT AL-ANFĀL*
(The Spoils of War)

(٨) سورة الأنفال

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) CHAPTER. The Statement of Allāh تعالى: "They ask you (O Muḥammad ﷺ) about *Al-Anfāl* (the spoils of war). Say: 'The spoils are for Allāh and the Messenger ﷺ.' So fear Allāh and adjust all matters of difference among you..." (V.8:1)

Ibn 'Abbās said: *Al-Anfāl* means war booty.

4645. Narrated Sa'īd bin Jubair: I asked Ibn 'Abbās regarding *Sūrat Al-Anfāl*. He said, "It was revealed in connection with the battle of Badr."

(١) بَابُ قَوْلِهِ: ﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ
فَلِيَ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ
وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ﴾ [١]

قَالَ ابْنُ عَبَّاسٍ: ﴿الْأَنْفَالُ﴾:
الْمَغَانِمُ. قَالَ قَتَادَةُ: ﴿رِيحًا كَرِيحًا﴾ [٤٦]:
الْحَرْبُ، يُقَالُ: نَافَلَهُ: عَطَيْتُهُ.

٤٦٤٥ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ
الرَّحِيمِ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ:
أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بَشِيرٍ، عَنْ
سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: سُورَةُ
الْأَنْفَالِ؟ قَالَ: نَزَلَتْ فِي بَدْرٍ.

[راجع: ٤٠٢٩]

﴿الشُّوكَّةُ﴾: الْحَدُّ. ﴿مُرْدِفَاتٍ﴾:
فَوْجًا بَعْدَ فَوْجٍ، رَدَفْنِي وَأَرَدَفْنِي:
جَاءَ بَعْدِي. ﴿ذُوقُوا﴾: بَاشِرُوا
وَجَرَّبُوا، وَلَيْسَ هَذَا مِنْ ذَوْقِ الْفَمِ.
﴿فَيَرْكُمُهُ﴾: يَجْمَعُهُ. ﴿فَشَرَدَ﴾:
فَرَّقَ. ﴿وَإِنْ جَنَحُوا﴾: طَلَبُوا.
﴿السَّلَامُ﴾ وَالسَّلَامُ وَالسَّلَامُ وَاحِدٌ.

﴿يُنْحِن﴾: يَغْلِبُ. وَقَالَ مُجَاهِدٌ:
﴿مُكَاةً﴾ إِذْخَالَ أَصَابِعِهِمْ فِي
أَفْوَاهِهِمْ. ﴿وَتَصْدِيَةً﴾: الصَّفِيرُ.
﴿لِيُنْتَوِكَ﴾: لِيَحْسُوكَ.

CHAPTER. "Verily! The worst of (moving) living creatures with Allāh are the deaf and the dumb, those who understand not (i.e., the disbelievers)." (V.8:22)

4646. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا regarding the Verse:

"Verily! The worst of (moving) living creatures with Allāh are the deaf and the dumb, those who understand not." (V.8:22)

(The people referred to here) were some persons from the tribe of Banī 'Abd Ad-Dār.

بَابُ: ﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ
الُّصْمُ الَّذِينَ لَا يَعْقِلُونَ﴾ (٢٢)
[٢٢]

٤٦٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ
يُوسُفَ: حَدَّثَنَا وَرْقَاءُ، عَنِ ابْنِ أَبِي
نَجِيحٍ، عَنِ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ
﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الْصُّمُّ
الَّذِينَ لَا يَعْقِلُونَ﴾ (٢٢) قَالَ:
هُم نَفَرٌ مِنْ بَنِي عَبْدِ الدَّارِ.

(2) CHAPTER. "O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he (ﷺ) calls you to that which will give you life, and know that Allāh comes in between a man and his heart (i.e., He prevents an evil person to decide anything). And verily, to Him you shall (all) be gathered." (V.8:24)

(٢) بَابُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا
اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا
يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ
الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ﴾ (٢٤)
[٢٤]

4647. Narrated Abū Sa'īd bin Al-Mu'allā رَضِيَ اللهُ عَنْهُ: While I was offering *Ṣalāt* (prayer), Allāh's Messenger ﷺ passed by and called me, but I did not go to him till I had finished the *Ṣalāt* (prayer). Then I went to him, and he said, "What prevented you from coming to me? Didn't Allāh say:

'O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he (ﷺ) calls you?'"

He then said, "I will teach you the greatest *Sūrah* in the Qur'an before I leave (the

﴿اسْتَجِيبُوا﴾: أَجِيبُوا. ﴿لِمَا
يُحْيِيكُمْ﴾: لِمَا يُضْلِحُّكُمْ.

٤٦٤٧ - حَدَّثَنِي إِسْحَاقُ قَالَ:
أَخْبَرَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ، عَنِ
حُبَيْبِ ابْنِ عَبْدِ الرَّحْمَنِ، سَمِعْتُ
حَفْصَ بْنَ عَاصِمٍ يُحَدِّثُ عَنِ ابْنِ
سَعِيدِ بْنِ الْمُعَلَّى رَضِيَ اللَّهُ عَنْهُ قَالَ:
كُنْتُ أَصَلِّي فَمَرَّ بِي رَسُولُ اللَّهِ ﷺ
فَدَعَانِي فَلَمْ أَتِهِ حَتَّى صَلَّيْتُ ثُمَّ أَتَيْتُهُ
فَقَالَ: «مَا مَنَعَكَ أَنْ تَأْتِي؟ أَلَمْ يَقُلْ

mosque).” When Allāh’s Messenger ﷺ got ready to leave (the mosque), I reminded him. He said, “It is:

Al-hamdu lillāhi Rabbil ‘ālamīn [All the praises and thanks be to Allāh, the Lord of the ‘*ālamīn* (mankind, jinn and all that exists)] which is ... *As-Sab‘a Al-Mathānī* (*Surat Al-Fātiḥa*) (the seven repeatedly recited Verses).” (See H. 4474, 4703 and 5006)

(3) CHAPTER. The Statement of Allāh تعالى: “And (remember) when they said, ‘O Allāh! If this (the Qur’ān) is indeed the truth (revealed) from You, then rain down stones on us...’” (V.8:32)

Ibn ‘Uyaina said, Allāh did not use the word ‘*Maṭar*’ in the Qur’ān except when it means a shower of torture; and Arabs call the rain ‘*Ghaith*’ as occurs in the Statement of Allāh:

“And it is He Who sends down the *Ghaith* (rain) after they have despaired (given up all hope)...” (V.42:28)

4648. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Abū Jahl said, “O Allāh! If this (the Qur’ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky, or bring on us a painful torment.” So Allāh revealed:

“And Allāh would not punish them while you (Muḥammad ﷺ) are amongst them, nor will He punish them while they seek (Allāh’s) forgiveness. And why should not Allāh punish them while they hinder (men) from *Al-Masjid Al-Ḥarām* (at Makkah)...” (V.8:33,34)

اللَّهُ: ﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ﴾ ثُمَّ قَالَ: «لَأَعْلَمَنَّكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ أُخْرَجَ»، فَذَهَبَ رَسُولُ اللَّهِ ﷺ لِيَخْرُجَ فَذَكَرْتُ لَهُ.

وقال معاذ: حدثنا شعبة، عن خبيب ابن عبد الرحمن: سمع حفصاً: سمع أبا سعيد رجلاً من أصحاب النبي ﷺ بهذا وقال: «هي الحمد لله رب العالمين، السبع المثاني». [راجع: ٤٤٧٤]

(٣) بَابُ قَوْلِهِ: ﴿وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَتْ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ﴾ الآية: [٣٢]

قال ابن عيينة: ما سمى الله مطراً في القرآن إلا عذاباً وتسميه العرب الغيث وهو قوله تعالى: ﴿وهو الذي يُرِزُّ الغَيْثَ مِنْ بَعْدِ مَا قَطَرُوا﴾ [الشورى: ٢٨].

٤٦٤٨ - حَدَّثَنِي أَحْمَدُ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الحمِيدِ صَاحِبِ الزِّيَادِيِّ: سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ: قَالَ أَبُو جَهْلٍ: اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ اثْنَا بَعْدَابٍ أَلِيمٍ. فَتَرَكْتُ ﴿وَمَا كَانَتْ

(4) CHAPTER. The Statement of Allāh تعالى: "And Allāh would not punish them while you (Muḥammad ﷺ) are amongst them, nor will He punish them while they seek (Allāh's) forgiveness." (V.8:33)

4649. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Abū Jahl said, "O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky, or bring on us a painful torment." So Allāh revealed:

"And Allāh would not punish them while you (Muḥammad ﷺ) are amongst them, nor will He punish them while they seek (Allāh's) forgiveness. And why should not Allāh punish them while they hinder (men) from *Al-Masjid Al-Harām* (at Makkah)..." (V.8:33,34)

(5) CHAPTER. "And fight them until there is no more *Fītnah* (disbelief and polytheism, i.e., worshipping others besides Allāh) and the religion (worship) will be all for Allāh (Alone) (in the whole of the world)..." (V.8:39)

4650. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: that a man came to him (while two groups of Muslims were fighting) and said, "O Abū 'Abdur-Raḥmān! Don't you hear what Allāh has mentioned in His Book:

اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾، وَمَا لَهُمْ إِلَّا يَعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ ﴿الآيَةَ﴾. [انظر: ٤٦٤٩]

(٤) بَابُ قَوْلِهِ: ﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾ ﴿٣٣﴾ [٣٣]

٤٦٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ النَّضْرِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْحَمِيدِ صَاحِبِ الزِّيَادِيِّ: سَمِعَ أَنَسَ بْنَ مَالِكٍ: قَالَ أَبُو جَهْلٍ: اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ اثْبِتْنَا بِعَذَابِ أَلِيمٍ، فَزَلَّتْ ﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾ ﴿٣٣﴾، وَمَا لَهُمْ إِلَّا يَعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ ﴿الآيَةَ﴾.

[راجع: ٤٦٤٨]

(٥) بَابُ ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

[٣٩]

٤٦٥٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَبْدِ الْعَزِيزِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى: حَدَّثَنَا حَيُّوَةُ، عَنْ بَكْرِ بْنِ عَمْرٍو، عَنْ

'And if two parties (or groups) among the believers fall to fighting...' (V.49:9)

So what prevents you from fighting as Allāh has mentioned in His Book?" Ibn 'Umar said, "O son of my brother! I would rather be blamed for not fighting because of this Verse than to be blamed because of another Verse where Allāh تعالى says:

'And whoever kills a believer intentionally...' (V.4:93)

Then that man said, "Allāh says:

'And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e., worshipping other besides Allāh) and the religion (worship) will be all for Allāh (Alone)...'" (V.8:39)

Ibn 'Umar said, "We did this during the lifetime of Allāh's Messenger ﷺ when the number of Muslims was small, and a man was put to trial because of his religion; *Al-Mushrikūn* (pagans etc.) would either kill or chain him; but when the Muslims increased (and Islām spread), there was no persecution." When that man saw that Ibn 'Umar did not agree to his proposal, he said, "What is your opinion regarding 'Alī and 'Uthmān?" Ibn 'Umar said, "What is my opinion regarding 'Alī and 'Uthmān? As for 'Uthmān, Allāh forgave him and you disliked to forgive him, and 'Alī is the cousin and son-in-law of Allāh's Messenger ﷺ." Then he pointed out with his hand and said, "And that is his daughter's (house) which you can see."

بُكَيْرٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ
اللهُ عَنْهُمَا: أَنَّ رَجُلًا جَاءَهُ فَقَالَ: يَا
أَبَا عَبْدِ الرَّحْمَنِ، أَلَا تَسْمَعُ مَا ذَكَرَ
اللهُ فِي كِتَابِهِ؟ ﴿وَلِإِنْ طَافَيْنَا مِنْ
الْمُؤْمِنِينَ أَقْتُلُوا﴾ إِلَى آخِرِ الْآيَةِ، فَمَا
يَمْنَعُكَ أَنْ لَا تُقَاتِلَ كَمَا ذَكَرَ اللهُ فِي
كِتَابِهِ؟ فَقَالَ: يَا ابْنَ أَخِي، أَعَيَّرَ بِهَذِهِ
الْآيَةِ وَلَا أَقَاتِلُ أَحَبُّ إِلَيَّ مِنْ أَنْ
أَعَيَّرَ بِهَذِهِ الْآيَةِ الَّتِي يَقُولُ اللهُ تَعَالَى:
﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا﴾ إِلَى
آخِرِهَا، قَالَ: فَإِنَّ اللهُ يَقُولُ:
﴿وَتَلْبُؤُهُمْ حَتَّى لَا تَكُونَ فِتْنَةً﴾. قَالَ
ابْنُ عُمَرَ: قَدْ فَعَلْنَا عَلَى عَهْدِ رَسُولِ
اللهِ ﷺ إِذْ كَانَ الْإِسْلَامُ قَلِيلًا فَكَانَ
الرَّجُلُ يُفْتَنُ فِي دِينِهِ إِمَّا يَقْتُلُوهُ وَإِمَّا
يُؤْتَفِقُوهُ حَتَّى كَثُرَ الْإِسْلَامُ فَلَمْ تَكُنْ
فِتْنَةً، فَلَمَّا رَأَى أَنَّهُ لَا يُوَافِقُهُ فِيمَا
يُرِيدُ قَالَ: فَمَا قَوْلُكَ فِي عَلِيٍّ
وَعُثْمَانَ؟ قَالَ ابْنُ عُمَرَ: مَا قَوْلِي فِي
عَلِيٍّ وَعُثْمَانَ؟ أَمَّا عُثْمَانُ فَكَانَ اللهُ
قَدْ عَفَا عَنْهُ فَكَرِهْتُمْ أَنْ تَعْفُوا عَنْهُ.
وَأَمَّا عَلِيٌّ فابْنُ عَمِّ رَسُولِ اللهِ ﷺ
وَخَتَنَهُ، وَأَشَارَ بِيَدِهِ وَهَذِهِ ابْنَتُهُ، أَوْ
بِنْتُهُ حَيْثُ تَرَوْنَ. [راجع: ٣١٣٠]

4651. Narrated Sa'id bin Jubair: Ibn 'Umar came to us and a man said (to him), "What do you think about *Qitāl-al-Fitnah* (fighting caused by *Al-Fitnah*)?" Ibn 'Umar said (to him), "And do you understand what *Al-Fitnah* is? Muḥammad ﷺ used to fight

٤٦٥١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:
حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا بَيَانٌ: أَنَّ وَبَرَةَ
حَدَّثَهُ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ
قَالَ: خَرَجَ عَلَيْنَا أَوْ إِلَيْنَا ابْنُ عُمَرَ

against *Al-Mushrikun* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)], and his fighting with them was (against) *Fitnah* (and his fighting was) not like your fighting which is carried on for the sake of ruling.”

(6) CHAPTER. “O Prophet (Muḥammad ﷺ)! Urge the believers to fight...” (V.8:65)

4652. Narrated Ibn ‘Abbās رضي الله عنهما:

When the Verse:

“...If there are twenty steadfast persons amongst you, they will overcome two hundreds...” (V.8:65) was revealed, then it became obligatory for the Muslims that one (Muslim) should not flee from ten (non-Muslims). Sufyān (the subnarrator) once said, “Twenty (Muslims) should not flee before two hundred (non-Muslims).” Then there was revealed:

“Now Allāh has lightened your (task)...” (V.8:66). So it became obligatory that one hundred (Muslims) should not flee before two hundred (non-Muslims). Once Sufyān added, “The Verse:

‘...Urge the believers to the fight. If there are twenty steadfast persons amongst you (Muslims)...’ was revealed. Sufyān said, “Ibn Shubruma said, ‘I see that this order is applicable to the obligation of enjoining *Al-Ma’rūf* (Islāmic Monotheism and all that Islām ordains) and forbidding *Al-Munkar* (disbelief, polytheism and all that Islām forbids).’”

(7) CHAPTER. “Now that Allāh has lightened your (task), for He knows that there is weakness in you...” (V.8:66)

4653. Narrated Ibn ‘Abbās رضي الله عنهما:

When the Verse:

“If there are twenty steadfast persons

فَقَالَ رَجُلٌ: كَيْفَ تَرَى فِي قِتَالِ الْفِتْنَةِ؟ فَقَالَ: وَهَلْ تَدْرِي مَا الْفِتْنَةُ؟ كَانَ مُحَمَّدٌ ﷺ يُغَايِرُ الْمُشْرِكِينَ وَكَانَ الدُّخُولُ عَلَيْهِمْ فِتْنَةً وَلَيْسَ كَقِتَالِكُمْ عَلَى الْمُلْكِ. [راجع: ٣١٣٠]

(٦) بَابُ ﴿يَأْتِيهَا النَّبِيُّ حَرَضٍ الْمُؤْمِنِينَ عَلَى الْقِتَالِ﴾ الْآيَةَ [٦٥]

٤٦٥٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ

اللَّهِ: حَدَّثَنَا سُفْيَانٌ، عَنْ عَمْرٍو، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: لَمَّا نَزَلَتْ ﴿إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ﴾ فَكُتِبَ عَلَيْهِمْ أَنْ لَا يَقْرَءَ وَاحِدٌ مِنْ عَشْرَةٍ، فَقَالَ سُفْيَانٌ غَيْرَ مَرَّةٍ: أَنْ لَا يَقْرَءَ عَشْرُونَ مِنْ مِائَتَيْنِ، ثُمَّ نَزَلَتْ ﴿الْفَنَ خَفَّفَ اللَّهُ عَنْكُمْ﴾ الْآيَةَ. فَكُتِبَ أَنْ لَا يَقْرَءَ مِائَةَ مِنْ مِائَتَيْنِ. وَزَادَ سُفْيَانٌ مَرَّةً نَزَلَتْ: ﴿حَرَضٍ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ﴾. قَالَ سُفْيَانٌ: وَقَالَ ابْنُ شُبْرَمَةَ: وَأَرَى الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ مِثْلَ هَذَا. [انظر: ٤٦٥٣]

(٧) بَابُ ﴿الْفَنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا﴾ الْآيَةَ [٦٦]

٤٦٥٣ - حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ

السُّلَمِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ

amongst you (Muslims), they shall overcome two hundred (non-Muslims)” was revealed, it became hard on the Muslims when it became compulsory that one Muslim ought not to flee (in war) before ten (non-Muslims). So (Allāh) lightened the order by revealing:

“Now Allāh has lightened your (task) for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred (non-Muslims)...” (V.8:66)

So when Allāh reduced the number of enemies which Muslims should withstand, their patience and perseverance against the enemy decreased as much as their task was lightened for them.

المُبَارَك: أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ قَالَ: أَخْبَرَنِي الزُّبَيْرُ بْنُ الْحَرْثِ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا نَزَلَتْ ﴿إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ﴾ شَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ حِينَ فُرِضَ عَلَيْهِمْ أَنْ لَا يَوْرَ وَاحِدٌ مِنْ عَشْرَةٍ فَجَاءَ التَّخْفِيفُ فَقَالَ: ﴿الْكَفَى حَفَفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتِينَ﴾ قَالَ: فَلَمَّا حَفَفَ اللَّهُ عَنْهُمْ مِنَ الْعَدَةِ نَقَصَ مِنَ الصَّبْرِ بِقَدْرِ مَا خَفَفَ عَنْهُمْ. [راجع: ٤٦٥٢]

(9) SŪRAT AT-TAUBA or BARĀ'Ā (The Repentance)

(٩) سُورَةُ بَرَاءة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿مَرَصِدٌ﴾ طريق ﴿إِلَّا﴾: الإل:

القراءة (والذمة) والعهد.

﴿وَلِجَةً﴾: كُلُّ شَيْءٍ أَدْخَلْتَهُ فِي

شَيْءٍ. ﴿الْشَّقَّةُ﴾: السَّفَرُ. (الْحَبَالُ):

الْفَسَادُ، وَالْحَبَالُ الْمَوْتُ. ﴿وَلَا

تَفْتِيءٌ﴾: لَا تُؤَبِّخُنِي. ﴿وَكَرَهَا﴾

﴿وَكَرَهَا﴾ وَاجِدٌ. ﴿مُدْخَلًا﴾:

يَدْخُلُونَ فِيهِ. ﴿يَجْمَعُونَ﴾: يُسْرِعُونَ.

﴿وَالْمَوْتِيكَاتِ﴾: ائْتَمَكْتُ: انْقَلَبْتُ بِهَا

الْأَرْضُ. ﴿أَمْوِي﴾: أَلْقَاهُ فِي هَوَّةٍ.

﴿عَدْنٍ﴾: خُلِدِ. عَدَنْتُ بِأَرْضٍ: أَي أَقَمْتُ، وَمِنْهُ مَعْدِنٌ. وَيُقَالُ: فِي مَعْدِنٍ صِدْقٍ: فِي مَنْتَبِ صِدْقٍ. ﴿الْخَوَالِفُ﴾: الْخَالِفُ الَّذِي تَخَلَّفَنِي فَتَعَدَّ بَعْدِي وَمِنْهُ يَخْلُفُهُ فِي الْغَابِرِينَ. وَيَجُوزُ أَنْ يَكُونَ النِّسَاءُ مِنَ الْخَالِفَةِ، وَإِنْ كَانَ جَمَعَ الذُّكُورِ فَإِنَّهُ لَمْ يُوجَدْ عَلَى تَقْدِيرِ جَمْعِهِ إِلَّا حَرْفَانِ فَارِسٌ وَقَوَارِسُ، وَهَالِكٌ وَهَوَالِكٌ. ﴿الْخَيْرَاتُ﴾: وَاحِدُهَا خَيْرَةٌ وَهِيَ الْفَوَاضِلُ. ﴿مُرْجُونَ﴾: مُؤَخَّرُونَ. (الشفا): شَفِيرٌ وَهُوَ حَدُّهُ. و(الجرف): مَا تَجَرَّفَ مِنَ السُّيُولِ وَالْأَوْدِيَةِ. ﴿هَارٍ﴾: هَائِرٌ. ﴿لَاوَةٌ﴾: شَفَقًا وَفَرَقًا، وَقَالَ الشَّاعِرُ:

إِذَا قُمْتُ أَرْحَلُهَا بِلَيْلٍ
تَأْوَهُ آهَةٌ الرَّجُلِ الْحَزِينِ
يُقَالُ: تَهَوَّرَتِ الْبِئْرُ إِذَا انْهَدَمَتْ
وَأَنْهَارٌ مِثْلُهُ.

(1) CHAPTER. Allāh's Statement: "Freedom from (all) obligations (is declared) from Allāh and His Messenger (ﷺ) to those of the *Mushrikūn* [polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] with whom you made a treaty." (V.9:1)

(١) بَابُ قَوْلِهِ: ﴿بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ﴾ [١].

﴿وَأَذَانٌ﴾: إِعْلَامٌ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿أَذُنٌ﴾: يُصَدَّقُ ﴿نَطَّهْرَهُمْ وَزَيَّنَهُمْ بِهَا﴾ وَنَحْوَهَا كَثِيرٌ. ﴿وَالزَّكَاةُ﴾: الطَّاعَةُ وَالِإِخْلَاصُ، ﴿لَا يُؤْتُونَ الزَّكَاةَ﴾: لَا يَشْهَدُونَ أَنْ

لا إِلَهَ إِلَّا اللَّهُ، ﴿يُضَاهُونَ﴾:
يُسَبِّحُونَ.

4654. Narrated Al-Barā' رَضِيَ اللَّهُ عَنْهُ: The last Verse that was revealed was:

"They ask you for a legal verdict. Say: 'Allāh directs (thus) about *Al-Kalālah* (those who leave neither descendants nor ascendants as heirs)...'" (V.4:176)

And the last *Sūrah* which was revealed was *Barā'a* (No. 9).

٤٦٥٤ - حَدَّثَنَا أَبُو الْوَلِيدِ:
حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ:
سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ
آخِرُ آيَةٍ نَزَلَتْ ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ
يُفْتِيكُمْ فِي الْكَلَالَةِ﴾ [النساء: ١٧٦]
وَأَخِرُ سُورَةٍ نَزَلَتْ بَرَاءَةً. [راجع:
٤٣٦٤]

(2) CHAPTER. The Statement of Allāh تعالى:
"So travel freely (O *Mushrikūn*) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allāh, and Allāh will disgrace the disbelievers." (V.9:2)

4655. Narrated Ḥumaid bin 'Abdur-Raḥmān: Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, "During that *Hajj* (in which Abū Bakr was the chief of the pilgrims), Abū Bakr sent me along with announcers on the day of *Nahr* (10th of *Dhūl-Hijja*) in Mina to announce: "No *Mushrik* [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His Messenger Muḥammad ﷺ] shall perform *Hajj* after this year, and none shall perform the *Tawāf* around the Ka'bah in a naked state." Ḥumaid bin 'Abdur-Raḥmān added: Then Allāh's Messenger ﷺ sent 'Alī bin Abī Ṭalib after Abū Bakr and ordered him to recite aloud in public *Sūrat Barā'a*. Abū Hurairah added, "So 'Alī, along with us, recited *Barā'a* (loudly) before the people at Mina on the day of *Nahr* and announced: "No *Mushrik* shall perform *Hajj* after this year, and none shall perform the *Tawāf* around the Ka'bah in a naked state."

(٢) بَابُ قَوْلِهِ: ﴿فَسِيحُوا فِي الْأَرْضِ
أَرْبَعَةَ أَشْهُرٍ وَعَلَمُوا أَكْثَرَ عَيْرٍ مَعْجَرَى اللَّهِ
وَأَنَّ اللَّهَ مُخْرِي الْكٰفِرِينَ﴾ [٢]
﴿فَسِيحُوا﴾: سِيرُوا.

٤٦٥٥ - حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ
قَالَ: حَدَّثَنِي اللَّيْثُ: عَنْ عَقِيلٍ، عَنْ
ابنِ شَهَابٍ: وَأَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ
الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: قَالَ بَعَثَنِي أَبُو بَكْرٍ فِي تِلْكَ
الْحَجَّةِ فِي مُؤَدِّينَ بَعَثَهُمْ يَوْمَ النَّحْرِ
يُؤَدِّتُونَ بِيَمِينِي أَنْ لَا يَحْجَّ بَعْدَ الْعَامِ
مُشْرِكًا، وَلَا يَطُوفَ بِالْبَيْتِ عُزَيَّانًا.
قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ: ثُمَّ
أَرَدَفَ رَسُولُ اللَّهِ ﷺ بِلَعَلِّي بْنِ أَبِي
طَالِبٍ وَأَمَرَهُ أَنْ يُؤَدِّتَ بِبَرَاءَةٍ. قَالَ أَبُو
هُرَيْرَةَ: فَأَدَّنَ مَعَنَا عَلِيٌّ يَوْمَ النَّحْرِ فِي
أَهْلِ مَنَى بِبَرَاءَةٍ، وَأَنْ لَا يَحْجَّ بَعْدَ
الْعَامِ مُشْرِكًا، وَلَا يَطُوفَ بِالْبَيْتِ
عُزَيَّانًا. [راجع: ٣٦٩]

(3) CHAPTER. Allāh's Statement: "And a declaration from Allāh and His Messenger... (up to)... *Mushrikūn*." (V.9:3)

4656. Narrated Ḥumaid bin 'Abdur-Raḥmān: Abū Hurairah said, "Abū Bakr Ṛṣī sent me in that *Hajj* in which he was the chief of the pilgrims along with the announcers whom he sent on the day of *Nahr* to announce at Mina: "No *Mushrik* [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] shall perform *Hajj* after this year, and none shall perform the *Tawāf* around the Ka'bah in a naked state."

(٣) بَابُ قَوْلِهِ: ﴿وَأَذِّنْ مِن لَّدُنَّ رَبِّكَ لِلَّذِينَ لَا يَدْعُونَ مَعَ إِيحَاءِهِمْ آلِهَةً أُخْرَىٰ﴾ إِلَى قَوْلِهِ: ﴿الْمُشْرِكِينَ﴾ أَدْنَاهُمْ: أَعْلَمُهُمْ.

٤٦٥٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي عُمَيْلٌ: قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: بَعَثَنِي أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فِي تِلْكَ الْحَجَّةِ فِي الْمُؤَدِّينَ، بَعَثَهُمْ يَوْمَ التَّحْرِ يُؤَدُّونَ بِيَمِي: أَنْ لَا يَحُجَّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطُوفَ بِالْبَيْتِ عُزَيَانَ. قَالَ حُمَيْدٌ: ثُمَّ أَرَدَفَ النَّبِيُّ ﷺ بَعْلَى بْنِ أَبِي طَالِبٍ فَأَمَرَهُ أَنْ يُؤَدِّئَ بِبِرَاءَةٍ. قَالَ أَبُو هُرَيْرَةَ: فَأَذَّنَ مَعَنَا عَلِيٌّ فِي أَهْلِ مِثْيَ يَوْمَ النَّحْرِ بِبِرَاءَةٍ. وَأَنْ لَا يَحُجَّ بَعْدَ الْعَامِ مُشْرِكٌ وَلَا يَطُوفَ بِالْبَيْتِ عُزَيَانَ. [راجع:

[٣٦٩

(4) CHAPTER. "Except those of the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] with whom you (Muslims) have a treaty..." (V.9:4)

4657. Narrated Ḥumaid bin 'Abdur-Raḥmān: Abū Hurairah said that Abū Bakr Ṛṣī sent him during the *Hajj*, in which Abū Bakr was made the chief of the pilgrims by Allāh's Messenger ﷺ before (the year of) *Hajjat-al-Wadā'*, in a group (of announcers) to announce before the people: "No *Mushrik* [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His

(٤) بَابُ: ﴿إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ﴾ [٤]

٤٦٥٧ - حَدَّثَنِي إِسْحَاقُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ: أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ: أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ بَعَثَهُ فِي الْحَجَّةِ الَّتِي أَمَرَهُ رَسُولُ اللَّهِ ﷺ

Messenger Muḥammad (ﷺ) shall perform the *Hajj* after this year, and none shall perform the *Tawāf* around the Ka'bah in a naked state." Ḥumaid used to say: The day of *Nahr* is the day of *Al-Hajj Al-Akbar*, because of the narration of Abū Hurairah.

عَلَيْهَا قَبْلَ حَجَّةِ الْوَدَاعِ فِي رَهْطٍ يُؤَدِّنُ
فِي النَّاسِ أَنْ لَا يَحْجَّ بَعْدَ الْعَامِ
مُشْرِكٌ وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ.
فَكَانَ حُمَيْدٌ يَقُولُ: يَوْمَ التَّحْرِ يَوْمُ
الْحَجِّ الْأَكْبَرِ، مِنْ أَجْلِ حَدِيثِ أَبِي
هُرَيْرَةَ. [راجع: ٣٦٩]

(5) CHAPTER. The Statement of Allāh تعالى: "Fight you the leaders of disbelief (chiefs of *Quraish* — *Mushrikūn* of Makkah) for surely their oaths are nothing to them..." (V.9:12)

(٥) بَابُ قَوْلِهِ تَعَالَى: ﴿فَقَاتِلُوا أَيْمَةَ
الْكُفْرِ إِنَّهُمْ لَأَيْمَنَ لَكُمْ﴾ [١٢]

4658. Narrated Zaid bin Wahb: We were with Ḥudhaifa and he said, "None remains of the people described by this Verse (V.9:12) except three, and of the hypocrites except four." A bedouin said, "You, the Companions of Muḥammad ﷺ tell us (things) that we do not know. What about those who break open our houses and steal our precious things." He (Ḥudhaifa) replied, "Those are *Al-Fussāq* (rebellious wrongdoers — not disbelievers or hypocrites). Really, none remains of them (hypocrite) but four, one of whom is a very old man who, if he drinks water, does not feel its coldness."⁽¹⁾

٤٦٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَنَى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا
إِسْمَاعِيلُ: حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ قَالَ:
كُنَّا عِنْدَ حُذَيْفَةَ فَقَالَ: مَا بَقِيَ مِنْ
أَصْحَابِ هَذِهِ الْآيَةِ إِلَّا ثَلَاثَةٌ، وَلَا
مِنَ الْمُنَافِقِينَ إِلَّا أَرْبَعَةٌ. فَقَالَ
أَعْرَابِيٌّ: إِنَّكُمْ أَصْحَابُ مُحَمَّدٍ ﷺ
تُخْبِرُونَنَا فَلَا نَدْرِي فَمَا بَالُ هَؤُلَاءِ
الَّذِينَ يُبْقِرُونَ بُيُوتَنَا وَيَسْرِقُونَ
أَعْلَاقَنَا؟ قَالَ: أُولَئِكَ الْفُسَّاقُ، أَجَلُ
لَمْ يَبْقَ مِنْهُمْ إِلَّا أَرْبَعَةٌ أَحَدُهُمْ شَيْخٌ
كَبِيرٌ لَوْ شَرِبَ الْمَاءَ الْبَارِدَ لَمَا وَجَدَ
بُرْدَهُ.

(6) CHAPTER. The Statement of Allāh تعالى: "...And those who hoard up gold and silver (*Al-Kanz*—the money, the *Zakāt* of which has not been paid) and spend it not in the Way of Allāh—announce to them a painful torment." (V.9:34)

(٦) بَابُ قَوْلِهِ: ﴿وَالَّذِينَ يَكْتُمُونَ
الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ
اللَّهِ فَبَيَّرَهُمْ بِعَذَابٍ أَلِيمٍ﴾ [٣٤]

4659. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:

٤٦٥٩ - حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ:

(1) (H. 4658) i.e., does not enjoy it because of Allāh's punishment he has incurred.

Allāh's Messenger ﷺ said, "The *Kanz* (money, gold, silver etc., the *Zakāt* of which has not been paid) of anyone of you will appear in the form of bald-headed poisonous male snake on the Day of Resurrection." (See H. 1403)

أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزُّنَادِ أَنَّ عَبْدَ الرَّحْمَنِ الْأَعْرَجَ حَدَّثَهُ أَنَّهُ قَالَ: «حَدَّثَنِي أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَكُونُ كَنْزُ أَحَدِكُمْ يَوْمَ الْقِيَامَةِ شُجَاعاً أَفْرَعًا». [راجع: ١٤٠٣]

4660. Narrated Zaid bin Wahb: I passed by (i.e., visited) Abū Dhar at Ar-Rabadha and said to him, "What has brought you to this land?" He said, "We were at Sham and I recited the Verse: 'They who hoard up gold and silver (*Al-Kanz*—the money, the *Zakāt* of which has not been paid) and spend it not in the Way of Allāh—announce to them a painful torment.' (V.9:34) whereupon Mu'awiya said, 'This Verse is not for us, but for the people of the Scripture.' Then I said, 'But it is both for us (Muslim) and for them.'"

٤٦٦٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ حُصَيْنٍ، عَنْ زَيْدِ بْنِ وَهَبٍ قَالَ: مَرَرْتُ عَلَى أَبِي دَرٍّ بِالرَّبْدَةِ فَقُلْتُ: مَا أَنْزَلَكَ بِهَذِهِ الْأَرْضِ؟ قَالَ: كُنَّا بِالشَّامِ فَقَرَأْتُ ﴿وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَفْقَهُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ﴾. قَالَ مُعَاوِيَةُ: مَا هَذِهِ فِينَا، مَا هَذِهِ إِلَّا فِي أَهْلِ الْكِتَابِ. قَالَ: قُلْتُ: إِنَّهَا لَفِينَا وَفِيهِمْ. [راجع: ١٤٠٦]

(7) CHAPTER. The Statement of Allāh عزَّ وجلَّ:

"On the Day when that (*Al-Kanz*—money gold and silver, etc., the *Zakāt* of which has not been paid) will be heated in the fire of Hell, and with it will be branded their foreheads..." (V.9:35)

(٧) بَابُ قَوْلِهِ عَزَّ وَجَلَّ: ﴿يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا﴾ الْآيَةَ [٣٥].

4661. Narrated Khālid bin Aslam: We went out with 'Abdullāh bin 'Umar and he said, "This (Verse) was revealed before the prescription of *Zakāt*, and when *Zakāt* was prescribed, Allāh made it a means of purifying one's wealth."

٤٦٦١ - وَقَالَ أَحْمَدُ بْنُ شَيْبِ بْنِ سَعِيدٍ: حَدَّثَنَا أَبِي، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ خَالِدِ بْنِ أَسْلَمَ قَالَ: خَرَجْنَا مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ فَقَالَ: هَذَا قَبْلَ أَنْ تُنَزَلَ الرِّكَاءُ، فَلَمَّا أَنْزَلَتْ جَعَلَهَا اللَّهُ طَهْرًا لِلْأَمْوَالِ.

[راجع: ١٤٠٤]

(8) CHAPTER. The Statement of Allāh تعالى: "Verily, the number of months with Allāh is twelve months (in a year) so was it ordained by Allāh on the Day when He created the heavens and the earth; of them four are sacred, (i.e., the 1st, the 7th, the 11th, and the 12th months of the Islāmic calendar). That is the right religion; so wrong not yourself therein..." (V.9:36)

4662. Narrated Abū Bakr رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Time has come back to its original state which it had when Allāh created the heavens and the earth; the year is twelve months, four of which are sacred. Three of them are in succession, Dhūl-Qa'da, Dhūl-Hijja and Al-Muḥarram, and (the fourth being) Rajab Muḍar (named after the tribe of Muḍar as they used to respect this month) which stands between Jumāda (Ath-thāni) and Sha'bān."

(9) CHAPTER. The Statement of Allāh تعالى: "...The second of two, when they (Muḥammad ﷺ and Abū Bakr رَضِيَ اللهُ عَنْهُ) were in the cave, and he (ﷺ) said to his companion (Abū Bakr رَضِيَ اللهُ عَنْهُ) 'Be not sad (or afraid), surely Allāh is with us.'" (V.9:40)

4663. Narrated Abū Bakr رَضِيَ اللهُ عَنْهُ: I was in the company of the Prophet ﷺ in the cave, and on seeing the traces of Al-Mushrikūn, I said, "O Allāh's Messenger! If one of them (Mushrikūn) should lift up his foot, he will see us." He said, "What do you think of two, the third of whom is Allāh (as their Protector and Helper)"

(٨) بَابُ قَوْلِهِ: ﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الَّذِينَ الْفَيْسُمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ﴾ [٣٦] ﴿الْفَيْسُمُ﴾: هُوَ الْقَائِمُ.

٤٦٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ ابْنِ أَبِي بَكْرَةَ عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرْمٌ، ثَلَاثٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ، وَذُو الْحِجَّةِ، وَالْمُحَرَّمُ، وَرَجَبٌ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ».

[راجع: ٦٧]

(٩) بَابُ قَوْلِهِ: ﴿ثَانِيًا أَتَيْنَا إِذْ هُمَا فِي الْكَافِرِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾ [٤٠] ﴿مَعَنَا﴾: نَاصِرُنَا. ﴿الْتَكِينَةَ﴾: فَعِيْلَةٌ مِنَ السُّكُونِ.

٤٦٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا أَنَسُ قَالَ: حَدَّثَنِي أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي الْغَارِ فَرَأَيْتُ أَتَارَ الْمُشْرِكِينَ قُلْتُ: يَا رَسُولَ اللَّهِ، لَوْ أَنَّ

4664. Narrated Ibn Abī Mulaika: When there happened the disagreement between Ibn Az-Zubair and Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا, I said (to the latter), “[Why don’t you give the *Bai’a* (pledge) to him as] his father is Az-Zubair, and his mother is Asmā’, and his aunt is ‘Aishah, and his maternal grandfather is Abū Bakr, and his grandmother is Safiyya?”

4665. Narrated Ibn Abī Mulaika: There was a disagreement between them (i.e., Ibn ‘Abbās and Ibn Az-Zubair رَضِيَ اللهُ عَنْهُمَا) so I went to Ibn ‘Abbās in the morning and said (to him), “Do you want to fight against Ibn Zubair and thus make lawful what Allāh has made unlawful (i.e., fighting in Makkah)?” Ibn ‘Abbās said, “Allāh forbid! Allāh ordained that Ibn Az-Zubair and Banī Umaiyya would permit (fighting in Makkah), but by Allāh, I will never regard it as permissible.” Ibn ‘Abbās added, “The people asked me to give the *Bai’a* (pledge) to Ibn Az-Zubair. I said, ‘He is really entitled to assume authority for his father, Az-Zubair was the helper of the Prophet ﷺ, his (maternal) grandfather Abū Bakr was (the Prophet’s) companion in the cave, his mother Asmā’ was *‘Dhātun-Niṭāq’*, his aunt ‘Aishah was the Mother of the believers, his paternal aunt Khadija was the wife of the Prophet ﷺ, and the paternal aunt of the Prophet ﷺ was his grandmother. He himself is pious and chaste in Islām, well-versed in

أَحَدَهُمْ رَفَعَ قَدَمَهُ رَأْنَا، قَالَ: «مَا ظَنُّكَ بِأَثْنَيْنِ اللَّهِ تَالِئُهُمَا». [راجع: ٣٦٥٣]

٤٦٦٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ حِينَ وَقَعَ بَيْنَهُ وَبَيْنَ ابْنِ الزُّبَيْرِ، قُلْتُ: أَبُوهُ الزُّبَيْرُ، وَأُمُّهُ أَسْمَاءُ، وَخَالَتُهُ عَائِشَةُ، وَجَدُّهُ أَبُو بَكْرٍ، وَجَدَّتُهُ صَفِيَّةُ. فَقُلْتُ: لِسُفْيَانَ: إِسْنَادُهُ؟ فَقَالَ: حَدَّثَنَا. فَشَغَلَهُ إِنْسَانٌ، وَلَمْ يَقُلْ: ابْنُ جُرَيْجٍ.

[انظر: ٤٦٦٥، ٤٦٦٦]

٤٦٦٥ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا حَجَّاجٌ: قَالَ ابْنُ جُرَيْجٍ، قَالَ ابْنُ أَبِي مُلَيْكَةَ: وَكَانَ بَيْنَهُمَا شَيْءٌ فَقَدَوْتُ عَلَى ابْنِ عَبَّاسٍ فَقُلْتُ: أُرِيدُ أَنْ تُقَاتِلَ ابْنَ الزُّبَيْرِ فَتُجِلَّ مَا حَرَّمَ اللَّهُ؟ فَقَالَ: مَعَاذَ اللَّهِ، إِنَّ اللَّهَ، كَتَبَ ابْنَ الزُّبَيْرِ وَبَنِي أُمَيَّةَ مُجَلِّينَ، وَإِنِّي وَاللَّهِ لَا أَحِلُّهُ أَبَدًا، قَالَ: قَالَ النَّاسُ: بَايَعُ لِابْنِ الزُّبَيْرِ، فَقُلْتُ: وَإِنَّ بِهَذَا الْأَمْرَ عَنَّهُ؟ أَمَا أَبُوهُ فَحَوَارِيُّ النَّبِيِّ ﷺ، يُرِيدُ الزُّبَيْرَ، وَأَمَا جَدُّهُ فَصَاحِبُ الْغَارِ، يُرِيدُ أَبَا بَكْرٍ، وَأَمَا أُمُّهُ فَذَاتُ النَّطَاقِ، يُرِيدُ أَسْمَاءَ، وَأَمَا خَالَتُهُ فَأُمُّ الْمُؤْمِنِينَ، يُرِيدُ عَائِشَةَ، وَأَمَا عَمَّتُهُ، فَزَوْجُ النَّبِيِّ

the knowledge of the Qur'an. By Allāh! (Really, I left my relatives, Banī Umaiyya for his sake though) they are my close relatives, and if they should be my rulers, they are equally apt to be so and are descended from a noble family."

يُرِيدُ خَدِيجَةَ، وَأَمَّا عَمَّةُ النَّبِيِّ ﷺ فَجَدَّتُهُ، يُرِيدُ صَفِيَّةَ، ثُمَّ عَفِيفٌ فِي الْإِسْلَامِ، قَارِئٌ لِلْقُرْآنِ. وَاللَّهُ إِنْ وَصَلُونِي وَصَلُونِي مِنْ قَرِيبٍ، وَإِنْ رَبُّونِي رَبُّونِي أَكْفَاءَ كِرَامٍ. فَأَنْتَ عَلَى الثَّوَابَاتِ وَالْأَسَامَاتِ وَالْحُمَيْدَاتِ، يُرِيدُ أَبْطَنًا مِنْ بَنِي أَسَدٍ: ابْنُ تُوَيْتٍ، وَبَنِي أُسَامَةَ، وَبَنِي أَسَدٍ، إِنَّ ابْنَ أَبِي الْعَاصِ بَرَزَ يَمْشِي الْقُدَمِيَّةَ، يَعْنِي عَبْدَ الْمَلِكِ بْنِ مَرْوَانَ، وَإِنَّ لَوَى ذَنْبَهُ، يَعْنِي ابْنَ الزُّبَيْرِ. [راجع: ٤٦٦٤]

4666. Narrated Ibn Abī Mulaika: We entered upon Ibn 'Abbās and he said, "Are you not astonished at Ibn Az-Zubair's assuming the caliphate?" I said (to myself), "I will support him and speak of his good traits as I did not do even for Abū Bakr and 'Umar, though they were more entitled to receive all good than he was." I said, "He (i.e., Ibn Az-Zubair) is the son of the aunt of the Prophet ﷺ, and the son of Az-Zubair, and the grandson of Abū Bakr and the son of Khadija's brother, and the son of 'Āishah's sister." Nevertheless, he considers himself to be superior to me and does not want me to be one of his friends. So I said, "I never expected that he would refuse my offer to support him, and I don't think he intends to do me any good, therefore, if my cousins should inevitably be my rulers, it will be better for me to be ruled by them than by some others."

٤٦٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ: دَخَلْنَا عَلَى ابْنِ عَبَّاسٍ فَقَالَ: أَلَا تَعْجَبُونَ لِابْنِ الزُّبَيْرِ قَامَ فِي أَمْرِهِ هَذَا؟ فَقُلْتُ: لِأَحَاسِبِنَ نَفْسِي لَهُ، مَا حَاسَبْتُهَا لِأَبِي بَكْرٍ وَلَا لِعُمَرَ، وَلَهُمَا كَانَا أَوْلَى بِكُلِّ خَيْرٍ مِنْهُ. وَقُلْتُ: ابْنُ عَمَّةِ النَّبِيِّ ﷺ، وَابْنُ الزُّبَيْرِ، وَابْنُ أَبِي بَكْرٍ، وَابْنُ أُخِي خَدِيجَةَ، وَابْنُ أُخْتِ عَائِشَةَ، فَإِذَا هُوَ يَتَعَلَى عَنِّي وَلَا يُرِيدُ ذَلِكَ. فَقُلْتُ: مَا كُنْتُ أَظُنُّ أَنِّي أَعْرِضُ هَذَا مِنْ نَفْسِي فَيَدْعُهُ وَمَا أَرَاهُ يُرِيدُ خَيْرًا وَإِنْ كَانَ لَا بُدَّ لَأَنْ يُرَبِّي بَنُو عَمِّي أَحَبُّ إِلَيَّ مِنْ أَنْ يُرَبِّيَ غَيْرُهُمْ.

[راجع: ٤٦٦٤]

(10) CHAPTER. The Statement of Allāh تعالى:
 "...And (for) to attract the hearts of those who have been inclined (towards Islām); and to free the captives..." (V.9:60)

Mujāhid said, "To attract their hearts by giving them gifts."

4667. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: Something was sent to the Prophet ﷺ and he distributed it amongst four (men) and said, "I want to attract their hearts, (to Islām thereby)." A man said (to the Prophet ﷺ), "You have not done justice." Thereupon the Prophet ﷺ said, "There will emerge from the offspring of this (man) some people who will renounce the religion."

(11) CHAPTER. The Statement of Allāh تعالى:
 "Those who defame such of the believers who give charity (in Allāh's Cause) voluntarily..." (V.9:79)

4668. Narrated Abū Mus'ūd: When we were ordered to give in *Ṣadaqa* (charity), we used to start to work as porters (to earn something we could give in charity). Abū 'Aquil came with one-half of a *Ṣā'* (special measure for food grains) and another person brought more than he did. So, the hypocrites said, "Allāh is not in need of the *Ṣadaqa* of this (i.e., 'Aquil); and this other person did not give *Ṣadaqa* but for showing off." Then Allāh revealed:

"Those who defame such of the believers who give charity (in Allāh's Cause) voluntarily and those who could not find to give charity (in Allāh's cause) except what is

(١٠) بَابُ قَوْلِهِ: ﴿وَالْمَوْلَىٰ فَلَوْلِيهِمْ وَفِي الرِّقَابِ﴾ [٦٠]
 قَالَ مُجَاهِدٌ: يَتَأَلَّفُهُمْ بِالْعَطِيَّةِ.

٤٦٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِيهِ، عَنْ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قَالَ: بُعِثَ إِلَى النَّبِيِّ ﷺ بِشَيْءٍ فَفَسَّمَهُ بَيْنَ أَرْبَعَةٍ وَقَالَ: «أَتَأَلَّفُهُمْ»، فَقَالَ رَجُلٌ: مَا عَدَلْتَ، فَقَالَ: «يَخْرُجُ مِنْ ضِضْضِي هَذَا قَوْمٌ يَمْرُقُونَ مِنَ الدِّينِ». [راجع: ٣٣٤٤]

(١١) بَابُ قَوْلِهِ: ﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ﴾ [٧٩]
 ﴿يَلْمِزُونَ﴾: يَغِيْبُونَ.
 و﴿جَاهِدُهُمْ﴾ وَجَهَدَهُمْ: طَاقَتَهُمْ.

٤٦٦٨ - حَدَّثَنِي بَشْرُ بْنُ خَالِدٍ أَبُو مُحَمَّدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: لَمَّا أَمَرْنَا بِالصَّدَقَةِ كُنَّا نَتَحَامَلُ فَجَاءَ أَبُو عَقِيلٍ بِنَصْفِ صَاعٍ وَجَاءَ إِنْسَانٌ بِأَكْثَرٍ مِنْهُ فَقَالَ الْمُنَافِقُونَ: إِنَّ اللَّهَ لَغَنِيٌّ عَنْ صَدَقَةِ هَذَا وَمَا فَعَلَ هَذَا الْآخَرُ إِلَّا رِيَاءً، فَانْرَلْتُ ﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ﴾

available to them..." (V.9:79)

4669. Narrated Shaqiq: Abū Mas'ūd Al-Anṣārī said, "Allāh's Messenger ﷺ used to order us to give in *Ṣadaqa* (charity). So one of us would exert himself to earn one *Mudd* (special measure of wheat or dates, etc.) to give in charity; while today one of us may have one hundred thousand." Shaqiq said: As if Abū Mas'ūd referred to himself.

(12) CHAPTER. The Statement of Allāh تعالى:
'Whether you (O Muḥammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness — Allāh will not forgive them...' (V.9:80)

4670. Narrated Ibn 'Umar رضي الله عنهما: When 'Abdullāh bin Ubayy died, his son 'Abdullāh bin 'Abdullāh came to Allāh's Messenger ﷺ and asked him to give him his shirt in order to shroud his father in it. He gave it to him, and then 'Abdullāh asked the Prophet ﷺ to offer the funeral prayer for him (his father). Allāh's Messenger ﷺ got up to offer the funeral prayer for him, but 'Umar got up too and got hold of the garment of Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Will you offer the funeral prayer for him though your Lord has forbidden you to offer the prayer for him?" Allāh's Messenger ﷺ said, "But Allāh has given me the choice by saying: 'Whether you (O Muḥammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness —' (V.9:80) so I will ask

وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ ﴿١٤٨﴾
الآية. [راجع: ١٤١٥]

٤٦٦٩ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: قُلْتُ لِأَبِي أُسَامَةَ: أَحَدْتَكُمْ زَائِدَةً، عَنْ سُلَيْمَانَ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ بِالصَّدَقَةِ فَيَحْتَالُ أَحَدُنَا حَتَّى يَجِيءَ بِالْمُدِّ وَإِنَّ لِأَحَدِهِمْ الْيَوْمَ مِائَةَ أَلْفٍ، كَأَنَّهُ يُعَرِّضُ بِنَفْسِهِ. [راجع: ١٤١٥]

(١٢) بَابُ قَوْلِهِ: ﴿أَسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ﴾ [٨٠]

٤٦٧٠ - حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: لَمَّا تُوفِّيَ عَبْدُ اللَّهِ بْنُ أَبِي جَاءَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إِلَى رَسُولِ اللَّهِ ﷺ فَسَأَلَهُ أَنْ يُعْطِيَهُ قَمِيصَهُ يُكْفَنُ فِيهِ أَبَاهُ، فَأَعْطَاهُ ثُمَّ سَأَلَهُ أَنْ يُصَلِّيَ عَلَيْهِ فَقَامَ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ عَلَيْهِ، فَقَامَ عُمَرُ فَأَخَذَ بِثَوْبِ رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَتُصَلِّيُ عَلَيْهِ وَقَدْ نَهَاكَ رَبُّكَ أَنْ تُصَلِّيَ عَلَيْهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا خَيْرَنِي اللَّهُ فَقَالَ: ﴿أَسْتَغْفِرْ لَهُمْ

more than seventy times." 'Umar said, "But he ('Abdullāh bin 'Ubayy) is a hypocrite!" However, Allāh's Messenger ﷺ did offer the funeral prayer for him whereupon Allāh revealed:

"And never (O Muḥammad ﷺ) pray (funeral prayer) for anyone of them (hypocrites) who dies, nor stand at his grave..." (V.9:84)

4671. Narrated 'Umar bin Al-Khaṭṭāb ᓁ: When 'Abdullāh bin Ubayy bin Salūl died, Allāh's Messenger ﷺ was called in order to offer the funeral prayer for him. When Allāh's Messenger got up (to offer the prayer), I got hold of him and said, "O Allāh's Messenger! Do you offer the prayer for Ibn Ubayy although he said so-and-so on such-and-such a day?" I went on mentioning his sayings. Allāh's Messenger ﷺ smiled and said, "Keep away from me, O 'Umar!" But when I spoke too much to him, he said, "I have been given the choice, and I have chosen (this); and if I knew that if I asked forgiveness for him more than seventy times, he would be forgiven; I would ask it for more times than that." So Allāh's Messenger ﷺ offered the funeral prayer for him and then left, but he did not stay long before the two Verses of *Sūrat Barā'a* were revealed:

"And never (O Muḥammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies... (up to) ... while they were *Fāsiqūn*." (V.9:84)

Later I was astonished at my daring to speak like that to Allāh's Messenger ﷺ; and Allāh and His Messenger ﷺ know better.

أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً ﴿٤٦٧١﴾ وَسَأَزِيدُهُ عَلَى السَّبْعِينَ. قَالَ: إِنَّهُ مُنَافِقٌ، قَالَ: فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ فَأَنْزَلَ اللَّهُ تَعَالَى ﴿وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ﴾ [٤٦٧١].

٤٦٧١ - حَدَّثَنَا يَحْيَىٰ بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ. وَقَالَ غَيْرُهُ: حَدَّثَنِي اللَّيْثُ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: لَمَّا مَاتَ عَبْدُ اللَّهِ بْنُ أَبِي بَرْزَةَ سَلُّوْا دُعَايَ لَهُ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ عَلَيْهِ، فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ وَتَبَتَ إِلَيْهِ فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَنْصَلِّي عَلَى ابْنِ أَبِي بَرْزَةَ وَقَدْ قَالَ يَوْمَ كَذَا، كَذَا وَكَذَا؟ قَالَ: أَعَدَّدُ عَلَيْهِ قَوْلَهُ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «أَخْرَجْنِي يَا عُمَرُ»، فَلَمَّا أَكْثَرْتُ عَلَيْهِ قَالَ: «إِنِّي خَيْرٌ فَاخْتَرْتُ، لَوْ أَعْلَمْتُ أَنِّي إِنْ زِدْتُ عَلَى السَّبْعِينَ يُغْفَرُ لَهُ لَزِدْتُ عَلَيْهِ». قَالَ: فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ ثُمَّ أَنْصَرَفَ فَلَمْ يَمُكِّثْ إِلَّا بَسِيرًا حَتَّى نَزَلَتْ الْآيَاتَانِ مِنْ بَرَاءَةِ ﴿وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا﴾ إِلَى قَوْلِهِ: ﴿وَهُمْ فَاسِقُونَ﴾ قَالَ: فَعَجِبْتُ بَعْدُ مِنْ جُرْأَتِي عَلَى رَسُولِ

اللَّهُ ﷺ، وَاللَّهُ وَرَسُولُهُ أَعْلَمُ. [راجع:

[١٣٦٦

(13) CHAPTER. The Statement of Allāh تعالى:
‘And never (O Muḥammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.’ (V.9:84)

(١٣) بَابُ قَوْلِهِ: ﴿وَلَا تُصَلِّيْ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ﴾ [٨٤]

4672. Narrated Ibn ‘Umar رضي الله عنهما: When ‘Abdullāh bin Ubayy died, his son ‘Abdullāh bin ‘Abdullāh came to Allāh’s Messenger ﷺ who gave his shirt to him and ordered him to shroud his father in it. Then he stood up to offer the funeral prayer for the deceased, but ‘Umar bin Al-Khaṭṭāb took hold of his (the Prophet’s) garment and said, “Do you offer the funeral prayer for him though he was a hypocrite, and Allāh has forbidden you to ask forgiveness for hypocrites?” The Prophet ﷺ said, “Allāh has given me the choice (or Allāh has informed me) saying:

٤٦٧٢ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: لَمَّا تُوتِي عَبْدُ اللَّهِ بْنُ أَبِي جَاءَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إِلَى رَسُولِ اللَّهِ ﷺ فَأَعْطَاهُ قَمِيصَهُ وَأَمَرَهُ أَنْ يَكْفِنَهُ فِيهِ. ثُمَّ قَامَ يُصَلِّي عَلَيْهِ فَأَخَذَ عُمَرُ بْنُ الْخَطَّابِ بِتَوْبِهِ فَقَالَ: تُصَلِّي عَلَيْهِ وَهُوَ مُنَافِقٌ وَقَدْ نَهَاكَ اللَّهُ أَنْ تَسْتَغْفِرَ لَهُمْ؟ قَالَ: «إِنَّمَا خَيْرِنِي اللَّهُ، أَوْ أَخْبَرَنِي اللَّهُ فَقَالَ: ﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ﴾ فَقَالَ: سَأَزِيدُهُ عَلَى سَبْعِينَ.» قَالَ: فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ وَصَلَّيْنَا مَعَهُ ثُمَّ أَنْزَلَ اللَّهُ عَلَيْهِ ﴿وَلَا تُصَلِّيْ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ﴾ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَآؤًا وَهُمْ فَاسِقُونَ ﴿٨٤﴾.

‘Whether you (O Muḥammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness — Allāh will not forgive them...’ (V.9:80)

Then he added, “I will (appeal to Allāh for his sake) more than seventy times.” So Allāh’s Messenger ﷺ offered the funeral prayer for him and we, too, offered the prayer along with him. Then Allāh revealed:

“And never (O Muḥammad ﷺ) pray funeral prayer for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allāh and His Messenger, and died while they were *Fāsiqūn* [rebellious, disobedient to Allāh and His Messenger (ﷺ)].” (V.9:84)

(١٤) بَابُ قَوْلِهِ: ﴿سَيَحْلِفُونَ بِاللَّهِ

(14) CHAPTER. The Statement of Allāh: تعالى:

“They will swear by Allāh to you (Muslims) when you return to them, that you may turn away from them...” (V.9:95)

4673. Narrated ‘Abdullāh bin Ka’b: I heard Ka’b bin Mālik at the time he remained behind and did not join (the battle of) Tabūk, saying, “By Allāh, no blessing has Allāh bestowed upon me, besides my guidance to Islām, better than that of helping me speak the truth to Allāh’s Messenger ﷺ, otherwise I would have told the Prophet ﷺ a lie and would have been ruined like those who had told a lie when the Divine Revelation was revealed:

“They will swear by Allāh to you (Muslims) when you return to them... (up to)... *Al-Fāsiqūn* (rebellious, disobedient to Allāh).” (V.9:95,96)

CHAPTER. The Statement of Allāh تعالى: “They (the hypocrites) swear to you (Muslims) that you may be pleased with them... (up to)... *Al-Fāsiqūn* (rebellious, disobedient to Allāh).” (V. 9:96)

(15) CHAPTER. The Statement of Allāh تعالى: “And (there are) others who have acknowledged their sins...” (V.9:102)

4674. Narrated Samura bin Jundab رضي الله عنه: Allāh’s Messenger ﷺ said, “Tonight two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There we met men who, (by) half of their bodies, look like the most handsome human beings you have ever seen, and (by) the other half, the ugliest human beings you have ever seen. Those two visitors said to those men, ‘Go and dip yourselves in that river.’ So they dipped themselves therein and

لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِيُتَعَرَّضُوا عَنْهُمْ ﴿الآيَةَ [٩٥]

٤٦٧٣ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ بِنَ مَالِكٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ حِينَ تَخَلَّفَ عَنْ تَبُوكَ: وَاللَّهِ مَا أَنْعَمَ اللَّهُ عَلَيَّ مِنْ نِعْمَةٍ بَعْدَ إِذْ هَدَانِي أَعْظَمَ مِنْ صِدْقِي رَسُولَ اللَّهِ ﷺ أَنْ لَا أَكُونَ كَذَبْتُهُ فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا حِينَ أَنْزَلَ الْوَحْيُ ﴿سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ﴾ إِلَى قَوْلِهِ: ﴿الْفَاسِقِينَ﴾. [راجع: ٢٧٥٧]

بَاب ﴿يَحْلِفُونَ لَكُمْ لِيَرْضَوْا عَنْهُمْ﴾ فَإِنْ تَرَضَوْا عَنْهُمْ ﴿إِلَى قَوْلِهِ﴾ ﴿الْفَاسِقِينَ﴾

(١٥) بَابُ قَوْلِهِ: ﴿وَأَخْرَجُوا أَعْرَفُوا بِذُنُوبِهِمْ﴾ الْآيَةَ [١٠٢]

٤٦٧٤ - حَدَّثَنِي مُؤَمَّلٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَوْفٌ: حَدَّثَنَا أَبُو رَجَاءٍ: حَدَّثَنَا سَمُرَةُ بْنُ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَنَا: «أَتَانِي اللَّيْلَةَ آتِيَانِ فَأَتَبْتَانِي فَأَنْتَهَبَا إِلَى مَدِينَةِ مَبْنِيَّةٍ بَلْبِيْنِ دَهَبٍ وَلَبِيْنِ فِضَّةٍ فَتَلَقَانَا رِجَالًا، شَطْرُ

then came to us, their ugliness having disappeared and they were in the most handsome shape. The visitors said, 'This is the Garden of 'Adn (Paradise) and that is your dwelling place.' Then they added, 'As for those people who were half ugly and half handsome, they were those who have mixed deeds that were good with deeds that were evil; but Allāh forgave them.'

مَنْ خَلَقَهُمْ كَأَحْسَنِ مَا أَنْتَ رَأَى،
وَسَطَّرُ كَأَفْبَحِ مَا أَنْتَ رَأَى، قَالَا لَهُمْ:
أَذْهَبُوا فَفَعُوا فِي ذَلِكَ النَّهْرِ، فَوَفَعُوا
فِيهِ ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ
السُّوءُ عَنْهُمْ فَصَارُوا فِي أَحْسَنِ
صُورَةٍ. قَالَا لِي: هَذِهِ جَنَّةٌ عَدْنٍ
وَهَذَاكَ مَنْزِلُكَ. قَالَا: أَمَّا الْقَوْمُ
الَّذِينَ كَانُوا سَطَّرُ مِنْهُمْ حَسَنٌ وَسَطَّرُ
مِنْهُمْ قَبِيحٌ فَإِنَّهُمْ خَلَطُوا عَمَلًا صَالِحًا
وَأَخْرَجَ سَيِّئًا، تَجَاوَزَ اللَّهُ عَنْهُمْ.

[راجع: ٨٤٥]

(16) CHAPTER. The Statement of Allāh

تعالى:

"It is not (proper) for the Prophet (ﷺ) and those who believe to ask for Allāh's forgiveness for the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)]..." (V.9:113)

(١٦) بَابُ قَوْلِهِ: ﴿مَا كَانَتْ لِلنَّبِيِّ
وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ﴾

[١١٣]

4675. Narrated Al-Mūsaiyab: When Abū Ṭālib's death approached, the Prophet ﷺ went to him while Abū Jahl and 'Abdullāh bin Abī Umaiyya were present with him. The Prophet ﷺ said, "O uncle, say: '*La ilāha illallāh*' (none has the right to be worshipped but Allāh) so that I may argue for your case with it before Allāh." On that, Abū Jahl and 'Abdullāh bin Abī Umaiyya said, "O Abū Ṭālib! Do you want to renounce 'Abdul-Muṭṭalib's religion?" Then the Prophet ﷺ said, "I will keep on asking (Allāh for) forgiveness for you unless I am forbidden to do so." Then there was revealed:

"It is not (proper) for the Prophet (ﷺ) and those who believe to ask for Allāh's forgiveness for *Al-Mushrikūn* [polytheists,

٤٦٧٥ - حَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ
الْمُسَيَّبِ، عَنْ أَبِيهِ قَالَ: لَمَّا حَضَرَتْ
أَبَا طَالِبٍ الْوَفَاةَ دَخَلَ النَّبِيُّ ﷺ
وَعِنْدَهُ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ ابْنُ أَبِي
أُمَيَّةَ فَقَالَ النَّبِيُّ ﷺ: «أَبِي عَمٍّ، قُلْ:
لَا إِلَهَ إِلَّا اللَّهُ، أَحَاجُّ لَكَ بِهَا عِنْدَ
اللَّهِ». فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ
أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ أترغب عن
مِلَّةِ عَبْدِ الْمُطَّلِبِ؟ فَقَالَ النَّبِيُّ ﷺ:

pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire..." (V.9:113)

(17) CHAPTER. The Statement of Allāh تعالى:
 "Allāh has forgiven the Prophet (ﷺ), the Muhājirūn and the Anṣār..." (V.9:117)

4676. Narrated 'Abdullāh bin Ka'b: I heard Ka'b bin Mālik talking about the Verse:

"And (He did forgive also) the three who did not (join the Tabūk expedition)..." (V.9:118) saying in the last portion of his talk, "(I said), 'As a part (sign) of my repentance, I would like to give up all my property in the Cause of Allāh and His Messenger.' The Prophet (ﷺ) said to me, 'Keep some of your wealth as it is good for you.'"

(18) CHAPTER. And (He did forgive also) the three [who did not join the Tabūk expedition] till for them the earth, vast as it is, was straitened..." (V.9:118)

4677. Narrated 'Abdullāh bin Ka'b: I heard Ka'b bin Mālik, who was one of the three who were forgiven, saying that he had never remained behind Allāh's Messenger (ﷺ) in any Ghazwa which he had fought except two Ghazawāt. Ghazwa Al-'Usra (Tabūk) and

«لَا سَتَغْفِرَنَّ لَكَ مَا لَمْ أَنَّهُ عَنكَ»،
 فَتَزَلَّتْ ﴿مَا كَانَتْ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا
 أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَى
 قَرَبٍ مِنْ بَعْدِ مَا بَيَّنَّ لَهُمْ أَنَّهُمْ
 أَصْحَابُ الْجَحِيمِ﴾ [١١٣].

(١٧) بَابُ قَوْلِهِ: «لَقَدْ تَابَ اللَّهُ
 عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ» الْآيَةَ
 [١١٧]

٤٦٧٦ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ
 قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي
 يُوسُفُ. قَالَ أَحْمَدُ: وَحَدَّثَنَا عَبْسَةُ:
 حَدَّثَنَا يُوسُفُ، عَنِ ابْنِ شِهَابٍ قَالَ:
 أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ كَعْبٍ قَالَ:
 أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبٍ وَكَانَ قَائِدَ
 كَعْبٍ مِنْ بَنِيهِ جِئْتِ عَمِي قَالَ:
 سَمِعْتُ كَعْبَ بْنَ مَالِكٍ فِي حَدِيثِهِ
 ﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا﴾ قَالَ فِي
 آخِرِ حَدِيثِهِ: إِنْ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ
 مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَرَسُولِهِ،
 فَقَالَ النَّبِيُّ ﷺ: «أَمْسِكْ بَعْضَ مَالِكَ
 فَهُوَ خَيْرٌ لَكَ». [راجع: ٢٧٥٧]

(١٨) بَابُ: ﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ
 خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا
 رَحَبَتْ﴾ الْآيَةَ [١١٨]

٤٦٧٧ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا
 أَحْمَدُ بْنُ أَبِي شُعَيْبٍ: حَدَّثَنَا مُوسَى
 بْنُ أَعْيَنَ: حَدَّثَنَا إِسْحَاقُ بْنُ رَاشِدٍ:
 أَنَّ الزُّهْرِيَّ حَدَّثَهُ قَالَ: أَخْبَرَنِي عَبْدُ

Ghazwa Badr. He added, "I decided to tell the truth to Allāh's Messenger ﷺ in the forenoon, and scarcely did he return from a journey he made, except in the forenoon, he would go first to the mosque and offer a two *Rak'a Salāt* (prayer). The Prophet ﷺ forbade others to speak to me or to my companions, but he did not prohibit speaking to any of those who had remained behind excepting us. So, the people avoided speaking to us, and I stayed in that state till I could no longer bear it, and the only thing that worried me was that I might die and the Prophet ﷺ would not offer the funeral prayer for me, or Allāh's Messenger ﷺ might die and I would be left in that social status among the people that nobody would speak to me or offer the funeral prayer for me. But Allāh revealed His forgiveness for us to the Prophet ﷺ in the last third of the night while Allāh's Messenger ﷺ was with Umm Salama. Umm Salama sympathized with me and helped me in my disaster. Allāh's Messenger ﷺ said, 'O Umm Salama! Ka'b has been forgiven!' She said, 'Shall I send someone to him to give him the good tidings?' He said, 'If you did so, the people would not let you sleep the rest of the night.' So, when the Prophet ﷺ had offered the *Fajr* prayer, he announced Allāh's forgiveness for us. His face used to look as bright as a piece of the (full) moon whenever he was pleased. When Allāh revealed His forgiveness for us, we were the three whose case had been deferred, while the excuse presented by those who had apologized had been accepted. But when there were mentioned those who had told the Prophet ﷺ lies and remained behind (the battle of Tabūk) and had given false excuses, they were described with the worse description one may be described with. Allāh سبحانه said :

الرَّحْمَنِ ابْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبِي كَعْبَ بْنَ مَالِكٍ وَهُوَ أَحَدُ الثَّلَاثَةِ الَّذِينَ تَيَّبَ عَلَيْهِمْ أَنَّهُ لَمْ يَتَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ غَزَاهَا قَطُّ غَيْرَ غَزَوَتَيْنِ: غَزْوَةِ الْعُسْرَةِ، وَغَزْوَةِ بَدْرِ. قَالَ: فَاجْمَعْتُ صِدْقَ رَسُولِ اللَّهِ ﷺ ضُحَىٰ وَكَانَ قَلَمًا يَقْدَمُ مِنْ سَفَرٍ سَافَرَهُ إِلَّا ضُحَىٰ، وَكَانَ يَبْدَأُ بِالْمَسْجِدِ فَيَرْكَعُ رَكَعَتَيْنِ وَنَهَى النَّبِيَّ ﷺ عَنْ كَلَامِي وَكَلَامِ صَاحِبِي وَلَمْ يَنْهَ عَنْ كَلَامِ أَحَدٍ مِنَ الْمُتَخَلِّفِينَ غَيْرِنَا. فَاجْتَنَّبَ النَّاسُ كَلَامَنَا فَلَبِثْتُ كَذَلِكَ حَتَّى طَالَ عَلَيَّ الْأَمْرُ وَمَا مِنْ شَيْءٍ أَهَمُّ إِلَيَّ مِنْ أَنْ أَمُوتَ فَلَا يُصَلِّيَ عَلَيَّ النَّبِيُّ ﷺ، أَوْ يَمُوتَ رَسُولُ اللَّهِ ﷺ فَأَكُونُ مِنَ النَّاسِ بِتِلْكَ الْمَنْزِلَةِ فَلَا يُكَلِّمُنِي أَحَدٌ مِنْهُمْ وَلَا يُصَلِّيَ عَلَيَّ، فَأَنْزَلَ اللَّهُ تَوْبَتَنَا عَلَى نَبِيِّهِ ﷺ حِينَ بَقِيَ الثَّلَاثُ الْأَجْرُ مِنَ اللَّيْلِ وَرَسُولُ اللَّهِ ﷺ عِنْدَ أُمَّ سَلَمَةَ، وَكَانَتْ أُمَّ سَلَمَةَ مُحْسِنَةً فِي شَأْنِي، مَعِينَةً فِي أَمْرِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أُمَّ سَلَمَةَ، تَيَّبَ عَلَيَّ كَعْبٌ» قَالَتْ: «أَفَلَا أُرْسَلُ إِلَيْهِ فَأُبَشِّرُهُ؟» قَالَ: «إِذَا يَحْطَمُكُمُ النَّاسُ فَيَمْنَعُونَكُمْ النَّوْمَ سَائِرَ اللَّيْلَةِ»، حَتَّى إِذَا صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْفَجْرِ آذَنَ بِتَوْبَةِ اللَّهِ

“They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muḥammad ﷺ): Present no excuses, we shall not believe you. Allāh has already informed us of the news concerning you. Allāh and His Messenger will observe your deeds...” (V.9:94)

عَلَيْنَا، وَكَانَ إِذَا اسْتَبَسَّرَ اسْتِنَارَ وَجْهَهُ حَتَّى كَانَتْ قِطْعَةً مِنَ الْقَمَرِ، وَكُنَّا أُيُّهَا الثَّلَاثَةُ الَّذِينَ خُلِفُوا عَنِ الْأَمْرِ الَّذِي قُبِلَ مِنْ هَؤُلَاءِ الَّذِينَ اعْتَدَرُوا حِينَ أَنْزَلَ اللَّهُ لَنَا التَّوْبَةَ. فَلَمَّا ذُكِرَ الَّذِينَ كَذَبُوا رَسُولَ اللَّهِ ﷺ مِنَ الْمُتَخَلِّفِينَ وَاعْتَدَرُوا بِالْبَاطِلِ ذُكِرُوا بِشَرِّ مَا ذُكِرَ بِهِ أَحَدٌ، قَالَ اللَّهُ سُبْحَانَهُ: ﴿يَعْتَدِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَدِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَأْنَا اللَّهُ مِنْ أَنْخَارِكُمْ وَسِرِّي اللَّهِ عَمَلَكُمْ وَرَسُولُهُ﴾
الآيَةُ [٩٤].

(19) CHAPTER. “O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds).” (V.9:119)

4678. Narrated ‘Abdullāh bin Ka’b: I heard Ka’b bin Mālik talking about the story of the battle of Tabūk when he remained behind, “By Allāh, I do not know anyone whom Allāh has helped for telling the truth more than me. Since I mentioned that truth to Allāh’s Messenger ﷺ till today, I have never intended to tell a lie. And Allāh عزَّ وجلَّ revealed to His Messenger:

“Verily! Allāh has forgiven the Prophet, the Muhājirūn... (up to) ... and be with those who are true (in words and deeds).” (V.9:117-119)

[See Vol. 5, *Ḥadīth* No.4418]

(١٩) بَابُ ﴿يَتَأْتِيَ الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ [١١٩] ٤٦٧٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبِ بْنِ مَالِكٍ وَكَانَ قَائِدَ كَعْبِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ قِصَّةِ تَبُوكَ: فَوَاللَّهِ مَا أَعْلَمُ أَحَدًا أَبْلَاهُ اللَّهُ فِي صِدْقِ الْحَدِيثِ أَحْسَنَ مِمَّا أَبْلَانِي، مَا تَعَمَّدْتُ مِنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ إِلَى يَوْمِي هَذَا كَذِبًا، وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى رَسُولِهِ ﷺ ﴿لَقَدْ تَابَعَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ﴾ إِلَى قَوْلِهِ: ﴿وَكُونُوا مَعَ الصَّادِقِينَ﴾ [١١٧-١١٩].

(20) CHAPTER. The Statement of Allāh تعالى:
 “Verily, there has come unto you a Messenger (Muḥammad ﷺ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty...” (V.9:128)

4679. Narrated Zaid bin Thābit Al-Anṣārī رضي الله عنه who was one of those who used to write the Divine Revelation: Abū Bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamāma [where a great number of Qur’ān’ (those who know the Qur’ān by heart) were killed]. ‘Umar was present with Abū Bakr who said, “Umar has come to me and said, ‘The people have suffered heavy casualties on the day of (the battle of) Yamāma, and I am afraid that there will be more casualties among the Qur’ān’ at other battlefields, whereby a large part of the Qur’ān may be lost, unless you collect it. And I am of the opinion that you should collect the Qur’ān.’” Abū Bakr added, “I said to ‘Umar, ‘How can I do something which Allāh’s Messenger ﷺ has not done?’ ‘Umar said (to me), ‘By Allāh, it is (really) a good thing.’ So ‘Umar kept on pressing, trying to persuade me to accept his proposal, till Allāh opened my bosom for it and I had the same opinion as ‘Umar.’” (Zaid bin Thābit added: ‘Umar was sitting with him (Abū Bakr) and was quiet. Abū Bakr said (to me), “You are a wise young man and we do not suspect you (of telling lies or of forgetfulness); and you used to write the Divine Revelation for Allāh’s Messenger ﷺ. Therefore, look for the Qur’ān and collect it (in one manuscript).” By Allāh, if he (Abū Bakr) had ordered me to shift one of the mountains (from its place), it would not have been harder for me than what he had ordered me concerning the collection of the Qur’ān. I

(٢٠) بَابُ قَوْلِهِ: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ﴾ الآية [١٢٩] مِنَ الرَّافَةِ.

٤٦٧٩ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي ابْنُ السَّبَّاقِ: أَنَّ زَيْدَ بْنَ ثَابِتِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ وَكَانَ مِمَّنْ يَكْتُبُ الْوَحْيَ قَالَ: أُرْسِلَ إِلَيَّ أَبُو بَكْرٍ مَقْتَلِ أَهْلِ الْيَمَامَةِ وَعِنْدَهُ عُمَرُ فَقَالَ أَبُو بَكْرٍ: إِنَّ عُمَرَ أَتَانِي فَقَالَ: إِنَّ الْقَتْلَ قَدْ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ بِالنَّاسِ، وَإِنِّي أَخْشَى أَنْ يَسْتَحَرَّ الْقَتْلُ بِالْقُرَّاءِ فِي الْمَوَاطِنِ فَيَذْهَبَ كَثِيرٌ مِنَ الْقُرْآنِ إِلَّا أَنْ تَجْمَعُوهُ. وَإِنِّي لَأَرَى أَنْ تَجْمَعَ الْقُرْآنَ، قَالَ أَبُو بَكْرٍ: قُلْتُ لِعُمَرَ: كَيْفَ أَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ عُمَرُ: هُوَ وَاللَّهِ خَيْرٌ، فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي فِيهِ حَتَّى شَرَحَ اللَّهُ لِدَلِّكَ صَدْرِي وَرَأَيْتُ الَّذِي رَأَى عُمَرُ. قَالَ زَيْدُ بْنُ ثَابِتٍ: وَعُمَرُ عِنْدَهُ جَالِسٌ لَا يَتَكَلَّمُ، فَقَالَ أَبُو بَكْرٍ: إِنَّكَ رَجُلٌ شَابٌّ عَاقِلٌ وَلَا تَنْهَمُكَ، كُنْتَ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللَّهِ ﷺ فَتَتَّبِعُ الْقُرْآنَ فَاجْمَعَهُ. فَوَاللَّهِ لَوْ كَلَّفَنِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ أَثْقَلَ عَلَيَّ مِمَّا أَمَرَنِي بِهِ مِنْ

said to both of them, "How dare you do a thing which the Prophet ﷺ has not done?" Abū Bakr said, "By Allāh, it is (really) a good thing." So, I kept on arguing with him about it till Allāh opened my bosom for that which He had opened the bosoms of Abū Bakr and 'Umar. So, I started to search for the Qur'anic material and to collect it from parchments, scapula, leafstalks of date-palms and from the memories of men (who knew it by heart). I found with Khuzaima two Verses of *Sūrat At-Tauba* which I had not found with anybody else, (and they were):

"Verily, there has come unto you a Messenger (Muḥammad ﷺ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty. He (Muḥammad ﷺ) is anxious over you (to be rightly guided...)" (V.9:128)

The manuscript on which the Qur'an was collected, remained with Abū Bakr till Allāh took him unto Him, and then with 'Umar till Allāh took him unto Him, and finally it remained with Ḥaḥṣa, 'Umar's daughter.

جَمَعَ الْقُرْآنَ. قُلْتُ: كَيْفَ تَفْعَلَانِ شَيْئًا لَمْ يَفْعَلْهُ النَّبِيُّ ﷺ؟ فَقَالَ أَبُو بَكْرٍ: هُوَ وَاللَّهِ خَيْرٌ، فَلَمْ أَزَلْ أُرَاجِعُهُ حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ اللَّهُ لَهُ صَدْرَ أَبِي بَكْرٍ وَعُمَرَ. فَقُمْتُ فَتَتَبَعْتُ الْقُرْآنَ أَجْمَعَهُ مِنَ الرَّقَاعِ وَالْأَكْتَابِ وَالْعُسْبِ وَصُدُورِ الرِّجَالِ حَتَّى وَجَدْتُ مِنْ سُورَةِ التَّوْبَةِ آيَتَيْنِ مَعَ خُزَيْمَةَ الْأَنْصَارِيِّ لَمْ أَجِدْهُمَا مَعَ أَحَدٍ غَيْرِهِ ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ﴾ إِلَى آخِرِهَا. وَكَانَتْ الصُّحُفُ الَّتِي جُمِعَ فِيهَا الْقُرْآنُ عِنْدَ أَبِي بَكْرٍ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ عِنْدَ عُمَرَ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ.

تَابَعَهُ عُثْمَانُ بْنُ عُمَرَ، وَاللَيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ.

وَقَالَ اللَّيْثُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ وَقَالَ: مَعَ أَبِي خُزَيْمَةَ الْأَنْصَارِيِّ وَقَالَ مُوسَى، عَنْ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ شِهَابٍ: مَعَ أَبِي خُزَيْمَةَ. وَتَابَعَهُ يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ. وَقَالَ أَبُو ثَابِتٍ: حَدَّثَنَا إِبْرَاهِيمُ، وَقَالَ: مَعَ خُزَيْمَةَ، أَوْ أَبِي خُزَيْمَةَ. [راجع: ٢٨٠٧]

(10) SŪRAT YŪNUS
(The Prophet Yūnus)

(١٠) سورة يونس

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) CHAPTER.

(١) بَابٌ :

(Explanation of some Quranic words not translated).

وَقَالَ ابْنُ عَبَّاسٍ: ﴿فَأَخْلَطَ﴾ [٢٤]: فَنَبَتَ بِالْمَاءِ مِنْ كُلِّ لَوْنٍ. وَ﴿قَالُوا اتَّخَذَ اللَّهُ وَلَدًا﴾ سُبْحَانَهُ هُوَ الْفَعِيُّ ﴿[٦٨]﴾. وَقَالَ زَيْدُ بْنُ أَسْلَمَ ﴿أَنَّ لَهُمَ قَدَمَ صِدْقٍ﴾ [٢] مُحَمَّدٌ ﷺ. وَقَالَ مُجَاهِدٌ: خَيْرٌ، يُقَالُ: ﴿تِلْكَ أَيْدِي﴾، يَعْنِي هَذِهِ أَعْلَامُ الْقُرْآنِ. وَمِثْلُهُ ﴿حَتَّىٰ إِذَا كُنْتُمْ فِي الْفَلِكِ وَجَرينَ بِيَمِينِكُمْ﴾ [٢٢] الْمَعْنَى: بِكُمْ. ﴿دَعَوْنَهُمْ﴾ [١٠]: دُعَاؤُهُمْ. ﴿أُحِيطَ بِهِمْ﴾ [٢٢]: دَنَوْا مِنَ الْهَلِكَةِ، ﴿وَأَحْطَطَ بِهِ حَاطِئُهُ﴾ [البقرة: ٨١]. ﴿فَاتَّبَعَهُمْ﴾ وَاتَّبَعَهُمْ وَاحِدٌ. ﴿عَدُوًّا﴾ [٩٠]: مِنَ الْعَدُوَانِ. وَقَالَ مُجَاهِدٌ: ﴿وَلَوْ يَعْرِضُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَعْجَلَهُمْ بِالْخَيْرِ﴾. قَوْلُ الْإِنْسَانِ لَوْلَدِهِ وَمَالِهِ إِذَا غَضِبَ: اللَّهُمَّ لَا تُبَارِكْ فِيهِ وَالْعَنَهُ. ﴿لَقَضَىٰ إِلَيْهِمْ أَعْجَالَهُمْ﴾ [١١]: لِأَهْلِكَ مَنْ دُعِيَ عَلَيْهِ وَلَا مَاتَهُ ﴿لِلَّذِينَ أَحْسَنُوا لِحُسْنِهِ﴾ بِهِ مِثْلُهَا حُسْنَى. ﴿وَرِيبَادَةٌ﴾ [٢٦]: مَغْفِرَةٌ وَرِضْوَانٌ وَقَالَ غَيْرُهُ: النَّظَرُ إِلَىٰ وَجْهِهِ. ﴿الْكِبْرِيَاءُ﴾ [٧٨]: الْمُلْكُ.

(2) CHAPTER. "And We took the Children of Isrāel across the sea, and Fir'aun (Pharaoh) and his hosts followed them in oppression and enmity, till when the drowning overtook him, he said, 'I believe that *Lā ilāha illa (Huwa)* (none has the right to be worshipped but) He (Allāh), in Whom the Children of Isrāel believe, and I am one of the Muslims (those who submit to Allāh's Will).'" (V.10:90)

4680. Narrated Ibn 'Abbās رضي الله عنهما: When the Prophet ﷺ arrived at Al-Madīna, the Jews were observing the *Ṣaum* (fast) on '*Ashūra*' (10th of Muḥarram) and they said, "This is the day when Mūsa (Moses) became victorious over Fir'aun (Pharaoh)." On that, the Prophet ﷺ said to his Companions, "You (Muslims) have more right to celebrate Mūsa's victory than they have, so observe the *Ṣaum* on this day."

(٢) بَاب ﴿٩٠﴾ وَجَوْرَنَا يَجِي إِسْرَائِيلَ
الْبَحْرَ فَاتَّبَعَهُمْ فِرْعَوْنُ وَجُودُهُ بَغِيًّا
وَعَدَاؤًا حَتَّى إِذَا أَدْرَكَهُ الْعَرَقُ قَالَ
ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ
بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾ [٩٠]
﴿تُجِيحُ﴾: نَلْقِيكَ عَلَى نَجْوَةٍ مِنَ
الْأَرْضِ، وَهُوَ النَّشْرُ، الْمَكَانُ
الْمُرْتَفِعُ.

٤٦٨٠ - حَدَّثَنِي مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ،
عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ،
عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَالْيَهُودُ تَصُومُ
عَاشُورَاءَ فَقَالُوا: هَذَا يَوْمٌ ظَهَرَ فِيهِ
مُوسَى عَلَى فِرْعَوْنَ. فَقَالَ النَّبِيُّ ﷺ
لَأَصْحَابِهِ: «أَنْتُمْ أَحَقُّ بِمُوسَى مِنْهُمْ
فَصُومُوا». [راجع: ٢٠٠٤]

(11) SŪRAH HŪD
(The Prophet Hūd)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(١١) سُورَةُ هُودَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ ابْنُ عَبَّاسٍ: ﴿عَصِيْبٌ﴾ شَدِيدٌ
﴿لَا جَرَمَ﴾ بَلَى وَقَالَ غَيْرُهُ:
﴿وَمَافَ﴾ نَزَلَ يَحْيَىٰ يَنْزِلُ (يُوسَى)
فَعُولٌ مِنْ يَيْسْتُ وَقَالَ مُجَاهِدٌ:
﴿لَيْتَيْسَ﴾ تَحْزِنُ ﴿يَنْوَنَ﴾ صُدَّ وَهَرَّ
شَكٌّ وَامْتِرَاءٌ فِي الْحَقِّ ﴿لَيْسَتْخَفُوا﴾

مِنْهُ ﴿ من الله إن استطاعوا .
 وَقَالَ أَبُو مَيْسَرَةَ: (الْأَوَاهُ):
 الرَّحِيمُ بِالْحَبَشَةِ. وَقَالَ ابْنُ عَبَّاسٍ:
 ﴿بَادِي الرَّأْيِ﴾ [٢٧]: مَا ظَهَرَ لَنَا.
 وَقَالَ مُجَاهِدٌ: ﴿الْجُودِيُّ﴾ جَبَلٌ
 بِالْجَزِيرَةِ. وَقَالَ الْحَسَنُ ﴿إِنَّكَ لَأَنْتَ
 الْحَلِيمُ﴾ [٨٧] يَسْتَهْزِؤْنَ بِهِ. وَقَالَ ابْنُ
 عَبَّاسٍ: ﴿أَقْلَى﴾ [٤٤]: أَمْسِكِي.
 ﴿عَصِيبٌ﴾ [٧٧]: شَدِيدٌ. ﴿لَا جَرَمَ﴾
 [٢٢]: بَلَى. ﴿وَقَارَ الثُّورُ﴾ [٤٠]: نَبَعُ
 الْمَاءِ. وَقَالَ عِكْرِمَةُ: وَجْهُ الْأَرْضِ.

(1) CHAPTER. "No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts." (V.11:5)

(١) **بَابُ** ﴿أَلَا إِنَّهُمْ يَتَّوْنُ صُدُورَهُمْ
 لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ يَسْتَعْمُونَ يُبَاهِرُ
 يَعْلَمُ مَا يُبْرُونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلَيْهِ
 يَدَاتُ الصُّدُورِ﴾ [٥]

وَقَالَ عِيْرَةُ: ﴿وَصَافٌ﴾: نَزَلَ.
 ﴿يَحْيَى﴾ [فاطر: ٤٣]: يَنْزِلُ. (يَوْوَسُ):
 فَعُولٌ مِنْ يَيْسْتُ. وَقَالَ مُجَاهِدٌ:
 ﴿لَبَتَيْسٍ﴾: تَحْزَنُ. ﴿يَتَّوْنُ
 صُدُورَهُمْ﴾: شَكٌّ وَامْتِرَاءٌ فِي الْحَقِّ.
 ﴿لِيَسْتَخْفُوا مِنْهُ﴾: مِنْ اللَّهِ إِنْ
 اسْتَطَاعُوا.

4681. Narrated Muḥammad bin 'Abbād bin Ja'far that he heard Ibn 'Abbās reciting :
 "No doubt! They did fold up their breasts..." (V.11:5) and asked him about its explanation. He said, "Some people used to hide themselves while answering the call of nature in an open space lest they be exposed to the sky, and also when they had sexual relation with their wives in an open space, lest

٤٦٨١ - حَدَّثَنَا الْحَسَنُ بْنُ
 مُحَمَّدِ بْنِ صَبَّاحٍ: حَدَّثَنَا حَجَّاجٌ
 قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ
 بْنُ عَبَّادِ بْنِ جَعْفَرٍ: أَنَّهُ سَمِعَ ابْنَ
 عَبَّاسٍ يَقْرَأُ: أَلَا إِنَّهُمْ تَشْتَوْنِي
 صُدُورَهُمْ. قَالَ: سَأَلْتُهُ عَنْهَا فَقَالَ:

they be exposed to the sky; so the above revelation was sent down regarding them.”

4682. Narrated Muḥammad bin ‘Abbād bin Ja’far: Ibn ‘Abbās recited:

“No doubt! They did fold up their breasts...”

I said, “O Abul ‘Abbās! What is meant by, ‘They did fold up their breasts?’” He said, “A man used to feel shy on having sexual relation with his wife, or on answering the call of nature (in an open space), so this Verse was revealed:

‘No doubt! They did fold up their breasts.’”

4683. Narrated ‘Amr: Ibn ‘Abbās recited:

“No doubt! They did fold up their breasts in order to hide from Him. Surely, even when they cover themselves with their garments...” (V.11:5)

(2) CHAPTER. The Statement of Allāh تعالى: “...And His Throne was on the water...” (V.11:7)

4684. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said, “Allāh said, ‘Spend (O man), and I shall spend on you.’” He also said, “Allāh’s Hand is full, and (its fullness) is not affected by the

أَناسُ كَانُوا يَسْتَحْيُونَ أَنْ يَتَخَلَّوْا فَيُفَضُّوا إِلَى السَّمَاءِ وَأَنْ يُجَامِعُوا نِسَاءَهُمْ فَيُفَضُّوا إِلَى السَّمَاءِ. فَنَزَلَ ذَلِكَ فِيهِمْ.

٤٦٨٢ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيْجٍ. وَأَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ بْنِ جَعْفَرٍ: أَنَّ ابْنَ عَبَّاسٍ قَرَأَ: أَلَا إِنَّهُمْ تَتَّشَوْنِي صُدُورُهُمْ. قُلْتُ: يَا أَبَا الْعَبَّاسِ، مَا تَتَّشَوْنِي صُدُورُهُمْ؟ قَالَ: كَانَ الرَّجُلُ يُجَامِعُ امْرَأَتَهُ فَيَسْتَحْيِ أَوْ يَتَخَلَّى فَيَسْتَحْيِ، فَنَزَلَتْ: (أَلَا إِنَّهُمْ يَتَّشَوْنَ صُدُورَهُمْ).

٤٦٨٣ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو قَالَ: قَرَأَ ابْنُ عَبَّاسٍ ﴿أَلَا إِنَّهُمْ يَتَّشَوْنَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَئِذٍ يَسْتَعْشُونَ يَا أَبَهُمْ﴾ وَقَالَ غَيْرُهُ، عَنِ ابْنِ عَبَّاسٍ: ﴿يَسْتَعْشُونَ﴾: يُغَطُّونَ رُؤُوسَهُمْ سِيَاءَ بِهِمْ: سَاءَ ظَنُّهُ بِقَوْمِهِ، ﴿وَصَاقَ بِهِمْ﴾: بِأَضْيَافِهِ. ﴿يَقْطَعُ مِنَ اللَّيْلِ﴾: بِسَوَادٍ، وَقَالَ مُجَاهِدٌ: ﴿أُنَيْبٌ﴾: أَرْجَعُ.

(٢) بَابُ قَوْلِهِ: ﴿وَكَانَ عَرْشُهُ عَلَى الْمَاءِ﴾ [٧].

٤٦٨٤ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللهُ

continuous spending night and day,” He also said, “Do you see what He has spent since He created the heaven and the earth? Nevertheless, what is in His Hand is not decreased, and His Throne was on the water; and in His Hand there is the Balance (of justice) whereby He raises and lowers (people).”

عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنْفَقَ أَنْفَقَ عَلَيْكَ، وَقَالَ: يَدُ اللَّهِ مَلَأَى لَا تَغِيضُهَا نَفَقَةً سَحَاءَ اللَّيْلِ وَالنَّهَارِ». وَقَالَ: «أُرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاءَ وَالْأَرْضَ فَإِنَّهُ لَمْ يَغِيضْ مَا فِي يَدِهِ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الْمِيزَانَ يَخْفِضُ وَيَرْفَعُ».

﴿أَعْرَبَكَ﴾، افْتَعَلَكَ مِنْ عَرَوْتُهُ أَيْ أَصَبْتُهُ. وَمِنْهُ يَعْرُوهُ وَأَعْرَابِي. ﴿ءَاخِذًا يَبِاصِبِيهَا﴾ أَيْ فِي مُلْكِهِ وَسُلْطَانِهِ. ﴿عَيْنِدِ﴾ وَعَعْنُوْدٌ وَعَانَدٌ وَاحِدٌ. ﴿وَأَسْتَعْمَرَكُمُ﴾: جَعَلَكُمْ عُمَارًا، أَعْمَرْتُهُ الدَّارَ فَهِيَ عُمَرَى: جَعَلْتَهَا لَهُ. ﴿نَصَرَهُمْ﴾ وَأَنْكَرَهُمْ وَأَسْتَنْكَرَهُمْ وَاحِدٌ. ﴿حَمِيدٌ حَمِيدٌ﴾: كَأَنَّهُ فَعِيلٌ مِنْ مَا جِدَ. مَحْمُودٌ: مِنْ حَمِدَ. ﴿سَجِيلٌ﴾: الشَّدِيدُ الْكَبِيرُ، سَجِيلٌ وَسَجِيْنٌ وَاللَّامُ وَالنُّونُ أُخْتَانِ، وَقَالَ تَمِيمٌ بِنُ مُقْبِلٍ:

وَرَجُلَةٌ يَضْرِبُونَ الْبَيْضَ ضَاحِيَةً
ضَرْبًا تَوَاصَى بِهِ الْأَبْطَالُ سَجِيْنًا

(٣) بَابٌ:

(3) CHAPTER. “And to the Madyan (Midian) people (We sent) their brother Shu'aib.” (11:84)

﴿وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا﴾: إِلَى أَهْلِ مَدْيَنَ لِأَنَّ مَدْيَنَ بَلَدٌ وَمِثْلُهُ، ﴿وَسَلَّ الْقَرْيَةَ﴾، ﴿وَسَلَّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ﴾، يَعْني أَهْلَ الْقَرْيَةِ وَالْعَيْرِ. ﴿وَرَأَى كُمْ﴾

ظَهْرِيًّا ﴿٤﴾: يَقُولُ: لَمْ تَلْتَفِتُوا إِلَيْهِ،
وَيُقَالُ إِذَا لَمْ يَقْضِ الرَّجُلُ حَاجَتَهُ:
ظَهَرَتْ بِحَاجَتِي وَجَعَلْتَنِي ظَهْرِيًّا.
وَالظَهْرِيُّ هَاهُنَا: أَنْ تَأْخُذَ مَعَكَ دَابَّةً
أَوْ وَعَاءً تَسْتَظْهِرُ بِهِ. ﴿أَرَادْنَا﴾:
سُقَاتْنَا. ﴿إِجْرَائِي﴾: هُوَ مَضْدَرٌ مِنْ
أَجْرَمْتُ، وَبَعْضُهُمْ يَقُولُ: جَرَمْتُ.
﴿وَالْفَلَكُ﴾ وَالْفَلَكُ وَاحِدٌ وَهِيَ
السَّفِينَةُ وَالسُّفُنُ. (مَجْرَاهَا):
مَذْفَعُهَا، وَهُوَ مَضْدَرٌ أَجْرَيْتُ.
وَأَزْسَيْتُ: حَبَسْتُ. وَيُقْرَأُ:
وَمَجْرَاهَا: مِنْ جَرَتْ هِيَ. مَرَسَاهَا،
مِنْ رَسَتْ هِيَ، وَمُجْرِيهَا: وَمُرْسِيهَا،
مِنْ فَعَلَ بِهَا. الرَّاسِيَاتُ: ثَابِتَاتُ.

(4) CHAPTER. The Statement of Allāh تعالى:
“...The witnesses will say, ‘These are the
ones who lied...’” (V.11 :18)

(٤) بَابُ قَوْلِهِ: ﴿وَيَقُولُ الْأَشْهَادُ
هَؤُلَاءِ الَّذِينَ كَذَبُوا﴾ الآية [١٨]،
وَاحِدُ الْأَشْهَادِ شَاهِدٌ، مِثْلُ
صَاحِبٍ وَأَصْحَابٍ.

4685. Narrated Şafwān bin Muḥriz :
While Ibn ‘Umar was performing the *Tawāf*
(around the Ka‘bah), a man came up to him
and said, “O Abū ‘Abdur-Raḥmān!” or said,
“O Ibn ‘Umar! Did you hear anything from
the Prophet ﷺ about *An-Najwa*?”⁽¹⁾ Ibn
‘Umar said, “I heard the Prophet ﷺ saying,
‘The believer will be brought near his Lord’.”
(Hishām, a subnarrator said, reporting the
Prophet’s words,) “The believer will come
near (his Lord) till his Lord covers him with
His Screen and makes him confess his sins.
(Allāh will ask him,) ‘Do you know (that you
did) such and such sin?’ He will say twice,

٤٦٨٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ وَهَشَامٌ
قَالَا: حَدَّثَنَا قَتَادَةُ، عَنْ صَفْوَانَ بْنِ
مُحْرِزٍ قَالَ: بَيْنَا ابْنُ عُمَرَ يَطُوفُ إِذْ
عَرَّضَ رَجُلٌ فَقَالَ: يَا أَبَا عَبْدِ
الرَّحْمَنِ، أَوْ قَالَ: يَا ابْنَ عُمَرَ، هَلْ
سَمِعْتَ النَّبِيَّ ﷺ فِي النَّجْوَى؟ فَقَالَ:
سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يُذْنِي
الْمُؤْمِنُ مِنْ رَبِّهِ». وَقَالَ هِشَامٌ: «يَذْنُو

(1) (H. 4685) See the glossary.

'Yes, I know (I did commit those sins).' Then Allāh will say, 'I did screen your sins in the world and I forgive them for you today.' Then the record of his good deeds will be folded up.⁽¹⁾ As for the others or the disbelievers, it (their evil acts) will be announced publicly before the witnesses: '...These are ones who lied against their Lord...' (V.11:18) (See H. 2441)

المؤمن حتى يَصْعَ عَلَيْهِ كَنَفَهُ فَيَقْرُرُهُ
بذُنُوبِهِ. تَعْرِفُ ذَنْبَ كَذَا؟ يَقُولُ:
أَعْرِفُ رَبِّ، يَقُولُ: أَعْرِفُ، -
مَرَّتَيْنِ - فَيَقُولُ: سَتَرْتُهَا فِي الدُّنْيَا
وَأَغْفِرُهَا لَكَ الْيَوْمَ. ثُمَّ تُطَوَّى صَحِيفَةٌ
حَسَنَاتِهِ. وَأَمَّا الْآخَرُونَ أَوْ الْكُفَّارَ
فَيُنَادَى عَلَى رُؤْسِ الْأَشْهَادِ: هَؤُلَاءِ
الَّذِينَ كَذَّبُوا عَلَى رَبِّهِمْ».

وَقَالَ شَيْبَانُ، عَنْ قَتَادَةَ: حَدَّثَنَا

صَفْوَانُ. [راجع: ٢٤٤١]

(5) CHAPTER. The Statement of Allāh تعالى :
"Such is the Seizure of your Lord when He
seizes the (population of) towns while they
are doing wrong. Verily, His Seizure is
painful and severe." (V.11:102)

(٥) بَابُ قَوْلِهِ: ﴿وَكَذَلِكَ أَخْذُ رَبِّكَ
إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ
أَلِيمٌ شَدِيدٌ﴾ [١٠٢]،

﴿الرِّقْدُ الْمَرْفُودُ﴾: الْعَوْنُ الْمُعِينُ،
رَفَدْتُهُ: أَعْتَنْتُهُ. ﴿تَرَكَوْا﴾: تَمِيلُوا.
﴿فَلَوْلَا كَانَ﴾: فَهَلَا كَانَ. ﴿أَتَرَفُوا﴾:
أَهْلِكُوا. وَقَالَ ابْنُ عَبَّاسٍ: ﴿رَفِيرٌ
وَشَهِيقٌ﴾: شَدِيدٌ وَصَوْتُ ضَعِيفٌ.

٤٦٨٦ - حَدَّثَنَا صَدَقَةُ بْنُ

الْفَضْلِ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا
بُرَيْدُ بْنُ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي
بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ تَعَالَى
عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ
اللَّهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ
يُفْلِتْهُ»، قَالَ: ثُمَّ قَرَأَ ﴿وَكَذَلِكَ أَخْذُ
رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ إِنَّ
أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾ [١٠٢].

4686. Narrated Abū Mūsa رَضِيَ اللَّهُ عَنْهُ :
Allāh's Messenger ﷺ said, "Allāh gives
respite to a *Zālim* (polytheist, wrong-doer
oppressor, etc.) but when He Seizes
(catches) him, He never releases him."
Then he recited:

"Such is the Seizure of your Lord when He
seizes the (population of) towns while they
are doing wrong: Verily, His Seizure is
painful, and severe." (V.11:102)

(1) (H. 4685) See Vol. 3, *Hadīth* No.2441. (Then the Book of his good deeds will be given to him).

(6) CHAPTER. The Statement of Allāh تعالى :
 “And perform *Aṣ-Ṣalāt (Iqāmāt-aṣ-Ṣalāt)*⁽¹⁾ at
 the two ends of the day, and in some hours of
 the night; [i.e., five compulsory *Ṣalāt*
 (prayers)]. Verily, the good deeds remove
 the evil deeds (small sins)...” (V.11:114)

4687. Narrated Ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ : A
 man kissed a woman and then came to
 Allāh’s Messenger ﷺ and told him of that,
 so this Divine Revelation was revealed to the
 Prophet ﷺ :

“And perform *Aṣ-Ṣalāt (Iqāmāt-aṣ-Ṣalāt)*,
 at the two ends of the day, and in some hours
 of the night; [i.e., the five compulsory *Ṣalāt*
 (prayers)]. Verily, the good deeds remove
 the evil deeds (small sins). That is a reminder
 (an advice) for the mindful (those who accept
 advice)...” (V.11:114)

The man said, “Is this instruction for me
 only?” The Prophet ﷺ said, “It is for all
 those of my followers who encounter a
 similar situation.”

(٦) بَابُ قَوْلِهِ: ﴿وَأَقِمِ الصَّلَاةَ طَرَفِي
 الْنَهَارِ وَرُفْعًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ
 يُذْهِبْنَ السَّيِّئَاتِ﴾ الآية [١١٤]،

﴿وَرُفْعًا﴾: ساعاتٍ بَعْدَ سَاعَاتٍ.
 وَمِنْهُ سُمِّيَتْ الْمُزْدَلِفَةُ. الرَّفْفُ: مَنْرَلَةٌ
 بَعْدَ مَنْرَلَةٍ. وَأَمَّا ﴿رُفْعًا﴾ فَمَصْدَرٌ مِّنَ
 الْقُرْبَى. اذْدَلَفُوا: اجْتَمَعُوا.
 ﴿وَأَرْفَعْنَا﴾: جَمَعْنَا.

٤٦٨٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
 يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا سُلَيْمَانُ
 التَّمِيمِيُّ، عَنْ أَبِي عُمَانَ، عَنْ ابْنِ
 مَسْعُودٍ رَضِيَ اللهُ تَعَالَى عَنْهُ أَنَّ رَجُلًا
 أَصَابَ مِنْ امْرَأَةٍ قُبْلَةً فَآتَى رَسُولَ اللهِ
 ﷺ فَذَكَرَ ذَلِكَ لَهُ فَأَنْزَلَتْ عَلَيْهِ ﴿وَأَقِمِ
 الصَّلَاةَ طَرَفِي الْنَهَارِ وَرُفْعًا مِّنَ اللَّيْلِ إِنَّ
 الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرِي
 لِلذَّاكِرِينَ﴾. قَالَ الرَّجُلُ: أَلِي
 هَذِهِ؟ قَالَ: «لِمَنْ عَمِلَ بِهَا مِنْ
 أُمَّتِي». [راجع: ٥٢٦]

(12) SŪRAT YŪSUF (JOSEPH) (The Prophet Yūsuf)

In the Name of Allāh, the Most Gracious,
 the Most Merciful.

(١٢) سُورَةُ يُوسُفَ

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ فَضَيْلٌ، عَنْ حُصَيْنٍ، عَنْ
 مُجَاهِدٍ: ﴿مُنْكَأً﴾: الْأَنْرُجُ: بِالْحَبَشِيَّةِ
 مُنْكَأً. وَقَالَ ابْنُ عُيَيْنَةَ، عَنْ رَجُلٍ،

(1) (Ch. 6) See *Iqāmāt-aṣ-Ṣalāt* in the glossary.

عَنْ مُجَاهِدٍ: مُتَّكَأً: كُلُّ شَيْءٍ قُطِعَ
بِالسَّكِّينِ. وَقَالَ قَتَادَةُ: ﴿لَذُو عَلْوٍ﴾:
عَامِلٌ بِمَا عَلِمَ. وَقَالَ سَعِيدُ بْنُ
جُبَيْرٍ: ﴿صَوَاعٍ﴾: مَكُوكُ الْفَارِسِيِّ
الَّذِي يَلْتَقِي طَرْفَاهُ، كَانَتْ تَشْرَبُ بِهِ
الْأَعَاجِمُ. وَقَالَ ابْنُ عَبَّاسٍ:
﴿تُنْتَدُونَ﴾: تُجَهَّلُونَ، وَقَالَ غَيْرُهُ:
﴿غَيْبَتِ الْجَمْعُ﴾: كُلُّ شَيْءٍ غَيْبَ
عَنْكَ شَيْئًا فَهُوَ غَيْابَةٌ. و﴿الْجَمْعُ﴾
الرَّيْبَةُ الَّتِي لَمْ تُظَلَّ. ﴿يُؤْمِنُونَ لَنَا﴾:
بِمُصَدِّقٍ. ﴿أَشَدُّهُمْ﴾ قَبْلَ أَنْ يَأْخُذَ فِي
التَّقْصَانِ يُقَالُ: بَلَغَ أَشَدَّهُ، وَبَلَغُوا
أَشَدَّهُمْ. وَقَالَ بَعْضُهُمْ: وَاحِدُهَا
شَدٌّ. وَالْمُتَّكَأُ: مَا اتَّكَأَتْ عَلَيْهِ
لِشْرَابٍ أَوْ لِحَدِيثٍ أَوْ لِطَعَامٍ،
وَأَبْطَلُ الَّذِي قَالَ: الْأُتْرُجُ، وَلَيْسَ فِي
كَلَامِ الْعَرَبِ الْأُتْرُجُ فَلَمَّا احْتَجَّ عَلَيْهِمْ
بِأَنَّهُ الْمُتَّكَأُ مِنْ نَمَارِقٍ قَرُّوا إِلَى شَرِّ
مِنْهُ، فَقَالُوا: إِنَّمَا هُوَ الْمُتَّكَأُ سَاكِنَةُ
النَّاءِ، وَإِنَّمَا الْمُتَّكَأُ طَرْفُ الْبَطْرِ.
وَمِنْ ذَلِكَ قِيلَ لَهَا: مُتَّكَأٌ وَابْنُ الْمُتَّكَأِ
فَإِنْ كَانَ نَمَّ أُتْرُجٌ فَإِنَّهُ بَعْدَ الْمُتَّكَأِ.
﴿شَعَفَهَا﴾: يُقَالُ: بَلَغَ إِلَى شِعَافِهَا،
وَهُوَ غِلَافٌ قَلْبِهَا، وَأَمَّا شَعَفَهَا: فَمِنْ
الْمَشْعُوفِ. ﴿أَسْبُ إِلَيْنَ﴾: أَيْبِلُ
إِلَيْهِنَّ حُبًّا. ﴿أَضَعْتُكَ أَهْلًا﴾: مَا لَا
تَأْوِيلَ لَهُ. وَالضَّعْتُ مِلءُ الْيَدِ مِنْ
حَشِيشٍ وَمَا أَشَبَّهُ وَمِنْهُ ﴿وَحَدَّ يَدَكَ

ضَعْفًا ﴿ص: ٤٤﴾ لَا مِنْ قَوْلِهِ: ﴿أَضَعْتُ أَحْلَبًا﴾، وَاجِدْهَا ضَعْفًا. ﴿وَنَمِيرٌ﴾: مِنَ الْمِيرَةِ. ﴿وَنَزْدَادُ كَيْلٍ بَعِيرٍ﴾: مَا يَحْمَلُ بَعِيرٌ. ﴿ءَأَوْسٌ إِلَيْهِ﴾: ضَمَّ إِلَيْهِ. ﴿السَّقَايَةَ﴾: مِكْيَالًا. ﴿أَسْتَيْسُوا﴾ يَسُوا أَوْ لَا تَيَسُوا مِنْ رُوحِ اللَّهِ مَعْنَاهُ الرَّجَاءُ ﴿حَاصُوا يَحْيَى﴾ اعْتَرَفُوا نَجِيًّا وَالْجَمْعُ أَنْجِيَّةٌ يَتَنَاجُونَ، الْوَاحِدُ: نَجِيٌّ وَالْإِثْنَانُ وَالْجَمْعُ نَجِيٌّ وَأَنْجِيَّةٌ ﴿تَفَرَّوْا﴾: لَا تَزَالُ. ﴿حَرَضًا﴾: مُحَرَضًا: يُذِيبُكَ الْهَمُّ. ﴿فَتَحَسَّوْا﴾: تَحَبَّرُوا. ﴿مُرْتَحِلَةً﴾: قَلِيلَةٌ. ﴿عَشِيَّةً مِنْ عَذَابِ اللَّهِ﴾: عَامَّةٌ مُجَلَّلَةٌ.

(1) CHAPTER. The Statement of Allāh تعالى: "...and perfect His Favour on you and on the offspring of Ya'qūb (Jacob)..." (V.12:6)

4688. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: The Prophet ﷺ said, "The honourable, the son of the honourable, the son of the honourable, the son of the honourable, i.e., Yūsuf (Joseph), the son of Yaqūb (Jacob), the son of Ishāq (Isaac), the son of Ibrāhīm (Abraham)."

(١) بَابُ قَوْلِهِ: ﴿وَيُتِمُّ بِمَحَمَّدٍ

عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ﴾ الْآيَةَ [٦].

٤٦٨٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

مَحْمَدٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ، عَنْ عَبْدِ

الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ

أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ

عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَرِيمُ

ابْنُ الْكَرِيمِ ابْنُ الْكَرِيمِ ابْنُ الْكَرِيمِ

يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ

إِبْرَاهِيمَ». [راجع: ٣٣٨٢]

(2) CHAPTER. The Statement of Allāh تعالى: "Verily, in Yūsuf (Joseph) and his brethren, there were *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask." (V.12:7)

(٢) بَابُ قَوْلِهِ: ﴿لَقَدْ كَانَ فِي

يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِّلسَّائِلِينَ﴾ [٧]

4689. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was asked, "Who are the most honourable of the people?" The Prophet ﷺ said, "The most honourable of them with Allāh are those who keep their duty to Allāh and fear Him." They said, "We do not ask you about that." He said, "Then the most honourable of the people is Yūsuf (Joseph), Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's *Khalil*⁽¹⁾ [i.e., Ibrāhīm (Abraham)]." They said, "We do not ask you about that." The Prophet ﷺ said, "Do you ask about metals (the virtues of the ancestry) of the Arabs?" They said, "Yes." He said, "Those who were the best amongst you in the pre-Islāmic period are the best amongst you in Islām if they comprehend the religious knowledge." (See H. 3358)

٤٦٨٩ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا عُبَيْدَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ النَّاسِ أَكْرَمُ؟ قَالَ: «أَكْرَمُهُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ»، قَالُوا: لَيْسَ عَنْ هَذَا نَسَأَلُكَ، قَالَ: «فَأَكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنِ نَبِيِّ اللَّهِ ابْنِ خَلِيلِ اللَّهِ». قَالُوا: لَيْسَ عَنْ هَذَا نَسَأَلُكَ، قَالَ: «فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي؟» قَالُوا: نَعَمْ، قَالَ: «فَخِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي الْإِسْلَامِ إِذَا فَتَّهُوا». تَابَعَهُ أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ.

[راجع: ٣٣٥٣]

(3) CHAPTER. The Statement of Allāh تعالى: "He said, 'Nay, but your ownelves have made up a tale. So (for me), patience is most fitting. And it is Allāh (Alone) Whose help can be sought against that (lie) which you describe.'" (V.12:18)

(٣) بَابُ قَوْلِهِ: ﴿قَالَ بَلْ سَوَّاتْ لَكُمْ أَنْفُسَكُمْ أَمْراً فَصَبْرٌ جَمِيلٌ﴾ [١٨] سَوَّاتْ: زَيَّنَتْ.

4690. Narrated Az-Zuhri: 'Urwa bin Az-Zubair, Sa'īd bin Al-Mūsaiyab, 'Alqama bin Waqqāsh and 'Ubaidullāh bin 'Abdullāh related the narration of 'Āishah, the wife of the Prophet ﷺ, when the slanderers had said about her what they had said and Allāh later declared her innocence. Each of them related a part of the narration (wherein) the Prophet ﷺ said (to 'Āishah), "If you are innocent, then Allāh will declare your innocence; but if you have committed a sin, then ask for Allāh's forgiveness and repent to

٤٦٩٠ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ. قَالَ: وَحَدَّثَنَا الْحَجَّاجُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمَرَ التَّمِيمِيُّ: حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ الْأَيْلِيُّ قَالَ: سَمِعْتُ الزُّهْرِيَّ: سَمِعْتُ عُرْوَةَ بِنَ الزُّبَيْرِ، وَسَعِيدَ بْنَ الْمُسَيَّبِ، وَعَلْقَمَةَ بْنَ وَقَّاصٍ، وَعُبَيْدَ

(1) (H. 4689) *Khalil*: See the glossary.

Him.” ‘Āishah said, “By Allāh, I find no example for my case except that of Yūsuf’s (Joseph’s) father (when he said), ‘So (for me) patience is most fitting. And it is Allāh (Alone) whose help can be sought against that (lie) which you describe.’” Then Allāh revealed the ten Verses: “Verily! those who brought forth the slander are a group among you...” (V.24:11)

4691. Narrated Umm Rūmān who was ‘Āishah’s mother: While I was with ‘Āishah, ‘Āishah got fever, whereupon the Prophet ﷺ said, “Probably her fever is caused by the story related by the people (about her).” I said, “Yes.” Then ‘Āishah sat up and said, “My example and your example is similar to that of Yaqūb (Jacob) and his sons:

“...Nay, but your own selves have made up a tale. So (for me), patience is most fitting. And it is Allāh (Alone) Whose help can be sought against that (lie) which you describe.” (V.12:18)

(4) CHAPTER. The Statement of Allāh تعالى: “And she, in whose house he was, sought to seduce him (to do an evil act). She closed the doors and said, ‘Come on, O you.’ He said: ‘I seek refuge in Allāh (or Allāh forbid)’...” (V.12:23)

اللَّهُ بِنَ عَبْدِ اللَّهِ، عَنْ حَدِيثِ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ قَالَ لَهَا أَهْلُ الْإِفْكَ مَا قَالُوا فَبَرَّأَهَا اللَّهُ. كُلُّ حَدِيثِي طَائِفَةٌ مِنَ الْحَدِيثِ. قَالَ النَّبِيُّ ﷺ: «إِنْ كُنْتَ بَرِيئَةً فَسَيِّرْتُكَ اللَّهُ، وَإِنْ كُنْتَ الْمَمْتِ بِذَنْبٍ فَاسْتَعْفِرِي اللَّهَ وَتُوبِي إِلَيْهِ». قُلْتُ: إِنِّي وَاللَّهِ لَا أَجِدُ مَثَلًا إِلَّا أَبَا يُوسُفَ ﴿فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ﴾ وَأَنْزَلَ اللَّهُ ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ يَنْكُرُونَ﴾ الْعَشْرَ الْآيَاتِ. [راجع: ٢٥٩٣]

٤٦٩١ - حَدَّثَنَا مُوسَى: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ أَبِي وَائِلٍ: حَدَّثَنِي مَسْرُوقُ بْنُ الْأَجْدَعِ قَالَ: حَدَّثَنِي أُمُّ رُومَانَ، وَهِيَ أُمُّ عَائِشَةَ قَالَتْ: بَيْنَا أَنَا وَعَائِشَةُ أَخَذْتَاهَا الْحُمَى، فَقَالَ النَّبِيُّ ﷺ: «لَعَلَّ فِي حَدِيثِ تَحَدَّثْتَ»، قَالَتْ: نَعَمْ، وَقَعَدَتْ عَائِشَةُ، قَالَتْ: مَثَلِي وَمَثَلِكُمْ كَيْعُوبَ وَبَيْنِيهِ ﴿وَلِ سَوَّلَتْ لَكُمْ أَنْفُسَكُمْ أَمْراً فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ﴾. [راجع: ٣٣٨٨]

(٤) بَابُ قَوْلِهِ: ﴿وَرَادَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ، وَعَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ﴾ [٢٣]

وَقَالَ عِكْرِمَةُ: ﴿هَيْتَ لَكَ﴾ بِالْحَوْرَانِيَّةِ هَلُمَّ. وَقَالَ ابْنُ جُبَيْرٍ: تَعَالَهُ.

4692. Narrated Abū Wā'il: 'Abdullāh bin Mas'ūd recited "*Haita laka* (Come on, O you)," and added, "We recite it as we were taught it."

٤٦٩٢ - حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ: حَدَّثَنَا بِشْرُ بْنُ عَمْرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: ﴿وَقَالَتْ هَيْتَ لَكَ﴾، قَالَ: وَإِنَّمَا نَقَرُوهَا كَمَا عَلَّمْنَاها. ﴿مَثْوَاهُ﴾: مُقَامُهُ. ﴿وَأَلْفِيَا﴾: وَجَدَا، ﴿أَلْفُوا أَبَاءَهُمْ﴾، ﴿أَلْفَيْنَا﴾.

وَعَنْ ابْنِ مَسْعُودٍ: ﴿بَلْ عَجِبْتَ وَيَسْخَرُونَ﴾ ﴿١٢﴾ [الصافات: ١٢].

4693. Narrated 'Abdullāh (bin Mas'ūd) عَنْهُ: When the Prophet ﷺ realized that the Quraysh had delayed in embracing Islām, he said, "O Allāh! Protect me against their evil by afflicting them with seven (years of drought, famine) like the seven years of (Prophet) Yūsuf (Joseph)." So they were struck with a year of drought (famine) that destroyed everything till they even ate bones, and a man would look towards the sky and see something like smoke between him and it. Allāh said:

٤٦٩٣ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ قُرَيْشًا لَمَّا أَبْطَرُوا عَنِ النَّبِيِّ ﷺ بِالْإِسْلَامِ قَالَ: «اللَّهُمَّ اكْفِنِيهِمْ بِسَبْعِ كَسْبَعِ يَوْسُفَ»، فَأَصَابَتْهُمْ سَنَةٌ حَصَّتْ كُلَّ شَيْءٍ حَتَّى أَكَلُوا الْعِظَامَ حَتَّى جَعَلَ الرَّجُلُ يَنْظُرُ إِلَى السَّمَاءِ فَيَرَى بَيْنَهُ وَبَيْنَهَا مِثْلَ الدُّخَانِ. قَالَ اللَّهُ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾ ﴿١٠﴾ [الدخان: ١٠]. قَالَ اللَّهُ: ﴿إِنَّا كَاشِفُوا الْعَذَابَ قَلِيلًا إِنَّكُمْ عَائِدُونَ﴾ ﴿١٥﴾ [الدخان: ١٥]. أَفَيَكْتَسِفُ عَنْهُمْ الْعَذَابُ يَوْمَ الْقِيَامَةِ؟ وَقَدْ مَضَى الدُّخَانُ وَمَضَتِ الْبَطْشَةُ.

[راجع: ١٠٠٧]

"Then wait you for the Day when the sky will bring forth a visible smoke." (V.44:10)

And Allāh further said:

"Verily! We shall remove the torment for a while. Verily! You will revert (to disbelief)." (V.44:15)

Will Allāh relieve them from torture on the Day of Resurrection? (The punishment of) the smoke had passed and *Al-Batsha* (the destruction of *Al-Mushrikūn* in the battle of Badr) had also passed. (See H. 1007)

(5) CHAPTER. The Statement of Allāh تعالى: "But when the messenger came to him, [Yūsuf (Joseph)] said, 'Return to your lord..

(٥) بَابُ قَوْلِهِ: ﴿فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَىٰ رَبِّكَ﴾ إِلَىٰ قَوْلِهِ ﴿قُلْ

(up to).. the women said: Allah forbid.’”
(V.12:50,51)

حَشَّ لِلَّهِ ﴿٥٠، ٥١﴾

حاشا وحاشا تنزيهه واستثناءه.

﴿حَصَّصَ﴾: وَضَحَّ.

4694. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:

Allāh's Messenger ﷺ said, "May Allāh bestow His Mercy on (Prophet) Lūt (Lot) (عليه السلام), certainly he used to lean on powerful support; and if I were to remain in prison for the period Yūsuf (Joseph) had remained and then the offer of freedom came to me, I would surely have accepted it, and we shall have more right (to be in doubt) than Ibrāhīm (Abraham): When Allāh said to him, 'Do you not believe?' Ibrāhīm said, 'Yes, (I believe) but to be stronger in Faith.'" (V.2:260) (See H. 3377)

٤٦٩٤ - حَدَّثَنَا سَعِيدُ بْنُ تَلَيْدٍ:

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ، عَنْ بَكْرِ ابْنِ مُضَرٍّ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ يُوسُفَ بْنِ يَزِيدَ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُرْحَمُ اللهُ لَوْطًا لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ. وَلَوْ لَبِثْتُ فِي السَّجْنِ مَا لَبِثْتُ يُوسُفُ لَأَجِبْتُ الدَّاعِيَ. وَنَحْنُ أَحَقُّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ لَهُ: ﴿أَوَلَمْ تَوْمِنْ قَالَ بَلَىٰ وَلَكِنَّ لِيَطْمَئِنَّ قَلْبِي﴾ [البقرة: ٢٦٠].» [راجع:

[٣٣٧٢

(6) CHAPTER. “(They were rerieved) until, when the Messengers gave up hope...” (V.12:110)

(٦) بَابُ قَوْلِهِ: ﴿حَقَّ إِذَا اسْتَيْسَسَ

الرُّسُلُ﴾ [١١٠]

4695. Narrated ‘Urwa bin Az-Zubair that when he asked ‘Aishah about the Statement of Allāh تعالى:

٤٦٩٥ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ

عَبْدِ اللهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللهُ تَعَالَى عَنْهَا قَالَتْ لَهُ وَهُوَ يَسْأَلُهَا عَنْ قَوْلِ اللهِ تَعَالَى: ﴿حَقَّ إِذَا اسْتَيْسَسَ الرُّسُلُ﴾ قَالَ: قُلْتُ: أَكْذَبُوا أَمْ كُذِّبُوا؟ قَالَتْ عَائِشَةُ: كُذِّبُوا. قُلْتُ: فَقَدْ اسْتَيْقَفْنَا أَنْ قَوْمَهُمْ

“(They were rerieved) until when the Messengers gave up hope...” (V.12:110) she told him (its meaning), ‘Urwa added, “I said, ‘Did they (Messengers) suspect that they were betrayed (by Allāh) or that they were treated as liars by (their people)?’” ‘Aishah said, “(They suspected) that they were treated as liars by (their people).” I said, “But they were sure that their people treated them as liars and it was not a matter of suspicion.” She said, “Yes, they were sure

about it.” I said to her, “So they (the Messengers) suspected that they were betrayed (by Allāh).” She said, “Allāh forbid! The Messengers never suspected their Lord of such thing.” I said, “What about this Verse then?” She said, “It is about the Messengers’ followers who believed in their Lord and trusted their Messengers, but the period of trials was prolonged and victory was delayed till the Messengers gave up all hope of converting those of the people who disbelieved them; and the Messengers thought that their followers treated them as liars; thereupon Allāh’s help came to them.” (See H. 3389)

4696. Narrated ‘Urwa: I told her (‘Aishah) (regarding the above narration) that they (Messengers) were betrayed (by Allāh). She said: “Allāh forbid” or said something similar. (See H. 3389)

(13) SŪRAT AR-RA‘D (The Thunder)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

كَذَّبُوهُمْ فَمَا هُوَ بِالظَّنِّ. قَالَتْ: أَجَلُ
لَعْمَرِي لَقَدْ اسْتَيْقَنُوا بِذَلِكَ، فَقُلْتُ
لَهَا: وَظَنُوا أَنَّهُمْ قَدْ كُذِّبُوا، قَالَتْ:
مَعَادَ اللَّهِ، لَمْ تَكُنِ الرُّسُلُ تَظُنُّ ذَلِكَ
بِرَبِّهَا، قُلْتُ: فَمَا هَذِهِ الْآيَةُ؟ قَالَتْ:
هُمُ أَتْبَاعُ الرُّسُلِ الَّذِينَ آمَنُوا بِرَبِّهِمْ
وَصَدَّقُوهُمْ فَطَالَ عَلَيْهِمُ الْبَلَاءُ
وَاسْتَأْخَرَ عَنْهُمْ النَّصْرَ حَتَّى إِذَا
اسْتَيْأَسَ الرُّسُلُ مِمَّنْ كَذَّبَهُمْ مِنْ
قَوْمِهِمْ وَظَنَّتِ الرُّسُلُ أَنَّ أَتْبَاعَهُمْ قَدْ
كَذَّبُوهُمْ جَاءَهُمْ نَصْرُ اللَّهِ عِنْدَ ذَلِكَ.

[راجع: ٣٣٨٩]

٤٦٩٦ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:
أَخْبَرَنِي عُرْوَةُ، فَقُلْتُ: لَعَلَّهَا:
كُذِّبُوا، مُحَقَّقَةً، قَالَتْ: مَعَادَ اللَّهِ
نَحْوَهُ. [راجع: ٣٣٨٩]

(١٣) سورة الرعد

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وقال ابن عباس: ﴿كَنَسِطٌ كَتَبَتْهُ﴾
مَثَلُ الْمُشْرِكِ الَّذِي عَبَدَ مَعَ اللَّهِ إِلَهًا
غَيْرَهُ كَمَثَلِ الْعِظَشَانِ الَّذِي يَنْظُرُ إِلَى
ظِلِّ خَيْالِهِ فِي الْمَاءِ مِنْ بَعِيدٍ وَهُوَ
يُرِيدُ أَنْ يَتَنَاوَلَهُ وَلَا يَقْدِرُ. وَقَالَ
غَيْرُهُ: ﴿مُتَجَوِّرَاتٌ﴾: مُتَدَانِيَاتٌ. وَقَالَ

غَيْرُهُ: ﴿الْمَثَلُ﴾ وَاجِدُهَا مَثَلَةٌ:
 وَهِيَ الْأَشْبَاهُ وَالْأَمْثَالُ. وَقَالَ ﴿إِلَّا
 مِثْلَ آبَائِ الَّذِينَ خَلَوْا﴾ [يونس: ١٠٢].
 ﴿بِمَقْدَارٍ﴾: بِقَدَرٍ. يُقَالُ ﴿مُعَقَّبَةٌ﴾:
 مَلَائِكَةٌ حَفِظَةٌ تُعَقِّبُ الْأُولَى مِنْهَا
 الْأُخْرَى. وَمِنْهُ قِيلَ: الْعَقِيبُ، أَي:
 عَقَّبْتُ فِي أَثَرِهِ. ﴿لِلْحَالِ﴾: الْعُقُوبَةُ.
 ﴿كَنَيْطٍ كَثِيرٍ إِلَى الْمَاءِ﴾ لِيَقْبِضَ عَلَى
 الْمَاءِ. ﴿زَابِيًا﴾: مِنْ رَبَا يَرُبُو، ﴿أَزَّ
 مَتَّعَ زَيْدٌ﴾ مِثْلُهُ، الْمَتَاعُ: مَا تَمَتَّعْتَ
 بِهِ. ﴿جَفَاءً﴾: يُقَالُ: أَجْفَأَتِ
 الْقَدْرُ: إِذَا غَلَّتْ فَعَلَاهَا الزَّيْدُ، ثُمَّ
 تَسَكَّنُ فَيَذْهَبُ الزَّيْدُ بِلَا مَنَفَعَةٍ فَكَذَلِكَ
 يُمَيِّزُ الْحَقُّ مِنَ الْبَاطِلِ. ﴿أَلِيهَادٍ﴾:
 الْفِرَاشُ. ﴿وَيَدْرُؤَتِ﴾: يَدْفَعُونَ.
 دَرَأْتُهُ عَنِّي: دَفَعْتُهُ. ﴿سَلَّمَ عَلَيْكُمْ﴾:
 أَي يَقُولُونَ: سَلَامٌ عَلَيْكُمْ، وَالْمَتَابُ
 إِلَيْهِ: تَوْبَتِي. ﴿أَفَلَمْ يَأْتِيَنَّ﴾: أَفَلَمْ
 يَتَّبِعْنِي. ﴿فَارِغَةٌ﴾: دَاهِيَةٌ. ﴿فَأَمَلَيْتِ﴾:
 أَطَلْتُ، مِنَ الْمَلِيٍّ وَالْمِلَاوَةُ وَمِنْهُ
 مَلِيًّا، وَيُقَالُ لِلْوَاسِعِ الطَّوِيلِ مِنَ
 الْأَرْضِ: مَلَى، ﴿أَشَقُّ﴾: أَشَدُّ، مِنْ
 الْمَشَقَّةِ. ﴿مُعَقَّبَةٌ﴾: مُغَيَّرٌ. وَقَالَ
 مُجَاهِدٌ: ﴿مُتَّحَوِّزَةٌ﴾: طَيِّبًا عَذْبٌ
 وَخَبِيثًا السَّبَاحُ. ﴿صِنَوَانٌ﴾:
 النَّخْلَتَانِ أَوْ أَكْثَرُ فِي أَصْلِ وَاحِدٍ.
 ﴿وَعَبْرٌ صِنَوَانٌ﴾: وَحْدَهَا. ﴿بِمَاءٍ
 وَجِدٍ﴾: كَصَالِحِ بَنِي آدَمَ وَخَبِيثِهِمْ

أَبُوهُمْ وَاحِدٌ. ﴿السَّحَابَ الْقِطَالَ﴾:
 الَّذِي فِيهِ الْمَاءُ. ﴿كَبَيْطٍ كَفَيْهِ إِلَى
 الْمَاءِ﴾ يَدْعُو الْمَاءَ بِلِسَانِهِ وَيُشِيرُ إِلَيْهِ
 بِيَدِهِ فَلَا يَأْتِيهِ أَبَدًا. ﴿فَسَأَلَتْ أَوْدِيَةَ
 بِقَدَرِهَا﴾ تَمْلَأُ بَطْنَ وادٍ. ﴿زَيْدًا
 رَأِيًّا﴾: الزَّيْدُ السَّيْلُ مِثْلُهُ زَيْدٌ. حَبَّتْ
 الْحَدِيدُ وَالْحَلِيَّةُ.

(1) CHAPTER. The Statement of Allāh تعالى:
 "Allāh knows what every female bears, and
 by how much the wombs fall short (of their
 time or number)..." (V.13:8)

(1) بَابُ قَوْلِهِ: ﴿اللَّهُ يَعْلَمُ مَا تَحْمِلُ
 كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ﴾ [٨]
 غِيصٌ: نُقِصَ،

4697. Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger ﷺ said, "The keys of *Al-Ghaib*⁽¹⁾ (Unseen) are five which none knows but Allāh: None knows what will happen tomorrow but Allāh; none knows what is in the wombs (a male child or a female) but Allāh; none knows when it will rain but Allāh; none knows at what place one will die; none knows when the Hour will be established but Allāh."

[See the Qur'an, V.31:34.]

٤٦٩٧ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ
 الْمُنْذِرِ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنِي
 مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ
 ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا: أَنَّ
 رَسُولَ اللَّهِ ﷺ قَالَ: «مَفَاتِيحُ الْغَيْبِ
 خَمْسٌ لَا يَعْلَمُهَا إِلَّا اللَّهُ: لَا يَعْلَمُ مَا
 فِي عَدِي إِلَّا اللَّهُ، وَلَا يَعْلَمُ مَا تَغِيصُ
 الْأَرْحَامُ إِلَّا اللَّهُ، وَلَا يَعْلَمُ مَتَى يَأْتِي
 الْمَطَرُ أَحَدٌ إِلَّا اللَّهُ، وَلَا تَدْرِي نَفْسٌ
 بِأَيِّ أَرْضٍ تَمُوتُ، وَلَا يَعْلَمُ مَتَى
 تَقُومُ السَّاعَةُ إِلَّا اللَّهُ». [راجع: ١٠٣٩]

(1) (H. 4697) *Al-Ghaib*: (literally means a thing not seen). This word includes vast meanings: Belief in Allāh, angels, Holy Books, Allāh's Messengers, Day of Resurrection and *Al-Qadar* (Divine Preordainments), it also includes what Allāh and His Messenger ﷺ informed about the knowledge of the matters of the past, present and future things. e.g., news about the creation of the heavens, and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell etc.

(14) *SŪRAT IBRĀHĪM*
(The Prophet Ibrāhīm)

(١٤) سورة إبراهيم

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ ابْنُ عَبَّاسٍ: ﴿هَادٍ﴾: دَاعٍ.
وَقَالَ مُجَاهِدٌ: ﴿صَدِيدٍ﴾: قَنِيحٌ
وَدَمٌّ. وَقَالَ ابْنُ عُيَيْنَةَ: ﴿أَذْكُرُوا﴾
يَعْنَتَ اللَّهُ عَلَيْكُمْ أَيَادِي اللَّهِ
عِنْدَكُمْ وَأَيَّامَهُ. وَقَالَ مُجَاهِدٌ: ﴿مِنَ
كُلِّ مَا سَأَلْتُمُوهُ﴾: رَغِبْتُمْ إِلَيْهِ فِيهِ.
﴿تَبَعُونَهَا عَوْجًا﴾: تَلْتَمِسُونَ لَهَا
عَوْجًا. ﴿وَإِذْ تَأَذَّتْ رِيْبِكُمْ﴾:
أَعْلَمَكُم، أَدْنَكُم. رَدُّوا أَيْدِيَهُمْ فِي
أَفْوَاهِهِمْ: هَذَا مَثَلٌ، كَفُّوا عَمَّا أَمَرُوا
بِهِ. ﴿مَقَامِي﴾: حَيْثُ يُقِيمُهُ اللَّهُ بَيْنَ
يَدَيْهِ. ﴿مِنَ وِرَآئِهِ﴾: قُدَّامِهِ جَهَنَّمَ.
﴿لَكُمْ تَبَعًا﴾: وَاحِدُهَا تَابِعٌ مِثْلُ عَيْبٍ
وَغَائِبٍ. ﴿بِمُضْرِحِكُمْ﴾: اسْتَصْرَحَنِي:
اسْتَعْنَانِي، ﴿يَسْتَصْرِحُهُ﴾: مِنْ
الصَّرَاحِ. ﴿وَلَا حِلْلٌ﴾: مَصْدَرٌ
خَالَتُهُ خِلَالًا، وَيَجُوزُ أَيْضًا جَمْعُ
حُلَّةٍ وَخِلَالٍ. ﴿أَجْتَنَّتْ﴾:
اسْتَوْصَلَتْ.

(1) CHAPTER. The Statement of Allāh
عَزَّ وَجَلَّ:
“... As a goodly tree, whose root is firmly
fixed...” (V.14:24)

4698. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا:
While we were with Allāh’s Messenger ﷺ, he
said, “Tell me of a tree which resembles a

(١) **بَابُ قَوْلِهِ**: ﴿كَشَجَرَةٍ طَيِّبَةٍ
أَصْلُهَا ثَابِتٌ﴾ الْآيَةِ [٢٤].

٤٦٩٨ - حَدَّثَنِي عُبَيْدُ بْنُ
إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ

Muslim man. Its leaves do not fall and it does not, and does not, and does not,⁽¹⁾ and it gives its fruits every now and then.” It came to my mind that such a tree must be the date-palm, but seeing Abū Bakr and ‘Umar saying something, I disliked to speak. So, when they did not say anything, Allāh’s Messenger ﷺ said, “It is the date-palm tree.” When we got up (from that place), I said to ‘Umar, “O my father! By Allāh, it came to my mind that it must be the date-palm tree.” ‘Umar said, “What prevented you from speaking?” I replied, “I did not see you speaking, so I disliked to speak or say anything.” ‘Umar then said, “If you had said it, it would have been dearer to me than so-and-so.”

الله، عَنْ نَافِعٍ، عَنِ ابْنِ عَمَرَ رَضِيَ اللهُ تَعَالَى عَنْهُمَا قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ فَقَالَ: «أَخْبِرُونِي بِشَجَرَةٍ تُشْبِهُهُ، أَوْ كَالرَّجُلِ الْمُسْلِمِ لَا يَتَحَاتُّ وَرَقُهَا وَلَا... وَلَا... وَلَا... تُؤْتِي أَكْلَهَا كُلَّ حِينٍ»، قَالَ ابْنُ عَمَرَ: فَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ لَا يَتَكَلَّمَانِ فَكَرِهْتُ أَنْ أَتَكَلَّمَ. فَلَمَّا لَمْ يَقُولَا شَيْئًا قَالَ رَسُولُ اللهِ ﷺ: «هِيَ النَّخْلَةُ». فَلَمَّا قُمْنَا قُلْتُ لِعُمَرَ: يَا أَبَتَاهُ، وَاللهِ لَقَدْ كَانَ وَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ. فَقَالَ: مَا مَعَكَ أَنْ تَتَكَلَّمَ؟ قَالَ: لَمْ أَرُكُمْ تَتَكَلَّمُونَ فَكَرِهْتُ أَنْ أَتَكَلَّمَ أَوْ أَقُولَ شَيْئًا. قَالَ عُمَرُ: لِأَنْ تُكُونَ قُلْتَهَا أَحَبُّ إِلَيَّ مِنْ كَذًا وَكَذَا. [راجع: ٦١]

(2) CHAPTER. “Allāh will keep firm those who believe with, the word that stands firm...” (V.14:27)

4699. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said, “When a Muslim is questioned in his grave, he will testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that Muḥammad (ﷺ) is Allāh’s Messenger, and that is what is meant by Allāh’s Statement:

‘Allāh will keep firm those who believe, with the word that stands firm in this world [i.e. they will keep on worshipping Allāh

(٢) بَابُ ﴿يُبَيِّتُ اللهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ﴾ [٢٧].

٤٦٩٩ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ قَالَ: سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْمُسْلِمُ إِذَا سُئِلَ فِي الْقَبْرِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، فَذَلِكَ

(1) (H. 4698) The narrator seems to have forgotten what the Prophet ﷺ said, therefore he just repeats the expression ‘does not’ three times to indicate that the Prophet ﷺ described the tree with three other qualities.

(Alone) and none else] and in the Hereafter.⁽¹⁾” (V.14:27)

[See Vol. 2, *Hadith* No.1369]

(3) CHAPTER. “Have you not seen those who have changed the Blessings of Allāh into disbelief?...” (V.14:28)

4700. Narrated ‘Aṭā’: When Ibn ‘Abbās heard (the Verse):

“Have you not seen those who have changed the Blessings of Allāh into disbelief (by denying Prophet Muḥammad ﷺ and his Message of Islām)?” (V.14:28) he said, “Those were the disbelievers (pagans etc.) of Makkah.”

(15) SŪRAT AL-HIJR (The Rocky Tract)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

قَوْلُهُ: ﴿يُنذِرُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ
الَّذِي فِي الْحَيَاةِ الدُّنْيَا وَفِي
الْآخِرَةِ﴾. [راجع: ١٣٦٩]

(٣) بَابُ ﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا
نِعْمَتَ اللَّهِ كُفْرًا﴾ [٢٨]:

﴿أَلَمْ تَرَ﴾ أَلَمْ تَعْلَمْ. كَقَوْلِهِ:
﴿أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا﴾.
﴿الْبَوَارِ﴾: الْهَلَاكُ. بَارَ يُبْوِرُ بَوْرًا.
﴿قَوْمًا بَوْرًا﴾: هَالِكِينَ.

٤٧٠٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ
عَطَاءٍ: سَمِعَ ابْنَ عَبَّاسٍ ﴿أَلَمْ تَرَ إِلَى
الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا﴾ قَالَ: هُمْ
كُفَّارُ أَهْلِ مَكَّةَ. [راجع: ٣٩٧٧]

(١٥) تَفْسِيرُ سُورَةِ الْحَجَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿صِرَاطٌ عَلَيَّ
مُسْتَقِيمٌ﴾: الْحَقُّ يَرْجِعُ إِلَى اللَّهِ،
وَعَلَيْهِ طَرِيقُهُ. ﴿لِيَأْمُرَ الْمُؤْمِنِينَ﴾: عَلَى
الطَّرِيقِ. وَقَالَ ابْنُ عَبَّاسٍ:

(1) (H. 4699) i.e., immediately after their death (in their graves), when the angels (*Munkar* and *Nakir*) will ask them three questions: As to (1) Who is your Lord?; (2) What is your religion?; and (3) What do you say about this man (Prophet Muhammad ﷺ) who was sent to you? The believers will give the correct answers, i.e., (1) My Lord is Allāh; (2) My religion is Islām; and (3) This man Muhammad ﷺ is Allāh’s Messenger, and he came to us with clear signs and we believed in him, – while the wrong-doers who believed not in Muhammad ﷺ, the Message of Allāh, will not be able to answer these questions] (See H. 1338).

﴿لَمَعْرُكٌ﴾ : لَعَيْشُكَ . ﴿قَوْمٌ مُّكْرُونَ﴾ : أَنْكَرَهُمْ لُوطٌ . ﴿كِتَابٌ مَّعْلُومٌ﴾ : أَجَلٌ . ﴿لَوْ مَا تَأْتَيْنَا﴾ : هَلَّا تَأْتِينَا . ﴿شَيْعٌ﴾ : أُمَّمٌ وَلِلْأَوْلِيَاءِ أَيْضاً شَيْعٌ . وَقَالَ ابْنُ عَبَّاسٍ : ﴿يَهْرَعُونَ﴾ : مُسْرِعِينَ . ﴿لَيْسَتَوَّيِّمِينَ﴾ : لِلنَّاطِرِينَ . ﴿سُكَّرَتْ﴾ : غُشِّيَتْ . ﴿بُرُوجًا﴾ : مَنَارِلَ لِلشَّمْسِ وَالْقَمَرِ . ﴿لَوْفِحٌ﴾ ، مُلَافِحٌ مُلْفِحَةٌ . ﴿حَمَلٌ﴾ : جَمَاعَةٌ حَمَأٌ، وَهُوَ الطَّيْنُ الْمُتَغَيَّرُ . وَالْمَسْنُونُ : الْمَضْبُوبُ . ﴿تَوَجَّلَ﴾ : تَخَفَ . ﴿دَائِرٌ﴾ : آخِرَ . ﴿لِيَأْمُرَ الْمُيِّنِينَ﴾ : الْإِمَامَ كُلُّ مَا انْتَمَمَتْ وَاهْتَدَيْتَ بِهِ . ﴿الْصَّيْحَةُ﴾ : الْهَلَكَةُ .

(1) CHAPTER. The Statement of Allāh تعالى : “Except him (devil) that gains hearing by stealing, he is pursued by a clear flaming fire.” (V.15:18)

(1) **بَابُ قَوْلِهِ** : ﴿إِلَّا مَنِ اسْتَرَفَ أَلْسَعَ فَلَابَعَهُ شِهَابٌ مُّبِينٌ﴾ ﴿٧١﴾

4701. Narrated Abū Hurairah عنه رضي الله عنه : The Prophet ﷺ said, “When Allāh has ordained some affair in the heaven, the angels beat with their wings in obedience to His Statement, which sounds like a chain dragged over a rock. (‘Alī and other subnarrators said, “The sound reaches them.”) So much so that when fear is banished from their (angels’) hearts, they (angels) say, ‘What is it that your Lord has said?’ They say, ‘The truth. And He is the Most High, the Most Great.’ (V.34:23) Then he who gains a hearing by stealing (i.e., the devil) will hear Allāh’s Statement. Those who gain a hearing by stealing, (stand one over the other like this). (Sufyān, to illustrate this, spread the fingers of his right

٤٧٠١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ : «إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ صَرَبَتْ الْمَلَائِكَةُ بِأَجْنِحِهَا خُضْعَانًا لِقَوْلِهِ كَالسَّلْسِلَةِ عَلَى صَفْوَانٍ - قَالَ عَلِيُّ : وَقَالَ غَيْرُهُ : - صَفْوَانٌ يَنْفَذُهُمْ، ذَلِكَ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا : مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا لِلَّذِي قَالَ : الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ، فَيَسْمَعُهَا مُسْتَرَفُو السَّمْعِ وَمُسْتَرَفُو

hand and placed them one over the other horizontally.) A clear flaming fire may overtake and burn the eavesdropper before conveying the news to the one below him; or it may not overtake him till he has conveyed it to the one below him, who in his turn, conveys it to the one below him, and so on till they convey the news to the earth. (Or probably Sufyān said, "Till the news reaches the earth.") Then the news is inspired to a sorcerer (or a foreteller) who would add a hundred lies to it. His prophecy will prove true (as far as the heavenly news is concerned). The people will say, 'Didn't he tell us that on such and such a day, such and such a thing will happen? We have found that is true because of the true news heard from heaven.'

Narrated Abū Hurairah رضي الله عنه: (The same *Hadīth* above, starting: 'When Allāh has ordained some affair...') In this narration the word 'foreteller' is added to the word 'wizard.' (See H. 4800)

السَّمْعِ هُكَذَا وَاجِدُ فَوْقَ آخَرَ». وَوَصَفَ سُفْيَانُ بِيَدِهِ وَفَرَجَ بَيْنَ أَصَابِعِ يَدِهِ الْيُمْنَى، نَصَبَهَا بَعْضَهَا فَوْقَ بَعْضٍ «فَرُبَّمَا أَدْرَكَ الشَّهَابُ الْمُسْتَمِعَ قَبْلَ أَنْ يَرْمِيَ بِهَا إِلَى صَاحِبِهِ فَيُحْرِقَهُ، وَرُبَّمَا لَمْ يُدْرِكْهُ حَتَّى يَرْمِيَ بِهَا إِلَى الَّذِي يَلِيهِ إِلَى الَّذِي هُوَ أَسْفَلُ مِنْهُ حَتَّى يُلْقَوْهَا إِلَى الْأَرْضِ - وَرُبَّمَا قَالَ سُفْيَانُ: - حَتَّى تَنْتَهِيَ إِلَى الْأَرْضِ، فَتُلْقَى عَلَى فَمِ السَّاحِرِ فَيَكْذِبُ مَعَهَا مِائَةَ كَذِبَةٍ فَيَصْدُقُ فَيَقُولُونَ: أَلَمْ يُخْبِرْنَا يَوْمَ كَذَا وَكَذَا يَكُونُ كَذَا وَكَذَا؟ فَوَجَدْنَاهُ حَقًّا. لِلْكَلِمَةِ الَّتِي سَمِعْتَ مِنَ السَّمَاءِ».

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ: «إِذَا قَضَى اللَّهُ الْأَمْرَ، وَزَادَ: «وَالكَاهِنُ». وَحَدَّثَنَا سُفْيَانُ فَقَالَ: قَالَ عَمْرُو: سَمِعْتُ عِكْرِمَةَ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: «إِذَا قَضَى اللَّهُ الْأَمْرَ» وَقَالَ: «عَلَى فَمِ السَّاحِرِ، قُلْتُ لِسُفْيَانَ: أَأَنْتَ سَمِعْتَ عَمْرًا قَالَ: سَمِعْتُ عِكْرِمَةَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ؟ قَالَ: نَعَمْ. قُلْتُ لِسُفْيَانَ: إِنَّ إِنْسَانًا رَوَى عَنْكَ، عَنْ عَمْرُو، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ وَيَرْفَعُهُ أَنَّهُ قَرَأَ «فَرَجَ»، قَالَ سُفْيَانُ: هُكَذَا قَرَأَ عَمْرُو فَلَا أُدْرِي سَمِعَهُ هُكَذَا أَمْ لَا؟

قَالَ سُفْيَانُ: وَهِيَ قِرَاءَتُنَا. [انظر:

[٤٨٠٠، ٧٤٨١]

(2) CHAPTER. The Statement of Allāh تعالى: "And verily, the dwellers of *Al-Hijr* (Rocky Tract, i.e., *Thamūd* people) denied the Messengers." (V.15:80)

4702. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: (While we were going for the battle of Tabūk and when we reached the places of the Dwellers of *Al-Hijr*,) Allāh's Messenger ﷺ said to his Companions who were at *Al-Hijr*, or said about the Dwellers of *Al-Hijr* (to us), "Do not enter (the dwelling places) of these people unless you enter weeping, but if you weep not, then do not enter upon them, lest you be afflicted with what they were afflicted with."

[See Vol. 5, *Hadith* No.4420]

(3) CHAPTER. The Statement of Allāh تعالى: "And indeed, We have bestowed upon you seven *Al-Mathānī* (i.e., seven repeatedly recited Verses i.e., *Sūrat Al-Fātiḥa*) and the Grand Qur'ān." (V.15:87)

4703. Narrated Abū Sa'īd Al-Mu'allā: While I was offering *Ṣalāt* (prayer), the Prophet ﷺ passed by and called me, but I did not go to him till I had finished my *Ṣalāt* (prayer). When I went to him, he said, "What prevented you from coming?" I said, "I was offering *Ṣalāt* (prayer)." He said, "Didn't Allāh say:

'O you who believe! Answer Allāh (by obeying Him) and (His) Messenger.'" (V.8:24)

He then said, "May I teach you the greatest *Sūrah* in the Qur'ān before I go out of the mosque?" When the Prophet ﷺ

(٢) **بَابُ قَوْلِهِ: ﴿وَلَقَدْ كَذَّبَ أَحْسَبُ**

الْحِجْرِ الْمُرْسَلِينَ ﴿٨٧﴾﴾ [٨٠]

٤٧٠٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ

الْمُنْذِرِ: حَدَّثَنَا مَعْنُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَصْحَابِ الْحِجْرِ: لَا تَدْخُلُوا عَلَى هَؤُلَاءِ الْقَوْمِ إِلَّا أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلَا تَدْخُلُوا عَلَيْهِمْ أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ.

[راجع: ٤٣٣]

(٣) **بَابُ قَوْلِهِ: ﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ**

الْمَثَانِي وَالْفَاتِحَاتِ الْعَظِيمِ ﴿٨٧﴾﴾ [٨٧]

٤٧٠٣ - حَدَّثَنِي مُحَمَّدُ بْنُ

بَشَّارٍ: حَدَّثَنَا عُذْرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ حُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى قَالَ: مَرَّ بِي النَّبِيُّ ﷺ وَأَنَا أَصَلِّي فِدَعَانِي فَلَمَّ آتَهُ حَتَّى صَلَّيْتُ. ثُمَّ أَتَيْتُ فَقَالَ: «مَا مَنَعَكَ أَنْ تَأْتِي؟» فَقُلْتُ: كُنْتُ أَصَلِّي، فَقَالَ: «أَلَمْ يَنْهَى اللَّهُ: ﴿يَأْتِيهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ

intended to go out (of the mosque), I reminded him and he said, “That is: ‘*Alḥamdu lillāhi Rabbil ‘ālamīn* [All the praises and thanks be to Allāh, the Lord of the ‘*ālamīn* (mankind, jinn, and all that exists)] which is the seven repeatedly recited Verses (*Al-Mathānī*, *Sūrat Al-Fatiḥa*) and the Grand Qur’ān which has been given to me.” (See H. 4474)

4704. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said, “The *Umm-ul-Qur’ān* (i.e., the Mother of the Qur’ān) is the seven repeatedly recited Verses (*Al-Mathānī*, *Sūrat Al-Fatiḥa*) and the Grand Qur’ān.”

(4) CHAPTER. The Statement of Allāh عزَّ وجلَّ:

“Who have made the Qur’ān into parts (i.e., believed in one part and disbelieved in the other).” (V.15:91)

4705. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: Those who have made the Qur’ān into parts are the people of the Scripture, who divided it into portions and believed in one part of it and disbelieved the other.

4706. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا concerning:

“As We have sent down on the dividers (Quraish pagans or Jews and Christians).” (V. 15:90)

وَالرَّسُولِ؟» ثُمَّ قَالَ: «أَلَا أَعْلَمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ أُخْرَجَ مِنَ الْمَسْجِدِ؟» فَذَهَبَ النَّبِيُّ ﷺ لِيَخْرُجَ فَذَكَرْتُهُ فَقَالَ: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيْتَهُ». [راجع: ٤٤٧٤]

٤٧٠٤ - حَدَّثَنَا آدَمُ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ: حَدَّثَنَا سَعِيدُ الْمَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُمُّ الْقُرْآنِ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ».

(٤) بَابُ قَوْلِهِ عَزَّ وَجَلَّ: ﴿الَّذِينَ

جَعَلُوا الْقُرْآنَ عِضِينَ﴾ [٩١]
﴿الْمُفْتَسِمِينَ﴾: الَّذِينَ حَلَفُوا وَمَنْه لَا أَقْسِمُ: أَي أَقْسِمُ وَتَقْرَأُ: لَا أَقْسِمُ. **﴿وَقَاسَمَهُمَا﴾:** حَلَفَ لَهُمَا وَلَمْ يَخْلِفَا لَهُ. وَقَالَ مُجَاهِدٌ: تَقَاسَمُوا: تَحَالَفُوا.

٤٧٠٥ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو يَسْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ تَعَالَى عَنْهُمَا: **﴿الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ﴾ [٩١]**
 قَالَ: هُمْ أَهْلُ الْكِتَابِ جَزَّوهُ أَجْزَاءً فَأَمَنُوا بِبَعْضِهِ وَكَفَرُوا بِبَعْضِهِ.

٤٧٠٦ - حَدَّثَنِي عُيَيْدُ اللهِ بْنُ مُوسَى، عَنِ الْأَعْمَشِ، عَنْ أَبِي ظَلْيَانَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ

They believed in one part of it and disbelieved in the other, (and they) are the Jews and the Christians.

(5) CHAPTER. The Statement of Allāh تعالى: "And worship your Lord until there comes unto you the certainty (i.e., death)." (V.15:99)

Sālim said: "The certainty", means "the death."

(16) SŪRAT AN-NAḤL (The Bees)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

تَعَالَى عَنْهُمَا: ﴿كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ﴾ ﴿٩٠﴾، قَالَ: آمَنُوا بِبَعْضٍ وَكَفَرُوا بِبَعْضٍ، الْيَهُودُ وَالنَّصَارَى.

(٥) بَابُ قَوْلِهِ: ﴿وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ﴾ ﴿٩٩﴾ [٩٩]،

قَالَ سَالِمٌ: ﴿الْيَقِينُ﴾ الْمَوْتُ.

(١٦) سُورَةُ النَّحْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿رُوحُ الْقُدُسِ﴾: جبريلُ. ﴿نَزَلَ بِهِ الرُّوحُ الْأَمِينُ﴾ ﴿١٧٣﴾. ﴿فِي صَبَإٍ﴾: يُقَالُ: أَمَرَ صَبِيقٌ وَصَبِيقٌ مِثْلُ هَمِينَ وَهَمِينٍ، وَلَتَيْنِ وَلَتَيْنٍ، وَمَمِيتٌ وَمَمِيتٌ. قَالَ ابْنُ عَبَّاسٍ: (تَفْتِيًّا ظَلَالُهُ) تَنْهِيًّا. ﴿سُئِلَ رَبِّكَ دُلًّا﴾ لَا يَتَوَعَّرُ عَلَيْهَا مَكَانٌ سَلَكَتُهُ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿فِي تَقْلِيهِمْ﴾: اخْتِلَافِهِمْ. وَقَالَ مُجَاهِدٌ: ﴿تَمِيدٌ﴾: تَكْفَأُ. ﴿مُفْرَطُونَ﴾: مَنَسِيُونَ. وَقَالَ غَيْرُهُ: ﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ﴿١٧١﴾، هَذَا مُقَدَّمٌ وَمُؤَخَّرٌ: وَذَلِكَ أَنَّ الْاسْتِعَاذَةَ قَبْلَ الْقِرَاءَةِ وَمَعْنَاهَا الْإِعْتِصَامُ بِاللَّهِ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿تُسِيمُونَ﴾ تَرَعُونَ ﴿شَاكِلَتِهِ﴾ نَاحِيَتِهِ ﴿فَصَدُّ السَّبِيلِ﴾: الْبَيَانُ.

وَأَزْدَلِ الْعُمْرِ، وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ
الدَّجَالِ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ.

[راجع: ٢٨٢٣]

(17) *SŪRAT AL-ISRĀ'*
(The Journey by Night)
(Also called *Sūrat Banī Isrāel*)

(١٧) سورة بني
إسرائيل

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) CHAPTER.

(١) بَابٌ :

4708. Narrated Ibn Mas'ūd: *Sūrat Banī Isrāel* and *Al-Kahf* and *Maryam* (Mary) are among my first old property.

٤٧٠٨ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنِ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ فِي بَنِي إِسْرَائِيلَ وَالْكَهْفِ وَمَرْيَمَ: إِنَّهُنَّ مِنَ الْعِتَاقِ الْأُولَى. وَهُنَّ مِنْ تِلَادِي.

﴿فَسَيَنْعُضُونَ إِلَيْكَ رُءُوسَهُمْ﴾، قَالَ ابْنُ عَبَّاسٍ: يَهْزُونَ. وَقَالَ غَيْرُهُ: نَعَضَتْ سُنَّكَ أَيْ تَحَرَّكَتْ. [انظر:

[٤٧٣٩، ٤٩٩٤]

(2) CHAPTER. "And we decreed for the Children of Israel." (17:4)

(٢) بَابٌ :

﴿وَفَضَّلْنَا إِلَىٰ بَنِي إِسْرَائِيلَ﴾
أَخْبَرْنَاهُمْ أَنَّهُمْ سَيُفْسِدُونَ. وَالْقَضَاءُ عَلَىٰ وُجُوهِ. ﴿وَفَضَّلْنَا رَبَّكَ﴾: أَمْرٌ وَمِنْهُ الْحُكْمُ ﴿إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ﴾ وَمِنْهُ الْخَلْقُ ﴿فَقَضَّاهُنَّ سَبْعَ سَمَوَاتٍ﴾ خَلَقَهُنَّ. ﴿نَفِيرًا﴾ مَنْ يَنْفِرُ مَعَهُ. ﴿مَيْسُورًا﴾: لَيْسًا. ﴿وَلِيَسْتَرْوُوا﴾:

يُدْمَرُوا ﴿مَا عَلَوْا﴾. ﴿حَصِيرًا﴾:
 مَحْصِيًّا، مَحْضَرًا. ﴿حَقًّا﴾: وَجَبَ.
 ﴿مَيْسُورًا﴾: لَيْتَنَا. ﴿خِطْنَا﴾: إِثْمًا، وَهُوَ
 اسْمٌ مِنْ خَطِئْتُ. وَالخَطَأُ مَفْتُوحٌ
 مَضْرُوءٌ مِنَ الْإِثْمِ. خَطِئْتُ بِمَعْنَى
 أَخْطَأْتُ. ﴿تَحْرَقُ﴾: تَقْطَعُ. ﴿وَإِذْ هُمْ
 نَجْوَى﴾: مَضْرُوءٌ مِنْ نَاجَيْتُ فَوَصَفَهُمْ
 بِهَا، وَالْمَعْنَى يَتَنَاجَوْنَ. ﴿وَرَفَلْنَا﴾:
 خَطَامًا. ﴿وَأَسْتَفَزْنَا﴾: اسْتَحَفَفْنَا
 ﴿بِحَيْكِكَ﴾ الْفُرْسَانَ. وَالرَّجُلُ
 وَالرَّجَالُ وَالرَّجَالَةُ وَاجْدُهَا رَاجِلٌ مِثْلُ
 صَاحِبٍ وَصَحْبٍ وَتَاجِرٍ وَتَجْرٍ.
 ﴿حَاصِبًا﴾: الرِّيحُ الْعَاصِيفُ،
 وَالْحَاصِبُ أَيْضًا مَا تَرْمِي بِهِ الرِّيحُ.
 وَمِنْهُ ﴿حَصَبٌ جَهَنَّمَ﴾. يُرْمَى بِهِ فِي
 جَهَنَّمَ وَهُمْ حَصَبُهَا، وَيُقَالُ: حَصَبَ
 فِي الْأَرْضِ ذَهَبٌ. وَالْحَاصِبُ مُشْتَقٌّ
 مِنَ الْحَضْبِ وَالْحِجَارَةِ. ﴿نَارًا﴾:
 مَرَّةً. وَجَمَاعَتُهُ تَبِيرٌ وَتَارَاتٌ.
 ﴿لَاخْنِكَ﴾: لِأَسْتَأْصِلْتَهُمْ. يُقَالُ:
 اخْتَنَكَ فُلَانٌ مَا عِنْدَ فُلَانٍ مِنْ عِلْمٍ:
 اسْتَفْصَاهُ. ﴿طَلَبُوا﴾: حَطُّهُ. قَالَ ابْنُ
 عَبَّاسٍ: كُلُّ سُلْطَانٍ فِي الْقُرْآنِ فَهُوَ
 حُجَّةٌ. ﴿وَلَيْ مِنَ الدَّلِيلِ﴾: لَمْ يُحَالِفْ
 أَحَدًا.

(3) CHAPTER. The Statement of Allāh تعالى:
 "Glorified (and Exalted) is He (Allāh)
 [above all that (evil) they associate with
 Him], Who took His slave (Muḥammad ﷺ)
 for a Journey by Night from Al-Masjid-al-

(٣) بَابُ قَوْلِهِ: ﴿أَسْرَى بِعَبْدِهِ لَيْلًا
 مِنَ الْمَسْجِدِ الْحَرَامِ﴾ [١]

Harām (at Makkah) to Al-Masjid-al-Aqsā (in Jerusalem)...” (V.17:1)

4709. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ was presented with two cups, one containing wine and the other containing milk on the night of his Journey by Night at Jerusalem. He looked at both and took the milk. Jibrīl (Gabriel) said, “Thanks to Allāh Who guided you to the *Fiṭrah* (i.e., Islām); if you had taken the wine, your followers would have gone astray.”

4710. Narrated Jābir bin ‘Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “When the people of *Quraish* disbelieved me [concerning my [*Al-Isrā’* (Journey by Night)], I stood up in *Al-Hijr* (the unroofed portion of the Ka’bah) and Allāh displayed *Bait-ul-Maqdis* in front of me, and I started describing it to them (*Quraish*) while looking at it.”

٤٧٠٩ - حَدَّثَنَا عَبْدَانُ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ ح. وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنبَسَةُ: حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ: قَالَ ابْنُ الْمُسَيَّبِ: قَالَ أَبُو هُرَيْرَةَ: أُتِيَ رَسُولُ اللَّهِ ﷺ لَيْلَةَ أُسْرِي بِهِ بِإِثْلِيَاءَ بَقْدَحِينَ مِنْ خَمْرٍ وَلَبَنٍ. فَنَظَرَ إِلَيْهِمَا فَأَخَذَ اللَّبَنَ، قَالَ جَبْرِيلُ: الْحَمْدُ لِلَّهِ الَّذِي هَدَاكَ لِلْفِطْرَةِ. لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ. [راجع: ٣٣٩٤]

٤٧١٠ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: قَالَ أَبُو سَلَمَةَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللهُ تَعَالَى عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَمَّا كَذَّبْتَنِي فُرَيْشٌ قُمْتُ فِي الْحَجْرِ فَجَلَى اللهُ لِي بَيْتَ الْمَقْدِسِ فَطَفِقْتُ أَخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ». زَادَ يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ: «لَمَّا كَذَّبْتَنِي فُرَيْشٌ حِينَ أُسْرِي بِي إِلَى بَيْتِ الْمَقْدِسِ»، نَحْوَهُ. ﴿قَاصِمًا﴾: رِيحٌ تَقْصِفُ كُلَّ

شَيْءٍ. [راجع: ٣٨٨٦]

(4) CHAPTER. The Statement of Allāh تعالى: “And indeed, We have honoured the Children of Adam...” (V.17:70)

(٤) بَابُ قَوْلِهِ تَعَالَى: ﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ﴾: كَرَّمْنَا وَأَكْرَمْنَا وَاحِدٌ،

﴿ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ﴾
 عَذَابَ الْحَيَاةِ وَعَذَابَ الْمَمَاتِ .
 ﴿خَلْفَكَ﴾ وَخَلْفَكَ سَوَاءً . ﴿وَنَاقًا﴾ :
 تَبَاعَدَ . ﴿شَاكِرِيهِ﴾ : نَاحِيَتِهِ . وَهِيَ مِنْ
 شَكْلِهِ . ﴿صَرَفْنَا﴾ : وَجْهَنَا . ﴿فِيئَلًا﴾ :
 مُعَايِنَةً وَمُقَابَلَةً . وَقِيلَ : الْقَابِلَةُ لِأَنَّهَا
 مُقَابِلَتُهَا، وَتَقْبَلُ وَلَدَهَا . ﴿خَشِيَةً
 الْإِنْفَاقِ﴾ ، يُقَالُ أَنْفَقَ الرَّجُلُ أَمْلَقَ .
 وَتَفَقَّ الشَّيْءُ ذَهَبَ . ﴿قَتُورًا﴾ :
 مُقْتَرًا . ﴿لِلْأَذْقَانِ﴾ : مُجْتَمَعُ اللَّحْيَيْنِ ،
 الْوَاحِدُ ذَقْنٌ . وَقَالَ مُجَاهِدٌ :
 ﴿مَوْفُورًا﴾ : وَافِرًا . ﴿يَبَعًا﴾ : نَاقِرًا ،
 وَقَالَ ابْنُ عَبَّاسٍ : نَصِيرًا . ﴿حَبْتٌ﴾ :
 طِفْثٌ . وَقَالَ ابْنُ عَبَّاسٍ : ﴿وَلَا
 بُيُذْرٌ﴾ : لَا تُنْفِقُ فِي الْبَاطِلِ . ﴿أَتَبَعًا
 رَحْمَةً﴾ : رِزْقٍ . ﴿مَنْجُورًا﴾ : مَلْعُونًا .
 ﴿وَلَا تَقْفُ﴾ : لَا تَقُلْ . ﴿فَجَاسُوا﴾ :
 تَيَمَّمُوا . يُزْجِي الْفُلُكَ : يُجْرِي
 الْفُلُكَ . ﴿يَجْرُونَ لِلْأَذْقَانِ﴾ : لِلْوُجُوهِ .

بَابُ ﴿وَلِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا
 مُتْرَفِيهَا﴾ الْآيَةَ [١٦]

CHAPTER. "And when We decide to destroy a town (population), We (first) send a definite order (to obey Allāh and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then they transgress therein..." (V.17:16)

4711. Narrated 'Abdullāh عَنْهُ اللهُ رَضِيَ اللهُ عَنْهُ :
 During the Pre-Islāmic Period of Ignorance
 if any tribe became great in number, we used
 to say, "Amira the children of so-and-so."⁽¹⁾

٤٧١١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
 اللهِ : حَدَّثَنَا سُفْيَانُ : أَخْبَرَنَا مُضَرُّورٌ ،
 عَنْ أَبِي وَائِلٍ ، عَنْ عَبْدِ اللهِ قَالَ : كُنَّا

(1) (H. 4711) In narration No.4711 the word 'Amiru' means increase in number. The same word occurs in the Verse above (17:16), if we apply the same meaning to the word, =

Narrated Al-Ḥumaidī: Sufyān narrated to us something and used the word 'Amara'.

نَقُولُ لِلْحَيِّ إِذَا كَثُرُوا فِي الْجَاهِلِيَّةِ:
- أَمَرَ بَنُو فُلَانٍ .

حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ
وَقَالَ: أَمَرَ .

(5) CHAPTER. "O offspring of those whom We carried (in the ship) with Nūh (Noah)! Verily, he was a grateful slave." (V.17:3)

(٥) بَابُ ﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ
إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾ [٣]

4712. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Some (cooked) meat was brought to Allāh's Messenger ﷺ and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Resurrection. Do you know the reason for it? Allāh will gather all the human beings of early generations as well as late generations on one plain so that the announcer will be able to make them all hear his voice, and the watcher will be able to see all for them. The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to tolerate it or to bear it. Then the people will say, 'Don't you see to what state you have reached? Won't you look for someone who can intercede for you with your Lord?' Some people will say to some others, 'Go to Ādam.' So, they will go to Adam and say to him, 'You are the father of mankind; Allāh created you with His Own Hand, and breathed into you the soul which He created for you; and ordered the angels to prostrate before you; and they did, so (please) intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?' Ādam will say, 'Today my Lord has become angry as

٤٧١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ
مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا أَبُو
حَيَّانَ التَّمِيمِيُّ، عَنْ أَبِي زُرْعَةَ بْنِ
عَمْرٍو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اللهُ عَنْهُ قَالَ: أَتَى رَسُولَ اللهِ
ﷺ بِلَحْمٍ فَرَفَعَ إِلَيْهِ الذَّرَاعُ وَكَانَتْ
تُعْجِبُهُ، فَهَسَّ مِنْهَا نَهْسَةً ثُمَّ قَالَ: أَنَا
سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، وَهَلْ تَدْرُونَ
مِمَّ ذَلِكَ؟ يُجْمَعُ اللهُ النَّاسَ الْأَوَّلِينَ
وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، يُسْمِعُهُمُ
الدَّاعِيَ وَيَنْفِذُهُمُ الْبَصْرَ، وَتَدْنُو
الشَّمْسُ فَيَبْلُغُ النَّاسَ مِنَ الْعَمِّ
وَالكُرْبِ مَا لَا يُطِيقُونَ وَلَا يَحْتَمِلُونَ .
فَيَقُولُ النَّاسُ: أَلَا تَرَوْنَ مَا قَدْ
بَلَغَكُمْ؟ أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ
إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ
لِبَعْضٍ: عَلَيْنَا بِآدَمَ، فَيَأْتُونَ آدَمَ عَلَيْهِ
السَّلَامُ فَيَقُولُونَ لَهُ: أَنْتَ أَبُو الْبَشَرِ،
خَلَقَكَ اللهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ
رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ،

=then the translation of the Verse will be: We (first) increase in number those of its population who are given the luxury of this life.

He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself! Go to someone else; go to Nūh (Noah).’ So they will go to Nūh and say (to him), ‘O Nūh! You are the first (of Allāh’s Messengers) to the people of the earth, and Allāh has named you a thankful slave; please intercede for us with your Lord. Don’t you see in what state we are?’ He will say, ‘Today my Lord has become angry as He has never become before nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Ibrāhīm (Abraham).’ They will go to Ibrāhīm (Abraham) and say, ‘O Ibrāhīm (Abraham)! You are Allāh’s Messenger and His *Khalīl*⁽¹⁾ from among the people of the earth; so please intercede for us with your Lord. Don’t you see in what state we are?’ He will say to them, ‘My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies. [Abū Ḥaiyyān (the subnarrator) mentioned them in the *Ḥadīth*] Myself! Myself! Myself! Go to someone else; go to Mūsa (Moses).’ The people will then go to Mūsa (Moses) and say, ‘O Mūsa (Moses)! You are Allāh’s Messenger and Allāh gave you superiority above the others with His Message and with His direct Talk to you; (please) intercede for us with your Lord. Don’t you see in what state we are?’ Mūsa (Moses) will say, ‘My Lord has today become angry as He has never become before, nor will become thereafter, I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to

اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى إِلَى مَا قَدْ بَلَعْنَا؟ فَيَقُولُ آدَمُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى نُوحٍ. فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ وَقَدْ سَمَّاكَ اللَّهُ عَبْدًا شَكُورًا، اشفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ: إِنَّ رَبِّي عَزَّ وَجَلَّ قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى إِبْرَاهِيمَ. فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ: يَا إِبْرَاهِيمُ، أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الْأَرْضِ، اشفَعْ لَنَا إِلَى رَبِّكَ. أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ لَهُمْ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَإِنِّي قَدْ كُنْتُ كَذَبْتُ ثَلَاثَ كَذَبَاتٍ - فَذَكَرَهُنَّ أَبُو حَيَّانَ فِي الْحَدِيثِ - نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى مُوسَى. فَيَأْتُونَ مُوسَى، فَيَقُولُونَ: يَا

(1) (H. 4712) *Khalīl*: See the glossary.

someone else; go to 'Īsā (Jesus).' So they will go to 'Īsā (Jesus) and say, 'O 'Īsā (Jesus)! You are Allāh's Messenger and His Word ("Be"—and he was) which He sent to Maryam (Mary), and a *Rūh* (soul) created by Him⁽¹⁾ and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don't you see in what state we are?' 'Īsā (Jesus) will say, 'My Lord has today become angry as He has never become before, nor will ever become thereafter.' 'Īsā (Jesus) will not mention any sin, but will say, 'Myself! Myself! Myself! Go to someone else; go to Muḥammad ﷺ.' So, they will come to me and say, 'O Muḥammad! You are Allāh's Messenger and the last of the Prophets, and Allāh forgave your all the past, present and future sins. (Please) intercede for us with your Lord. Don't you see in what state we are?'" The Prophet ﷺ added, "Then I will go beneath Allāh's Throne and fall in prostration before my Lord. And then Allāh عزوجل will guide me to such praises and glorifications to Him as He has never guided anybody else before me. Then it will be said, 'O Muḥammad! Raise your head. Ask, and it will be granted. Intercede! It (your intercession) will be accepted.' So I will raise my head and say, 'My followers, O my Lord! My followers, O my Lord'. It will be said, 'O Muḥammad! Let those of your followers who have no accounts, enter through such a gate of the gates of Paradise as lies on the right; and they will share the other gates with the peoples.'" The Prophet ﷺ further said, "By Him in Whose Hand my soul is, the distance between every two gateposts of Paradise is like the distance between Makkah and al-Himyar, or between Makkah and Baṣrah (in Sham)."

مُوسَى، أَنْتَ رَسُولُ اللَّهِ، فَصَلِّكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَتَلْتُ نَفْسًا لَمْ أُوْمَرْ بِقَتْلِهَا، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى عَيْسَى. فَيَأْتُونَ عَيْسَى فَيَقُولُونَ: أَنْتَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرِيَمَ وَرُوحَ مِنْهُ، وَكَلِمَتِ النَّاسِ فِي الْمَهْدِ صَبِيًّا، اشْفَعْ لَنَا، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ عَيْسَى: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَلَمْ يَذْكَرْ ذَنْبًا. نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى مُحَمَّدٍ ﷺ. فَيَأْتُونَ مُحَمَّدًا ﷺ فَيَقُولُونَ: يَا مُحَمَّدُ، أَنْتَ رَسُولُ اللَّهِ وَخَاتَمُ الْأَنْبِيَاءِ، وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَأَنْطَلِقُ فَآتِي تَحْتَ الْعَرْشِ، فَأَقْعُ سَاجِدًا لِرَبِّي عَزَّ وَجَلَّ. ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي، ثُمَّ يُقَالُ: يَا مُحَمَّدُ، ازْفَعْ رَأْسَكَ، سَلْ

(1) (H. 4712) *Rūhullāh*: See the glossary.

تُعْطَهُ، وَاشْفَعْ تُشَفِّعْ. فَأَرْفَعُ رَأْسِي
فَأَقُولُ: أُمَّتِي يَا رَبِّ، أُمَّتِي يَا رَبِّ.
فَيَقَالُ: يَا مُحَمَّدُ، أَذْخِلْ مِنْ أُمَّتِكَ
مَنْ لَا حِسَابَ عَلَيْهِمْ مِنَ الْبَابِ
الْأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ، وَهُمْ
شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذَلِكَ مِنَ
الْأَبْوَابِ». ثُمَّ قَالَ: «وَالَّذِي نَفْسِي
بِيَدِهِ إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ
مِصْرَاعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَحَمِيرَ،
أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى». [راجع:

[٣٣٤٠]

(6) CHAPTER. The Statement of Allāh تعالى: “...And to Dāwūd (David) We gave the Zabūr (Psalms).” (V.17:55)

4713. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “The recitation [of Zabūr (Psalms)] was made light and easy for Dāwūd (David) that he used to have his riding animal be saddled while he would finish the recitation before the servant had saddled it.”

(٦) بَابُ قَوْلِهِ: ﴿وَمَا آتَيْنَا دَاوُدَ

رِزْوَانًا﴾ [٧٥]

٤٧١٣ - حَدَّثَنَا إِسْحَاقُ بْنُ نَضْرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «خَفَّفَ عَلَيَّ دَاوُدَ الْقُرْآنَ فَكَانَ يَأْمُرُ بِدَابَّتِهِ لِيُسْرَجَ، فَكَانَ يَقْرَأُ قَبْلَ أَنْ يَقْرُعَ - يَعْنِي - الْقُرْآنَ». [راجع:

[٢٠٧٣]

(7) CHAPTER. “Say (O Muḥammad ﷺ): ‘Call upon those besides Him whom you pretend (to be gods)...’” (V.17:56)

4714. Narrated ‘Abdullāh regarding the explanation of the Verse — “...means of access to their Lord (Allāh)...” (V.17:57):

Some persons from mankind used to worship some persons from jinn, then those jinn who were worshipped became Muslims (embraced Islām), but those human beings stuck to their (old) religion.

(٧) بَابُ ﴿قُلْ أَدْعُوا الَّذِينَ رَعَيْتُمْ مِنْ

دُؤَيْبِهِ﴾ [الآية ٥٦]

٤٧١٤ - حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي سَلِيمَانُ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللهِ ﷺ ﴿إِلَى رَبِّهِمُ الْوَسِيلَةَ﴾ قَالَ: كَانَ نَاسٌ مِنَ الْإِنْسِ

Al-A'mash added :

“Say (O Muḥammad ﷺ): ‘Call upon those besides Him — whom you pretend (to be gods).’ (V.17:56)

(8) CHAPTER. The Statement of Allāh تعالى: “Those whom they call upon [like ‘Īsā (Jesus) the son of Maryam (Mary), ‘Uzair (Ezra) angels, etc.] desire (for themselves) means of access to their Lord (Allāh)...” (V.17:57)

4715. Narrated ‘Abdullāh رضي الله عنه regarding the Verse — “Those whom they call upon [like ‘Īsā (Jesus) the son of Maryam (Mary), ‘Uzair (Ezra), angels, etc.] desire (for themselves) means of access, to their Lord...” (V.17:57):

(It was revealed regarding) some jinn who used to be worshipped (by human beings). They (jinn) later embraced Islām (while those people kept on worshipping them).

(9) CHAPTER. “And We made not the vision which We showed you (O Muḥammad as an actual eye-witness and not as a dream on the night of *Al-Isrā*’), but a trial for mankind...” (V.17:60)

4716. Narrated Ibn ‘Abbās رضي الله عنهما regarding — “And We made not the vision which We showed you (O Muḥammad as an actual eye-witness and not as a dream on the night of *Al-Isrā*’) but a trial for mankind...” (V.17:60):

It was an actual eye-witness, and not as a dream at the night of *Al-Isra*, which was shown to Allāh’s Messenger ﷺ during the night he was taken on a journey. And the cursed tree is the tree of *Az-Zaqqūm* (a bitter pungent tree which grows at the bottom of Hell).

يَعْبُدُونَ نَاسًا مِّنَ الْجِنِّ، فَاسْتَمَّ الْجِنَّ
وَتَمَسَّكَ هُوَ لِأَيِّدِيهِمْ .

زَادَ الْأَشْجَعِيُّ، عَنْ سُفْيَانَ عَنِ
الْأَعْمَشِ ﴿قَالَ أَدْعُوا الَّذِينَ زَعَمْتُمْ﴾ .

[انظر: ٤٧١٥]

(٨) **بَابُ قَوْلِهِ: ﴿أُولَئِكَ الَّذِينَ يَدْعُونَ
يَبْتَغُونَ إِلَيْكَ رِيبَهُمُ الْوَسِيلَةَ﴾** الْآيَةِ
[٥٧]

٤٧١٥ - حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ:
أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ،
عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي
مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ فِي
هَذِهِ الْآيَةِ ﴿الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَيْكَ
رِيبَهُمُ الْوَسِيلَةَ﴾ قَالَ: نَاسٌ مِّنَ الْجِنِّ
يُعْبُدُونَ فَاسْتَمَّوْا. [راجع: ٤٧١٤]

(٩) **بَابُ ﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي
أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾** [٦٠]

٤٧١٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ
عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا ﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا
فِتْنَةً لِلنَّاسِ﴾ قَالَ: هِيَ رُؤْيَا عَيْنِ
أَرِيهَا رَسُولُ اللَّهِ ﷺ لَيْلَةَ أُسْرِي بِهِ،
﴿وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ﴾ قَالَ:
شَجَرَةُ الرَّقُومِ. [راجع: ٣٨٨٨]

(10) CHAPTER. The Statement of Allāh in the early dawn (i.e. the morning — *Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night).” (V.17:78)

Mujāhid said: (The Qur’ān at dawn) means the *Fajr* (morning compulsory congregational) *Ṣalāt* (prayer).

4717. Narrated Ibn Al-Mūsaiyab: Abū Hurairah رضي الله عنه said, “The Prophet ﷺ said, ‘A *Ṣalāt* (prayer) performed in congregation is twenty-five times more superior in reward to a *Ṣalāt* performed by a single person. The angels of the night and the angels of the day are assembled at the time of the morning *Ṣalāt* (prayer).’ ” Abū Hurairah added, “If you wish, you can recite:

‘Verily, the recitation of the Qur’ān in the early dawn (i.e. the morning — *Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night).’ ” (V.17:78)

(١٠) **بَابُ قَوْلِهِ: ﴿إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾** [٦٨] قَالَ مُجَاهِدٌ: صَلَاةَ الْفَجْرِ.

٤٧١٧ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ وَابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «فَضْلُ صَلَاةِ الْجَمِيعِ عَلَى صَلَاةِ الْوَاحِدِ خَمْسٌ وَعِشْرُونَ دَرَجَةً، وَتَجْمَعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةِ الصُّبْحِ». يَقُولُ أَبُو هُرَيْرَةَ: «أَقْرَأُوا إِنْ شِئْتُمْ ﴿وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾». [راجع:

[١٧٦

(11) CHAPTER. The Statement of Allāh تعالى: “It may be that your Lord will raise you to *Maqām Maḥmūd* (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection).” (V.17:79)

4718. Narrated Ibn ‘Umar رضي الله عنهما: On the Day of Resurrection the people will fall on their knees; and every nation will follow its Prophet and they will say, “O so-and-so! Intercede (for us with Allāh),” till (the right of) intercession will be given to the Prophet (Muḥammad ﷺ) and that will be the day when Allāh will raise him to *Al-Maqām Al-Maḥmūd* (a station of praise and glory,

(١١) **بَابُ قَوْلِهِ: ﴿عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾** [٧٩]

٤٧١٨ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ آدَمَ بْنِ عَلِيٍّ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: إِنَّ النَّاسَ يَصِيرُونَ يَوْمَ الْقِيَامَةِ جُنًّا، كُلُّ أُمَّةٍ تَتَّبِعُ نَبِيَّهَا، يَقُولُونَ: يَا فُلَانُ اشْفَعْ، حَتَّى تَنْتَهِيَ

i.e., the honour of intercession on the Day of Resurrection)".

4719. Narrated Jabir bin 'Abdullāh رضي الله عنه: Allāh's Messenger ﷺ said, "Whoever, after listening to the *Adhān* [call for *Ṣalāt* (prayer)] says, 'O Allāh, the Lord of this complete call and of this *Ṣalāt*, which is going to be established! Give Muḥammad *Al-Wasīla* and *Al-Faḍīla*⁽¹⁾, and raise him to *Maqām Maḥmūd* (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection) which You have promised him,' will be granted my intercession for him on the Day of Resurrection."

الشفاعة إلى النبي ﷺ فذلك يوم
يبعثه الله المقام المحمود.

[راجع: ١٤٧٥]

٤٧١٩ - حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ:
حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنْ
مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ
عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ
النِّدَاءَ: اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ
وَالصَّلَاةُ الْقَائِمَةُ، آتِ مُحَمَّدًا الْوَسِيلَةَ
وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا
الَّذِي وَعَدْتَهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ
الْقِيَامَةِ».

رَوَاهُ حَمْزَةُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ
عَنِ النَّبِيِّ ﷺ. [راجع: ٦١٤]

(12) CHAPTER. "And say 'Truth (i.e., Islāmic Monotheism or this Qur'ān or *Jihād* against polytheists) has come and *Bāṭil* (falsehood i.e., Satan or polytheism, etc.) has vanished...'" (V.17:81)

(١٢) **بَابُ** ﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ
الْبَاطِلُ﴾ الآية [٨١]. (بِرْهَاقٍ):
يَهْلِكُ.

4720. Narrated 'Abdullāh bin Mas'ūd رضي الله عنه: Allāh's Messenger ﷺ entered Makkah (in the year of the Conquest) and there were three hundred and sixty idols around the Ka'bah. He then started hitting them with a stick in his hand and he was saying:

"Truth (i.e., Islāmic Monotheism or this Qur'ān or *Jihād* against polytheists) has come and *Bāṭil* (falsehood i.e., Satan or polytheism etc.) vanished. Surely *Bāṭil* is

٤٧٢٠ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا
سُبْيَانُ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ
مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ
بِنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ
رَسُولُ اللَّهِ ﷺ مَكَّةَ وَحَوْلَ الْبَيْتِ
سِتُونَ وَثَلَاثُمِائَةً نُصِبَ فَجَعَلَ يَطْعُنُهَا
بِعُودٍ فِي يَدِهِ وَيَقُولُ: «جَاءَ الْحَقُّ

(1) (H. 4719) *Al-Wasīla* is the highest position in Paradise which is granted to the Prophet ﷺ particularly; *Al-Faḍīla* is the extra degree of honour which is bestowed on him above all creation.

ever bound to vanish.” (V.17:81)

“*Al-Haqq*” (the truth i.e. the Qur’ān and Allāh’s Revelation) has come, and *Al-Bāṭil* [falsehood—*Iblīs* (Satan)] can neither create anything nor resurrect (anything).” (V.34:49)

(13) CHAPTER. “And they ask you (O Muḥammad ﷺ) concerning the *Rūḥ* (the Spirit)...” (V.17:85)

4721. Narrated ‘Abdullāh رَضِيَ اللهُ عَنْهُ: While I was in the company of the Prophet ﷺ on a farm and he was reclining on a palm-leaf stalk, some Jews passed by. Some of them said to the others, “Ask him (the Prophet ﷺ) about the *Rūḥ* (Spirit).” Some of them said, “What urges you to ask him about it?” Others said, “(Don’t ask him) lest he should give you a reply which you dislike.” But they said, “Ask him.” So, they asked him about the *Rūḥ* (Spirit). The Prophet ﷺ kept quiet and did not give them any answer. I knew that he was being inspired Divinely so I stayed at my place. When the Divine Revelation had been revealed, the Prophet ﷺ said:

“And they ask you (O Muḥammad ﷺ) concerning the *Rūḥ* (the Spirit). Say: The *Rūḥ* is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.” (V.17:85)

[See *Hadīth* No. 125 and 7297]

(14) CHAPTER. “...And offer your *Ṣalāt* (prayer) neither aloud nor in a low voice...” (V.17:110)

4722. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا (regarding) — “And offer your *Ṣalāt* (prayer) neither aloud, nor in a low voice...” (V.17:110):

This Verse was revealed while Allāh’s Messenger ﷺ was hiding himself in Makkah.

وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا .
﴿جَاءَ الْحَقُّ وَمَا يُدِئُ الْبَاطِلُ وَمَا يُعِيدُ﴾ . [راجع : ٢٤٧٨]

(١٣) بَابُ ﴿وَسَأَلْتَهُ عَنِ الرُّوحِ﴾

[٨٥]

٤٧٢١ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا أَنَا مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ وَهُوَ يَتَكَأُ عَلَى عَسِيبٍ إِذْ مَرَّ الْيَهُودُ فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ، فَقَالَ: مَا رَأَيْتُمْ إِلَيْهِ، وَقَالَ بَعْضُهُمْ: لَا يَسْتَقْبِلُكُمْ بِشَيْءٍ تَكْرَهُونَهُ، فَقَالُوا: سَلُوهُ، فَسَأَلُوهُ عَنِ الرُّوحِ، فَأَمَسَكَ النَّبِيُّ ﷺ فَلَمْ يَرُدَّ عَلَيْهِمْ شَيْئًا، فَعَلِمْتُ أَنَّهُ يُوحَى إِلَيْهِ .
فَقُمْتُ مَقَامِي، فَلَمَّا نَزَلَ الْوَحْيُ قَالَ: ﴿وَسَأَلْتَهُ عَنِ الرُّوحِ فَلِ الرُّوحِ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنْ الْوَعْدِ إِلَّا قَلِيلًا﴾ [٨٥] . [راجع : ١٢٥]

(١٤) بَابُ ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا

خَافَتْ بِهَا﴾ [١١٠]

٤٧٢٢ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُثَيْمٌ: أَخْبَرَنَا أَبُو بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فِي قَوْلِهِ

When he offered *Ṣalāt* (prayer) with his Companions, he used to raise his voice with the recitation of the Qur'ān, and if *Al-Mushrikūn* (pagans etc.) happened to hear him, they would abuse the Qur'ān, the One who revealed it and the one who brought it. Therefore Allāh تعالى said to His Prophet ﷺ: "...And offer your *Ṣalāt* (prayer) neither aloud..." i.e., your recitation of the Qur'ān lest *Al-Mushrikūn* (pagans etc.) should hear you, and abuse the Qur'ān, "...nor in a low voice..." so that your Companions could not hear you, "...but follow a way between." (V. 17:110)

4723. Narrated 'Āishah رضي الله عنها: The (above) Verse was revealed in connection with the invocations.

تعالى: ﴿وَلَا يَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُتْ بِهَا﴾ قَالَ: نَزَلَتْ وَرَسُولُ اللَّهِ ﷺ مُخْتَفٍ بِمَكَّةَ، كَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ فَإِذَا سَمِعَ الْمُشْرِكُونَ سَبُّوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، فَقَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ ﷺ: ﴿وَلَا يَجْهَرُ بِصَلَاتِكَ﴾ أَيْ: بِقِرَاءَتِكَ فَيَسْمَعُ الْمُشْرِكُونَ فَيَسُبُّوا الْقُرْآنَ، ﴿وَلَا تُخَافُتْ بِهَا﴾ عَنْ أَصْحَابِكَ فَلَا تُسْمِعُهُمْ ﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾. [انظر: ٧٤٩٠، ٧٥٢٥،

[٧٥٤٧]

٤٧٢٣ - حَدَّثَنَا طَلْقُ بْنُ عَتَمٍ: حَدَّثَنَا زَائِدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَنْزَلَ ذَلِكَ فِي الدُّعَاءِ. [انظر: ٦٣٢٧،

[٧٥٢٦]

(18) SŪRAT KAHF (The Cave)

(١٨) سُورَةُ الْكَهْفِ

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وقال مُجَاهِدٌ: ﴿تَقْرَأُهُمْ﴾: تَتْرَكُهُمْ. ﴿وَكَانَ لَمْ تَمْرٌ﴾: ذَهَبٌ وَفِضَّةٌ. وَقَالَ غَيْرُهُ: جَمَاعَةُ التَّمْرِ. ﴿يَجْعَلُ﴾: مُهْلِكٌ، ﴿أَسْفَا﴾: نَدْمًا. ﴿الْكَهْفِ﴾: الْفَتْحُ فِي الْجَبَلِ. ﴿وَالرَّقِيعِ﴾: الْكِتَابُ. ﴿مَرْفُومٌ﴾:

مَكْتُوبٍ مِنَ الرَّقْمِ. ﴿وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ﴾: أَلْهَنَاهُمْ صَبْرًا. ﴿لَوْلَا أَن رَّبَطْنَا عَلَىٰ قُلُوبِهِمْ﴾. ﴿شَطَطًا﴾: إِفْرَاطًا. الْوَصِيدُ: الْفِنَاءُ، جَمْعُهُ وَصَائِدٌ وَوُصِدٌ. وَيُقَالُ: الْوَصِيدُ الْبَابُ، ﴿مُؤَصَّدَةٌ﴾ مُطَبَّقَةٌ، أَصَدَ الْبَابُ وَأَوْصَدَ. ﴿عَمَنَّهُمْ﴾: أَحْيَيْنَاهُمْ. ﴿أَزَكُّ﴾: أَكْثَرُ، وَيُقَالُ: أَحَلُّ، وَيُقَالُ: أَكْثَرُ زَيْعًا. قَالَ ابْنُ عَبَّاسٍ: ﴿أَكْلَهَا وَلَمْ تَطْلُرْ﴾: لَمْ تَنْقُصْ. وَقَالَ سَعِيدٌ، عَنِ ابْنِ عَبَّاسٍ: ﴿وَالرَّقِيمِ﴾: اللَّوْحُ مِنْ رِصَاصٍ. كَتَبَ عَامِلُهُمْ أَسْمَاءَهُمْ ثُمَّ طَرَحَهُ فِي خِرَازِنَتِهِ، ﴿فَضَرَبْنَا عَلَىٰ عَادَانِهِمْ﴾ فَنَامُوا. وَقَالَ غَيْرُهُ: وَالَّتِ تَثِلُ: تَنْجُو. وَقَالَ مُجَاهِدٌ: ﴿مَوِيلًا﴾: مُحْرَزًا. ﴿لَا يَسْتَطِيعُونَ سَمْعًا﴾: لَا يَعْقِلُونَ.

(١) **بَابُ قَوْلِهِ ﴿وَكَانَ الْإِنْسَانُ أَكْثَرَ**

شَيْءٍ جَدَلًا﴾ [٥٤]

٤٧٢٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعِيدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ أَنَّ حُسَيْنَ بْنَ عَلِيٍّ أَخْبَرَهُ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ طَرَفَهُ وَفَاطِمَةَ، قَالَ: «أَلَا

(1) CHAPTER.

“But man is ever more quarrelsome than anything.” (V.18:54)

4724. Narrated ‘Alī رضي الله عنه that one night Allāh’s Messenger ﷺ came to him and Fāṭima, and said, “Don’t you (both) offer the (Tahajjud) prayer?”⁽¹⁾ ‘Alī said, “When Allāh wishes us to get up, we get up.” The Prophet ﷺ then recited:

“...But man is ever more quarrelsome than anything.” (V.18:54)

(See Vol. 2, *Hadīth* No.1127)

(1) (H. 4724) The Prophet ﷺ blamed himself for awakening them and then recited. (V.18:54)

تُصَلِّيَانِ؟». [راجع: ١١٢٧]

﴿رَجْمًا بِالْغَيْبِ﴾: لَمْ يَسْتَسِينُ،
يُقَالُ: ﴿فُرُطًا﴾: نَدَمًا. ﴿سَرَادِقُهَا﴾
مِثْلُ السَّرَادِقِ، وَالْحُجْرَةُ الَّتِي تُطِيفُ
بِالْفَسَاطِيطِ. ﴿يَحَاوِرُهُ﴾: مِنَ الْمُحَاوَرَةِ
﴿وَكَاثَ لَمْ نَمُرْ فَقَالَ﴾ أَي لَكِنُّ أَنَا هُوَ
اللَّهُ رَبِّي، ثُمَّ حَذَفَ الْإِلْفَ وَأَدْغَمَ
إِخْدَى التَّوْنَيْنِ فِي الْأُخْرَى ﴿وَفَجَّرْنَا
خِلَالَهُمَا نَهْرًا﴾ تَقُولُ بَيْنَهُمَا نَهْرًا
﴿زَلَقًا﴾: لَا يَثْبُتُ فِيهِ قَدَمٌ. ﴿هُنَالِكَ
الْوَلِيَّةُ﴾: مَصْدَرُ الْوَلِيِّ وَوَلَاءٌ.
﴿عُقْبًا﴾: عَاقِبَةٌ، وَعُقْبَى وَعُقْبَةٌ وَاجِدٌ
وَهِيَ الْآخِرَةُ. ﴿قَبْلًا﴾ قَبْلًا وَقَبْلًا:
اسْتِثْنَاءً. ﴿لِيُذِخُوا﴾: لِيُزِيلُوا،
الدَّخْضُ: الزَّلْقُ.

(2) CHAPTER. The Statement of Allāh تعالى:
“And (remember) when Mūsa (Moses) said
to his boy-servant: ‘I will not give up
(travelling) until I reach the junction of the
two seas or (until) I spend years and years in
travelling.’” (V.18:60)

4725. Narrated Sa’id bin Jubair: I said to
Ibn ‘Abbās, “Nauf Al-Bikālī claims that
Mūsa (Moses), the companion of Al-Khidr
was not the Mūsa of the Children of Isrāel.”
Ibn ‘Abbās said, “The enemy of Allāh (Nauf)
told a lie.” Narrated Ubayy bin Ka’b that he
heard Allāh’s Messenger ﷺ saying, “Mūsa
(Moses) got up to deliver a speech before the
Children of Isrāel and he was asked, ‘Who is
the most learned person among the people?’
Mūsa (Moses) replied, ‘I (am the most
learned).’ Allāh admonished him for he did
not ascribe knowledge to Allāh Alone. So
Allāh revealed to him:

(٢) بَابُ قَوْلِهِ: ﴿وَإِذْ قَالَ مُوسَى
لِفَتْنِهِ لَا أَسْبَحُ حَقًّا أَبْلُغَ مَجْمَعِ
الْبَحْرَيْنِ أَوْ أَمْضَى حُقُبًا﴾ [٦٠]

٤٧٢٥ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا
سُفْيَانُ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ:
أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ قَالَ: قُلْتُ
لِابْنِ عَبَّاسٍ: إِنَّ نَوْفًا الْبِكَالِيِّ يَزْعُمُ
أَنَّ مُوسَى صَاحِبَ الْخَضِرِ لَيْسَ هُوَ
مُوسَى صَاحِبَ بَنِي إِسْرَائِيلَ، فَقَالَ
ابْنُ عَبَّاسٍ: كَذَبَ عَدُوُّ اللَّهِ، حَدَّثَنِي
أَبِي بَنْ كَعْبٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «إِنَّ مُوسَى قَامَ حَطِيبًا فِي بَنِي

'At the junction of the two seas there is a slave of Ours who is more learned than you.'

Mūsa (Moses) asked, 'O my Lord, how can I meet him?' Allāh said, 'Take a fish and put it in a basket and then proceed (set out, and where you will lose the fish, you will find him).' So Mūsa (Moses) (took a fish and put it in a basket and) set out along with his boy-servant Yūsha' bin Nūn, till they reached a rock (on which) they both lay their heads and slept. The fish moved vigorously in the basket and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. (V.18:61) Allāh stopped the current of water on both sides of the way created by the fish, and so that way was like a tunnel. When Mūsa (Moses) got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning, Mūsa (Moses) asked his boy-servant 'Bring us our early meal; truly, we have suffered much fatigue, in this, our journey.' (V.18:62)

Mūsa (Moses) did not get tired till he had passed the place which Allāh had ordered him to seek after. His boy-servant then said to him, 'Do you remember when we betook ourselves to the rock? I indeed forgot the fish, none but Satan made me forget to remember it. It took its course into the sea in a strange way.' (V.18:63)

There was a tunnel for the fish, and for Mūsa (Moses) and his boy-servant there was astonishment. Mūsa (Moses) said, 'That is what we have been seeking.' So, they went back retracing their footsteps. (V.16:64) They both returned, tracing their footsteps till they reached the rock. Behold! There they found a man covered with a garment. Mūsa (Moses) greeted him. Al-Khiḍr said astonishingly, 'Is there such a greeting in

إسرائيل، فُسئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟
فَقَالَ: أَنَا، فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرِدَّ
الْعِلْمَ إِلَيْهِ. فَأَوْحَى اللَّهُ إِلَيْهِ إِنَّ لِي
عَبْدًا بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ.
قَالَ مُوسَى: يَا رَبِّ فَكَيْفَ لِي بِهِ؟
قَالَ: تَأْخُذُ مَعَكَ حُوتًا فَتَجْعَلُهُ فِي
مِكْتَلٍ فَحَيْثُمَا فَتَدَّتِ الْحُوتُ فَهُوَ تَمَّ
فَأَخَذَ حُوتًا فَجَعَلَهُ فِي مِكْتَلٍ ثُمَّ انْطَلَقَ
وَانْطَلَقَ مَعَهُ بَقْتَاهُ يُوشَعَ بْنِ نُونٍ حَتَّى
إِذَا آتَيَا الصَّخْرَةَ وَضَعَا رُؤُوسَهُمَا
فَنَامَا، وَاضْطَرَبَ الْحُوتُ فِي الْمِكْتَلِ
فَخَرَجَ مِنْهُ فَسَقَطَ فِي الْبَحْرِ ﴿فَاتَّخَذَ
سَبِيلَهُ فِي الْبَحْرِ سَرَبًا﴾ وَأَمْسَكَ اللَّهُ عَنِ
الْحُوتِ جَرِيَةَ الْمَاءِ فَصَارَ عَلَيْهِ مِثْلُ
الطَّاقِ. فَلَمَّا اسْتَيْقَظَ نَسِيَ صَاحِبَهُ أَنْ
يُخْبِرَهُ بِالْحُوتِ فَاِنْطَلَقَا بَقِيَّةَ يَوْمِهِمَا
وَلَيْلَتِهِمَا حَتَّى إِذَا كَانَ مِنَ الْعَدِ قَالَ
مُوسَى لِفَتَاهُ: ﴿إِنَّمَا غَدَاةٌ لَقَدْ لَقِينَا
مِنْ سَفَرِنَا هَذَا نَسَبًا﴾ قَالَ: وَلَمْ يَجِدْ
مُوسَى النَّصَبَ حَتَّى جَاوَزَا الْمَكَانَ
الَّذِي أَمَرَ اللَّهُ بِهِ. فَقَالَ لَهُ فَتَاهُ:
﴿أَرَيْتَ إِذْ أَوْتَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ
الْحُوتَ وَمَا أُنْسِيهِ إِلَّا السُّحُوتَ أَنْ أَذْكَرُ
وَأَتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا﴾ قَالَ:
فَكَانَ لِلْحُوتِ سَرَبًا وَلِمُوسَى وَفِتَاهُ
عَجَبًا. فَقَالَ مُوسَى: ﴿ذَلِكَ مَا كُنَّا نَبْغُ
فَإِذْ نَدَا عَلَيْنَا أَنَا وَهِيَ قَصَصًا﴾ قَالَ: رَجَعَا
يُقْصِصَانِ آثَارَهُمَا حَتَّى انْتَهَيَا إِلَى

your land?' Mūsa (Moses) said, 'I am Mūsa.' He said, 'Are you the Mūsa (Moses) of the Children of Isrā'el?' Mūsa (Moses) said, 'Yes,' and added, 'I have come to you so that you may teach me something of that knowledge which you have been taught.'

Al-Khidr said, 'You will not be able to have patience with me.' (V.18:67)

'O Mūsa (Moses)! I have some of Allāh's Knowledge which He has bestowed upon me, but you do not know it; and you too, have some of Allāh's Knowledge which He has bestowed upon you, but I do not know it.' Mūsa (Moses) said, 'If Allāh wills, you will find me patient, and I will not disobey you in aught.' (V.18:69)

Al-Khidr said to him, 'Then, if you follow me, ask me not about anything till I myself mention it to you.' (V.18:70) After that both of them proceeded along the seacoast, till a ship passed by and they requested the crew to let them go on board. The crew recognized Al-Khidr and allowed them to get on board free of charge. When they got on board, suddenly Mūsa (Moses) saw that Al-Khidr had pulled out one of the planks of the ship with an adze. Mūsa (Moses) said to him, 'These people gave us a free lift, yet you have scuttled their ship so as to drown its people! Verily, you have committed a thing *Imr* (a *Munkar* — evil, bad, dreadful thing).' (V.18:71)

Al-Khidr said, 'Did I not tell you that you would not be able to have patience with me?' (V.18:72) Mūsa (Moses) said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you).'

Allāh's Messenger ﷺ said, "The first excuse given by Mūsa (Moses), was that he had forgotten. Then a sparrow came and sat over the edge of the ship and dipped its beak

الصَّخْرَةَ فَإِذَا رَجُلٌ مُسَجَّى ثَوْبًا، فَسَلَّمَ عَلَيْهِ مُوسَى فَقَالَ الْخَضِرُّ: وَأَنْتَى بِأَرْضِكَ السَّلَامُ؟ قَالَ: أَنَا مُوسَى، قَالَ: مُوسَى بَنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ أَتَيْتُكَ لِتُعَلِّمَنِي مِمَّا عَلَّمْتَ رَشَدًا، قَالَ: ﴿إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ يَا مُوسَى إِنِّي عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ وَعَلَّمَنِيهِ لَا تَعْلَمُهُ أَنْتَ، وَأَنْتَ عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَكَ اللَّهُ لَا أَعْلَمُهُ، فَقَالَ مُوسَى: ﴿سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا﴾ فَقَالَ لَهُ الْخَضِرُّ: فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا. فَأَنْظَلْنَا يَمْسِيَانِ عَلَى سَاحِلِ الْبَحْرِ. فَمَرَّتْ سَفِينَةٌ فَكَلَّمُوهُمْ أَنْ يَحْمِلُوهُمْ فَعَرَفُوا الْخَضِرَّ فَحَمَلُوهُ بَعِيرِ نَوَلٍ، فَلَمَّا رَكِبَا فِي السَّفِينَةِ لَمْ يَفْجَأْ إِلَّا وَالْخَضِرُّ قَدْ قَلَعَ لَوْحًا مِنْ أَلْوَابِ السَّفِينَةِ بِالْقُدُومِ. فَقَالَ لَهُ مُوسَى: قَوْمٌ حَمَلُونَا بَعِيرِ نَوَلٍ عَمَدْتَ إِلَى سَفِينَتِهِمْ فَخَرَقْتَهَا لِتَغْرُقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا. قَالَ: ﴿أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ قَالَ: ﴿لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عَسْرًا﴾ قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «وَكَاثِبِ الْأُولَى مِنْ مُوسَى نِسْيَانًا. قَالَ: وَجَاءَ عُضْفُورٌ فَوَقَعَ عَلَى حَرْفِ السَّفِينَةِ فَتَقَرَّرَ فِي الْبَحْرِ نَهْرَةً. فَقَالَ لَهُ الْخَضِرُّ: مَا

once in the sea. Al-Khiḍr said to Mūsa (Moses), 'My Knowledge and your knowledge, compared to Allāh's Knowledge is like what this sparrow has taken out of the sea.' Then they both got out of the ship, and while they were walking on the sea-shore, Al-Khiḍr saw a boy playing with other boys. Al-Khiḍr got hold of the head of that boy and pulled it out with his hands and killed him. Mūsa (Moses) said, 'Have you killed an innocent person who had killed none! Verily, you have committed a *Nukr* (a great *Munkar*—prohibited, evil dreadful thing).' (V.18:74) He said, 'Did I not tell you that you would not be able to have patience with me?' (V.18:75) (The subnarrator said, 'The second blame was stronger than the first one). Mūsa (Moses) said, 'If I ask you about anything after this, keep me not in your company, you have received an excuse from me.' (V.18:76)

Then they both proceeded until they came to the inhabitants of a town. They asked them for food but they refused to entertain them. (Then) they found there a wall on the point of falling down. (V.18:77)

(Al-Khiḍr) set it up straight with his own hands. Mūsa (Moses) said, 'We came to these people, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it.' (Al-Khiḍr) said, 'This is the parting between me and you... (up to) ... that is the interpretation of (those things) over which you were unable to hold patience.''' (V.18:78-82)

Allāh's Messenger ﷺ said, "We wished Mūsa (Moses) had more patience so that Allāh might have described to us more about their story."

عَلِمِي وَعَلِمُكَ مِنْ عِلْمِ اللَّهِ إِلَّا مِثْلُ مَا نَقَصَ هَذَا الْعُضْفُورُ مِنْ هَذَا الْبَحْرِ، ثُمَّ خَرَجَا مِنَ السَّفِينَةِ. فَبَيْنَا هُمَا يَمْشِيَانِ عَلَى السَّاحِلِ إِذْ بَصَرَ الْخَضِرُ غُلَامًا يَلْعَبُ مَعَ الْغُلَمَانِ، فَأَخَذَ الْخَضِرُ رَأْسَهُ بِيَدِهِ فَأَقْتَلَهُ بِيَدِهِ فَقَتَلَهُ. فَقَالَ لَهُ مُوسَى: ﴿أَنْتَكَ نَفْسًا رَكِيئًا بَغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا﴾ قَالَ: ﴿أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ قَالَ: وَهَذَا أَشَدُّ مِنَ الْأُولَى قَالَ: ﴿إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عَذْرًا﴾ فَأَنْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلُهَا فَأَبَوْا أَنْ يُضَيِّقُوا هُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُصَ - قَالَ: مَائِلٌ - فَقَامَ الْخَضِرُ فَأَقَامَهُ بِيَدِهِ، فَقَالَ مُوسَى: قَوْمٌ أَتَيْنَاهُمْ فَلَمْ يُطْعِمُونَا وَلَمْ يُضَيِّقُوا لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا، قَالَ: ﴿هَذَا فِرَاقٌ بَيْنِي وَبَيْنِكَ﴾ إِلَى قَوْلِهِ: ﴿ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا﴾ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَوَدِدْنَا أَنْ مُوسَى كَانَ صَبْرًا حَتَّى يَقُصَّ اللَّهُ عَلَيْنَا مِنْ خَبْرِهِمَا».

قال سعيد بن جبیر: فكان ابن عباس يقرأ (وكان أمامهم ملك يأخذ كل سفينة صالحة غصبا) وكان يقرأ (وأما الغلام فكان كافرا وكان أبواه مؤمنين). [راجع: ٧٤]

(3) CHAPTER. The Statement of Allāh تعالى :
 “But when they reached the junction of the
 two seas, they forgot their fish, and it took
 its way through the sea as in a tunnel.”
 (V.18:61)

4726. Narrated Ibn Juraij: Ya'la bin Muslim and 'Amr bin Dinār and some others narrated the narration of Sa'id bin Jubair.

Narrated Sa'id: While we were at the house of Ibn 'Abbās, Ibn 'Abbās said, “Ask me (any question).” I said, “O Abū 'Abbās! May Allāh let me be sacrificed for you! There is a man at Kūfa, who is a story-teller called Nauf; who claims that he (Al-Khidr's companion) is not Mūsa (Moses) of Banī Isrāel.” As for 'Amr, he said to me, “Ibn 'Abbās said, (Nauf) the enemy of Allāh told a lie.” But Ya'la said to me: Ibn 'Abbās said: Ubayy bin Ka'b said: Allāh's Messenger ﷺ said, “Once, (Mūsa) (Moses) preached the people till their eyes shed tears and their hearts became tender, whereupon he finished his *Khuṭba* (religious talk). Then a man came to Mūsa (Moses) and asked, ‘O Allāh's Messenger! Is there anyone on the earth who is more learned than you?’ Mūsa (Moses) replied, ‘No.’ So, Allāh admonished him, for he did not ascribe all knowledge to Allāh. It was said (on behalf of Allāh), ‘Yes, (there is a slave of Ours who knows more than you).’ Mūsa (Moses) said, ‘O my Lord! Where is he?’ Allāh said, ‘At the junction of the two seas.’ Mūsa (Moses) said, ‘O my Lord! Tell me of a sign whereby I will recognize the place.’” ‘Amr said to me: Allāh said, “That place will be where the fish will leave you.” Ya'la said to me, “Allāh said (to Mūsa) (Moses), ‘Take a dead fish (and your goal will be) the place where it will become alive.’” So Mūsa (Moses) took a fish

(٣) بَابُ قَوْلِهِ: ﴿فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نِسِيَا خُوفَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَاتًا﴾ [٦١] مَذْهَبًا، يَسْرُبُ: يَسْلُكُ، وَمِنْهُ: ﴿وَسَارِبًا يَالْتِهَارًا﴾.

٤٧٢٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي يَعْلَى بْنُ مُسْلِمٍ وَعَمْرُو بْنُ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، يَزِيدُ أَحَدَهُمَا عَلَى صَاحِبِهِ وَغَيْرُهُمَا قَدْ سَمِعْتُهُ يُحَدِّثُهُ عَنْ سَعِيدِ قَالَ: إِنَّا لَعُدْنَا ابْنَ عَبَّاسٍ فِي بَيْتِهِ. إِذْ قَالَ: سَلُونِي، قُلْتُ: أَيُّ أَبَا عَبَّاسٍ جَعَلَنِي اللَّهُ فِدَاءَكَ بِالْكُوفَةِ رَجُلًا قَاصًّا يُقَالُ لَهُ: نَوْفٌ، يَزْعَمُ أَنَّهُ لَيْسَ بِمُوسَى بَنِي إِسْرَائِيلَ، أَمَا عَمْرُو فَقَالَ لِي: قَالَ: قَدْ كَذَبَ عَدُوُّ اللَّهِ. وَأَمَا يَعْلَى فَقَالَ لِي: قَالَ ابْنُ عَبَّاسٍ: حَدَّثَنِي أَبِيُّ بْنُ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مُوسَى رَسُولُ اللَّهِ ﷺ، قَالَ: ذَكَرَ النَّاسُ يَوْمًا حَتَّى إِذَا فَاضَتْ الْعُيُونُ وَرَقَّتِ الْقُلُوبُ، وَلِيَ فَأَذْرَكَهُ رَجُلٌ فَقَالَ: أَيُّ رَسُولِ اللَّهِ، هَلْ فِي الْأَرْضِ أَحَدٌ أَعْلَمُ مِنْكَ؟ قَالَ: لَا، فَعَتَبَ عَلَيْهِ إِذْ لَمْ يَزِدَّ الْعِلْمَ إِلَى اللَّهِ. قِيلَ: بَلَى، قَالَ: أَيُّ رَبِّ، فَأَيْنَ؟ قَالَ: بِمَجْمَعِ الْبَحْرَيْنِ، قَالَ: أَيُّ رَبِّ اجْعَلْ لِي عِلْمًا أَعْلَمُ ذَلِكَ مِنْهُ»، فَقَالَ لِي عَمْرُو: قَالَ: «حَيْثُ

and put it in a basket and said to his boy-servant "I don't want to trouble you, except that you should inform me as soon as this fish leaves you." He said (to Mūsa) (Moses), "You have not demanded too much." And that is as mentioned by Allāh :

"And (remember) when Mūsa (Moses) said to his boy-servant.." (V.18 :60) Yūsha' bin Nūn. (Sa'id did not state that). The Prophet ﷺ said, "While the boy-servant was in the shade of the rock at a wet place, the fish slipped out (alive) while Mūsa (Moses) was sleeping. His boy-servant said (to himself), 'I will not wake him,' but when he woke up, he forgot to tell him. The fish slipped out and entered the sea. Allāh stopped the flow of the sea where the fish was, so that its trace looked as if it was made on a rock." Amr, forming a hole with his two thumbs and index fingers, said to me, "Like this, as if its trace was made on a rock." Mūsa (Moses) said, "We have suffered much fatigue on this, our journey." (This was not narrated by Sa'id). Then they returned back and found Al-Khiḍr. 'Uthmān bin Abi Sulaimān said to me, (they found him) on a green carpet in the middle of the sea. Al-Khiḍr was covered with his garment with one end under his feet and the other end under his head. When Mūsa (Moses) greeted, he uncovered his face and said astonishingly, 'Is there such a greeting in my land? Who are you?' Mūsa (Moses) said, 'I am Mūsa (Moses).' Al-Khiḍr said, 'Are you the Mūsa (Moses) of Banī Isrā'el?' Mūsa (Moses) said, 'Yes.' Al-Khiḍr said, 'What do you want?' Mūsa (Moses) said, 'I came to you so that you may teach me something of that knowledge which you have been taught.' Al-Khiḍr said, 'Is it not sufficient for you that the Taurāt (Torah) is in your hands and the Divine Revelation comes to you, O Mūsa

يُفَارِقُكَ الْحُوتُ»، وَقَالَ لِي يَعْلى :
«قَالَ: خُذْ حُوتًا مَيِّتًا حَيْثُ يُنْفَخُ فِيهِ
الرُّوحُ، فَأَخَذَ حُوتًا فَجَعَلَهُ فِي مِكَتَلٍ
فَقَالَ لِفَتَاهُ: لَا أَكْفُلُكَ إِلَّا أَنْ تُخْبِرَنِي
بِحَيْثُ يُفَارِقُكَ الْحُوتُ، قَالَ: مَا
كَلَّمْتْ كَثِيرًا فَذَلِكَ قَوْلُهُ جَلَّ ذِكْرُهُ:
﴿وَإِذْ قَالَ مُوسَى لِفَتَاهُ﴾، يُوشَعُ بْنُ
نُونٍ، لَيْسَتْ عَنْ سَعِيدٍ قَالَ: فَيَمِينًا
هُوَ فِي طَلِّ صَخْرَةٍ فِي مَكَانٍ ثَرِيانٍ إِذْ
تَصَرَّبَ الْحُوتُ وَمُوسَى نَائِمٌ، فَقَالَ
فَتَاهُ: لَا أَوْقِظُهُ حَتَّى إِذَا اسْتَيْقَظَ
فَسَيَّيَ أَنْ يُخْبِرَهُ وَتَصَرَّبَ الْحُوتُ
حَتَّى دَخَلَ الْبَحْرَ فَأَمْسَكَ اللَّهُ عَنْهُ
جَزِيَةَ الْبَحْرِ حَتَّى كَانَ أَثَرُهُ فِي حَجَرٍ
- قَالَ لِي عَمْرُو - هَكَذَا كَانَ أَثَرُهُ
فِي حَجَرٍ وَحَلَقَ بَيْنَ إِبْهَامَيْهِ وَالتِّي
تَلِيَانِهِمَا ﴿لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا
نَصَبًا﴾ قَالَ: قَدْ قَطَعَ اللَّهُ عَنْكَ
النَّصَبَ - لَيْسَتْ هَذِهِ عَنْ سَعِيدٍ -
أُخْرَى فَرَجَعَا فَوَجَدَا خَضِرًا - قَالَ لِي
عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ - عَلَى طِنْفِسَةٍ
خَضِرَاءَ عَلَى كَبِدِ الْبَحْرِ - قَالَ سَعِيدُ
بْنُ جَبْرِ -: مُسَجِّى بَثْوَبِهِ: قَدْ جَعَلَ
طَرَفَهُ تَحْتَ رِجْلَيْهِ وَطَرَفَهُ تَحْتَ رَأْسِهِ
فَسَلَّمَ عَلَيْهِ مُوسَى فَكَشَفَ عَنْ وَجْهِهِ
وَقَالَ: هَلْ بَارِضِي مِنْ سَلَامٍ؟ مَنْ
أَنْتَ؟ قَالَ: أَنَا مُوسَى، قَالَ: مُوسَى
بَنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ، قَالَ: فَمَا

(Moses)? Verily, I have a knowledge that you ought not learn, and you have a knowledge which I ought not learn.' At that time a bird took with its beak (some water) from the sea; Al-Khiḍr then said, 'By Allāh, my knowledge and your knowledge besides Allāh's Knowledge is like what this bird has taken with its beak from the sea.' Until, when they went on board the ship, they found a small boat which used to carry the people from this sea-side to the other sea-side. The crew recognized Al-Khiḍr and said, 'The pious slave of Allāh.' (We said to Sa'īd: "Was that Khiḍr?" He said, "Yes.") The shipmen said, 'We will not get him on board with fare.' Al-Khiḍr scuttled the ship and then plugged the hole with a piece of wood. Mūsa (Moses) said, 'Have you scuttled it in order to drown its people? Verily, you have committed a thing *Imr* (a *Munkar* — evil, bad, dreadful thing).' (V.18:71) (Mujāhid said, "Mūsa (Moses) said so protestingly.") Al-Khiḍr said, 'Did I not tell you, that you would not be able to have patience with me?' (V.18:72) The first inquiry of Mūsa (Moses) was done because of forgetfulness, the second caused him to be bound with a stipulation, and the third was done intentionally. Mūsa (Moses) said, 'Call me not to account for what I forgot, and be not hard upon me for my affair (with you).' (V.18:73) (Then) they found a boy and Al-Khiḍr killed him. Ya'lā said: Sa'īd said, 'They found boys playing and Al-Khiḍr got hold of a handsome infidel boy, laid him down and then slew him with a knife. Mūsa (Moses) said, 'Have you killed an innocent person who had killed none?' (18:74). Then they proceeded and found a wall which was on the point of falling down, and Al-Khiḍr set it up straight. Sa'īd moved his hand thus and said, 'Al-Khiḍr raised his hand and the wall became straight. Ya'lā

شأنك؟ قال: جئت لِتُعَلِّمَنِي مِمَّا
عُلِّمْتَ رَشْدًا، قال: أما يُكْفِيكَ أَنَّ
التُّورَةَ بِيَدَيْكَ وَأَنَّ الْوَحْيَ يَأْتِيكَ يَا
مُوسَى؟ إِنَّ لِي عِلْمًا لَا يَنْبَغِي لَكَ أَنْ
تَعْلَمَهُ وَإِنَّ لَكَ عِلْمًا لَا يَنْبَغِي لِي أَنْ
أَعْلَمَهُ. فَأَخَذَ طَائِرٌ بِمِنْقَارِهِ مِنَ
الْبَحْرِ، وَقَالَ: وَاللَّهِ مَا عَلِمِي وَمَا
عِلْمُكَ فِي جَنْبِ عِلْمِ اللَّهِ إِلَّا كَمَا
أَخَذَ هَذَا الطَّائِرُ بِمِنْقَارِهِ مِنَ الْبَحْرِ،
حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ وَجَدَا مَعَابِرَ
صِغَارًا تَحْمِلُ أَهْلَ هَذَا السَّاحِلِ إِلَى
أَهْلِ هَذَا السَّاحِلِ الْآخَرِ عَرَفُوهُ،
فَقَالُوا: عَبْدُ اللَّهِ الصَّالِحُ - قال: قُلْنَا
لِسَعِيدٍ: خَضِرٌ؟ قال: نَعَمْ - لا
نَحْمِلُهُ بِأَجْرِ فَحَرَّفَهَا وَوَتَدَ فِيهَا وَتَدَا،
قال موسى: ﴿أَحْرَقْنَاهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ
جِئْتَ شَيْئًا إِمْرًا﴾ - قال مُجَاهِدٌ:
مُنْكَرًا - قال: ﴿أَلَدَّ أَقْلَ إِبْنِكَ لَنْ
تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ كَانَتْ الْأُولَى
نِسْيَانًا، وَالْوَسْطَى شَرْطًا، وَالثَّالِثَةُ
عَمْدًا. قال: ﴿لَا تُؤَاخِذْنِي بِمَا نَسِيتُ
وَلَا تُرْهِقْنِي مِنْ أَمْرِي عَسْرًا﴾ لَقِيَا غُلَامًا
فَقَتَلَهُ - قال يَعْلَى: قال سَعِيدٌ -
وَجَدَ غُلَامًا يَلْعَبُونَ فَأَخَذَ غُلَامًا
كَافِرًا ظَرِيفًا فَأَضْجَعَهُ ثُمَّ ذَبَحَهُ
بِالسَّكِينِ. قال: ﴿أَفَلَتَ نَفْسًا رَزِيئَةً
بِعَيْرِ نَفْسٍ﴾ لَمْ تَعْمَلْ بِالْجَنِّثِ - وَابْنُ
عَبَّاسٍ قَرَأَهَا: رَزِيئَةً رَزَاكِيَّةً رَزَاكِيَّةً

said: 'I think Sa'īd said, 'Al-Khiḍr touched the wall with his hand and it became straight!' Mūsa (Moses) said to Al-Khiḍr, 'If you had wished, you could have taken wages for it.' Sa'īd said, 'Wages that we might have eaten.' And there was a king behind them.' (V.18:79) And there was in front (ahead) of them. Ibn 'Abbās recited: "As there was a king in front (ahead) of them..."

It is said on the authority of somebody other than Sa'īd that the king was Hudad bin Budad. They say that the boy was called Haisūr. "...As there was a king in front (ahead) of them who seized every ship by force." (V.18:79) So, I wished that if that ship passed by him, he would leave it because of its defect, and when they have passed they would repair it and get benefit from it. Some people said that they closed that hole with a bottle, and some said with tar. 'His parents were believers, and he (the boy) was a disbeliever and we (Khiḍr) feared lest he would oppress them by rebellion and disbelief.' (V.18:80) (i.e., that their love for him would urge them to follow him in his religion). 'So we (Khiḍr) desired that their Lord (Allāh) should change him for them for one better in righteousness and near to mercy.' (V.18:81). This was in reply to Mūsa's (Moses) saying: Have you killed an innocent person?" (V.18:74) 'Near to mercy' means they will be more merciful to him than they were to the former whom Khiḍr had killed. Someone other than Sa'īd said that they were compensated with a girl. Dāwūd bin Abi 'Āṣim said on the authority of more than one that this next child was a girl.

مُسْلِمَةً كَقَوْلِكَ: غَلَامًا زَكِيًّا، فَانطَلَقَا
فَوَجَدَا جِدَارًا يُرِيدُ أَنْ يَنْقُصَ فَأَقَامَهُ
- قَالَ سَعِيدٌ بِيَدِهِ هُكَذَا - وَرَفَعَ يَدَهُ
فَاسْتَقَامَ - قَالَ يَعْلى: حَسِبْتُ أَنَّ
سَعِيدًا قَالَ: فَمَسَحَهُ بِيَدِهِ فَاسْتَقَامَ
﴿لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا﴾ - قَالَ
سَعِيدٌ: أَجْرًا نَأْكُلُهُ - ﴿وَكَانَ وَرَاءَهُمْ
مَلِكٌ﴾ وَكَانَ أَمَامَهُمْ - قَرَأَهَا ابْنُ
عَبَّاسٍ: أَمَامَهُمْ مَلِكٌ. يَزْعُمُونَ عَنْ
غَيْرِ سَعِيدٍ أَنَّهُ هُدَدُ بْنُ بَدْدٍ، الْعُلَامُ
الْمَقْتُولُ: يَزْعُمُونَ اسْمُهُ حَيْسُورٌ -
﴿مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا﴾ فَأَرَدْتُ
إِذَا هِيَ مَرَّتْ بِهِ أَنْ يَدَعَهَا لِعَيْبِهَا.
فَإِذَا جَاوَزُوا أَصْلَحُوهَا فَانْتَفَعُوا بِهَا -
وَمِنْهُمْ مَنْ يَقُولُ: سَدَّوهَا بِقَارُورَةٍ،
وَمِنْهُمْ مَنْ يَقُولُ: بِالْقَارِ - كَانَ آبَاؤُهُ
مُؤْمِنِينَ وَكَانَ كَافِرًا ﴿فَخَشِينَا أَنْ
يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا﴾ أَنْ يَحْمِلَهُمَا
حُبَّهُ عَلَى أَنْ يُتَابِعَاهُ عَلَى دِينِهِ ﴿فَأَرَدْنَا
أَنْ يُبَدِّلَهُمَا رُحْمًا حَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ
رُحْمًا﴾ ﴿٨١﴾ لِقَوْلِهِ: ﴿أَنْتَكَ نَفْسًا زَكِيَّةً﴾
وَأَقْرَبَ رُحْمًا: هُمَا بِهِ أَرْحَمُ مِنْهُمَا
بِالْأَوَّلِ الَّذِي قَتَلَ، خَصِرٌ. وَزَعَمَ
غَيْرُ سَعِيدٍ أَنَّهُمَا أُبْدِلَا جَارِيَةً. وَأَمَّا
دَاوُدُ بْنُ أَبِي عَاصِمٍ فَقَالَ عَنْ غَيْرِ
وَاحِدٍ: إِنَّهَا جَارِيَةٌ. [راجع: ٧٤]

(4) A. CHAPTER. The Statement of Allāh تعالى "So, when they had passed further on (beyond that fixed place), Mūsa (Moses)

(٤) **بَابُ قَوْلِهِ:** ﴿فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ ء إِنَّا عَدَاءُكُمْ لَقَدْ لَقِينَا مِنْ سَفَرِنَا

said to his boy-servant, 'Bring us our morning meal; truly, we have suffered much fatigue in this, our journey... (up to) ... retracing their footsteps!' (V.18 :62,63)

هَذَا نَصَبًا ﴿٦٦﴾ إِلَى قَوْلِهِ: ﴿قَصَصًا﴾ [٦٤] نُكْرًا: دَاهِيَةً. يَنْقُصُ: يَنْقَاضُ كَمَا يَنْقَاضُ السَّنُّ. لَتَّخَذْتُ وَاتَّخَذْتُ وَاحِدٌ. رُحْمًا مِنَ الرَّحْمِ وَهِيَ أَشَدُّ مُبَالِغَةً مِنَ الرَّحْمَةِ وَيُظَنُّ أَنَّهُ مِنَ الرَّحِيمِ. وَتُدْعَى مَكَّةُ أُمَّ رُحْمٍ أَيْ الرَّحْمَةُ تَنْزِلُ بِهَا.

(4) B. CHAPTER. The Statement of Allāh تعالى: "He said: 'Do you remember when we betook ourselves to the rock.'" (V.18 :63)

4727. Narrated Sa'īd bin Jubair: I said to Ibn 'Abbās, "Nauf Al-Bakālī claims that Mūsa (Moses) of Banī Isrā'el was not Mūsa, (Moses) the companion of Al-Khiḍr." Ibn 'Abbās said, "Allāh's enemy tells a lie!" Ubayy bin Ka'b narrated to us that Allāh's Messenger ﷺ said, "Mūsa (Moses) got up to deliver a *Khuṭba* (religious talk) before Banī Isrā'el and he was asked: Who is the most learned person among the people? Mūsa (Moses) replied, 'I (am the most learned).' Allāh then admonished Mūsa (Moses) for he did not ascribe all knowledge to Allāh Alone. (Then) came the Divine Revelation:

'Yes, one of Our slaves at the junction of the two seas is more learned than you.'

"Mūsa (Moses) said, 'O my Lord! How can I meet him?' Allāh said, 'Take a fish in a basket and wherever the fish is lost, follow it (you will find him at that place).' So Mūsa (Moses) set out along with his boy-servant Yūsha' bin Nūn, and they carried with them a fish till they reached a rock and rested there. Mūsa (Moses) put his head down and slept.

(٤) بَابُ قَوْلِهِ تَعَالَى: ﴿قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ﴾ إِلَى آخِرِهِ.

٤٧٢٧ - حَدَّثَنِي قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ نَوْفَاً الْبِكَالِيَّ يَزْعُمُ أَنَّ مُوسَى نَبِيُّ اللَّهِ لَيْسَ بِمُوسَى الْخَضِرِ، فَقَالَ: كَذَبَ عَدُوُّ اللَّهِ، حَدَّثَنَا أَبِي بْنُ كَعْبٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «قَامَ مُوسَى خَطِيئاً فِي بَنِي إِسْرَائِيلَ فَقِيلَ لَهُ: أَيُّ النَّاسِ أَعْلَمُ؟ قَالَ: أَنَا، فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ، وَأَوْحَى إِلَيْهِ: بَلَى عَبْدٌ مِنْ عِبَادِي بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ. قَالَ: أَيُّ رَبِّ، كَيْفَ السَّبِيلَ إِلَيْهِ؟ قَالَ: تَأْخُذُ حُوتًا فِي مِكَتَلٍ فَحَيْثُمَا فَقَدَتِ الْحُوتَ فَاتْبِعْهُ. قَالَ: فَخَرَجَ مُوسَى وَمَعَهُ فَتَاهُ يُوسَعُ

(Sufyān, a subnarrator said that somebody other than 'Amr said), 'At the rock there was a water spring called *Al-Hayāt*, and none came in touch with its water but became alive. So, some of the water of that spring fell over that fish, so it moved and slipped out of the basket and entered the sea.' When Mūsa (Moses) woke up, he asked his boy-servant, 'Bring our morning meal...' (V.18:62). The narrator added: Mūsa (Moses) did not suffer from fatigue except after he had passed the place he had been ordered to observe. His boy-servant Yūsha' bin Nūn said to him, 'Do you remember when we betook ourselves to the rock? I did indeed forget the fish...' (V.18:63) The narrator added: So they came back, retracing their steps and then they found in the sea, the way of the fish looking like a tunnel. So, there was an astonishing event for his boy-servant and there was tunnel for the fish. When they reached the rock, they found a man covered with a garment. Mūsa (Moses) greeted him. The man said astonishingly, 'Is there any such greeting in your land?' Mūsa (Moses) said, 'I am Mūsa (Moses).' The man said, 'Mūsa (Moses) of Banī Isrā'el?' Mūsa (Moses) said, 'Yes,' and added, 'may I follow you so that you teach me something of the knowledge which you have been taught (by Allāh)?' (V.18:66). Al-Khiḍr said to him, 'O Mūsa! (Moses) You have something of Allāh's Knowledge which Allāh has taught you and which I do not know; and I have something of Allāh's Knowledge which Allāh has taught me and which you do not know.' Mūsa (Moses) said, 'But I will follow you.' Al-Khiḍr said, 'Then, if you follow me, ask me not about anything till I myself mention it to you' (V.18:70). After that both of them proceeded along the sea-shore. There passed by them a ship whose crew recognized Al-

بُنْ نُونٍ وَمَعَهُمَا الْحُوتُ حَتَّى انْتَهَيَا إِلَى الصَّخْرَةِ فَنَزَلَا عِنْدَهَا. قَالَ: قَوْضَعِ مُوسَى رَأْسَهُ قَنَامًا. - قَالَ سُفْيَانُ: وَفِي حَدِيثٍ غَيْرِ عَمْرٍو قَالَ: وَفِي أَضَلِّ الصَّخْرَةِ عَيْنٌ يُقَالُ لَهَا: الْحَيَاةُ، لَا يُصِيبُ مِنْ مَائِهَا شَيْءٌ إِلَّا حَيِيَ. فَأَصَابَ الْحُوتُ مِنْ مَاءِ تِلْكَ الْعَيْنِ - قَالَ: فَتَحَرَّكَ وَأَنْسَلَّ مِنَ الْمِكْتَلِ فَدَخَلَ الْبَحْرَ فَلَمَّا اسْتَيْقَظَ مُوسَى ﴿قَالَ لِفَتْنِهِ إِنَّا غَدَاءَنَا﴾ الْآيَةِ. قَالَ: وَلَمْ يَجِدِ النَّصَبَ حَتَّى جَاوَزَ مَا أَمَرَ بِهِ. قَالَ لَهُ فَتَاهُ يُوْشَعُ بُنْ نُونٍ: ﴿أَرَأَيْتَ إِذْ أَوْنَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ﴾ الْآيَةِ، قَالَ: فَرَجَعَا يَقْضَانِ فِي آثَارِهِمَا قَوْجِدًا فِي الْبَحْرِ كَالطَّاقِ مَمَرِّ الْحُوتِ. فَكَانَ لِفَتَاهُ عَجَبًا وَلِلْحُوتِ سَرَبًا، قَالَ: فَلَمَّا انْتَهَيَا إِلَى الصَّخْرَةِ إِذَا هُمَا بِرَجُلٍ مُسْجِي بِثَوْبٍ فَسَلَّمَ عَلَيْهِ مُوسَى، قَالَ: وَأَنْتَى بَارِضِكَ السَّلَامُ. فَقَالَ: أَنَا مُوسَى، قَالَ: مُوسَى بَنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ. قَالَ: هَلْ أَتَيْتَكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَنِي رُشْدًا؟ قَالَ لَهُ الْحَضِرُ: يَا مُوسَى إِنَّكَ عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَكُهُ اللَّهُ لَا أَعْلَمُهُ، وَأَنَا عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَنِيهِ اللَّهُ لَا تَعْلَمُهُ. قَالَ: بَلْ أَتَيْتَكَ، قَالَ: فَإِنْ أَتَيْتَنِي فَلَا تَسْأَلَنِي

Al-Khiḍr and received them on board. A sparrow came and sat on the edge of the ship and dipped its beak into the sea. Al-Khiḍr said to Mūsa (Moses), 'My knowledge and your knowledge and all the creation's knowledge compared to Allāh's Knowledge is not more than the water taken by this sparrow's beak.' Then Mūsa (Moses) was startled by Al-Khiḍr's action of taking an adze and scuttling the boat with it. Mūsa (Moses) said to him, 'Have you scuttled it in order to drown its people?...' (V.18:71)

"Then they both proceeded and found a boy playing with other boys. Al-Khiḍr took hold of him by the head and cut it off. Mūsa (Moses) said to him, 'Have you killed an innocent person who has killed none? Verily, you have committed a thing *Nukr* (a great *Munkar* — prohibited, evil, dreadful thing)!' (V.18:74)

He said, 'Did I not tell you that you can have no patience with me ... (up to) ... but they refused to entertain them. Then they found therein a wall about to collapse...' (V.18:75-77)

"Al-Khiḍr moved his hand thus and set it upright (repaired it). Mūsa (Moses) said to him, 'When we entered this town, they neither gave us hospitality nor fed us; if you had wished, surely, you could have taken wages for it.' (Al-Khiḍr said) 'This is the parting between you and me. I will tell you the interpretation of (those) things about which you were unable to hold patience.' (V.18:78)

Allāh's Messenger ﷺ said, "We wished that Mūsa (Moses) could have been more patient, so that He (Allāh) could have described to us more about their story."

Ibn 'Abbās used to recite :

"...As there was a king in front (ahead) of them who seized every ship by force."

عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا.
فَانْطَلَقَا يَمْشِيَانِ عَلَى السَّاحِلِ فَمَرَّتْ
بِهِمَا سَفِينَةٌ فَعَرَفَ الْخَضِرُ فَحَمَلُوهُمْ
فِي سَفِينَتِهِمْ بَعِيرٍ نَوِيلٍ - يَقُولُ: بَعِيرٍ
أَجْرٍ - فَرَكَبَا السَّفِينَةَ. قَالَ: وَوَقَعَ
عُضْفُورٌ عَلَى حَرْفِ السَّفِينَةِ فَعَمَسَ
مِنْقَارَهُ فِي الْبَحْرِ فَقَالَ الْخَضِرُ
لِمُوسَى: مَا عَلِمْتُكَ وَعِلْمِي وَعِلْمُ
الْخَلَائِقِ فِي عِلْمِ اللَّهِ إِلَّا مِقْدَارًا مَا
عَمَسَ هَذَا الْعُضْفُورُ مِيقَارَهُ. قَالَ:
فَلَمْ يَفْجَأْ مُوسَى إِذْ عَمَدَ الْخَضِرُ إِلَى
قُدُومِ فَحَرَقَ السَّفِينَةَ، فَقَالَ لَهُ
مُوسَى: قَوْمٌ حَمَلُونَا بَعِيرٍ نَوِيلٍ عَمَدْتَ
إِلَى سَفِينَتِهِمْ ﴿أَخْرَقْنَاهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ
جِئْتُمْ﴾، الْآيَةَ. فَانْطَلَقَا إِذَا هُمَا بِبُعْلَامٍ
يَلْعَبُ مَعَ الْغِلْمَانِ. فَأَخَذَ الْخَضِرُ
بِرَأْسِهِ فَقَطَعَهُ. قَالَ لَهُ مُوسَى: ﴿أَنْتَ
نَفْسًا زَكِيَّةً بِعِيرٍ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا
ثُكْرًا﴾ ﴿قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ
تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ ﴿٧٥﴾ إِلَى قَوْلِهِ:
﴿فَأَبَوا أَن يُضَيِّقُوهُمَا فَوَجَدَا فِيهَا جِدَارًا
يُرِيدُ أَن يُنْقِضَ﴾ فَقَالَ بِيَدِهِ هَكَذَا
فَأَقَامَهُ، فَقَالَ لَهُ مُوسَى: إِنَّا دَخَلْنَا
هَذِهِ الْقَرْيَةَ فَلَمْ يُضَيِّقُونَا وَلَمْ يُطْعَمُونَا
﴿لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا﴾ قَالَ هَذَا
فِرَاقُ بَيْنِي وَبَيْنَكَ سَأْنَيْتُكَ بِأَوْبِلٍ مَا لَمْ
تَسْتَطِيعْ عَلَيْهِ صَبْرًا﴾ ﴿٧٦﴾ ﴿قَالَ رَسُولُ
اللَّهِ ﷺ: «وَدِدْنَا أَنَّ مُوسَى صَبَرَ حَتَّى

As for the boy, he was a disbeliever.

يُقَصِّ عَلَيْنَا مِنْ أَمْرِهِمَا». قَالَ: وَكَانَ
ابْنُ عَبَّاسٍ يَقْرَأُ ﴿وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ
كُلَّ سَفِينَةٍ﴾ صَالِحَةٍ ﴿غَضَبًا﴾ وَأَمَّا
الْعُلَامُ فَكَانَ كَافِرًا. [راجع: ٧٤]

(5) CHAPTER. The Statement of Allāh تعالى: “Say (O Muḥammad ﷺ): ‘Shall We tell you the greatest losers in respect of (their) deeds?’” (V.18:103)

(٥) بَابُ قَوْلِهِ: ﴿قُلْ هَلْ نُنَبِّئُكُمْ
بِالْأَخْسَرِينَ أَعْمَالًا﴾ [١٠٣]

4728. Narrated Muḥab: I asked my father, “Was the Verse — ‘Say (O Muḥammad ﷺ): Shall We tell you the greatest losers in respect of their deeds?’ (V.18:103) revealed regarding Al-Ḥarūriyya?” He said, “No, but it was revealed regarding the Jews and the Christians, for the Jews disbelieved Muḥammad ﷺ and the Christians disbelieved in Paradise and say that there are neither meals nor drinks therein. Al-Ḥarūriyya are those people who break their pledge to Allāh after they have confirmed that they will fulfil it, and Sa’d used to call them *Al-Fāsiqīn* (evildoers who forsake Allāh’s obedience).”

٤٧٢٨ - حَدَّثَنِي مُحَمَّدُ بْنُ
بَسَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
شُعْبَةُ، عَنْ عَمْرٍو، عَنْ مُضْعَبٍ قَالَ:
سَأَلْتُ أَبِي ﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ
أَعْمَالًا﴾ ﴿١٠٣﴾ هُمُ الْحَرُورِيُّةُ؟ قَالَ: لَا،
هُمُ الْيَهُودُ وَالنَّصَارَى. أَمَّا الْيَهُودُ
فَكَذَّبُوا مُحَمَّدًا ﷺ، وَأَمَّا النَّصَارَى
كَفَرُوا بِالْحَيَّةِ وَقَالُوا: لَا طَعَامَ فِيهَا
وَلَا شَرَابَ. وَالْحَرُورِيُّةُ الَّذِينَ
يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ،
وَكَانَ سَعْدٌ يُسَمِّيهِمُ الْفَاسِقِينَ.

(6) CHAPTER. “They are those who deny in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain...” (V.18:105)

(٦) بَابُ: ﴿أُولَئِكَ الَّذِينَ كَفَرُوا يَنْتَهِ
رِيهِمْ وَلِقَائِهِمْ فَحَطَّتْ أَعْمَالُهُمْ﴾ الْآيَةَ
[١٠٥]

4729. Narrated Abū Hurairah عنه رضي الله عنه: Allāh’s Messenger ﷺ said, “On the Day of Resurrection, a huge fat man will come who will not weigh, the weight of the wing of a mosquito before Allāh.” And then the Prophet ﷺ said: “Read (or recite): ‘And on the Day of Resurrection, We shall assign no weight for them.’” (V.18:105)

٤٧٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ:
أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ:
حَدَّثَنِي أَبُو الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ
أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ
اللَّهِ ﷺ قَالَ: «إِنَّهُ لِيَأْتِي الرَّجُلُ

العَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ لَا يَزِينُ
عِنْدَ اللَّهِ جَنَاحَ بُعُوضَةٍ. وَقَالَ: أَقْرَأُ
﴿فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا﴾.
وَعَنْ يَحْيَى بْنِ بُكَيْرٍ، عَنِ الْمُغِيرَةِ
بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي الزِّنَادِ مِثْلَهُ.

(19) *SŪRAT Kāf-Hā-Tā-'Ain-Ṣād*
(*MARYAM*) (Mary)

(١٩) سورة كهيعص

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ ابْنُ عَبَّاسٍ: ﴿أَسْمِعْ يَوْمَ
وَأَبْصِرْ﴾، اللَّهُ يَقُولُهُ وَهُمْ الْيَوْمَ لَا
يَسْمَعُونَ وَلَا يُبْصِرُونَ فِي ضَلَالٍ
مُبِينٍ: يَعْنِي قَوْلَهُ: ﴿أَسْمِعْ يَوْمَ وَأَبْصِرْ﴾
الْكَفَّارُ يَوْمَئِذٍ أَسْمَعُ شَيْءٍ وَأَبْصُرُهُ.
﴿لَا رَحْمَتَ لَكَ﴾: لِأَسْمَعْتِكَ. ﴿وَرِيءًا﴾:
مَنْظَرًا. وَقَالَ أَبُو وائِلٍ: عَلِمْتُ مَرْيَمَ
أَنَّ التَّقِيَّ ذُو عُقْبَةٍ حَتَّى قَالَتْ: ﴿إِنِّي
أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا﴾
وَقَالَ ابْنُ عُيَيْنَةَ: ﴿تَوَزُّهُمْ أَزًّا﴾:
تُزْعِجُهُمْ إِلَى الْمَعَاصِي إِزْعَاجًا.
وَقَالَ مُجَاهِدٌ: ﴿إِدَا﴾: عَوَجًا. وَقَالَ
ابْنُ عَبَّاسٍ: ﴿وَرِدًا﴾: عِطَاشًا.
﴿أَتْنَا﴾: مَا لَأَ. ﴿إِدَا﴾: قَوْلًا
عَظِيمًا. ﴿رَكْرَكًا﴾: صَوْتًا. وَقَالَ
غَيْرُهُ: ﴿عَيًّا﴾: خُسْرَانًا. ﴿وَبِكِيًّا﴾:
جَمَاعَةٌ بِالْكَ. ﴿صَلِيًّا﴾: صَلِيٌّ يَصْلَى.
﴿بَدِيًّا﴾ - وَالتَّادِي وَاحِدٌ - مَجْلِسًا.

(1) CHAPTER. The Statement of Allāh عز وجل :
 “And warn them (O Muḥammad ﷺ) of the Day of grief and regrets...” (V.19 :39)

4730. Narrated Abū Sa‘īd Al-Khudrī رضي الله عنه: Allāh’s Messenger ﷺ said, “On the Day of Resurrection, Death will be brought forward in the shape of a black and white ram. Then a call maker will call, ‘O people of Paradise!’ Thereupon they will stretch their necks and look carefully. The caller will say, ‘Do you know this?’ They will say, ‘Yes, this is Death.’ By then all of them would have seen it. Then it will be announced again, ‘O people of Hell!’ They will stretch their necks and look carefully. The caller will say, ‘Do you know this?’ They will say, ‘Yes, this is Death.’ And by then all of them would have seen it. Then it (that ram) will be slaughtered and the caller will say, ‘O people of Paradise! Eternity (for you) and no death. O people of Hell! Eternity (for you) and no death.’”

Then the Prophet ﷺ recited: “And warn them (O Muḥammad ﷺ) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness and they believe not.” (V.19 :39)

(2) CHAPTER. The Statement of Allāh تعالى :
 “And we (angels) descend not except by the Command of your Lord (O Muḥammad ﷺ). To Him belongs what is before us and what is behind us and what is between those two...” (V.19 :64)

4731. Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet ﷺ said to Jibrīl (Gabriel), “What prevents you from visiting us more often than you visit us now?” So there was revealed:

(١) **بَابُ قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ﴾** [٣٩].

٤٧٣٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُؤْتَى بِالْمَوْتِ كَهَيْئَةِ كَبِشٍ أَمْلَحَ فَيَنَادِي مُنَادٍ: يَا أَهْلَ الْجَنَّةِ، فَيَسْرَبُونَ وَيَنْظُرُونَ فَيَقُولُ: هَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ: نَعَمْ، هَذَا الْمَوْتُ، وَكُلُّهُمْ قَدْ رَأَاهُ. ثُمَّ يُنَادِي: يَا أَهْلَ النَّارِ، فَيَسْرَبُونَ وَيَنْظُرُونَ فَيَقُولُ: هَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ: نَعَمْ، هَذَا الْمَوْتُ، وَكُلُّهُمْ قَدْ رَأَاهُ، فَيَذْبَحُ. ثُمَّ يَقُولُ: يَا أَهْلَ الْجَنَّةِ خُلُودٌ فَلَا مَوْتَ. وَيَا أَهْلَ النَّارِ خُلُودٌ فَلَا مَوْتَ، ثُمَّ قَرَأَ ﴿وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ فُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ».

(٢) **بَابُ قَوْلِهِ: ﴿وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لِمَ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ﴾** [٦٤].

٤٧٣١ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا عُمَرُ بْنُ دَرٍّ قَالَ: سَمِعْتُ أَبِي، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ

“And we (angels) descend not except by the Command of your Lord (O Muḥammad ﷺ). To Him belongs what is before us and what is behind us...” (V.19:64)

اللَّهُ تَعَالَى عَنْهُ: قَالَ النَّبِيُّ ﷺ لَجِبْرِيلَ: «مَا يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا؟» فَنَزَلَتْ ﴿وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا﴾. [راجع: ٣٢١٨]

(3) CHAPTER. The Statement of Allāh تعالى: “Have you seen him who disbelieved in Our *Ayāt* (this Qur’ān and Muḥammad ﷺ) and said: ‘I shall certainly be given wealth and children?’” (V.19:77)

(٣) بَابُ قَوْلِهِ: ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا﴾ [٧٧]

4732. Narrated Khubbāb: I came to Al-‘Āṣ bin Wā’il As-Sahmī and demanded something which he owed me. He said, “I will not give you (your money) till you disbelieve in Muḥammad (ﷺ).” I said, “No, I shall not disbelieve in Muḥammad ﷺ till you die and then be resurrected.” He said, “Will I die and then be resurrected?” I said, “Yes”. He said, “Then I will have wealth and children there, and I will pay you (there).” So this Verse was revealed:

٤٧٣٢ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ قَالَ: سَمِعْتُ خُبَابًا قَالَ: جِئْتُ الْعَاصِ بْنِ وَائِلِ السَّهْمِيِّ أَنْقَاضَهُ حَقًّا لِي عِنْدَهُ فَقَالَ: لَا أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ ﷺ، فَقُلْتُ: لَا حَتَّى تَمُوتَ ثُمَّ تُبْعَثَ، قَالَ: وَإِنِّي لَمَيِّتٌ ثُمَّ مَبْعُوثٌ؟ قُلْتُ: نَعَمْ، قَالَ: إِنَّ لِي هُنَاكَ مَالًا وَوَلَدًا فَأَقْضِيكَ، فَنَزَلَتْ هَذِهِ الْآيَةُ ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا﴾ [راجع: ٢٠٩١]

“Have you then seen him who disbelieved in Our *Ayāt* (this Qur’ān and Muḥammad ﷺ) and said: ‘I shall certainly be given wealth and children?’” (V.19:77)

رَوَاهُ الثَّوْرِيُّ وَشُعْبَةُ وَحَفْصُ وَأَبُو مُعَاوِيَةَ وَوَكَيْعٌ، عَنِ الْأَعْمَشِ.

(4) CHAPTER. “Has he known the Unseen, or has he taken a covenant from the Most Gracious (Allāh)?” (V.19:78)

(٤) بَابُ: ﴿أَمَلَعُ الْغَيْبِ أَمْ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾ [٧٨] قَالَ: مَوْثِقًا

4733. Narrated Khubbāb: I was a blacksmith in Makkah. Once, I made a sword for Al-‘Āṣ bin Wā’il As-Sahmī. When I went to demand its price, he said, “I will not give it to you till you disbelieve in

٤٧٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ

Muḥammad (ﷺ).” I said, “I shall not disbelieve in Muḥammad (ﷺ) till Allāh make you die and then bring you to life again.” He said, “If Allāh should make me die and then resurrect me and I would have wealth and children.” So Allāh revealed:

“Have you seen him who disbelieved in Our *Ayāt* (this Qur’ān and Muḥammad (ﷺ)) and said: ‘I shall certainly be given wealth and children.’ Has he known the Unseen or has he taken a covenant from the Most Gracious (Allāh)?” (V.19:77,78)

(5) CHAPTER. “Nay, We shall record what he says, and We shall increase his torment (in the Hell).” (V.19:79)

4734. Narrated Masrūq: Khabbāb said, “During the pre-Islāmic period, I was a blacksmith and Al-‘Āṣ bin Wā’il owed me a debt.” So, Khabbāb went to him to demand the debt. He said, “I will not give you (your due) till you disbelieve in Muḥammad (ﷺ).” Khabbāb said, “By Allāh, I shall not disbelieve in Muḥammad (ﷺ) till Allāh makes you die and then resurrects you.” Al-‘Āṣ said, “So leave me till I die and then be resurrected, for I will be given wealth and children whereupon I will pay your debt.” So this Verse was revealed:

“Have you seen him who disbelieved in Our *Ayāt* (this Qur’ān and Muḥammad (ﷺ)) and (yet) says: ‘I shall certainly be given wealth and children.’” (V.19:77)

حَبَابٍ قَالَ: كُنْتُ قَيْنًا بِمَكَّةَ فَعَمِلْتُ
لِلْعَاصِ بْنِ وَائِلِ السَّهْمِيِّ سَيْنًا فَجِئْتُ
أَتَقَاضَاهُ فَقَالَ: لَا أُعْطِيكَ حَتَّى تَكْفُرَ
بِمُحَمَّدٍ، قُلْتُ: لَا أَكْفُرُ بِمُحَمَّدٍ ﷺ
حَتَّى يُمِيتَكَ اللَّهُ ثُمَّ يُحْيِيكَ، قَالَ: إِذَا
أَمَاتَنِي اللَّهُ ثُمَّ بَعَثَنِي وَلِي مَالٍ وَوَلَدٍ
فَأَنْزَلَ اللَّهُ ﴿أَفَرَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا
وَقَالَ لَاؤْتِرَبِكُ مَالًا وَوَلَدًا﴾، أَلَمَلَعَ الْعَيْبَ
أَمْ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾ قَالَ:

مُوثِقًا. [راجع: ٢٠٩١]

لَمْ يَقُلِ الْأَشْجَعِيُّ، عَنْ سُفْيَانَ:
سَيْنًا، وَلَا مُوثِقًا.

(٥) بَابٌ: ﴿كَلَّا سَنَكْتُبُ مَا يَقُولُ
وَنَمُدُّ لَكَ مِنَ الْعَذَابِ مَدًّا﴾ [٧٩]

٤٧٣٤ - حَدَّثَنَا بَشْرُ بْنُ خَالِدٍ:
حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ،
عَنْ سُلَيْمَانَ: سَمِعْتُ أَبَا الصُّحَى
يُحَدِّثُ عَنْ مَسْرُوقٍ، عَنْ حَبَابٍ
قَالَ: كُنْتُ قَيْنًا فِي الْجَاهِلِيَّةِ وَكَانَ لِي
دَيْنٌ عَلَى الْعَاصِ بْنِ وَائِلٍ، قَالَ:
فَأَنَاهُ يَتَقَاضَاهُ فَقَالَ: لَا أُعْطِيكَ حَتَّى
تَكْفُرَ بِمُحَمَّدٍ ﷺ فَقَالَ: وَاللَّهِ لَا أَكْفُرُ
حَتَّى يُمِيتَكَ اللَّهُ ثُمَّ تُبْعَثَ، قَالَ:
فَلَذَرْنِي حَتَّى أَمُوتَ ثُمَّ أُبْعَثَ فَسَوَّفَ
أُوتَى مَالًا وَوَلَدًا فَأَفْضِيكَ. فَزَلَّتْ
هَذِهِ الْآيَةُ ﴿أَفَرَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا
وَقَالَ لَاؤْتِرَبِكُ مَالًا وَوَلَدًا﴾. [راجع:

(6) CHAPTER. "And We shall inherit from him (at his death) all that he talks of (i.e., wealth and children which Allāh has bestowed upon him in this world), and he shall come to Us alone." (V.19:80)

4735. Narrated Khabbāb: I was a blacksmith and Al-ʿĀṣ bin Wā'il owed me a debt, so I went to him to demand it. He said to me, "I will not pay you your debt till you disbelieve in Muḥammad (ﷺ)." I said, "I will not disbelieve in Muḥammad ﷺ till you die and then be resurrected." He said, "Will I be resurrected after my death? If so, I shall pay you (there) if I should find wealth and children." So there was revealed:

"Have you seen him who disbelieved in Our *Ayāt* (this Qur'ān and Muḥammad ﷺ) and said: 'I shall certainly be given wealth and children.' Has he known the Unseen or has he taken a covenant from the Most Gracious (Allāh)? Nay! We shall record what he says, and We shall increase his torment (in the Hell). And We shall inherit from him all that he talks of (i.e., wealth and children which Allāh has bestowed upon him in this world), and he shall come to Us alone." (V.19:77-80)

(20) SŪRAT ṬĀ-HĀ

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(٦) بَابٌ: ﴿وَنَرِيْهُ مَا يَقُوْلُ وَيَأْتِنَا

فَرَادًا ﴿٨٠﴾ [٨٠]

وَقَالَ ابْنُ عَبَّاسٍ: ﴿الْمَيْلَ هَذَا﴾: هَذَا.

٤٧٣٥ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا

وكيع، عن الأعمش، عن أبي
الضحى، عن مسروق، عن خباب
قال: كنت رجلاً قيناً وكان لي على
العاص بن وائل دين فأتيته ألقاضاً،
فقال لي: لا أفضيك حتى تكفر
بمحمد. قال: قلت: لئن أفر به
حتى تموت ثم تبعث، قال: وإني
لمبعوث من بعد الموت؟ فسوف
أفضيك إذا رجعت إلى مالي وولدي،
قال: فنزلت ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ
بِآيَاتِنَا وَقَالَ لَأَتُونَكَ مَالًا وَوَلَدًا ﴿٧٧﴾ أَلَمَّ
الْعَيْبُ أَمْ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾
كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ
الْعَذَابِ مَدًّا ﴿٧٩﴾ وَنَرِيْهُ مَا يَقُولُ وَيَأْتِنَا
فَرَادًا ﴿٨٠﴾. [راجع: ٢٠٩١]

(٢٠) سُورَةُ طه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ عِكْرِمَةُ وَالضَّحَّاكُ: بِالْبَطِّيَّةِ،
أَي ﴿طه﴾: يَا رَجُلُ، وَقَالَ
مجاهد: ﴿الْقَوْلِ إِلَيْكُمْ﴾ صَنَعَ.
﴿أَزْرَى﴾: ظَهْرِي، ﴿فَيَسْحَكُ﴾:

يُهْلِكَكُمْ. ﴿الْمَثَلِ﴾: تَأْنِيثُ الْأَمْثَلِ
يَقُولُ: بِدِينِكُمْ. يُقَالُ: خُذِ الْمَثْلَ
خُذِ الْأَمْثَلَ. ﴿ثُمَّ انْتَوَا صَفَاً﴾. يُقَالُ:
هَلْ أَتَيْتَ الصَّفَّ الْيَوْمَ؟ يَعْنِي
الْمُصَلَّى الَّذِي يُصَلَّى فِيهِ.
﴿فَأَوْحَسَ﴾: أَضْمَرَ خَوْفًا فَذَهَبَتْ
الْوَاوُ مِنْ ﴿حَيْفَةً﴾ لِكَسْرَةِ الْخَاءِ.
﴿فِي جُدُوعٍ﴾: أَي عَلَى جُدُوعِ
النَّخْلِ. ﴿حَطْبُكَ﴾: بِالْكَ.
﴿وَسَاسٌ﴾: مَضْرَبٌ مِاسَةٌ مِيسَاسًا.
﴿لِنَسِيفَتِهِ﴾: لِنَذْرِيَّتِهِ. ﴿فَأَعَا﴾:
يَعْلُوهُ الْمَاءُ. وَالصَّفْصَفُ: الْمُسْتَوِي
مِنَ الْأَرْضِ. وَقَالَ مُجَاهِدٌ: أَوْزَارًا
أَثْقَلًا ﴿مِنْ زِينَةِ الْقَوَارِ﴾: الْحَلِيئِ
الَّذِي اسْتَعَارُوا مِنْ آلِ فِرْعَوْنَ.
﴿فَقَدَفْتُهَا﴾: فَأَلْقَيْتُهَا. ﴿الْفَيْ﴾: صَنَعَ
﴿فَقَسَى﴾ مُوسَاهِمٌ: يَقُولُونَهُ: أَخْطَأَ
الرَّبَّ. ﴿أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا﴾:
العَجَلُ. ﴿هَسَا﴾: حِسُّ الْأَقْدَامِ.
﴿حَشْرَتِي أَعْنَى﴾ عَنِ حُجَّتِي ﴿وَقَدْ
كُنْتُ بَصِيرًا﴾ فِي الدُّنْيَا. قَالَ ابْنُ
عَبَّاسٍ: ﴿يَقْبِسُ﴾ ضَلُّوا الطَّرِيقَ
وَكَانُوا شَاتِينَ، فَقَالَ: إِنْ لَمْ أَجِدْ
عَلَيْهَا مَنْ يَهْدِي الطَّرِيقَ آتَيْتُمْ بِنَارِ
تَوْقُدُونَ. وَقَالَ ابْنُ عَبَّيْنَةَ: ﴿أَمْثَلُهُمْ
طَرِيقَةً﴾: أَعَدَّلَهُمْ. وَقَالَ ابْنُ عَبَّاسٍ:
﴿مَضْمًا﴾: لَا يُظْلَمُ فَيُهْضَمُ مِنْ
حَسَنَاتِهِ. ﴿عَوْجًا﴾: وَادِيًا. ﴿وَلَا

أَمْتًا: رَابِيَةٌ. ﴿سَيَرَتْهَا﴾: حَالَتَهَا
 ﴿الْأُولَى﴾. ﴿النَّهَى﴾: التَّقَى.
 ﴿صَنَّكَ﴾: الشَّقَاءُ. ﴿هَوَى﴾: شَقِيَ.
 ﴿بِالْوَادِ الْمُقَدَّسِ﴾: الْمُبَارَكِ.
 ﴿طُوًى﴾: اسْمُ الْوَادِي ﴿بِمَلَكَاةٍ﴾:
 بِأَمْرِنَا. ﴿مَكَانًا سُوًى﴾: مَنْصَفٌ
 بَيْنَهُمْ. ﴿يَسَاءَ﴾: يَايَسَاءُ، ﴿عَلَى
 قَدْرٍ﴾: مَوْعِدٍ. ﴿وَلَا نُبَيَّا﴾: تَضَعُفًا.
 ﴿يَفْرَطُ﴾ عُقُوبَةً

(1) CHAPTER. The Statement of Allāh تعالى: “And I have chosen you for Myself.” (V.20:41) (i.e., for My Revelation and My Message, or created you for Myself or strengthened and taught you as to how to preach My Message to My worshippers).”

4736. Narrated Abū Ḥurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said, “Adam and Mūsa (Moses) met, and Mūsa (Moses) said to Adam, ‘You are the one who made people miserable and turned them out of Paradise’. Adam said to him, ‘You are the one whom Allāh selected for His Message and whom He selected for Himself and upon whom He revealed the Taurāt (Torah).’ Mūsa (Moses) said, ‘Yes.’ Adam said, ‘Did you blame me for a thing which Allāh has ordained for me before my creation?’ Mūsa (Moses) said, ‘Yes.’ So, Adam overcame Mūsa (Moses) with this argument.”

(١) بَابُ قَوْلِهِ: ﴿وَأَصْطَفَيْتَكَ لِنَفْسِي﴾ [٤١]

٤٧٣٦ - حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ قَالَ: «الْتَقَى آدَمُ وَمُوسَى فَقَالَ مُوسَى لآدَمَ: أَنْتَ الَّذِي أَشَقَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنَ الْجَنَّةِ؟ قَالَ لَهُ آدَمُ: أَنْتَ الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ، وَاصْطَفَاكَ لِنَفْسِهِ، وَأَنْزَلَ عَلَيْكَ التَّوْرَةَ؟ قَالَ نَعَمْ، قَالَ: فَوَجَدْتَهَا كُتِبَ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي؟ قَالَ: نَعَمْ، فَحَجَّ آدَمُ مُوسَى.»

[راجع: ٣٤٠٩]

﴿الْيَوْمَ﴾: الْبَحْرُ.

(2) CHAPTER. “And indeed We revealed to Mūsa (Moses) (saying): ‘Travel by night with ‘Ibādi (My slaves) and strike a dry path

(٢) بَابُ: ﴿وَلَقَدْ آوَحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ

for them in the sea, fearing neither to be overtaken [by Fir'aun (Pharaoh)], nor being afraid (of drowning in the sea).' Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea-water completely overwhelmed them and covered them up. And Fir'aun (Pharaoh) led his people astray, and he did not guide them." (V.20:77-79)

4737. Narrated Ibn 'Abbās رضي الله عنهما: When Allāh's Messenger ﷺ arrived at Al-Madīna, he found the Jews observing *Ṣaum* (fast) on the day of 'Āshūrā' (10th of Muḥarram). The Prophet ﷺ asked them (about it) and they replied, "This is the day when Mūsa (Moses) became victorious over Fir'aun (Pharaoh)." The Prophet ﷺ said (to the Muslims), "We are nearer to Mūsa (Moses) than they, so observe *Ṣaum* (fast) on this day."

(3) CHAPTER. The Statement of Allāh تعالى: "...So let him not get you both out of Paradise, so that you be distressed." (V.20:117)

4738. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "Mūsa (Moses) argued with Adam and said to him (Adam), 'You are the one who got the people out of Paradise by your sin, and thus made them miserable.' Adam replied, 'O Mūsa (Moses)! You are the one whom Allāh selected for His Message and for His direct Talk. Yet, you blame me for a thing which Allāh had ordained for me before He created me?' Allāh's Messenger ﷺ further said, "So, Adam overcame Mūsa (Moses) by this argument."

بِيسَا لَا تَخَفُ دَرَكًا وَلَا تَخْشَى ۖ فَانْبِعْتَهُمْ
فِرْعَوْنُ بِجُنُودِهِۦ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا
غَشِيَهُمْ ۗ وَأَصْلَ فِرْعَوْنُ قَوْمَهُ وَمَا
هَدَىٰ ۗ ﴿٧٧﴾ [٧٩-٧٧]

٤٧٣٧ - حَدَّثَنِي يَعْقُوبُ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ:
حَدَّثَنَا أَبُو بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ،
عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ
وَالْيَهُودُ تَصُومُ عَاشُورَاءَ فَسَأَلَهُمْ
فَقَالُوا: هَذَا الْيَوْمَ الَّذِي ظَهَرَ فِيهِ
مُوسَى عَلَى فِرْعَوْنَ، فَقَالَ النَّبِيُّ ﷺ:
«نَحْنُ أَوْلَى بِمُوسَى مِنْهُمْ فَصُومُوهُ».
[راجع: ٢٠٠٤]

(٣) بَابُ قَوْلِهِ: ﴿فَلَا يُخْرِجَنَّكَ مِنَ
الْجَنَّةِ فَتَشْقَى﴾ [١١٧]

٤٧٣٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا أَيُّوبُ بْنُ التَّجَارِ، عَنْ يَحْيَى
بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «حَاجَّ مُوسَى
آدَمَ فَقَالَ لَهُ: أَنْتَ الَّذِي أَخْرَجْتَ
النَّاسَ مِنَ الْجَنَّةِ بِذَنْبِكَ فَأَشَقَّيْتَهُمْ؟
قَالَ: قَالَ آدَمُ: يَا مُوسَى أَنْتَ الَّذِي
اضْطَلَمْتَكَ اللَّهُ بِرِسَالَاتِهِ وَبِكَلَامِهِ،

أَتَلُومُنِي عَلَى أَمْرِ كَتَبَهُ اللَّهُ عَلَيَّ قَبْلَ
أَنْ يَخْلُقَنِي؟ أَوْ قَدَّرَهُ عَلَيَّ قَبْلَ أَنْ
يَخْلُقَنِي؟» قَالَ رَسُولُ اللَّهِ ﷺ: «فَحَجَّ
آدَمُ مُوسَى». [راجع: ٣٤٠٩]

(21) SŪRAT AL-ANBIYĀ'
(The Prophets)

(٢١) سورة الأنبياء

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

4739. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ: The
Sūrah of Banī Isrā'el, Al-Kahf, Maryam, Tā-hā
and Al-Anbiyā' are from the earliest revealed
Sūrah which I learnt by heart, and they are
my first property.

٤٧٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:
حَدَّثَنَا عُندَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي
إِسْحَاقَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ
بْنَ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: بَنِي
إِسْرَائِيلَ، وَالْكَهْفُ، وَمَرْيَمَ، وَطَهُ،
وَالْأَنْبِيَاءَ، هُنَّ مِنَ الْعِتَاقِ الْأُولَى،
وَهُنَّ مِنْ تِلَادِي. [راجع: ٤٧٠٨]
وَقَالَ قَتَادَةُ: ﴿جُدَادًا﴾: قَطَعَهُنَّ.
وَقَالَ الْحَسَنُ: فِي فَلَكَ مِثْلَ فَلَكَتِ
الْمِعْزَلِ. ﴿يُسِّحُونَ﴾: يَدُورُونَ. قَالَ
ابْنُ عَبَّاسٍ: ﴿فَنَشْتُ﴾: رَعَتْ لَيْلًا.
﴿يُضْحَبُونَ﴾: يُمْتَعُونَ. ﴿أُمْتِكُمْ أُمَّةً
وَاحِدَةً﴾ قَالَ: دِينَكُمْ دِينٌ وَاحِدٌ.
وَقَالَ عِكْرِمَةُ: ﴿حَصَبُ جَهَنَّمَ﴾:
حَطَبُ الْحَبَشِيِّ. وَقَالَ غَيْرُهُ:
﴿أَحْسَرُوا﴾: تَوَقَّعُوا، مِنْ أَحْسَسْتُ.
﴿خَمِيدِينَ﴾: هَامِدِينَ، الْحَصِيدُ:
مُسْتَأْصَلٌ يَقَعُ عَلَى الْوَاحِدِ وَالْأَثْنَيْنِ
وَالْجَمِيعِ. ﴿وَلَا يَسْتَخِرُونَ﴾: لَا

يَعْيُونَ، وَمِنْهُ حَسِيرٌ وَحَسْرَتٌ بَعِيرِي.
 ﴿عَمِيْقٍ﴾: بَعِيْدٌ، ﴿نُكْسُوْا﴾: رُذُوْا.
 ﴿صَنَعَةَ لَبُوْسٍ﴾: الدَّرُوْعُ.
 ﴿وَتَقَطَّعُوْا أَمْرَهُمْ﴾: اِخْتَلَفُوْا.
 الحَسِيْسُ والجَسُّ والجَرْسُ والهِمْسُ
 وَاحِدٌ وَهُوَ مِنَ الصَّوْتِ الخَفِيّ.
 ﴿ءَاذَنَّاكَ﴾: أَعْلَمْنَاكَ. ﴿ءَاذَنَّاكُمْ﴾
 إِذَا أَعْلَمْتَهُ فَأَنْتَ وَهُوَ عَلَى سَوَاءٍ لَمْ
 تَغْدِرْ. وَقَالَ مُجَاهِدٌ: ﴿لَعَلَّكُمْ
 تَسْأَلُونَ﴾: تُفْهَمُونَ. ﴿أَرْضَى﴾:
 رَضِيَ. ﴿الْتَمَائِلُ﴾: الأَضْنَامُ.
 ﴿الْبَسِجِلُ﴾: الصَّحِيْفَةُ.

(1) CHAPTER. "As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it." (V.21:104)

(١) بَابٌ ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ
 يُعِيدُهُ وَعَدَّا عَلَيْنَا﴾ [١٠٤]

4740. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ delivered a *Khutba* (religious talk) and said, "You (people) will be gathered before Allāh (on the Day of Resurrection) barefooted, naked and uncircumcised." (The Prophet ﷺ then recited):

"...As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it," (V.21:104) and added, "The first man who will be dressed on the Day of Resurrection, will be Ibrāhīm (Abraham). Verily! Some men from my followers will be brought and taken towards the left side, whereupon I will say, 'O Lord, (these are) my companions!' It will be said, 'You do not know what new things they introduced (into the religion) after you.' I will then say as the righteous pious slave 'Isā (Jesus) said, 'I was a witness over them while

٤٧٤٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْمَغِيْرَةِ بْنِ التُّعْمَانِ شَيْخٍ مِنَ التَّخَعِ، عَنْ سَعِيْدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: خَطَبَ النَّبِيُّ ﷺ فَقَالَ: «إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ حُفَاةَ عُرَاةٍ غُرْلًا» ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ يُعِيدُهُ وَعَدَّا عَلَيْنَا إِنَّا كُنَّا فَعَلِيْبٍ﴾ ثُمَّ إِنَّ أَوَّلَ مَنْ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيْمُ، إِلَّا أَنَّهُ يُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ فَأَقُولُ: يَا رَبِّ أَصْحَابِي، فَيَقَالُ: لَا تَدْرِي مَا أَحَدْتُوا بَعْدَكَ. فَأَقُولُ كَمَا قَالَ الْعَبْدُ

I dwelt amongst them... (up to)... and You are a Witness to all things.' (V.5:117) Then it will be said, '(O Muḥammad ﷺ) these people continued as apostates since you left them.'

[See *Hadith* No.4625]

الصَّالِحُ: ﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ﴾ إِلَى قَوْلِهِ: ﴿شَهِيدٌ﴾ فَيُقَالُ: إِنَّ هَؤُلَاءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ. [راجع: ٣٣٤٩]

(22) SŪRAT AL-ḤAJJ (The Pilgrimage)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(٢٢) سُورَةُ الْحَجِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ ابْنُ عُيَيْنَةَ: ﴿الْمُخْتَبِينَ﴾: الْمُطْمَئِنِّينَ. وَقَالَ ابْنُ عَبَّاسٍ فِي ﴿إِنَّا نَمَنَعُ أَلْفَى الشَّيْطَانُ فِي أَمْنِيَّتِهِ﴾ إِذَا حَدَّثَ أَلْفَى الشَّيْطَانُ فِي حَدِيثِهِ فَيَنْطَلِ اللَّهُ مَا يُلْقَى الشَّيْطَانُ وَيُحْكِمُ آيَاتِهِ. وَيُقَالُ أَمْنِيَّتُهُ: قِرَاءَتُهُ. ﴿إِلَّا أَمَانِي﴾: يَشْرُونَ وَلَا يَكْتُبُونَ. وَقَالَ مُجَاهِدٌ: ﴿مَشِيدٌ﴾ بِالْفَصَّةِ جِصٌّ. وَقَالَ غَيْرُهُ: ﴿يَسْطُورٌ﴾ يَفْرُطُونَ مِنَ السَّطْوَةِ، وَيُقَالُ: يَسْطُونَ: يَطْشُونَ. ﴿وَهُدُوا إِلَى الطَّيِّبِ مِنْ أَلْفَى الْقَوْلِ﴾: أَلْهِمُوا إِلَى الْقُرْآنِ. ﴿وَهُدُوا إِلَيَّ صِرَاطَ الْحَمِيدِ﴾: الْإِسْلَامَ، وَقَالَ ابْنُ عَبَّاسٍ: ﴿يَسْبِي﴾: يَحْبِلُ إِلَى سَقْفِ الْبَيْتِ. ﴿ثَانِي عِطْفِهِ﴾ مُسْتَكْبِرٌ ﴿تَذَهَلُ﴾: تُشْغَلُ.

(1) CHAPTER. The Statement of Allāh تعالى: "...And you shall see mankind as in a drunken state..." (V.22:2)

(١) بَابُ قَوْلِهِ: ﴿وَتَرَى النَّاسَ سُكَرَى﴾ [٢]

4741. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "On the Day of Resurrection, Allāh تعالى will say, 'O Adam!' Adam will reply, 'Labbaik our Lord, and Sa'daik.' (I respond to Your Call; I am obedient to Your Orders) Then there will be a loud call (saying), 'Allāh orders you to take out from among your offspring the group for the (Hell) Fire.' Adam will say, 'O Lord! Who are the group for the (Hell) Fire?' Allāh will say, 'Out of each thousand, take out 999.' At that time every pregnant female will drop her load (have a miscarriage) and a child will have grey hair. 'And you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allāh.' " (V.22:2) (When the Prophet ﷺ mentioned this), the people were so distressed (and afraid) that their faces got changed (in colour) whereupon the Prophet ﷺ said, "From Ya'jūj and Ma'jūj (Gog and Magog) nine hundred and ninety-nine will be taken out and one from you. You Muslims (compared to the large number of other people) will be like a black hair on the side of a white ox, or a white hair on the side of a black ox, and I hope that you will be one-fourth of the people of Paradise." On that, we said, "Allāhu Akbar!" Then he said, "(I hope that you will be) one-third of the people of Paradise." We again said, "Allāhu Akbar!" Then he said, "(I hope that you will be) half of the people of Paradise." So we said, "Allāhu Akbar."

٤٧٤١ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ : حَدَّثَنَا أَبُو صَالِحٍ ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ : قَالَ النَّبِيُّ ﷺ : « يَقُولُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ : يَا آدَمُ ، فَيَقُولُ : لَيْتِكَ رَبَّنَا وَسَعْدَيْكَ . فَيُنَادَى بِصَوْتٍ : إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَخْرُجَ مِنْ ذُرِّيَّتِكَ بَعْثًا إِلَى النَّارِ . قَالَ : يَا رَبِّ وَمَا بَعْثُ النَّارِ ؟ قَالَ : مِنْ كُلِّ أَلْفٍ - أَرَاهُ قَالَ - تِسْعَمِائَةٍ وَتِسْعَةَ وَتِسْعِينَ ، فَحِينَئِذٍ تَضَعُ الْحَامِلُ حَمْلَهَا وَيَشِيبُ الْوَالِدُ ﴿ وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴾ فَشَقَّ ذَلِكَ عَلَى النَّاسِ حَتَّى تَغَيَّرَتْ وُجُوهُهُمْ . فَقَالَ النَّبِيُّ ﷺ : « مِنْ يَأْجُوجَ وَمَأْجُوجَ تِسْعَمِائَةٍ وَتِسْعَةَ وَتِسْعِينَ وَمِنْكُمْ وَاحِدٌ . ثُمَّ أَنْتُمْ فِي النَّاسِ كَالشَّعْرَةِ السَّوْدَاءِ فِي جَنْبِ الثَّوْرِ الْأَبْيَضِ أَوْ كَالشَّعْرَةِ الْبَيْضَاءِ فِي جَنْبِ الثَّوْرِ الْأَسْوَدِ . وَإِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ » فَكَبَّرْنَا . ثُمَّ قَالَ : « ثَلَاثُ أَهْلِ الْجَنَّةِ » فَكَبَّرْنَا . ثُمَّ قَالَ : « سَطَرَ أَهْلَ الْجَنَّةِ » فَكَبَّرْنَا . وَقَالَ أَبُو أُسَامَةَ ، عَنِ الْأَعْمَشِ ﴿ وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ ﴾ قَالَ : « مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةَ وَتِسْعِينَ » . وَقَالَ جَرِيرٌ وَعَيْسَى بْنُ يُونُسَ

(2) CHAPTER. “And among mankind is he who worships Allāh as it were, upon the very edge (i.e., in doubt)...” (V.22:11)

4742. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا regarding the Verse —

“And among mankind is he who worships Allāh as it were, on the very edge (i.e., in doubt)...” (V.22:11):

A man used to come to Al-Madīna and if his wife brought a son and his mares produced offspring, he would say, “This religion (Islām) is good,” but if his wife did not give birth to a child and his mares produced no offspring, he would say, “This religion is bad.”

(3) CHAPTER. The Statement of Allāh تَعَالَى: “These two opponents (believers and disbelievers) dispute with each other about their Lord...” (V.22:19)

4743. Narrated Qais bin ‘Ubād: Abū Dhar رَضِيَ اللهُ عَنْهُ used to take an oath confirming that the Verse — “These two opponents (believers and disbelievers) dispute with each other about their Lord...” (V.22:19) was revealed in connection with Ḥamza and his two companions and ‘Utba and his two companions on the day when they came out to combat on the day of the battle of Badr.⁽¹⁾

وَأَبُو مُعَاوِيَةَ: ﴿سُكَّرِي وَمَا هُمْ بِسُكَّرِي﴾. [راجع: ٣٣٤٨]

(٢) بَابٌ: ﴿وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ﴾ [١١]. شَكٌّ. ﴿وَأَتَرْنَاهُمْ﴾ وَسَعْنَاهُمْ.

٤٧٤٢ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْحَارِثِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي حَصِينٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ﴿وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ﴾ قَالَ: كَانَ الرَّجُلُ يَقْدُمُ الْمَدِينَةَ، فَيُسَلِّمُ فَإِنْ وَلَدَتْ امْرَأَتُهُ غُلَامًا وَوُتِّجَتْ حَيْلُهُ قَالَ: هَذَا دِينٌ صَالِحٌ، وَإِنْ لَمْ تَلِدْ امْرَأَتَهُ وَلَمْ تُنْتِجْ حَيْلُهُ قَالَ: هَذَا دِينٌ سُوءٌ.

(٣) بَابٌ قَوْلِهِ: ﴿هَذَانِ حَصَّانٍ أَخْضَمُوا فِي رَبِّهِمْ﴾ [١٩]

٤٧٤٣ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو هَاشِمٍ، عَنْ أَبِي مَجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ يُقْسِمُ قَسَمًا: إِنَّ هَذِهِ الْآيَةَ ﴿هَذَانِ حَصَّانٍ أَخْضَمُوا فِي رَبِّهِمْ﴾ نَزَلَتْ فِي حَمْرَةَ وَصَاحِبِيهِ، وَعُتْبَةَ وَصَاحِبِيهِ يَوْمَ بَرَزُوا فِي يَوْمِ بَدْرٍ. رَوَاهُ سُفْيَانُ، عَنْ أَبِي هَاشِمٍ.

(1) (H. 4743) Ḥamza and his companions were Muslims while the others were *Al-Mushrikūn* (pagans).

وَقَالَ عُثْمَانُ، عَنْ جَرِيرٍ، عَنْ
مَنْصُورٍ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي
مِجْلَزٍ قَوْلَهُ. [راجع: ٣٩٦٦]

4744. Narrated Qais bin 'Ubād: 'Alī رضي الله عنه said, "I will be the first to kneel down before the Most Gracious (Allāh) on the Day of Resurrection because of the dispute." Qais said: This Verse — "These two opponents (believers and disbelievers) dispute with each other about their Lord..." (V.22:19) was revealed in connection with those who came out for the battle of Badr, i.e., 'Alī, Ḥamza, 'Ubaida, and Shaiba bin Rabī'a, 'Utba bin Rabī'a and Al-Walīd bin 'Utba.

٤٧٤٤ - حَدَّثَنَا حَجَّاجُ بْنُ
مِنْهَالٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ
قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا أَبُو
مِجْلَزٍ، عَنْ قَيْسِ بْنِ عَبْدِ، عَنْ عَلِيٍّ
رَضِيَ اللَّهُ عَنْهُ قَالَ: أَنَا أَوَّلُ مَنْ يَجْتُمِعُ
بَيْنَ يَدَيِ الرَّحْمَنِ لِلْخُصُومَةِ يَوْمَ
الْقِيَامَةِ. قَالَ قَيْسٌ: وَفِيهِمْ نَزَلَتْ
﴿هَذَانِ حَصَمَانِ أَخْصَمُوا فِي رَبِّهِمْ﴾
قَالَ: هُمُ الَّذِينَ بَارَزُوا يَوْمَ بَدْرٍ:
عَلِيٌّ وَحَمْرَةُ وَعُبَيْدَةُ، وَسَيِّبَةُ بْنُ رَبِيعَةَ
وَعُتْبَةُ بْنُ رَبِيعَةَ وَالْوَلِيدُ بْنُ عُتْبَةَ.
[راجع: ٣٩٦٥]

(23) SŪRAT AL-MU'MINŪN (The Believers)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

No. *Hadith* is mentioned here.

(٢٣) سُورَةُ الْمُؤْمِنُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ ابْنُ عُيَيْنَةَ: ﴿سَبْعَ طَرَائِقَ﴾:
سَبْعَ سَمَوَاتٍ. ﴿لَمَّا سَقِفُونَ﴾: سَبَقَتْ
لَهُمُ السَّعَادَةُ. ﴿وَقُلُوبُهُمْ وَجِلَةٌ﴾:
خَائِفِينَ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿هَيَّاتَ
هَيَّاتَ﴾: بَعِيدٌ بَعِيدٌ. ﴿فَسَتَلِ الْعَادِينَ﴾
الْمَلَائِكَةَ. ﴿لَنَنْكَبُنَّ﴾: لَعَادِلُونَ.
﴿كَلْبَحُونَ﴾: عَابِسُونَ. وَقَالَ غَيْرُهُ:
﴿مِنْ سُلَالَةٍ﴾: الْوَلَدُ وَالنُّطْقَةُ السَّلَالَةُ.

وَالْحِجَّةُ وَالْجُنُونُ وَاجِدٌ. وَالْعُثَاءُ:
الرَّبِيدُ وَمَا ارْتَفَعَ عَنِ الْمَاءِ وَمَا لَا
يُنْتَفَعُ بِهِ. ﴿يَخْرُوتُ﴾ يَرْفَعُونَ
أَصْوَاتَهُمْ كَمَا تَجَارُ الْبَقَرَةُ ﴿عَلَى
أَعْقَابِكُمْ﴾ رَجَعَ عَلَى عَقْبِهِ ﴿سَمَرًا﴾
مِنَ السَّمَرِ، وَالْجَمْعُ السَّمَارُ وَالسَّامِرُ
هَاهُنَا فِي مَوْضِعِ الْجَمْعِ ﴿تُسْحَرُونَ﴾
تَعْمُونَ مِنَ السَّحَرِ.

(24) SŪRAT AN-NŪR
(The Light)

(٢٤) سُورَةُ النُّورِ

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿مِنْ خَلِيلِهِ﴾: مِنْ بَيْنِ أَوْعَافِ
السَّحَابِ. ﴿سَنَا بَرْقِيهِ﴾: وَهُوَ
الضَّيَاءُ. ﴿مُذْعَبِينَ﴾، يُقَالُ
لِلْمُسْتَحْذِي: مُذْعِنٌ. ﴿أَشْنَانًا﴾ وَشَتَى
وَشَتَاتٌ وَشَتَّ وَاجِدٌ. وَقَالَ ابْنُ
عَبَّاسٍ: ﴿سُورَةٌ أَنْزَلْنَاهَا﴾: بَيَّنَّاها. وَقَالَ
غَيْرُهُ: سُمِّيَ الْقُرْآنُ لَجَمَاعَةِ السُّورِ
وَسُمِّيَتِ السُّورَةُ لِأَنَّهَا مَقْطُوعَةٌ مِنْ
الْأُخْرَى. فَلَمَّا قُرِنَ بَعْضُهَا إِلَى بَعْضِ
سُمِّيَ قُرْآنًا. وَقَالَ سَعْدُ بْنُ عِيَاضٍ
الثَّمَالِيُّ: الْمَشْكَاةُ: الْكُوَّةُ بِلِسَانِ
الْحَبَشَةِ. وَقَوْلُهُ تَعَالَى: ﴿إِنَّ عَلَيْنَا جَمْعَهُ
وَقُرْآنَهُ﴾ تَأْلِيفُ بَعْضِهِ إِلَى بَعْضِ
﴿فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ﴾ فَإِذَا
جَمَعْنَاهُ وَأَلْفَنَاهُ فَاتَّبِعْ قُرْآنَهُ، أَيُّ مَا

جُمِعَ فِيهِ فاعْمَلْ بِمَا أَمَرَكَ وَأَنْتَهُ عَمَّا نَهَاكَ. وَيُقَالُ لَيْسَ: لَشِعْرِهِ قُرْآنٌ أَيْ تَأْلِيفٌ، وَسُمِّيَ الْفُرْقَانُ لِأَنَّهُ يُفَرِّقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ. وَيُقَالُ لِلْمَرْأَةِ: مَا قَرَأْتَ بِسَلَاً قَطُّ أَيْ لَمْ تَجْمَعْ فِي بَطْنِهَا وَلَدًا. وَقَالَ: ﴿وَفَرَضْنَاهَا﴾: أَنْزَلْنَا فِيهَا فَرَائِضَ مُخْتَلِفَةً. وَمَنْ قَرَأَ ﴿وَفَرَضْنَاهَا﴾ يَقُولُ: فَرَضْنَا عَلَيْكُمْ وَعَلَى مَنْ بَعْدَكُمْ. قَالَ مُجَاهِدٌ: ﴿أَوْ الطِّفْلِ الَّذِي لَمْ يَطْهَرُوا﴾: لَمْ يَدْرُوا لَمَّا بِهِمْ مِنَ الصَّغَرِ. وَقَالَ الشَّعْبِيُّ ﴿أُولَى الْآيَةِ﴾ مَنْ لَيْسَ لَهُ أَرْبٌ. وَقَالَ مُجَاهِدٌ: لَا يَهْمُهُ إِلَّا بَطْنُهُ؛ وَلَا يُخَافُ عَلَى النِّسَاءِ. وَقَالَ طَاوُوسٌ: هُوَ الْأَحْمَقُ الَّذِي لَا حَاجَةَ لَهُ فِي النِّسَاءِ.

(1) CHAPTER. The Statement of Allāh عزَّ وجلَّ:
 “And for those who accuse their wives, but have no witnesses except themselves...”
 (V.24:6)

(١) **بَابُ قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ﴾ الْآيَةَ**
 [٦]

4745. Narrated Sahl bin Sa'd: 'Uwaimir came to 'Āṣim bin 'Adī who was the chief of Banī 'Ajlān and said, "What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (i.e., the husband), or what should he do? Please ask Allāh's Messenger ﷺ about this matter on my behalf." 'Āṣim then went to the Prophet ﷺ and said, "O Allāh's Messenger!" (And asked him that question) but Allāh's Messenger ﷺ disliked the question and considered it shameful.

٤٧٤٥ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفَرَيَابِيُّ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ عَوْيِمِرًا أَتَى عَاصِمَ ابْنَ عَدِيٍّ وَكَانَ سَيِّدَ بَنِي عَجْلَانَ فَقَالَ: كَيْفَ تَقُولُونَ فِي رَجُلٍ وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا؟ أَيْقِثْلُهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ يَصْنَعُ؟ سَلْ لِي

When 'Uwaimir asked 'Āṣim (about the Prophet's answer) 'Āṣim replied that Allāh's Messenger ﷺ disliked such questions and considered it shameful. 'Uwaimir then said, "By Allāh, I will not give up asking unless I ask Allāh's Messenger ﷺ about it." 'Uwaimir came (to the Prophet ﷺ) and said, "O Allāh's Messenger! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in *Al-Qiṣās*)⁽¹⁾ or what should he do?" Allāh's Messenger ﷺ said, "Allāh has revealed regarding you and your wife's case in the Qur'ān." So Allāh's Messenger ﷺ ordered them to perform the *Mulā'ana*⁽²⁾ according to what Allāh had mentioned in His Book. So, 'Uwaimir did *Mulā'ana* with her and said, "O Allāh's Messenger! If I kept her I would oppress her." So 'Uwaimir divorced her, and so divorce became a tradition after them for those who happened to be involved in a case of *Mulā'ana*. Allāh's Messenger ﷺ then said, "Look! If she ('Uwaimir's wife) delivers a black child with deep black large eyes, big hips and fat legs, then I will be of the opinion that 'Uwaimir has spoken the truth; but if she delivers a red child looking like a *Wahara*⁽³⁾ then we will consider that 'Uwaimir has told a lie against her." Later on she delivered a child carrying the qualities which Allāh's Messenger ﷺ had mentioned as a proof for 'Uwaimir's claim; therefore the child was ascribed to its mother henceforth.

رَسُولُ اللَّهِ ﷺ عَنْ ذَلِكَ. فَأَتَى عَاصِمَ النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، فَكَّرَهُ رَسُولُ اللَّهِ ﷺ الْمَسَائِلَ فَسَأَلَهُ عُوَيْمِرٌ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَرِهَ الْمَسَائِلَ وَعَابَهَا. قَالَ عُوَيْمِرٌ: وَاللَّهِ لَا أَنْتَهِيَ حَتَّى أَسْأَلَ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَجَاءَ عُوَيْمِرٌ فَقَالَ: يَا رَسُولَ اللَّهِ، رَجُلٌ وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا أَيْقُنْتُهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ يَصْنَعُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَنْزَلَ اللَّهُ الْقُرْآنَ فِيكَ وَفِي صَاحِبَيْكَ». فَأَمَرَهُمَا رَسُولُ اللَّهِ ﷺ بِالْمُلَاعَنَةِ بِمَا سَمَى اللَّهُ فِي كِتَابِهِ فَلَاعَنَهَا ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ حَبْسَتَهَا فَقَدْ ظَلَمْتُهَا، فَطَلَقَهَا. فَكَانَتْ سُنَّةً لِمَنْ كَانَ بَعْدَهُمَا فِي الْمُتَلَاعِنِينَ. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «انظُرُوا فَإِنْ جَاءَتْ بِهِ أَسْحَمُ أَدْعَجَ الْعَيْنَيْنِ، عَظِيمَ الْأَلْتَيْنِ، خَدَلَجَ السَّاقَيْنِ، فَلَا أَحْسِبُ عُوَيْمِرًا إِلَّا قَدْ صَدَقَ عَلَيْهَا. وَإِنْ جَاءَتْ بِهِ أُحْيِيرُ كَأَنَّهُ وَحَرَّةٌ فَلَا أَحْسِبُ عُوَيْمِرًا إِلَّا قَدْ كَذَبَ عَلَيْهَا». فَجَاءَتْ بِهِ عَلَى التَّعْتِ الَّذِي نَعَتَ رَسُولُ اللَّهِ ﷺ مِنْ تَصْدِيقِ عُوَيْمِرٍ، فَكَانَ بَعْدُ يُنْسَبُ إِلَى أُمِّهِ.

[راجع: ٤٢٣]

(2) CHAPTER. "And the fifth (testimony

(٢) بَابٌ: ﴿وَالْحَلِيسَةُ أَنْ لَعَنَتَ اللَّهُ﴾

(1) (H. 4745) *Al-Qiṣās*: Retaliation — equality in punishment.

(2) (H. 4745) *Mulā'ana*: See the word *Li'an* in the glossary.

(3) (H. 4745) *Wahara*: A short red animal.

should be) the invoking of the Curse of Allāh on him if he is of those who tell a lie (against her).” (V.24:7)

4746. Narrated Sahl bin Sa'd: A man came to Allāh's Messenger ﷺ and said, “O Allāh's Messenger! Suppose a man saw another man with his wife, should he kill him whereupon you might kill him (i.e., the killer) (in *Al-Qiṣās*), or what should he do?” So, Allāh revealed concerning their case what is mentioned of the order of *Mulā'ana*. Allāh's Messenger ﷺ said to the man, “The matter between you and your wife has been decided.” So, they did *Mulā'ana* in the presence of Allāh's Messenger ﷺ and I was present there, and then the man divorced his wife. So it became a tradition to dissolve the marriage of those spouses who were involved in a case of *Mulā'ana*. The woman was pregnant and the husband denied that he was the cause of her pregnancy, so the son was (later) ascribed to her. Then it became a tradition that such a son would be the heir of his mother, and she would inherit of him what Allāh prescribed for her.

(3) CHAPTER. “But it shall avert the punishment (of stoning to death) from her...” (V.24:8)

4747. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Hilāl bin Umaiyya accused his wife of committing illegal sexual intercourse with Sharīk bin Saḥmā' and filed the case before the Prophet ﷺ. The Prophet ﷺ said (to Hilāl), “Either you bring forth a proof (four witnesses) or you will receive the legal punishment (lashes) on your back.” Hilāl said, “O Allāh's Messenger! If anyone of us saw a man over his wife, would he go to seek after witnesses?” The Prophet ﷺ kept on saying, “Either you bring forth the witnesses

عَلَيْهِ إِنْ كَانَ مِنْ الْكَاذِبِينَ ﴿٧﴾ [V]

٤٧٤٦ - حَدَّثَنِي سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ: حَدَّثَنَا فُلَيْحٌ، عَنْ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ رَجُلًا رَأَى مَعَ امْرَأَتِهِ رَجُلًا، أَيْقُتْلُهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ يَفْعَلُ؟ فَانزَلَ اللَّهُ فِيهِمَا مَا ذُكِرَ فِي الْقُرْآنِ مِنَ التَّلَاعُنِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «قَدْ قُضِيَ فِيكَ وَفِي امْرَأَتِكَ»، قَالَ: فَتَلَاعَنَا وَأَنَا شَاهِدٌ عِنْدَ رَسُولِ اللَّهِ ﷺ فَفَارَقَهَا فَكَانَتْ سُنَّةً أَنْ يَفْرَقَ بَيْنَ الْمُتَلَاعِنِينَ، وَكَانَتْ حَامِلًا فَأَنْكَرَ حَمْلَهَا وَكَانَ ابْنُهَا يُدْعَى إِلَيْهَا. ثُمَّ جَرَتْ السُّنَّةُ فِي الْمِيرَاثِ أَنْ يَرِثَهَا وَتَرِثَ مِنْهُ مَا فَرَضَ اللَّهُ لَهَا.

[راجع: ٤٢٣]

(٣) بَابُ: ﴿وَيَذَرُهَا عَنِ الْعَذَابِ﴾ الْآيَةَ

[٨]

٤٧٤٧ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامِ بْنِ حَسَّانَ: حَدَّثَنَا عِكْرَمَةُ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ هِلَالَ بْنَ أُمَيَّةٍ قَدَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ ﷺ بِشَرِيكَ ابْنِ سَحْمَاءَ، فَقَالَ النَّبِيُّ ﷺ: «الْبَيْتَةُ أَوْ حَدٌّ فِي ظَهْرِكَ»، فَقَالَ: يَا رَسُولَ اللَّهِ، إِذَا رَأَى أَحَدُنَا عَلَى امْرَأَتِهِ

or you will receive the legal punishment (lashes) on your back.” Hilāl then said, “By Him Who sent you with the Truth, I am telling the truth and Allāh will reveal to you what will save my back from legal punishment.” Then Jibril (Gabriel) came down and revealed to him :

“And for those who accuse their wives...” (V.24:6-9)

The Prophet ﷺ recited it till he reached : ‘... (her husband) speaks the truth?’ Then the Prophet ﷺ left and sent for the woman, and Hilāl went (and brought) her and then took the oaths (confirming the claim). The Prophet ﷺ was saying, “Allāh knows that one of you is a liar, so, will any of you repent?” Then the woman got up and took the oaths and when she was going to take the fifth one, the people stopped her and said, “It (the fifth oath) will definitely bring Allāh’s Curse on you (if you are guilty).” So, she hesitated and recoiled (from taking the oath) so much so that we thought that she would withdraw her denial. But then she said, “I will not dishonour my family all through these days,” and carried on (the process of taking oaths). The Prophet ﷺ then said, “Watch her ; if she delivers a black-eyed child with big hips and fat shins then it is Sharīk bin Saḥmā’s child.” Later, she delivered a child of that description. So the Prophet ﷺ said, “If the case was not settled by Allāh’s Law, I would punish her severely.”

(4) CHAPTER. The Statement of Allāh تعالى : “And the fifth (testimony) should be that the Wrath of Allāh be upon her if he (her husband) speaks the truth.” (V.24:9)

4748. Narrated Ibn ‘Umar رضي الله عنهما : A man accused his wife of illegal sexual intercourse and denied his paternity to her (conceived) child during the lifetime of Allāh’s Messenger ﷺ. Allāh’s Messenger ﷺ

رَجُلًا يَنْطَلِقُ يَلْتَمِسُ الْبَيِّنَةَ؟ فَجَعَلَ النَّبِيُّ ﷺ يَقُولُ: «الْبَيِّنَةُ وَالْأَحَدُ فِي ظَهْرِكَ». فَقَالَ هِلَالٌ: وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنِّي لَصَادِقٌ وَلَيَنْزِلَنَ اللَّهُ مَا يُبْرِئُ ظَهْرِي مِنَ الْحَدِّ. فَنَزَلَ جِبْرِيلُ وَأَنْزَلَ عَلَيْهِ ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ﴾ فَقَرَأَ حَتَّى بَلَغَ ﴿إِنْ كَانَ مِنَ الصَّادِقِينَ﴾ فَاَنْصَرَفَ النَّبِيُّ ﷺ فَأَرْسَلَ إِلَيْهَا فَجَاءَ هِلَالٌ فَشَهِدَ وَالنَّبِيُّ ﷺ يَقُولُ: «إِنَّ اللَّهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا نَائِبٌ؟» ثُمَّ قَامَتْ فَشَهِدَتْ، فَلَمَّا كَانَتْ عِنْدَ الْخَامِسَةِ وَقَفُوهَا وَقَالُوا: إِنَّهَا مُوجِبَةٌ. قَالَ ابْنُ عَبَّاسٍ: فَتَلَكَّاتُ وَنَكَصَتْ حَتَّى ظَنَنَّا أَنَّهَا تَرْجِعُ ثُمَّ قَالَتْ: لَا أَفْضَحُ قَوْمِي سَائِرَ الْيَوْمِ فَمَضَتْ، فَقَالَ النَّبِيُّ ﷺ: «أُبْصِرُوهَا، فَإِنْ جَاءَتْ بِهِ أَحْمَلُ الْعَيْنَيْنِ، سَابِغِ الْأَيْتِينَ، خَدَّلِجِ السَّاقَيْنِ، فَهُوَ لِشَرِيكَ ابْنِ سَحْمَاءَ». فَجَاءَتْ بِهِ كَذَلِكَ. فَقَالَ النَّبِيُّ ﷺ: «لَوْلَا مَا مَضَى مِنْ كِتَابِ اللَّهِ لَكَانَ لِي وَلَهَا شَأْنٌ». [راجع: ٢٦٧١]

(٤) بَابُ قَوْلِهِ: ﴿وَالْحَالِيسَةَ أَنْ غَضَبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ﴾ [٩]

٤٧٤٨ - حَدَّثَنِي مُقَدَّمُ بْنُ مُحَمَّدٍ بْنِ يَحْيَى: حَدَّثَنَا عَمِّي الْقَاسِمُ بْنُ يَحْيَى، عَنْ عُيَيْدِ اللَّهِ وَقَدْ سَمِعَ مِنْهُ،

ordered them both to do *Mulā'ana*⁽¹⁾ as Allāh decreed and then gave his decision that the child would be for the mother, and a divorce decree was issued for the couple involved in a case of *Mulā'ana*.

عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا رَمَى امْرَأَتَهُ فَأَنْتَفَى مِنْ وَلَدِهَا فِي زَمَنِ رَسُولِ اللَّهِ ﷺ فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ ﷺ فَتَلَا عَلَيْنَا كَمَا قَالَ اللَّهُ ثُمَّ قَضَى بِالْوَلَدِ لِلْمَرْأَةِ وَفَرَّقَ بَيْنَ الْمُتَلَاعِنِينَ. [انظر: ٥٣٠٦،

٥٣١٣، ٥٣١٤، ٥٣١٥، ٦٧٤٨]

(5) CHAPTER. The Statement of Allāh تعالى: "Verily! Those who brought forth the slander (against 'Āishah رَضِيَ اللَّهُ عَنْهَا the wife of the Prophet ﷺ) are a group among you." (V.24:11)

(٥) بَابُ قَوْلِهِ: ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ﴾ الآية [١١] أَفَاكٌ: كَذَابٌ

4749. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا, regarding the Verse "And as for him among them who had the greater share..." (V.24:11) was 'Abdullāh bin Ubayy bin Salūl.

٤٧٤٩ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ﴿وَالَّذِي تَوَلَّى كِبْرَهُ﴾ قَالَتْ: عَبْدُ اللَّهِ بْنُ أَبِي بِنِ سَلُولٍ. [راجع: ٢٥٩٣]

(6) CHAPTER. "Why then did not the believers, men and women, when you heard it (the slander) think good of their own people and say: 'This (charge) is an obvious lie... (up to) ... Then with Allāh they are the liars.'" (V.24: 12-13)

(٦) بَابُ ﴿لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا﴾ إِلَى قَوْلِهِ: ﴿الْكَاذِبُونَ﴾ [١٢-١٣]

4750. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ: Whenever Allāh's Messenger ﷺ intended to go on a journey, he would draw lots among his wives and would take with him the one on whom the lot fell. Once he drew lots when he wanted to carry out a *Ghazwa*, and the lot fell upon me. So, I proceeded with Allāh's Messenger ﷺ after Allāh's Order of veiling (the women) had been revealed and thus I was carried in

٤٧٥٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، وَسَعِيدُ بْنُ الْمُسَيَّبِ، وَعَلْقَمَةُ بْنُ وَقَاصٍ، وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ حَدِيثِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ حِينَ

(1) (H. 4748) See the word *Li'an* in the glossary.

my *Howdaj* (on a camel) and dismounted while still in it. We carried on our journey, and when Allāh's Messenger ﷺ had finished his *Ghazwa* and returned and we approached Al-Madīna, Allāh's Messenger ﷺ ordered to proceed at night. When the army was ordered to resume the homeward journey, I got up and walked on till I left the army (camp) behind to answer the call of nature. After finishing, I went towards my *Howdaj*, but behold! A necklace of mine made of *Jaz'*; *Azfar* (a kind of black bead) was broken and I looked for it and my search for it detained me. The group of people who used to carry me on the camel, came and carried my *Howdaj* on to the back of my camel on which I was riding, thinking that I was therein. At that time women were light in weight and thin and lean for they used to eat little (food), so those people did not feel the difference in the heaviness of the *Howdaj* lifting it up, and I was still a young lady.⁽¹⁾ They drove away the camel and proceeded. Then I found my necklace after the army had gone. I came to their camp but found nobody therein so I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While I was sitting at my place, I felt sleepy and slept. *Şafwān bin Al-Mu'aṭṭal As-Sulamī Adh-Dhakhwānī* was behind the army. He had started in the last part of the night and reached my stationing place in the morning. When he saw the figure of a sleeping person, he came to me and recognized me on seeing me for he used to see me before veiling. I got up because of his saying: '*Innā lillāhi wa innā ilaihi rāji'un*',⁽²⁾ which he uttered on recognizing me. I covered my face with my

قَالَ لَهَا أَهْلُ الْإِفْكِ مَا قَالُوا، فَبَرَأَهَا اللَّهُ مِمَّا قَالُوا، وَكُلُّ حَدِيثِي طَائِفَةٌ مِّنَ الْحَدِيثِ. وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضًا، وَإِنْ كَانَ بَعْضُهُمْ أَوْعَى لَهُ مِنْ بَعْضٍ. الَّذِي حَدَّثَنِي عُرْوَةُ، عَنْ عَائِشَةَ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا رَوَى النَّبِيُّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَخْرُجَ أَقْرَعَ بَيْنَ أَرْوَاجِهِ فَأَيُّتَهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا رَسُولُ اللَّهِ ﷺ مَعَهُ. قَالَتْ عَائِشَةُ: فَأَقْرَعَ بَيْنَنَا فِي عَزْوَةٍ غَزَاهَا فَخَرَجَ سَهْمِي، فَخَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ بَعْدَمَا نَزَلَ الْحِجَابُ فَأَنَا أَحْمَلُ فِي هَوْدَجِي وَأَنْزَلَ فِيهِ. فَبَسَرْنَا حَتَّى إِذَا قَرَعَ رَسُولُ اللَّهِ ﷺ مِنْ عَزْوَتِهِ تَلَكَّ وَقَفَلَ وَدَتْنَا مِنَ الْمَدِينَةِ قَافِلِينَ، أَدَانَ لَيْلَةً بِالرَّحِيلِ فَمُتُّ حِينَ آدَنُوا بِالرَّحِيلِ فَمَشَيْتُ حَتَّى جَاوَزْتُ الْجَيْشَ فَلَمَّا قَضَيْتُ شَأْنِي أَقْبَلْتُ إِلَى رَحْلِي فَإِذَا عَقْدٌ لِي مِنْ جَزَعِ أَظْفَارٍ قَدْ انْقَطَعَ فَالْتَمَسْتُ عَقْدِي وَحَبَسَنِي ابْتِغَاؤُهُ. وَأَقْبَلَ الرَّهْطُ الَّذِينَ كَانُوا يَرِحَلُونَ لِي فَاحْتَمَلُوا هَوْدَجِي فَرَحَلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ رَكْبَتْ وَهُمْ يَحْسِبُونَ أَنِّي فِيهِ، وَكَانَ النَّسَاءُ إِذْ ذَاكَ خَفَافًا لَمْ يُنْقَلْهُنَّ اللَّحْمُ إِمَّا

(1) (H. 4750) Less than fifteen years old.

(2) (H. 4750) That means: Truly to Allāh we belong and truly to Him we shall return. (V.2:156)

garment, and by Allāh, he did not say to me a single word except, 'Innā lillāh wa innā ilaihi rāji'un,' till he made his she-camel kneel down whereupon he put his leg on the front legs of the camel and I mounted it. Then Ṣafwān set out walking, leading the she-camel that was carrying me by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was 'Abdullāh bin Ubayy bin Salūl. After this we arrived at Al-Madīna and I became ill for one month while the people were spreading the forged statements of the people who brought forth the slander and I was not aware of anything thereof. But what aroused my doubt while I was sick, was that I was no longer receiving from Allāh's Messenger ﷺ the same kindness as I used to receive when I fell sick. Allāh's Messenger ﷺ would enter upon me, say a greeting and add, "How is that (lady)?" and then depart. That aroused my suspicion but I was not aware of the propagated evil till I recovered from my ailment. I went out with Umm Miṣṭaḥ to answer the call of nature towards Al-Manāṣī', the place where we used to relieve ourselves, and we used not to go out for this purpose except from night to night, and that was before we had lavatories close to our houses. And this habit of ours was similar to the habit of the old Arabs (living in the deserts or in the tents) concerning the evacuation of the bowels, for we considered it troublesome and harmful to take lavatories in the houses. So, I went out with Umm Miṣṭaḥ who was the daughter of Abī Ruḥm bin 'Abd Manāf, and her mother was the daughter of Ṣakhr bin 'Āmir who was the aunt of Abī Bakr Aṣ-Ṣiddīq, and her son was Miṣṭaḥ bin Uṭṭaḥa. When we had finished,

يَأْكُلْنَ الْعُلْمَةَ مِنَ الطَّعَامِ فَلَمْ يَسْتَنْكِرِ الْقَوْمُ خِفَةَ الْهُودَجِ حِينَ رَفَعُوهُ، وَكُنْتُ جَارِيَةً حَدِيثَةَ السِّنِّ، فَبَعَثُوا الْجَمَلَ وَسَارُوا، فَوَجَدْتُ عِقْدِي بَعْدَمَا اسْتَمَرَّ الْجَيْشُ فَجَنْتُ مَنَارِلَهُمْ وَلَيْسَ بِهَا دَاعٍ وَلَا مُجِيبٌ فَأَمَمْتُ مَنَزِلِي الَّذِي كُنْتُ بِهِ وَطَلَنْتُ أَنَّهُمْ سَيَقْفُدُونِي فَيَرْجِعُونَ إِلَيَّ. فَبَيْنَا أَنَا جَالِسَةٌ فِي مَنَزِلِي غَلَبَتْني عَيْنِي فَبَسْتُ. وَكَانَ صَفْوَانُ بْنُ الْمُعَطَّلِ السُّلَمِيِّ ثُمَّ الذُّكْوَانِيُّ مِنْ وَرَاءِ الْجَيْشِ فَادَّلَجَ فَأَصْبَحَ عِنْدَ مَنَزِلِي فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ، فَأَتَانِي فَعَرَفَنِي حِينَ رَأَيْتِي، وَكَانَ يَرَانِي قَبْلَ الْحِجَابِ، فَاسْتَيْقِظْتُ بِاسْتِرْجَاعِهِ حِينَ عَرَفَنِي فَحَمَرْتُ وَجْهِي بِجِلْبَابِي، وَاللَّهِ مَا كَلَّمَنِي كَلِمَةً وَلَا سَمِعْتُ مِنْهُ كَلِمَةً غَيْرَ اسْتِرْجَاعِهِ، حَتَّى أَنَاخَ رَأِحَتُهُ فَوَطِئْتُ عَلَى يَدَيْهَا فَرَكِبْتُهَا، فَانْطَلَقَ يَقُودُ بِي الرَّاحِلَةَ حَتَّى أَتَيْنَا الْجَيْشَ بَعْدَمَا نَزَلُوا مُوْغَرِينَ فِي نَحْرِ الظَّهِيرَةِ، فَهَلَكَ مَنْ هَلَكَ. وَكَانَ الَّذِي تَوَلَّى الْإِفْكَ عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سُلُوقٍ، فَقَدِمْنَا الْمَدِينَةَ فَاسْتَكَيْتُ حِينَ قَدِمْتُ شَهْرًا وَالنَّاسُ يُفِيضُونَ فِي قَوْلِ أَصْحَابِ الْإِفْكِ وَلَا أَشْعُرُ بِشَيْءٍ مِنْ ذَلِكَ وَهُوَ يُرِيئِي فِي وَجْعِي أَنِّي لَا أَعْرِفُ مِنْ رَسُولِ اللَّهِ ﷺ

Umm Miṣṭah and I came back towards my house. Umm Miṣṭah stumbled over her robe whereupon she said, "Let Miṣṭah be ruined!" I said to her, "You are saying a bad word. Why are you abusing a man who took part in (the battle of) Badr?" She said, "O *Hantāh* (you there)! Didn't you hear what he has said?" I said, "And what did he say?" Then she told me the rumours of the false accusers which added to my ailment. When I returned home, Allāh's Messenger ﷺ came to me, and after greeting, he said, "How is that (lady)?" I said, "Will you allow me to go to my parents?" At that time I intended to be sure of the news through them. Allāh's Messenger ﷺ allowed me and I went to my parents and asked my mother, "O my mother! What are the people talking about?" My mother said, "O my daughter! Don't worry much about this matter. By Allāh, there is no charming lady who is loved by her husband who has other wives, but that those wives would find fault with her or forge false news about her." I said, "*Subhān Allāh!* Are the people really talking of this matter?" That night I kept on weeping and could not sleep till morning. My tears never stopped, nor did I sleep, and morning broke while I was still weeping. Allāh's Messenger ﷺ called 'Alī bin Abī Ṭālib and Usāma bin Zaid (رَضِيَ اللهُ عَنْهُمَا) when he saw the Divine Revelation delayed, in order to consult them as to the idea of divorcing his wife. Usāma bin Zaid told Allāh's Messenger ﷺ of what he knew of the good reputation of his wives and added, "O Allāh's Messenger! Keep your wife, for, By Allah, we do not know anything about her but good." 'Alī bin Abī Ṭālib said, "O Allāh's Messenger! Allāh does not impose restrictions on you; and there are many of women other than she, yet you may ask the women-servant who will tell you the

اللُّطْفَ الَّذِي كُنْتُ أَرَى مِنْهُ حِينَ أَشْتَكِي، إِنَّمَا يَدْخُلُ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَيَسْأَلُنِي ثُمَّ يَقُولُ: «كَيْفَ تَيْكُمُ؟» ثُمَّ يَنْصَرِفُ فَذَاكَ الَّذِي يَرِينِي وَلَا أَشْعُرُ بِالشَّرِّ حَتَّى خَرَجْتُ بَعْدَمَا نَفَعْتُ فَخَرَجْتُ مَعِي أُمُّ مِسْطَحَ قَبْلَ الْمَنَاصِعِ وَهُوَ مُتَبَرِّزُنَا وَكُنَّا لَا نَخْرُجُ إِلَّا لَيْلًا إِلَى لَيْلٍ وَذَلِكَ قَبْلَ أَنْ تَتَّخِذَ الْكُفْ قَرِيبًا مِنْ بِيوتِنَا، وَأَمْرُنَا أَمْرُ الْعَرَبِ الْأَوَّلِ فِي التَّبَرُّزِ قِبَلَ الْغَائِطِ، فَكُنَّا نَتَأَذَى بِالْكَفِّ أَنْ تَتَّخِذَهَا عِنْدَ بِيوتِنَا، فَاِنطَلَقْتُ أَنَا وَأُمُّ مِسْطَحَ، وَهِيَ ابْنَةُ أَبِي رُهِمِ بْنِ عَبْدِ مَنَافٍ، وَأُمُّهَا بِنْتُ صَخْرِ بْنِ عَامِرٍ خَالَهَ أَبِي بَكْرٍ الصِّدِّيقِ، وَابْنُهَا مِسْطَحُ بْنُ أَثَاةَ فَأَقْبَلْتُ أَنَا وَأُمُّ مِسْطَحَ، قَبْلَ بَيْتِي وَقَدْ فَرَعْنَا مِنْ شَأْنِنَا فَعَثَرْتُ أُمُّ مِسْطَحَ فِي مِرْطُهَا فَقَالَتْ: تَعَسَّ مِسْطَحُ، فَقُلْتُ لَهَا: بِئْسَ مَا قُلْتِ، أَتَسْبِيَنَّ رَجُلًا شَهِدَ بَدْرًا؟ قَالَتْ: أَيُّ هَتَاةٍ، أَوْ لَمْ تَسْمَعِي مَا قَالَ؟ قَالَتْ: قُلْتُ: وَمَا قَالَ؟ قَالَتْ فَأَخْبَرْتَنِي بِقَوْلِ أَهْلِ الْإِفْكِ فَازْدَدْتُ مَرَضًا عَلَى مَرَضِي، قَالَتْ فَلَمَّا رَجَعْتُ إِلَى بَيْتِي وَدَخَلْتُ عَلَيَّ رَسُولُ اللَّهِ ﷺ - تَعْنِي سَلَمٌ - ثُمَّ قَالَ: «كَيْفَ تَيْكُمُ؟» فَقُلْتُ: أَنَاذُنُ لِي أَنْ آتِيَّ أَبَوَيَّ؟ قَالَتْ: وَأَنَا حَيِّئِدُ أُرِيدُ أَنْ أَسْتَيْقِنَ الْخَبَرَ مِنْ قِبَلِهِمَا،

truth.” ‘Āishah added: So Allāh’s Messenger ﷺ called for Barira and said, “O Barira! Did you ever see anything which might have aroused your suspicion (as regards ‘Āishah)?” Barira said, “By Allāh Who has sent you with the Truth, I have never seen anything faulty except that she is a girl of immature age who sometimes sleeps and leaves the dough of her family unprotected so that the domestic goats come and eat it.” So Allāh’s Messenger ﷺ got up (and addressed) the people and asked for somebody who would support him in punishing ‘Abdullāh bin Ubayy bin Salūl. Allāh’s Messenger ﷺ, while on the pulpit, said, “O Muslims! Who will support me to punish that man (‘Abdullāh bin Ubayy bin Salūl) who has hurt me by slandering the reputation of my family? By Allāh, I know nothing except good about my family, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.” Sa’d bin Mu’ādh Al-Anṣārī got up and said, “O Allāh’s Messenger! By Allāh, I will relieve you from him. If he be from the tribe of (Banī) Al-Aus, then I will chop his head off; and if that man is from our brethern, the Khazraj, then order us and we will fulfil your order.” On that, Sa’d bin ‘Ubāda, chief of the Khazraj, and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe. He said to Sa’d (bin Mu’ādh), “By Allāh the Eternal, you have told a lie! You cannot kill him and you will never be able to kill him!” On that, Usaid bin Ḥudair, the cousin of Sa’d (bin Mu’ādh) got up and said to Sa’d bin ‘Ubāda, “You are a liar! By Allāh the Eternal, we will surely kill him; and you are a hypocrite, defending the hypocrites!” On this, two tribes of Al-Aus and Al-Khazraj got excited till they were on the point of fighting with

قَالَتْ: فَأَذِنَ لِي رَسُولُ اللَّهِ ﷺ فَجِئْتُ أَبِي فَقُلْتُ لَأُمِّي: يَا أُمَّتَاهُ، مَا يَتَحَدَّثُ النَّاسُ؟ قَالَتْ: يَا بِنْتِي هُوَ نَبِيٌّ عَلَيْكَ، فَوَاللَّهِ لَقَلَّمَا كَانَتْ امْرَأَةً فَطَوَّ وَضِيئَةً عِنْدَ رَجُلٍ يُحِبُّهَا وَلَهَا صَرَائِرٌ إِلَّا أَكْثَرَ عَلَيَّهَا. قَالَتْ: فَقُلْتُ: سُبْحَانَ اللَّهِ، أَوْلَقَدْ تَحَدَّثَ النَّاسُ بِهَذَا؟ قَالَتْ: فَبَكَيْتُ تِلْكَ اللَّيْلَةَ حَتَّى أَضْبَحْتُ لَا يَرِقُ لِي دَمْعٌ وَلَا أَكْتَحِلُ بِنَوْمٍ حَتَّى أَضْبَحْتُ أَبْكِي. فَدَعَا رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ وَأَسَامَةَ بْنَ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا حِينَ اسْتَلَبْتَ الْوَحْشِيَّ يَسْتَأِيرُهُمَا فِي فِرَاقِ أَهْلِهِ. قَالَتْ: فَأَمَّا أُسَامَةُ بْنُ زَيْدٍ فَأَشَارَ عَلَى رَسُولِ اللَّهِ ﷺ بِالَّذِي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ، وَبِالَّذِي يَعْلَمُ لَهُمْ فِي نَفْسِهِ مِنَ الْوُدِّ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَهْلَكَ وَمَا نَعْلَمُ إِلَّا خَيْرًا. وَأَمَّا عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ: يَا رَسُولَ اللَّهِ، لَمْ يُضَيِّقِ اللَّهُ عَلَيْكَ وَالنِّسَاءَ سِوَاهَا كَثِيرٌ، وَإِنْ تَسْأَلِ الْجَارِيَةَ تَصَدَّقَكَ. قَالَتْ: فَدَعَا رَسُولُ اللَّهِ ﷺ بَرِيرَةَ: فَقَالَ: «أَيُّ بَرِيرَةَ هَلْ رَأَيْتِ مِنْ شَيْءٍ يَرِيْبُكَ؟» قَالَتْ بَرِيرَةُ: لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ، إِنْ رَأَيْتِ عَلَيْهَا أَمْرًا أَعْجُضُهُ عَلَيْهَا سِوَى أَنَّهَُا جَارِيَةٌ حَدِيثَةُ السِّنِّ تَنَامُ عَنْ عَجَبِينَ أَهْلَهَا فَتَأْتِي الدَّاجِنُ

each other while Allāh's Messenger ﷺ was standing on the pulpit. Allāh's Messenger ﷺ continued quietening them till they became silent whereupon he became silent, too. On that day I kept on weeping so much that neither did my tears stop, nor could I sleep. In the morning my parents were with me, and I had wept for two nights and a day without sleeping and with incessant tears till they thought that my liver would burst with weeping. While they were with me and I was weeping, an *Anṣārī* woman asked permission to see me. I admitted her and she sat and started weeping with me. While I was in that state, Allāh's Messenger ﷺ came to us, greeted, and sat down. He had never sat with me since the day they forged the accusation. No Divine Revelation regarding my case came to him for a month. Allāh's Messenger ﷺ recited the *Tashah-hud*⁽¹⁾ after he had sat down, and then said, "Then after, O 'Āishah! I have been informed such and such about you, if you are innocent, Allāh will reveal your innocence, and if you have committed a sin, then repent to Allāh and ask Him to forgive you, for when a person confesses his sin and asks Allāh for forgiveness, Allāh accepts his repentance." When Allāh's Messenger ﷺ had finished his speech, my tears ceased completely and there remained not even a single drop of it. Then I requested my father, "Reply to Allāh's Messenger ﷺ on my behalf." He said, "By Allāh, I do not know what to say to Allāh's Messenger ﷺ." Then I said to my mother, "Reply to Allāh's Messenger ﷺ." She said, "I do not know what to say to Allāh's Messenger ﷺ." I was a young girl and did not have much knowledge of the Qur'an, I said, "By Allāh, I know that you heard this

فَتَأْكُلُهُ. فَقَامَ رَسُولُ اللَّهِ ﷺ فَاسْتَعَدَّ يَوْمَئِذٍ مِنْ عَبْدِ اللَّهِ بْنِ أَبِي بِنِ سَلُولٍ. قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ: «يَا مَعْشَرَ الْمُسْلِمِينَ، مَنْ يَغْذِرُنِي مِنْ رَجُلٍ قَدْ بَلَغَنِي أَذَاهُ فِي أَهْلِ بَيْتِي؟ فَوَاللَّهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا، وَلَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا، وَمَا كَانَ يَدْخُلُ عَلَى أَهْلِي إِلَّا مَعِي». فَقَامَ سَعْدُ بْنُ مُعَاذٍ الْأَنْصَارِيُّ فَقَالَ: يَا رَسُولَ اللَّهِ أَنَا أَعْدِيكَ مِنْهُ، إِنْ كَانَ مِنَ الْأَوْسِ صَرَبْنَا عَنْقَهُ، وَإِنْ كَانَ مِنْ إِخْوَانِنَا مِنَ الْخَزْرَجِ أَمَرْنَا فَفَعَلْنَا أَمْرَكَ. قَالَتْ: فَقَامَ سَعْدُ بْنُ عَبَادَةَ وَهُوَ سَيِّدُ الْخَزْرَجِ، وَكَانَ قَبْلَ ذَلِكَ رَجُلًا صَالِحًا وَلَكِنْ اخْتَمَلْتَهُ الْحِيَمَةَ فَقَالَ لِسَعْدٍ: كَذَبْتَ، لَعَمْرُ اللَّهِ لَا تَقْتُلْهُ وَلَا تَقْدِرْ عَلَى قَتْلِهِ. فَقَامَ أُسَيْدُ بْنُ حُضَيْرٍ وَهُوَ ابْنُ عَمِّ سَعْدٍ فَقَالَ لِسَعْدِ بْنِ عَبَادَةَ: كَذَبْتَ لَعَمْرُ اللَّهِ لَقَتَلْتَهُ فَإِنَّكَ مُنَافِقٌ تُجَادِلُ عَنِ الْمُنَافِقِينَ. فَتَتَاوَرَ الْحَيَّانِ الْأَوْسُ وَالْخَزْرَجُ حَتَّى هَمُّوا أَنْ يَقْتَتِلُوا وَرَسُولُ اللَّهِ ﷺ قَائِمٌ عَلَى الْمِنْبَرِ. فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يُخَفِّضُهُمْ حَتَّى سَكَنُوا وَسَكَتَ. قَالَتْ: فَمَكَثْتُ يَوْمِي ذَلِكَ لَا يَرِقًا لِي دَمْعٌ وَلَا

(1) (H. 4750) i.e., *Lā ilāha illallāh wa anna Muhammad-ar-Rasul Allāh*—(none has the right to be worshipped but Allāh) and that Muḥammad is Allāh's Messenger.

story (of the *Ifk*) so much so that it has been planted in your minds and you have taken it as a truth. Now, if I tell you I am innocent — and Allāh knows that I am innocent — you will not believe me ; and if I confessed to you falsely that I am guilty, and Allāh knows that I am innocent, you would believe me. By Allāh, I cannot find of you and I an example except that of Yūsuf's (Joseph)'s father [i.e., Ya'qūb (Jacob) عليه السلام]: "So (for me) patience is most fitting. And it is Allāh (Alone) Whose help can be sought against that (lie) which you describe." (V.12:18) Then I turned to the other side and lay on my bed, and I knew that I was innocent and that Allāh would reveal my innocence. But, by Allāh, I never thought that Allāh would send down Divine Revelation about my affair, that would be recited (forever), as I considered myself too inferior to be talked of by Allāh with something that was to be recited ; but I hoped that Allāh's Messenger ﷺ might have a vision in which Allāh would prove my innocence. By Allāh, Allāh's Messenger ﷺ had not left his seat and nobody had left the house when the Divine Revelation came to Allāh's Messenger ﷺ. So, there overtook him the same state which used to overtake him (when he used to receive Divine Revelation). He was sweating so much so that the drops of sweat were dropping like pearls, though it was a (cold) wintry day. And when that state of Allāh's Messenger ﷺ was over he was smiling and the first word he said was: "عَزَّ وَجَلَّ Allāh has declared your innocence." My mother said to me, "Get up and go to him." I said, "By Allāh, I will not go to him and I will not thank anybody but Allāh عَزَّ وَجَلَّ." So Allāh عَزَّ وَجَلَّ revealed:

"Verily! Those who brought forth the slander (against 'Āishah رضي الله عنها) are a

أَكْتَحِلُ بَنَوْمٍ. قَالَتْ: فَأَصْبَحَ أَبَوَايَ عِنْدِي وَقَدْ بَكَيْتُ لَيْلَتَيْنِ وَيَوْمًا، لَا أَكْتَحِلُ بَنَوْمٍ وَلَا يَزُقًا لِي دَمْعٌ، يَظُنَّانِ أَنَّ الْبُكَاءَ فَالِقُ كَبِدِي. قَالَتْ: فَبَيْنَمَا هُمَا جَالِسَانِ عِنْدِي وَأَنَا أَبْكِي فَاسْتَأْذَنْتُ عَلَيَّ امْرَأَةً مِنَ الْأَنْصَارِ، فَأَذَنْتُ لَهَا. فَجَلَسْتُ تَبْكِي مَعِي، قَالَتْ: فَبَيْنَا نَحْنُ عَلَى ذَلِكَ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَسَلَّمَ ثُمَّ جَلَسَ. قَالَتْ: وَلَمْ يَجْلِسْ عِنْدِي مُنْذُ قِيلَ مَا قِيلَ قَبْلَهَا. وَقَدْ لَبِثَ شَهْرًا لَا يُوحَى إِلَيْهِ فِي شَأْنِي، قَالَتْ: فَتَشْهَدَ رَسُولُ اللَّهِ ﷺ حِينَ جَلَسَ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، يَا عَائِشَةُ فَإِنَّهُ قَدْ بَلَّغَنِي عَنْكَ كَذَا وَكَذَا، فَإِنْ كُنْتِ بَرِيئَةً فَسَيَبْرَأُكَ اللَّهُ، وَإِنْ كُنْتِ أَلَمَمْتِ بِذَنْبٍ فَاسْتَغْفِرِي اللَّهَ وَتُوبِي إِلَيْهِ. فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ بِذَنْبِهِ ثُمَّ تَابَ إِلَى اللَّهِ تَابَ اللَّهُ عَلَيْهِ». قَالَتْ: فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ مَقَالَتهُ فَلَصَّ دَمْعِي حَتَّى مَا أُحْسِ مِنْهُ قَطْرَةً، فَقُلْتُ لِأَبِي: أَجِبْ رَسُولَ اللَّهِ ﷺ فِيمَا قَالَ. قَالَ: وَاللَّهِ مَا أُذْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ ﷺ، فَقُلْتُ لِأُمِّي: أَجِيبِي رَسُولَ اللَّهِ ﷺ، قَالَتْ: مَا أُذْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ ﷺ، قَالَتْ: قُلْتُ وَأَنَا جَارِيَةٌ حَدِيثُهُ السَّنَّ لَا أَفْرَأُ كَثِيرًا مِنَ الْقُرْآنِ: إِنِّي وَاللَّهِ لَقَدْ عَلِمْتُ لَقَدْ سَمِعْتُمْ هَذَا

group among you. Consider it not a bad...” (V.24:11-20)

When Allāh revealed this declaration of my innocence, Abū Bakr Aṣ-Ṣiddīq, who used to provide for Miṣṭah bin Uthathā because of his kinship and poverty, said, “By Allāh, I will never provide for Miṣṭah anything after what he has said about ‘Āishah”. So Allāh revealed:

“And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masākīn* (poor), and those who left their homes for Allāh’s Cause. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-forgiving, Most Merciful.” (V.24:22)

Abū Bakr said, “Yes, by Allāh, I like that Allāh should forgive me” and resumed giving Miṣṭah the aid he used to give him before, by saying, “By Allāh, I will never withhold it from him at all.” ‘Āishah further said: Allāh’s Messenger ﷺ also asked Zainab bint Jaḥsh about me saying, “O Zainab! What do you know and what did you see?” She replied, “O Allāh’s Messenger! I refrain to claim hearing or seeing what I have not heard or seen. I know nothing except goodness about ‘Āishah.” ‘Āishah رضي الله عنهما added (of all the wives of Allāh’s Messenger (ﷺ), Zainab was competing with me (in her beauty and the Prophet’s love), yet Allāh protected her (from being malicious) for she had piety. But her sister, Ḥamna, kept on fighting on her behalf, so she was destroyed as were those who invented and spread the slander.

الْحَدِيثَ حَتَّى اسْتَقَرَّ فِي أَنْفُسِكُمْ
وَصَدَقْتُمْ بِهِ، فَلَيْنَ قُلْتُ لَكُمْ: إِنِّي
بَرِيئَةٌ، وَاللَّهِ يَعْلَمُ أَنِّي بَرِيئَةٌ، لَا
تُصَدِّقُونَنِي بِذَلِكَ. وَلَيْنَ اعْتَرَفْتُ لَكُمْ
بِأَمْرٍ وَاللَّهِ يَعْلَمُ أَنِّي مِنْهُ بَرِيئَةٌ
لَتُصَدِّقَنِي، وَاللَّهِ مَا أَحْجِدُ لَكُمْ مَثَلًا إِلَّا
قَوْلَ أَبِي يُوسُفَ قَالَ: ﴿فَصَبْرٌ جَمِيلٌ
وَاللَّهِ أَلْمَسْتَعَانُ عَلَى مَا تَصِفُونَ﴾ قَالَتْ:
نُمَّ تَحَوَّلْتُ فَاضْطَجَعْتُ عَلَى فِرَاشِي.
قَالَتْ: وَأَنَا حِينْتِذِ أَعْلَمُ أَنِّي بَرِيئَةٌ،
وَأَنَّ اللَّهَ مُبْرئِي بِيْرَاءَتِي. وَلَكِنْ وَاللَّهِ
مَا كُنْتُ أَظُنُّ أَنَّ اللَّهَ مُنْزِلٌ فِي شَأْنِي
وَحَيًّا يُنْتَلَى، وَلِشَأْنِي فِي نَفْسِي كَانَ
أَحْقَرَ مِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِيَّ بِأَمْرٍ
يُنْتَلَى، وَلَكِنْ كُنْتُ أَرْجُو أَنْ يَرَى
رَسُولُ اللَّهِ ﷺ فِي النَّوْمِ رُؤْيَا مُبْرئِي
اللَّهِ بِهَا. قَالَتْ: فَوَاللَّهِ مَا رَأَمَ رَسُولُ
اللَّهِ ﷺ وَلَا خَرَجَ أَحَدٌ مِنْ أَهْلِ
الْبَيْتِ حَتَّى أَنْزَلَ عَلَيْهِ فَأَخَذَهُ مَا كَانَ
يَأْخُذُهُ مِنَ الْبُرْحَاءِ، حَتَّى إِنَّهُ لَيَتَحَدَّرُ
مِنْهُ مِثْلَ الْجُمَانِ مِنَ الْعَرَقِ، وَهُوَ فِي
يَوْمِ شَابٍ، مِنْ ثِقَلِ الْقَوْلِ الَّذِي يُنْزَلُ
عَلَيْهِ. قَالَتْ: فَلَمَّا سُرِّيَ عَنِ رَسُولِ
اللَّهِ ﷺ سُرِّيَ عَنْهُ وَهُوَ يَضْحَكُ،
فَكَانَ أَوَّلَ كَلِمَةٍ تَكَلَّمَ بِهَا: «يَا
عَائِشَةُ، أَمَا اللَّهُ عَزَّ وَجَلَّ فَقَدْ بَرَأَكَ». فَقَالَتْ
أُمِّي: قُومِي إِلَيْهِ، قَالَتْ:
فَقُلْتُ: وَاللَّهِ لَا أَقُومُ إِلَيْهِ وَلَا أَحْمَدُ

إِلَّا اللَّهُ عَزَّ وَجَلَّ. وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا نَحْسَبُوهُ﴾ الْعَشْرَ الْآيَاتِ كُلَّهَا، فَلَمَّا أَنْزَلَ اللَّهُ فِي بَرَاءَتِي قَالَ أَبُو بَكْرٍ الصَّدِيقُ رَضِيَ اللَّهُ عَنْهُ وَكَانَ يُنْفِقُ عَلَى مِسْطَحِ بْنِ أُنَافَةَ لِقَرَابَتِهِ مِنْهُ وَفَقَرَهُ: وَاللَّهِ لَا أَنْفِقُ عَلَى مِسْطَحِ شَيْئًا أَبَدًا بَعْدَ الَّذِي قَالَ لِعَائِشَةَ مَا قَالَ. فَأَنْزَلَ اللَّهُ ﴿وَلَا يَأْتِي أَوْلُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَى وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ قَالَ أَبُو بَكْرٍ: بَلَى وَاللَّهِ إِنِّي أُحِبُّ أَنْ يُغْفَرَ اللَّهُ لِي، فَرَجَعَ إِلَى مِسْطَحِ النَّفَقَةَ الَّتِي كَانَ يُنْفِقُ عَلَيْهِ. وَقَالَ: وَاللَّهِ لَا أَنْزِعُهَا مِنْهُ أَبَدًا. قَالَتْ عَائِشَةُ: وَكَانَ رَسُولُ اللَّهِ ﷺ يَسْأَلُ زَيْنَبَ ابْنَةَ جَحْشٍ عَنْ أَمْرِي، فَقَالَتْ: «يَا زَيْنَبُ مَاذَا عَلِمْتَ أَوْ رَأَيْتِ؟» فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَحْمِي سَمْعِي وَبَصْرِي، مَا عَلِمْتُ إِلَّا خَيْرًا. قَالَتْ: وَهِيَ الَّتِي كَانَتْ تُسَائِمُنِي مِنْ أَزْوَاجِ رَسُولِ اللَّهِ ﷺ فَعَصَمَهَا اللَّهُ بِالْوَرَعِ. وَطَفِقَتْ أَخْتُهَا حَمْنَةُ تُحَارِبُ لَهَا فَهَلَكَتْ فِيمَنْ هَلَكَ مِنْ أَصْحَابِ الْإِفْكِ. [راجع: ٢٥٩٣]

(7) CHAPTER. The Statement of Allāh تعالى: "Had it not been for the Grace of Allāh and His Mercy unto you in this world and in the

(٧) بَابُ قَوْلِهِ: ﴿وَلَا فَضْلَ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي

Hereafter, a great torment would have touched you for that whereof you had spoken.” (V.24:14)

4751. Narrated Umm Rūmān, ‘Āishah’s mother: When ‘Āishah was accused, she fell down unconscious.

(8) CHAPTER. “When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge...” (V.24:15)

4752. Narrated Ibn Abī Mulaika: I heard ‘Āishah reciting:

“When you were inventing a lie with your tongues...” (V.24:15)⁽¹⁾

CHAPTER. “And why did you not, when you heard it, say: It is not right for us to speak of this...” (V.24:16)

4753. Narrated Ibn Abī Mulaika: Ibn ‘Abbās asked permission to visit ‘Āishah before her death, and at that time she was in a state of agony. She then said, “I am afraid that he will praise me too much.” And then it was said to her, “He is the cousin of Allāh’s Messenger ﷺ and one of the prominent Muslims.” Then she said, “Allow him to enter.” (When he entered) he said, “How are you?” She replied, “I am

مَا أَفْضَتْهُ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ [١٤]
وَقَالَ مُجَاهِدٌ: ﴿تَلْقَوْنَهُ﴾: يَرْوِيهِ
بَعْضُكُمْ عَنْ بَعْضٍ. ﴿تُؤَيِّضُونَ﴾:
تَقُولُونَ.

٤٧٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ:
حَدَّثَنَا سُلَيْمَانُ، عَنْ حُصَيْنٍ، عَنْ أَبِي
وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ أُمِّ رُومَانَ أُمِّ
عَائِشَةَ، أَنَّهَا قَالَتْ: لَمَّا رُمِيَتْ عَائِشَةُ
خَرَّتْ مَغْشِيَةً عَلَيْهَا. [راجع: ٣٣٨٨]

(٨) بَابُ ﴿إِذْ تَلْقَوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ
بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ﴾ الْآيَةَ
[١٥]

٤٧٥٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
مُوسَى: حَدَّثَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيْجٍ
أَخْبَرَهُمْ: قَالَ ابْنُ أَبِي مُلَيْكَةَ:
سَمِعْتُ عَائِشَةَ تَقْرَأُ ﴿إِذْ تَلْقَوْنَهُ
بِأَلْسِنَتِكُمْ﴾. [راجع: ٤١٤٤]

بَابُ ﴿وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ
لَنَا أَنْ نَتَكَلَّمَ بِهَذَا﴾ الْآيَةَ [١٦]

٤٧٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى:
حَدَّثَنَا يَحْيَى، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ
أَبِي حُسَيْنٍ قَالَ: حَدَّثَنِي بْنُ أَبِي مُلَيْكَةَ
قَالَ: اسْتَأْذَنَ ابْنُ عَبَّاسٍ قَبْلَ مَوْتِهَا
عَلَى عَائِشَةَ وَهِيَ مَغْلُوبَةٌ قَالَتْ: أَخْشَى
أَنْ يُثَنِّيَ عَلَيَّ، فَقِيلَ: ابْنُ عَمِّ رَسُولِ
اللَّهِ ﷺ وَمِنْ وَجْهِهِ الْمُسْلِمِينَ، قَالَتْ:

(1) (H. 4752) The difference in the translation of this Verse comes from the way one word is read, i.e. ‘Talqaunahū’ (you were propagating it) or, ‘Taliqaunahū’ (you invented a lie). The popular recitation is ‘Talqaunahū’ while ‘Āishah recited it: ‘Taliqaunahū’.

alright if I fear (Allāh).” Ibn Abbās said, “If Allāh will, you are alright, as you are the wife of Allāh’s Messenger ﷺ; and he did not marry any virgin except you, and proof of your innocence was revealed from the heaven.” Later on Ibn Az-Zubair entered after him and ‘Āishah said to him, “Ibn ‘Abbās came to me and praised me greatly, but I wish that I was a thing forgotten and out of sight.”

أَتَدْرُونَ لَهُ، فَقَالَ: كَيْفَ تَجِدِينِي؟
قَالَتْ: بِخَيْرٍ إِنْ اتَّقَيْتُ، قَالَ: فَأَنْتِ
بِخَيْرٍ إِنْ شَاءَ اللَّهُ تَعَالَى، زَوْجَةُ رَسُولِ
اللَّهِ ﷺ وَلَمْ يَنْكِحْ بَكْرًا غَيْرَكَ، وَنَزَلَ
عُدْرُكَ مِنَ السَّمَاءِ. وَدَخَلَ ابْنُ الزُّبَيْرِ
خِلَافَهُ فَقَالَتْ: دَخَلَ ابْنُ عَبَّاسٍ فَأَنْتِي
عَلَيَّ وَدِدْتُ أَنِّي كُنْتُ نِسِيًّا مَنْسِيًّا.

[راجع: ٣٧٧١]

4754. Narrated Al-Qāsim: Ibn ‘Abbās asked ‘Āishah’s permission to enter. Al-Qāsim then narrated the whole *Hadīth* (as the above) but did not mention: “a thing forgotten and out of sight.”

٤٧٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَنِي: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ
الْمَجِيدِ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ
الْقَاسِمِ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ
اسْتَأْذَنَ عَلَيَّ عَائِشَةَ نَحْوَهُ، وَلَمْ
يَذْكُرْ: نِسِيًّا مَنْسِيًّا. [راجع: ٣٧٧١]

(9) CHAPTER. The Statement of Allāh تعالى: “And warns you not to repeat the like of it, forever.” (V.24:17)

(٩) **بَابُ قَوْلِهِ:** ﴿يَعْظَمُكُمْ اللَّهُ أَنْ
تَعُودُوا لِمِثْلِهِ أَبَدًا﴾ [الآية ١٧]

4755. Narrated Masrūq: ‘Āishah رضي الله عنها said that Ḥassān bin Thābit came and asked permission to visit her. I said, “How do you permit such a person?” She said, “Hasn’t he received a severe torment (penalty)?” (Sufyān, the subnarrator, said: She meant the loss of his sight.) Thereupon Ḥassān said the following poetic verse:

٤٧٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ
يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنِ
الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ
مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: جَاءَ حَسَّانُ بْنُ ثَابِتٍ يَسْتَأْذِنُ
عَلَيْهَا، قُلْتُ: أَتَأْذِينَ لِهَذَا؟ قَالَتْ:
أَوْ لَيْسَ قَدْ أَصَابَهُ عَذَابٌ عَظِيمٌ؟ قَالَ
سُفْيَانُ: تَعْنِي ذَهَابَ بَصَرِهِ، فَقَالَ:

“A chaste pious woman who arouses no suspicion. She never talks about chaste heedless women behind their backs.”

On that she said, “But you are not so.”

حَصَّانٌ رَزَّانٌ مَا تَزَنُّ بَرِيَّةٌ

وَتُصْبِحُ عَرَّتِي مِنْ لُحُومِ الْعَوَافِلِ

قَالَتْ: لَكِنْ أَنْتَ. [راجع: ٤١٤٦]

(10) CHAPTER. The Statement of Allāh تعالى:

(١٠) **بَابُ:** ﴿وَيُنِّبُ اللَّهُ لَكُمْ الْآيَاتِ﴾

“And Allāh makes the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you. And Allāh is All-Knowing, All-Wise.” (V.24:18)

4756. Narrated Masrūq: Hassān came to ‘Aishah and said the following poetic verse:

‘A chaste pious woman who arouses no suspicion. She never talks against chaste heedless women behind their backs.’ ‘Aishah said, “But you are not”. I said (to ‘Aishah), “Why do you allow such a person to enter upon you after Allāh has revealed:

‘...And as for him among them who had the greater share therein...’ (V.24:11)

She said, “What punishment is worse than blindness?” She added, “And he used to defend Allāh’s Messenger ﷺ against *Al-Mushrikūn* (with his poetry).”

(11) CHAPTER.

“Verily, those who like that (the crime of) illegal sexual intercourse should be propagated about those who believe... (up to) ... and that Allāh is full of kindness, Most Merciful.” (V.24:19,20)

“And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masākīn* (the poor)... (up to) ... And Allāh is Oft-Forgiving, Most Merciful.” (V.24:22)

4757. Narrated ‘Aishah رضي الله عنها: When there was said about me what was said, which I myself was unaware of, Allāh’s Messenger ﷺ got up and addressed the people. He recited *Tashah-hud*,⁽¹⁾ and after glorifying

وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧٨﴾ [١٨]

٤٧٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ: أُنْبَأَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الضَّحَى، عَنْ مَسْرُوقٍ قَالَ: دَخَلَ حَسَّانُ بْنُ ثَابِتٍ عَلَى عَائِشَةَ فَسَبَّ وَقَالَ:

حَصَّانُ رَزَّانُ مَا تُزَنُّ بِرَبِيَّةٍ
وَتُضْبِحُ عَزَّتِي مِنْ لُحُومِ الْعَوَافِلِ
قَالَتْ عَائِشَةُ: لَسْتَ كَذَاكَ،
قُلْتُ: تَدْعِينَ مِثْلَ هَذَا يَدْخُلُ عَلَيْكَ
وَقَدْ أَنْزَلَ اللَّهُ ﴿وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ﴾
فَقَالَتْ: وَأَيُّ عَذَابٍ أَشَدُّ مِنَ الْعَمَى،
وَقَالَتْ: وَقَدْ كَانَ يُرَدُّ عَنْ رَسُولِ اللَّهِ
ﷺ. [راجع: ٤١٤٦]

(١١) **بَابُ** ﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا﴾ الْآيَةَ إِلَى قَوْلِهِ: ﴿رَهْمُوفٌ رَجِيمٌ﴾ [١٩-٢٠]
﴿وَلَا يَأْتِي أَوْلُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أَوْلَى الْقُرْبَى وَالْمَسْكِينِ﴾ إِلَى قَوْلِهِ:
﴿وَاللَّهُ غَفُورٌ رَجِيمٌ﴾ [٢٢]

٤٧٥٧ - وَقَالَ أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ قَالَتْ: لَمَّا ذُكِرَ مِنْ شَأْنِي

(1) (H. 4757) *Tashah-hud*: See the Glossary.

and praising Allāh as He deserved, he said, “*Amma ba’du* (now then): O people! Give me your opinion regarding those people who made a forged story against my wife. By Allāh, I do not know anything bad about her. By Allāh, they accused her of being with a man about whom I have never known anything bad, and he never entered my house unless I was present there, and whenever I went on a journey, he went with me.” Sa’d bin Mu’adh got up and said, “O Allāh’s Messenger! Allow me to chop their heads off!” Then a man from the Al-Khazraj (Sa’d bin ‘Ubāda) to whom the mother of (the poet) Ḥassān bin Thābit was a relative, got up and said (to Sa’d bin Mu’adh), “You have told a lie! By Allāh, if those persons were from the Aūs tribe, you would not like to chop their heads off.” It was probable that some evil would take place between the Aūs and the Khazraj in the mosque, and I was unaware of all that. In the evening of that day, I went out for some of my needs (i.e., to relieve myself), and Umm Miṣṭaḥ was accompanying me. On our return, Umm Miṣṭaḥ stumbled and said, “Let Miṣṭaḥ be ruined!” I said to her, “O mother! Why do you abuse your son?” On that Umm Miṣṭaḥ became silent for a while, and stumbling again, she said, “Let Miṣṭaḥ be ruined!” I said to her, “Why do you abuse your son?” She stumbled for the third time and said, “Let Miṣṭaḥ be ruined!” Whereupon I rebuked her for that. She said, “By Allāh, I do not abuse him except because of you.” I asked her, “Concerning what of my affairs?” So, she disclosed the whole story to me. I said, “Has this really happened?” She replied, “Yes, by Allāh.” I returned to my house, astonished (and distressed) that I did not know for what purpose I had gone out. Then I became sick and said to Allāh’s

الَّذِي ذَكَرَ وَمَا عَلِمْتُ بِهِ قَامَ رَسُولُ
اللَّهِ ﷺ فِي حَظِيئاً فَتَشَهَّدَ فَحَمِدَ اللَّهَ
وَأَثَمَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «أَمَا
بَعْدُ، أَشِيرُوا عَلَيَّ فِي أَنَاسِ أَبْنَاءِ
أَهْلِي. وَإِمْ اللَّهُ مَا عَلِمْتُ عَلَى أَهْلِي
مِنْ سُوءٍ، وَأَبْنُوهُمْ بِمَنْ وَاللَّهِ مَا
عَلِمْتُ عَلَيْهِ مِنْ سُوءٍ قَطُّ. وَلَا يَدْخُلُ
بَيْتِي قَطُّ إِلَّا وَأَنَا حَاضِرٌ، وَلَا غِبْتُ
فِي سَفَرٍ إِلَّا غَابَ مَعِي». فَقَامَ سَعْدُ
بْنُ مُعَاذٍ فَقَالَ: ائْذَنْ لِي يَا رَسُولَ اللَّهِ
أَنْ نَضْرِبَ أَغْنَاقَهُمْ. وَقَامَ رَجُلٌ مِنْ
بَنِي الْخَزْرَجِ وَكَانَتْ أُمُّ حَسَّانَ بِنِ
ثَابِتٍ مِنْ رَهْطِ ذَلِكَ الرَّجُلِ فَقَالَ:
كَذَبْتَ، أَمَا وَاللَّهِ أَنْ لَوْ كَانُوا مِنْ
الْأَوْسِ مَا أَحْبَبْتُ أَنْ تُضْرِبَ
أَغْنَاقَهُمْ، حَتَّى كَادَ أَنْ يَكُونَ بَيْنَ
الْأَوْسِ وَالْخَزْرَجِ شَرٌّ فِي الْمَسْجِدِ،
وَمَا عَلِمْتُ. فَلَمَّا كَانَ مَسَاءً ذَلِكَ
الْيَوْمِ خَرَجْتُ لِبَعْضِ حَاجَتِي وَمَعِيَ
أُمُّ مِسْطَحٍ فَعَثَرَتْ وَقَالَتْ: تَعَسَ
مِسْطَحٌ. فَقُلْتُ: أَيُّ أُمَّ، تَسْبِيْنِ
ابْنِكَ؟ وَسَكَتَتْ ثُمَّ عَثَرَتْ الثَّانِيَةَ
فَقَالَتْ: تَعَسَ مِسْطَحٌ، فَقُلْتُ لَهَا:
تَسْبِيْنِ ابْنِكَ؟ ثُمَّ عَثَرَتْ الثَّالِثَةَ
فَقَالَتْ: تَعَسَ مِسْطَحٌ، فَانْتَهَرْتُهَا،
فَقَالَتْ: وَاللَّهِ مَا أَسْبُهُ إِلَّا فِيكَ.
فَقُلْتُ: فِي أَيِّ شَأْنِي؟ قَالَتْ: فَبَقَرْتُ
لِي الْحَدِيثَ، فَقُلْتُ: وَقَدْ كَانَ هَذَا؟

Messenger ﷺ, "Send me to my father's house." So, he sent a slave with me, and when I entered the house, I found Umm Rūmān (my mother) downstairs while (my father) Abū Bakr was reciting something upstairs. My mother asked, "What has brought you, O (my) daughter?" I informed her and mentioned to her the whole story, but she did not feel it as I did. She said, "O my daughter! Don't worry much about this matter, for there is never a charming lady loved by her husband who has other wives, but that they feel jealous of her and speak badly of her." But she did not feel about it as I did. I asked (her), "Does my father know about it?" She said, "Yes." I asked, "Does Allāh's Messenger ﷺ know about it, too?" She said, "Yes, Allāh's Messenger does, too." So the tears filled my eyes and I wept. Abū Bakr, who was reading upstairs heard my voice and came down and asked my mother, "What is the matter with her?" She said, "She has heard what has been said about her (as regards the story of *Al-Ifk*)." On that Abū Bakr wept and said, "I beseech you by Allāh, O my daughter, to go back to your home." I went back to my home and Allāh's Messenger ﷺ had come to my house and asked my maid-servant about me (my character). The maid-servant said, "By Allāh, I do not know of any fault or defect in her character except that she sleeps and let the sheep enter (her house) and eat her dough." On that, some of the Prophet's Companions spoke harshly to her and said, "Tell the truth to Allāh's Messenger ﷺ." Finally, they told her of the affair (of the slander). She said, "*Subhān Allāh!* By Allāh, I know nothing against her except what goldsmith knows about a piece of pure gold." Then this news reached the man who was accused, and he said, "*Subhān Allāh!* By Allāh, I have never uncovered the private

قَالَتْ: نَعَمْ، وَاللَّهِ. فَرَجَعْتُ إِلَى بَيْتِي كَأَنَّ الَّذِي خَرَجْتُ لَهُ لَا أَحِدَ مِنْهُ قَلِيلاً وَلَا كَثِيراً. وَوُعِكَتُ فَقُلْتُ لِرَسُولِ اللَّهِ ﷺ أُرْسِلْنِي إِلَى بَيْتِ أَبِي، فَأَرْسَلَ مَعِيَ الْغُلَامَ فَدَخَلْتُ الدَّارَ فَوَجَدْتُ أُمَّ رُومَانَ فِي السُّفْلِ وَأَبَا بَكْرٍ فَوْقَ الْبَيْتِ يَقْرَأُ. فَقَالَتْ أُمِّي: مَا جَاءَ بِكَ يَا بِنْتِي؟ فَأَخْبَرْتُهَا وَذَكَرْتُ لَهَا الْحَدِيثَ وَإِذَا هُوَ لَمْ يَبْلُغْ مِنْهَا مِثْلَ مَا بَلَغَ مِنِّي. فَقَالَتْ: يَا بِنْتِي، خَفَضِي عَلَيْكَ الشَّأْنَ فَإِنَّهُ وَاللَّهِ لَقَلَّمَا كَانَتْ امْرَأَةً فَطُ حَسَنَاءُ عِنْدَ رَجُلٍ يُحِبُّهَا لَهَا ضَرَائِرُ إِلَّا حَسَدَهَا وَقِيلَ فِيهَا، وَإِذَا لَمْ يَبْلُغْ مِنْهَا مَا بَلَغَ مِنِّي. قُلْتُ: وَقَدْ عَلِمَ بِهِ أَبِي؟ قَالَتْ: نَعَمْ. قُلْتُ: وَرَسُولُ اللَّهِ ﷺ؟ قَالَتْ: نَعَمْ، وَرَسُولُ اللَّهِ ﷺ. وَاسْتَعْبِرْتُ وَبَكَيْتُ فَسَمِعَ أَبُو بَكْرٍ صَوْتِي وَهُوَ فَوْقَ الْبَيْتِ يَقْرَأُ فَنَزَلَ فَقَالَ لَأُمِّي: مَا شَأْنُهَا؟ قَالَتْ: بَلَغَهَا الَّذِي ذَكَرَ مِنْ شَأْنِهَا فَفَاضَتْ عَيْنَاهُ. قَالَ: أَقْسَمْتُ عَلَيْكَ أَيُّ بِنْتِي إِلَّا أَلَّا رَجَعْتُ إِلَى بَيْتِكَ، فَرَجَعْتُ. وَلَقَدْ جَاءَ رَسُولُ اللَّهِ ﷺ بَيْتِي فَسَأَلَ عَنِّي خَادِمَتِي فَقَالَتْ: لَا وَاللَّهِ مَا عَلِمْتُ عَلَيْهَا عَيْباً إِلَّا أَنَّهَا كَانَتْ تَرْفُدُ حَتَّى تَدْخُلَ الشَّاةُ فَتَأْكُلُ خَمِيرَهَا أَوْ عَجِينَهَا. وَانْتَهَرَهَا بَعْضُ أَصْحَابِهِ

parts of any woman.” Later that man was martyred in Allāh’s Cause. Next morning, my parents came to pay me a visit and they stayed with me till Allāh’s Messenger ﷺ came to me after he had offered the ‘Asr prayer. He came to me while my parents were sitting around me on my right and my left. He praised and glorified Allāh and said, “Now then, O ‘Āishah! If you have committed a bad deed, or you have wronged (yourself), then repent to Allāh, as Allāh accepts the repentance from His slaves.” An *Anṣārī* woman had come and was sitting near the gate. I said (to the Prophet ﷺ), “Isn’t it improper that you speak in such a way in the presence of this lady?” Allāh’s Messenger ﷺ then gave a piece of advice and I turned to my father and requested him to answer him (on my behalf). My father said, “What should I say?” Then I turned to my mother and asked her to answer him. She said, “What should I say?” When my parents did not give a reply to the Prophet ﷺ, I said, “I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that Muḥammad (ﷺ) is His Messenger!” And after praising and glorifying Allāh as He deserves, I said, “Now then, by Allāh, if I were to tell you that I have not done (this evil action), and Allāh عز وجل is a witness that I am telling the truth, that would not be of any use to me on your part because you (people) have spoken about it and your hearts have absorbed it (as truth); and if I were to tell you that I have done this sin, and Allāh knows that I have not done it, then you will say, ‘She has confessed her guilt.’ By Allāh, I do not see a suitable example for me and you except the example of [I tried to remember Yu‘qūb’s (Jacob’s) name but couldn’t] Yūsuf’s (Joseph’s) father when he said: ‘So (for me) patience is most fitting. And it is Allāh (Alone) Whose help can be

فَقَالَ: اضْطُرِّي رَسُولَ اللَّهِ ﷺ، حَتَّى
أَسْقَطُوا لَهَا بِهِ. فَقَالَتْ: سُبْحَانَ اللَّهِ،
وَاللَّهِ مَا عَلِمْتُ عَلَيْهَا إِلَّا مَا يَعْلَمُ
الصَّائِعُ عَلَى تَبْرِ الذَّهَبِ الْأَحْمَرِ.
وَبَلَغَ الْأَمْرُ إِلَى ذَلِكَ الرَّجُلِ الَّذِي
قِيلَ لَهُ، فَقَالَ: سُبْحَانَ اللَّهِ، وَاللَّهِ مَا
كَشَفْتُ كَنَفَ أُتْنَى قَطْ. قَالَتْ عَائِشَةُ:
فَقَتِلَ شَهِيداً فِي سَبِيلِ اللَّهِ، قَالَتْ:
وَأُصْبِحَ أَبُوَايَ عِنْدِي فَلَمْ يَزَالَا حَتَّى
دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَقَدْ صَلَّى
العَصْرَ. ثُمَّ دَخَلَ وَقَدْ اُكْتَفَنِي أَبُوَايَ
عَنْ يَمِينِي وَعَنْ شِمَالِي. فَحَمَدَ اللَّهُ
وَأُتْنَى عَلَيْهِ، ثُمَّ قَالَ: «أَمَا بَعْدُ، يَا
عَائِشَةُ إِنْ كُنْتِ قَارَفْتِ سُوءاً أَوْ
ظَلَمْتِ قُتُوبِي إِلَى اللَّهِ فَإِنَّ اللَّهَ يَقْبَلُ
التَّوْبَةَ عَنْ عِبَادِهِ». قَالَتْ: وَقَدْ جَاءَتْ
امْرَأَةٌ مِنَ الْأَنْصَارِ فَهِيَ جَالِسَةٌ
بِالْبَابِ. فَقُلْتُ: أَلَا تَسْتَحِي مِنْ هَذِهِ
الْمَرْأَةِ أَنْ تَذْكَرَ شَيْئاً؟ فَوَعَّظَ رَسُولُ
اللَّهِ ﷺ فَالْتَفَتْتُ إِلَى أَبِي فَقُلْتُ:
أَجِبْهُ، قَالَ: فَمَاذَا أَقُولُ؟ فَالْتَفَتْتُ إِلَى
أُمِّي فَقُلْتُ: أَجِيبِيهِ، فَقَالَتْ: أَقُولُ
مَاذَا؟ فَلَمَّا لَمْ يُجِيبْهَا تَشَهَّدْتُ
فَحَمَدْتُ اللَّهَ تَعَالَى وَأُتْنَيْتُ عَلَيْهِ بِمَا
هُوَ أَهْلُهُ. ثُمَّ قُلْتُ: أَمَا بَعْدُ، فَوَاللَّهِ
لَئِنْ قُلْتُ لَكُمْ: إِنِّي لَمْ أَفْعَلْ، وَاللَّهِ
عَزَّ وَجَلَّ يَشْهَدُ إِنِّي لَصَادِقَةٌ، مَا ذَاكَ
بِنَافِعِي عِنْدَكُمْ، لَقَدْ تَكَلَّمْتُمْ بِهِ

sought against that (lie) which you describe.' At that very hour the Divine Revelation came to Allāh's Messenger ﷺ and we remained silent. Then the Revelation was over and I noticed the signs of happiness on his face while he was removing (the sweat) from his forehead and saying, "Have the good tidings O 'Āishah! Allāh has revealed your innocence." At that time I was extremely angry. My parents said to me. "Get up and go to him." I said, "By Allāh, I will not do it and will not thank him nor thank either of you, but I will thank Allāh, Who has revealed my innocence. You have heard (this story) but neither of you have denied it, nor you have changed it (to defend me)." ('Āishah used to say:) "But as regards Zainab bint Jahsh, (the Prophet's wife), Allāh protected her because of her piety, so she did not say anything except good (about me), but her sister, Ḥamna, was ruined among those who were ruined. Those who used to speak evil about me were Miṣṭaḥ, Ḥassān bin Thābit, and the hypocrite, 'Abdullāh bin Ubayy, who used to spread that news and tempt others to speak of it, and it was he and Ḥamna who had the greater share therein. Abū Bakr took an oath that he would never do any favour to Miṣṭaḥ at all. Then Allāh عزَّ وجلَّ revealed the Divine Verse: 'Let not those among you who are blessed with graces and wealth (i.e., Abū Bakr) swear not to give (any sort of help) to their kinsmen, *Al-Masākīn* (the poor) and the poor... (up to) ...Do you not love that Allāh should forgive you? And Allāh if Oft-Forgiving, Most Merciful.'" (V.24:22) On that, Abū Bakr said, 'Yes, by Allāh, O our Lord! We wish that You should forgive us.' So, Abū Bakr again started giving to Miṣṭaḥ the expenditure which he used to give him before."

وَأَشْرَبْتَهُ قُلُوبِكُمْ، وَإِنْ قُلْتُ: إِنِّي فَعَلْتُ، وَاللَّهُ يَعْلَمُ أَنِّي لَمْ أَفْعَلْ لَتَقُولَنَّ قَدْ بَاءَتْ بِهِ عَلَى نَفْسِهَا، وَإِنِّي وَاللَّهُ مَا أَجِدُ لِي وَلَكُمْ مَثَلًا - وَالْتَمَسْتُ اسْمَ يَعْقُوبَ فَلَمْ أَقِدِرْ عَلَيْهِ - إِلَّا أبا يُوسُفَ حِينَ قَالَ: ﴿فَصَبِّرْ جَمِيلًا وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا نَصِفُونَ﴾. وَأَنْزَلَ عَلَى رَسُولِ اللَّهِ ﷺ مِنْ سَاعِيهِ فَسَكَنَّا فَرَفَعَ عَنْهُ وَإِنِّي لَأَتَّبِعَنَّ الشُّرُورَ فِي وَجْهِهِ وَهُوَ يَمْسُحُ جَبِينَهُ وَيَقُولُ: «أُبْشِرِي يَا عَائِشَةُ، فَقَدْ أَنْزَلَ اللَّهُ بَرَاءَتِكَ». قَالَتْ: وَكُنْتُ أَشَدَّ مَا كُنْتُ غَضَبًا، فَقَالَ لِي أَبُو بَكْرٍ: قُومِي إِلَيْهِ، فَقُلْتُ: وَاللَّهُ لَا أَقُومُ إِلَيْهِ وَلَا أَحْمَدُهُ وَلَا أَحْمَدُكُمَا، وَلَكِنْ أَحْمَدُ اللَّهُ الَّذِي أَنْزَلَ بَرَاءَتِي. لَقَدْ سَمِعْتُمُوهُ فَمَا أَنْكَرْتُمُوهُ وَلَا غَيَّرْتُمُوهُ. وَكَانَتْ عَائِشَةُ تَقُولُ: أَمَا زَيْنَبُ ابْنَةُ جَحْشٍ فَعَصَمَهَا اللَّهُ بِدِينِهَا فَلَمْ تَقُلْ إِلَّا خَيْرًا، وَأَمَا أُخْتُهَا حَمْنَةُ فَهَلَكَتْ فِيْمَنْ هَلَكَ. وَكَانَ الَّذِي يَتَكَلَّمُ فِيهِ مِسْطَحٌ وَحَسَّانُ بْنُ ثَابِتٍ وَالْمُنَافِقُ عَبْدُ اللَّهِ بْنُ أَبِي وَهُوَ الَّذِي كَانَ يَسْتَوْشِيهِ وَيَجْمَعُهُ وَهُوَ الَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ هُوَ وَحَمْنَةُ. قَالَتْ: فَحَلَفَ أَبُو بَكْرٍ أَنْ لَا يَنْفَعَ مِسْطَحًا بِنَافِعَةٍ أَبَدًا، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿وَلَا يَأْتِيَنَّ أَوْلِيَا الْأَفْضَلِ مِنْكُمْ﴾ إِلَى آخِرِ الْآيَةِ، يَعْنِي

أَبَا بَكْرٍ ﴿وَالسَّعَةَ أَنْ يُؤْتُوا أُولَى الْقَرِينِ
وَالْمَسْكِينِ﴾ يَعْنِي مِسْطَحًا، إِلَى قَوْلِهِ:
﴿أَلَا تَحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ﴾ وَاللَّهُ غَفُورٌ
رَحِيمٌ ﴿حَتَّى قَالَ أَبُو بَكْرٍ: بَلَى وَاللَّهِ
يَا رَبَّنَا إِنَّا لَنَحِبُّ أَنْ تَغْفِرَ لَنَا، وَعَادَ
لَهُ بِمَا كَانَ يَصْنَعُ. [راجع: ٢٥٩٣]

(12) CHAPTER. "... and to draw their veils all over their *Juyubihinna* (i.e., their bodies, faces, necks and bosoms)..." (V.24:31)

4758. Narrated Āishah رَضِيَ اللهُ عَنْهَا: May Allāh bestow His Mercy on the early emigrant women. When Allāh revealed:

"... and to draw their veils all over their *Juyubihinna* (i.e., their bodies, faces, necks and bosoms)..." (V.24:31) they tore their *Murūt* (woolen dresses or waist-binding clothes or aprons etc.) and covered their heads and faces with those torn *Murūts*.

4759. Narrated Şafiyya bint Şaiba: Āishah used to say: "When (the Verse): '... and to draw their veils all over their *Juhubihinna* (i.e., their bodies, faces, necks and bosoms, etc.)...' (V.24:31) was revealed, (the ladies) cut their waist-sheets from their margins and covered their heads and faces with those cut pieces of cloth."

(١٢) بَابُ ﴿وَلْيَصْرِيحْنَ عَلَى جُيُوبِهِنَّ﴾

٤٧٥٨ - وَقَالَ أَحْمَدُ بْنُ شَيْبٍ: حَدَّثَنَا أَبِي، عَنْ يُوسُفَ: قَالَ ابْنُ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: يَرَحِمُ اللَّهُ نِسَاءَ الْمُهَاجِرَاتِ الْأَوَّلِ، لَمَّا أَنْزَلَ اللَّهُ ﴿وَلْيَصْرِيحْنَ بِحُمْرِهِنَّ عَلَى جُيُوبِهِنَّ﴾ شَقَّقْنَ مِرْوَطَهُنَّ فَاخْتَمَرْنَ بِهَا. [انظر: ٤٧٥٩]

٤٧٥٩ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا كَانَتْ تَقُولُ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ ﴿وَلْيَصْرِيحْنَ بِحُمْرِهِنَّ عَلَى جُيُوبِهِنَّ﴾ أَخَذْنَ أَرْزُهُنَّ فَشَقَّقْنَهَا مِنْ قِبَلِ الْحَوَاشِي فَاخْتَمَرْنَ بِهَا.

[راجع: ٤٧٥٨]

(25) *SŪRAT AL-FURQĀN*
(The Criterion)

(٢٥) سورة الفرقان

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ ابْنُ عَبَّاسٍ: ﴿هَبَاءٌ
مَنْثُورًا﴾: مَا تَسْفِي بِهِ الرِّيحُ. ﴿مَدَّ
الظِّلَّ﴾: مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى
طُلُوعِ الشَّمْسِ. ﴿سَاكِنًا﴾: دَائِمًا.
﴿عَلَيْهِ دَلِيلًا﴾: طُلُوعُ الشَّمْسِ.
﴿خَلْفَةً﴾: مَنْ فَاتَهُ مِنَ اللَّيْلِ عَمَلٌ
أَدْرَكَهُ بِالنَّهَارِ، أَوْ فَاتَهُ بِالنَّهَارِ أَدْرَكَهُ
بِاللَّيْلِ. وَقَالَ الْحَسَنُ: ﴿هَبَ لَنَا مِنْ
أَزْوَاجِنَا وَذُرِّيَّتِنَا فُرَّةَ أَعْيُنٍ﴾: فِي
طَاعَةِ اللَّهِ، وَمَا شَيْءٌ أَقْرَّ لِعَيْنِ
الْمُؤْمِنِينَ مِنْ أَنْ يَرَى حَبِيبَهُ فِي طَاعَةِ
اللَّهِ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿ثُبُورًا﴾:
وَيْلًا. وَقَالَ غَيْرُهُ: السَّعِيرُ مُذَكَّرٌ.
وَالتَّسْعِيرُ وَالاضْطِرَامُ: التَّوَقُّدُ
الشَّدِيدُ. ﴿تَمَلَّنَ عَلَيْهِ﴾: تَقَرَّأَ عَلَيْهِ،
مَنْ أَمْلَيْتُ وَأَمَلَلْتُ. ﴿الرَّسَّ﴾:
الْمَعْدِنُ، جَمْعُهُ رَسَاسٌ. ﴿مَا يَعْجُؤًا﴾
يُقَالُ: مَا عَبَأْتُ بِهِ شَيْئًا، لَا يُعْتَدُّ بِهِ.
﴿عَرَامًا﴾: هَلَاكًا. وَقَالَ مُجَاهِدٌ:
﴿وَعَسَوًا﴾: طَعَوًا. وَقَالَ ابْنُ عُيَيْنَةَ:
﴿عَاتِيَةً﴾: عَتَّتْ عَلَى الْخُرَّانِ.

(1) CHAPTER. The Statement of Allāh تعالى:
“Those who will be gathered to Hell (prone)
on their faces...” (V.25:34)

4760. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ:
A man said, “O Allāh’s Prophet! Will Allāh

(١) بَابُ قَوْلِهِ: ﴿الَّذِينَ يُجْشَرُونَ عَلَى
وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ﴾ الْآيَةَ [٣٤]

٤٧٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

gather a disbeliever (prone) on his face on the Day of Resurrection?" He (ﷺ) said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatāda, a subnarrator, said: Yes, By the Power of our Lord!)

(2) CHAPTER. The Statement of Allāh تعالى: "And those who invoke not any other *ilāh* (god) along with Allāh, nor kill such person..." (V.25:68)

4761. Narrated 'Abdullāh رضي الله عنه: I, or somebody, asked Allāh's Messenger ﷺ, "Which is the biggest sin in consideration with Allāh?" He said, "That you set up a rival (in worship) to Allāh, though He Alone created you." I asked, "What is next?" He said, "To kill your son, lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour." Then the following Verse was revealed to confirm the statement of Allāh's Messenger ﷺ:

"Those who invoke not, any other *ilāh* (god) along with Allāh, nor kill such person as Allāh has forbidden except for just cause, nor commit illegal sexual intercourse..." (V.25:68) (See H. 4477)

مُحَمَّدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ
الْبَغْدَادِيُّ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ:
حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ:
أَنَّ رَجُلًا قَالَ: يَا نَبِيَّ اللَّهِ، يُحْسَرُ
الْكَافِرُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ؟ قَالَ:
«الَّذِي أَمْسَاهُ عَلَى الرَّجْلَيْنِ فِي
الدُّنْيَا قَادِرًا عَلَى أَنْ يُمَشِّئَهُ عَلَى
وَجْهِهِ يَوْمَ الْقِيَامَةِ؟» قَالَ قَتَادَةُ: بَلَى
وَعِزَّةَ رَبِّنَا. [انظر: ٦٥٢٣]

(٢) بَابُ قَوْلِهِ: ﴿وَالَّذِينَ لَا يَدْعُونَ
مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ
الَّتِي آتَاهُمَا﴾. [٦٨]. ﴿وَلَقَدْ آتَاهُمَا﴾: الْعُقُوبَةُ.

٤٧٦١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مَنْصُورٌ
وَسُلَيْمَانُ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي
مَيْسَرَةَ، عَنْ عَبْدِ اللَّهِ. قَالَ: وَحَدَّثَنِي
وَاصِلٌ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ
رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ، أَوْ سِئِلَ
رَسُولُ اللَّهِ ﷺ: أَيُّ الذَّنْبِ عِنْدَ اللَّهِ
أَكْبَرُ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدَاءً وَهُوَ
خَلَقَكَ». قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «ثُمَّ أَنْ
تَقْتُلَ وَلَدَكَ خَشِيَةً أَنْ يَطْعَمَ مَعَكَ».
قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «أَنْ تَرَائِي بِحِلِيلَةٍ
جَارِكَ». قَالَ: وَنَزَلَتْ هَذِهِ الْآيَةُ
تَصْدِيقًا لِقَوْلِ رَسُولِ اللَّهِ ﷺ: ﴿وَالَّذِينَ
لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ
النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا
يَزْنُونَ﴾. [راجع: ٤٤٧٧]

4762. Narrated Al-Qāsim bin Abī Bazza that he asked Sa'īd bin Jubair, "Is there any repentance for the one who has murdered a believer intentionally?" Then I recited to him:

"...Nor kill such life as Allāh has forbidden except for a just cause..." Sa'īd said, "I recited this very Verse before Ibn 'Abbās as you have recited it before me. Ibn 'Abbās said, "This Verse was revealed in Makkah and it has been abrogated by a Verse in *Sūrat An-Nisā'* which was later revealed in Al-Madīna".⁽¹⁾

٤٧٦٢ - حَدَّثَنَا إِسْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي الْقَاسِمُ بْنُ أَبِي بَرَّةَ أَنَّهُ سَأَلَ سَعِيدَ بْنَ جُبَيْرٍ: هَلْ لِمَنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا مِنْ تَوْبَةٍ؟ فَقَرَأْتُ عَلَيْهِ ﴿وَلَا يَفْتَلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ فَقَالَ سَعِيدٌ: قَرَأْتُهَا عَلَى ابْنِ عَبَّاسٍ كَمَا قَرَأْتُهَا عَلَيَّ، فَقَالَ هَذِهِ مَكِّيَّةٌ نَسَخَتْهَا آيَةٌ مَدْيَنِيَّةٌ الَّتِي فِي سُورَةِ النِّسَاءِ.

[راجع: ٣٨٥٥]

4763. Narrated Sa'īd bin Jubair: The people of Kūfa differed as regards the killing of a believer, so I entered upon Ibn 'Abbās (and asked him) about that. Ibn 'Abbās said, "the Verse (in *Sūrat An-Nisā'*, V.4:93) was the last thing revealed in this respect and nothing cancelled its validity."

٤٧٦٣ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنِ الْمُغِيرَةِ ابْنِ الثُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: اخْتَلَفَ أَهْلُ الْكُوفَةِ فِي قَتْلِ الْمُؤْمِنِ، فَدَخَلْتُ فِيهِ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: نَزَلَتْ فِي آخِرِ مَا نَزَلَ

وَلَمْ يُنَسَخْهَا شَيْءٌ. [راجع: ٣٨٥٥]

4764. Narrated Sa'īd bin Jubair: I asked Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا about Allāh's saying: "... His recompense is Hell..." (V.4:93)

He said, "No repentance is accepted from him (i.e., the murderer of a believer)." I asked him regarding the Saying of Allāh تَعَالَى:

٤٧٦٤ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ حَدَّثَنَا مَنصُورٌ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ قَوْلِهِ تَعَالَى: ﴿فَجَزَاءُ

(1) (H. 4762) In *Sūrat Al-Furqān*, Allāh gives the chance to one who has murdered a believer to repent: "Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful." (V.25:70) While in *Sūrat An-Nisā'*, Allāh says: "And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and Curse of Allāh are upon him, and a great punishment is prepared for him..." (V. 4:93) Ibn 'Abbās thinks that the latter Verse has abrogated the former. In *Hadīth* No. 4764, he says that the former Verse was applicable only to *Al-Mushrikūn* (pagans) before embracing Islām. The latter Verse is concerned with those who have embraced Islām. See *Hadīth* No.4764, 4765, 4766.

“And those who invoke not any other *ilāh* (god) along with Allāh...” (V.25:68)

He said, “This Verse was revealed concerning *Al-Mushrikūn* (pagans) of the pre-Islāmic period.”⁽¹⁾

(3) CHAPTER. The Statement of Allāh تعالى: “The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace.” (V.25:69)

4765. Narrated Sa’id bin Jubair : Ibn Abzā said to me, “Ask Ibn ‘Abbās regarding the Statement of Allāh تعالى: ‘And whoever kills a believer intentionally, his recompense is Hell...’” (V.4:93)

And also His Statement :

“... Nor kill such life as Allāh has forbidden, except for just cause... (up to) ... except those who repent and believe (in Islāmic Monotheism).” (V.25:68-70)

So I asked Ibn ‘Abbās and he said, “When this (V.25:68,69) was revealed the people of Makkah said, “We have invoked other gods with Allāh, and we have murdered such lives which Allāh has made sacred, and we have committed illegal sexual intercourse.” (before embracing Islām). So Allāh revealed :

‘Except those who repent and believe (in Islāmic Monotheism), and do righteous deeds... (up to) ..and Allāh is Oft-Forgiving, Most Merciful.’” (V.25:70)

(4) CHAPTER. “Except those who repent and believe (in the Islāmic Monotheism) and do righteous deeds, for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful.” (V.25:70)

4766. Narrated Sa’id bin Jubair : ‘Abdur-

جَهَنَّمَ ﴿ قَالَ : لَا تَوْبَةَ لَهُ . وَعَنْ قَوْلِهِ جَلَّ ذِكْرُهُ : ﴿لَا يَدْخُلُونَ مَعَ اللَّهِ إِلَيْهَا آخِرًا﴾ قَالَ : كَانَتْ هَذِهِ فِي الْجَاهِلِيَّةِ . [راجع : ٣٨٥٥]

(٣) بَابٌ قَوْلِهِ : ﴿يُضَلِّعَ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدَ فِيهِ مُهَانًا﴾ ﴿٦٩﴾ [راجع : ٣٨٥٥]

٤٧٦٥ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ : حَدَّثَنَا شَيْبَانُ ، عَنْ مَنْصُورٍ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ : قَالَ ابْنُ أَبِي سَيْدٍ ابْنُ عَبَّاسٍ عَنْ قَوْلِهِ تَعَالَى : ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ﴾ وَقَوْلِهِ : ﴿وَلَا يَمْتَلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ حَتَّى بَلَغَ ﴿إِلَّا مَنْ تَابَ وَآمَنَ﴾ فَسَأَلْتُهُ فَقَالَ : لَمَّا نَزَلَتْ قَالَ أَهْلُ مَكَّةَ : فَقَدْ عَدَلْنَا بِاللَّهِ وَقَتَلْنَا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ، وَأَتَيْنَا الْفَوَاحِشَ ، فَأَنْزَلَ اللَّهُ ﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا﴾ إِلَى قَوْلِهِ : ﴿عَفُورًا رَحِيمًا﴾ . [راجع : ٣٨٥٥]

(٤) بَابٌ ﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾ ﴿٧٠﴾ [راجع : ٣٨٥٥]

٤٧٦٦ - حَدَّثَنَا عَبْدَانُ : أَخْبَرَنَا

(1) (H. 4764) See the previous footnote of *Hadith* No. 4762 and *Hadith* No.4765.

Rahmān bin Abzā ordered me to ask Ibn ‘Abbās regarding the two Verses (the first of which was):

“And who ever kills a believer intentionally...” (V.4:93)

So, I asked him, and he said, “Nothing has abrogated this Verse.” About (the other Verse):

“And those who invoke not any other *ilāh* (god) along with Allah...” he said, “It was revealed concerning *Al-Mushrikūn*.”⁽¹⁾

(5) CHAPTER. “... So the torment will be yours for ever” (V.25:77)

4767. Narrated ‘Abdullāh رَضِيَ اللهُ عَنْهُ: Five (great events)⁽²⁾ have passed: the Smoke, the Moon, the Romans, the Mighty Grasp and the Constant Punishment which occurs in:

“... So the torment will be yours for ever.” (V.25:77)

أبي، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: أَمَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِيزَى أَنْ أَسْأَلَ ابْنَ عَبَّاسٍ عَنْ هَاتَيْنِ الْآيَتَيْنِ ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا﴾ فَسَأَلْتُهُ فَقَالَ: لَمْ يَنْسَخْهَا شَيْءٌ، وَعَنْ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾ قَالَ: نَزَلَتْ فِي أَهْلِ الشِّرْكِ. [راجع: ٣٨٥٥]

(٥) بَابُ ﴿فَسَوْفَ يَكُونُ لِزَامًا﴾ هَلَكَةً. [٧٧]

٤٧٦٧ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا مُسْلِمٌ، عَنْ مَسْرُوقٍ قَالَ: قَالَ عَبْدُ اللَّهِ: خَمْسٌ قَدْ مَضَيْنَ: الدُّخَانُ، وَالْقَمَرُ، وَالرُّومُ، وَالْبَطْشَةُ، وَاللِّزَامُ ﴿فَسَوْفَ يَكُونُ لِزَامًا﴾. [راجع: ١٠٠٧]

(1) (H. 4766) See *Hadīth* No.4765.

(2) (H. 4767) The events referred to here are all mentioned in the Noble Qur’an.

(a) The smoke here means what *Al-Mushrikūn* of Makkah imagined to see in the sky because of their severe hunger when Allāh afflicted them with drought (famine). (V.44:10)

(b) The event of the splitting of the moon which took place in the lifetime of the Prophet ﷺ and was witnessed by *Al-Mushrikūn*, his companions and some believers. (V.54:1): one of the miracles from Allāh to the Prophet ﷺ.

(c) The Romans were defeated by the Persian *Mushrikūn* whereupon the Quraish *Mushrikūn* of Makkah rejoiced. (V.30:2-4)

(d) The Mighty Grasp is that which Allāh sent upon *Al-Mushrikūn* of Quraish in the battle of Badr. (V.74:16)

(e) Constant punishment will definitely be inflicted upon those who rejected Faith. ‘Abdullāh regards this future inevitable event as definite as any past event, therefore he includes it in the four other events.

(f) See: “The Noble Qur’an, a Miracles from Allāh to the (to Prophet Muhammad ﷺ).”

(26) *SŪRAH AṢḤ-ṢḤU'ARĀ'*
(The Poets)

(٢٦) سورة الشعراء

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿تَبَثُّونَ﴾: تَبَثُّونَ.
﴿هَضِيمٌ﴾: يَتَفَقَّتْ إِذَا مُسَّ.
مُسْحَرِينَ: مُسْحُورِينَ. اللَّيَكَةُ
وَ﴿الْأَيْكَةُ﴾: جَمْعُ أَيْكَةٍ، وَهِيَ جَمْعُ
الشَّجَرِ. ﴿يَوْمِ الظُّلَّةِ﴾: إِضْلَالُ
العَذَابِ إِيَّاهُمْ. ﴿مَوْرُونَ﴾: مَعْلُومٌ.
﴿كَالطُّورِ﴾: الجَبَلِ. وَقَالَ عَيْرَةٌ:
﴿لَيْرِزِمَةٌ﴾ الشَّرْزِمَةُ: طَائِفَةٌ قَلِيلَةٌ.
﴿فِي السَّنَجِينِ﴾: الْمُصَلِّينَ. قَالَ ابْنُ
عَبَّاسٍ: ﴿لَعَلَّكُمْ تَخْلُدُونَ﴾ كَأَنَّكُمْ،
الرَّيْعُ: الأَيْفَاعُ مِنَ الأَرْضِ وَجَمْعُهُ
رَيْعَةٌ وَأَرْيَاعٌ، وَاحِدُهُ الرَّيْعَةُ.
﴿مَصَانِعَ﴾: كُلُّ بِنَاءٍ فَهُوَ مَصْنَعَةٌ.
﴿فَرِهَيْنَ﴾: مَرَجِيْنِ، ﴿فَرِهَيْنَ﴾
بِمَعْنَاهُ، وَيُقَالُ: فَارِهَيْنَ: حَادِقِيْنِ.
﴿تَعَنُّوْا﴾: هُوَ أَشَدُّ الفَسَادِ، عَاتِ
يَعِيْتُ عَيْثًا، ﴿وَالْحِجْلَةَ﴾: الخَلْقُ.
جُبَيْلٌ: خُلِقَ، وَمِنْهُ جُبَيْلًا وَجِبِلًا
وَجُبَيْلًا يَعْنِي الخَلْقَ، قَالَهُ ابْنُ عَبَّاسٍ.
(١) **بَابٌ**: ﴿وَلَا تُخَوِّبِي يَوْمَ يُبْعَثُونَ﴾

(1) CHAPTER. "And disgrace me not on the day when (all the creatures) will be resurrected." (V.26:87).

4768. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ The Prophet ﷺ said, "On the Day of Resurrection, Ibrāhīm (Abraham) عَلَيْهِ السَّلَامُ will see his father covered with *Ghabara* and *Qatara* (i.e., having a dark face)."

٤٧٦٨ - وَقَالَ إِبرَاهِيمُ بْنُ طَهْمَانَ، عَنِ ابْنِ أَبِي ذَلْبٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبُرِيِّ، عَنْ

[٨٧]

أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ إِبْرَاهِيمَ عَلَيْهِ
الصَّلَاةُ وَالسَّلَامُ يَرَى أَبَاهُ يَوْمَ الْقِيَامَةِ
عَلَيْهِ الْعَبْرَةُ وَالْقَتْرَةُ». وَالْعَبْرَةُ: هِيَ
الْقَتْرَةُ. [راجع: ٣٣٤٩]

4769. Narrated Abū Hurairah عَنْهُ رَضِيَ اللَّهُ عَنْهُ:
The Prophet ﷺ said, “Ibrāhīm ‘(Abraham)
will meet his father (on the Day of
Resurrection) and will say, ‘O my Lord!
You promised me that You would not let me
in disgrace on the Day when people will be
resurrected.’ Allāh will say, ‘I have forbidden
Paradise for the disbelievers.’”

٤٧٦٩ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا
أَخِي، عَنِ ابْنِ أَبِي ذُنَبٍ، عَنْ سَعِيدِ
الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يَلْقَى
إِبْرَاهِيمُ أَبَاهُ فَيَقُولُ: يَا رَبِّ إِنَّكَ
وَعَدْتَنِي أَنْ: لَا تُحْزِنَنِي يَوْمَ يُبْعَثُونَ،
فَيَقُولُ اللَّهُ: إِنِّي حَرَّمْتُ الْجَنَّةَ عَلَى
الْكَافِرِينَ». [راجع: ٣٣٤٩]

(2) CHAPTER. “And warn your tribe (O
Muḥammad ﷺ) of near kindred. And be
kind and humble to the believers who follow
you...” (V.26:214-215)

(٢) بَابُ ﴿وَأَنْذِرْ عَشِيرَتَكَ
الْأَقْرَبِينَ﴾، وَأَخْفِضْ جَانْحَكَ ﴿٢١٤﴾ -
[٢١٥]: أَلِنْ جَانِحَكَ.

4770. Narrated Ibn ‘Abbās عَنْهُمَا رَضِيَ اللَّهُ عَنْهُمَا:
When the Verse “And warn your tribe (O
Muḥammad ﷺ) of near-kindred,” was
revealed, the Prophet ﷺ ascended the Aṣ-
Ṣafā (mountain) and started calling, “O Bani
Fihri! O Bani ‘Adi!” addressing various tribes
of Quraysh till they were assembled. Those
who could not come themselves, sent their
messengers to see what was there. Abū
Lahab and other people from Quraysh
came, and the Prophet ﷺ then said,
“Suppose I told you that there is an
(enemy) cavalry in the valley intending to
attack you, would you believe me?” They
said, “Yes, for we have not found you telling
anything other than the truth.” He then said,
“I am a plain warner to you of a coming
severe punishment.” Abū Lahab said (to the

٤٧٧٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ
بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا
الْأَعْمَشُ: حَدَّثَنِي عَمْرُو بْنُ مُرَّةَ، عَنْ
سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ
اللَّهُ عَنْهُمَا قَالَ: لَمَّا نَزَلَتْ ﴿وَأَنْذِرْ
عَشِيرَتَكَ الْأَقْرَبِينَ﴾ ﴿٢١٤﴾ صَعَدَ النَّبِيُّ ﷺ
عَلَى الصَّفَا فَجَعَلَ يُنَادِي: «يَا بَنِي
فِهْرٍ، يَا بَنِي عَدِيٍّ»، لِيُطَوِّنَ قُرَيْشَ
حَتَّى اجْتَمَعُوا فَجَعَلَ الرَّجُلُ إِذَا لَمْ
يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُولًا لِيَنْظُرَ
مَا هُوَ، فَجَاءَ أَبُو لَهَبٍ وَقُرَيْشٌ فَقَالَ:
«أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا

Prophet ﷺ), "May you perish all this day. Is it for this purpose you have gathered us?" Then it was revealed:

"Perish the two hands of Abū Lahab (an uncle of the Prophet), and perish he! His wealth and his children (etc.) will not benefit him!" (V.111:1,2)

بِالْوَادِي تُرِيدُ أَنْ تُغَيِّرَ عَلَيْكُمْ أَكْتُمَ مُصَدِّقِي؟» قَالُوا: نَعَمْ مَا جَرَّبْنَا عَلَيْكَ إِلَّا صِدْقًا. قَالَ: «فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ»، فَقَالَ أَبُو لَهَبٍ: تَبَّ لَكَ سَائِرَ الْيَوْمِ، أَلْهَذَا جَمَعْتَنَا؟ فَتَزَلَّتْ ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾، مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾. [راجع: ١٣٩٤]

4771. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ got up when the Verse "And warn your tribe (O Muḥammad ﷺ) of near-kindred" (V.26:214) was revealed and said, "O Quraysh people! (or he said a similar word) Buy yourselves! I cannot save you from Allāh (if you disobey Him). O Banī 'Abd Manāf! I cannot save you from Allāh (if you disobey Him). O 'Abbās! The son of 'Abdul-Muṭṭalib! I cannot save you from Allāh (if you disobey Him). O Ṣafīyya, the aunt of Allāh's Messenger! I cannot save you from Allāh (if you disobey Him). O Fāṭima, the daughter of Muḥammad ﷺ! Ask what you wish from my property, but I cannot save you from Allāh (if you disobey Him)."

٤٧٧١ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ ابْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ حِينَ أَنْزَلَ اللَّهُ ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ ﴿٢٦﴾ قَالَ: «يَا مَعْشَرَ قُرَيْشٍ - أَوْ كَلِمَةً نَحْوَهَا - اشْتَرُوا أَنْفُسَكُمْ، لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا. يَا بَنِي عَبْدِ مَنَافٍ، لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا. يَا عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا. وَيَا صَفِيَّةُ عَمَّةَ رَسُولِ اللَّهِ، لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا. وَيَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ ﷺ، سَلِينِي مَا شِئْتِ مِنْ مَالِي، لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا». تَابَعَهُ أَصْبَغُ، عَنِ ابْنِ وَهْبٍ، عَنِ يُونُسَ، عَنِ ابْنِ شِهَابٍ. [راجع:

(27) *SŪRAT AN-NAML*
(The Ants)

(٢٧) سورة النمل

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

No *Aḥādīth* are mentioned here.

﴿الْحَبَّةَ﴾: مَا حَبَّأَت. ﴿لَا
فَبَلَّ﴾: لَا طَاقَةَ. ﴿الصَّرْحَ﴾: كُلُّ
مِلَاطٍ أُتْخِذَ مِنَ الْقَوَارِيرِ،
وَ﴿الصَّرْحُ﴾: الْقَصْرُ، وَجَمَاعَتُهُ
صُرُوحٌ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿وَلَهَا
عَرْشٌ﴾: سَرِيرٌ كَرِيمٌ، حُسْنُ الصَّنْعَةِ
وَعِغْلَاءُ الثَّمَنِ. ﴿يَأْتُونِي مُسْلِمِينَ﴾:
طَائِعِينَ. ﴿رَوَّفَ﴾: أَفْتَرَبَ.
﴿جَايِدَةً﴾: قَائِمَةً. ﴿أَوْزَعِي﴾:
اجْعَلْنِي. وَقَالَ مُجَاهِدٌ: ﴿نَكِرُوا﴾
غَيَّرُوا. وَ(الْقَبَسُ): مَا اقْتَبَسَتْ مِنْهُ
النَّارُ. ﴿وَأَوْتِنَا الْعِلْمَ﴾: يَقُولُهُ
سُلَيْمَانُ. ﴿الصَّرْحَ﴾: بَرَكَةُ مَاءٍ ضَرَبَ
عَلَيْهَا سُلَيْمَانُ قَوَارِيرَ أَلْبَسَهَا إِيَّاهُ.

(28) *SŪRAT AL-QAṢAṢ*
(The Narration)

(٢٨) سورة القصص

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“Everything will perish save His Face...”
(V.28:88)

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾ إِلَّا
مُلْكُهُ، وَيُقَالُ: إِلَّا مَا أُرِيدُ بِهِ وَجْهُ
اللَّهِ. وَقَالَ مُجَاهِدٌ: فَعَمِيَتْ عَلَيْهِمْ
﴿الْأَنْبِيَاءُ﴾: الْحُجُجُ.

(1) CHAPTER. The Statement of Allāh تعالى:
“Verily! You (O Muḥammad ﷺ) guide not

(١) بَابُ قَوْلِهِ: ﴿إِنَّكَ لَا تَهْدِي مَنْ

whom you like, but Allāh guides whom He wills..." (V.28:56)

4772. Narrated Al-Mūsaiyab: When Abū Ṭālib was on his deathbed, Allāh's Messenger ﷺ came to him and found with him, Abū Jahl and 'Abdullāh bin Abī Umaiyya bin Al-Mughīra. Allāh's Messenger ﷺ said, "O uncle! Say: "Lā ilāha illallāh (none has the right to be worshipped but Allāh) a sentence with which I will defend you (argue for your case with it) before Allāh." On that Abū Jahl and 'Abdullāh bin Abī Umaiyya said to Abū Ṭālib, "Do you want to denounce Abdul-Muṭṭalib's religion?" Allāh's Messenger ﷺ kept on inviting him to say that sentence while the other two kept on repeating their sentence before him till Abū Ṭālib said as his last statement (he said to them), "I am on the religion of 'Abdul-Muṭṭalib," and refused to say: "Lā ilāha illallāh" (none has the right to be worshipped but Allāh). On that Allāh's Messenger ﷺ said, "By Allāh, I will keep on asking Allāh's forgiveness for you unless I am forbidden (by Allāh) to do so." So, Allāh revealed:

"It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for *Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief)." (V.9:113)

And then Allāh revealed especially about Abū Ṭālib:

"Verily! You (O Muḥammad ﷺ) guide not whom you like, but Allāh guides whom He wills..." (V.28:56) (See H. 1360)

أَحَبَّتْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ﴿٥٦﴾

[٥٦]

٤٧٧٢ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ ابْنُ الْمُسَيَّبِ، عَنْ أَبِيهِ قَالَ: «لَمَّا حَضَرَتْ أبا طَالِبٍ الْوَفَاةُ جَاءَهُ رَسُولُ اللَّهِ ﷺ فَوَجَدَهُ أبا جَهْلٍ وَعَدَدَ اللَّهُ بَنَ أَبِي أُمَيَّةَ بْنِ الْمُغَيَّرَةِ. فَقَالَ: «أَيُّ عَمِّ قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةً أَحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ». فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ: أترغب عن مِلَّةِ عَبْدِ الْمُطَّلِبِ؟ فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يَعْرضُهَا عَلَيْهِ وَيُعِيدَانِهِ بِتِلْكَ الْمَقَالَةِ حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا كَلَّمَهُمْ: عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ، وَأَبَى أَنْ يَقُولَ: لَا إِلَهَ إِلَّا اللَّهُ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ لَأَسْتَعْفِرَنَّ لَكَ مَا لَمْ أَلَمْ أَنَّهُ عِنْدَكَ»، فَأَنْزَلَ اللَّهُ ﷻ مَا كَانَتْ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ ﴿٥٦﴾ وَأَنْزَلَ اللَّهُ فِي أَبِي طَالِبٍ فَقَالَ لِرَسُولِ اللَّهِ ﷺ: ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحَبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾. [راجع: ١٣٦٠]

قَالَ ابْنُ عَبَّاسٍ: ﴿أُولَى الْقُوَّةِ﴾: لَا يَرْفَعُهَا الْعُضْبَةُ مِنَ الرِّجَالِ. ﴿لَنْسُوا﴾: لَنْتَقِلُ. ﴿فَرِعًا﴾: إِلَّا مِنْ ذَكَرِ مُوسَى. ﴿الْفَرِحِينَ﴾: الْمَرْحِينَ.

﴿قُصِيَّ﴾: اتَّبَعِي أَثَرَهُ. وَقَدْ يَكُونُ أَنْ
يَقُصَّ الْكَلَامَ ﴿نَحْنُ نَقُصُّ عَلَيْكَ﴾.
﴿عَنْ جُئِبٍ﴾: عَنْ بُعْدٍ، وَعَنْ جَنَابَةٍ
وَاحِدٍ، وَعَنْ اجْتِنَابٍ أَيْضًا. نَبِطُشُ
وَنَبِطُشٌ. ﴿يَأْتُرُونَ﴾: يَتَشَاوَرُونَ.
الْعُدْوَانُ وَالْعَدَاءُ وَالتَّعَدِّي وَاحِدٌ.
﴿ءَأَسَرَ﴾: أَبْصَرَ. (الْجَدْوَةُ): قِطْعَةٌ
غَلِيظَةٌ مِنَ الْخَشَبِ لَيْسَ فِيهَا لَهَبٌ
وَالشَّهَابُ فِيهِ لَهَبٌ. وَالْحَيَاتُ:
أَجْناسُ: الْجَانُّ، وَالْأَفَاعِي،
وَالْأَسَاوِدُ. ﴿رَدَّءًا﴾: مُعِينًا. قَالَ ابْنُ
عَبَّاسٍ: ﴿بُصْدَفِيٌّ﴾. وَقَالَ غَيْرُهُ:
﴿سَنَدُّدٌ﴾: سُنْعِيْنِكَ. كُلَّمَا عَزَّزْتَ
شَيْئًا فَقَدْ جَعَلْتَ لَهُ عَضْدًا.
﴿الْمَقْبُوحِينَ﴾: مُهْلِكِينَ. ﴿وَصَلْنَا﴾:
بَيَّنَّاهُ وَأَتَمَمْنَاهُ. ﴿يُجِبُّ﴾: يُجَلِّبُ.
﴿بَطَرَتْ﴾: أَشِيرَتْ، ﴿فِي أُنْهَاهَا
رَسُولًا﴾. أُمُّ الْقُرَى: مَكَّةُ وَمَا
حَوْلَهَا. ﴿تُكِنُّ﴾: تُخْفِي، أَكُنْتُ
الشَّيْءَ: أَخْفَيْتُهُ. وَكُنْتُهُ: أَخْفَيْتُهُ
وَأَظْهَرْتُهُ. ﴿وَيَكُنَّ اللَّهُ﴾: مِثْلُ أَلَمْ
تَرَ أَنَّ اللَّهَ يَنْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ
وَيَقْدِرُ: يُوسِّعُ عَلَيْهِ وَيَضِيقُ عَلَيْهِ.

(٢) بَابُ ﴿إِنَّ الَّذِي فَرَضَ عَلَيْكَ

الْقُرْآنَ﴾ [٨٥]

(2) CHAPTER. "Verily, He Who has given you (O Muhammad ﷺ) the Qur'an..." (V.28:85)

4773. Narrated Ibn 'Abbās رضي الله عنهما: "... Will bring you to Ma'ād (place of return)" means, to Makkah.

٤٧٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ
مُقَاتِلٍ: أَخْبَرَنَا يَعْلى: حَدَّثَنَا سُفْيَانُ
الْعُصْفَرِيُّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ

عَبَّاسٍ ﴿لَرَأَدُكَ إِلَىٰ مَعَادٍ﴾ قَالَ: إِلَىٰ مَكَّةَ.

(29) SŪRAT AL-'ANKABŪT
(The Spider)

(٢٩) سورة العنكبوت

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

No *Aḥadith* are mentioned here.

قَالَ مُجَاهِدٌ: ﴿مُسْتَصِيرِينَ﴾: ضَلَلَّةٌ. وَقَالَ غَيْرُهُ ﴿الْحَيَوَانَ﴾ وَالْحَيِّ وَاحِدٌ ﴿فَلْيَعْلَمَنَّ اللَّهُ﴾: عَلِمَ اللَّهُ ذَلِكَ إِنَّمَا هِيَ بِمَنْزِلَةٍ فَلْيُمَيِّزَ اللَّهُ كَقَوْلِهِ: ﴿لِيُمَيِّزَ اللَّهُ الْخَبِيثَ﴾. ﴿وَأَنْفَالًا مَعَ أَنْفَالِهِمْ﴾: أَوْزَارًا مَعَ أَوْزَارِهِمْ.

(30) SŪRAT AR-RŪM
(The Romans)

(٣٠) سورة الروم

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿فَلَا يَرِيوُا﴾ مَنْ أَعْطَىٰ عَطِيَّةً يَتَّبِعِي أَفْضَلَ، فَلَا أُجْرَ لَهُ فِيهَا. قَالَ مُجَاهِدٌ: ﴿يُخَبَّرُونَ﴾: يُنَعَّمُونَ. ﴿يَمْهَدُونَ﴾: يُسَوُّونَ الْمَضَاجِعَ. ﴿الْوَدَقَ﴾: الْمَطَرَ. قَالَ ابْنُ عَبَّاسٍ ﴿هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ﴾ فِي الْإِلَهَةِ. وَفِيهِ: تَخَافُونَهُمْ: أَنْ يَرْتُوكُمْ كَمَا يَرْتِ بَعْضُكُمْ بَعْضًا. ﴿يَصَدَّعُونَ﴾: يَتَفَرَّقُونَ. فَاصْدَعْ. وَقَالَ غَيْرُهُ: ضَعْفٍ وَضَعْفٍ لُغَتَانِ.

وَقَالَ مُجَاهِدٌ: ﴿السُّوَائِبُ﴾ الْإِسَاءَةُ،
جَزَاءُ الْمُسِيئِينَ.

٤٧٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ:
حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مَنْصُورٌ
وَالْأَعْمَشُ، عَنْ أَبِي الضُّحَى، عَنْ
مَسْرُوقٍ قَالَ: «بَيْنَمَا رَجُلٌ يَحَدِّثُ فِي
كِنْدَةَ فَقَالَ: يَجِيءُ دُخَانٌ يَوْمَ الْقِيَامَةِ
فِيأْخُذُ بِأَسْمَاعِ الْمُنَافِقِينَ وَأَبْصَارِهِمْ.
يَأْخُذُ الْمُؤْمِنِينَ كَهَيْئَةِ الرُّكَامِ، فَفَرَعْنَا
فَاتَّيْتُ ابْنَ مَسْعُودٍ وَكَانَ مُتَكَيِّئًا
فَغَضِبَ، فَجَلَسَ فَقَالَ: مَنْ عَلِمَ
فَلْيَتَلَّ وَمَنْ لَمْ يَعْلَمْ فَلْيَتَلَّ: اللَّهُ
أَعْلَمُ، فَإِنَّ مِنَ الْعِلْمِ أَنْ يَقُولَ لِمَا لَا
يَعْلَمُ: لَا أَعْلَمُ. فَإِنَّ اللَّهَ قَالَ لِنَبِيِّهِ
ﷺ: ﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا
مِنَ الْمُتَكَلِّفِينَ﴾ (٨١) وَإِنْ قُرَيْشًا أَبْطَلُوا عَنْ
الْإِسْلَامِ فَدَعَا عَلَيْهِمُ النَّبِيُّ ﷺ فَقَالَ:
«اللَّهُمَّ أَعْنِي عَلَيْهِمْ بِسَبْعِ كَسْبَعِ
يُوسُفَ»، فَأَخَذَتْهُمْ سَنَةٌ حَتَّى هَلَكُوا
فِيهَا وَأَكَلُوا الْمَيْتَةَ وَالْعِظَامَ، وَيَرَى
الرَّجُلُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ كَهَيْئَةِ
الدُّخَانِ، فَجَاءَهُ أَبُو سُفْيَانَ فَقَالَ: يَا
مُحَمَّدُ جِئْتَ تَأْمُرُنَا بِصِلَةِ الرَّحِمِ وَإِنَّ
قَوْمَكَ قَدْ هَلَكُوا فَادْعُ اللَّهَ. فَقَرَأَ
﴿فَارْتَبَّ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ
مُبِينٍ﴾ (١٠) إِلَى قَوْلِهِ: ﴿عَائِدُونَ﴾
أَفِيكَشَفَ عَنْهُمْ عَذَابَ الْآخِرَةِ إِذَا جَاءَ
نُومٌ عَادُوا إِلَى كُفْرِهِمْ؟ فَذَلِكَ قَوْلُهُ

4774. Narrated Masrūq: While a man was delivering a speech in the tribe of Kinda, he said, “Smoke will prevail on the Day of Resurrection and will deprive the hypocrites their faculties of hearing and seeing. The believers will be afflicted with something like cold only thereof.” That news scared us, so I went to (‘Abdullāh) Ibn Mas‘ūd while he was reclining (and told him the story) whereupon he became angry, sat up and said, “He who knows a thing can say it, but if he does not know, he should say, ‘Allāh knows better,’ for it is an aspect of knowledge to say, ‘I do not know,’ if you do not know a certain thing. Allāh said to His Prophet:

‘Say (O Muḥammad ﷺ): No wage do I ask of you for this (the Qur‘ān), nor I am one of the *Mutakallifūn* (those who pretend and fabricate things which do not exist).’” (V.38:86)

“The Quraysh delayed in embracing Islām for a period, so the Prophet ﷺ invoked evil on them, saying, ‘O Allāh! Help me against them by sending on them seven (years of drought) famine like those of Yūsuf (Joseph).’ So they were afflicted with such a severe year of drought (famine) that they were destroyed therein and ate dead animals and bones. They started seeing something like smoke between the sky and the earth (because of severe hunger). Abū Sufyān then came (to the Prophet ﷺ) and said, ‘O Muḥammad! You came to order us for to keep good relations with kith and kin, and your kinsmen have now perished, so please invoke Allāh (to relieve them).’” Then Ibn Mas‘ūd recited:

“Then wait you for the Day when the sky will bring forth a visible smoke... (up to) ... You will revert.” (V.10-15)

Ibn Mas'ūd added, "Then the punishment was stopped, but truly, they reverted to heathenism (their old way). So Allāh تعالى (threatened them thus):

'On the Day when We shall seize you with the greatest grasp.' (V.44:16)

"And that was the day of the battle of Badr. Allāh's saying: '*Lizāma* (the punishment)' refers to the day of (the battle of) Badr. Allāh's Statement:-

'*Alif-Lām-Mīm*. The Romans have been defeated... (up to) ... will be victorious.' (V.30:1-3)

"(This Verse) indicates that the defeat of Byzantines has already passed."

CHAPTER. Allāh's Statement: "...No change let there be in *Khalq-illāh* (i.e., the religion of Allāh — Islāmic Monotheism)..." (V.30:30)

Khalqul-Awwalīn i.e., religion of the *Awwalīn* — ancients (V.26:137) and *Al-Fiṭrah* i.e., Islām — i.e., Islāmic Monotheism.

4775. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "No child is born except on *Al-Fiṭrah* (pure Islāmic Monotheism), and then his parents convert him to Judaism or to Christianity or to Magianism as an animal gives birth to a perfect baby animal. Do you find it mutilated?" Then he recited:

"... Allāh's *Fiṭrah* (i.e., Allāh's Islāmic Monotheism) with which He has created mankind. No change let there be in the *Khalq-illāh* (i.e., the religion of Allāh — Islāmic Monotheism), that is the straight religion." (V.30:30) (See H. 1359)

تعالى: ﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى﴾
يَوْمَ بَدْرٍ. ﴿لِزَامًا﴾ يَوْمَ بَدْرٍ.
﴿الَّذِينَ﴾، غَلَبَتِ الرُّومُ ﴿الَّذِينَ﴾ إِلَى
﴿سَيَقْبِلُونَ﴾ وَالرُّومُ قَدْ مَضَى.

[راجع: ١٠٠٧]

بَابُ ﴿لَا بَدِيلَ لِحَلْقِ اللَّهِ﴾ [٣٠]
لِذَيْنِ اللَّهِ. ﴿خُلِقَ الْأَوَّلِينَ﴾: دِينِ
الْأَوَّلِينَ، وَالْفِطْرَةَ: الْإِسْلَامَ.

٤٧٧٥ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا
عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ
قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ
الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ
مَوْلُودٍ إِلَّا يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ
يَهُودَانِهِ أَوْ نَصْرَانِهِ أَوْ يُمَجَّسَانِهِ، كَمَا
تُنْتَجِجُ الْبَيْهَمَةُ بِبَيْهَمَةٍ جَمْعَاءَ هَلْ تُحْسِنُونَ
فِيهَا مِنْ جَدْعَاءَ؟ ثُمَّ يَقُولُ ﴿فِطْرَتَ
اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا بَدِيلَ
لِحَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ﴾».

[راجع: ١٣٥٨]

(31) *SŪRAT LUQMĀN*
(Luqmān)

(٣١) سورة لقمان

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) CHAPTER. "... Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed." (V.31:13)

(١) **بَابُ** ﴿لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [١٣]

4776. Narrated 'Abdullāh عنه الله رضي الله عنه: When there was revealed:

"It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their Belief with *Zulm* (wrong)..." (V.6:82) it was very hard for the Companions of Allāh's Messenger ﷺ, so they said, "Which of us has not confused his Belief with *Zulm* (wrong)?" Allāh's Messenger ﷺ said, "The Verse does not mean this. Don't you hear Luqmān's statement to his son: 'Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed.'" (V.31:13)

٤٧٧٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ شَقَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَقَالُوا: أَيُّنَا لَمْ يَلْبَسْ إِيمَانَهُ بِظُلْمٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَيْسَ بِذَلِكَ، أَلَا تَسْمَعُ إِلَى قَوْلِ لُقْمَانَ لِابْنِهِ: ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾». [راجع: ٣٢]

(2) CHAPTER. The Statement of Allāh تعالى: "Verily, Allāh! With Him (Alone) is the knowledge of the Hour..." (V.31:34)

(٢) **بَابُ قَوْلِهِ** ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾ [٣٤]

4777. Narrated Abū Hurairah عنه الله رضي الله عنه: One day, while Allāh's Messenger ﷺ was sitting with the people, a man came to him walking and said, "O Allāh's Messenger! What is Faith?" The Prophet ﷺ said "Faith is to believe in Allāh, His Angels, His Books, His Messengers, and the Meeting with Him, and to believe in the Resurrection." The man asked, "O Allāh's Messenger! What is Islām?" The Prophet ﷺ replied, "Islām is to worship Allāh Alone and not to worship anything besides Him, to perform

٤٧٧٧ - حَدَّثَنِي إِسْحَاقُ، عَنْ جَرِيرٍ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَوْمًا بَارِزًا لِلنَّاسِ إِذْ أَتَاهُ رَجُلٌ يَمْشِي فَقَالَ: يَا رَسُولَ اللَّهِ، مَا الْإِيمَانُ؟ قَالَ: «الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَلِقَائِهِ وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ».

Iqāmat-aṣ-Ṣalāt⁽¹⁾, to pay *Zakāt* and to observe *Ṣaum* (fasts) during the month of *Ramaḍān*." The man further asked, "O Allāh's Messenger! What is *Ihsān* (perfection or benevolence)?" The Prophet ﷺ said, "*Ihsān* is to worship Allāh as if you see Him, and if you do not achieve this state of devotion, then (you must consider that) Allāh is looking at you." The man further asked, "O Allāh's Messenger! When will the Hour be established?"

The Prophet ﷺ replied, "The answerer has no better knowledge than the questioner. But I will describe to you its portents.

When a lady slave gives birth to her mistress, that will be of its portents; when the bare-footed naked people become the chiefs of the people; that will be of its portents. The Hour is one of the five things which nobody knows except Allāh." (The Prophet ﷺ then recited), "Verily, Allāh! With Him (Alone) is the knowledge of the Hour. He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die,..." (V.31:34)

Then that man left. The Prophet ﷺ said, "Call him back to me." They went to call him back but could not see him. The Prophet ﷺ said, "That was (the angel) *Jibrīl* (*Gabriel*) who came to teach the people their religion."

[See also, Vol. 1, *Hadīth* No.50]

4778. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: The Prophet ﷺ said, "The keys of *Al-Ghaib* (the Unseen) are five." And then he recited :-

"Verily, Allāh! With Him (Alone) is the knowledge of the Hour..." (V.31:34)

[See *Hadīth* No.4627, and chapter 1, for details]

قَالَ: يَا رَسُولَ اللَّهِ، مَا الْإِسْلَامُ؟ قَالَ: الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتُصُومَ رَمَضَانَ.

قَالَ: يَا رَسُولَ اللَّهِ مَا الْإِحْسَانُ؟ قَالَ: «الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ».

قَالَ: يَا رَسُولَ اللَّهِ، مَتَى السَّاعَةُ؟

قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلَكِنْ سَأَحَدُّثُكَ عَنْ أَشْرَاطِهَا. إِذَا وَلَدَتِ الْمَرْأَةُ رَبَّتَهَا فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا كَانَ الْحِفَاةُ

الْعُرَاءُ رُؤُوسَ النَّاسِ فَذَاكَ مِنْ أَشْرَاطِهَا، فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا

اللَّهُ ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُرْسِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ﴾ ثُمَّ انْصَرَفَ الرَّجُلُ فَقَالَ: «رُدُّوْا عَلَيَّ»،

فَأَخَذُوا لِيُرِدُّوْا فَلَمْ يَرَوْا شَيْئًا. فَقَالَ: «هَذَا جِبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ

دِينَهُمْ». [راجع: ٥٠]

٤٧٧٨ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ

قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي

عَمْرُو بْنُ مُحَمَّدِ بْنِ زَائِدَةَ: أَنَّ أَبَاهُ

حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ

عَنْهُمَا قَالَ: «قَالَ النَّبِيُّ ﷺ: مَفَاتِيحُ

(1) (H. 4777) *Iqāmat-aṣ-Ṣalāt*: See the glossary.

الغَيْبِ خَمْسٌ، ثُمَّ قَرَأَ ﴿إِنَّ اللَّهَ عِنْدَهُ
عِلْمُ السَّاعَةِ﴾ [راجع: ١٠٣٩]

(32) SŪRAT AS-SAJDA
(The Prostration)

(٣٢) سُورَةُ السَّجْدَةِ

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مَجَاهِدٌ: ﴿مُهِيتٌ﴾:
ضَعِيفٌ. نُظْفَةُ الرَّجُلِ. ﴿ضَلَّلْنَا﴾:
هَلَكْنَا. وَقَالَ ابْنُ عَبَّاسٍ: ﴿الْجُرْزُ﴾
الَّتِي لَا تُمَطَّرُ إِلَّا مَطَرًا لَا يُغْنِي عَنْهَا
شَيْئًا. ﴿يَهْدِي﴾: يَبِينُ.

(1) CHAPTER. The Statement of Allāh تعالى:
“No person knows what is kept hidden for
them of joy...” (V.32:17)

(١) بَابُ قَوْلِهِ ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا
أَخْفَى لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ﴾ [١٧]

4779. Narrated Abū Hurairah عنه رضي الله عنه:
Allāh's Messenger ﷺ said, “Allāh said, ‘I
have prepared for My pious worshippers such
things as no eye has ever seen, no ear has
ever heard of, and nobody has ever thought
of.’” Abū Hurairah added, “If you wish you
can read:

٤٧٧٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّنَادِ،
عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ:
«قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَعَدَدْتُ
لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ،
وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى
قَلْبِ بَشَرٍ». قَالَ أَبُو هُرَيْرَةَ: أَقْرَأُ إِنْ
شِئْتُمْ ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أَخْفَى لَهُمْ مِنْ
قُرَّةِ أَعْيُنٍ﴾.

‘No person knows what is kept hidden for
them of joy’.” (V.32:17)

وَحَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو
الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: «قَالَ اللَّهُ...» مِثْلَهُ. قِيلَ
لِسُفْيَانَ: رَوَايَةٌ؟ قَالَ: فَأَيُّ شَيْءٍ؟

وَقَالَ أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، قَرَأَ أَبُو هُرَيْرَةَ: قُرَّاتٍ أَعْيُنٍ. [راجع: ٣٢٤٤]

٤٧٨٠ - حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ الْأَعْمَشِ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «يَقُولُ اللَّهُ تَعَالَى: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ. دُخْرًا، مِنْ بَلَدٍ مَا أُظْلِمْتُمْ عَلَيْهِ». ثُمَّ قَرَأَ ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾ ﴿٧﴾.

[راجع: ٣٢٤٤]

(33) SŪRAT AL-AḤZĀB (The Confederates)

(٣٣) سُورَةُ الْأَحْزَابِ

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿صَيَّاصِهِمْ﴾: قُضُورُهُمْ. مَعْرُوفًا فِي الْكِتَابِ.

(١) بَابٌ:

(1) CHAPTER.

٤٧٨١ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ: حَدَّثَنَا أَبِي، عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَوْلَى

رَضِيَ اللَّهُ عَنْهُ: 4780. Narrated Abū Hurairah: The Prophet ﷺ said, "There is no believer but I, of all the people, I am the closest to him both in this world and in the Hereafter. Recite if you wish:

'The Prophet is closer to the believers than their own selves...' (V.33:6) so if a believer (dies) leaves some property, then his relatives will inherit that property; but if he is

in debt or he leaves poor children, let those (creditors and children) come to me (that I may pay the debt and provide for the children), for then I am his *Maulā* (supporter and protector).”

النَّاسِ بِهِ فِي الدُّنْيَا وَالْآخِرَةِ، أَفْرُوا
إِنْ شِئْتُمْ ﴿الَّتِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ
أَنْفُسِهِمْ﴾ فَأَيُّمَا مُؤْمِنٍ تَرَكَ مَالًا فَلْيَرِثْهُ
عَصَبَتُهُ مَنْ كَانُوا، فَإِنْ تَرَكَ دَيْنًا أَوْ
صَيَاعًا فَلْيَأْتِنِي وَأَنَا مَوْلَاهُ. [راجع:

[٢٢٩٨

(2) CHAPTER. “Call them (adopted sons) by (the names of) their fathers. That is more just with of Allāh...” (V.33:5)

(٢) بَابٌ ﴿ادْعُوهُمْ لِآبَائِهِمْ هُوَ
أَقْسَطُ عِنْدَ اللَّهِ﴾ [٥]

4782. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُمَا: We used not to call Zaid bin Hāritha, the freed slave of Allāh’s Messenger ﷺ except Zaid bin Muḥammad till the Qur’anic Verse was revealed “Call them (adopted sons) by (the names of) their fathers. That is more just with Allāh.” (V.33:5)

٤٧٨٢ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ:
حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا
مُوسَى بْنُ عُقْبَةَ قَالَ: حَدَّثَنِي سَالِمٌ،
عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا: أَنَّ زَيْدَ بْنَ حَارِثَةَ مَوْلَى
رَسُولِ اللَّهِ ﷺ مَا كُنَّا نَدْعُوهُ إِلَّا زَيْدَ
بْنَ مُحَمَّدٍ حَتَّى نَزَلَ الْقُرْآنُ ﴿ادْعُوهُمْ
لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾.

(3) CHAPTER. “Of them, some have fulfilled their obligations (i.e., have been martyred) and some of them are still waiting, but they have never changed (i.e., they never proved treacherous to their covenant which they concluded with Allāh) in the least.” (V.33:23)

(٣) بَابٌ ﴿فَمِنْهُمْ مَنْ قَضَىٰ نَجْبَهُ
وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَلُوا بُدَيْلًا﴾
﴿نَجْبَهُ﴾: عَهْدُهُ. ﴿أَقْطَارِهَا﴾:
جَوَانِبِهَا. ﴿الْفِتْنَةَ لِأَنوَاهَا﴾:
لَأَعْظُومِهَا.

4783. Narrated Anas رَضِيَ اللهُ عَنْهُ: We think that the Verse:

“Among the believers are men who have been true to their covenant with Allāh [i.e. they have gone out for Jihād (holy fighting) and showed not their backs to the disbelievers]...” (V.33:23) was revealed in favour of Anas bin An-Naḍr.

٤٧٨٣ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ:
حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ
قَالَ: حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ، عَنْ
أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:
نُرَىٰ هَذِهِ الْآيَةَ نَزَلَتْ فِي أَنَسِ بْنِ
النَّضْرِ ﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا
عَاهَدُوا اللَّهَ عَلَيْهِ﴾. [راجع: ٢٨٠٥]

4784. Narrated Zaid bin Thābit : When we collected the fragmentary manuscripts of the Qur'ān into copies, I missed one of the Verses of *Sūrat Al-Aḥzāb* which I used to hear Allāh's Messenger ﷺ reciting. Finally, I did not find it with anybody except *Khuzaima Al-Anṣārī*, whose witness was considered by Allāh's Messenger ﷺ equal to the witness of two men. (And that Verse was :)

“Among the believers are men who have been true to their covenant with Allāh...” (33:23).

(4) CHAPTER. The Statement of Allāh تعالى :
“O Prophet! (Muḥammad ﷺ)! Say to your wives : ‘If you desire the life of this world and its glitter, — then come! I will make a provision for you and set you free in a handsome manner (divorce)’.” (V.33:28)

4785. Narrated ‘Aishah رضي الله عنها, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ came to me when Allāh ordered him to give option to his wives. So Allāh's Messenger ﷺ started with me, saying, “I am going to mention to you something, but you should not hasten (to give your reply) unless you consult your parents.” He knew that my parents would not order me to leave him. Then he said, “Allāh says :

‘O Prophet (Muḥammad ﷺ)! Say to your wives...’” (V.33:28,29)

On that I said to him, “Then why should consult I my parents? Verily, I desire Allāh, His Messenger and the home of the Hereafter.”

٤٧٨٤ - حَدَّثَنَا أَبُو الْيَمَانِ :

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ :
أَخْبَرْتَنِي خَارِجَةُ بِنُ زَيْدِ بْنِ ثَابِتٍ، أَنَّ
زَيْدَ بْنَ ثَابِتٍ قَالَ: لَمَّا نَسَخْنَا
الصُّحُفَ فِي الْمَصَاحِفِ فَقَدْتُ آيَةَ
مِنْ سُورَةِ الْأَحْزَابِ كُنْتُ أَسْمَعُ
رَسُولَ اللَّهِ ﷺ يَقْرُؤُهَا لَمْ أَجِدْهَا مَعَ
أَحَدٍ إِلَّا مَعَ خُزَيْمَةَ الْأَنْصَارِيِّ الَّذِي
جَعَلَ رَسُولُ اللَّهِ ﷺ شَهَادَتَهُ شَهَادَةً
رَجُلَيْنِ ﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا
عَاهَدُوا اللَّهَ عَلَيْهِ﴾. [راجع: ٢٨٠٧]

(٤) بَابُ قَوْلِهِ: ﴿يَأَيُّهَا النَّبِيُّ قُلْ
لِأَزْوَاجِكَ إِن كُنْتُمْ تُحِبُّونَ الْحَيَاةَ الدُّنْيَا
وَرَبِّتْنَهَا فَمَعَالِيقِ أَمْئَتِكُنَّ وَأَسْرَحِكُنَّ
سَرَاحًا جَمِيلًا﴾ [٢٨]: وَقَالَ مَعْمَرٌ:
التَّبْرُجُ: أَنْ تُخْرِجَ مَحَاسِنَهَا. ﴿سُنَّةَ
اللَّهِ﴾: اسْتَتَاهَا: جَعَلَهَا.

٤٧٨٥ - حَدَّثَنَا أَبُو الْيَمَانِ :

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ :
أَخْبَرْتَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ :
أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ
ﷺ أَخْبَرْتُهُ: أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَهَا
حِينَ أَمَرَ اللَّهُ أَنْ يُخَيَّرَ أَزْوَاجَهُ فَبَدَأَ بِي
رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنِّي ذَاكِرٌ لِكَ
أَمْرٍ فَلَا عَلَيْكَ أَنْ تَسْتَعْجِلِي حَتَّى
تَسْتَأْمِرِي أَبَوَيْكَ»، وَقَدْ عَلِمَ أَنَّ أَبَوَيْ
لَمْ يَكُونَا بِأَمْرَانِي بِفِرَاقِهِ. قَالَتْ: ثُمَّ
قَالَ: «إِنَّ اللَّهَ قَالَ: ﴿يَأَيُّهَا النَّبِيُّ قُلْ

لَا زُوْجِكَ ﴿١٩﴾ إِلَى تَمَامِ الْآيَتَيْنِ . فَقُلْتُ لَهُ : فَفِي أَيِّ هَذَا أَسْتَأْمِرُ أَبَوَيْ؟ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ .

[انظر: ٤٧٨٦]

(5) CHAPTER. The Statement of Allāh تعالى :
 “But if you desire Allāh and His Messenger, and the home of the Hereafter, then verily, Allāh has prepared for *Al-Muhsināt* (good-doers) amongst you an enormous reward.”
 (V.33:29)

Regarding the Verse :

‘And remember (O you the members of the Prophet’s family, the Graces of your Lord), that which is recited in your houses of the Verses of Allāh and *Al-Hikmah*...’
 (V.33:34) Qatāda said: *Al-Hikmah* means the Qur’an and the Prophet’s *Sunna* .

4786. Narrated ‘Āishah, the wife of the Prophet ﷺ: When Allāh’s Messenger ﷺ was ordered to give option to his wives, he started with me, saying, “I am going to mention to you something, but you shall not hasten (to give your reply) unless you consult your parents.” The Prophet ﷺ knew that my parents would not order me to leave him. Then he said, “Allāh تعالى says :

‘O Prophet (Muḥammad ﷺ)! Say to your wives : If you desire the life of this world and its glitter... (up to) ... an enormous reward.’” (V.33:28,29)

I said, “Then why should consult I my parents? Verily, I desire Allāh, His Messenger and the home of the Hereafter.” Then all the other wives of the Prophet did the same as I did.

(٥) بَابُ قَوْلِهِ : ﴿وَلِنْ كُنْتَن تَرُدُّنَّ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا﴾ [١٩] ، [٢٩]

وَقَالَ قَتَادَةَ : ﴿وَأَذْكُرَنَّ مَا يُشَلُّ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ﴾ [٣٤] : القرآن والسنة .

٤٧٨٦ - وَقَالَ اللَّيْثُ : حَدَّثَنِي

يُونُسُ ، عَنِ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ : أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ : لَمَّا أَمَرَ رَسُولُ اللَّهِ ﷺ بِتَخْيِيرِ أَزْوَاجِهِ بَدَأَ بِي فَقَالَ : «إِنِّي ذَاكِرٌ لِكَ أَمْرٍ فَلَا عَلَيْكَ أَنْ لَا تَعْجَلِي حَتَّى تَسْتَأْمِرِي أَبَوَيْكَ» . قَالَتْ : وَقَدْ عَلِمَ أَنَّ أَبَوَيْ لَمْ يَكُونَا يَأْمُرَانِي بِفِرَاقِهِ . قَالَتْ ثُمَّ قَالَ : «إِنَّ اللَّهَ جَلَّ ثَنَاؤُهُ قَالَ : ﴿يَتَأَمَّرُ النَّبِيُّ قُلُ لِرَزْوَجِكَ إِنْ كُنْتَن تَرُدُّنَّ الْحَيَاةَ الدُّنْيَا وَرَبَّتَهَا﴾ إِلَى ﴿أَجْرًا عَظِيمًا﴾» قَالَتْ : فَقُلْتُ : فَفِي أَيِّ هَذَا أَسْتَأْمِرُ أَبَوَيْ؟ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ . قَالَتْ : ثُمَّ فَعَلَ أَزْوَاجَ النَّبِيِّ

﴿مِثْلَ مَا فَعَلْتُ﴾ .

تَابَعَهُ مُوسَى بْنُ أَعْيَنَ، عَنْ
مَعْمَرٍ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي
أَبُو سَلَمَةَ. وَقَالَ عَبْدُ الرَّزَّاقِ وَأَبُو
سُفْيَانَ الْمَعْمَرِيُّ، عَنْ مَعْمَرٍ، عَنِ
الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ.

[راجع: ٤٧٨٥]

(6) CHAPTER. The Statement of Allāh تعالى :
“And (remember) when you said to him
(Zaid bin Hāritha رَضِيَ اللهُ عَنْهُ — the freed
slave of the Prophet ﷺ) on whom Allāh has
bestowed grace (by guiding him to Islam)
and you (O Muhammad ﷺ too) have done
favour (by manumitting him): ‘Keep your
wife to yourself and fear Allāh.’ But you did
hide in yourself (i.e., what Allāh has already
made known to you that He will give her to
you in marriage) that which Allāh will make
manifest, you did fear people (i.e.,
Muhammad ﷺ married the divorced wife
of his manumitted slave) whereas Allāh had
a better right that you should fear Him...”
(V.33:37)

(٦) بَابُ قَوْلِهِ: ﴿وَتَخْفَى فِي نَفْسِكَ
مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ
تَخْشَاهُ﴾ [٣٧]

4787. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ :
The Verse :

“And (remember) when you said to him
(Zaid bin Hāritha رَضِيَ اللهُ عَنْهُ — the freed
slave of the Prophet ﷺ) on whom Allāh has
bestowed grace (by guiding him to Islam) and
you (O Muhammad ﷺ too) have done favour
(by manumitting him): ‘Keep your wife to
yourself and fear Allāh.’ But you did hide in
(i.e., what Allāh has already made known to
you that He will give her to you in marriage)
yourself that which Allāh was about to make
manifest...” (V.33:37) was revealed
concerning Zainab bint Jahsh and Zaid bin
Hāritha.

٤٧٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ

الرَّحِيمِ: حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ،
عَنْ حَمَادِ بْنِ زَيْدٍ: حَدَّثَنَا ثَابِتٌ، عَنْ
أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ
هَذِهِ الْآيَةَ ﴿وَتَخْفَى فِي نَفْسِكَ مَا اللَّهُ
مُبْدِيهِ﴾ تَرَكْتُ فِي شَأْنِ زَيْنَبَ ابْنَةِ
جَحْشِ بْنِ زَيْدِ بْنِ حَارِثَةَ. [انظر:

[٧٤٢٠]

(7) CHAPTER. The Statement of Allāh تعالى :
 “You (O Muḥammad ﷺ) can postpone (the
 turn of) whom you will of them (your wives),
 and you may receive whom you will. And
 whomsoever you desire of those whom you
 have set aside (her turn temporarily), it is no
 sin on you (to receive her again)...”
 (V.33:51)

4788. Narrated ‘Āishah رضي الله عنها: I used
 to look down upon those ladies who had
 given themselves to Allāh’s Messenger ﷺ
 and I used to say, “Can a lady give herself (to
 a man)?” But when Allāh revealed:

“You (O Muḥammad ﷺ) can postpone
 (the turn of) whom you will of them (your
 wives), and you may receive whom you will.
 And whomsoever you desire of those whom
 you have set aside (her turn temporarily) it is
 no sin on you (to receive her again)...”
 (V.33:51) I said (to the Prophet ﷺ), “I feel
 that your Lord hastens in fulfilling your
 wishes and desires.”

4789. Narrated Mu‘ādha: ‘Āishah رضي الله عنها
 said, “Allāh’s Messenger ﷺ used to take
 the permission of that wife with whom he was
 supposed to stay overnight if he wanted to go
 to one other than her, after this Verse was
 revealed:

‘You (O Muḥammad ﷺ) can postpone
 (the turn of) whom you will of them (your
 wives), and you may receive whom you will.
 And whomsoever you desire of those whom
 you have set aside (her turn temporarily), it is
 no sin on you (to receive her again)...’ ”
 (V.33:51)

I asked ‘Āishah, “What did you use to say
 (in this case)?” She said, “I used to say to him,
 ‘If I could deny you the permission.(to go to
 your other wives) I would not allow your favour
 to be bestowed on any other person than I.’”

(٧) بَابُ قَوْلِهِ: ﴿تُرْجَىٰ مَن نَّشَاءُ مِنْهُنَّ
 وَتَوَدَّىٰ إِلَيْكَ مَن نَّشَاءُ وَمَن أَبْغَيْتَ مِمَّنْ
 عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ﴾ [٥١]،
 قَالَ ابْنُ عَبَّاسٍ: ﴿تُرْجَىٰ﴾:
 تَوَخَّرُ، أَرْجَاهُ: أَخْرَهُ.

٤٧٨٨ - حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى:
 حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: هِشَامٌ حَدَّثَنَا،
 عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
 قَالَتْ: كُنْتُ أَغَارُ عَلَى اللَّاتِي وَهَبْنِ
 أَنْفُسَهُنَّ لِرَسُولِ اللَّهِ ﷺ وَأَقُولُ:
 أَتَهَبُ الْمَرْأَةَ نَفْسَهَا؟ فَلَمَّا أَنْزَلَ اللَّهُ
 تَعَالَى ﴿تُرْجَىٰ مَن نَّشَاءُ مِنْهُنَّ وَتَوَدَّىٰ إِلَيْكَ
 مَن نَّشَاءُ وَمَن أَبْغَيْتَ مِمَّنْ عَزَلْتَ فَلَا
 جُنَاحَ عَلَيْكَ﴾ قُلْتُ: مَا أَرَىٰ رَبِّكَ
 إِلَّا يُسَارِعُ فِي هَوَاكَ. [انظر: ٥١١٣]

٤٧٨٩ - حَدَّثَنَا جِبَانُ بْنُ مُوسَى:
 أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَاصِمٌ
 الْأَحْوَلُ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ
 رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ
 كَانَ يَسْتَأْذِنُ فِي يَوْمِ الْمَرْأَةِ مِنَّا بَعْدَ أَنْ
 أَنْزَلَتْ لَهُ فِيهِ الْآيَةُ ﴿تُرْجَىٰ مَن نَّشَاءُ مِنْهُنَّ
 وَتَوَدَّىٰ إِلَيْكَ مَن نَّشَاءُ وَمَن أَبْغَيْتَ مِمَّنْ
 عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ﴾ فَقُلْتُ لَهَا: مَا
 كُنْتَ تَقُولِينَ؟ قَالَتْ: كُنْتُ أَقُولُ لَهُ:
 إِنْ كَانَ ذَلِكَ إِلَيَّ فَإِنِّي لَا أُرِيدُ يَا
 رَسُولَ اللَّهِ أَنْ أُؤَيِّرَ عَلَيْكَ أَحَدًا. تَابِعُهُ
 عَبَادُ بْنُ عَبَّادٍ: سَمِعَ عَاصِمًا.

(8) CHAPTER. The Statement of Allāh تعالى: “...O you who believe! Enter not the Prophet’s houses, except when leave is given to you for a meal... (up to) ... Verily! With Allāh that shall be an enormity.” (V.33:53)

(٨) بَابُ قَوْلِهِ: ﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ﴾ إِلَى قَوْلِهِ: ﴿إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا﴾ [٥٤-٥٣]

يُقَالُ: ﴿إِنَّهُ﴾: إِذْرَأَهُ، أَنَّى يَأْنِي أَنَاةً فَهُوَ أَنْ ﴿لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا﴾ إِذَا وَصَفْتَ صِفَةً الْمُؤْتَبَرِ قُلْتَ: قَرِيبَةً، وَإِذَا جَعَلْتَهُ ظَرْفًا وَبَدَلًا، وَلَمْ تُرِدِ الصِّفَةَ نَزَعْتَ الْهَاءَ مِنَ الْمُؤْتَبَرِ. وَكَذَلِكَ لَفْظُهَا فِي الْوَاحِدِ وَالْأُنثَى وَالْجَمْعِ لِلذَّكْرِ وَالْأُنثَى.

4790. Narrated ‘Umar رَضِيَ اللهُ عَنْهُ: I said, “O Allāh’s Messenger! Good and bad persons enter upon you, so I suggest that you order the Mothers of the believers (i.e., your wives) to observe veils.”

Then Allāh revealed the Verses of *Al-Hijāb*.⁽¹⁾

٤٧٩٠ - حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: قُلْتُ: يَا رَسُولَ اللهِ، يَدْخُلُ عَلَيْكَ الْبَرُّ وَالْفَاجِرُ، فَلَوْ أَمَرْتَ أُمَّهَاتِ الْمُؤْمِنِينَ بِالْحِجَابِ، فَأَنْزَلَ اللهُ آيَةَ الْحِجَابِ.

[راجع: ٤٠٢]

4791. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When Allāh’s Messenger ﷺ married Zainab bint Jahsh, he invited the people to a meal. They took the meal and remained sitting and talking. Then the Prophet ﷺ (showed them) as if he is ready to get up, yet they did not get up. When he noticed that (there was no response to his movement), he got up, and the others, too, got up except three persons who kept on sitting. The Prophet ﷺ came back in order to enter his house, but he found

٤٧٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الرَّقَاشِيُّ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا أَبُو مِجَلَزٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا تَزَوَّجَ رَسُولُ اللهِ ﷺ زَيْنَبَ ابْنَةَ جَحْشٍ دَعَا الْقَوْمَ فَطَعَمُوا ثُمَّ جَلَسُوا يَتَحَدَّثُونَ. وَإِذَا هُوَ كَأَنَّهُ يَتَهَيَّأُ لِلْقِيَامِ فَلَمْ يَقُومُوا فَلَمَّا رَأَى

(1) (H. 4790) i.e. The observing of veils (a complete body cover excluding the eyes) by the Muslim women. See chapter No.12 and *Hadīth* No.4758 and 4759..

those people still sitting (so he went away again). Then they left, whereupon I set out and went to the Prophet ﷺ to tell him that they had departed, so he came and entered his house. I wanted to enter along with him, but he put a screen between me and him. Then Allāh revealed:

“O you who believe! Enter not the Prophets’ houses...” (V.33:53)

ذَلِكَ قَامَ فَلَمَّا قَامَ قَامَ مِنْ قَامٍ وَقَعَدَ
ثَلَاثَةَ نَفَرٍ، فَجَاءَ النَّبِيَّ ﷺ لِيَدْخُلَ
فَإِذَا الْقَوْمُ جُلُوسٌ، ثُمَّ إِنَّهُمْ قَامُوا.
فَانْطَلَقْتُ فَجِئْتُ فَأُخْبِرْتُ النَّبِيَّ ﷺ
أَنَّهُمْ قَدِ انْطَلَقُوا فَجَاءَ حَتَّى دَخَلَ.
فَدَهَبْتُ أَدْخُلُ فَأَلْقَى الْحِجَابَ بَيْنِي
وَبَيْنَهُ، فَأَنْزَلَ اللَّهُ ﴿يَتَأْتِيَ الَّذِينَ
لَا يَدْخُلُوا بُيُوتَ النَّبِيِّ﴾ الْآيَةَ. [انظر:

٤٧٩٢، ٤٧٩٣، ٤٧٩٤، ٥١٥٤، ٥١٦٣،

٥١٦٦، ٥١٦٨، ٥١٧٠، ٥١٧١، ٥٤٦٦،

[٦٢٣٨، ٦٢٣٩، ٦٢٧١، ٧٤٢١]

4792. Narrated Anas bin Mālik: I, of all the people know best this verse of *Al-Hijāb*. When Allāh’s Messenger ﷺ married Zainab bin Jahsh رَضِيَ اللَّهُ عَنْهَا, she was with him in the house and he prepared a meal and invited the people (to it). They sat down (after finishing their meal) and started chatting. So, the Prophet ﷺ went out and then returned several times while they were still sitting and talking. So Allāh revealed the Verse:

“O you who believe! Enter not the Prophet’s houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation... (up to) ... from behind a screen...” (V.33:53)

So the screen was set up and the people went away.

٤٧٩٢ - حَدَّثَنَا سَلِيمَانُ بْنُ
حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ
أَيُّوبَ، عَنْ أَبِي قِلَابَةَ: قَالَ أَنَسُ بْنُ
مَالِكٍ: أَنَا أَعْلَمُ النَّاسِ بِهَذَا الْآيَةِ آيَةِ
الْحِجَابِ، لَمَّا أُهْدِيَتْ زَيْنَبُ بِنْتُ
جَحْشٍ رَضِيَ اللَّهُ عَنْهَا إِلَى رَسُولِ اللَّهِ
ﷺ كَانَتْ مَعَهُ فِي الْبَيْتِ صَنَعَ
طَعَامًا، وَدَعَا الْقَوْمَ فَقَعَدُوا يَتَحَدَّثُونَ
فَجَعَلَ النَّبِيُّ ﷺ يَخْرُجُ ثُمَّ يَرْجِعُ وَهُمْ
قُعُودٌ يَتَحَدَّثُونَ فَأَنْزَلَ اللَّهُ تَعَالَى ﴿يَتَأْتِي
الَّذِينَ ءَامَنُوا لَا يَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا
أَن يُؤْذَنَ لَكُمْ إِلَيْكُمْ وَإِلَى قُلُوبِهِمْ
إِنَّمَا يَفْعَلُ الْفَعْلَ لَعَلَّكُمْ تَعْلَمُونَ﴾ [٤٧٩١]

[٤٧٩١: راجع]

4793. Narrated Anas عنهُ رَضِيَ اللَّهُ عَنْهُ: A wedding banquet of bread and meat was held on the occasion of the marriage of the

٤٧٩٣ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا
عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ

Prophet ﷺ to Zainab bint Jahsh. I was sent to invite the people (to the banquet), and so the people started coming (in groups); they would eat and then leave. Another batch would come, eat and leave. So I kept on inviting the people till I found nobody to invite. Then I said, "O Allāh's Prophet! I do not find anybody to invite." He said, "Carry away the remaining food." Then a batch of three persons stayed in the house, chatting. The Prophet ﷺ left and went towards the dwelling place of 'Āishah and said, "Peace and Allāh's Mercy be on you, O the people of the house!" She replied, "Peace and the Mercy of Allāh be on you, too. How did you find your wife? May Allāh bless you." Then he went to the dwelling places of all his other wives and said to them the same as he said to 'Āishah, and they said to him the same as 'Āishah had said to him. Then the Prophet ﷺ returned and found a group of three persons still in the house, chatting. The Prophet ﷺ was a very shy person, so he went out (for the second time) and went towards the dwelling place of 'Āishah. I do not remember whether I informed him that the people have gone away. So, he returned and as soon as he entered the gate, he drew the curtain between me and him, and then the Verse of *Al-Hijāb* was revealed.

صُهَيْبٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بُنِيَ عَلَى النَّبِيِّ ﷺ بَرْنَبُ ابْنَةِ جَحْشٍ بِحُبَيْرٍ وَلَحْمٍ، فَأُرْسِلْتُ عَلَى الطَّعَامِ دَاعِيًا فَيَجِيءُ قَوْمٌ فَيَأْكُلُونَ وَيَخْرُجُونَ، ثُمَّ يَجِيءُ قَوْمٌ فَيَأْكُلُونَ وَيَخْرُجُونَ فَدَعَوْتُ حَتَّى مَا أَجِدُ أَحَدًا أَدْعُو. فَقُلْتُ: يَا نَبِيَّ اللَّهِ مَا أَجِدُ أَحَدًا أَدْعُوهُ، قَالَ: «ارْفَعُوا طَعَامَكُمْ» وَبَقِيَ ثَلَاثَةٌ رَهْطٌ يَتَحَدَّثُونَ فِي الْبَيْتِ. فَخَرَجَ النَّبِيُّ ﷺ فَانْطَلَقَ إِلَى حُجْرَةِ عَائِشَةَ، فَقَالَ: «السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللَّهِ»، فَقَالَتْ: وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ، كَيْفَ وَجَدْتَ أَهْلَكَ؟ بَارَكَ اللَّهُ لَكَ. فَتَقَرَّرَى حُجْرَةَ نِسَائِهِ كُلَّهُنَّ يَقُولُ لَهُنَّ كَمَا يَقُولُ لعائشة وَيَقْلُنَّ لَهُ كَمَا قَالَتْ عائشة. ثُمَّ رَجَعَ النَّبِيُّ ﷺ إِذَا ثَلَاثَةٌ رَهْطٌ فِي الْبَيْتِ يَتَحَدَّثُونَ، وَكَانَ النَّبِيُّ ﷺ شَدِيدَ الْحَيَاءِ فَخَرَجَ مُنْطَلِقًا نَحْوَ حُجْرَةِ عَائِشَةَ، فَمَا أَذْرِي أَخْبَرْتُهُ أَوْ أُخْبِرَ أَنْ الْقَوْمَ خَرَجُوا، فَرَجَعَ حَتَّى إِذَا وَضَعَ رِجْلَهُ فِي أَسْكُفَةِ الْبَابِ دَاخِلَةً وَأُخْرَى خَارِجَةً أَرْخَى السُّتْرَ بَيْنِي وَبَيْنَهُ، وَأَنْزَلَتْ آيَةُ الْحِجَابِ.

[راجع: ٤٧٩١]

4794. Narrated Anas رضي الله عنه: When Allāh's Messenger ﷺ married Zainab bint Jahsh, he made the people eat meat and bread to their fill (by giving a *Walima* banquet). Then he went out to the dwelling

٤٧٩٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ بَكْرِ السَّهْمِيُّ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ

places of the Mothers of the believers (his wives), as he used to do in the morning of his marriage. He would greet them and invoke good on them, and they (too) would return his greeting and invoke good on him. When he returned to his house, he found two men talking to each other; and when he saw them, he went out of his house again. When those two men saw Allāh's Messenger ﷺ going out of his house, they quickly got up (and departed). I do not remember whether I informed him of their departure, or he was informed (by somebody else). So he returned, and when he entered the house, he lowered the curtain between me and him, and the Verse of *Al-Hijab* was revealed.

رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوْلَمَ رَسُولُ اللَّهِ ﷺ حِينَ بَنَى بَرَيْتَبَ ابْنَةَ جَحْشٍ فَأَشَبَّ النَّاسَ خُبْرًا وَلَحْمًا. ثُمَّ خَرَجَ إِلَى حُجْرِ أُمَّهَاتِ الْمُؤْمِنِينَ كَمَا كَانَ يَصْنَعُ صَبِيحَةَ بِنَائِهِ فَيَسَلُّمُ عَلَيْهِنَّ وَيَدْعُو لَهُنَّ وَيُسَلِّمَنَّ عَلَيْهِ وَيَدْعُونَ لَهُ. فَلَمَّا رَجَعَ إِلَى بَيْتِهِ رَأَى رَجُلَيْنِ جَرَى بِهِمَا الْحَدِيثُ فَلَمَّا رَأَاهُمَا رَجَعَ عَنْ بَيْتِهِ فَلَمَّا رَأَى الرَّجُلَانِ نَبِيَّ اللَّهِ ﷺ رَجَعَ عَنْ بَيْتِهِ وَثَبَا مُسْرِعَيْنِ، فَمَا أَذْرِي أَنَا أَخْبَرْتُهُ بِخُرُوجِهِمَا أَمْ أُخْبِرَ فَرَجَعَ حَتَّى دَخَلَ الْبَيْتَ وَأَرْخَى السِّتْرَ بَيْنِي وَبَيْنَهُ وَأَنْزَلَتْ آيَةُ الْحِجَابِ.

[راجع: ٤٧٩١]

وَقَالَ ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحْيَى: حَدَّثَنِي حُمَيْدٌ: سَمِعَ أَنَسًا عَنِ النَّبِيِّ ﷺ.

4795. Narrated 'Aishah رضي الله عنهما: Sauda (the wife of the Prophet ﷺ) went out to answer the call of nature after it was made obligatory (for all the Muslims ladies) to observe the veil. She was a fat huge lady, and everybody who knew her before could recognize her. So, 'Umar bin Al-Khattāb saw her and said, "O Sauda! By Allāh, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out." Sauda returned while Allāh's Messenger ﷺ was in my house taking his supper, and a bone covered with meat was in his hand. She entered and said, "O Allāh's Messenger! I went out to answer the call of nature and 'Umar said to me so-and-so." Then Allāh revealed upon him (the Prophet

٤٧٩٥ - حَدَّثَنِي زَكَرِيَّا بْنُ يَحْيَى: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: خَرَجْتُ سَوْدَةً بَعْدَمَا ضُرِبَ الْحِجَابُ لِحَاجَتِهَا وَكَانَتْ امْرَأَةً جَسِيمَةً لَا تَخْفَى عَلَى مَنْ يَعْرِفُهَا. فَرَأَاهَا عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: يَا سَوْدَةُ، أَمَا وَاللَّهِ مَا تَخْفَيْنَ عَلَيْنَا فَاظْطَرِي كَيْفَ تَخْرُجِينَ؟ قَالَتْ: فَاذْكُمَاتٍ رَاجِعَةً وَرَسُولُ اللَّهِ ﷺ فِي بَيْتِي وَإِنَّهُ لَيَتَعَسَى وَفِي يَدِهِ عِزْقٌ،

ﷺ) and when the state of Revelation was over and the bone was still in his hand as he had not put it down, he said (to Sauda), "You (women) have been allowed to go out for your needs."

(9) CHAPTER. The Statement of Allāh تعالى: 'Whether you reveal anything or conceal it, verily, Allāh is Ever All-Knower of everything... (up to) ... Verily, Allāh is Ever All-Witness over everything.' (V.33:54,55)

4796. Narrated 'Āishah رضي الله عنها: Aflah, the brother of Abī Al-Qu'ais, asked permission to visit me after the order of *Al-Hijab* was revealed. I said, "I will not permit him unless I take permission of the Prophet ﷺ about him, for it was not the brother of Abī Al-Qu'ais but the wife of Abī Al-Qu'ais that nursed me." The Prophet ﷺ entered upon me and I said to him, "O Allāh's Messenger! Aflah, the brother of Abī Al-Qu'ais asked permission to visit me but I refused to permit him unless I took your permission." The Prophet ﷺ said, "What stopped you from permitting him? He is your uncle." I said, "O Allāh's Messenger! The man was not the person who had nursed me, but the woman, the wife of Abī Al-Qu'ais had nursed me." He said, "Admit him, for he is your uncle. *Taribat Yamīnuki* (may your right hand be in dust)". 'Urwa, the subnarrator added: For that 'Āishah used to say, "Consider those things which are illegal because of blood relations as illegal because of the corresponding foster suckling relations."

[See Vol.8, *Hadith* No.6156, and ch. 93.]

فَدَخَلَتْ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي خَرَجْتُ لِبَعْضِ حَاجَتِي فَقَالَ لِي عُمَرُ كَذَا وَكَذَا، قَالَتْ: فَأَوْحَى اللَّهُ إِلَيْهِ، ثُمَّ رَفَعَ عَنْهُ وَإِنَّ الْعَرَقَ فِي يَدِهِ مَا وَضَعَهُ فَقَالَ: «إِنَّهُ قَدْ أُذِنَ لَكُنَّ أَنْ تَخْرُجْنَ لِحَاجَتِكُنَّ». [راجع: ١٤٦]

(٩) بَابُ قَوْلِهِ: ﴿إِنْ تُبْدُوا شَيْئًا أَوْ تَخْفَوْهُ فَإِنَّ اللَّهَ كَاتِبٌ إِلَى قَوْلِهِ: ﴿شَهِيدًا﴾ [٥٤-٥٥]

٤٧٩٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذَنَ عَلَيَّ أَفْلَحُ أَخُو أَبِي الْقُعَيْبِ بَعْدَمَا أَنْزَلَ الْحِجَابَ فَقُلْتُ: لَا آذَنَ لَهُ حَتَّى اسْتَأْذَنَ فِيهِ النَّبِيُّ ﷺ فَإِنَّ أَخَاهُ أَبِي الْقُعَيْبِ لَيْسَ هُوَ أَرْضَعَنِي وَلَكِنْ أَرْضَعَنِي امْرَأَةٌ أَبِي الْقُعَيْبِ. فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ، إِنَّ أَفْلَحَ أَخَا أَبِي الْقُعَيْبِ اسْتَأْذَنَ فَأَبَيْتُ أَنْ آذَنَ حَتَّى اسْتَأْذَنَكَ، فَقَالَ النَّبِيُّ ﷺ: «وَمَا مَنَعَكَ أَنْ تَأْذِينَ؟ عَمَّكَ». قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ الرَّجُلَ لَيْسَ هُوَ أَرْضَعَنِي وَلَكِنْ أَرْضَعَنِي امْرَأَةٌ أَبِي الْقُعَيْبِ. فَقَالَ: «إِذْنِي لَهُ فَإِنَّهُ عَمَّكَ، تَرَبَّتْ يَمِينُكَ». قَالَ عُرْوَةُ: فَلِذَلِكَ كَانَتْ عَائِشَةُ تَقُولُ: حَرَّمُوا

مِنَ الرِّضَاعَةِ مَا تُحَرِّمُونَ مِنَ النَّسَبِ.

[راجع: ٢٦٤٤]

(10) CHAPTER. The Statement of Allāh

تعالى:

“Allāh sends His *Ṣalāt* (Graces, Honours, Blessings and Mercy) on the Prophet (Muḥammad ﷺ) and also His angels (ask Allāh to bless and forgive him)...” (V.33:56)

Abū Al-Āliya said, “Allāh’s Blessings (in this Verse) means His Compliments to him before the angels, and the blessings of angels means their invocations.”

4797. Narrated Ka’b bin ‘Ujra: It was said, “O Allāh’s Messenger! We know how to greet you, but how to send *Ṣalāt* on you?” The Prophet ﷺ said, “Say: *Allāhumma ṣalli ‘ala Muḥammadin wa ‘ala āli Muḥammadin, kamā ṣallaita ‘ala āli Ibrāhīma, Innaka Ḥamidun Majīd. Allāhumma bārik ‘ala Muḥammadin wa ‘ala āli Muḥammadin, kamā bārakta ‘ala āli Ibrāhīma, Innaka Ḥamidun Majīd.*”⁽¹⁾

4798. Narrated Abū Sa’īd Al-Khudrī: We said, “O Allāh’s Messenger! (We know) this greeting (to you) but how shall we send *Ṣalāt* on you?” He said, “Say: *Allāhumma ṣalli ‘ala Muḥammadin ‘abdika wa rasūlika kamā*

(١٠) **بَابُ قَوْلِهِ:** ﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ

يُصَلُّونَ عَلَى النَّبِيِّ﴾ الْآيَةَ [٥٦]

قَالَ أَبُو الْعَالِيَةِ: صَلَاةُ اللَّهِ تَنَاؤُهُ عَلَيْهِ عِنْدَ الْمَلَائِكَةِ. وَصَلَاةُ الْمَلَائِكَةِ الدُّعَاءُ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿يُصَلُّونَ﴾: يُبْرِكُونَ. ﴿لِنُغْفِرَنَّكَ﴾: لِنَسَلِّطَنَّكَ.

٤٧٩٧ - حَدَّثَنِي سَعِيدُ بْنُ

يَحْيَى: حَدَّثَنَا أَبِي: حَدَّثَنَا مِسْعَرٌ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ، قِيلَ: يَا رَسُولَ اللَّهِ أَمَا السَّلَامُ عَلَيْكَ فَقَدْ عَرَفْنَا، فَكَيْفَ الصَّلَاةُ عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ». [راجع: ٣٣٧٠]

٤٧٩٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ حَبَّابٍ،

(1) (H. 4797) “O Allāh! Send Your *Ṣalāt* (Blessings, Graces, Honours and Mercy) on Muḥammad and his family or the followers of Muḥammad (ﷺ) as You sent Your *Ṣalāt* (Blessing, Graces, Honours and Mercy) on Ibrāhīm’s (Abraham) or the followers of Abraham family. O Allāh! Send Your Blessings on Muḥammad and his family as you sent Your Blessings on Ibrāhīm’s family. You are Praiseworthy, Most Gracious.” See Vol. 4, *Ḥadīth* No. 3357; Vol. 8, *Ḥadīth* No.6357, 6358 for details.)

ṣallaita 'ala āli Ibrāhīma wa bārik 'ala Muḥammadin wa 'ala āli Muḥammadin kamā bārakta 'ala Ibrāhīma."⁽¹⁾ Al-Laiṭh said: " 'Alā Muḥammadin wa 'alā āli Muḥammadin kamā bārakta 'ala āli Ibrāhīma." Narrated Ibn Abī Ḥāzim and Ad-Darawardī: Yazīd said, "Kamā ṣallaita 'ala Ibrāhīma, wa bārik 'ala Muḥammadin wa āli Muḥammadin kamā bārakta 'ala Ibrāhīma wa āli Ibrāhīma."⁽²⁾

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ، هَذَا التَّسْلِيمُ فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ».

قال أبو صالح، عَنِ اللَّيْثِ: «عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ».

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمَزَةَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ وَالذَّرَّاءُورِيُّ عَنْ يَزِيدَ، وَقَالَ: «كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارَكْتَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ».

[انظر: ٦٣٥٨]

(11) CHAPTER. "Be you not like those who annoyed Mūsa (Moses)." (V.33:69)

(١١) **بَابُ** ﴿لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى﴾ [٦٩]

4799. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Mūsa (Moses) was a shy man, and that is what the Statement of Allāh تعالى means:

'O you who believe! Be not like those who annoyed Mūsa (Moses), but Allāh cleared him of that which they alleged, and he was honourable before Allāh.'" (V.33:69)

٤٧٩٩ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رُوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ وَمُحَمَّدٍ وَخِلَاسٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مُوسَى كَانَ رَجُلًا حَيًّا. وَذَلِكَ قَوْلُهُ

(1) (H. 4798) "O Allāh! Send Your *Ṣalāt* upon Muḥammad, Your slave and Your Messenger, as You sent Your *Ṣalāt* on Ibrāhīm's (Abraham) family or the followers of Abraham, and send Your Blessings upon Muḥammad and his family or the followers of Muḥammad ﷺ) as You sent Your Blessings upon Ibrāhīm."

(2) (H. 4798) The same invocation as in *Ḥadīth* No. 4797 and *Ḥadīth* No. 4798 with a little modification in form. Note: *Ṣalāt* from Allāh means (here) His Blessings, Mercy, Graces and Honours, (upon Muḥammad ﷺ).

[See Vol.4, *Hadith* No.3404 for details]

تعالى: ﴿يَتَأْتِيَ الَّذِينَ آمَنُوا لَا تَكَوْنُوا
كَالَّذِينَ آذَوْا مُوسَى فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا
وَكَانَ عِنْدَ اللَّهِ وَجْهًا ﴿١٦٩﴾﴾. [راجع:

[٢٧٨

(34) *SŪRAT SABĀ'*
(Sheba)

(٣٤) سورة سبأ

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُقَالُ ﴿مُعْجِزِينَ﴾: مُسَابِقِينَ.
﴿يُمْعِرِينَ﴾ [الأنعام: ١٣٤]: بِفَاتِيئِينَ.
مَعَاجِزِيٌّ: مُسَابِقِيٌّ، ﴿سَقُوءًا﴾
[الأنفال: ٥٩]، فَاتُوا. ﴿الْمَلَكِكَةُ
يَضْرِبُونَ﴾: لَا يَفُوتُونَ. ﴿يَسْمُونًا﴾:
يُغْجِرُونَ. قَوْلُهُ: ﴿يُمْعِرِينَ﴾:
بِفَاتِيئِينَ، وَمَعْنَى ﴿مُعْجِزِينَ﴾ مُغَالِبِينَ.
يُرِيدُ كُلُّ وَاحِدٍ مِنْهُمَا أَنْ يُظْهِرَ عَجْزَ
صَاحِبِهِ. ﴿يَمْعَارٌ﴾: عَشْرٌ. يُقَالُ
الْأَكْلُ: التَّمْرُ. ﴿بَعْدٌ﴾ وَبَعْدٌ وَاحِدٌ.
وَقَالَ مُجَاهِدٌ: ﴿لَا يَعْزُبُ﴾: لَا
يَغِيْبُ. ﴿سَيْلَ الْعَرِمِ﴾: السُّدُّ، مَاءٌ
أَحْمَرٌ أُرْسِلَهُ فِي السُّدِّ فَشَقَّهُ وَهَدَمَهُ
وَحَفَرَ الْوَادِيَّ فَارْتَفَعَتَا عَنِ الْجَنَبَتَيْنِ
وَعَابَ عَنْهُمَا الْمَاءُ فَيَسْتَا وَلَمْ يَكُنْ
الْمَاءُ الْأَحْمَرُ مِنَ السُّدِّ وَلَكِنْ كَانَ
عَذَابًا أُرْسِلَهُ اللَّهُ عَلَيْهِمْ مِنْ حَيْثُ
شَاءَ. وَقَالَ عَمْرُو بْنُ شَرْحِبِيلَ:
﴿الْعَرِمُ﴾: الْمَسْتَاءَةُ بَلْحَنِ أَهْلِ الْيَمَنِ.

وَقَالَ غَيْرُهُ: ﴿الْعَرِمِ﴾: الْوَادِي.
 ﴿سَمِعْتِ﴾: الدُّرُوعُ. وَقَالَ مُجَاهِدٌ:
 (يُجَازِي): يُعَاقِبُ. ﴿أَعْظَمَكُمْ
 بِوَحْدَةٍ﴾: بِطَاعَةِ اللَّهِ. ﴿مَثْنَى
 وَفُرْدَى﴾: وَاحِدٌ وَاثْنَيْنِ.
 ﴿الْتَأَوُّسُ﴾: الرَّدُّ مِنَ الْآخِرَةِ إِلَى
 الدُّنْيَا. ﴿وَيَبْنَ مَا يَشْتَهُونَ﴾: مِنْ مَالٍ
 أَوْ وَلَدٍ أَوْ زَهْرَةٍ. ﴿يَأْسِيَعُهُمْ﴾:
 بِأَمْثَالِهِمْ. وَقَالَ ابْنُ عَبَّاسٍ:
 (كَالْحَوَائِي): كَالجَوِيَّةِ مِنَ الْأَرْضِ.
 الْحَمْطُ: الْأَرَاكُ. وَالْأَثْلُ: الظَّرْفَاءُ.
 ﴿الْعَرِمِ﴾: الشَّدِيدُ.

(1) CHAPTER. "...So much so that when fear is banished from their (angels') hearts, they (angels) say: 'What is it that your Lord has said?' They say: 'The truth. And He is the Most High, the Most Great.'" (V.34:23).

4800. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Prophet ﷺ said, "When Allāh decrees some order in the heaven, the angels flutter their wings indicating complete surrender to His Saying, which sounds like chains being dragged on rock. And when the (state of) fear is banished from their (angels') hearts they (angels) say, 'What is it that your Lord has said?' They say: 'The truth, and He is the Most High, the Most Great.' (V.34:23) Then the stealthy listeners (devils) hear this order and these stealthy listeners are like this, one over the other, (Sufyān, a subnarrator demonstrated that by holding his hand upright and separating the fingers). A stealthy listener hears a word which he will convey to that which is below him and the second will convey it to that who

(١) بَابُ ﴿حَقَّ﴾ إِذَا فُرِّعَ عَنْ قَلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبِّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾ [٢٣]

٤٨٠٠ - حَدَّثَنَا الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو قَالَ: سَمِعْتُ عِكْرِمَةَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتْ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ كَأَنَّهُ سِلْسِلَةٌ عَلَى صَفْوَانٍ فَإِذَا فُرِّعَ عَنْ قَلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبِّكُمْ؟ قَالُوا لِلَّذِي قَالَ: الْحَقُّ، وَهُوَ الْعَلِيُّ الْكَبِيرُ. فَيَسْمَعُهَا مُسْتَرِقُ السَّمْعِ مُسْتَرِقُوا السَّمْعَ هَكَذَا بَعْضُهُ فَوْقَ بَعْضٍ - وَصَفَهُ سُفْيَانُ بِكَفِّهِ فَحَرَفَهَا

is below him, till the last of them will convey it to the wizard or foreteller. Sometimes a flame (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon the wizard adds to that word a hundred lies. The people will then say, 'Didn't he (i.e., magician) tell such and such a thing on such and such date?' So that magician is said to have told the truth because of the Statement which has been heard from the heavens."

(2) CHAPTER. "...He (Muhammad ﷺ) is only a warner to you in face of a severe torment." (V.34:46)

4801. Narrated Ibn 'Abbās رضي الله عنهما: One day the Prophet ﷺ ascended Aş-Şafā mountain and said, "Yā Şabāhāh!"⁽¹⁾ All the Quraish gathered round him and said, "What is the matter?" He said, "Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you not believe me?" They said, "Yes, we will believe you." He said, "I am a warner to you in face of a terrible punishment." On that Abū Lahab said, "May you perish! Is it for this thing that you have gathered us?" So Allāh revealed:

"Perish the two hands of Abū Lahab!..." (V.111:1)

وَبَدَّدَ بَيْنَ أَصَابِعِهِ - فَيَسْمَعُ الْكَلِمَةَ
فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ ثُمَّ يُلْقِيهَا الْآخَرَ
إِلَى مَنْ تَحْتَهُ حَتَّى يُلْقِيهَا عَلَى لِسَانِ
السَّاحِرِ أَوْ الْكَاهِنِ. فَرُبَّمَا أَذْرَكَ
الشَّهَابَ قَبْلَ أَنْ يُلْقِيَهَا، وَرُبَّمَا أَلْقَاهَا
قَبْلَ أَنْ يُذْرِكُهُ فَيَكْذِبُ مَعَهَا مِائَةَ كَذْبَةٍ
فَيَقَالُ: أَلَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا
وَكَذَا: كَذَا وَكَذَا؟ فَيُصَدِّقُ بِتِلْكَ
الْكَلِمَةِ الَّتِي سَمِعَتْ مِنَ السَّمَاءِ.

[راجع: ٤٧٠١]

(٢) بَابُ ﴿إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ
يَدَيْ عَذَابٍ شَدِيدٍ﴾ [٤٦]

٤٨٠١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
الله: حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ: حَدَّثَنَا
الْأَعْمَشُ، عَنْ عَمْرِو بْنِ مَرْوَةَ، عَنْ
سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ
الله عَنْهُمَا قَالَ: صَعِدَ النَّبِيُّ ﷺ
الصَّفَا ذَاتَ يَوْمٍ فَقَالَ: «يَا
صَبَاحَاهُ»، فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ،
قَالُوا: مَا لَكَ؟ قَالَ: «رَأَيْتُمْ لَوْ
أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ يُصَبِّحُكُمْ أَوْ
يُمَسِّيكُمْ أَمَا كُنْتُمْ تُصَدِّقُونِي؟» قَالُوا:
بلى، قَالَ: «فإني نذيرٌ لكم بين يدي
عَذَابٍ شَدِيدٍ». فَقَالَ أَبُو لَهَبٍ: تَبَّأ
لَكَ، أَلِهَذَا جَمَعْتَنَا؟ فَأَنْزَلَ اللهُ ﴿تَبَّتْ
يَدَا أَبِي لَهَبٍ﴾. [راجع: ١٣٩٤]

(1) (H. 4801) An expression used for calling to assemble because of an emergency.

(35) *SŪRAT FĀTIR* or *AL-MALĀ'IKĀ*
(The Originator of Creation,
or The Angels)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

No *Aḥādīth* are mentioned here.

(٣٥) سورة الملائكة

بسم الله الرحمن الرحيم

الْقَظْمِيرُ: لِفَافَةُ النُّوَاةِ.
﴿مُثَقَّلَةٌ﴾: مُثَقَّلَةٌ. وَقَالَ غَيْرُهُ:
﴿الْحُرُورُ﴾ بِالنَّهَارِ مَعَ الشَّمْسِ. وَقَالَ
ابْنُ عَبَّاسٍ: الْحُرُورُ بِاللَّيْلِ. وَالسَّمُومُ
بِالنَّهَارِ. ﴿وَعَرَبِيَّةٌ سُودٌ﴾: أَشَدُّ
سَوَادًا، الْغُرَيْبُ:

(36) *SŪRAT YĀ-SĪN*

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(٣٦) سورة يس

بسم الله الرحمن الرحيم

وَقَالَ مُجَاهِدٌ: ﴿فَمَرَزَنَا﴾: شَدَّدْنَا.
﴿يَحْسِرَةٌ عَلَى الْعِبَادِ﴾: وَكَانَ حَسْرَةً
عَلَيْهِمْ اسْتَهْزَأُواهُمْ بِالرُّسُلِ. ﴿أَنْ تُدْرِكَ
الْقَمَرَ﴾: لَا يَسْتُرُ ضَوْءُ أَحَدِهِمَا ضَوْءَ
الْآخَرِ، وَلَا يَتَّبِعِي لُهُمَا ذَلِكَ، ﴿سَابِقُ
النَّهَارِ﴾: يَتَطَالَبَانِ حَيْثُيْنِ. ﴿نَسْلَخُ﴾:
نُخْرِجُ أَحَدَهُمَا مِنَ الْآخَرِ وَيَجْرِي كُلُّ
وَاحِدٍ مِنْهُمَا مِنْ مِثْلِهِ مِنَ الْأَنْعَامِ.
﴿فَنَكُوهُنَّ﴾: مُعْجَبُونَ. ﴿جُنْدٌ
مُخَضَّرُونَ﴾: عِنْدَ الْحِسَابِ. وَيُذَكَّرُ عَنْ
عِكْرَمَةَ: ﴿الْمَشْحُونُ﴾: الْمُؤَقَّرُ. وَقَالَ
ابْنُ عَبَّاسٍ: ﴿طَلَّتْ رُكْمٌ﴾: مَصَائِكُمْ.
﴿يَسْلُوتُ﴾: يَخْرُجُونَ. ﴿مَرْقَدَاتٌ﴾:

(1) CHAPTER. Allāh's Statement : "And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing." (V.36:38)

4802. Narrated Abū Dhar : Once, I was with the Prophet ﷺ in the mosque at the time of sunset. The Prophet ﷺ said, "O Abū Dhar! Do you know where the sun sets?" I replied, "Allāh and His Messenger know better." He said, "It goes and prostrates underneath (Allāh's) Throne; and that is Allāh's Statement :

'And the sun runs on its fixed course for a term (appointed). And that is the Decree of the All-Mighty, the All-Knowing'" (V.36:38)

4803. Narrated Abū Dhar : I asked the Prophet ﷺ about the Statement of Allāh :

"And the sun runs on its fixed course for a term (appointed)..." (V.36:38)

He said, "Its course in underneath (Allāh's) Throne." (See H. 3199)

مَخْرَجِنَا. ﴿أَحْصَيْنَاهُ﴾: حَفِظْنَاهُ.

﴿مَكَاتِهِمْ﴾ وَمَكَانَهُمْ وَاحِدٌ.

(١) بَابُ قَوْلِهِ: ﴿وَالشَّمْسُ تَجْرِي

لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ

الْعَلِيمِ ﴿٣٨﴾ [٣٨].

٤٨٠٢ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا

الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنْ

أَبِيهِ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ

قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي الْمَسْجِدِ

عِنْدَ غُرُوبِ الشَّمْسِ فَقَالَ: «يَا أَبَا

ذَرٍّ، أَتَدْرِي أَيْنَ تَغْرُبُ الشَّمْسُ؟»

قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ:

«فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ

الْعَرْشِ، فَذَلِكَ قَوْلُهُ تَعَالَى:

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ

تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾». [راجع:

[٣١٩٩]

٤٨٠٣ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا

وَكَيْعٌ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ

التَّمِيمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ:

سَأَلْتُ النَّبِيَّ ﷺ عَنْ قَوْلِهِ تَعَالَى:

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا﴾

قَالَ: «مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ».

[راجع: ٣١٩٩]

(37) SŪRAT AṢ-ṢĀFFĀT
(Those ranged in Ranks)

(٣٧) سورة الصافات

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿وَيَقْدُفُونَ بِالْغَيْبِ
مِنْ مَكَانٍ بَعِيدٍ﴾ مِنْ كُلِّ مَكَانٍ
﴿وَيَقْدُفُونَ مِنْ كُلِّ جَانِبٍ، مُحَوَّرًا﴾ يُرْمَوْنَ.
﴿وَأَصْبُ﴾: دَائِمٌ. ﴿لَا زِيْمٌ﴾: لَا زِيْمٌ.
﴿تَأْتُونَنَا عَنِ الْيَمِينِ﴾: يَعْنِي الْحَقَّ،
الْكَفَّارُ تَقَوْلُهُ لِلشَّيْطَانِ. ﴿عَوْلٌ﴾: وَجَعُ
بَطْنٍ. ﴿يُزْفُونَ﴾: لَا تَذْهَبُ
عُقُولُهُمْ. ﴿قَرِينٌ﴾: شَيْطَانٌ.
﴿يَهْرَعُونَ﴾: كَهَيْئَةِ الْهَرَوَلَةِ.
﴿يُزْفُونَ﴾: التَّسْلَانُ فِي الْمَشِيِّ.
﴿وَيَبِّنَ الْجِنَّةَ نَسَبًا﴾: قَالَ كُفَّارُ قُرَيْشٍ:
الْمَلَائِكَةُ بَنَاتُ اللَّهِ، وَأُمَّهَاتُهُمْ بَنَاتُ
سَرَوَاتِ الْجَنِّ. وَقَالَ اللَّهُ تَعَالَى:
﴿وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ﴾
سَتَحْضَرُونَ لِلْحِسَابِ. وَقَالَ ابْنُ
عَبَّاسٍ: ﴿لَنَعْنُ الصَّافُونَ﴾: الْمَلَائِكَةُ.
﴿مِرْكَبِ الْجَحِيمِ﴾: سَوَاءِ الْجَحِيمِ وَوَسَطِ
الْجَحِيمِ. ﴿لَشَوَابًا﴾: يُخْلَطُ طَعَامُهُمْ،
وَيَسَاطُ بِالْجَحِيمِ. ﴿مَدْحُورًا﴾: مَطْرُودًا.
﴿بَيْضٌ مَكْنُونٌ﴾: اللُّلُؤُ الْمَكْنُونُ.
﴿وَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ﴾ ﴿٧٨﴾ يُذَكَّرُ
بِخَيْرٍ. وَيُقَالُ ﴿يَسْتَسْخِرُونَ﴾: يَسْخَرُونَ.
﴿بَعَلًا وَيَذَرُونَ أَحْسَنَ الْخَالِقِينَ﴾: رَبًّا.
﴿الْأَسْبَابُ﴾: السَّمَاءُ.

(1) CHAPTER. The Statement of Allāh تعالى :
 “And, verily, Yūnus (Jonah) was one of the
 Messengers.” (V.37:139)

4804. Narrated ‘Abdullāh رَضِيَ اللهُ عَنْهُ :
 Allāh’s Messenger ﷺ said, “Nobody has the
 right to be better than [Yūnus (Jonah)] Ibn
 Matta.”

4805. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ :
 The Prophet ﷺ said, “He who says that I am
 better than Yūnus (Jonah) bin Matta, tells a
 lie.”

(١) بَابُ قَوْلِهِ: ﴿وَإِنَّ يُوسُفَ لَمِنَ

الْمُرْسَلِينَ﴾ [١٣٩]

٤٨٠٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
 حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي
 وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ
 قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَنْبَغِي
 لِأَحَدٍ أَنْ يَكُونَ خَيْرًا مِنْ ابْنِ مَتَّى».

[راجع: ٣٤١٢]

٤٨٠٥ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ
 الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ:
 حَدَّثَنِي أَبِي، عَنْ هِلَالِ بْنِ عَلِيٍّ مِنْ
 بَنِي عَامِرِ بْنِ لُؤَيٍّ، عَنْ عَطَاءِ بْنِ
 يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
 عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ: أَنَا
 خَيْرٌ مِنْ يُوسُفَ بْنِ مَتَّى؛ فَقَدْ كَذَبَ».

[راجع: ٣٤١٥]

(38) SŪRAT ŠĀD

In the Name of Allāh, the Most Gracious,
 the Most Merciful.

4806. Narrated Al-‘Awwām: I asked
 Mujāhid regarding the prostration in *Sūrat*
Šād. He said, “Ibn ‘Abbās was asked the
 same question and he said, “They are those
 whom Allāh had guided. So follow their
 guidance...” (V.6:90)

Ibn ‘Abbās used to perform a prostration
 (on reading this *Sūrah*). (See H. 3421)

4807. Narrated Al-‘Awwām: I asked
 Mujāhid regarding the prostration in *Sūrat*

(٣٨) سُورَةُ ص

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٨٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:
 حَدَّثَنَا عُثْمَرُ: حَدَّثَنَا شُعْبَةُ، عَنِ
 الْعَوَّامِ قَالَ: سَأَلْتُ مُجَاهِدًا عَنِ
 السَّجْدَةِ فِي ص قَالَ: سِئِلَ ابْنُ
 عَبَّاسٍ فَقَالَ: ﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ
 فَيُهْدِيهِمْ فَأَتَدِرُهُمْ﴾ [الأنعام: ٩٠] وكان

ابن عَبَّاسٍ يَسْجُدُ فِيهَا. [راجع: ٣٤٢١]

٤٨٠٧ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ

Sād. He said, "I asked Ibn 'Abbās, 'What evidence makes you prostrate?' He said, "Don't you recite :

'And among his progeny, Dāwūd (David) and Sulaimān (Solomon)... (V.6:84). They are those whom Allāh had guided. So follow their guidance.' (V.6:90)

So Dāwūd (David) was the one of those Prophets whom Prophet (Muḥammad ﷺ) was ordered to follow. Dāwūd (David) عَلَيْهِ السَّلَامُ prostrated, so Allāh's Messenger (Muḥammad ﷺ) performed this prostration too."

الله: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ الطَّنَافِيسِيِّ،
عَنِ الْعَوَامِ قَالَ: سَأَلْتُ مُجَاهِدًا عَنْ
سَجْدَةِ صَ فَقَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ:
مِنْ أَيِّنَ سَجَدْتَ؟ فَقَالَ: أَوْ مَا تَقْرَأُ:
﴿وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ﴾ ﴿أُولَئِكَ
الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهِهِمْ أَقْتَدُ﴾ فَكَانَ
دَاوُدُ مِمَّنْ أَمَرَ نَبِيِّكُمْ ﷺ أَنْ يَقْتَدِيَ
بِهِ. فَسَجَدَهَا دَاوُدُ فَسَجَدَهَا رَسُولُ اللَّهِ
ﷺ. [راجع: ٣٤٢١]

﴿مُجَابٌ﴾: عَجِيبٌ. (الْقَطْطُ):
الصَّحِيفَةُ. هُوَ هَاهُنَا صَحِيفَةٌ
الْحَسَنَاتِ وَقَالَ مُجَاهِدٌ: ﴿فِي عَزَّةٍ﴾:
مُعَاذِينَ. ﴿الْيَلَّةَ الْآخِرَةَ﴾: مَلَّةٌ قُرَيْشِيَّةٌ.
الِاخْتِلَاقُ: الْكَذِبُ. ﴿الْأَسْبَابُ﴾:
طُرُقُ السَّمَاءِ فِي أَبْوَابِهَا. ﴿جُنْدٌ مَا
هُنَالِكَ مَهْرُومٌ﴾: يَعْني قُرَيْشًا. ﴿قَرْنٌ
فَنَادُوا﴾: الْقُرُونُ الْمَاضِيَةُ. ﴿فَوَاقٍ﴾:
رُجُوعٌ. ﴿وَطَنَانًا﴾: عَذَابَانَا. ﴿أَتَّخَذْتَهُمْ
سِخْرِيًّا﴾: أَحَطْنَا بِهِمْ. ﴿أَرْأَبٌ﴾:
أَمْثَالٌ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿الْأَيْدِيَّ﴾:
الْقُوَّةُ فِي الْعِبَادَةِ. ﴿الْأَنْصَرِيَّ﴾:
الْبَصْرُ فِي أَمْرِ اللَّهِ. ﴿حَبَّ الْحَبْرِ عَنْ
ذِكْرِ رَبِّي﴾: مَنْ ذَكَرَ. ﴿فَطَلَفَ
مَسْحًا﴾: يَمْسَحُ أَعْرَافَ الْخَيْلِ
وَعَرَافِيهَا. ﴿الْأَصْفَادِ﴾: الْوَتَائِقِ.

(1) CHAPTER. The Statement of Allāh تعالى: "He (Solomon) said: "My Lord! Forgive me. And bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower." (V.38:35)

(١) بَابُ قَوْلِهِ: ﴿وَمَسَّ لِي مَلَكًا لَا
يَلْبَسِي لِإِحْدٍ مِنْ بَدِيَّتِي إِنَّكَ أَنْتَ الْوَهَّابُ﴾

4808. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Last night a demon from the jinn came to me (or the Prophet ﷺ said, a similar sentence) to disturb my *Ṣalāt* (prayer), but Allāh gave me the power to overcome him. I intended to tie him to one of the pillars of the mosque till the morning so that all of you could see him, but then I remembered the statement of my brother Sulaimān (Solomon):

'And bestow upon me a kingdom such as shall not belong to any other after me...'" (V.38:35) The narrator added: Then he (the Prophet ﷺ) dismissed him, rejected.

٤٨٠٨ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا رَوْحٌ وَمُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ عَفْرِيئًا مِنَ الْجِنِّ تَفَلَّتْ عَلَيَّ الْبَارِحَةَ - أَوْ كَلِمَةً نَحْوَهَا - لَيَقْطَعْ عَلَيَّ الصَّلَاةَ فَأَمَكَّنَنِي اللَّهُ مِنْهُ وَأَرَدْتُ أَنْ أُرْبِطَهُ إِلَى سَارِيَةِ مِنْ سَوَارِي الْمَسْجِدِ حَتَّى تُضْبِحُوا وَتَنْظُرُوا إِلَيْهِ كَلُّكُمْ فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ: ﴿رَبِّ أَغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَبْغَى لِأَحَدٍ مِنْ بَعْدِي﴾» قَالَ رَوْحٌ: فَرَدَّهُ خَاسِتًا. [راجع: ٤٦١]

(2) CHAPTER. The Statement of Allāh تعالى: "...Nor am I one of the *Mutakallifūn* (those who pretend and fabricate things which do not exist)." (V.38:86)

(٢) بَابُ قَوْلِهِ: ﴿وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾ [٨٦]

4809. Narrated Masrūq: We came upon 'Abdullāh bin Mas'ūd and he said, "O people! If somebody knows something, he can say it, but if he does not know it, he should say, "Allāh knows better, for it is an aspect of knowledge to say about something which one does not know, 'Allāh knows better.' Allāh عزَّ وَجَلَّ said to His Prophet ﷺ: 'Say (O Muḥammad ﷺ): No wage do I ask of you for this (the Qu'rān) nor am I one of the *Mutakallifūn* (those who pretend and fabricate things which do not exist).' (V.38:86)

٤٨٠٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ قَالَ: دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: يَا أَيُّهَا النَّاسُ مَنْ عَلِمَ شَيْئًا فَلْيَقُلْ بِهِ، وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلْ: اللَّهُ أَعْلَمُ، فَإِنَّ مِنَ الْعِلْمِ أَنْ يَقُولَ لِمَا لَا يَعْلَمُ: اللَّهُ أَعْلَمُ، قَالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ ﷺ: ﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾ ﴿٨٦﴾ وَسَأَحَدْتُكُمْ عَنِ الدُّخَانِ. إِنَّ رَسُولَ اللَّهِ ﷺ دَعَا قُرَيْشًا إِلَى الْإِسْلَامِ فَأَبْطَرُوا عَلَيْهِ

"Now I will tell you about *Ad-Dukhān* (the smoke), Allāh's Messenger ﷺ invited the Quraish to embrace Islām, but they delayed in their response. So he said, 'O Allāh! Help me against them by sending on them seven

years (of drought-famine) like those seven (years of drought) of Yūsuf (Joseph).’ So the drought (famine) years overtook them and everything was destroyed till they ate dead animals and skins. People started imagining to see smoke between them and the sky because of severe hunger. Allāh عزَّ وَّجَلَّ said:

‘Then wait you for the Day when the sky will bring forth a visible smoke. Covering the people. This is a painful torment.’ (V.44:10,11)

“(So they invoked Allāh, saying) ‘Our Lord! Remove the torment from us, really we shall become believers. How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them? Then they had turned away from him (Messenger Muḥammad ﷺ) and said: He is one (Muḥammad ﷺ) taught (by a human being), a madman? Verily, We shall remove the torment for a while. Verily! You will revert (to disbelief).’” (V.44:12-15)

(It was asked of ‘Abdullāh), “Will the punishment be removed on the Day of Resurrection?” ‘Abdullāh said, “The punishment was removed from them for a while but they reverted to disbelief, so Allāh destroyed them on the day (of the battle) of Badr. Allāh تعالى said:

‘On the Day when We shall seize you with the greatest grasp (punishment). Verily, We will exact retribution.’” (V.44:16)

فَقَالَ: «اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعِ كَسْبَعِ يُوسُفَ»، فَأَحَدَتْهُمْ سَنَةٌ فَحَصَّتْ كُلَّ شَيْءٍ حَتَّى أَكَلُوا الْمَيْتَةَ وَالْجُلُودَ حَتَّى جَعَلَ الرَّجُلُ يَرَى بَيْنَهُ وَبَيْنَ السَّمَاءِ دُخَانًا مِنَ الْجُوعِ. قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ﴿١٧﴾، يَغشى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ﴿١٨﴾﴾ قَالَ: فَدَعَا ﴿رَبَّنَا أَكَيْفَ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٩﴾﴾ أَلَمْ يَكُن لَكُمْ آيَاتٌ مِّن قَبْلِهِ فَكَيْفَ تُكْفِرُونَ ﴿٢٠﴾﴾ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلِّمٌ لِّمِثْلِهِ نَجْوَى ﴿٢١﴾﴾ إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿٢٢﴾﴾ [الدخان: ١٢-١٥]

أَفِيكُفُّوا الْعَذَابَ يَوْمَ الْقِيَامَةِ؟ قَالَ: فَكُشِفَتْ ثُمَّ عَادُوا فِي كُفْرِهِمْ فَأَخَذَهُمُ اللَّهُ يَوْمَ بَدْرٍ، قَالَ اللَّهُ تَعَالَى: ﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْقِمُونَ ﴿١٦﴾﴾

[الدخان: ١٦]. [راجع: ١٠٧]

(39) SŪRAT AZ-ZUMAR
(The Groups)

(٣٩) سورة الزمر

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بسم الله الرحمن الرحيم

وَقَالَ مُجَاهِدٌ: ﴿يَتَقَىٰ بَوَجهِهِ﴾:
يُجْرَىٰ عَلَىٰ وَجْهِهِ فِي النَّارِ وَهُوَ قَوْلُهُ
تَعَالَىٰ: ﴿أَفَن يُلَقَىٰ فِي النَّارِ خَيْرٌ أَم مِّن
يَأْتِي ءآمِنًا يَوْمَ الْقِيَمَةِ﴾. ﴿ذِي عِوَجٍ﴾
لَبِيسٍ. ﴿وَرَجُلًا سَلَمًا لِّرَجُلٍ﴾: صَالِحًا.
﴿وَيُخَوِّفُونَكَ بِالَّذِينَ مِّن دُونِهِ﴾:
بِالْأَوْثَانِ، (خَوَّلْنَا): أَعْطَيْنَا. ﴿وَالَّذِي
جَاءَ بِالصِّدْقِ﴾: الْقُرْآنَ ﴿وَصَدَقَ
بِهِ﴾: الْمُؤْمِنُ يَجِيءُ يَوْمَ الْقِيَامَةِ
وَقَالَ غَيْرُهُ: ﴿مُنْشِكِسُونَ﴾، الرَّجُلُ
السِّكْسِيسُ: الْعَسِيرُ، لَا يَرْضَىٰ
بِالْإِنْصَافِ. ﴿وَرَجُلًا سَلَمًا﴾. وَيُقَالُ:
سَالِمًا: صَالِحًا. ﴿أَشْمَازَتْ﴾:
نَفَرَتْ. ﴿بِمَقَازِيهِمْ﴾ مِّنَ الْفُوزِ.
﴿حَاقِبِينَ﴾: أَطَافُوا بِهِ، مُطِيفِينَ
بِحَقَافِيهِ: بِجَوَانِبِهِ. ﴿مُنْشِهَهَا﴾ لَيْسَ
مِنَ الْإِشْتِيَاءِ وَلَكِنْ يُشْبِهُ بَعْضُهُ بَعْضًا
فِي التَّضْدِيقِ.

(1) CHAPTER. The Statement of Allāh تعالى:
Say: “O ‘Ibādi (My slaves) who have
transgressed against themselves (by
committing evil deeds and sins)! Despair
not of the Mercy of Allāh...” (V.39:53)

(١) بَابُ قَوْلِهِ: ﴿يَعْبَادِي الَّذِينَ أَسْرَفُوا
عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ﴾
الآية [٥٣]

4810. Narrated Ibn ‘Abbās رضي الله عنهما:
Some *Al-Mushrikūn* (polytheists, pagans,
idolaters, and disbelievers in the Oneness

٤٨١٠ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ
مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَنَّ

of Allāh and in His Messenger Muḥammad ﷺ), who committed murders in great number and committed illegal sexual intercourse excessively, came to Muḥammad ﷺ and said, “O Muḥammad! Whatever you say and invite people to, is good; but we wish if you could inform us whether we can make an expiation for our (past evil) deeds.”

So the following Divine Verses were revealed: “And those who invoke not any other *ilāh* (god) along with Allāh, nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse...” (V.25:68)

And there was also revealed:

“Say: O *Ibādī* (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh...” (V.39:53)

(2) CHAPTER. The Statement of Allāh نعالى :
“They made not a just estimate of Allāh such as is due to Him...” (V.39:67)

4811. Narrated ‘Abdullāh رضى الله عنه : A (Jewish) rabbi came to Allāh’s Messenger ﷺ and he said, “O Muḥammad! We learn that Allāh will put all the heavens on one finger, and the earths on one finger, and the trees on one finger, and the water and the dust on one finger, and all the other created beings on one finger. Then He will say, ‘I am the King.’” Thereupon the Prophet ﷺ smiled so that his premolar teeth became visible, and that was the confirmation of the rabbi. Then Allāh’s Messenger ﷺ recited:

“They made not a just estimate of Allāh such as is due to Him. (V.39:67).

ابن جُرَيْجٍ أَخْبَرَهُمْ: قَالَ يَعْلى: إِنَّ سَعِيدَ بْنَ جُبَيْرٍ أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ نَاسًا مِنْ أَهْلِ الشَّرِكِ كَانُوا قَدْ قَتَلُوا وَأَكْثَرُوا، وَزَنُوا وَأَكْثَرُوا فَاتُوا مُحَمَّدًا ﷺ فَقَالُوا: إِنَّ الَّذِي نَقُولُ وَتَدْعُو إِلَيْهِ لِحَسَنِ لَوْ تُخْبِرُنَا أَنَّ لِمَا عَمَلْنَا كَفَّارَةً فَنَزَلَ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ﴾ وَنَزَلَ ﴿قُلْ يَكْفُرُ الَّذِينَ الَّذِينَ آمَنُوا وَعَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ﴾ [الزمر: ٥٣]

(٢) بَابُ قَوْلِهِ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾ [٦٧]

٤٨١١ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شَيْبَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ حَبْرٌ مِنَ الْأَحْبَارِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا مُحَمَّدُ، إِنَّا نَجِدُ أَنَّ اللَّهَ يَجْعَلُ السَّمَوَاتِ عَلَى إصْبَعٍ، وَالْأَرْضِينَ عَلَى إصْبَعٍ، وَالشَّجَرَ عَلَى إصْبَعٍ، وَالْمَاءَ وَالشَّرَى عَلَى إصْبَعٍ، وَسَائِرَ الْخَلَائِقِ عَلَى إصْبَعٍ. فَيَقُولُ: أَنَا الْمَلِكُ. فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ تَصَدِيقًا لِقَوْلِ الْحَبْرِ. ثُمَّ قرأ رَسُولُ اللَّهِ ﷺ

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾. [انظر:

[٧٥١٣، ٧٤٥١، ٧٤١٥، ٧٤١٤

(3) CHAPTER. The Statement of Allāh تعالى :
 "...And on the Day of Resurrection, the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand..." (V.39:67)

(٣) بَابُ قَوْلِهِ: ﴿وَالْأَرْضُ جَمِيعًا
 قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ
 مَطْوِيَّاتٌ بِيَمِينِهِ﴾ [٦٧]

4812. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ : I heard Allāh's Messenger ﷺ saying, "Allāh will grasp the whole (planet of) earth, (by His Hand) and roll all the heavens up with His Right Hand, and then He will say, 'I am the King; where are the kings of the earth?'"

٤٨١٢ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ
 قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عَبْدُ
 الرَّحْمَنِ ابْنُ خَالِدِ بْنِ مُسَافِرٍ، عَنِ
 ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ: أَنَّ أَبَا
 هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
 يَقُولُ: «يَقْبِضُ اللَّهُ الْأَرْضَ وَيَطْوِي
 السَّمَاوَاتِ بِيَمِينِهِ ثُمَّ يَقُولُ: أَنَا
 الْمَلِكُ، أَيْنَ مُلُوكِ الْأَرْضِ؟». [انظر:
 [٧٤١٣، ٧٣٨٢، ٦٥١٩

(4) CHAPTER. The Statement of Allāh تعالى :
 "And the Trumpet will be blown, and all who are in the heavens and all who are on earth will swoon away, except him whom Allāh wills..." (V.39:68)

(٤) بَابُ قَوْلِهِ: ﴿وَنُفِخَ فِي الصُّورِ
 فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ
 إِلَّا مَنْ شَاءَ اللَّهُ﴾ [الآية [٦٨]

4813. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ : The Prophet ﷺ said, "I will be the first to raise my head after the second blowing of the Trumpet and will see Mūsa (Moses) holding (or clinging to) the Throne (of Allāh), and I will not know whether he had been in that state all the time or after the blowing of the Trumpet."

٤٨١٣ - حَدَّثَنِي الْحَسَنُ: حَدَّثَنَا
 إِسْمَاعِيلُ بْنُ خَلِيلٍ: أَخْبَرَنَا عَبْدُ
 الرَّحِيمِ، عَنْ زَكَرِيَّا ابْنِ أَبِي زَائِدَةَ،
 عَنْ عَامِرٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ
 عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنِّي أَوَّلُ مَنْ
 يَرْفَعُ رَأْسَهُ بَعْدَ النُّفْحَةِ الْآخِرَةِ، فَإِذَا
 أَنَا بِمُوسَى مُتَعَلِّقٌ بِالْعَرْشِ فَلَا أُدْرِي
 أَكَذَلِكَ كَانَ أَمْ بَعْدَ التَّفْحَةِ؟».

[راجع: ٢٤١١]

4814. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Between the two blowings of the Trumpet there will be forty." The people said, "O Abū Hurairah! Forty days?" I refused to reply. They said, Forty years?" I refused to reply and added: "Everything of a human body will waste away or perish or decay except the last coccyx bone (of the tail) and from that bone Allāh will reconstruct the human body."

٤٨١٤ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ أَبَا صَالِحٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا بَيْنَ التَّفْخِطَيْنِ أَرْبَعُونَ». قَالُوا: يَا أَبَا هُرَيْرَةَ، أَرْبَعُونَ يَوْمًا؟ قَالَ: أَيْتُ، قَالَ: أَرْبَعُونَ سَنَةً؟ قَالَ: أَيْتُ، قَالَ: أَرْبَعُونَ شَهْرًا؟ قَالَ: أَيْتُ «وَيَبْلَى كُلُّ شَيْءٍ مِنَ الْإِنْسَانِ إِلَّا عَجَبَ ذَنْبِهِ فِيهِ يُرَكَّبُ الْخَلْقُ».

[انظر: ٤٩٣٥]

(40) SŪRAT GHĀFIR or AL-MŪ'MIN
(The Forgiver or The Believer)

(٤٠) سُورَةُ الْمُؤْمِنِ

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ مُجَاهِدٌ: ﴿حَمْدٌ﴾ مَجَازًا مَجَازَ أَوَائِلِ السُّورِ وَيُقَالُ: بَلَّ هُوَ اسْمٌ؛ لِقَوْلِ شُرَيْحِ بْنِ أَبِي أَوْفَى الْعَبْسِيِّ:

يُذَكِّرُنِي حَامِيمَ وَالرُّمْحُ شَاجِرٌ فَهَلَّا تَلَا حَامِيمَ قَبْلَ التَّقْدِمِ؟ ﴿الطَّوِيلُ﴾: التَّفْضُلُ، ﴿دَاخِرِينَ﴾: خَاضِعِينَ. وَقَالَ مُجَاهِدٌ: ﴿إِلَى الْجَنَّةِ﴾: الْإِيمَانُ. ﴿لَيْسَ لَهُمْ دَعْوَةٌ﴾: يَعْنِي الْوَتْنَ. ﴿يُسْجَرُونَ﴾: تُوقَدُ بِهِمُ النَّارُ. ﴿تَمْزُحُونَ﴾: تَبْطَرُونَ. وَكَانَ الْعَلَاءُ بْنُ زِيَادٍ يُذَكِّرُ النَّارَ، فَقَالَ

رَجُلٌ: لِمَ تُقَنِّطُ النَّاسَ؟ قَالَ: وَأَنَا أَقْدِرُ أَنْ أَقَنِّطُ النَّاسَ، وَاللَّهُ عَزَّ وَجَلَّ يَقُولُ: ﴿يَعْبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ﴾ وَيَقُولُ: ﴿وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ﴾ وَلَكِنَّكُمْ تُجَبِّونَ أَنَّ تُبَشِّرُوا بِالْجَنَّةِ عَلَىٰ مَسَاوِي أَعْمَالِكُمْ، وَإِنَّمَا بَعَثَ اللَّهُ مُحَمَّدًا ﷺ مُبَشِّرًا بِالْجَنَّةِ لِمَنْ أَطَاعَهُ، وَمُنذِرًا بِالنَّارِ لِمَنْ عَصَاهُ.

4815. Narrated 'Urwa bin Az-Zubair: I asked 'Abdullāh bin 'Amr bin Al-Āṣ to inform me of the worst thing *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) had done to Allāh's Messenger ﷺ. He said: "While Allāh's Messenger ﷺ was performing *Salāt* (prayer) in the courtyard of the Ka'bah, 'Uqba bin Abī Mu'aiṭ came and seized Allāh's Messenger ﷺ by the shoulder and twisted his garment round his neck and throttled him severely. Abū Bakr came and seized 'Uqba's shoulder and threw him away from Allāh's Messenger ﷺ and said, "Would you kill a man because he says: 'My Lord is Allāh,' and has come to you with clear signs (proofs) from your Lord?" (V.40:28)

٤٨١٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ: أَخْبِرْنِي بِأَشَدِّ مَا صَنَعَ الْمُشْرِكُونَ بِرَسُولِ اللَّهِ ﷺ، قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ يُصَلِّي بِفِنَاءِ الْكَعْبَةِ إِذْ أَقْبَلَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ فَأَخَذَ بِمَنْكِبِ رَسُولِ اللَّهِ ﷺ وَلَوَى تَوْبَهُ فِي عُقْبِهِ فَخَنَقَهُ خَنْقًا شَدِيدًا. فَأَقْبَلَ أَبُو بَكْرٍ، فَأَخَذَ بِمَنْكِبِهِ وَدَفَعَ عَنِ رَسُولِ اللَّهِ ﷺ وَقَالَ: ﴿أَنْفَتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِن رَّبِّكُمْ﴾ [٢٨].

[راجع: ١٣٦٧٨]

(41) *SŪRAT ḤĀ MĪM AS SAJDAH*
(The Prostration) or *SŪRAT-FUṢṢILAT*
(They are explained in detail)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

Sa'īd said: A man said to Ibn 'Abbās, "I find in the Qur'an certain things which seem to me contradictory, for example Allāh says:-

'...There will be no kinship among them that Day, nor will they ask of one another.' (V.23:101) (yet He says:) 'And they will turn to one another and question one another.' (V.37:27)

'...But they will never be able to hide a single fact from Allāh.' (V.4:42) [Yet He reports what *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ will say:] '...By Allāh, our Lord, we were not those who joined others in worship with Allāh.' (V.6:23) According to this Verse, they will hide some facts.

Allāh says:

'Or is the heaven that He constructed?... (up to) ... He spread the earth.' (V.79:27-30) In this Verse He mentions the creation of the heavens before the creation of the earth. Then He says: 'Say (O Muḥammad ﷺ): 'Do you verily, disbelieve in Him Who created the earth in two Days... (up to) ...willingly.' (V.41:9-11) So He mentions in this Verse the creation of the earth before the heavens. And He says: '...Verily, Allāh is Oft-Forgiving, Most Merciful.' (V.4:23) '...Allāh is Ever Most Powerful, All-Wise.' (V.4:56) '...Allāh is Ever All-Hearer, All-Seer.' (V.4:58) This seems to be something that was and has passed."

Then Ibn 'Abbās answered, "There will be no relationship between them.' That is on the first blowing of the Trumpet. 'And so the

(٤١) سورة حم السجدة

بسم الله الرحمن الرحيم

وَقَالَ طَاوُوسٌ، عَنِ ابْنِ عَبَّاسٍ
﴿أَتَيْنَا طَوْعًا أَوْ كَرْهًا﴾: أَعْطِيَا ﴿فَالْتَأَى
أَتَيْنَا طَائِعِينَ﴾: أَعْطَيْنَا.

وَقَالَ الْمِنْهَالُ، عَنْ سَعِيدٍ قَالَ:
قَالَ رَجُلٌ لِابْنِ عَبَّاسٍ: إِنِّي أَجِدُ فِي
الْقُرْآنِ أَشْيَاءَ تَخْتَلِفُ عَلَيَّ، قَالَ ﴿فَلَا
أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَسْأَلُونَ﴾
﴿وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَسْأَلُونَ﴾
﴿وَلَا يَكْتُمُونَ اللَّهُ حَدِيثًا﴾ ﴿رَبَّنَا مَا كُنَّا
مُشْرِكِينَ﴾ فَقَدْ كَتَمُوا فِي هَذِهِ الْآيَةِ،
وَقَالَ: ﴿أَمِ التَّمَاءُ بَيْنَهَا﴾ إِلَى قَوْلِهِ:
﴿دَحَاهَا﴾ فَذَكَرَ خَلْقَ السَّمَاءِ قَبْلَ خَلْقِ
الْأَرْضِ، ثُمَّ قَالَ: ﴿أَيْتَكُمْ لَتَكْفُرُونَ
بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنٍ﴾ إِلَى
﴿طَائِعِينَ﴾ فَذَكَرَ فِي هَذِهِ خَلْقَ
الْأَرْضِ قَبْلَ السَّمَاءِ. وَقَالَ تَعَالَى:
﴿وَكَانَ اللَّهُ عَفُورًا رَحِيمًا﴾ ﴿عَزِيزًا
حَكِيمًا﴾ ﴿سَيِّمًا بَصِيرًا﴾ فَكَانَ كَأَنَّهُ
مَضَى. فَقَالَ: ﴿فَلَا أَنْسَابَ بَيْنَهُمْ﴾
فِي التَّفْخَةِ الْأُولَى، ثُمَّ يَنْفُخُ فِي
الصُّورِ ﴿فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ
فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ﴾ ﴿فَلَا
أَنْسَابَ بَيْنَهُمْ﴾ عِنْدَ ذَلِكَ وَلَا
يَسْأَلُونَ. ثُمَّ فِي التَّفْخَةِ الْآخِرَةِ

Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon, away except him whom Allāh wills..." (V.39:68) Then 'there will be no relationship between them, and at that time one will not ask another. Then, when the Trumpet will be blown for the second time, they will turn to one another and question one another.'

As for His Statement: '...We were not who joined others in worship with Allāh.' 'But they will not be able to hide a single fact from Allāh.' Allāh will forgive the sins of those who were sincere in their worship, whereupon *Al-Mushrikūn* will say (to each other), 'Come, let's say we never worshipped others besides Allāh.' But their mouths will be sealed and their hands will speak (the truth). At that time it will be evident that no speech can be concealed from Allāh, and those who disbelieved and disobeyed the Messenger ﷺ will wish that they were buried in the earth, but they will never be able to hide a single fact from Allāh. (V.4:42).

Allāh created the earth in two days and then created the heavens, then He turned towards the heavens and gave it perfection in two (other) days. Then he spread the earth, and its spreading means the bringing of water and pasture out of it. He then created the mountains, the camels and the hillocks and whatever is in between them (the earth and the heaven) in two (other) days. That is the meaning of Allāh's saying: 'He spread it.' And His Saying: 'And He created the earth in two days.' So the earth and whatever is on it, was created in four days; and the heavens were created in two days.

(Concerning His Saying:) 'And Allāh is Oft-Forgiving.' He named Himself like that (so the naming has passed) but the contents of His Saying is still valid, for if Allāh ever

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَسَاءَ لَوْلَا﴾^(٧٠) ﴿وَأَمَّا قَوْلُهُ: ﴿مَا كُنَّا مُشْرِكِينَ﴾ وَلَا يَكْتُمُونَ اللَّهَ﴾ فَإِنَّ اللَّهَ يَغْفِرُ لِأَهْلِ الْإِخْلَاصِ ذُنُوبَهُمْ. وَقَالَ الْمُشْرِكُونَ: تَعَالَوْا نَقُولْ: لَمْ نَكُنْ مُشْرِكِينَ، فَخْتَمَ عَلَىٰ أَفْوَاهِهِمْ فَتَنَطَّقَ أَيْدِيهِمْ، فَعِنْدَ ذَلِكَ عُرِفَ أَنَّ اللَّهَ لَا يُكْتَمُ حَدِيثًا، وَعِنْدَهُ ﴿يَوْمُ الَّذِينَ كَفَرُوا﴾ الْآيَةَ. وَخَلَقَ الْأَرْضَ فِي يَوْمَيْنِ ثُمَّ خَلَقَ السَّمَاءَ، ثُمَّ اسْتَوَىٰ إِلَىٰ السَّمَاءِ فَسَوَّاهُنَّ فِي يَوْمَيْنِ آخَرَيْنِ، ثُمَّ دَحَا الْأَرْضَ. وَدَحَّوْهَا أَنْ أُخْرِجَ مِنْهَا الْمَاءَ وَالْمَرْعَىٰ. وَخَلَقَ الْجِبَالَ وَالْجَمَالَ وَالْأَكَامَ وَمَا بَيْنَهُمَا فِي يَوْمَيْنِ آخَرَيْنِ، فَذَلِكَ قَوْلُهُ: ﴿دَحَّاهُمَا﴾. وَقَوْلُهُ: ﴿خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ﴾ فَجَعَلَتِ الْأَرْضُ وَمَا فِيهَا مِنْ شَيْءٍ فِي أَرْبَعَةِ أَيَّامٍ، وَخُلِقَتِ السَّمَوَاتُ فِي يَوْمَيْنِ. ﴿وَكَانَ اللَّهُ غَفُورًا﴾ سَمَّىٰ نَفْسَهُ ذَلِكَ، وَذَلِكَ قَوْلُهُ، أَيُّ لَمْ يَزَلْ كَذَلِكَ فَإِنَّ اللَّهَ لَمْ يُرِدْ شَيْئًا إِلَّا أَصَابَ بِهِ الَّذِي أَرَادَ، فَلَا يَخْتَلِفُ عَلَيْكَ الْقُرْآنُ، فَإِنَّ كُلًّا مِنْ عِنْدِ اللَّهِ. حَدَّثَنِيهِ يُوسُفُ بْنُ عَدِيٍّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أَنَيْسَةَ، عَنِ الْمُنْهَالِ بِهَذَا. وَقَالَ مُجَاهِدٌ ﴿لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ﴾ مَحْسُوبٍ. ﴿أَقْوَامًا﴾:

wants to do something, He surely fulfils what He wants. So you should not see contradiction in the Qur'an, for all of it is from Allāh."

أَزَاقَهَا. ﴿فِي كُلِّ سَمَاءٍ أَمْرًا﴾ مِمَّا أَمَرَ بِهِ. ﴿مِحْسَاتٍ﴾: مَشَايِمٍ. ﴿وَقَيَّضْنَا لَهُمْ قُرَنَاءَ﴾ قَرَنَّاهُمْ بِهِمْ ﴿تَنْزِيلٌ عَلَيْهِمُ الْمَلَائِكَةُ﴾ عِنْدَ الْمَوْتِ. ﴿أَهْرَزَّتْ﴾ بِالنَّبَاتِ ﴿وَرَبَّتْ﴾: ارْتَفَعَتْ. مِنْ ﴿أَكْمَاهَا﴾: حِينَ تَطْلُعُ ﴿لَيَقُولَنَّ هَذَا لِي﴾: أَيُّ بَعْمَلِي أَنَا مَحْقُوقٌ بِهَذَا. وَقَالَ غَيْرُهُ: ﴿سَوَاءٌ لِلسَّالِبِينَ﴾ قَدَرُهَا سَوَاءٌ ﴿فَهَدَيْتَهُمْ﴾ دَلَّلْنَاهُمْ عَلَى الْخَيْرِ وَالشَّرِّ، كَقَوْلِهِ: ﴿وَهَدَيْتَهُ النَّجْدَيْنِ﴾ ﴿١٠﴾ وَكَقَوْلِهِ: ﴿هَدَيْتَهُ السَّبِيلَ﴾ وَالْهُدَى الَّذِي هُوَ الْإِرْشَادُ بِمَنْزِلَةِ أَسْعَدْنَاهُ، مِنْ ذَلِكَ قَوْلُهُ: ﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فِيمَدَنَهُمْ أَقَدَّتْهُ﴾ ﴿يُوزَعُونَ﴾: يُكْفُونَ، ﴿مِنْ أَكْمَاهَا﴾: قِشْرُ الْكُفْرَى هِيَ الْكُفْرَى. وَقَالَ غَيْرُهُ: وَيُقَالُ لِلْعَيْبِ إِذَا خَرَجَ أَيْضًا كَأُفُورٍ وَكُفْرَى ﴿وَلِيُّ حَمِيمٌ﴾: الْقَرِيبُ. ﴿مِنْ نَجِيصٍ﴾: حَاصٌّ عَنْهُ: حَادٌّ عَنْهُ. ﴿مَرِيئٍ﴾ وَمُرِيئَةٌ وَاحِدٌ: أَيُّ امْتِرَاءٍ. وَقَالَ مُجَاهِدٌ: ﴿أَعْمَلُوا مَا شِئْتُمْ﴾: الْوَعِيدُ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿يَأْتِي هِيَ أَحْسَنُ﴾ الصَّبْرُ عِنْدَ الْعَضْبِ وَالْعَفْوُ عِنْدَ الْإِسَاءَةِ فَإِذَا فَعَلُوهُ عَصَمَهُمُ اللَّهُ وَخَصَّصَ لَهُمْ عَدُوَّهُمْ ﴿كَأَنَّهُ وَلِيُّ حَمِيمٌ﴾.

(1) CHAPTER. The Statement of Allāh تعالى: "And you have not been hiding yourself (in

(١) بَابُ قَوْلِهِ: ﴿وَمَا كُنْتُمْ تَسْتَرُونَ﴾

the world), lest your ears, and your eyes, and your skins should testify against you..." (V.41:22)

4816. Narrated Ibn Mas'ūd (regarding) the Verse :

"And you have not been hiding yourself, lest your ears, and your eyes and your skins should testify against you..." (V.41:22)

While two persons from Quraish and their brother-in-law from Thaqif (or two persons from Thaqif and their brother-in-law from Quraish) were in a house, they said to each other, "Do you think that Allāh hears our talks?" Some said, "He hears a portion thereof" Others said, "If He can hear a portion of it, He can hear all of it." Then the following Verse was revealed:

"And you have not been hiding yourself, lest your ears, and your eyes, and your skins should testify against you..." (V.41:22).

(2) CHAPTER. The Statement of Allāh تعالى :
"And that thought of yours which you thought about your Lord, has brought you to destruction, and you have become (this Day) of those utterly lost!" (V.41:23)

4817. Narrated 'Abdullāh عنه الله رضي :
There gathered near the House (i.e., the Ka'bah) two Quraishī persons and a person from Thaqif, or two persons from Thaqif and one from Quraish, and all of them with very fat bellies but very little intelligence. One of them said, "Do you think that Allāh hears what we say?" Another said, "He hears us when we talk in a loud voice, but He doesn't hear us when we talk in a hidden low voice." The third said, "If He can hear when we talk

أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ ﴿٢٢﴾
[٢٢] الآيَة

٤٨١٦ - حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ رَوْحِ بْنِ الْقَاسِمِ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنِ ابْنِ مَسْعُودٍ ﴿وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ﴾ الْآيَة، كَانَ رَجُلَانِ مِنْ قُرَيْشٍ وَحَتَنُ لَهُمَا مِنْ ثَقِيفٍ، أَوْ رَجُلَانِ مِنْ ثَقِيفٍ وَحَتَنُ لَهُمَا مِنْ قُرَيْشٍ فِي بَيْتٍ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: أَتُرُونَ أَنَّ اللَّهَ يَسْمَعُ حَدِيثَنَا؟ قَالَ بَعْضُهُمْ: يَسْمَعُ بَعْضَهُ، وَقَالَ بَعْضُهُمْ: لَيْنَ كَانَ يَسْمَعُ بَعْضَهُ لَقَدْ يَسْمَعُ كُلَّهُ، فَأَنْزَلَتْ ﴿وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ﴾ الْآيَة. [انظر: ٤٨١٧، ٧٥٢١]

(٢) بَابُ: ﴿وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْتُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ﴾ ﴿٢٣﴾
[٢٣]

٤٨١٧ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مَنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: اجْتَمَعَ عِنْدَ الْبَيْتِ قُرَيْشِيَانِ وَثَقِيفِي، أَوْ ثَقِيفِيَانِ وَقُرَيْشِيٌّ كَثِيرَةٌ شَحْمٌ بَطُونُهُمْ، قَلِيلَةٌ فَفَهُ قُلُوبُهُمْ. فَقَالَ أَحَدُهُمْ: أَتُرُونَ أَنَّ اللَّهَ

in a loud voice, then He can also hear when we speak in a low voice.” Then Allāh, the Honourable, the Majestic revealed :

“And you have not been hiding yourself, lest your ears, and your eyes, and your skins should testify against you...” (V.41:22)

يَسْمَعُ مَا نَقُولُ؟ قَالَ الْآخَرُ: يَسْمَعُ
إِنْ جَهَرْنَا وَلَا يَسْمَعُ إِنْ أَخْفَيْنَا. وَقَالَ
الْآخَرُ: إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا فَإِنَّهُ
يَسْمَعُ إِذَا أَخْفَيْنَا. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ
﴿وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ
سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ﴾ الْآيَةَ.

وَكَانَ سُفْيَانُ يُحَدِّثُنَا بِهَذَا فَيَقُولُ:
حَدَّثَنَا مَنْصُورٌ أَوْ ابْنُ أَبِي نَجِيحٍ أَوْ
حُمَيْدٌ أَحَدُهُمْ أَوْ اثْنَانِ مِنْهُمْ ثُمَّ ثَبَّتَ
عَلَى مَنْصُورٍ وَتَرَكَ ذَلِكَ مِرَاراً غَيْرَ
وَاحِدَةٍ. [راجع: ١٤٧٥، ٤٨١٦]

CHAPTER. The Statement of Allāh تعالى:
“Then if they bear (the torment) patiently,
then the Fire is the home for them.....”
(V.41:24)

قَوْلُهُ: ﴿فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى
لَهُمْ﴾ الْآيَةَ [٢٤]

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا
يَحْيَى: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي
مَنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ أَبِي
مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ حَوْوٍ.

(42) *SŪRAT ḤĀ MĪM ‘AIN SĪN QĀF* or
SŪRAT AṢH-ASHŪRĀ,
(The Consultation)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(٤٢) سورة حم عسق

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيُذَكَّرُ عَنِ ابْنِ عَبَّاسٍ:
﴿عَقِيمًا﴾: الَّتِي لَا تَلِدُ. ﴿رُوحًا مِّنْ
أَمْرًا﴾: الْقُرْآنُ. وَقَالَ مُجَاهِدٌ:
﴿يَذُرُوكُمْ فِيهِ﴾ نَسْلٌ بَعْدَ نَسْلٍ. ﴿لَا
حِجَّةَ بَيْنَنَا﴾: لَا خُصُومَةَ بَيْنَنَا
وَبَيْنَكُمْ. ﴿مِنْ طَرْفٍ حَفِيٍّ﴾: ذَلِيلٍ.

وَقَالَ غَيْرُهُ: ﴿فَيُظَلَّلَنَّ رَوَاكِدَ عَلَى ظَهْرِهِ﴾: يَتَحَرَّكَنَّ وَلَا يَجْرِينِ فِي الْبَحْرِ. ﴿شَرَعُوا﴾: ابْتَدَعُوا.

(١) **بَابُ قَوْلِهِ**: ﴿إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾ [٢٣]

(1) CHAPTER. The Statement of Allāh تعالى: "...Except to be kind to me for my kinship with you..." (V.42:23)

4818. Narrated Ibn 'Abbās رضي الله عنهمَا that he was asked (regarding):

"...Except to be kind to me for my kinship with you..." (V.42:23) Sa'īd bin Jubair (who was present then) said, "It means here (to show what is due for) the relatives of Muḥammad ﷺ." On that Ibn 'Abbās said: You have hurried in giving the answer! There was no branch of the tribe of Quraysh but the Prophet ﷺ had relatives therein. The Prophet ﷺ said, "I do not want anything from (you) except to be kind to me for my kinship with you."

٤٨١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ قَالَ: سَمِعْتُ طَاوُسًا، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا: أَنَّهُ سُئِلَ عَنْ قَوْلِهِ: ﴿إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾ فَقَالَ سَعِيدُ بْنُ جُبَيْرٍ: قُرْبَى آلِ مُحَمَّدٍ ﷺ. فَقَالَ ابْنُ عَبَّاسٍ: عَجَلْتُ، إِنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ يَظُنُّ مِنْ قُرَيْشٍ إِلَّا كَانَ لَهُ فِيهِمْ قَرَابَةٌ، فَقَالَ: «إِلَّا أَنْ تَصَلُّوا مَا بَيْنِي وَبَيْنَكُمْ مِنَ الْقَرَابَةِ». [راجع: ٣٤٩٧]

(43) SŪRAT (HĀ MĪM) AZ-ZUKHRUF (The Gold Adornments)

(٤٣) سُورَةُ حَمِّ الزُّخْرُفِ

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿عَلَىٰ أُمَّةٍ﴾: عَلَى إِمَامٍ ﴿وَقِيلَهُ يَكْرَبُ﴾، تَفْسِيرُهُ: أَيْحَسِبُونَ أَنَا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ وَلَا نَسْمَعُ قِيلَهُمْ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً﴾: لَوْلَا أَنْ جَعَلَ النَّاسَ كُلَّهُمْ كُفَّارًا لَجَعَلْتُ لِيُوتَ الْكُفَّارِ ﴿سُقْفًا﴾

مِنْ فَضَّةٍ وَمَعَارِجٍ ﴿١٠﴾ مِنْ فَضَّةٍ وَهِيَ
 دَرَجٌ وَسُرُرٌ فَضَّةٌ. ﴿مُقَرَّرِينَ﴾ :
 مُطِيقِينَ. ﴿ءِاسْفُونًا﴾ : أَسْحَطُونَا.
 ﴿يَعْمَى﴾ : يَغْمَى. وَقَالَ مُجَاهِدٌ
 ﴿أَفَنْصَرِبُ عَنْكُمْ الذِّكْرَ﴾ أَيْ
 تُكَذِّبُونَ بِالْقُرْآنِ ثُمَّ لَا تُعَاقِبُونَ عَلَيَّ
 ﴿وَمَضَى مَثَلُ الْأَوَّلِينَ﴾ سُنَّةُ الْأَوَّلِينَ.
 ﴿مُقَرَّرِينَ﴾ : يَغْنِي الْإِبِلَ وَالْحَيْلَ
 وَالْبِغَالَ. ﴿يُتَسَوَّأُ فِي آلِطَيْةٍ﴾ :
 الْجَوَارِي جَعَلْتُمُوهُمْ لِلرَّحْمَنِ وَلَدًا،
 فَكَيْفَ تَحْكُمُونَ؟ ﴿لَوْ شَاءَ الرَّحْمَنُ مَا
 عَبَدْتَهُمْ﴾ : يَغْنُونَ الْأَوْثَانَ، يَقُولُ اللَّهُ
 تَعَالَى: ﴿مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ﴾
 الْأَوْثَانُ إِنَّهُمْ لَا يَعْلَمُونَ. ﴿فِي
 عَقِيهِ﴾ : وَوَلَدِهِ. ﴿مُقَرَّرِينَ﴾ : يَمْشُونَ
 مَعًا. ﴿سَلَفًا﴾ : قَوْمٌ فَزَعُونَ سَلَفًا
 لِكُفَّارِ أُمَّةٍ مُحَمَّدٍ ﷺ. ﴿وَمَثَلًا﴾ :
 عِبْرَةً. ﴿يَصُدُّونَ﴾ : يَضِجُونَ.
 ﴿مُتَّبِعُونَ﴾ : مُجْبِعُونَ. ﴿أَوْلُ
 الْمَكِيدِينَ﴾ : أَوْلُ الْمُؤْمِنِينَ. وَقَالَ غَيْرُهُ
 ﴿إِنِّي بَرَاءٌ مِمَّا تَعْبُدُونَ﴾ الْعَرَبُ
 تَقُولُ: نَحْنُ مِنْكَ الْبِرَاءُ وَالْخَلَاءُ،
 الْوَاحِدُ وَالْآثَانُ وَالْجَمِيعُ مِنَ الْمَذْكُورِ
 وَالْمُؤَنَّثِ، يُقَالُ فِيهِ: بَرَاءٌ، لِأَنَّهُ
 مَضْدَرٌ. وَلَوْ قَالَ: بَرِيءٌ، لَقِيلَ فِي
 الْآثَانِ: بَرِيثَانٍ، وَفِي الْجَمِيعِ:
 بَرِيؤُنْ. وَقَرَأَ عَبْدُ اللَّهِ إِنِّي بَرِيءٌ
 بِالْيَاءِ. وَالزُّخْرُفُ: الذَّهَبُ. ﴿مَلَكِكَةً﴾

فِي الْأَرْضِ يَخْلُفُونَ ﴿٧٧﴾: يَخْلُفُ بَعْضُهُمْ بَعْضًا.

(1) CHAPTER. The Statement of Allāh تعالى :
“And they will cry: ‘O *Mālik* (Keeper of Hell)! Let your Lord make an end of us’ He will say, ‘Verily, you shall abide forever.’”
(V.43:77)

4819. Narrated Ya‘la: I heard the Prophet ﷺ reciting while he was on the pulpit:
“They will cry, ‘O *Mālik* (Keeper of Hell)! Let your Lord make an end of us...’”
(V.43:77)

(١) بَابُ قَوْلِهِ: ﴿وَنَادُوا بِمَلِكٍ لِيَقْضَ عَلَيْنَا رَبُّكَ﴾ قَالَ إِنَّكُمْ مَلَائِكَةٌ ﴿٧٧﴾ [٧٧]

٤٨١٩ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ عَلَى الْمِنْبَرِ ﴿وَنَادُوا بِمَلِكٍ لِيَقْضَ عَلَيْنَا رَبُّكَ﴾.

وَقَالَ قَتَادَةُ: ﴿وَمَثَلًا لِلْآخِرِينَ﴾: عِظَةٌ لِمَنْ بَعْدَهُمْ. وَقَالَ غَيْرُهُ: ﴿مُقَرَّبِينَ﴾: ضَابِطِينَ، يُقَالُ: فُلَانٌ مُقَرَّبٌ لِفُلَانٍ: ضَابِطٌ لَهُ. وَالْأَكْوَابُ: الْأَبَارِيقُ الَّتِي لَا خِرَاطِيمَ لَهَا، وَقَالَ قَتَادَةُ ﴿فِي أَمْرِ الْكِتَابِ﴾ جُمْلَةُ الْكِتَابِ أَصْلُ الْكِتَابِ، ﴿أَوَّلُ الْعَبِيدِ﴾: أَيُّ مَا كَانَ فَأَنَا أَوَّلُ الْآئِفِينَ وَهُمَا لُغْتَانِ، رَجُلٌ عَابِدٌ وَعَبِيدٌ. وَقَرَأَ عَبْدُ اللَّهِ: وَقَالَ الرَّسُولُ يَا رَبِّ، وَيُقَالُ: أَوَّلُ الْعَابِدِينَ: الْجَاهِدِينَ مِنْ عَبِيدٍ يَعْبُدُ.

[راجع: ٣٢٣٠]

(2) CHAPTER. “Shall we then (warn you not and) take away the Reminder (this Qur‘ān) from you, because you are a people *Musrifun*.”⁽¹⁾ (V.43:5)

(٢) بَابُ: ﴿أَفَنْصِرِبُ عَنْكُمْ أَلَّا تَكْفُرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ﴾ ﴿٥﴾

(1) (Chap. 2) *Musrifun* : These who transgress the limits, as sinners, polytheists, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad ﷺ.

And the Statement of Allāh تعالى:

'Then we destroyed men stronger (in power) than these — and the example of the ancients has passed away (before them)' .
(V.43:8)

(44) SŪRAT (HĀ MĪM) AD-DUKHĀN (The Smoke)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(1) CHAPTER. The Statement of Allāh تعالى:
"Then wait you for the Day when the sky will
bring forth a visible smoke." (V.44:10)

4820. Narrated 'Abdullāh عنہ رضي الله عنه:
Five (things) have passed, i.e., the
smoke, the defeat of the Romans, the
splitting of the moon, *Al-Batsha* (the
defeat of the infidels in the battle of Badr)

مُشْرِكِينَ، وَاللَّهُ لَوْ أَنَّ هَذَا الْقُرْآنَ
رُفِعَ حَيْثُ رَدَّهُ أَوَائِلُ هَذِهِ الْأُمَّةِ
لَهَلَكُوا، فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا
وَمَضَىٰ مِثْلَ الْأَوَّلِينَ ﴿٨﴾: عُقُوبَةُ
الْأَوَّلِينَ: (جزءاً): عِدْلًا.

(٤٤) سُورَةُ حَمِّ الدُّخَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿رَهَوًا﴾ طَرِيقًا
يَابِسًا وَيُقَالُ: رَهَوًا سَاكِنًا عَلَى عِلْمٍ.
﴿عَلَى الْعَالِيَيْنِ﴾، عَلَى مَنْ بَيْنَ ظَهْرَيْهِ.
﴿فَاعْتَلَوْهُ﴾: اِدْفَعُوهُ. ﴿وَرَزَجْنَهُمْ بِحُورِ
عَيْنٍ﴾ أَنْكَحْنَاهُمْ حُورًا عَيْنًا يَحَارُ فِيهَا
الظَّرْفُ. وَيُقَالُ أَنْ تَرْجُمُونَ: الْقَتْلَ.
ورَهوًا: ساكنًا. وَقَالَ ابْنُ عَبَّاسٍ:
﴿كَالْمُهْلِ﴾: أَسْوَدُ كَمُهْلِ الرَّزْتِ.
وَقَالَ غَيْرُهُ: ﴿يَتَّبِعُ﴾: مُلُوكُ الْيَمَنِ،
كُلُّ وَاحِدٍ مِنْهُمْ يُسَمَّى تَبَعًا لِأَنَّهُ يَتَّبِعُ
صَاحِبَهُ. وَالظُّلُّ يُسَمَّى تَبَعًا لِأَنَّهُ يَتَّبِعُ
الشَّمْسَ.

(١) بَابٌ ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ
بِدُخَانٍ مُّبِينٍ﴾ ﴿١٠﴾ [١٠]
﴿فَارْتَقِبْ﴾: فَاَنْتَظِرْ.

٤٨٢٠ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي
حَمَزَةَ، عَنْ الْأَعْمَشِ، عَنْ مُسْلِمٍ،
عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: مَضَى

and *Al-Lizām* (the punishment).⁽¹⁾

(2) CHAPTER. "Covering the people, this is a painful torment." (V.44:11)

4821. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: It (i.e., the imagined smoke) was because, when the Quraish refused to obey the Prophet ﷺ, he invoked Allāh to afflict them with years of drought (famine) similar to those of (Prophet) Yūsuf (Joseph); and so they were stricken with drought and severe (hunger) exhaustion so much so that they ate even bones. A man would look towards the sky and imagine seeing something like smoke between him and the sky because of severe (hunger) exhaustion.

So Allāh تعالى revealed:

"Then wait you for the Day when the sky will bring forth a visible smoke covering the people; this is a painful torment." (V.44:10,11)

Then someone (Abū Sufyān) came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Invoke Allāh to send rain for the tribes of Muḍar as they are on the verge of destruction." On that the Prophet ﷺ said (astonishingly), "(Shall I invoke Allāh) for the tribes of Muḍar? Verily, you are a brave man!" But the Prophet ﷺ prayed for rain and it rained for them. Then the Verse was revealed:

"Verily! you will revert (to disbelief)." (V.44:15)

(When the famine was over and) they restored prosperity and welfare, they reverted to their ways (of heathenism) whereupon Allāh تعالى revealed:

"On the Day when We shall seize you with the greatest seizure (punishment). Verily,

خَمَسٌ: الدُّخَانُ، والرُّومُ، والقَمَرُ،
والبَطْشَةُ، واللِّزَامُ. [راجع: ١٠٠٧]

(٢) بَابٌ ﴿يَعْنَى النَّاسَ هَذَا عَذَابٌ
أَلِيمٌ﴾ [١١]

٤٨٢١ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا
أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ
مُسْلِمٍ، عَنْ مَسْرُوقٍ قَالَ: قَالَ عَبْدُ
اللَّهِ: إِنَّمَا كَانَ هَذَا لِأَنَّ قُرَيْشًا لَمَّا
اسْتَعَصَوْا عَلَى النَّبِيِّ ﷺ دَعَا عَلَيْهِمْ
بِسِنَّةٍ كَسَبَهَا يُوسُفُ، فَأَصَابَهُمْ قَحْطٌ
وَجَهْدٌ حَتَّى أَكَلُوا الْعِظَامَ فَجَعَلَ
الرَّجُلُ يَنْظُرُ إِلَى السَّمَاءِ فَيَرَى مَا بَيْنَهُ
وَبَيْنَهَا كَهَيْئَةِ الدُّخَانِ مِنَ الْجَهْدِ.
فَأَنْزَلَ اللَّهُ تَعَالَى ﴿فَارْتَبَتْ يَوْمَ تَأْتِي
السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾، يَعْنَى النَّاسَ
هَذَا عَذَابٌ أَلِيمٌ﴾ [١١]. قَالَ: فَأَتَى
رَسُولُ اللَّهِ ﷺ قَبِيلَ: يَا رَسُولَ اللَّهِ،
اسْتَسْقِ اللَّهَ لِمُضَرَ فَإِنَّهَا قَدْ هَلَكَتْ،
قَالَ: «لِمُضَرَ؟ إِنَّكَ لَجَرِيءٌ»،
فَاسْتَسْقَى فَسُقُوا. فَنَزَلَتْ ﴿إِنْ كُنَّ
عَائِدُونَ﴾ فَلَمَّا أَصَابَهُمُ الرَّفَاهِيَةُ عَادُوا
إِلَى حَالِهِمْ حِينَ أَصَابَتْهُمْ الرَّفَاهِيَةُ
فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿يَوْمَ تَبْطِشُ
الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْعِمُونَ﴾ [١١]. قَالَ:
يَعْنَى يَوْمَ بَدْرٍ. [راجع: ١٠٠٧]

(1) (H. 4820) See *Hadīth* No. 4767 & No. 4774.

We will exact retribution.” (V.44:16)

The narrator said, “That was the day of the battle of Badr.”

(3) CHAPTER. The Statement of Allāh تعالى :
“(They will say) Our Lord! Remove the torment from us, really we shall become believers!” (V.44:12)

4822. Narrated ‘Abdullāh: It is an aspect of knowledge that, when you do not know something, you say: ‘Allāh knows better.’ Allāh said to his Prophet ﷺ:

“Say (O Muhammad ﷺ): No wage do I ask of you for this (the Qur’ān), nor am I one of the *Mutakallifūn* (those who pretend and fabricate things which do not exist).” (V.38:86)

When the Quraish troubled and stood against the Prophet ﷺ, he said, “O Allāh! Help me against them by sending on them seven years (of drought-famine) like the seven (years of drought) of Yūsuf (Joseph).” So they were afflicted with a year of drought (famine) during which they ate bones and dead animals because of too much suffering, and one of them would see something like smoke between him and the sky because of (hunger) exhaustion. Then they said:

“Our Lord! Remove the torment from us, really we shall become believers.” (V.44:12)

And then it was said (to the Prophet ﷺ by Allāh), “If We remove it from them they will revert.” So the Prophet ﷺ invoked his Lord, Who removed the punishment from them, but later they reverted (to heathenism), whereupon Allāh punished them on the day of the battle of Badr, and that is what Allāh’s Statement indicates:

“Then wait for the Day that the sky will bring forth a visible smoke... (up to) ...Verily, We will exact retribution.” (V.44:10-16)

(٣) بَابُ قَوْلِهِ تَعَالَى: ﴿رَبَّنَا أَكْرِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ﴾ [١٢]

٤٨٢٢ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا

وَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الصُّحَى، عَنْ مَسْرُوقٍ قَالَ: دَخَلْتُ عَلَى عَبْدِ اللَّهِ فَقَالَ: إِنَّ مِنَ الْعِلْمِ أَنْ تَقُولَ لِمَا لَا تَعْلَمُ: اللَّهُ أَعْلَمُ، إِنَّ اللَّهَ قَالَ لِنَبِيِّهِ ﷺ: ﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾ [٨٦] إِنَّ قُرَيْشًا لَمَّا غَلَبُوا النَّبِيَّ ﷺ وَاسْتَعْصَمُوا عَلَيْهِ قَالَ: «اللَّهُمَّ أَعِنِّي عَلَيْهِمْ سَبْعَ كَسْبَعِ يُوسُفَ»، فَأَخَذَتْهُمْ سَنَةٌ أَكَلُوا فِيهَا الْعِظَامَ وَالْمَيْتَةَ مِنَ الْجَهْدِ حَتَّى جَعَلَ أَحَدُهُمْ يَرَى مَا بَيْنَهُ وَبَيْنَ السَّمَاءِ كَهَيْئَةِ الدُّخَانِ مِنَ الْجُوعِ. قَالُوا: ﴿رَبَّنَا أَكْرِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ﴾ [١٢]. فَقِيلَ لَهُ: إِنْ كَشَفْنَا عَنْهُمْ عَادُوا، فَدَعَا رَبَّهُ فَكَشَفَ عَنْهُمْ فَعَادُوا فَانْتَقَمَ اللَّهُ مِنْهُمْ يَوْمَ بَدْرٍ. فَذَلِكَ قَوْلُهُ: ﴿يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾ إِلَى قَوْلِهِ جَلَّ ذِكْرُهُ: ﴿إِنَّا مُنْفِعُونَ﴾. [راجع: ١٠٠٧]

(4) CHAPTER. "How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly, has already come to them?" (V.44:13)

4823. Narrated Masrūq: I came upon 'Abdullāh and he said, "When Allāh's Messenger ﷺ invited Quraish (to Islām), they disbelieved him and stood against him. So he (the Prophet ﷺ) said, 'O Allāh! Help me against them by sending on them seven years (of drought-famine) like those seven (years of draught) of Yūsuf (Joseph).' So they were afflicted with such a year of drought that destroyed everything, and they started eating of dead animals, and if one of them got up he would see something like smoke between him and the sky from the severe fatigue (exhaustion) and hunger." 'Abdullāh then recited:

"Then wait you for the Day when the sky will bring forth a visible smoke covering the people, this is a painful torment... (till he reached)... Verily, We shall remove the torment for a while. Verily! You will revert." (V.44:10-15)

'Abdullāh added: "Will the punishment be removed from them on the Day of Resurrection?" He added, "The greatest grasp was the day of the battle of Badr."

(5) CHAPTER. "Then they had turned away from him (Messenger Muḥammad ﷺ) and said: (He is) taught (by a human being), a madman!" (V.44:14)

4824. Narrated 'Abdullāh عن الله عنه رضي الله عنه: Allāh sent (the Prophet) Muḥammad ﷺ and said:

"Say (O Muhammad ﷺ): No wage do I ask of you for this (the Qur'ān), nor am I one

(٤) بَابُ ﴿أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ﴾ [١٣].
الذِّكْرُ وَالذِّكْرَى وَاحِدٌ [١٣].

٤٨٢٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ بْنُ حَازِمٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ قَالَ: دَخَلْتُ عَلَى عَبْدِ اللَّهِ ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمَّا دَعَا قُرَيْشًا كَذَّبُوهُ وَاسْتَعْصَمُوا عَلَيْهِ: فَقَالَ: «اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَنَعِ كَسَنَعِ يُوسُفَ»، فَاصَابَتْهُمْ سَنَةٌ حَصَّتْ كُلُّ شَيْءٍ حَتَّى كَانُوا يَأْكُلُونَ الْمَيْتَةَ وَكَانَ يَقُومُ أَحَدُهُمْ فَكَانَ يَرَى بَيْنَهُ وَبَيْنَ السَّمَاءِ مِثْلَ الدُّخَانِ مِنَ الْجَهْدِ وَالْجُوعِ، ثُمَّ قَرَأَ ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾ [١٣] حَتَّى بَلَغَ ﴿إِنَّا كَاشَفُوا الْعَذَابَ قَلِيلًا إِنَّكَ عَائِدُونَ﴾ [١٤] قَالَ عَبْدُ اللَّهِ: أَفِيكَشَفَ عَنْهُمْ الْعَذَابَ يَوْمَ الْقِيَامَةِ؟ قَالَ: وَ﴿الْبَطْسَةَ الْكُبْرَى﴾: يَوْمَ بَدْرٍ.

[راجع: ١٠٠٧]

(٥) بَابُ ﴿ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ﴾ [١٤].

٤٨٢٤ - حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ وَمَنْصُورٍ، عَنْ أَبِي الضُّحَى،

of the *Mutakallifun* (those who pretend and fabricate things which do not exist).” (V.38:86)

When Allāh’s Messenger ﷺ saw the Quraish standing against him, he said, “O Allāh! Help me against them by sending on them seven (years of drought-famine) like those seven (years of drought) of Yūsuf (Joseph).” So they were afflicted with a year of drought that destroyed everything, and they ate bones and hides. (One of them said), “And they ate hides and dead animals, and (it seemed to them that) something like smoke was coming out of the earth.” So Abū Sufyān came to the Prophet ﷺ and said, “O Muḥammad! Your people are on the verge of destruction! Please invoke Allāh to relieve them.” So the Prophet ﷺ invoked Allāh for them [and it rained and the drought (famine) disappeared]. He said to them, “You will revert (to heathenism) after that.” ‘Abdullāh then recited:

“Then wait you for the Day when the sky will bring forth a visible smoke ... (up to) ... Verily! You will revert.” (V.44:10-15)

He added, “Will the punishment be removed from them in the Hereafter? The smoke and the grasp and the *Al-Lizām* have all passed.” One of the subnarrator said, “The splitting of the moon.” And another said, “The defeat of the Romans (has also passed).”

(6) CHAPTER. “On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution.” (V.44:16)

4825. Narrated ‘Abdullāh رضي الله عنه: Five things have passed: *Al-Lizām*, the defeat of the Romans, the greatest grasp, the splitting of the moon, and the smoke.

عَنْ مَسْرُوقٍ قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا ﷺ وَقَالَ: ﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾ (٨٦). فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمَّا رَأَى قُرَيْشًا اسْتَعْصَمُوا عَلَيْهِ فَقَالَ: «اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعِ كَسْبَعِ يُوسُفَ» فَأَخَذَتْهُمُ السَّنَةُ حَتَّى حَصَّتْ كُلُّ شَيْءٍ حَتَّى أَكَلُوا الْعِظَامَ وَالْجُلُودَ. فَقَالَ أَحَدُهُمْ: حَتَّى أَكَلُوا الْجُلُودَ وَالْمَيْتَةَ وَجَعَلَ يَخْرُجُ مِنَ الْأَرْضِ كَهَيْئَةِ الدُّخَانِ. فَأَتَاهُ أَبُو سُفْيَانَ فَقَالَ: أَيُّ مُحَمَّدٌ، إِنَّ قَوْمَكَ قَدْ هَلَكُوا فَادْعُ اللَّهَ أَنْ يَكْشِفَ عَنْهُمْ، فَدَعَا ثُمَّ قَالَ: «تَعُودُوا بَعْدَ هَذَا».

في حديث منصور: ثم قرأ ﴿فَارْتَبِّبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾ (١١) إلى ﴿عَائِدُونَ﴾ أَيْ كُشِفَ عَذَابُ الْآخِرَةِ؟ فَقَدْ مَضَى الدُّخَانُ وَالْبَطْشَةُ وَاللِّزَامُ، وَقَالَ أَحَدُهُمْ: الْقَمَرُ. وَقَالَ الْآخَرُ: الرُّومُ. [راجع: ١٠٠٧]

(٦) بَابُ ﴿يَوْمَ نَبِّطُشُ الْبَطْشَةَ الْكُبْرَى﴾
إِنَّا مُنْفِقُونَ ﴿١١﴾ [١٦]

٤٨٢٥ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنِ مُسْلِمٍ، عَنِ مَسْرُوقٍ، عَنِ عَبْدِ اللَّهِ قَالَ: خَمْسٌ قَدْ

مَضَيَّنَ: اللَّزَامُ، وَالرُّومُ، وَالْبَطْشَةُ،
وَالْقَمَرُ، وَالذُّخَانُ. [راجع: ١٠٠٧]

(45) *SURĀT (HĀ MĪM) AL-JĀTHIYAH*
(The Kneeling)

(٤٥) سورة حم الجاثية

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿جَاثِيَةٌ﴾: مُسْتَوْفِزِينَ عَلَى
الرُّكْبِ. وَقَالَ مُجَاهِدٌ: ﴿نَسْتَنْسِخُ﴾:
نَكْتُبُ. ﴿نَسْنَسُكُرُ﴾: نَتْرَكُكُمْ.

4826. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said, 'The son of Ādam annoys Me for he abuses *Ad-Dahr* (the Time) though I am *Ad-Dahr* (the Time), in My Hands are all things, and I cause the revolution of day and night'." (1)

٤٨٢٦ - حَدَّثَنَا الْحَمِيدِيُّ: حَدَّثَنَا
سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ
بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«قَالَ اللَّهُ عَزَّ وَجَلَّ: يُؤْذِينِي ابْنُ آدَمَ،
يُسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ بِيَدِي الْأَمْرِ
أَقْلَبُ اللَّيْلَ وَالنَّهَارَ». [انظر: ٦١٨١،

[٧٤٩١]

(46) *SŪRAT AL-AḤQĀF*
(The Curved Sand-hills)

(٤٦) سورة الأحقاف

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿ثَيِّضُونَ﴾:
تَقُولُونَ. وَقَالَ بَعْضُهُمْ: أَثَرَةٌ وَأَثَرَةٌ

(1) (H. 4826) *Ad-Dahr*: 'I am *Ad-Dahr*' means 'I am the Creator of time, and I manage the affairs of all creation including time.' One should not attribute anything, whether cheerful or disastrous, to time, for everything is in the Hands of Allāh, and only He is the Disposer of everything.

﴿أَنْذَرُوا﴾: بَقِيَّةُ عِلْمٍ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿بَدَعًا مِّنَ الرُّسُلِ﴾: لَسْتُ بِأَوَّلِ الرُّسُلِ. وَقَالَ غَيْرُهُ: (أَرَأَيْتُمْ مِمَّنْ هَذِهِ الْأَيْفُ إِنَّمَا هِيَ تَوَعُّدٌ إِنْ صَحَّ مَا تَدْعُونَ لَا يَسْتَحِقُّ أَنْ يُعْبَدَ، وَلَيْسَ قَوْلُهُ: ﴿أَرَأَيْتُمْ﴾ بِرُؤْيَةِ الْعَيْنِ، إِنَّمَا هُوَ: أَتَعْلَمُونَ: أَبْلَغَكُمْ أَنَّ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ خَلَقُوا شَيْئًا؟

(1) CHAPTER. "But he who says to his parents: Fie upon you both! Do you hold out the promise to me that I shall be raised up (again)... (up to) ... the tales of the ancient." (V.46:17)

(١) بَابُ ﴿وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِي أَنْ أُخْرَجَ﴾ إِلَى قَوْلِهِ: ﴿أَسْتَطِيرُ الْأَوَّلِينَ﴾ [١٧]

4827. Narrated Yūsuf bin Māhak: Marwān had been appointed as the governor of Hījāz by Mu'āwiya. He delivered a *Khutba* and mentioned Yazīd bin Mu'āwiya so that the people might give the *Bai'a* (pledge) to him as the successor of his father (Mu'āwiya). Then 'Abdur-Raḥmān bin Abū Bakr told him something whereupon Marwān ordered that he be arrested. But 'Abdur-Raḥmān entered 'Āishah's house and they could not arrest him. Marwān said, "It is he ('Abdur-Raḥmān) about whom Allāh revealed this Verse:

٤٨٢٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشْرٍ، عَنْ يُونُسَ بْنِ مَاهَكَ قَالَ: كَانَ مَرْوَانَ عَلَى الْجِجَارِ اسْتَعْمَلَهُ مُعَاوِيَةَ فَخَطَبَ فَجَعَلَ يَذُكُرُ يَزِيدَ بْنَ مُعَاوِيَةَ لِكَيْ يُبَايَعَ لَهُ بَعْدَ أَبِيهِ. فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ ابْنُ أَبِي بَكْرٍ شَيْئًا، فَقَالَ: خُذُوهُ. فَدَخَلَ بَيْتَ عَائِشَةَ فَلَمْ يَقْدِرُوا، فَقَالَ مَرْوَانَ: إِنَّ هَذَا الَّذِي أَنْزَلَ اللَّهُ فِيهِ ﴿وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِي﴾ فَقَالَتْ عَائِشَةُ مِنْ وَرَاءِ الْحِجَابِ: مَا أَنْزَلَ اللَّهُ فِيْنَا شَيْئًا مِنَ الْقُرْآنِ إِلَّا أَنْ اللَّهُ أَنْزَلَ عُنْدِي.

'But he who says to his parents: 'Fie upon you both! Do you hold out the promise to me...?'"

On that, 'Āishah said from behind a screen, "Allāh did not reveal anything from the Qur'an about us except what was connected with the declaration of my innocence (of the slander)."

(٢) بَابُ قَوْلِهِ: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ﴾ الْآيَةَ [٢٤]،

(2) CHAPTER. The Statement of Allāh تعالى: "Then, when they saw it as a dense cloud coming towards their valleys..." (V.46:24)

قال ابن عباس: ﴿عَارِضٌ﴾: السَّحَابُ.

4828. Narrated 'Āishah, the wife of the Prophet ﷺ: I never saw Allāh's Messenger ﷺ laughing loudly enough to enable me to see his uvula, but he used to smile only.

٤٨٢٨ - حَدَّثَنَا أَحْمَدُ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنَا عَمْرُو أَنَّ أَبَا التَّضَرِّ حَدَّثَهُ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ، إِنَّمَا كَانَ يَتَبَسَّمُ. [انظر: ٦٠٩٢]

4829. 'Āishah added: And whenever he ﷺ saw clouds or winds, signs of deep concern would appear on his face. I said, "O Allāh's Messenger! When people see clouds they usually feel happy, hoping that it would rain, while I see that when you see clouds, one could notice signs of dissatisfaction on your face." He said, "O 'Āishah! What is the guarantee for me that there will be no punishment in it, since some people were punished with a wind? Verily, some people saw (received) the punishment, but (while seeing the cloud) they said, 'This cloud will give us rain.'"

٤٨٢٩ - قَالَتْ: وَكَانَ إِذَا رَأَى غَيْمًا أَوْ رِيحًا عُرِفَ فِي وَجْهِهِ. قَالَتْ: يَا رَسُولَ اللَّهِ، النَّاسُ إِذَا رَأَوْا الْغَيْمَ فَرِحُوا رَجَاءً أَنْ يَكُونَ فِيهِ الْمَطَرُ، وَأَرَاكَ إِذَا رَأَيْتَهُ عُرِفَ فِي وَجْهِكَ الْكِرَاهِيَّةُ، فَقَالَ: «يَا عَائِشَةُ، مَا يُؤْمِنُنِي أَنْ يَكُونَ فِيهِ عَذَابٌ، عُدْبَ قَوْمٍ بِالرِّيْحِ. وَقَدْ رَأَى قَوْمَ الْعَذَابِ فَقَالُوا: هَذَا عَارِضٌ مُنْطَرِنًا». [راجع: ٣٢٠٦]

(47) SŪRAT MUHAMMAD or AL-QITĀL (Muhammad ﷺ or The Fighting)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(٤٧) سُورَةُ مُحَمَّدٍ ﷺ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿أَوْزَارَهَا﴾: آثَامَهَا. حَتَّى لَا يَبْقَى إِلَّا مُسْلِمٌ. ﴿عَرَفَهَا﴾: بَيْنَهَا. وَقَالَ مُجَاهِدٌ: ﴿مَوْلَى الَّذِينَ ءَامَنُوا﴾: وَلِيُّهُمْ. ﴿فَإِذَا عَزَمَ الْأَمْرُ﴾: أَي جَدَّ الْأَمْرُ.

﴿فَلَا تَهْرُأْ﴾: لَا تَضَعُفُوا. وَقَالَ ابْنُ عَبَّاسٍ: ﴿أَضَغْنَهُمْ﴾: حَسَدَهُمْ. ﴿عَاسِينَ﴾: مُتَغَيِّرِينَ.

(١) **بَابُ** ﴿وَتَقَطَّعُوا أَرْحَامَكُمْ﴾ [٢٢]

(1) CHAPTER. "...And sever your ties of kinship." (V.47:22)

4830. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh created His creation, and when He had finished it, the womb got up and caught hold of Allāh, whereupon Allāh said, 'What is the matter?' On that, it said, 'I seek refuge with you from *Al-Qaṭī'ah* (those who sever the ties of kith and kin). On that Allāh said, 'Will you accept (be satisfied) if I bestow My Favours on him who keeps your ties, and withhold My Favours from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allāh said, 'That is for you'." Abū Hurairah added, "If you wish, you can recite: 'Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship.'" (V.47:22)

٤٨٣٠ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ: حَدَّثَنِي مُعَاوِيَةُ بْنُ أَبِي مُرَرِّدٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «خَلَقَ اللهُ الْخَلْقَ فَلَمَّا فَرَّغَ مِنْهُ قَامَتِ الرَّجْمُ فَأَخَذَتْ، فَقَالَ لَهُ: مَهْ. قَالَتْ: هَذَا مَقَامُ الْعَائِذِ بِكَ مِنَ الْقَطِيعَةِ. قَالَ: أَلَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ، وَأَقْطَعَ مَنْ قَطَعَكَ؟ قَالَتْ: بَلَى يَا رَبِّ. قَالَ فَذَلِكَ. قَالَ أَبُو هُرَيْرَةَ: أَفَرُّوا إِنْ شِئْتُمْ ﴿فَهَلْ عَسَيْتُمْ إِنْ قَوْلَيْتُمْ أَنْ تَفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ﴾. [انظر: ٤٨٣١، ٤٨٣٢، ٥٩٨٧، ٧٥٠٢]

4831. Narrated Abū Hurairah: (As above, *Hadith* No 4830, but added) Then Allāh's Messenger ﷺ said, "Recite if you wish: 'Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?'" (V.47:22)

٤٨٣١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ: حَدَّثَنَا حَاتِمٌ، عَنْ مُعَاوِيَةَ قَالَ: حَدَّثَنِي عَمِّي أَبُو الْحُبَابِ سَعِيدُ بْنُ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ بِهَذَا. ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «أَفَرُّوا إِنْ شِئْتُمْ ﴿فَهَلْ عَسَيْتُمْ﴾». [راجع: ٤٨٣٠]

4832. Narrated Mu'āwiya bin Abī Al-Muzarrid: Allāh's Messenger ﷺ said, "Recite if you wish: 'Would you then...'" (V.47:22)

٤٨٣٢ - حَدَّثَنَا يَشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا مُعَاوِيَةُ بْنُ أَبِي الْمُرَرِّدِ بِهَذَا. قَالَ رَسُولُ اللهِ

ﷺ: «وَأَقْرَأُوا إِن شِئْتُمْ ﴿فَهَلْ عَسَيْتُمْ﴾» آسِن: مُتَغَيِّر.

[راجع: ٤٨٣٠]

(48) *SŪRAT AL-FATH*
(The Victory)

(٤٨) سورة الفتح

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قال مُجَاهِدٌ ﴿بُرًّا﴾: هَالِكِينَ.
وَقَالَ مُجَاهِدٌ: ﴿سِيمَاهُمْ فِي
وُجُوهِهِمْ﴾: السَّحْنَةُ. وَقَالَ مَنُصُورٌ،
عَنْ مُجَاهِدٍ: التَّوَاضُعُ. وَقَالَ
﴿شَطَطُكُمْ﴾: فِرَاحُهُ. ﴿فَاسْتَقْلَطُكُمْ﴾:
عَلَطَ. ﴿سُوقِيَهُمْ﴾: السَّاقُ حَامِلَةُ
الشَّجَرَةِ، وَيُقَالُ: ﴿دَائِرَةُ السُّوءِ﴾
كَقَوْلِكَ: رَجُلٌ السُّوءِ. وَدَائِرَةُ السُّوءِ:
العَذَابُ. يُعَزَّرُوهُ: يَنْصُرُوهُ.
﴿شَطَطُكُمْ﴾: شَطَأَ السُّتْبِيلُ تَنْبُتُ الحَبَّةُ
عَشْرًا أَوْ ثَمَانِيًا وَسَبْعًا فَيَقْوَى بَعْضُهُ
بِبَعْضٍ، فَذَلِكَ قَوْلُهُ تَعَالَى:
﴿فَنَازَرَهُمْ﴾: قَوَاهُ، وَلَوْ كَانَتْ وَاحِدَةً
لَمْ تَقْمِ عَلَى سَاقٍ: وَهُوَ مَثَلُ ضَرْبِهِ
اللَّهُ لِلنَّبِيِّ ﷺ إِذْ خَرَجَ وَحْدَهُ ثُمَّ قَوَاهُ
بِأَصْحَابِهِ كَمَا قَوَى الحَبَّةُ بِمَا يَنْبُتُ
مِنْهَا.

(1) CHAPTER. The Statement of Allāh تعالى:
"Verily, We have given you (O Muḥammad
ﷺ) a manifest victory." (V.48:1)

4833. Narrated Aslam: While Allāh's
Messenger ﷺ was proceeding at night

(١) بَابُ قَوْلِهِ: ﴿إِنَّا مَنَّاعًا لَكَ فَتَمَا

ثِيَابًا﴾ [١]

٤٨٣٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

during one of his journeys and 'Umar bin Al-Khattāb was travelling beside him, 'Umar asked him about something but Allāh's Messenger ﷺ did not reply. He asked again, but he did not reply, and then he asked (for the third time) but he did not reply. On that, 'Umar bin Al-Khattāb said to himself, "*Thakilat Ummu 'Umar* (may 'Umar's mother lose her son)! I asked Allāh's Messenger ﷺ three times but he did not reply." 'Umar then said, "I made my camel run faster and went ahead of the people, and I was afraid that some Qur'ānic Verses might be revealed about me. But before getting involved in any other matter, I heard somebody calling me. I said to myself, 'I fear that some Qur'ānic Verses have been revealed about me,' and so I went to Allāh's Messenger ﷺ and greeted him.

He (Allāh's Messenger ﷺ) said, "Tonight a *Sūrah* has been revealed to me, and it is dearer to me than that on which the sun rises (i.e., the world)." Then he (ﷺ) recited: 'Verily, We have given you (O Muḥammad ﷺ) a manifest victory.'" (V.48:1)

4834. Narrated Anas رَضِيَ اللهُ عَنْهُ: 'Verily, We have given you (O Muḥammad ﷺ) a manifest victory,' refers to *Al-Hudaibiya* (peace treaty).

4835. Narrated 'Abdullāh bin Muḥaffal: On the day of the conquest of Makkah, the Prophet ﷺ recited *Sūrat Al-Faṭḥ* in a vibrating and pleasant voice. Mu'āwaiyya, the subnarrator said, "If I could immitate the recitation of the Prophet ﷺ I would do so."

مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسِيرُ فِي بَعْضِ أَسْفَارِهِ وَعُمَرُ بْنُ الْخَطَّابِ يَسِيرُ مَعَهُ لَيْلًا فَسَأَلَهُ عُمَرُ ابْنَ الْخَطَّابِ عَنْ شَيْءٍ فَلَمْ يُجِبْهُ رَسُولُ اللَّهِ ﷺ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ. ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: نَكِلْتُ أُمَّ عُمَرَ، نَزَرْتُ رَسُولَ اللَّهِ ﷺ ثَلَاثَ مَرَّاتٍ كُلُّ ذَلِكَ لَا يُجِيبُنِي. قَالَ عُمَرُ: فَحَرَكْتُ بَعِيرِي ثُمَّ تَقَدَّمْتُ أَمَامَ النَّاسِ وَخَشِيتُ أَنْ يُنَزَلَ فِيَّ الْقُرْآنُ فَمَا نَشِيتُ أَنْ سَمِعْتُ صَارِخًا يَصْرُخُ بِي، فَقُلْتُ: لَقَدْ خَشِيتُ أَنْ يَكُونَ نَزَلَ فِيَّ قُرْآنٌ، فَجِئْتُ رَسُولَ اللَّهِ ﷺ فَسَلَّمْتُ عَلَيْهِ فَقَالَ: «لَقَدْ أَنْزَلْتُ عَلَيَّ اللَّيْلَةَ سُورَةَ لَهِيَ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ». ثُمَّ قَرَأَ ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾. [راجع: ٤١٧٧]

٤٨٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ فَتَادَةَ، عَنْ أَنَسِ بْنِ رَضِيَ اللهُ عَنْهُ ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾ قَالَ: الْحُدَيْبِيَّةُ. [راجع: ٤١٧٢]

٤٨٣٥ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُعَاوِيَةُ بْنُ قُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ قَالَ: قَرَأَ النَّبِيُّ ﷺ يَوْمَ فَتْحِ مَكَّةَ سُورَةَ

الْفَتْحَ فَرَجَعَ فِيهَا، قَالَ مُعَاوِيَةُ: لَوْ
شِئْتُ أَنْ أَحْكِي لَكُمْ قِرَاءَةَ النَّبِيِّ ﷺ
لَفَعَلْتُ. [راجع: ٤٢٨١]

(2) CHAPTER. The Statement of Allāh تعالى: “That Allāh may forgive you your sins of the past and the future and complete His Favour on you and guide you on the Straight Path.” (V.48:2)

(٢) بَابُ قَوْلِهِ: ﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمِّمَ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا﴾ [٢]

4836. Narrated Al-Mughīra: The Prophet ﷺ used to offer night *Ṣalāt* (prayers) till his feet became swollen. Somebody said, to him, “Allāh has forgiven you your sins of the past and the future.” On that, he said, “Shouldn’t I be a thankful slave (of Allāh)?”

٤٨٣٦ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ: حَدَّثَنَا زِيَادٌ: أَنَّهُ سَمِعَ الْمُغِيرَةَ يَقُولُ: قَامَ النَّبِيُّ ﷺ حَتَّى تَوَرَّمَتْ قَدَمَاهُ فَقِيلَ لَهُ: غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، قَالَ: «أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟» [راجع: ١١٣٠]

4837. Narrated ‘Āishah رضي الله عنها: The Prophet ﷺ, used to offer *Ṣalāt* (prayer) at night (for such a long time) that his feet used to crack. I said, “O Allāh’s Messenger! Why do you do it since Allāh has forgiven you your sins of the past and the future?” He said, “Shouldn’t I love to be a thankful slave (of Allāh)?” When he became old, he offered *Ṣalāt* (prayer) while sitting, but if he wanted to perform a bowing, he would get up, recite (some other Verses) and then perform the bowing.

٤٨٣٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَبْدِ الْعَزِيزِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى: أَخْبَرَنَا حَيُّوَةُ، عَنْ أَبِي الْأَسْوَدِ: سَمِعَ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَقُومُ مِنَ اللَّيْلِ حَتَّى تَتَفَطَّرَ قَدَمَاهُ، فَقَالَتْ عَائِشَةُ: لِمَ تَضَعُ هَذَا يَا رَسُولَ اللَّهِ وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: «أَفَلَا أَحِبُّ أَنْ أَكُونَ عَبْدًا شَكُورًا؟» فَلَمَّا كَثُرَ لِحْمُهُ صَلَّى جَالِسًا. فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَقَرَأَ ثُمَّ رَكَعَ.

[راجع: ١١١٨]

(3) CHAPTER. “Verily, We have sent you (O Muḥammad ﷺ) as a witness, as a bearer of glad tidings, and as a warner.” (V.48:8)

(٣) بَابُ ﴿إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا﴾ [٨]

4838. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ: رَضِيَ اللهُ عَنْهُمَا: This Verse:

“Verily, We have sent you (O Muḥammad ﷺ) as a witness, as a bearer of glad tidings and as a warner.” (V.48:8) which is in the Qur’ān, appears in the *Taurāt* (Torah) thus:

“Verily We have sent you (O Muḥammad ﷺ) as a witness, as a bearer of glad tidings and as a warner, and as a protector for the illiterates (i.e., the Arabs). You are my slave and My Messenger, and I have named you *Al-Mutawakkil* (one who depends upon Allāh). You are neither hard-hearted nor of fierce character, nor one who shouts in the markets. You do not return evil for evil, but excuse and forgive. Allāh will not take you unto Him till He guides through you a crooked (curved) nation on the Right Path by causing them to say: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh). With such a statement, He will cause to open blind eyes, deaf ears and hardened hearts.” (See H. 2125)

(4) CHAPTER. “He it is Who sent down *As-Sakinah* (tranquillity and calmness) into the hearts of the believers...” (V.48:4)

4839. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: While a man from the Companions of the Prophet ﷺ was reciting (the Qur’ān) and his horse was tied in the house, the horse got startled and started jumping. The man came out, looked around but could not find anything, yet the horse went on jumping. The next morning he mentioned that to the Prophet ﷺ. The Prophet ﷺ said, “That was the *As-Sakinah* (tranquillity and reassurance along with angels) which descended because of the recitation of the Qur’ān.” (See H. 5011)

٤٨٣٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ هِلَالِ بْنِ أَبِي هِلَالٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا: أَنَّ هَذِهِ آيَةَ التِّي فِي الْقُرْآنِ ﴿يَأْتِيهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا﴾ ﴿١٥﴾ قَالَ: فِي التَّوْرَةِ: يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا وَحِرْزًا لِلْأُمِّيِّينَ، أَنْتَ عُنْدِي وَرَسُولِي، سَمِيئُكَ الْمُتَوَكِّلُ، لَيْسَ بِفَطْطٍ وَلَا غَلِيْبِطٍ وَلَا سَخَابٍ بِالْأَسْوَاقِ، وَلَا يَدْفَعُ السَّيِّئَةَ بِالسَّيِّئَةِ، وَلَكِنْ يَغْفُو وَيَصْفَحُ، وَلَنْ يَقْبِضَهُ اللهُ حَتَّى يُقِيمَ بِهِ الْمِلَّةَ الْعَوْجَاءَ بَأَنْ يَقُولُوا: لَا إِلَهَ إِلَّا اللهُ، فَيَنْخُحُ بِهَا أَعْيُنًا عُمِيًّا، وَأَدَانَا صُمًّا، وَقُلُوبًا غُلْفًا. [راجع: ٢١٢٥]

(٤) بَابُ ﴿هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ﴾ [٤]

٤٨٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَوْسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَمَا رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يَقْرَأُ وَفَرَسٌ لَهُ مَرْبُوطٌ فِي الدَّارِ فَجَعَلَ يَنْفَرُ، فَخَرَجَ الرَّجُلُ فَظَنَرَ فَلَمْ يَرَ شَيْئًا، وَجَعَلَ يَنْفَرُ. فَلَمَّا أَصْبَحَ ذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ:

«تِلْكَ السَّكِينَةُ تَنْزَلَتْ بِالْقُرْآنِ».

[راجع: ٣٦١٤]

(5) CHAPTER. The Statement of Allāh تعالى: "...When they gave their *Bai'a* (pledge) to you (O Muḥammad ﷺ) under the tree..." (V.48:18)

(٥) بَابُ قَوْلِهِ: ﴿إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾ [١٨]

4840. Narrated Jābir: We were one thousand and four hundred on the Day of *Al-Hudaibiya*.

٤٨٤٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرِ قَالَ: كُنَّا يَوْمَ الْحُدَيْبِيَةِ أَلْفًا وَأَرْبَعِمِائَةً. [راجع: ٣٥٧٦]

4841. Narrated 'Uqba bin Ṣuhbān: 'Abdullāh bin Mughaffal Al-Muzanī who was one of those who witnessed (the event of) the tree [those who gave the *Bai'a* (pledge) to the Prophet ﷺ beneath the tree at *Al-Hudaibiya*] said, "The Prophet ﷺ forbade the throwing of small stones (with two fingers)."

٤٨٤١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ صُهَبَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلِ الْمُرْتَبِيِّ: مِمَّنْ شَهِدَ الشَّجَرَةَ، نَهَى النَّبِيُّ ﷺ عَنِ الْخَذْفِ. [انظر: ٥٤٧٩، ٦٢٢٠]

4842. 'Abdullāh bin Al-Mughaffal Al-Muzanī also said, "The Prophet ﷺ also forbade urinating at the place where one takes a bath."

٤٨٤٢ - وَعَنْ عُقْبَةَ بْنَ صُهَبَانَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَعْقِلِ الْمُرْتَبِيِّ: فِي الْبَوْلِ فِي الْمُغْتَسَلِ.

4843. Narrated Thābit bin Ad-Ḍaḥḥāk ḥe who was one of the Companions of the tree [i.e., those who gave the *Bai'a* (pledge) to the Prophet ﷺ beneath the tree at *Al-Hudaibiya*]:

٤٨٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدِ، عَنْ أَبِي قِلَابَةَ، عَنْ ثَابِتِ بْنِ الصَّحَّاحِ رَضِيَ اللَّهُ عَنْهُ وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ. [راجع: ١٣٦٣]

4844. Narrated Ḥabīb bin Abī Thābit: I went to Abū Wā'il to ask him (about those who had rebelled against 'Alī). On that Abū Wā'il said, "We were at Ṣiffīn (a city on the bank of the Euphrates, the place where the battle took place between 'Alī and

٤٨٤٤ - حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ السَّلْمِيِّ: حَدَّثَنَا يَعْلى: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ سَيَّاهٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ: أَتَيْتُ أَبَا وَائِلٍ أَسْأَلُهُ

Mu'āwiya). A man said, 'Will you be on the side of those who are called to consult Allāh's Book (to settle the dispute)?' 'Alī said, 'Yes (I agree that we should settle the matter in the light of the Qur'ān).' Some people objected to 'Alī's agreement and wanted to fight. On that Sahl bin Ḥunaif said, 'Blame yourselves! I remember how, on the Day of Al-Ḥudaibiya (i.e., the peace treaty between the Prophet ﷺ and the Quraish *Mushrikūn*), if we had been allowed to choose fighting, we should have fought (the *Mushrikūn*).' At that time 'Umar came (to the Prophet ﷺ) and said, 'Aren't we on the right (path) and they (the *Mushrikūn*) in the wrong? Won't our killed persons go to Paradise, and theirs in the Fire?' The Prophet replied, 'Yes.' 'Umar further said, 'Then why should we let our religion be degraded and return before Allāh has settled the matter between us?' The Prophet ﷺ said, 'O the son of Al-Khaṭṭāb! No doubt, I am Allāh's Messenger, and Allāh will never neglect me.' So 'Umar left the place angrily and he was so impatient that he went to Abū Bakr and said, 'O Abū Bakr! Aren't we on the right (path) and they (the *Mushrikūn*) on the wrong?' Abū Bakr said, 'O son of Al-Khaṭṭāb! He is Allāh's Messenger, and Allāh will never neglect him.' Then *Sūrat Al-Faṭḥ* (The Victory) was revealed."

(49) SŪRAT AL-ḤUJURĀT (The Dwellings)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

فَقَالَ: كُنَّا بِصِفَيْنِ، فَقَالَ رَجُلٌ: أَلَمْ تَر إِلَى الَّذِينَ يُدْعُونَ إِلَى كِتَابِ اللَّهِ تَعَالَى؟ فَقَالَ عَلِيٌّ: نَعَمْ، فَقَالَ سَهْلُ بْنُ حُنَيْفٍ: اتَّهَمُوا أَنْفُسَكُمْ، فَلَقَدْ رَأَيْنَا يَوْمَ الْحُدَيْبِيَّةِ، يَعْنِي الصُّلْحَ الَّذِي كَانَ بَيْنَ النَّبِيِّ ﷺ وَالْمُشْرِكِينَ، وَلَوْ نَرَى قِتَالًا لَقَاتَلْنَا، فَجَاءَ عُمَرُ فَقَالَ: أَلَسْنَا عَلَى الْحَقِّ، وَهُمْ عَلَى الْبَاطِلِ؟ أَلَيْسَ قَتَلْنَا فِي الْجَنَّةِ وَقَتَلَهُمْ فِي النَّارِ؟ قَالَ: «بَلَى»، قَالَ: فَفِيمَ أُعْطِيَ الدِّيَّةَ فِي دِينِنَا وَرَجِعَ، وَلَمَّا يَحْكُمُ اللَّهُ بَيْنَنَا؟ فَقَالَ: «يَا ابْنَ الْخَطَابِ، إِنِّي رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَنِي اللَّهُ أَبَدًا»، فَرَجَعَ مُتَعِظًا فَلَمْ يَضْبِرْ حَتَّى جَاءَ أَبَا بَكْرٍ فَقَالَ: يَا أَبَا بَكْرٍ، أَلَسْنَا عَلَى الْحَقِّ وَهُمْ عَلَى الْبَاطِلِ؟ قَالَ: يَا ابْنَ الْخَطَابِ، إِنَّهُ رَسُولُ اللَّهِ ﷺ وَلَنْ يُضَيِّعَهُ اللَّهُ أَبَدًا، فَزَلَّتْ سُورَةُ الْفَتْحِ. [راجع: ٣١٨١]

(٤٩) سورة الحجرات

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿لَا تَقْدِمُوا﴾: لَا تَفْتَأُوا عَلَى رَسُولِ اللَّهِ ﷺ حَتَّى

يَقْضِي اللهُ عَلَى لِسَانِهِ. ﴿أَمَحَنَ﴾ :
 أَخْلَصَ. ﴿وَلَا تَنَابَرُوا﴾ : يُدْعَى بِالْكَفْرِ
 بَعْدَ الْإِسْلَامِ. ﴿يَلْتَكُرْ﴾ : يَنْقُصُكُمْ.
 أَلْتُنَا : نَقَضْنَا.

(1) CHAPTER. “O you who believe! Raise not your voices above the voice of the Prophet ﷺ ...” (V.49:2)

(١) **بَابُ** ﴿لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ﴾ الْآيَةِ [٢]،
 ﴿سَمِعْتُمْ﴾ : تَعَلَّمُونَ، وَمِنْهُ
 الشَّاعِرُ.

4845. Narrated Ibn Abī Mulaika : The two righteous persons were about to be ruined. They were Abū Bakr and ‘Umar who raised their voices in the presence of the Prophet ﷺ when a mission from Banī Tamīm came to him. One of the two recommended Al-Aqra’ bin Ḥābis, the brother of Banī Mujāshi’ (to be their governor) while the other recommended somebody else. (Nāfi’, the subnarrator said, I do not remember his name). Abū Bakr said to ‘Umar, “You wanted nothing but to oppose me!” ‘Umar said, “I did not intend to oppose you.” Their voices grew loud in that argument, so Allāh revealed :

٤٨٤٥ - حَدَّثَنَا يَسْرَةُ بْنُ صَفْوَانَ
 بْنِ جَمِيلٍ اللَّحْمِيُّ : حَدَّثَنَا نَافِعٌ بْنُ
 عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: كَادَ
 الْخَيْرَانِ أَنْ يَهْلِكََا: أَبَا بَكْرٍ وَعُمَرَ
 رَضِيَ اللهُ عَنْهُمَا، رَفَعَا أَصْوَاتَهُمَا عِنْدَ
 النَّبِيِّ ﷺ حِينَ قَدِمَ عَلَيْهِ رَكْبٌ بَنِي
 تَمِيمٍ. فَأَشَارَ أَحَدُهُمَا بِالْأَقْرَعِ بْنِ
 حَابِسٍ أَخِي بَنِي مُجَاشِعٍ. وَأَشَارَ
 الْآخَرَ بِرَجُلٍ آخَرَ، قَالَ نَافِعٌ: لَا
 أَحْفَظُ اسْمَهُ، فَقَالَ أَبُو بَكْرٍ لِعُمَرَ: مَا
 أَرَدْتَ إِلَّا خِلَافِي، قَالَ: مَا أَرَدْتُ
 خِلَافَكَ، فَارْتَفَعَتْ أَصْوَاتُهُمَا فِي
 ذَلِكَ، فَأَنْزَلَ اللهُ ﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا
 تَرْفَعُوا أَصْوَاتَكُمْ﴾ الْآيَةَ، قَالَ ابْنُ
 الزُّبَيْرِ: فَمَا كَانَ عُمَرُ يُسْمَعُ رَسُولَ
 اللهِ ﷺ بَعْدَ هَذِهِ الْآيَةِ حَتَّى يَسْتَفْهَمَهُ،
 وَلَمْ يَذْكُرْ ذَلِكَ عَنْ أَبِيهِ، يَعْنِي أَبَا
 بَكْرٍ. [راجع: ٤٣٦٧]

“O you who believe! Raise not your voices above the voice of the Prophet ﷺ...” (V.49:2)

Ibn Az-Zubair said, “Since the revelation of this Verse, ‘Umar used to speak in such a low tone that the Prophet ﷺ had to ask him to repeat his statements.” But Ibn Az-Zubair did not mention the same about his (maternal) grandfather (i.e., Abū Bakr).

4846. Narrated Anas bin Mālik عَنْهُ اللهُ ﷺ: The Prophet ﷺ missed Thābit bin Qais for a period (so he inquired about him). A man

٤٨٤٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
 اللهِ: حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ: أَخْبَرَنَا

said, "O Allāh's Messenger! I will bring you his news." So he went to Thābit and found him sitting in his house and bowing his head. The man said to Thābit, "What is the matter with you?" Thābit replied that it was an evil affair, for he used to raise his voice above the voice of the Prophet ﷺ and so all his good deeds had been annulled, and he considered himself as one of the people of the Fire. Then the man returned to the Prophet ﷺ and told him that Thābit had said so-and-so. Mūsā (bin Anas) said, "The man returned to Thābit with great glad tidings. The Prophet ﷺ said to the man, 'Go back to him and say to him: 'You are not from the people of the Hell-fire, but from the people of Paradise.'"

ابن عَوْنٍ قَالَ: أَنبَأَنِي مُوسَى بْنُ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ افْتَقَدَ ثَابِتَ بْنَ قَيْسٍ فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَنَا أَعْلَمُ لَكَ عِلْمَهُ، فَأَتَاهُ فَوَجَدَهُ جَالِسًا فِي بَيْتِهِ مُتَكَسِّمًا رَأْسَهُ. فَقَالَ لَهُ: مَا شَأْنُكَ؟ فَقَالَ: شَرٌّ، كَانَ يَرْفَعُ صَوْتَهُ فَوْقَ صَوْتِ النَّبِيِّ ﷺ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ مِنْ أَهْلِ النَّارِ. فَأَتَى الرَّجُلُ النَّبِيَّ ﷺ فَأَخْبَرَهُ أَنَّهُ قَالَ كَذَا وَكَذَا، فَقَالَ مُوسَى: فَرَجِعْ إِلَيْهِ الْمَرَّةَ الْآخِرَةَ بِبِشَارَةٍ عَظِيمَةٍ، فَقَالَ: «أَذْهَبَ إِلَيْهِ فَقُلْ لَهُ: إِنَّكَ لَسْتَ مِنْ أَهْلِ النَّارِ، وَلَكِنَّكَ مِنْ أَهْلِ الْجَنَّةِ».

[راجع: ٣٦١٣]

(2) CHAPTER. "Verily! Those who call you from behind the dwellings, most of them have no sense." (V.49:4)

(٢) بَابُ ﴿إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ﴾

[٤]

4847. Narrated 'Abdullāh bin Az-Zubair : A group of Banī Tamīm came to the Prophet ﷺ (and requested him to appoint a governor for them).

Abū Bakr said, "Appoint Al-Qa'qā' bin Ma'bad." 'Umar said, "Appoint Al-Aqra' bin Ḥābis." On that Abū Bakr said (to 'Umar), "You did not want but to oppose me!" 'Umar replied, "I did not intend to oppose you!" So both of them argued till their voices grew loud. So the following Verse was revealed:

"O you who believe! Make not (a decision) in advance before Allāh and His Messenger (ﷺ)..." (V.49:1)

٤٨٤٧ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الْحَجَّاجُ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ أَخْبَرَهُمْ أَنَّهُ قَدِمَ رَكْبٌ مِنْ بَنِي تَمِيمٍ عَلَى النَّبِيِّ ﷺ فَقَالَ أَبُو بَكْرٍ: أَمْرٌ الْقَعْقَاعِ بْنِ مَعْبُدٍ. وَقَالَ عُمَرُ: أَمْرٌ الْأَقْرَعِ بْنِ حَابِسٍ، فَقَالَ أَبُو بَكْرٍ: مَا أَرَدْتَ إِلَيَّ - أَوْ: إِلَّا - خِلَافِي، فَقَالَ عُمَرُ: مَا أَرَدْتُ خِلَافَكَ. فَتَمَارِيَا حَتَّى ارْتَفَعَتْ

أَصْوَاتُهُمَا، فَنَزَلَ فِي ذَلِكَ ﴿يَأْتِيهَا الَّذِينَ
ءَامَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ﴾
حَتَّى انْقَضَتِ الْآيَةُ. [راجع: ٤٣٦٧]
**بَابُ قَوْلِهِ: ﴿وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ
إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ﴾ [٥]**

CHAPTER. The Statement of Allāh تعالى:
"And if they had patience till you could come
out to them, it would have been better for
them..." (V.49:5)

(50) SŪRAT QĀF

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(٥٠) سُورَةُ قَافٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿رَجَعُ بَعِيدٌ﴾: رُدٌّ. ﴿فُرُوجٌ﴾:
فَتْوَقٌ، وَاجِدُهَا فَرْجٌ. ﴿مِنْ حَبْلِ
الْوَرِيدِ﴾: وَرِيدَاهُ فِي حَلْقِهِ، وَالْحَبْلُ
حَبْلُ الْعَاتِقِ. وَقَالَ مُجَاهِدٌ: ﴿مَا
نُقِصَ الْأَرْضُ﴾ مِنْ عِظَامِهِمْ. ﴿بَصِيرَةٌ﴾
بَصِيرَةٌ. ﴿وَحَبَّ الْحَمِيدِ﴾: الْحِنَظَةُ.
﴿بِاسْقَنْتِ﴾: الطَّوَالُ. ﴿أَفَعِينَا﴾:
أَفَاعِي عَلَيْنَا. ﴿وَقَالَ قَرِينُهُ﴾: الشَّيْطَانُ
الَّذِي قُبِضَ لَهُ. ﴿فَقَبُولًا﴾: ضَرَبُوا.
﴿أَوِ اللَّيْلِ السَّمْعُ﴾: لَا يُحَدِّثُ نَفْسَهُ
بِغَيْرِهِ. حِينَ أَنْشَأَكُمْ وَأَنْشَأَ خَلْقَكُمْ.
﴿رَوَيْتُ عَيْدٌ﴾: رَصَدٌ. ﴿سَائِقٌ﴾
وَشَهِيدٌ: الْمَلَكَانِ: كَاتِبٌ وَشَهِيدٌ.
﴿وَشَهِيدٌ﴾: شَاهِدٌ بِالْغَيْبِ. ﴿لُغُوبٌ﴾:
النَّصَبُ، وَقَالَ غَيْرُهُ: ﴿نَضِيدٌ﴾:
الْكُفْرِيُّ مَا دَامَ فِي أَكْمَامِهِ وَمَعْنَاهُ
مَنْضُودٌ بَعْضُهُ عَلَى بَعْضٍ، فَإِذَا خَرَجَ
مِنْ أَكْمَامِهِ فَلَيْسَ بِنَضِيدٍ. فِي ﴿وَادْنُرٌ﴾

النَّجْوَى ﴿وَأَذْبَرَ الشُّجُورَ﴾ كَانَ عَاصِمٌ
يَفْتَحُ النَّيِّ فِي قِ وَيَكْسِرُ النَّيِّ فِي
الطُّورِ، وَيُكْسِرَانِ جَمِيعاً وَيُنْصَبَانِ.
وَقَالَ ابْنُ عَبَّاسٍ: ﴿يَوْمَ الْخُرُوجِ﴾: يَوْمَ
يَخْرُجُونَ مِنَ الْقُبُورِ.

(١) بَابُ قَوْلِهِ: ﴿وَتَقُولُ هَلْ مِنْ
مَزِيدٍ﴾ [٣٠]

(1) CHAPTER. Allāh's Statement :

"...It (Hell) will say: 'Are there any more (to come)?" (V.50:30)

4848. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The people will be thrown into the (Hell) Fire and it will say: 'Are there any more (to come)?' (V.50:30) till Allāh will put His Foot over it and it will say, 'Qat! Qat! (Enough! Enough!).'"

٤٨٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي
الْأَسْوَدِ: حَدَّثَنَا حَرَمِيُّ بْنُ عِمْرَانَ:
حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ
رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:
«يُلْقَى فِي النَّارِ وَتَقُولُ: هَلْ مِنْ
مَزِيدٍ، حَتَّى يَضَعَ قَدَمَهُ فَتَقُولُ: قَطْ
قَطْ». [انظر: ٦٦٦١، ٧٣٨٤]

4849. Narrated Abū Hurairah (that the Prophet ﷺ said): "It will be said to the Hell, 'Are you filled?' It will say, 'Are there any more (to come)?' On that Allāh تعالى will put His Foot on it, and it will say 'Qat! Qat! (Enough! Enough!).'"

٤٨٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى
الْقَطَّانُ: حَدَّثَنَا أَبُو سُفْيَانَ الْجَمِيرِيُّ
سَعِيدُ بْنُ يَحْيَى بْنِ مَهْدِيٍّ: حَدَّثَنَا
عَوْفٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ
رَفَعَهُ - وَأَكْثَرُ مَا كَانَ يُوقِفُهُ أَبُو
سُفْيَانَ - : «يُقَالُ لَجَهَنَّمَ: هَلِ
امْتَلَأَتْ، وَتَقُولُ: هَلْ مِنْ مَزِيدٍ؟
فَيَضَعُ الرَّبُّ تَبَارَكَ وَتَعَالَى قَدَمَهُ عَلَيْهَا
فَتَقُولُ: قَطْ قَطْ». [انظر: ٤٨٥٠،
٧٤٤٩]

4850. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Paradise and the Fire (Hell) argued, and the Fire (Hell) said, 'I have been given the privilege of receiving the arrogant and the tyrants.' Paradise said, 'What is the matter with me? Why do only

٤٨٥٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ:

the weak and the humble among the people enter me?' On that, Allāh عزوجل said to Paradise, 'You are My Mercy which I bestow on whoever I wish of My slaves.' Then Allāh said to the (Hell) Fire, 'You are My (means of) punishment by which I punish whoever I wish of my slaves. And each of you will have its fill.' As for the Fire (Hell), it will not be filled till Allāh will put His Foot over it whereupon it will say, 'Qat! Qat!' (Enough! Enough!) At that time it will be filled, and its different parts will come closer to each other; and Allāh عز وجل will not wrong any of His created beings. As regards Paradise, Allāh عزوجل will create a new creation to fill it with."

«تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ، فَقَالَتِ النَّارُ: أُورِثْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ، وَقَالَتِ الْجَنَّةُ: مَا لِي لَا يَدْخُلْنِي إِلَّا ضِعْفَاءُ النَّاسِ وَسَقَطُهُمْ؟ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى لِلْجَنَّةِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكَ مِنْ أَشَاءِ مِنْ عِبَادِي، وَقَالَ لِلنَّارِ: إِنَّمَا أَنْتِ عَذَابٌ أُعَذِّبُ بِكَ مِنْ أَشَاءِ مِنْ عِبَادِي، وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا مَلُؤُهَا، فَأَمَّا النَّارُ فَلَا تَمْتَلِئُ حَتَّى يَضَعُ رِجْلَهُ فَنَقُولُ: قَطَّ قَطَّ قَطَّ، فَهَذَا لِكَ تَمْتَلِئُ وَيُرَوَّى بَعْضُهَا إِلَى بَعْضٍ، وَلَا يَظْلِمُ اللَّهُ عَزَّ وَجَلَّ مِنْ خَلْقِهِ أَحَدًا. وَأَمَّا الْجَنَّةُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنْشِئُ لَهَا خَلْقًا». [راجع:

[٤٨٤٩

(2) CHAPTER. The Statement of Allāh تعالى: "...And glorify the praises of your Lord, before the rising of the sun and before (its) setting (i.e., the *Fajr*, *Zuhr* and *'Aṣr* prayers)." (V.50:39)

(٢) بَابُ قَوْلِهِ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾ [٣٩]

4851. Narrated Jarīr bin 'Abdullāh: We were in the company of the Prophet ﷺ on a fourteenth night (of the lunar month), and he looked at the (full) moon and said, "You will see your Lord as you see this moon, and you will have no trouble in looking at Him. So, whoever can, should not miss the offering of *Ṣalāt* (prayers) before sunrise (*Fajr* prayer) and before sunset (*'Aṣr* prayer)." Then the Prophet ﷺ recited:

"And glorify the praises of your Lord before the rising of the sun and before (its) setting." (V.50:39)

٤٨٥١ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ جَرِيرٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا جُلُوسًا لَيْلَةً مَعَ النَّبِيِّ ﷺ فَظَنَرُ إِلَى الْقَمَرِ لَيْلَةً أَرْبَعِ عَشْرَةَ فَقَالَ: «إِنَّكُمْ سَتَرُونَ رَبِّكُمْ كَمَا تَرَوْنَ هَذَا، لَا تَضَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَنْ صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ، وَقَبْلَ غُرُوبِهَا

فأفعلوا»، ثُمَّ قَرَأَ ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾.

[راجع: ٥٥٤]

4852. Narrated Mujāhid: Ibn ‘Abbās said, “Allāh ordered His Prophet ﷺ to glorify His praises after all *Ṣalāt* (prayers).” He referred to Allāh’s Statement: “... After the *Ṣalāt* (prayers)...” (V.50:40)

[See Vol. 1, *Ḥadīth* No.843]

٤٨٥٢ - حَدَّثَنَا آدَمُ: حَدَّثَنَا وَرْقَاءُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنِ مُجَاهِدٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: أَمَرَهُ أَنْ يُسَبِّحَ فِي أَذْيَارِ الصَّلَاةِ كُلِّهَا، يَعْنِي قَوْلَهُ: ﴿وَأَذْبَرَ الشُّجُورَ﴾ [٤٠].

(51) SŪRAT ADH-DHĀRIYĀT (The Winds that Scatter)

(٥١) سُورَةُ (الذَّارِيَاتِ)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

No *Aḥadīth* are mentioned here.

قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: الذَّارِيَاتُ الرِّيَاحُ. وَقَالَ غَيْرُهُ: ﴿نَذْرُوهُ﴾: نُفَرِّقُهُ ﴿وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ﴾ تَأْكُلُ وَتَسْرَبُ فِي مَدْخَلٍ وَاحِدٍ وَيَخْرُجُ مِنْ مَوْضِعَيْنِ. ﴿وَرِاعٍ﴾: فَرَجَعَ. ﴿فَصَكَّتْ﴾: فَجَمَعَتْ أَصَابِعَهَا، فَضَرَبَتْ بِهِ جِبْهَتَهَا. وَالرَّمِيمُ: نَبَاتُ الْأَرْضِ إِذَا يَبَسَ وَيَبَسَ. ﴿لَمُوسِعُونَ﴾: أَي لَذُو سَعَةٍ، وَكَذَلِكَ ﴿عَلَى الْمَوْسِعِ قَدَرٌ﴾ يَعْنِي الْقَوِيَّ. ﴿زَوَاجِنٍ﴾: الذَّكَرُ وَالْأُنْثَى، وَاخْتِلَافُ الْأَلْوَانِ: حُلُوٌ وَحَامِضٌ، فَهُمَا زَوْجَانِ ﴿فَقَرُّوا إِلَى اللَّهِ﴾ مِنَ اللَّهِ إِلَيْهِ ﴿إِلَّا لِيَعْبُدُونَ﴾ مَا خَلَقَتْ أَهْلَ السَّعَادَةِ مِنَ أَهْلِ الْفَرِيقَيْنِ إِلَّا

لِيُوحِّدُونَ. وَقَالَ بَعْضُهُمْ: خَلَقَهُمْ
لِيَفْعَلُوا، فَفَعَلَ بَعْضٌ وَتَرَكَ بَعْضٌ
وَلَيْسَ فِيهِ حُجَّةٌ لِأَهْلِ الْقَدْرِ،
وَالذَّنُوبُ: الدَّلُؤُ الْعَظِيمُ. وَقَالَ
مُجَاهِدٌ: ﴿ذُرُوبًا﴾: سَبِيلًا. ﴿صَرَفًا﴾:
صَنِيعَةً. ﴿الْعَفِيمَ﴾: الَّتِي لَا تَلِدُ.
وَقَالَ ابْنُ عَبَّاسٍ: وَالْحُبُكُ:
اسْتَوَاؤُهَا وَحُسْنُهَا. ﴿فِي غَرَفَةٍ﴾: فِي
ضَلَالَتِهِمْ يَتِمَادُونَ. وَقَالَ غَيْرُهُ:
﴿وَوَاصُوا﴾: تَوَاطَؤًا. وَقَالَ غَيْرُهُ
﴿مُسَوِّمَةً﴾: مُعَلِّمَةً مِنَ السَّيْمَا. قُتِلَ
الْإِنْسَانُ: لِعَنْ.

(52) SŪRAT AT-ṬŪR
(The Mount)

(٥٢) سُورَةُ (الطُّورِ) ﴿٥٢﴾

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ قَتَادَةُ: ﴿مَسْطُورٍ﴾:
مَكْتُوبٍ. وَقَالَ مُجَاهِدٌ: ﴿الطُّورِ﴾:
الْجَبَلُ بِالسُّرْيَانِيَّةِ. ﴿رَقِ مَشُورٍ﴾:
صَحِيفَةٌ. ﴿وَالسَّجْفِ الْمَرْفُوعِ﴾:
سَمَاءٌ. ﴿وَالسَّجُورِ﴾: الْمُوقِدُ. وَقَالَ
الْحَسَنُ: تُسَجَّرُ حَتَّى يَذْهَبَ مَاؤُهَا
فَلَا يَبْقَى فِيهَا قَطْرَةٌ. وَقَالَ مُجَاهِدٌ:
﴿الَّتَنَّهُمْ﴾: نَقَضْنَاهُمْ. وَقَالَ غَيْرُهُ:
﴿تَمُورٌ﴾ تَدُورُ. ﴿أَعْلَمُهُمْ﴾: الْعُقُولُ.
وَقَالَ ابْنُ عَبَّاسٍ: ﴿الْأَبْرَ﴾: اللَّطِيفُ.
﴿كَسَفًا﴾: قِطْعًا. ﴿الْمُتُونِ﴾:

المَوْتُ، وَقَالَ غَيْرُهُ: ﴿يَتَنَزَّعُونَ﴾: يَتَعَاظُونَ.

(١) بَابُ:

(1) CHAPTER.

4853. Narrated Umm Salama: I complained to Allāh's Messenger ﷺ that I was sick, so he said, "Perform the *Tawāf* (of Ka'bah at Makkah) while riding behind the people (who are performing the *Tawāf* on foot)." So I performed the *Tawāf* while Allāh's Messenger ﷺ was offering the *Ṣalāt* (prayer) by the side of the Ka'bah and was reciting:

"By the *Ṭūr* (Mount). And by the Book Inscribed." (V.52:1,2)

٤٨٥٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبِ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: شَكَوْتُ إِلَى رَسُولِ اللَّهِ ﷺ أَنِّي أَشْتَكِي، فَقَالَ: «طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ»، فَطُفْتُ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي إِلَيَّ إِلَى جَنْبِ الْبَيْتِ يَقْرَأُ بِالطُّورِ وَكِتَابِ مَسْطُورٍ.

[راجع: ٤٦٤]

4854. Narrated Jubair bin Muṭ'im رضي الله عنه: I heard the Prophet ﷺ reciting *Sūrat At-Ṭūr* in the *Maghrib* prayer, and when he reached the Verse:

"Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like." (V.52:35-37) my heart was about to fly (when I realized this firm argument).

٤٨٥٤ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثُونِي عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ، فَلَمَّا بَلَغَ هَذِهِ الْآيَةَ ﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ﴾ (٣٥) أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ (٣٦) أَمْ عِنْدَهُمْ خَزَائِنُ رَيْكِ أَمْ هُمْ الْمُصَيِّرُونَ (٣٧) ﴿ كَادَ قَلْبِي أَنْ يَطِيرَ. قَالَ سُفْيَانُ: فَأَمَّا أَنَا فَإِنَّمَا سَمِعْتُ الزُّهْرِيَّ يُحَدِّثُ عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ، لَمْ أَسْمَعُهُ زَادَ الَّذِي قَالُوا

لي. [راجع: ٧٦٥]

(53) SŪRAT AN-NAJM
(The Star)

(٥٣) سورة وَالنَّجْمِ

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿ذُو مِرَّةٍ﴾: ذُو قُوَّةٍ. ﴿قَابَ قَوْسَيْنِ﴾: حَيْثُ الْوَتَرُ مِنَ الْقَوْسِ. ﴿ضِيْرَّةٍ﴾: عَوْجَاءُ. ﴿رَأَى رَأَى﴾: قَطَعَ عَطَاءَهُ. ﴿رَبِّ السَّعْدِ﴾: هُوَ مِرْزَمُ الْجُوزَاءِ. ﴿الَّذِي وَفَّى﴾: وَفَى مَا فُرِضَ عَلَيْهِ. ﴿أَرَفَتِ الْآرَافَةَ﴾ (٥٧): أَقْتَرَبَتِ السَّاعَةَ. ﴿سَيِّدُونَ﴾: الْبِرْطَمَةُ. وَقَالَ عِكْرِمَةُ: يَتَعَنَّوْنَ بِالْجُمَيْرِيَّةِ. وَقَالَ إِبْرَاهِيمُ: ﴿أَفْتُنُوهُ﴾: أَفْتَجَادُلُونَهُ: وَمَنْ قَرَأَ ﴿أَفْتُنُوهُ﴾: يَعْنِي أَفْتَجَحْدُونَهُ. ﴿مَا زَاغَ الْبَصَرُ﴾: بَصَرُ مُحَمَّدٍ ﷺ. ﴿وَمَا لَطَفُ﴾: وَمَا جَاوَزَ مَا رَأَى. ﴿تَمَّازُوا﴾: كَذَّبُوا. وَقَالَ الْحَسَنُ: ﴿إِذَا هَوَى﴾: غَابَ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿أَغْنَى وَأَقْنَى﴾: أُعْطِيَ فَأَرْضَى.

(١) بَابُ:

(1) CHAPTER.

4855. Narrated Masrūq: I said to ‘Aishah رضي الله عنها: “O Mother! Did Prophet Muhammad ﷺ see his Lord?” ‘Aishah said, “What you have said makes my hair stand on end! Know that if somebody tells you one of the following three things, he is a liar: Whoever tells you that Muhammad ﷺ saw his Lord, is a liar.” Then ‘Aishah recited the Verse:

٤٨٥٥ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكَعْبٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ قَالَ: قُلْتُ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: يَا أُمَّتَاهُ، هَلْ رَأَى مُحَمَّدٌ ﷺ رَبَّهُ؟ فَقَالَتْ: لَقَدْ قَفَّ شَعْرِي مِمَّا قُلْتَ، أَيْنَ أَنْتَ مِنْ

“No vision can grasp Him, but He grasps all vision. He is *Al-Latif* (the Most Subtle and Courteous), Well-Acquainted with all things.” (V.6:103)

“It is not given to any human being that Allāh should speak to him unless (it be) by Revelation or from behind a veil...” (V.42:51)

‘Aīsha further said, “And whoever tells you that the Prophet ﷺ knows what is going to happen tomorrow, is a liar.” She then recited:

“...No person knows what he will earn tomorrow...” (V.31:34)

She added: “And whoever tells you that he (i.e., Prophet ﷺ) concealed (some of Allāh’s Orders), is a liar.” Then she recited:

“O Messenger (Muḥammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord...” (V.5:67)

‘Aīshah added: “But the Prophet ﷺ saw Jibrīl (Gabriel) in his true form twice.”

CHAPTER. “And was at a distance of two bows’ length or (even) nearer.” (V.53:9)

4856. Narrated ‘Abdullāh رضي الله عنه regarding the Verses:

“And was at a distance of two bows’ length or (even) nearer. So (Allāh) revealed to His slave [Muḥammad ﷺ through Jibrīl (Gabriel) عليه السلام] whatever He revealed.” (V.53:9,10) Ibn Mas’ūd narrated to us that the Prophet ﷺ had seen Jibrīl (Gabriel) with six hundred wings.

CHAPTER. The Statement of Allāh تعالى:
“So (Allāh) revealed to His slave [Muḥammad ﷺ through Jibrīl (Gabriel)] whatever He revealed.” (V.53:10)

ثَلَاثٍ مَّنْ حَدَّثَكُهُنَّ فَقَدْ كَذَبَ؟ مَّنْ حَدَّثَكَ أَنَّ مُحَمَّدًا ﷺ رَأَى رَبَّهُ فَقَدْ كَذَبَ. ثُمَّ قَرَأْتُ ﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾ ﴿١٠٣﴾ [الأنعام: ١٠٣] ﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِ حِجَابٍ﴾ [الشورى: ٥١] وَمَنْ حَدَّثَكَ أَنَّهُ يَعْلَمُ مَا فِي عَدِيٍّ فَقَدْ كَذَبَ. ثُمَّ قَرَأْتُ ﴿وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا﴾ [لقمان: ٣٤] وَمَنْ حَدَّثَكَ أَنَّهُ كَتَمَ فَقَدْ كَذَبَ، ثُمَّ قَرَأْتُ ﴿يَأَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ﴾ الآية، وَلَكِنْ رَأَى جِبْرِيلَ عَلَيْهِ السَّلَامُ فِي صُورَتِهِ مَرَّتَيْنِ. [راجع: ٣٢٣٤]

بَابُ ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى﴾ ﴿٩﴾

[٩]

حَيْثُ الْوَتْرُ مِنَ الْقَوْسِ.

٤٨٥٦ - حَدَّثَنَا أَبُو التُّعْمَانِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الشَّيْبَانِيُّ قَالَ: سَمِعْتُ زُرَّاءَ، عَنْ عَبْدِ اللَّهِ ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى﴾ ﴿٩﴾، فَأَوْحَى إِلَيَّ عَبْدِيهِ مَا أَوْحَى ﴿١٠﴾ قَالَ: حَدَّثَنَا ابْنُ مَسْعُودٍ: أَنَّهُ رَأَى جِبْرِيلَ لَهُ سِتْمِائَةَ جَنَاحٍ. [راجع: ٣٢٣٢]

بَابُ قَوْلِهِ: ﴿فَأَوْحَى إِلَيَّ عَبْدِيهِ مَا أَوْحَى﴾

﴿١٠﴾ [١٠]

4857. Narrated Ash-Shaibānī: I asked Zirr about the Statement of Allāh تعالى:

“And was at a distance of two bows’ length or (even) nearer. So (Allāh) revealed to His slave [Muḥammad ﷺ through Jibrīl (Gabriel) عليه السلام] whatever He revealed.” (V.53:10) He said, “‘Abdullāh (bin Mas‘ūd) informed us that Muḥammad ﷺ had seen Jibrīl (Gabriel) with six hundred wings.”

CHAPTER. “Indeed he (Muḥammad ﷺ) did see of the Greatest Signs of his Lord (Allāh).” (V.53:18)

4858. Narrated ‘Abdullāh عنه رضي الله عنه (regarding the revelation): “Indeed he (Muḥammad ﷺ) did see of the Greatest Signs of his Lord (Allāh).” (V.53:18)

The Prophet ﷺ saw a green screen covering the horizon.

(2) CHAPTER. “Have you then considered *Al-Lāt* and *Al-Uzza*?⁽¹⁾” (V.53:19)

4859. Narrated Ibn ‘Abbās رضي الله عنهما (regarding Allāh’s Statement about *Al-Lāt* and *Al-Uzza*): *Lāt* was originally a man who used to mix *Sawīq*⁽²⁾ for the pilgrims.

4860. Narrated Abū Hurairah عنه رضي الله عنه: Allāh’s Messenger ﷺ said, “Whoever takes an oath in which he (forgetfully) mentions *Al-Lāt* and *Al-Uzza*, should say: ‘*Lā ilāha illallāh*’ (none has the right to be worshipped but Allāh). And whoever says

٤٨٥٧ - حَدَّثَنَا طَلْقُ بْنُ عَتَامٍ: حَدَّثَنَا زَائِدَةُ، عَنِ الشَّيْبَانِيِّ قَالَ: سَأَلْتُ زِرّاً عَنْ قَوْلِهِ تَعَالَى: ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى﴾، فَأَوْحَى إِلَيَّ عَبْدُوه مَّا أَوْحَى ﴿١٠﴾ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ أَنَّ مُحَمَّدًا ﷺ رَأَى جِبْرِيلَ لَهُ سِتْمِائَةٌ جَنَاحٍ. [راجع: ٣٢٣٢]

بَابٌ ﴿لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى﴾ ﴿١٨﴾ [١٨]

٤٨٥٨ - حَدَّثَنَا قُيَيْصَةُ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ ﴿لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى﴾ ﴿١٨﴾ قَالَ: رَأَى رَقْرَقًا أَحْضَرَ قَدْ سَدَّ الْأُفُقَ. [راجع: ٣٢٣٢]

(٢) بَابٌ ﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ﴾ ﴿١٩﴾ [١٩]

٤٨٥٩ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو الْأَشْهَبِ: حَدَّثَنَا أَبُو الْجَوْزَاءِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا فِي قَوْلِهِ: ﴿اللَّاتَ وَالْعُزَّىٰ﴾ كَانَ اللَّاتُ رَجُلًا يَلْتُمُ سَوِيقَ الْحَاجِّ.

٤٨٦٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ عَنِ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ

(1) (Ch. 2) *Lāt* and *Uzza* were two idols worshipped by the pagan Arabs during the Pre-Islamic Period of Ignorance.

(2) (H. 4859) See the glossary.

to his companion, 'Come along, let us gamble,' must give in charity (as an expiation for his sin)."

رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ فَقَالَ فِي حَلْفِهِ: وَاللَّاتِ وَالْعُزَّى، فَلْيَقُلْ: لَا إِلَهَ إِلَّا اللهُ. وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أُقَامِرُكَ، فَلْيَتَّصِدْ». [انظر: ٦١٠٧،

[٦٦٥٠، ٦٣٠١

(3) CHAPTER. "And *Manāt* (another idol of the pagan Arabs) the other third." (V.53:20)

(٣) بَابُ ﴿وَمَنْزَةَ الثَّلَاثَةِ الْآخَرَى﴾ ﴿٦٠﴾

[٢٠]

4861. Narrated 'Urwa: I asked 'Āishah regarding the *Sa'y* between Aş-Şafā and Al-Marwa). She said, "Out of reverence to the idol *Manāt* which was placed in *Al-Mushallal*, those (*Al-Mushrikūn*) who used to assume *Ihrām* in its name, used not to perform *Sa'y* between Aş-Şafā and Al-Marwa,⁽¹⁾ so Allāh revealed:

٤٨٦١ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ: سَمِعْتُ عُرْوَةَ: قُلْتُ لِعَائِشَةَ رَضِيَ اللهُ عَنْهَا: فَقَالَتْ: إِنَّمَا كَانَ مِنْ أَهْلِ لِمَنَاءَ الطَّائِفَةِ الَّتِي بِالْمُشَلَّلِ لَا يَطُوفُونَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَأَنْزَلَ اللهُ تَعَالَى ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾ [البقرة: ١٥٨] فَطَافَ رَسُولُ اللهِ ﷺ وَالْمُسْلِمُونَ.

'Verily! Aş-Şafā and Al-Marwa (two mountains at Makkah) are of the Symbols of Allāh...' (V.2:158)

"Thereupon, Allāh's Messenger ﷺ and the Muslims used to perform *Sa'y* (between them)." Sufyān said: The (idol) *Manāt* was at *Al-Mushallal* in Qudaid. 'Āishah added, "The Verse was revealed in connection with the *Anşār*. They and (the tribe of) *Ghassān* used to assume *Ihrām* in the name of *Manāt* before they embraced Islām." 'Āishah added, "There were men from the *Anşār* who used to assume *Ihrām* in the name of *Manāt* which was an idol between Makkah and Al-Madīnah. They said, 'O Allāh's Messenger! We used not to perform the *Tawāf* (*Sa'y*) between Aş-Şafā and Al-Marwa out of reverence to *Manāt*'."

قَالَ سُفْيَانُ: مَنَاءُ بِالْمُشَلَّلِ مِنْ قُدَيْدٍ. وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ: قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: نَزَلَتْ فِي الْأَنْصَارِ، كَانُوا هُمْ وَعَسَّانُ قَبْلَ أَنْ يُسَلِّمُوا يُهْلُونَ لِمَنَاءَ، مِثْلَهُ.

وَقَالَ مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: كَانَ رِجَالٌ مِنَ الْأَنْصَارِ يَمُّنُ كَانُوا يُهْلُونَ لِمَنَاءَ، وَمَنَاءُ صَنَمٌ بَيْنَ مَكَّةَ وَالْمَدِينَةَ. قَالُوا: يَا

(1) (H. 4861) Because there were two other idols between Aş-Şafā and Al-Marwa which did not belong to them.

نَبِيِّ اللَّهِ، كُنَّا لَا نَطُوفُ بَيْنَ الصِّفَا
وَالْمَرْوَةِ تَعْظِيمًا لِمَنَاةَ، نَحْوَهُ.

[راجع: ١٦٤٣]

(4) CHAPTER. "So, fall you down in prostration to Allāh, and worship Him (Alone)." (V.53:62)

(٤) بَابٌ ﴿فَأَسْجُدُوا لِلَّهِ وَاعْبُدُوا﴾ ﴿٥٣﴾

[٦٢]

4862. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ performed a prostration when he finished reciting *Sūrat An-Najm*, and all the Muslims and *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) and jinn and human beings prostrated along with him.

٤٨٦٢ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَجَدَ النَّبِيُّ ﷺ بِالنَّجْمِ وَسَجَدَ مَعَهُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْجِنُّ وَالْإِنْسُ. [راجع: ١٠٧١]

تَابَعَهُ ابْنُ طَهْمَانَ، عَنْ أَيُّوبَ. وَلَمْ يَذْكُرْ ابْنُ عَلِيَّةَ ابْنَ عَبَّاسٍ.

4863. Narrated 'Abdullāh رضي الله عنه: The first *Sūrah* in which a prostration was mentioned, was *Sūrat An-Najm* (the Star). Allāh's Messenger ﷺ prostrated (while reciting it), and everybody behind him prostrated except a man whom I saw taking a handful of dust in his hand and prostrated on it. Later, I saw that man killed as an infidel, and he was Umaiyya bin Khalaf.

٤٨٦٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنِي أَبُو أَحْمَدَ يَعْنِي الزُّبَيْرِي: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْأَسْوَدِ ابْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوَّلُ سُورَةٍ أَنْزِلَتْ فِيهَا سَجْدَةٌ وَالنَّجْمِ. قَالَ فَسَجَدَ رَسُولُ اللَّهِ ﷺ وَسَجَدَ مَنْ خَلْفَهُ إِلَّا رَجُلًا رَأَيْتُهُ أَخَذَ كَفًّا مِنْ تُرَابٍ فَسَجَدَ عَلَيْهِ فَرَأَيْتُهُ بَعْدَ ذَلِكَ قُتِلَ كَافِرًا وَهُوَ أُمَيَّةُ بْنُ خَلْفٍ. [راجع: ١٠٦٧]

(54) *SŪRAT AL-QAMAR*
(The Moon)

(٥٤) سورة اقتربت الساعة

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ مُجَاهِدٌ: ﴿مُسْتَبْرٌ﴾:
ذَاهِبٌ. ﴿مُزْدَجَرٌ﴾: مُتَنَاهِي.
﴿وَأَزْدَجِرٌ﴾: اسْتَشْطِيرَ جُنُونًا.
﴿وَدُسِرٌ﴾: أَضْلَاعُ السَّفِينَةِ. ﴿لَيْتَن كَانَ
كُفْرًا﴾: يَقُولُ: كُفِرَ لَهُ جَزَاءٌ مِنَ اللَّهِ.
﴿مُخَضَّرٌ﴾: يَحْضُرُونَ الْمَاءَ. وَقَالَ
ابْنُ جُبَيْرٍ: ﴿مُهْطِعِينَ﴾: التَّسْلَانُ.
الْخَبَبُ: السَّرَاعُ. وَقَالَ غَيْرُهُ:
﴿فَعَاطَى﴾: فَعَاطَى بِيَدِهِ فَعَقَرَهَا.
﴿الْمُخْطِرِ﴾: كَحِظَارٍ مِنَ الشَّجَرِ
مُحْتَرِقٍ. وَ﴿وَأَزْدَجِرٌ﴾: افْتَعَلَ مِنْ
زَجَرْتُ. ﴿كُفْرًا﴾: فَعَلْنَا بِهِ وَبِهِمْ
مَا فَعَلْنَا جَزَاءً لِمَا صُنِعَ بِنُوحٍ
وَأَصْحَابِهِ. ﴿مُسْتَقْرًا﴾: عَذَابٌ حَقٌّ.
يُقَالُ: الْأَشْرُ: الْمَرْحُ وَالتَّجْبِيرُ.

(1) CHAPTER. "...And the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon). And if they see a sign, they turn away..." (V.54:1,2)

4864. Narrated Ibn Mas'ūd: During the lifetime of Allāh's Messenger ﷺ the moon was split into two parts; one part remained over the mountain, and the other part went beyond the mountain. On that, Allāh's Messenger ﷺ said, "Witness (this miracle)." (1)

(١) بَابُ ﴿وَأَشْنَقُ الْقَمَرُ، وَإِنْ يَرَوْا
آيَةً يَرْضَوْا﴾ [١-٢]

٤٨٦٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى، عَنْ شُعْبَةَ وَسَفْيَانَ، عَنِ
الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي
مَعْمَرٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: انْشَقَّ

(1) (H. 4864) See "The Miracles from Allāh to Prophet Muhammad ﷺ." [Introduction, Vol. I]

الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ
فِرْقَتَيْنِ: فِرْقَةٌ فَوْقَ الْجَبَلِ، وَفِرْقَةٌ
دُونَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ:
[أشهدوا]. [راجع: ٣٦٣٦]

4865. Narrated 'Abdullāh: The moon was cleft asunder while we were in the company of the Prophet ﷺ, and it became two parts. The Prophet ﷺ said, "Witness, witness (this miracle)."

٤٨٦٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ:
حَدَّثَنَا سُفْيَانُ: أَخْبَرَنَا ابْنُ أَبِي نَجِيحٍ،
عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ
اللَّهِ قَالَ: انْشَقَّ الْقَمَرُ وَنَحْنُ مَعَ النَّبِيِّ
ﷺ فَصَارَ فِرْقَتَيْنِ، فَقَالَ لَنَا:
[أشهدوا، أشهدوا]. [راجع: ٣٦٣٦]

4866. Narrated Ibn 'Abbās رضي الله عنهما: The moon was cleft asunder during the lifetime of the Prophet ﷺ

٤٨٦٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ،:
حَدَّثَنِي بَكْرٌ، عَنْ جَعْفَرٍ، عَنْ عِرَاكِ
بْنِ مَالِكٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ
بْنِ عُثْبَةَ ابْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: انْشَقَّ الْقَمَرُ
فِي زَمَانِ النَّبِيِّ ﷺ. [راجع: ٣٦٣٨]

4867. Narrated Anas رضي الله عنه: The people of Makkah asked the Prophet ﷺ to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon.

٤٨٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ:
حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ
رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلَ أَهْلُ مَكَّةَ
أَنْ يُرِيَهُمْ آيَةَ فَأَرَاهُمْ انْشِقَاقَ الْقَمَرِ.
[راجع: ٣٦٣٧]

4868. Narrated Anas: The moon was cleft asunder into two parts.

٤٨٦٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ
أَنَسٍ قَالَ: انْشَقَّ الْقَمَرُ فِرْقَتَيْنِ.
[راجع: ٣٦٣٧]

(2) CHAPTER. "Floating under Our Eyes, a reward for him who had been rejected! " (V.54:14)

(٢) بَابٌ ﴿تَجْرِي بِأَعْيُنِنَا جَرَءٌ لِمَنْ كَانَ
كُرْهُ﴾ [١٤]

Qatāda said, "Allāh preserved Nūh's (Noah's) ark till the early converts of this nation saw it."

4869. Narrated 'Abdullāh bin Mas'ūd: The Prophet ﷺ used to recite: "*Fahal min-Muddakir* [then is there any that will remember (or receive admonition)]?"

CHAPTER. "And We have indeed made the Qur'an easy to understand and remember; then is there any one who will remember (or receive admonition)?" (V.54:17)

4870. Narrated 'Abdullāh عن رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to recite: "...Then is there any that will remember (or receive admonition)?"

CHAPTER. "... As if they were uprooted stems of date-palms. Then, how (terrible) was My Torment and My Warnings?" (V.54:20, 21)

4871. Narrated Abū Ishāq: A man asked Al-Aswad, "Is it '*Fahal min-Muddakir*' or... *Mudhdhakir*?" Al-Aswad replied, "I have heard 'Abdullāh bin Mas'ūd reciting it, '*Fahal min-Muddakir*'; I too, heard the Prophet ﷺ reciting it '*Fahal min-Muddakir*' with 'd'."

(3) CHAPTER. "... And they became like the dry stubble of a fold-builder. And indeed, We have made the Qur'an easy to

قَالَ قَتَادَةُ: أَبَقِيَ اللهُ سَفِينَةَ نُوحٍ حَتَّى أَذْرَكَهَا أَرَائِلُ هَذِهِ الْأُمَّةِ.

٤٨٦٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ:

حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ ﴿فَهَلْ مِنْ مُدَكِّرٍ﴾. [راجع:

[٣٣٤١

بَابُ ﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾ ﴿٧﴾ [١٧] قَالَ مُجَاهِدٌ: يَسَّرْنَا: هَوَّنَّا قِرَاءَتَهُ.

٤٨٧٠ - حَدَّثَنَا مُسَدَّدٌ، عَنْ

يَحْيَى، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقْرَأُ ﴿فَهَلْ مِنْ مُدَكِّرٍ﴾. [راجع: ٣٣٤١]

بَابُ ﴿أَعْمَارًا نَحْلٍ مُتَفَعِّرٍ، فَكَيْفَ كَانَ عَذَابِي وَنُذْرِي﴾ ﴿١١﴾ [٢٠-٢١]

٤٨٧١ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا

زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ أَنَّهُ سَمِعَ رَجُلًا سَأَلَ الْأَسْوَدَ: فَهَلْ مِنْ مُدَكِّرٍ أَوْ مُدَكِّرٍ؟ فَقَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقْرؤها ﴿فَهَلْ مِنْ مُدَكِّرٍ﴾ قَالَ: وَسَمِعْتُ النَّبِيَّ ﷺ يَقْرؤها ﴿فَهَلْ مِنْ مُدَكِّرٍ﴾ دَالًا. [راجع: ٣٣٤١]

(٣) بَابُ ﴿فَكَاوًا كَهَشِيرِ الْمُغْنَطِرِ، وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ

understand and remember; then is there any that will remember (or receive admonition).” (V.54:31,32)

4872. Narrated ‘Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ recited:

“*Fahal min-Muddakir*’.

(4) CHAPTER. “And verily, an abiding torment seized them early in the morning. Then, taste you My Torment and My Warnings.” (V.54:38,39)

4873. Narrated ‘Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ recited: ‘*Fahal min-Muddakir*’:

4874. Narrated ‘Abdullāh رَضِيَ اللهُ عَنْهُ: I recited before the Prophet ﷺ: ‘*Fahal min-Mudhdhakir*’. The Prophet said, “(It is) ‘*Fahal min-Muddakir*.’”

(5) CHAPTER. The Statement of Allāh تَعَالَى: “Their multitude will be put to flight.” (V.54:45)

4875. Narrated ‘Ibn Abbās رَضِيَ اللهُ عَنْهُمَا: Allāh’s Messenger ﷺ while in a tent on the day of the battle of Badr, said, “O Allāh! I request you (to fulfil) Your Promise and Your Covenant! O Allāh! If You will that

﴿٣١﴾ ﴿٣٢﴾

٤٨٧٢ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَرَأَ ﴿فَهَلْ مِنْ مُدْكِرٍ﴾ الْآيَةَ. [راجع: ٣٣٤١]

(٤) بَابٌ ﴿وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ﴾، فَذُوقُوا عَذَابِي وَنُذِرٌ ﴿٣٩﴾ [٣٩-٣٨]

٤٨٧٣ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عُندَرٌ: حَدَّثَنَا شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَرَأَ ﴿فَهَلْ مِنْ مُدْكِرٍ﴾. [راجع: ٣٣٤١]

﴿وَلَقَدْ أَهَلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدْكِرٍ﴾ ﴿٥١﴾. [٥١].

٤٨٧٤ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَرَأْتُ عَلَى النَّبِيِّ ﷺ ﴿فَهَلْ مِنْ مُدْكِرٍ﴾ فَقَالَ النَّبِيُّ ﷺ: ﴿فَهَلْ مِنْ مُدْكِرٍ﴾. [راجع: ٣٣٤١]

(٥) بَابٌ قَوْلِهِ: ﴿سَيَهْرَمُ لِبَعْضٍ﴾ الْآيَةَ [٤٥]

٤٨٧٥ - حَدَّثَنَا مُحَمَّدٌ بْنُ حَوْشِبٍ: حَدَّثَنَا عَبْدُ الْوَهَابِ حَدَّثَنَا خَالِدٌ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ.

none should worship You after today...” On that Abū Bakr held the Prophet ﷺ by the hand and said, “That is enough, O Allāh’s Messenger! You have appealed to your Lord too pressingly.” While the Prophet ﷺ was putting on his armour and then he went out, reciting:

“Their multitude will be put to flight, and they will show their backs.” (V.54:45)

وَحَدَّثَنِي مُحَمَّدٌ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، عَنْ وَهَيْبٍ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَهُوَ فِي قَبَّةِ يَوْمٍ بَدْرٍ: «اللَّهُمَّ إِنِّي أُنشِدُكَ عَهْدَكَ وَعَوْدَكَ، اللَّهُمَّ إِنْ تَسَأُ لَا تُعْبَدُ بَعْدَ الْيَوْمِ». فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ، فَقَالَ: حَسْبُكَ يَا رَسُولَ اللَّهِ، أَلْحَحْتَ عَلَى رَبِّكَ، وَهُوَ يَتَّبُ فِي الدَّرْعِ، فَخَرَجَ وَهُوَ يَقُولُ: «سَبْرَمُ الْجَمْعُ وَيُولُونَ الدَّبْرَ» ﴿٤٥﴾. [راجع:

[٢٩١٥

(6) CHAPTER. The Statement of Allāh تعالى: “Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.” (V.54:46)

(٦) بَابُ قَوْلِهِ: ﴿بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ﴾ ﴿٤٦﴾ [٤٦] يَغْيِي مِنَ الْمَرَارَةِ.

4876. Narrated Yūsof bin Māhak : I was in the house of ‘Āishah, Mother of the believers. She said, “This revelation:

‘Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.’ (V.54:45) was revealed to Muḥammad ﷺ at Makkah while I was a playful little girl.”

٤٨٧٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا هِشَامُ بْنُ يُسُفَ أَنْ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي يُسُفُ بْنُ مَاهِكٍ قَالَ: إِنِّي عِنْدَ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: لَقَدْ أَنْزَلَ عَلَيَّ مُحَمَّدٌ ﷺ بِمَكَّةَ وَإِنِّي لَجَارِيَةٌ أَلْعَبُ ﴿بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ﴾ ﴿٤٦﴾. [انظر: ٤٩٩٣]

4877. Narrated Ibn ‘Abbās رضي الله عنهما: While in his tent on the day of the battle of Badr, the Prophet ﷺ said, “O Allāh! I request You (to fulfil) Your Promise and Your Covenant. O Allāh! If You will that none should worship You after today...”

٤٨٧٧ - حَدَّثَنِي إِسْحَاقُ: حَدَّثَنَا خَالِدٌ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ وَهُوَ فِي قَبَّةِ لَهُ يَوْمَ بَدْرٍ: «أُنشِدُكَ عَهْدَكَ

On that, Abū Bakr held the Prophet ﷺ by the hand and said, "That is enough, O Allāh's Messenger! You have appealed to your Lord too pressingly." The Prophet ﷺ was wearing his armour and then he went out reciting:

"Their multitude will be put to flight, and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter." (V.54:45,46)

وَوَعَدَكَ، اللَّهُمَّ إِنَّ شِئْتَ لَمْ تُعْبَدَ بَعْدَ
الْيَوْمِ أَبَدًا». فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ
وَقَالَ: حَسْبُكَ يَا رَسُولَ اللَّهِ، فَقَدْ
أَلْحَحْتَ عَلَى رَبِّكَ، وَهُوَ فِي الدَّرْعِ.
فَخَرَجَ وَهُوَ يَقُولُ: ﴿سَيَهْرُمُ الْجَمْعُ
وَيَبُولُونَ الدُّبُرَ﴾ (٥٥)، بَلَى السَّاعَةُ مَوْعِدُهُمْ
وَالسَّاعَةُ آذَى وَأَمْرٌ ﴿٦١﴾. [راجع:

[٢٩١٥]

(55) SŪRAT AR-RAHMĀN (The Most Gracious)

(٥٥) سُورَةُ الرَّحْمَنِ

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وقال مُجاهدٌ: ﴿بِحُسْبَانٍ﴾
كحُسْبَانِ الرَّحَى. وقال غيره:
﴿وَأَقِيمُوا الزُّنُكَ﴾، يُرِيدُ لِسَانَ
الْمِيزَانِ. و﴿الْمَصْفِ﴾: بَقْلُ الزَّرْعِ إِذَا
قُطِعَ مِنْهُ شَيْءٌ قَبْلَ أَنْ يُذْرِكَ فَذَلِكَ
الْعَصْفُ. وَالرَّيْحَانُ فِي كَلَامِ الْعَرَبِ
الرَّرْقُ. ﴿وَالرَّيْحَانُ﴾ رِزْقُهُ.
﴿وَالْمَثْبُ﴾: الَّذِي يُؤْكَلُ مِنْهُ. وَقَالَ
بَعْضُهُمْ: و﴿الْمَصْفِ﴾ يُرِيدُ الْمَأْكُولَ
مِنَ الْحَبِّ. ﴿وَالرَّيْحَانُ﴾: التَّضْيِجُ
الَّذِي لَمْ يُؤْكَلْ. وَقَالَ غَيْرُهُ:
﴿الْمَصْفِ﴾ وَرَقُّ الْحِنْطَةِ. وَقَالَ
الصَّحَّاحُ: ﴿الْمَصْفِ﴾: التَّبْنُ. وَقَالَ
أَبُو مَالِكٍ: ﴿الْمَصْفِ﴾: أَوَّلُ مَا
يَنْبُتُ، تُسَمِّيهِ النَّبْتُ هَبُورًا. وَقَالَ

مُجَاهِدٌ: ﴿الْمَصِفُ﴾: وَرَقَّ الْحِنْطَةُ،
 ﴿وَالرِّيحَانُ﴾: الرِّزْقُ. وَالْمَارِجُ:
 اللَّهَبُ الْأَصْفَرُ وَالْأَخْضَرُ الَّذِي يَغْلُو
 النَّارَ إِذَا أُوقِدَتْ. وَقَالَ بَعْضُهُمْ عَنْ
 مُجَاهِدٍ: ﴿رَبُّ الشَّرَقَيْنِ﴾: لِلشَّمْسِ فِي
 الشِّتَاءِ مَشْرِقٌ، وَمَشْرِقٌ فِي الصَّيْفِ.
 ﴿وَرَبُّ الْغَرَبَيْنِ﴾: مَغْرِبُهَا فِي الشِّتَاءِ
 وَالصَّيْفِ. ﴿لَا يَبِينَانِ﴾: لَا
 يَخْتَلِطَانِ. ﴿الْتُنَّتَانِ﴾: مَا رُفِعَ قَلْعُهُ
 مِنَ السُّفْنِ، فَأَمَّا مَا لَمْ يُرْفَعْ قَلْعُهُ
 فَلَيْسَ بِمُنْشَأَتٍ. وَقَالَ مُجَاهِدٌ:
 كَالْفَخَّارِ كَمَا يُضْنَعُ الْفَخَّارُ
 ﴿وَتُحَّاسٌ﴾: التُّحَّاسُ الصُّفْرُ يُصَّبُ
 عَلَى رُؤْسِهِمْ، يُعَذَّبُونَ بِهِ. ﴿خَافَ مَقَامَ
 رَبِّهِ﴾: يَهْتَمُّ بِالْمَعْصِيَةِ فَيَذْكُرُ اللَّهَ عَزَّ
 وَجَلَّ فَيَتْرُكُهَا. (الشُّوَاطِطُ) لَهَبٌ مِنَ
 نَارٍ وَقَالَ مُجَاهِدٌ: ﴿مُدَاهَمَتَانِ ﴿١٦﴾﴾:
 سَوْدَاوَانِ مِنَ الرَّبِيِّ. ﴿صَلَّصِلُ﴾:
 طِينٌ خُلِطَ بِرَمْلِ فَصَلَّصَلَ كَمَا
 يُصَلَّصِلُ الْفَخَّارُ: وَيُقَالُ: مُنْتِنٌ،
 يُرِيدُونَ بِهِ: صَلَّ، يُقَالُ: صَلَّصَلْتُ،
 كَمَا يُقَالُ: صَرََّ الْبَابُ، عِنْدَ
 الْإِغْلَاقِ، وَصَرَّصَرَ مِثْلُ كَبَّكَبْتُهُ، يُعْنِي
 كَبَّيْتُهُ. ﴿فِيهَا فِكْهَةٌ وَتَحَلُّ وَرُمَّانٌ ﴿١٧﴾﴾
 قَالَ بَعْضُهُمْ: لَيْسَ الرُّمَّانُ وَالتَّحَلُّ
 بِالْفَاكِهَةِ، وَأَمَّا الْعَرَبُ فَإِنَّهَا تَعُدُّهُمَا
 فَاكِهَةً كَقَوْلِهِ عَزَّ وَجَلَّ: ﴿حَافِظُوا عَلَى
 الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ فَأَمَرَهُمْ

بِالْمُحَافَظَةِ عَلَى كُلِّ الصَّلَوَاتِ، ثُمَّ
 أَعَادَ الْعَصْرَ تَشْدِيداً لَهَا كَمَا أُعِيدَ
 التَّخْلُ والرُّمَانُ، وَمِثْلُهَا ﴿أَلَمْ تَرَ أَنَّ
 اللَّهُ يَسْجُدُ لِمَنْ فِي السَّمَوَاتِ وَمَنْ فِي
 الْأَرْضِ﴾ ثُمَّ قَالَ: ﴿وَكَثِيرٌ مِنَ
 النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ﴾ وَقَدْ
 ذَكَرَهُمْ فِي أَوَّلِ قَوْلِهِ: ﴿مَنْ فِي
 السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ﴾ وَقَالَ غَيْرُهُ:
 ﴿أَفَنَائِي﴾: أَعْصَانِي. ﴿وَيَحَى الْجَنَّةِينَ
 دَانِي﴾: مَا يُجْتَنَى قَرِيبٌ. وَقَالَ
 الْحَسَنُ: ﴿نَبَاتِي مَاءِ آيَةٍ﴾: نَعِيمِهِ، وَقَالَ
 قَتَادَةُ: ﴿رَبِّكُمْ تُكْذِبَانِ﴾: يَعْني الْجَنَّةَ
 وَالْإِنْسَ. وَقَالَ أَبُو الدَّرْدَاءِ: ﴿كُلُّ
 يَوْمٍ هُوَ فِي شَأْنٍ﴾: يَغْفِرُ ذَنْباً وَيَكْشِفُ
 كَرْباً، وَيَرْفَعُ قَوْماً وَيَضَعُ آخَرِينَ.
 وَقَالَ ابْنُ عَبَّاسٍ: ﴿بَرْخٌ﴾: حَاجِزٌ.
 الْأَنْامُ: الْخَلْقُ. ﴿فَصَاحَتَانِ﴾:
 قِيَّاسَتَانِ. ﴿ذُو الْجَلَلِ﴾: الْعَظْمَةُ.
 وَقَالَ غَيْرُهُ: ﴿مَارِجٌ﴾: خَالِصٌ مِنْ
 النَّارِ، يُقَالُ: مَرَجَ الْأَمِيرُ رَعِيَّتَهُ إِذَا
 خَلَّاهُمْ يَعْذُو بَعْضُهُمْ عَلَى بَعْضٍ.
 مَرَجَ أَمْرَ النَّاسِ. ﴿مَرِيحٌ﴾: مُلْتَبِسٌ.
 ﴿مَرَجٌ﴾: اخْتَلَطَ مِنْ مَرَجَتِ ذَابْتِكَ:
 تَرَكْتَهَا. ﴿سَتَفْرُجٌ لَكُمْ﴾: سَنُحَاسِبُكُمْ،
 لَا يَشْغَلُهُ شَيْءٌ عَنْ شَيْءٍ وَهُوَ مَعْرُوفٌ
 فِي كَلَامِ الْعَرَبِ. يُقَالُ: لَا تَقْرَعَنَّ
 لَكَ، وَمَا بِهِ شُغْلٌ يَقُولُ: لَا أَخْذَنُكَ
 عَلَى غَرَّتِكَ.

(1) CHAPTER. The Statement of Allāh تعالى: "And besides these two, there are two other gardens (i.e., in Paradise)." (V.55:62)

4878. Narrated 'Abdullāh bin Qais: Allāh's Messenger ﷺ said, "Two gardens of silver, their utensils and whatever is in them, and two other gardens of gold, their utensils and whatever is in them. And nothing will prevent the people who will be in the 'Adn Paradise from seeing their Lord except the curtain of Majesty over His Face."

(١) بَابُ قَوْلِهِ: ﴿وَمِنْ دُونِهِمَا

جَنَّاتٍ ﴿٦٢﴾ [٦٢]

٤٨٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ الْعَمِّيُّ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «جَنَّاتٍ مِنْ فِضَّةٍ آتَيْتُهُمَا وَمَا فِيهِمَا، وَجَنَّاتٍ مِنْ ذَهَبٍ آتَيْتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِذَاءَ الْكَبِيرِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ». [انظر: ٤٨٨٠، ٤٤٤٤]

(2) CHAPTER. "Hūr (beautiful fair females) guarded in pavilions." (V.55:72)

(٢) بَابُ ﴿حُورٌ مَقْصُورَاتٌ فِي

الْمَنَامِرِ ﴿٧٢﴾ [٧٢]

وَقَالَ ابْنُ عَبَّاسٍ: ﴿حُورٌ﴾: سُودُ الْحَدَقِ. وَقَالَ مُجَاهِدٌ: ﴿مَقْصُورَاتٌ﴾: مَحْبُوسَاتٌ، قُصِرَ طَرْفُهُنَّ وَأَنْفُسُهُنَّ عَلَى أَزْوَاجِهِنَّ. ﴿قَصِرَتْ﴾: لَا يَبْعَيْنَ غَيْرَ أَزْوَاجِهِنَّ.

4879. Narrated 'Abdullāh bin Qais: Allāh's Messenger ﷺ said, "In Paradise there is a pavilion made of a single hollow pearl, sixty miles wide, in each corner of which there are wives who will not see those in the other corners; and the believers will visit and enjoy them.

٤٨٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ حَيْمَةً مِنْ لُؤْلُؤَةٍ مُجَوَّفَةٍ عَرْضُهَا سِتُونَ مِيلًا فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ مَا يَرَوْنَ الْآخَرِينَ، يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ».

[راجع: ٣٢٤٣]

4880. And there are two gardens of silver, their utensils and whatever is in them; and two gardens of so-and-so (i.e. of gold) their utensils and whatever is in them, and nothing will prevent the people who will be in the '4dn Paradise from seeing their Lord except the curtain of Majesty over His Face."

٤٨٨٠ - «وَجَنَّاتٍ مِنْ فِضَّةٍ
أَنْتُهُمَا وَمَا فِيهِمَا، وَجَنَّاتٍ مِنْ كَدًّا
أَنْتُهُمَا وَمَا فِيهِمَا. وَمَا بَيْنَ الْقَوْمِ
وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِذَاءٌ
الْكَبِيرِ عَلَى وَجْهِهِ فِي جَنَّةٍ عَدْنٍ».

[راجع: ٤٨٧٨]

(56) SŪRAT AL-WĀQI'AH (The Event)

(٥٦) سورة الواقعة

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿رُحَّتْ﴾:
زُلْزِلَتْ. ﴿وَسَّتْ﴾: فُتَّتْ، لُتَّتْ كَمَا
يُلْتُ السَّوِيْقُ. الْمَخْضُودُ: لَا سَوْكَ
لَهُ. ﴿مَضُودٌ﴾: الْمَوْزُ، وَالْعُرْبُ:
الْمُحَبَّاتُ إِلَى أَزْوَاجِهِنَّ. ﴿ثَلَّةٌ﴾:
أُمَّةٌ. ﴿يَحْمُورٌ﴾: دُخَانٌ أَسْوَدٌ.
﴿يُيْرُونَ﴾: يُدِيمُونَ. ﴿الْبَيْرُ﴾: الْإِبِلُ
الظَّمَاءُ. ﴿لَمْعَرُونَ﴾: لَمَلَزْمُونَ.
﴿فَرُوحٌ﴾: جَنَّةٌ وَرَحَاءٌ. ﴿وَرِحَانٌ﴾:
الرُّزْقُ. ﴿وَنُنَشِّتَكُمْ فِي مَا لَا تَعْلَمُونَ﴾:
أَيُّ فِي أَيِّ خَلْقٍ نَشَاءُ. وَقَالَ غَيْرُهُ:
﴿تَفَكَّرُونَ﴾: تَعَجَّبُونَ. ﴿غَرِبًا﴾ مُثْقَلَةٌ
وَاجِدُهَا عَرُوبٌ يَمِثُلُ صَبُورٍ وَصَبِيرٍ،
يُسَمِّيهَا أَهْلُ مَكَّةَ الْعَرَبِيَّةِ، وَأَهْلُ
الْمَدِينَةِ الْعَنِجَةَ، وَأَهْلُ الْعِرَاقِ
الشَّكَلَةَ، وَقَالَ فِي: ﴿خَافِضَةٌ﴾ لِقَوْمٍ
إِلَى النَّارِ، وَ﴿رَافِعَةٌ﴾ إِلَى الْجَنَّةِ.

﴿مَوْضُونَةٍ﴾: مَسْجُوعَةٍ، وَمِنْهُ وَضِيئُ
 النَّاقَةِ. وَالْكُوبُ: لَا آذَانَ لَهُ وَلَا
 عُرْوَةَ. وَالْأَبَارِيُّ: ذَوَاتُ الْأَذَانِ
 وَالْعُرَى. ﴿مَسْكُوبٍ﴾: جَارٍ. ﴿وَفُرَيْشٍ
 مَرْوَعَةٍ﴾ (٣٢): بَعْضُهَا فَوْقَ بَعْضٍ.
 ﴿مُتْرَوِيَةٍ﴾: مُتَمَتِّعِينَ. ﴿مَدِينِينَ﴾:
 مُحَاسِبِينَ ﴿مَا تَتُونَ﴾: هِيَ النَّظْفَةُ فِي
 أَرْحَامِ النِّسَاءِ. ﴿لِلْمُتَوِيَّاتِ﴾:
 لِلْمُسَافِرِينَ، وَالْقَيْ: الْقَفْرُ. ﴿بِمَوَاقِعِ
 التُّجُورِ﴾: بِمُحَكِّمِ الْقُرْآنِ، وَيُقَالُ:
 بِمَسْقِطِ التُّجُومِ: إِذَا سَقَطْنَ، وَمَوَاقِعُ
 وَمَوَاقِعُ وَاحِدٌ. ﴿مُدْهُونٍ﴾: مُكْذِبُونَ،
 مِثْلُ ﴿لَوْ تَدِينُ فَيَدِينُونَ﴾. ﴿مَسَلَّةٌ
 لَكَ﴾: أَي مُسَلِّمٌ لَكَ إِنَّكَ مِنْ
 أَصْحَابِ الْيَمِينِ، وَأَلْعَيْتُ إِنْ وَهَوُ
 مَعْنَاهَا كَمَا تَقُولُ: أَنْتَ مُصَدِّقٌ
 مُسَافِرٌ عَنِ قَلِيلٍ، إِذَا كَانَ قَدْ قَالَ:
 إِنِّي مُسَافِرٌ عَنِ قَلِيلٍ، وَقَدْ يَكُونُ
 كَالدُّعَاءِ لَهُ كَقَوْلِكَ: فَسَقِيَا مِنْ
 الرَّجَالِ، إِنْ رَفَعْتَ السَّلَامَ فَهُوَ مِنَ
 الدُّعَاءِ. ﴿تُورُونَ﴾: تَسْتَخْرِجُونَ،
 أَوْرَيْتُ: أَوْقَدْتُ. ﴿لِيُرْضَوْكُمْ﴾:
 بِاطْلَاءٍ. ﴿تَأْتِيَا﴾: كَذِبًا.

(1) CHAPTER. The Statement of Allāh تعالى: ﴿وَلِيْلٍ مَدْدُورٍ﴾ (٣٢)
 "And in shade long extended." (V.56:30)

[٣٠]

4881. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "In Paradise there is a tree which is so huge that a rider can travel in its shade for one hundred years without crossing it; and if you wish, you can recite:

٤٨٨١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

'And in shade long extended.' (V.56:30)

يُبْلَغُ بِهِ النَّبِيُّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّابِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا، وَأَقْرَبُوا إِنْ شِئْتُمْ» ﴿وَوَيْلٌ لِّلْمُتَدَبِّرِينَ﴾ [راجع: ٣٢٥٢]

(57) SŪRAT AL-ḤADĪD (The Iron)

(٥٧) سورة الحديد

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

No *Aḥadīth* are mentioned here.

قَالَ مُجَاهِدٌ: ﴿جَعَلَكَرُ مُسْتَعْلَفِينَ﴾: مُعَمَّرِينَ فِيهِ. ﴿مِنَ الظُّلْمَتِ إِلَى النُّورِ﴾: مِنَ الضَّلَالَةِ إِلَى الْهُدَى. ﴿فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِّلنَّاسِ﴾: جَنَّةٌ وَسِلَاحٌ. ﴿مَوْلَاكُمْ﴾: أَوْلَى بِكُمْ. ﴿إِنَّمَا يَعْلَمُ أَهْلَ الْكِتَابِ﴾: لِيَعْلَمَ أَهْلَ الْكِتَابِ، يُقَالُ: ﴿وَأَقْلَاهِرُ﴾ عَلَى كُلِّ شَيْءٍ عِلْمًا، ﴿وَأَبَاطِنُ﴾ كُلُّ شَيْءٍ عِلْمًا، ﴿أَنْظُرُونَا﴾: أَنْتَظِرُونَا.

(58) SŪRAT AL-MUJĀDILAH (The Women who disputes)

(٥٨) سورة المجادلة

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وقال مُجَاهِدٌ: ﴿يُحَادِّثُونَ﴾: يُسَاقِفُونَ اللَّهَ. ﴿كَيْتُوا﴾: أَخْرَجُوا مِنَ الْخِزْيِ. ﴿أَسْتَحْوَذَ﴾: غَلَبَ.

(59) *SŪRAT AL-ḤASHR*
(The Gathering)

(٥٩) سورة الحشر

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) CHAPTER.

(١) بَابٌ :

﴿الْجَلَاءِ﴾ الْإِخْرَاجَ مِنْ أَرْضٍ إِلَى

أَرْضٍ

4882. Narrated Sa'īd bin Jubair: I asked Ibn 'Abbās about *Sūrat At-Tauba*, and he said, "*Sūrat At-Tauba*? It is the exposure (of all the evils of the infidels and the hypocrites). And it continued revealing (the oft-repeated expression) '... and of them... and of them,' till they started thinking that none would be left unmentioned therein." I said, "(What about) *Sūrat Al-Anfāl*?" He replied, "*Sūrat Al-Anfāl* was revealed in connection with the battle of Badr." I said, "(What about) *Sūrat Al-Ḥashr*?" He replied, "It was revealed in connection with Banī An-Naḍīr."⁽¹⁾

٤٨٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: سُورَةُ التَّوْبَةِ؟ قَالَ: التَّوْبَةُ هِيَ الْفَاضِحَةُ مَا زَالَتْ تَنْزَلُ: وَمِنْهُمْ وَمِنْهُمْ حَتَّى ظَنُّوا أَنَّهَا لَمْ تَبْقَ أَحَدًا مِنْهُمْ إِلَّا ذُكِرَ فِيهَا. قَالَ: قُلْتُ: سُورَةُ الْأَنْفَالِ؟ قَالَ: نَزَلَتْ فِي بَدْرٍ. قَالَ: قُلْتُ: سُورَةُ الْحَشْرِ؟ قَالَ: نَزَلَتْ فِي بَنِي النَّضِيرِ. [راجع: ٤٠٢٩]

4883. Narrated Sa'īd: I asked Ibn 'Abbās *Rَضِيَ اللَّهُ عَنْهُمَا* about *Sūrat Al-Ḥashr*. He replied, "Say *Sūrat An-Naḍīr*."

٤٨٨٣ - حَدَّثَنَا الْحَسَنُ بْنُ مُدْرِكٍ: حَدَّثَنَا يَحْيَى بْنُ حَمَادٍ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: سُورَةُ الْحَشْرِ؟ قَالَ: قُلْتُ: سُورَةُ بَنِي النَّضِيرِ. [راجع: ٤٠٢٩]

(2) CHAPTER. The Statement of Allāh *نَمَائِي*: "What you (O Muslims) cut down of the palm-trees (of the enemy)..." (V.59:5)

(٢) بَابٌ قَوْلِهِ: ﴿مَا قَطَعْتُمْ مِّن لِّسَاةٍ﴾ [٥] نَخَلَةٍ مَا لَمْ تَكُنْ عَجْوَةً أَوْ بَرِّيَّةً،

(1) (H. 4882) Banī An-Naḍīr was a Jewish tribe in Al-Madīna.

4884. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: 'Allāh's Messenger ﷺ burnt and cut down the palm-trees of Banī An-Naḍīr which were at Al-Buwaira (a place near Al-Madīna). Thereupon Allāh تَعَالَى revealed:

"What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allāh, and in order that He might disgrace *Al-Fāsiqūn* (the rebellious, disobedient to Allāh)." (V.59:5).

(3) CHAPTER. The Statement of Allāh تَعَالَى: "What Allāh gave as booty (*Fai'*) to His Messenger ﷺ..." (V.59:7)

4885. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: The properties of Banī An-Naḍīr were among the booty that Allāh gave to His Messenger ﷺ; such booty were not obtained by any expedition on the part of Muslims, neither with cavalry, nor with camelry. So those properties were for Allāh's Messenger ﷺ only, and he used to provide thereof the yearly expenditure for his wives, and dedicate the rest of its revenues for purchasing arms and horses as war material to be used in Allāh's Cause.

(4) CHAPTER. "And whatsoever the Messenger (Muḥammad ﷺ) gives you take it..." (V.59:7)

4886. Narrated 'Alqama: 'Abdullāh (bin Mas'ūd) said, "Allāh curses those ladies who practise tatooing and those who get themselves tatooed, and those ladies who get their hair removed from their eyebrows and faces (except the beard and moustache)

٤٨٨٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا

لَيْثٌ، عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ وَهِيَ الْبُؤَيْرَةُ، فَأَنْزَلَ اللهُ تَعَالَى ﴿مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ نَرَكْتُمْهَا فَأَيَّمَةٌ عَلَىٰ أَسْوَأِهَا فَيَاذَنُ اللهُ وَالْيَحْرَىٰ الْفَاسِقِينَ﴾. [راجع:

[٢٣٢٦

(٣) بَابٌ: ﴿مَا آفَاءَ اللهُ عَلَىٰ رَسُولِهِ﴾

[٧]

٤٨٨٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ

الله: حَدَّثَنَا سُفْيَانُ غَيْرَ مَرَّةٍ، عَنْ عَمْرٍو، عَنْ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أُوَيْسِ بْنِ الْحَدَثَانِ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا آفَاءَ اللهُ عَلَىٰ رَسُولِهِ ﷺ مِمَّا لَمْ يُوجِبِ الْمُسْلِمُونَ عَلَيْهِ بِخَيْلٍ وَلَا رِكَابٍ، فَكَانَتْ لِرَسُولِ اللهِ ﷺ خَاصَّةً، يُنْفِقُ عَلَىٰ أَهْلِهِ مِنْهَا نَفَقَةً سَنَتِهِ، ثُمَّ يَجْعَلُ مَا بَقِيَ فِي السَّلَاحِ وَالْكَرَاعِ عُدَّةً فِي سَبِيلِ اللهِ. [راجع:

[٢٩٠٤

(٤) بَابٌ ﴿وَمَا آتَاكُمُ الرَّسُولُ

فَاخْذُوهُ﴾ [٧]

٤٨٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ

يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: لَعَنَ اللهُ الْوَاشِمَاتِ

and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allāh's Creation." His saying reached a lady from Banī Asad called Umm Ya'qūb who came (to 'Abdullāh) and said, "I have come to know that you have cursed such and such (ladies)?" He replied, "Why should I not curse these whom Allāh's Messenger ﷺ has cursed and who are (cursed) in Allāh's Book!" Umm Ya'qūb said, "I have read the whole Qur'ān, but I did not find in it what you say." He said, "Verily, if you have read it (i.e., the Qur'ān), you have found it. Didn't you read:

'...And whatsoever the Messenger (Muḥammad ﷺ) gives you take it and whatsoever he forbids you, you abstain (from it)...' (V.59:7)

She replied "Yes, I did." He said, "Verily, Allāh's Messenger ﷺ forbade such things." She said, "But I see your wife doing these things!" He said, "Go and take a look at her." She went and watched her but could not see anything in support of her statement. On that he said, "If my wife was as you thought, I would not keep her in my company."⁽¹⁾

4887. Narrated 'Abdullāh (bin Mus'ūd) ḥadīth: Allāh's Messenger ﷺ has cursed the lady who uses false hair.

والموتشيمات، والمتمنمصات
والمقلجات للحسن، المعيرات خلق
الله، فبلغ ذلك امرأة من بني أسد
يقال لها: أم يعقوب، فجاءت
فقالت: إنه بلغني أنك لعنت كيت
وكيت، فقال: وما لي لا ألعن من
لعن رسول الله ﷺ ومن هو في
كتاب الله؟ فقالت: لقد قرأت ما بين
اللوحيين فما وجدت فيه ما تقول.
فقال: لئن كنت قرأته لقد وجدته،
أما قرأت ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ
وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا﴾ قالت: بلى،
قال: فإنه قد نهي عنه، قالت: فإني
أرى أهلك يفعلونه، قال: فاذهبي
فانظري. فذهبت فنظرت فلم تر من
حاجتها شيئاً. فقال: لو كانت كذلك
ما جامعناها. [انظر: ٤٨٨٧، ٥٩٣١،
٥٩٣٩، ٥٩٤٣، ٥٩٤٨]

٤٨٨٧ - حَدَّثَنَا عَلِيُّ: حَدَّثَنَا عَبْدُ
الرَّحْمَنِ، عَنْ سُفْيَانَ قَالَ: ذَكَرْتُ
لِعَبْدِ الرَّحْمَنِ ابْنِ عَابِسٍ حَدِيثَ
مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ،
عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَعَنَ
رَسُولُ اللَّهِ ﷺ الْوَاصِلَةَ فَقَالَ: سَمِعْتُهُ
مِنْ امْرَأَةٍ يُقَالُ لَهَا: أُمُّ يَعْقُوبَ، عَنْ
عَبْدِ اللَّهِ مِثْلَ حَدِيثِ مَنْصُورٍ. [راجع:

[٤٨٨٦

(1) (H. 4886) i.e., I would divorce her.

(5) CHAPTER. "And (it is also for) those who, before them, had homes (in Al-Madina) and had adopted the Faith..." (V.59:9)

4888. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: I recommend that my successor should take care of, and secure the rights of the early emigrants; and I also advise my successor to be kind to the *Anṣār* who had homes (in Al-Madina) and had adopted the Faith before the Prophet ﷺ emigrated to them, and to accept the good from their good ones and excuse their wrongdoers.

(6) CHAPTER. The Statement of Allāh تَعَالَى: "...And give them (emigrants) preference over themselves..." (V.59:9)

4889. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! I am suffering from fatigue and hunger." The Prophet ﷺ sent (somebody) to his wives (to get something), but the messenger found nothing with them. Then Allāh's Messenger ﷺ said (to his Companions), "Isn't there anybody who can entertain this man tonight so that Allāh may be Merciful to him?" An *Anṣārī* man got up and said, "I (will entertain him), O Allāh's Messenger!" So, he went to

(٥) بَاب ﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ﴾ [٩]

٤٨٨٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو بَكْرِ يَعْنِي ابْنَ عَبَّاسٍ، عَنْ حُصَيْنٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: أَوْصِي الْخَلِيفَةَ بِالْمُهَاجِرِينَ الْأَوَّلِينَ أَنْ يَعْرِفَ لَهُمْ حَقَّهُمْ، وَأَوْصِي الْخَلِيفَةَ بِالْأَنْصَارِ الَّذِينَ تَبَوَّأُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِ أَنْ يُهَاجَرَ النَّبِيُّ ﷺ أَنْ يَقْبَلَ مِنْ مُحْسِنِهِمْ وَيَعْفُو عَنْ مُسِيئِهِمْ.

[راجع: ١٣٩٢]

(٦) بَاب قَوْلِهِ: ﴿وَيُؤْتِرُونَ عَلَيَّ أَنْفُسِهِمْ﴾ الْآيَةَ [٩]

الْخَصَاصَةُ: الْفَقَاةُ. ﴿الْمُفْلِحُونَ﴾: الْفَائِزُونَ بِالْخُلُودِ. وَالْفَلَاحُ: الْبَقَاءُ. حَيَّ عَلَى الْفَلَاحِ: عَجَّلْ. وَقَالَ الْحَسَنُ: ﴿حَاجَةٌ﴾: حَسَدًا.

٤٨٨٩ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ ابْنِ كَثِيرٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا فَضِيلُ بْنُ غَزْوَانَ: حَدَّثَنَا أَبُو حَازِمٍ الْأَشْجَعِيُّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَصَابَنِي الْجَهْدُ. فَأَرْسَلْ إِلَى نِسَائِهِ فَلَمْ يَجِدْ عِنْدَهُنَّ شَيْئًا، فَقَالَ رَسُولُ اللَّهِ ﷺ:

his wife and said to her, "This is the guest of Allāh's Messenger, so do not keep anything away from him." She said, "By Allāh, I have nothing but the children's food." He said, "When the children ask for their dinner, put them to sleep and put out the light; we shall not take our meals tonight." She did so. In the morning the *Anṣārī* man went to Allāh's Messenger ﷺ who said, "Allāh عزَّ وَجَلَّ was pleased with (or He bestowed His Mercy) on so-and-so and his wife (because of their good deed)." Then Allāh تَعَالَى revealed:

"...And give them (emigrants) preference over themselves, even though they were in need of that..." (V.59:9)

«أَلَا رَجُلٌ يَضِيفُهُ هَذِهِ اللَّيْلَةَ يَرْحُمُهُ
اللهُ؟» فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ:
أَنَا يَا رَسُولَ اللهِ، فَذَهَبَ إِلَى أَهْلِهِ
فَقَالَ لَامْرَأَتِهِ: ضَيْفُ رَسُولِ اللهِ ﷺ
لَا تَدَّخِرِيهِ شَيْئًا. قَالَتْ: وَاللهِ مَا
عِنْدِي إِلَّا قُوْتُ الصَّبِيَّةِ، قَالَ: إِذَا
أَرَادَ الصَّبِيَّةُ الْعِشَاءَ فَتَوَمِّمِهِمْ وَتَعَالَى
فَأَطْفَنِي السَّرَاحَ. وَنَطْوِي بَطُونَنَا اللَّيْلَةَ
فَفَعَلْتُ. ثُمَّ غَدَا الرَّجُلُ عَلَى رَسُولِ
اللهِ ﷺ فَقَالَ: «لَقَدْ عَجِبَ اللهُ عَزَّ
وَجَلَّ، أَوْ ضَحِكَ مِنْ فُلَانٍ وَفُلَانِيَّةٍ،
فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿وَيُؤْتِرُونَ عَلَى
أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾».

[راجع: ٣٧٩٨]

(60) SŪRAT AL-MUMTAHANAH (The Women to be Examined)

(١٠) سورة الممتحنة

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿لَا يَتَّعَلْنَا
فِتْنَةً﴾: لَا تُعَذِّبْنَا بِأَيْدِيهِمْ فَيَقُولُونَ:
لَوْ كَانَ هَؤُلَاءِ عَلَى الْحَقِّ مَا أَصَابَهُمْ
هَذَا. ﴿بِعِصْمِ الْكُوفَرِ﴾: أَمِيرَ أَصْحَابِ
النَّبِيِّ ﷺ بِفِرَاقِ نِسَائِهِمْ كُنَّ كُوفِرَ
بِمَكَّةَ.

(1) CHAPTER. "(O you who believe!) Take
not My enemies and your enemies (i.e.,
disbelievers and polytheists) as friends..."
(V.60:1)

(١) بَابٌ ﴿لَا تَتَّخِذُوا عَدُوِّي وَعَدُوِّكُمْ
أَوْلِيَاءَ﴾ [١]

4890. Narrated 'Alī رضي الله عنه: Allāh's Messenger ﷺ sent me along with Az-Zubair and Al-Miqdād and said, "Proceed till you reach a place called Raudat-Khākh where there is a lady travelling in a *Howdah* on a camel. She has a letter. Take the letter from her." So we set out, and our horses ran at full pace till we reached Raudat-Khākh, and behold, we saw the lady and said (to her), "Take out the letter!" She said, "I have no letter with me." We said, "Either you take out the letter or we will strip you of your clothes (to search for the letter)." So, she took the letter out of her hair braid. We brought the letter to the Prophet ﷺ, and behold, it was addressed by Hāṭib bin Abī Balta'a to some *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) at Makkah, informing them of some of the plans and affairs of the Prophet ﷺ. The Prophet ﷺ said, "What is this, O Hāṭib?" Hāṭib replied, "Do not be hasty with me, O Allāh's Messenger! I am an *Anṣārī* man and do not belong to them (Quraysh infidels) while the emigrants who were with you had their relatives who used to protect their families and properties at Makkah. So, to compensate for not having blood relation with them, I intended to do them some favour so that they might protect my relatives (at Makkah), and I did not do this out of disbelief or an inclination to desert my religion." The Prophet ﷺ then said (to his Companions), "He (Hāṭib) has told you the truth." 'Umar said, "O Allāh's Messenger! Allow me to chop his head off?" The Prophet ﷺ said, "He is one of those who witnessed (fought in) the battle of Badr, and what do you know, perhaps Allāh looked upon the people of Badr (Badr warriors) and said, 'Do what you want as I

٤٨٩٠ - حَدَّثَنَا الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ: أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ بْنِ أَبِي رَافِعٍ كَاتِبَ عَلِيٍّ يَقُولُ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ أَنَا وَالزُّبَيْرُ وَالْمِقْدَادُ فَقَالَ: «انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخَ، فَإِنَّ بِهَا طَعِينَةً مَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا». فَذَهَبْنَا تَعَادَى بِنَا حَيْلُنَا حَتَّى أَتَيْنَا الرَّوْضَةَ فَإِذَا نَحْنُ بِالطَّعِينَةِ فَقُلْنَا: أَخْرَجَنِي الْكِتَابَ، فَقَالَتْ: مَا مَعِيَ مِنْ كِتَابٍ، فَقُلْنَا: لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَنَلْقَيْنَنَّ الثِّيَابَ. فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا، فَاتَيْنَا بِهِ النَّبِيَّ ﷺ فَإِذَا فِيهِ: مِنْ حَاطِبِ ابْنِ أَبِي بَلْتَعَةَ إِلَى أَنَائِسَ مِنَ الْمُشْرِكِينَ وَمَنْ بِمَكَّةَ يُخْبِرُهُمْ بِبَعْضِ أَمْرِ النَّبِيِّ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «مَا هَذَا يَا حَاطِبُ؟» قَالَ: لَا تَعْجَلْ عَلَيَّ يَا رَسُولَ اللَّهِ، إِنِّي كُنْتُ امْرَأً مِنْ قُرَيْشٍ وَلَمْ أَكُنْ مِنْ أَنْفُسِهِمْ، وَكَانَ مَنْ مَعَكَ مِنَ الْمُهَاجِرِينَ لَهُمْ قَرَابَاتٌ يَحْمُونَ بِهَا أَهْلِيهِمْ وَأَمْوَالَهُمْ بِمَكَّةَ. فَأَحْبَبْتُ إِذْ فَاتَنِي مِنَ النَّسَبِ فِيهِمْ أَنْ أَصْطَبِعَ إِلَيْهِمْ يَدًا يَحْمُونَ قَرَابَتِي. وَمَا فَعَلْتُ ذَلِكَ كُفْرًا وَلَا ارْتِدَادًا عَنْ دِينِي. فَقَالَ النَّبِيُّ ﷺ: «إِنَّهُ قَدْ صَدَقَكُمْ»، فَقَالَ عُمَرُ: دَعْنِي يَا

have forgiven you.’” ‘Amr, a subnarrator, said: This Verse was revealed about him (Hātib):

“O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends...” (V.60:1)

Narrated ‘Ali: Sufyān was asked whether (the Verse), “Take not My enemies and your enemies...” was revealed in connection with Hātib. Sufyān replied, “This occurs only in the narration of the people. I memorized the *Hadīth* from ‘Amr, not overlooking even a single letter thereof, and I do not know of anybody who remembered it by heart other than myself.”

رَسُولَ اللَّهِ فَأُضْرِبَ عُنُقَهُ، فَقَالَ: «إِنَّهُ شَهِدَ بَدْرًا، وَمَا يُذْرِكُ لَعَلَّ اللَّهَ عَزَّ وَجَلَّ اطَّلَعَ عَلَى أَهْلِ بَدْرِ فَقَالَ: اَعْمَلُوا مَا شِئْتُمْ فَقَدْ عَفَرْتُ لَكُمْ». قَالَ عَمْرُو: وَنَزَلَتْ فِيهِ ﴿يَتَّابِعُ الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾ قَالَ: لَا أُدْرِي الْآيَةَ فِي الْحَدِيثِ، أَوْ قَوْلُ عَمْرُو. [راجع: ٣٠٠٧]

حَدَّثَنَا عَلِيُّ قَالَ: قِيلَ لِسُفْيَانَ فِي هَذَا، فَنَزَلَتْ ﴿لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ﴾ الْآيَةَ. قَالَ سُفْيَانُ: هَذَا فِي حَدِيثِ النَّاسِ حَفِظْتُهُ مِنْ عَمْرُو، مَا تَرَكْتُ مِنْهُ حَرْفًا وَمَا أَرَى أَحَدًا حَفِظَهُ غَيْرِي.

(2) CHAPTER. The Statement of Allāh تعالى: “...When believing women come to you as emigrants...” (V.60:10)

4891. Narrated ‘Urwa: ‘Aishah رضي الله عنها, the wife of the Prophet ﷺ, said, “Allāh’s Messenger ﷺ used to examine the believing women who emigrated to him in accordance with this Verse:

‘O Prophet! When believing women come to you to give you the *Bai’a* (pledge) to you... (up to) ... Oft-Forgiving, Most Merciful.’” (V.60:12)

‘Aishah said, “And if any of the believing women accepted the condition (assigned in the above mentioned Verse), Allāh’s Messenger ﷺ would say to her, “I have accepted your *Bai’a*.” He would only say that, for, by Allāh, his hand never touched any lady during that *Bai’a*. He did not receive their pledge except by saying, “I have accepted your *Bai’a* for that.”

(٢) بَاب ﴿إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ﴾ [١٠]

٤٨٩١ - حَدَّثَنِي إِسْحَاقُ: أَبْنَانَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ: أَخْبَرَنِي عُرْوَةُ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوَّجَ النَّبِيَّ ﷺ أَخْبَرْتُهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَمْتَحِنُ مَنْ هَاجَرَ إِلَيْهِ مِنَ الْمُؤْمِنَاتِ بِهَذِهِ الْآيَةِ، يَقُولُ اللَّهُ تَعَالَى: ﴿يَتَّابِعُ الَّذِينَ يَبَايِعُكَ﴾ إِلَى قَوْلِهِ: ﴿عَفْوٌ رَحِيمٌ﴾. قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: فَصَنِّ أَقْرَأَ بِهَذَا الشَّرْطِ مِنَ الْمُؤْمِنَاتِ قَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «قَدْ بَايَعْتُكَ» كَلَامًا،

وَلَا وَاللَّهِ مَا مَسَّتْ يَدُهُ يَدَ امْرَأَةٍ قَطَّ
فِي الْمُبَايَعَةِ. مَا يُبَايِعُهُنَّ إِلَّا بِقَوْلِهِ:
«قَدْ بَايَعْتُكَ عَلَى ذَلِكَ».

تَابَعَهُ يُؤَسُّسُ، وَمَعْمَرٌ، وَعَبْدُ
الرَّحْمَنِ ابْنُ إِسْحَاقَ، عَنِ الزُّهْرِيِّ.
وَقَالَ إِسْحَاقُ بْنُ رَاشِدٍ، عَنِ
الزُّهْرِيِّ، عَنْ عُرْوَةَ وَعُمَرَةَ.

[راجع: ٢٧١٣]

(3) CHAPTER. "O Prophet! When believing women come to you to give you the *Bai'a* (pledge)..." (V.60:12)

4892. Narrated Umm 'Atiyya رَضِيَ اللهُ عَنْهَا: We gave the *Bai'a* (pledge) to Allāh's Messenger ﷺ and he recited to us:

"They will not associate anything in worship with Allāh," and forbade us to bewail the dead. Thereupon a lady withdrew her hand [refrained from giving the *Bai'a* (pledge)] and said, "But such and such lady lamented over one of my relatives, so I must recompense her (by doing the same over the dead relatives of hers)". The Prophet ﷺ did not object to that, so she went and returned to the Prophet ﷺ and he accepted her *Bai'a*.

(٣) بَابُ ﴿إِذَا جَاءَكَ الْمُؤْمِنَاتُ
يُبَايِعْنَكَ﴾ [١٢]

٤٨٩٢ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا
عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ
حَفْصَةَ بِنْتِ سَبْرِينَ، عَنْ أُمِّ عَطِيَّةَ
رَضِيَ اللهُ عَنْهَا قَالَتْ: بَايَعْنَا رَسُولَ
اللهِ ﷺ فَقَرَأَ عَلَيْنَا ﴿أَنْ لَا يُشْرَكَ بِاللَّهِ
شَيْئًا﴾ وَنَهَانَا عَنِ النَّيَاحَةِ. فَقَبَضَتْ
امْرَأَةٌ يَدَهَا فَقَالَتْ: أَسْعَدْتَنِي فَلَانَّةُ،
فَأُرِيدُ أَنْ أَجْزِيَهَا، فَمَا قَالَ لَهَا النَّبِيُّ
ﷺ شَيْئًا، فَاظْطَلَقَتْ وَرَجَعَتْ فَبَايَعَهَا.

[راجع: ١٣٠٦]

4893. Narrated Ibn 'Abbās regarding the Saying of Allāh تَعَالَى:

"And they will not disobey you in any *Ma'rūf* (Islāmic Monotheism and all that which Islām ordains)..." (V.60:12)

That was one of the conditions which Allāh imposed on (the believing) women [who came to give the *Bai'a* (pledge) to the Prophet ﷺ].

4894. Narrated 'Ubāda bin Aş-Şāmit رَضِيَ اللهُ عَنْهُ: While we were with the Prophet, he said, "Will you give me the *Bai'a* (pledge)

٤٨٩٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: قَالَ:
حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ الزُّبَيْرَ، عَنْ
عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ:
﴿وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ﴾ قَالَ: إِنَّمَا
هُوَ شَرْطٌ شَرَطَهُ اللهُ لِلنِّسَاءِ.

٤٨٩٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللهِ: حَدَّثَنَا سُفْيَانُ قَالَ: الزُّهْرِيُّ

that you will not worship anything besides Allāh, will not commit illegal sexual intercourse, and will not steal?” Then he recited the Verse concerning the women. [Sufyān, the subnarrator, often said that the Prophet ﷺ added, “Whoever among you fulfils his pledge, will receive his reward from Allāh, and whoever commits any of those sins and receives the legal punishment (in this life), his punishment will be an expiation for that sin; and whoever commits any of those sins and Allāh screens him, then it is up to Allāh to punish or forgive them.”]

حَدَّثَنَا قَالَ: حَدَّثَنِي أَبُو إِدْرِيسَ: سَمِعَ عُبَادَةَ بْنَ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «أَتُبَايَعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَزْنُوا وَلَا تَسْرِقُوا؟» وَقَرَأَ آيَةَ النِّسَاءِ - وَأَكْثَرَ لَفْظِ سُفْيَانَ قَرَأَ الْآيَةَ - «فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْهَا شَيْئًا مِنْ ذَلِكَ فَسَتَرَهُ اللَّهُ فَهُوَ إِلَى اللَّهِ إِنْ شَاءَ عَذِّبَهُ وَإِنْ شَاءَ عَفَرَ لَهُ». تَابَعَهُ عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ.

[راجع: ١٨]

4895. Narrated Ibn ‘Abbās رضي الله عنهما: I witnessed the ‘*Eid-ul-Fitr Salāt* (prayer) with Allāh’s Messenger ﷺ, Abū Bakr, ‘Umar and ‘Uthmān; and all of them offered *Salāt* (prayer) before delivering the *Khutba* (religious talk), (i.e. they prayed first) and then delivered the *Khutba*. Once, the Prophet ﷺ, [after completing the *Salāt* (prayer) and the *Khutba*] came down — as if I am now looking at him waving at the men with his hand to sit down — and walked through them till he, along with Bilāl, reached (the rows of) the women. Then he recited:

“O Prophet! When believing women come to you to give you the *Bai’a* (pledge), that they will not associate anything in worship with Allāh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, and that they will not utter slander, intentionally forging falsehood (by making illegal children belonging to their husbands) and

٤٨٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: وَأَخْبَرَنِي ابْنُ جُرَيْجٍ: أَنَّ الْحَسَنَ بْنَ مُسْلِمٍ أَخْبَرَهُ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: شَهِدْتُ الصَّلَاةَ يَوْمَ الْفِطْرِ مَعَ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرُ وَعُثْمَانُ رَضِيَ اللَّهُ عَنْهُمْ، فَكُلُّهُمْ يُصَلِّيهَا قَبْلَ الْخُطْبَةِ ثُمَّ يَخْطُبُ بَعْدُ. فَزَلَّ نَبِيُّ اللَّهِ ﷺ فَكَأَنِّي أَنْظُرُ إِلَيْهِ حِينَ يُجْلِسُ الرِّجَالَ بِيَدِهِ، ثُمَّ أَقْبَلَ يَشْفُهُمْ حَتَّى أَتَى النِّسَاءَ مَعَ بِلَالٍ فَقَالَ: «يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايَعَنَّكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ

that they will not disobey you in *Ma'rūf* (Islamic Monotheism and all that which Islam ordains), then accept *Bai'a* (pledge),..." (V.60:12)

Having finished, he said, "Do you agree to that?" One lady, other than whom none replied the Prophet ﷺ, said, "Yes, O Allāh's Messenger!" (The subnarrator, Al-Ḥasan did not know who the lady was). Then the Prophet ﷺ said to them: "Will you give in charity?" Thereupon Bilāl spread out his garment and the women started throwing big rings and small rings into Bilāl's garment.

[See Vol. 2, *Ḥadīth* No.979]

(61) SŪRAT AṢ-ṢAFF (The Row or the Ranks)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(1) CHAPTER. "[And (remember) when 'Isā (Jesus), son of Mary said: "O Children of Israel! I am the Messenger of Allāh unto you, confirming the Torah (which came) before me, and giving glad tidings of a Messenger to come] after me, whose name shall be Ahmad." (61:6)

4896. Narrated Jubair bin Mu't'im رضي الله عنه: I heard Allāh's Messenger ﷺ saying, "I have (five) names: I am Muḥammad and I am Aḥmad, and I am *Al-Māhī*, through whom Allāh will obliterate eliminate *Kufr* (disbelief), and I am *Al-Ḥāshir* (who will be the first to be resurrected, the people being resurrected thereafter) (on the Day of

أَوْلَدَهُمْ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيْنَ وَأَرْجُلَيْهِمْ ﴿۱﴾ حَتَّىٰ فَرَغَ مِنَ الْآيَةِ كُلِّهَا. ثُمَّ قَالَ جِبْنَ فَرَغَ: «أَتُنْتَنَ عَلَىٰ ذَلِكْ؟» وَقَالَتْ امْرَأَةٌ وَاحِدَةٌ لَمْ يُجِبْهُ غَيْرُهَا: نَعَمْ يَا رَسُولَ اللَّهِ. لَا يَدْرِي الْحَسَنُ مَنْ هِيَ. قَالَ: «فَتَصَدَّقْنَ» وَبَسَطَ بِلَالٌ ثَوْبَهُ فَجَعَلْنَ يُثْقِمْنَ الْفَتَحَ وَالْحَوَاتِيمَ فِي ثَوْبِ بِلَالٍ.

[راجع: ٩٨]

(٦١) سورة الصف

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿مَنْ أَنْصَارِي إِلَى اللَّهِ﴾: مَنْ يَتَّبِعُنِي إِلَى اللَّهِ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿مَرْمُوضٌ﴾: مُلْصِقٌ بَعْضُهُ إِلَى بَعْضٍ. وَقَالَ يَحْيَى: بِالرَّصَاصِ. (١) بَاب: ﴿مَنْ بَعْدَى اسْمِهِ أَحْمَدٌ﴾

٤٨٩٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ لِي

Resurrection), and I am *Al-Āqib* (i.e., there will be no Prophet after me).” (See H. 3532)

أَسْمَاءُ: أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا
الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِي الْكُفْرَ،
وَأَنَا الْحَاشِرُ الَّذِي يُحْشِرُ النَّاسَ عَلَى
قَدَمِي، وَأَنَا الْعَاقِبُ». [راجع: ٣٥٣٢]

(62) *SŪRAT AL-JUMU‘AH*
(The Friday)

(١٢) سورة الجمعة

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) CHAPTER. The Statement of Allāh تعالى: “And [He has sent him (Prophet Muḥammad ﷺ) also to] others among them (Muslims) who have not yet joined them...” (V.62:3)

(١) بَابُ قَوْلِهِ: ﴿وَالْآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾ [٣]
وَقَرَأَ عُمَرُ: فَاْمُضُوا إِلَى ذِكْرِ اللَّهِ.

4897. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: While we were sitting with the Prophet ﷺ, *Sūrat Al-Jumu‘ah* was revealed to him, and when the Verse, “And [He (Allāh) has sent him (Prophet Muḥammad ﷺ) also to] others among them (Muslims) who have not yet joined them...” (V.62:3) was recited by the Prophet ﷺ, I said, “Who are they, O Allāh’s Messenger?” The Prophet ﷺ did not reply till I repeated my question thrice. At that time, Salmān Al-Fārisī was with us. So Allāh’s Messenger ﷺ put his hand on Salmān, saying, “If Faith were at (the place of) *Ath-Thuraiyyā* (pleiades, the highest star), even then (some men or man) from these people (i.e., Salmān’s folk) would have taken it.”

٤٨٩٧ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ ثَوْرٍ، عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ فَأَنْزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ ﴿وَالْآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾ قَالَ: قُلْتُ: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ فَلَمْ يُرَاجِعْهُ حَتَّى سَأَلَ ثَلَاثًا وَفِينَا سَلْمَانَ الْفَارِسِيُّ، وَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ عَلَى سَلْمَانَ، ثُمَّ قَالَ: «لَوْ كَانَ الْإِيمَانُ عِنْدَ الثَّرَيَا لَنَالَهُ رِجَالٌ أَوْ رَجُلٌ مِنْ هَؤُلَاءِ».

[انظر: ٤٨٩٨]

4898. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “Then some from these people (i.e. Salmān’s folk) would

٤٨٩٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ: أَخْبَرَنِي

have taken it.”

(See *Hadith* No.4897)

(2) CHAPTER. “And when they see some merchandise or some amusement...” (V.62:11)

4899. Narrated Jābir bin ‘Abdullāh رضي الله عنه: A caravan of merchandise arrived at Al-Madīna on a Friday while we were with the Prophet ﷺ. All the people left (the Prophet ﷺ, and headed for the caravan) except twelve persons. Then Allāh revealed:

“And when they see some merchandise or some amusement, they disperse headlong to it...” (V.62:11)

تَوَرَّ، عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ
عَنِ النَّبِيِّ ﷺ: «لِنَالِهِ رِجَالٌ مِنْ
هُؤُلَاءِ». [راجع: ٤٨٩٧]

(٢) بَابٌ ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا﴾
[١١]

٤٨٩٩ - حَدَّثَنِي حَفْصُ بْنُ عُمَرَ:
حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا
حُصَيْنٌ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ،
وَعَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ
اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَقْبَلْتُ عِزَّ
يَوْمَ الْجُمُعَةِ وَنَحْنُ مَعَ النَّبِيِّ ﷺ فَتَارَ
النَّاسُ إِلَّا اثْنَا عَشَرَ رَجُلًا فَأَنْزَلَ اللَّهُ
﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفصوا
إليها﴾. [راجع: ٩٣٦]

(63) SŪRAT AL-MUNĀFIQĪN (The Hypocrites)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(1) CHAPTER. The Statement of Allāh تعالى: “When the hypocrites come to you (O Muḥammad ﷺ) they say: ‘We bear witness that you are indeed the Messenger of Allāh...’” (V.63:1)

4900. Narrated Zaid bin Arqam: While I was taking part in a *Ghazwa*.⁽¹⁾ I heard ‘Abdullāh bin Ubayy (bin Abī Salūl) saying, “Don’t spend on those who are with Allāh’s Messenger ﷺ that they may disperse and go away from him. If we return (to Al-Madīna),

(٦٣) سورة المنافقين

بسم الله الرحمن الرحيم

(١) بَابُ قَوْلِهِ: ﴿إِذَا جَاءَكَ
الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ﴾
الآية [١].

٤٩٠٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
رَجَاءٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي
إِسْحَاقَ، عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ:
كُنْتُ فِي غَزَاةٍ فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ

(1) (H. 4900) See the glossary.

indeed, the more honourable will expel the meaner amongst them.” I reported that (saying) to my uncle or to ‘Umar who, in his turn, informed the Prophet ﷺ of it. The Prophet ﷺ called me and I narrated to him the whole story. Then Allāh’s Messenger ﷺ sent for ‘Abdullāh bin Ubayy and his companions, and they took an oath that they did not say that. So Allāh’s Messenger ﷺ disbelieved my saying and believed his. I was struck with such a distress as I had never been struck the like of it before. I stayed at home and my uncle said to me, “You just wanted Allāh’s Messenger ﷺ to disbelieve your statement and hate you.” So Allāh تعالى revealed (the *Sūrah* beginning with):

“When the hypocrites come to you...” (V.63:1) The Prophet ﷺ then sent for me and recited it and said, “O Zaid! Allāh confirmed your statement.”

أَبِي يَقُولُ: لَا تُثْفِقُوا عَلَيَّ مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ حَتَّى يَنْفَضُوا مِنْ حَوْلِهِ، وَلَيْنَ رَجَعْنَا مِنْ عِنْدِهِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ. فَذَكَرْتُ ذَلِكَ لِعَمِّي أَوْ لِعُمَرَ فَذَكَرَهُ لِلنَّبِيِّ ﷺ فَدَعَانِي فَحَدَّثْتُهُ. فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي وَأَصْحَابِهِ فَحَلَفُوا مَا قَالُوا. فَكَذَّبَنِي رَسُولُ اللَّهِ ﷺ وَصَدَّقَهُ، فَأَصَابَنِي هَمٌّ لَمْ يُصِيبَنِي مِثْلُهُ قَطُّ. فَجَلَسْتُ فِي الْبَيْتِ فَقَالَ لِي عَمِّي: مَا أَرَدْتُ إِلَى أَنْ كَذَّبَكَ رَسُولُ اللَّهِ ﷺ وَمَقَّتَكَ؟ فَأَنْزَلَ اللَّهُ تَعَالَى ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾ فَبَعَثَ إِلَيَّ النَّبِيُّ ﷺ فَقَرَأَ فَقَالَ: «إِنَّ اللَّهَ قَدْ صَدَقَكَ يَا زَيْدٌ». [انظر: ٤٩٠١، ٤٩٠٢، ٤٩٠٣،

[٤٩٠٤

(2) CHAPTER. “They have made their oaths a screen (for their hypocrisy).”⁽¹⁾ (V.63:2)

(٢) بَابُ ﴿اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً﴾ [٢] يَجْتَنُونَ بِهَا

(1) (Ch. 2) “*An-Nifāq*”

HYPOCRISY AND ITS VARIOUS MANIFESTATIONS

Hypocrisy is of two types, namely:

A – Hypocrisy in Belief

B – Hypocrisy in deeds and actions.

A – HYPOCRISY IN BELIEF

There are six aspects of hypocrisy in Belief:

- (1) To belie the Messenger (Muḥammad ﷺ).
- (2) To belie some of all that was brought by the Messenger (Muḥammad ﷺ), (e.g., the Qur’ān, *Sunna*, legal laws and principles of Islām, etc.).
- (3) To hate the Messenger (Muḥammad ﷺ).
- (4) To hate some of all that was brought by the Messenger (Muḥammad ﷺ), e.g. Islāmic Monotheism, etc.
- (5) To feel happy at the disgrace or becoming low of the religion of Allāh’s Messenger (Muḥammad ﷺ).
- (6) To dislike that the religion of Allāh’s Messenger (Islāmic Monotheism) become victorious. =

4901. Narrated Zaid bin Arqam رَضِيَ اللهُ عَنْهُ: I was with my uncle and I heard 'Abdullāh bin Ubayy bin Salūl, saying, "Don't spend on those who are with Allāh's Messenger ﷺ that they may disperse and go away from him." He also said, "If we return to Al-Madīna, indeed, the more honourable will expel the meaner." So I informed my uncle of that and then my uncle informed Allāh's Messenger ﷺ thereof. Allāh's Messenger ﷺ sent for 'Abdullāh bin Ubayy and his companions. They took oath that they did not say anything of that sort. Allāh's Messenger ﷺ deemed their statement true and rejected mine. Thereof I was struck with such a distress as I had never been struck the like of it before, and stayed at home. Then Allāh revealed (Sūrat Al-Munāfiqūn):

"When the hypocrites come to you..." (V.63:1)

"They are the ones who say: 'Spend not on those who are with Allāh's Messenger...'" (V.63:7)

"Indeed the more honourable will expel therefrom the meaner..." (V.63:8)

Allāh's Messenger ﷺ sent for me and recited that Sūrah for me and said, "Allāh has confirmed your statement."

٤٩٠١ - حَدَّثَنَا آدَمُ بْنُ أَبِي

إِبْرَاهِيمَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ مَعَ عَمِّي فَسَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي بَنْدَةَ ابْنَ سَلُولٍ يَقُولُ: لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدِ رَسُولِ اللهِ حَتَّى يَنْفُضُوا. وَقَالَ أَيْضًا: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ. فَذَكَرْتُ ذَلِكَ لِعَمِّي، فَذَكَرَ عَمِّي لِرَسُولِ اللهِ ﷺ فَأَرْسَلَ رَسُولُ اللهِ ﷺ إِلَى عَبْدِ اللهِ بْنِ أَبِي وَأَصْحَابِهِ فَحَلَفُوا مَا قَالُوا فَصَدَّقَهُمْ رَسُولُ اللهِ ﷺ وَكَذَّبَنِي. فَأَصَابَنِي هَمٌّ لَمْ يُصِيبَنِي مِثْلَهُ فَجَلَسْتُ فِي بَيْتِي. فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾ إِلَى قَوْلِهِ: ﴿هُمْ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدِ رَسُولِ اللهِ ﷺ إِلَى قَوْلِهِ: ﴿لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ﴾ فَأَرْسَلَ إِلَيَّ رَسُولُ اللهِ ﷺ فَقَرَأَهَا عَلَيَّ ثُمَّ قَالَ: «إِنَّ اللهَ قَدْ صَدَّقَكَ». [راجع: ٤٩٠٠]

= A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell). [See V.4:145].

B – HYPOCRISY IN DEEDS AND ACTIONS

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allāh's Messenger (ﷺ): The signs of a hypocrite are these:

- (1) Whenever he speaks, he tells a lie.
- (2) Whenever he promises, he always breaks it (his promise).
- (3) If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).
- (4) And in another narration of the Prophet (ﷺ): Whenever he quarrels, he behaves in a very imprudent, evil, insulting manner.
- (5) Whenever he makes a covenant, he proves treacherous.

(3) CHAPTER. The Statement of Allāh تعالى: "That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not." (V.63:3)

4902. Narrated Zaid bin Arqam رضي الله عنه: When 'Abdullāh bin Ubayy said, "Do not spend on those who are with Allāh's Messenger," and also said, "If we return to Al-Madina," I informed the Prophet ﷺ of his saying. The Anṣār blamed me for that, and 'Abdullāh bin Ubayy swore that he did not say so. I returned to my house and slept. Allāh's Messenger ﷺ then called me and I went to him. He said, "Allāh has confirmed your statement." And the Verse:-

"They are the one who say: Spend not..." (V.63:7) was revealed.

(٣) بَابُ قَوْلِهِ: ﴿ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطَجَعَ عَلَى قُلُوبِهِمْ فَهَمْ لَا يَفْقَهُونَ﴾ [٣]

٤٩٠٢ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ كَعْبِ الْقُرَظِيِّ قَالَ: سَمِعْتُ زَيْدَ بْنَ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا قَالَ عَبْدُ اللَّهِ بْنُ أَبِي: لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ، وَقَالَ أَيْضًا: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ، أَخْبِرْتُ بِهِ النَّبِيَّ ﷺ فَلَا مَنِي الْأَنْصَارُ، وَحَلَفَ عَبْدُ اللَّهِ بْنُ أَبِي مَا قَالَ ذَلِكَ. فَرَجَعْتُ إِلَى الْمَنْزِلِ فَنِمْتُ، فَدَعَانِي رَسُولُ اللَّهِ ﷺ فَأَيْتَهُ، فَقَالَ: «إِنَّ اللَّهَ قَدْ صَدَقَكَ» وَنَزَلَ ﴿هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا﴾ الْآيَةَ.

وَقَالَ ابْنُ أَبِي زَائِدَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو، عَنِ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى، عَنْ زَيْدِ بْنِ أَرْقَمَ عَنِ النَّبِيِّ ﷺ. [راجع: ٤٩٠٠]

CHAPTER. "And when you look at them, their bodies please you, and when they speak, you listen to their words." (V.63:4)

4903. Narrated Zaid bin Arqam: We went out with the Prophet ﷺ on a journey and the people suffered from lack of provisions. So 'Abdullāh bin Ubayy said to his companions, "Don't spend on those who are with Allāh's Messenger, that they may disperse and go away from him." He also said, "If we return to Al-Madina, indeed, the more honourable will expel therefrom the meaner." So I went

بَابُ ﴿وَإِذَا رَأَيْتَهُمْ تُجَبِّكُ أَجْسَامَهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ﴾ الْآيَةَ [٤]

٤٩٠٣ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ زَيْدَ بْنَ أَرْقَمَ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ أَصَابَ النَّاسَ فِيهِ شِدَّةٌ، فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي لِأَصْحَابِهِ: لَا تُنْفِقُوا عَلَى مَنْ

to the Prophet ﷺ and informed him of that. He sent for 'Abdullāh bin Ubayy and asked him, but 'Abdullāh bin Ubayy swore that he did not say so. The people said, "Zaid told a lie to Allāh's Messenger." What they said distressed me very much. Later, Allāh revealed the confirmation of my statement in His Saying:

"When the hypocrites come to you..." (V.63:1)

So the Prophet ﷺ called them that they might ask Allāh to forgive them, but they turned their heads aside. (Concerning Allāh's Saying: "Blocks of wood propped up..." Zaid said: They were the most handsome men.)

عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفُضُوا مِنْ حَوْلِهِ. وَقَالَ: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ. فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ فَأَرْسَلَ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي فَسَأَلَهُ، فَاجْتَهَدَ يَمِينَهُ مَا فَعَلَ. قَالُوا: كَذَبَ زَيْدٌ رَسُولَ اللَّهِ ﷺ، فَوَقَعَ فِي نَفْسِي مِمَّا قَالُوا شِدَّةً، حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَصْدِيقِي فِي ﴿إِذَا جَاءَكَ الْمُؤْمِنُونَ﴾ فَدَعَاهُمْ النَّبِيُّ ﷺ لِيَسْتَغْفِرَ لَهُمْ فَلَوْوَا رُؤُوسَهُمْ. وَقَوْلُهُ: ﴿حُشْبٌ مُسْتَدَّةٌ﴾، قَالَ: كَانُوا رِجَالًا أَجْمَلَ شَيْءٍ. [راجع:

[٤٩٠٠

(4) CHAPTER. The Statement of Allāh تعالى: "And when it is said to them: 'Come, so that the Messenger of Allāh may ask forgiveness from Allāh for you,' they turn aside their heads, and you would see them turning away their faces in pride." (V.63:5)

(٤) بَابُ قَوْلِهِ: ﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُؤُوسَهُمْ﴾ إِلَى قَوْلِهِ ﴿مُسْتَكْبِرُونَ﴾ [٥]

حَرَكُوا: اسْتَهْزَؤُوا بِالنَّبِيِّ ﷺ، وَيُقْرَأُ بِالتَّخْفِيفِ مِنْ لَوَيْتٍ.

4904. Narrated Zaid bin Arqam: While I was with my uncle, I heard 'Abdullāh bin Ubayy bin Salūl saying, "Do not spend on those who are with Allāh's Messenger, that they may disperse and go away (from him). And if we return to Al-Madīna, indeed, the more honourable will expel therefrom the meaner." I mentioned that to my uncle, who, in turn, mentioned it to the Prophet ﷺ. The Prophet, called me and I told him about that. Then he sent for 'Abdullāh bin Ubayy and his companions, and they swore that they did not say so. The Prophet ﷺ disbelieved my statement and believed theirs. I was distressed as I have never been before, and

٤٩٠٤ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: كُنْتُ مَعَ عَمِّي، فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي بِنِ سُلُوبٍ يَقُولُ: لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفُضُوا، وَلَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ. فَذَكَرْتُ ذَلِكَ لِعَمِّي فَذَكَرَهُ عَمِّي لِلنَّبِيِّ ﷺ وَصَدَقَهُمْ، فَدَعَانِي فَحَدَّثْتُهُ فَأَرْسَلَ

I remained in my house. My uncle said to me, "You just wanted the Prophet ﷺ to consider you a liar and hate you." Then Allāh revealed:

"When the hypocrites come to you (O Muḥammad ﷺ), they say: 'We bear witness that you are indeed the Messenger of Allāh...'" (V.63:1)

So the Prophet ﷺ sent for me and recited it and said, "Allāh has confirmed your statement."

(5) CHAPTER. The Statement of Allāh تعالى:-

"It is equal to them whether you (Muḥammad ﷺ) ask for their forgiveness..." (V.63:6)

4905. Narrated Jābir bin 'Abdullāh رضي الله عنه: We were in a *Ghazwa* (Sufyān once said, in an army) and a man from the emigrants kicked an *Anṣārī* man (on the buttocks with his foot). The *Anṣārī* man said, "O the *Anṣār!* (Help!)" and the emigrant said, "O the emigrants! (Help!)." Allāh's Messenger ﷺ heard that and said, "What is this call for, which is the characteristic of the Period of Ignorance?" They said, "O Allāh's Messenger! A man from the emigrants kicked one of the *Anṣār* (on the buttocks with his foot)." Allāh's Messenger ﷺ said, "Leave it (that call) for it is a detestable thing." 'Abdullāh bin Ubayy heard that and said, "Have they (the emigrants) done so? By Allāh, if we return to Al-Madīna, indeed, the more honourable will expel therefrom the meaner." When this statement reached the Prophet ﷺ, 'Umar got up and said, "O Allāh's Messenger! Let me chop off the head of this hypocrite ('Abdullāh bin Ubayy)!" The Prophet ﷺ said, "Leave him, lest the

إلى عبد الله بن أبي وأصحابه فحلّفوا ما قالوا وكذبني النبي ﷺ فأصابني همّ لم يصبني مثله قط، فجلست في بيتي، وقال عمي: ما أردت إلى أن كذبك النبي ﷺ ومقتك؟ فأنزل الله تعالى ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَتَّبِعُكَ إِنَّكَ لَرَسُولُ اللَّهِ﴾ وأرسل إلي النبي ﷺ فقرأها وقال: «إن الله قد صدّقك». [راجع: ٤٩٠٠]

(٥) بَابُ قَوْلِهِ: ﴿سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ﴾ الآية [٦]

٤٩٠٥ - حَدَّثَنَا عَلِيٌّ: حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرُو: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا فِي غَزَاةٍ - قَالَ سُفْيَانُ مَرَّةً: فِي جَيْشٍ - فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ الْأَنْصَارِيُّ: يَا لِلْأَنْصَارِ، وَقَالَ الْمُهَاجِرِيُّ: يَا لِلْمُهَاجِرِينَ، فَسَمِعَ ذَلِكَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا بَالُ دَعْوَى جَاهِلِيَّةٍ؟» قَالُوا: يَا رَسُولَ اللَّهِ، كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ: «دَعُوهَا فَإِنَّهَا مُتَّبَعَةٌ». فَسَمِعَ بِذَلِكَ عَبْدُ اللَّهِ بْنُ أَبِي قَالُوا: فَعَلُّوهَا؟ أَمَا وَاللَّهِ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ. فَلَبَّغَ

people say that Muḥammad kills his companions.” The *Anṣār* were then more in number than the emigrants when the latter came to Al-Madīna, but later on the emigrants increased in number.

التَّبِيِّ ﷺ، فقامَ عُمَرُ فَقَالَ: يَا رَسُولَ
الله، دَعْنِي أَضْرِبَ عُنُقَ هَذَا الْمُنَافِقِ.
فَقَالَ النَّبِيُّ ﷺ: «دَعُهُ، لَا يَتَحَدَّثُ
النَّاسُ أَنْ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ».
وكانتِ الأنصارُ أكثرَ من المهاجرينِ
حينَ قَدِمُوا المَدِينَةَ. ثُمَّ إِنَّ
المُهَاجِرِينَ كَثُرُوا بَعْدَ.

قالَ سفيانُ: فَحَفِظْتُهُ مِنْ عَمْرٍو،
قالَ عَمْرٍو: سَمِعْتُ جابراً: كُنَّا مَعَ

النَّبِيِّ ﷺ. [راجع: ٣٥١٨]

(6) CHAPTER. The Statement of Allāh :
“They are the ones who say : ‘Spend not on
those who are with Allāh’s Messenger, until
they desert him...’” (V.63 :7)

(٦) بَابُ قَوْلِهِ: ﴿هُمُ الَّذِينَ يَقُولُونَ لَا
نُنْفِقُوا عَلَيْكَ مِنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى
يَنْفَضُوا﴾ [٧] يَتَفَرَّقُوا.

CHAPTER. “And to Allah belong the
treasures of the heavens and the earth, but
the hypocrites comprehend not.” (63:7)

بَابُ: ﴿وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ
وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ﴾

4906. Narrated Mūsā bin ‘Uqba :
‘Abdullāh bin Al-Faḍl told me that Anas
bin Mālik said, “I was much grieved over
those who had been killed in the battle of Al-
Ḥarra.” When Zaid bin Arqam heard of my
intense grief (over the killed *Anṣār*), he wrote
a letter to me saying that he heard Allāh’s
Messenger ﷺ saying, ‘O Allāh! Forgive the
Anṣār and the children of *Anṣār*.’ The
subnarrator, Ibn Al-Faḍl, is not sure
whether the Prophet ﷺ also said, “And
their grand-children.” Some of those who
were present, asked Anas (about Zaid). He
said, “He (Zaid) is the one about whom
Allāh’s Messenger ﷺ said, ‘He is the one
whose (sound) hearing was testified by
Allāh.’”

٤٩٠٦ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ
اللهِ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ
بEN عُقْبَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ قَالَ:
حَدَّثَنِي عَبْدُ اللهِ بْنُ الْفَضْلِ: أَنَّهُ سَمِعَ
أَنْسَ بْنَ مَالِكٍ يَقُولُ: حَزِنْتُ عَلَى مَنْ
أُصِيبَ بِالْحَرَّةِ. فَكَتَبَ إِلَيَّ زَيْدُ بْنُ
أَرْقَمَ وَيَلَعَهُ شِدَّةُ حَزْنِي يَذْكُرُ أَنَّهُ سَمِعَ
رَسُولَ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ اغْفِرْ
لِلْأَنْصَارِ وَلِأَبْنَاءِ الْأَنْصَارِ»، وَشَكَ
ابْنُ الْفَضْلِ فِي أَبْنَاءِ الْأَنْصَارِ،
فَسَأَلَ أَنَسًا بَعْضُ مَنْ كَانَ عِنْدَهُ
فَقَالَ: هُوَ الَّذِي يَقُولُ رَسُولُ اللهِ
ﷺ: «هَذَا الَّذِي أَوْفَى اللهُ لَهُ بِأَدْنِهِ».

(7) CHAPTER. The Statement of Allāh ﷻ: "They (hypocrites) say: 'If we return to Al-Madīna, indeed the more honourable will expel therefrom the meaner...'" (V.63:8)

4907. Narrated Jābir bin 'Abdullāh رضي الله عنه: We were in a *Ghazwa*⁽¹⁾ and a man from the emigrants kicked an *Anṣārī* (on the buttocks with his foot). The *Anṣārī* man said, "O the *Anṣār!* (Help!)" The emigrant said, "O the emigrants! (Help!)." When Allāh's Messenger ﷺ heard that, he said, "What is that?" They said, "A man from the emigrants kicked a man from the *Anṣār* (on the buttocks with his foot). On that the *Anṣār* said, 'O the *Anṣār!*' and the emigrant said, 'O the emigrants!'" The Prophet ﷺ said, "Leave it (that call) for it is a detestable thing." The number of *Anṣār* was more (than that of the emigrants) at the time when the Prophet ﷺ came to Al-Madīna, but later the number of emigrants increased. 'Abdullāh bin Ubayy said, "Have they, (the emigrants) done so? By Allāh, if we return to Al-Madīna, indeed, the more honourable will expel therefrom the meaner." 'Umar bin Al-Khaṭṭāb said, "O Allāh's Messenger! Let me chop off the head of this hypocrite!" The Prophet ﷺ said, "Leave him, lest the people say Muḥammad kills his companions:"

(V) **بَابُ** : ﴿يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنهَا الْأَذَلَّ﴾
[الآية 8]

٤٩٠٧ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: حَفِظْنَاهُ مِنْ عَمْرٍو بْنِ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: كُنَّا فِي غَزَاةٍ فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ الْأَنْصَارِيُّ: يَا لَلْأَنْصَارِ، وَقَالَ الْمُهَاجِرِيُّ: يَا لَلْمُهَاجِرِينَ، فَسَمِعَهَا اللَّهُ رَسُولَهُ ﷺ، قَالَ: «مَا هَذَا؟» فَقَالُوا: كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ الْأَنْصَارِيُّ: يَا لَلْأَنْصَارِ، وَقَالَ الْمُهَاجِرِيُّ: يَا لَلْمُهَاجِرِينَ. فَقَالَ النَّبِيُّ ﷺ: «دَعَوْهَا فَإِنَّهَا مُتِنَةٌ». قَالَ جَابِرٌ: وَكَانَتْ الْأَنْصَارُ حِينَ قَدِمَ النَّبِيُّ ﷺ أَكْثَرَ، ثُمَّ كَثُرَ الْمُهَاجِرُونَ بَعْدَهُ. فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي: أَوْ قَدْ فَعَلُوا؟ وَاللَّهِ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنهَا الْأَذَلَّ. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: دَعْنِي يَا رَسُولَ اللَّهِ أَضْرِبَ عُنُقَ هَذَا الْمُنَافِقِ. قَالَ النَّبِيُّ ﷺ: «دَعْمُ، لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ». [راجع: ٣٥١٨]

(1) (H. 4907) See the glossary.

(64) *SŪRAT AT-TAGHĀBUN*
(The Mutual Loss and Gain)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(٦٤) سورة التغابن

بسم الله الرحمن الرحيم

وَقَالَ عَلَقَمَةُ، عَنْ عَبْدِ اللَّهِ:
﴿وَمَنْ يُؤْمِنُ بِاللَّهِ يَهْدِ قَلْبَهُ﴾: هُوَ الَّذِي
إِذَا أَصَابَتْهُ مُصِيبَةٌ رَضِيَ بِهَا وَعَرَفَ
أَنَّهَا مِنَ اللَّهِ. وَقَالَ مُجَاهِدٌ:
﴿الْفَغَائِنُ﴾: غَبْنُ أَهْلِ الْجَنَّةِ أَهْلَ
النَّارِ.

﴿إِنِ ارْتَبْتُمْ﴾: إِنْ لَمْ تَعْلَمُوا
أَتَحِيضُ أَمْ لَا تَحِيضُ؛ فَاللَّائِي فَعَدَنَ
عَنِ الْمَحِيضِ وَاللَّائِي لَمْ يَحِضْنَ بَعْدُ
فَعِدَّتُهُنَّ ثَلَاثَةَ أَشْهُرٍ.

(65) *SŪRAT AT-TALĀQ*
(The Divorce)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(٦٥) سورة الطلاق

بسم الله الرحمن الرحيم

وَقَالَ مُجَاهِدٌ: ﴿وَبَالَ أَمْرَهَا﴾:
جَزَاءُ أَمْرَهَا.

(1) CHAPTER.

4908. Narrated Sālim that ‘Abdullāh bin ‘Umar رضي الله عنهما told him that he had divorced his wife while she was in her menses, so ‘Umar informed Allāh’s Messenger ﷺ of that. Allāh’s Messenger ﷺ became very angry at that and said, “(Ibn ‘Umar) must return her to his house and keep her as his wife till she becomes clean and then menstruates and becomes clean again,

(١) بَابُ:

٤٩٠٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:
حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ
شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمٌ: أَنَّ عَبْدَ
اللَّهِ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ
أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَذَكَرَ
عُمَرُ لِرَسُولِ اللَّهِ ﷺ فَتَعَيَّظَ فِيهِ رَسُولُ

whereupon, if he wishes to divorce her, he may do so while she is still clean and before having any sexual relations with her, for that is the legally prescribed period for divorce as Allāh has ordered.”

اللَّهِ ﷻ ثُمَّ قَالَ: «لِئِرَاجِعِهَا ثُمَّ يُمَسِّكُهَا حَتَّى تَطْهَّرَ، ثُمَّ نَحِيصَ فَتَطْهَّرَ، فَإِنْ بَدَأَ لَهُ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا طَاهِرًا قَبْلَ أَنْ يَمَسَّهَا، فِتْلِكَ الْعِدَّةُ كَمَا أَمَرَهُ اللَّهُ». [انظر: ٥٢٥١، ٥٢٥٢، ٥٢٥٨، ٥٢٦٤، ٥٣٣٢،

[٧١٦٠، ٥٣٣٣

(2) CHAPTER. “... And for those who are pregnant (whether they are divorced or their husbands are dead), their ‘Idda (prescribed period) is until they lay down their burdens, and whoever keeps his duty to Allāh and fears Him, He will make his matter easy for him.” (V.65:4)

(٢) بَابُ ﴿وَأُولَئِكَ الْأَحْمَالُ أَجْلَهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا﴾ [٤] وَأُولَاتُ الْأَحْمَالِ: وَاجِدُهَا ذَاتُ حَمْلٍ.

4909. Narrated Abū Salama : A man came to Ibn ‘Abbās while Abū Hurairah was sitting with him and said, “Give me your verdict regarding a lady who delivered a baby forty days after the death of her husband.” Ibn ‘Abbās said, “This indicates the end of one of the two prescribed periods.” I said “For those who are pregnant, their prescribed period is until they deliver their burdens.” Abū Hurairah said, “I agree with my cousin (Abū Salama).” Then Ibn ‘Abbās sent his slave, Kuraib to Umm Salama to ask her (regarding this matter). She replied, “The husband of Subai’a Al-Aslamiyya was killed while she was pregnant, and she delivered a baby forty days after his death. Then her hand was asked in marriage and Allāh’s Messenger ﷺ married her (to somebody). Abū As-Sanābil was one of those who asked for her hand in marriage.”

٤٩٠٩ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ وَأَبُو هُرَيْرَةَ جَالِسٌ عِنْدَهُ فَقَالَ: أَفْتِنِي فِي امْرَأَةٍ وَلَدَتْ بَعْدَ زَوْجِهَا بِأَرْبَعِينَ لَيْلَةً. فَقَالَ ابْنُ عَبَّاسٍ: آخِرُ الْأَجَلِينَ. قُلْتُ أَنَا: ﴿وَأُولَئِكَ الْأَحْمَالُ أَجْلَهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾ قَالَ أَبُو هُرَيْرَةَ: أَنَا مَعَ ابْنِ أَحْيَى، يَعْنِي أَبَا سَلَمَةَ. فَأَرْسَلَ ابْنُ عَبَّاسٍ غَلَامَهُ كُرَيْبًا إِلَى أُمِّ سَلَمَةَ يَسْأَلُهَا فَقَالَتْ: قُتِلَ زَوْجُ سُبَيْعَةَ الْأَسْلَمِيَّةِ وَهِيَ حُبْلَى فَوَضَعَتْ بَعْدَ مَوْتِهِ بِأَرْبَعِينَ لَيْلَةً، فَحُطِبَتْ فَأَنْكَحَهَا رَسُولُ اللَّهِ ﷺ وَكَانَ أَبُو السَّنَابِلِ فِيمَنْ حَطَبَهَا. [انظر: ٥٣١٨]

4910. [See H. 4909 and its Chap. No. 2]

٤٩١٠ - وَقَالَ سُلَيْمَانُ بْنُ حَرْبٍ
وَأَبُو التُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ،
عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ قَالَ: كُنْتُ فِي
حَلْفَةٍ فِيهَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى
وَكَانَ أَصْحَابُهُ يُعْظَمُونَهُ. فَذَكَرَ آخِرَ
الْأَجَلِينَ فَحَدَّثْتُ بِحَدِيثِ سُبَيْعَةَ بِنْتِ
الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ،
قَالَ: فَصَمَّمَزَ لِي بَعْضُ أَصْحَابِهِ، قَالَ
مُحَمَّدٌ: فَفَطِنْتُ لَهُ فَقُلْتُ: إِنِّي إِذَا
لَجَرِيءٌ إِنْ كَذَبْتُ عَلَى عَبْدِ اللَّهِ بْنِ
عُتْبَةَ وَهُوَ فِي نَاحِيَةِ الْكُوفَةِ، فَاسْتَحْيَا
وَقَالَ: لَكِنَّ عَمَّهُ لَمْ يَقُلْ ذَلِكَ. فَلَقِيْتُ
أَبَا عَطِيَّةَ مَالِكَ بْنَ عَامِرٍ فَسَأَلْتُهُ
فَذَهَبَ يُحَدِّثُنِي حَدِيثَ سُبَيْعَةَ،
فَقُلْتُ: هَلْ سَمِعْتَ عَنْ عَبْدِ اللَّهِ فِيهَا
شَيْئًا؟ فَقَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ فَقَالَ:
أَتَجْعَلُونَ عَلَيْهَا التَّغْلِيظَ وَلَا تَجْعَلُونَ
عَلَيْهَا الرُّخْصَةَ؟ لَنَزَلَتْ سُورَةُ النَّسَاءِ
الْقَضْرَى بَعْدَ الطُّوَلَى ﴿وَأُولَئِكَ الْأَحْمَالُ
أَجْلُهُنَّ أَنْ يَضَعْنَ حَمَلَهُنَّ﴾. [راجع:

[٤٥٣٢

(66) *SŪRAT AT-TAHRĪM*
(The Banning)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(1) CHAPTER. "O Prophet! Why do you
forbid (for yourself) that which Allāh has
allowed to you?..." (V.66:1)

(٦٦) سُورَةُ التَّحْرِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) بَابٌ ﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا
أَحَلَّ اللَّهُ لَكَ﴾ الْآيَةُ [١]

4911. Narrated Ibn 'Abbās رضي الله عنهما: If someone says to his wife, "You are unlawful to me." He must make an expiation (for his oath). Ibn 'Abbās added: "Indeed in the Messenger of Allāh (Muḥammad ﷺ) you have a good example to follow..." (V.33:21)

٤٩١١ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ ابْنِ حَكِيمٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ فِي الْحَرَامِ: يُكْفَرُ. وَقَالَ ابْنُ عَبَّاسٍ ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾. [انظر: ٥٢٦٦]

4912. Narrated 'Aishah رضي الله عنها: Allāh's Messenger ﷺ used to drink honey in the house of Zainab, the daughter of Jaḥsh, and would stay there with her. So Ḥaḥṣa and I agreed secretly that, if he come to either of us, she would say to him, "It seems you have eaten *Maghāfir* (a kind of foul-smelling resin), for I smell in you the smell of *Maghāfir*." (We did so) and he replied, "No, but I was drinking honey in the house of Zainab, the daughter of Jaḥsh, and I shall never take it again. I have taken an oath as to that, and you should not tell anybody about it."

٤٩١٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَشْرَبُ عَسَلًا عِنْدَ زَيْنَبِ ابْنَةِ جَحْشٍ وَيَمْكُثُ عِنْدَهَا، فَوَاطَأْتُ أَنَا وَحَفْصَةُ عَنْ أَيْتِنَا دَخَلَ عَلَيْهَا فَلْتَقَلُّ لَهُ: أَكَلْتُ مَغَافِيرَ، إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ. قَالَ: «لَا، وَلَكِنِّي كُنْتُ أَشْرَبُ عَسَلًا عِنْدَ زَيْنَبِ ابْنَةِ جَحْشٍ فَلَنْ أَعُودَ لَهُ، وَقَدْ حَلَفْتُ، لَا تَخْبِرِي بِذَلِكَ أَحَدًا».

[انظر: ٥٢١٦، ٥٢٦٧، ٥٢٦٨، ٥٤٣١، ٥٥٩٩، ٥٦١٤، ٥٦٨٢، ٦٦٩١، ٦٩٧٢]

(2) CHAPTER. "... seeking to please your wives..." (V.66:1) "Allāh has already ordained for you (O men), the dissolution of your oaths..." (V.66:2)

(٢) بَابُ ﴿تَبَلَّغِي مَرَّاتَ آزْوَجِكَ وَاللَّهُ عَفْوٌ رَحِيمٌ﴾، قَدْ وَضَّ اللَّهُ لَكُمْ مَخْرَجًا آيَاتِكُمْ﴾ [٢-١]

4913. Narrated Ibn 'Abbās رضي الله عنهما: For the whole year I had the desire to ask 'Umar bin Al-Khaṭṭāb regarding the explanation of a Verse (in *Sūrat At-Tahrim*), but I could not ask him because I respected him very much. When he went to

٤٩١٣ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ يَحْيَى، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا

perform the *Hajj*, I, too, went along with him. On our return, while we were still on the way home, 'Umar went aside to answer the call of nature by the *Arāk* trees. I waited till he finished and then I proceeded with him and asked him, "O chief of the believers! Who were the two wives of the Prophet ﷺ who aided one another against him?" He said, "They were Ḥaḥṣa and 'Āishah." Then I said to him, "By Allāh, I wanted to ask you about this a year ago, but I could not do so owing to my respect for you." 'Umar said, "Do not refrain from asking me. If you think that I have knowledge (about a certain matter), ask me; and if I know (something about it), I will tell you." Then 'Umar added, "By Allāh, in the Pre-Islāmic Period of Ignorance we did not pay attention to women until Allāh revealed regarding them what He revealed regarding them; and assigned for them what He has assigned. Once, while I was thinking over a certain matter, my wife said, "I recommend that you do so-and-so." I said to her, "What have you got to do with this matter? Why do you poke your nose in a matter which I want to see fulfilled?" She said, "How strange you are, O son of Al-Khaṭṭāb! You don't want to be argued with, whereas your daughter, Ḥaḥṣa surely, argues with Allāh's Messenger ﷺ so much that he remains angry for a full day!" 'Umar then reported; how he at once put on his outer garment and went to Ḥaḥṣa and said to her, "O my daughter! Do you argue with Allāh's Messenger so that he remains angry the whole day?" Ḥaḥṣa said, "By Allāh, we argue with him." 'Umar said, "Know that I warn you of Allāh's punishment and the anger of Allāh's Messenger ﷺ. O my daughter! Don't be betrayed by the one who is proud of her beauty because of the love of Allāh's Messenger ﷺ for her (i.e.,

يُحَدِّثُ أَنَّهُ قَالَ: مَكُنْتُ سَنَةً أُرِيدُ أَنْ أَسْأَلَ عُمَرَ بْنَ الْخَطَّابِ عَنِ آيَةِ فَمَا اسْتَطِيعُ أَنْ أَسْأَلَهُ هَيْبَةً لَهُ حَتَّى خَرَجَ حَاجًّا فَخَرَجْتُ مَعَهُ. فَلَمَّا رَجَعْتُ وَكُنَّا بَبْعِضِ الطَّرِيقِ عَدَلْ إِلَى الْأَرَكَ لِحَاجَةٍ لَهُ. قَالَ: فَوَقَفْتُ لَهُ حَتَّى فَرَغَ، ثُمَّ سِرْتُ مَعَهُ فَقُلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مِنَ اللَّتَانِ تَطَاهَرْتَا عَلَى النَّبِيِّ ﷺ مِنْ أَزْوَاجِهِ؟ فَقَالَ: تِلْكَ حَفْصَةُ وَعَائِشَةُ. قَالَ: فَقُلْتُ: وَاللَّهِ إِنْ كُنْتُ لِأُرِيدُ أَنْ أَسْأَلَكَ عَنْ هَذَا مُنْذُ سَنَةٍ فَمَا اسْتَطِيعُ هَيْبَةً لَكَ، قَالَ: فَلَا تَفْعَلْ، مَا ظَنَنْتُ أَنْ عِنْدِي مِنْ عِلْمٍ فَاسْأَلْنِي، فَإِنْ كَانَ لِي عِلْمٌ خَبَّرْتُكَ بِهِ. قَالَ: ثُمَّ قَالَ عُمَرُ: وَاللَّهِ إِنْ كُنَّا فِي الْجَاهِلِيَّةِ مَا نَعُدُّ لِلنِّسَاءِ أَمْرًا حَتَّى أَنْزَلَ اللَّهُ فِيهِنَّ مَا أَنْزَلَ، وَقَسَمَ لَهُنَّ مَا قَسَمَ، قَالَ: فَيَبِينَا أَنَا فِي أَمْرِ أُنَاْمُرُهُ إِذْ قَالَتْ أَمْرَاتِي لَوْ صَنَعْتَ كَذَا وَكَذَا، قَالَ: فَقُلْتُ لَهَا: مَا لَكَ وَلِمَا هَاهُنَا؟ فِيمَا تَكَلِّفُكَ فِي أَمْرِ أُرِيدُهُ؟ فَقَالَتْ لِي: عَجَبًا لَكَ يَا ابْنَ الْخَطَّابِ، مَا تُرِيدُ أَنْ تُرَاجِعَ أَنْتَ، وَإِنَّ ابْنَتَكَ لَتُرَاجِعُ رَسُولَ اللَّهِ ﷺ حَتَّى يَظَلَّ يَوْمَهُ غَضَبَان. فَقَامَ عُمَرُ فَأَخَذَ رِدَاءَهُ مَكَانَهُ حَتَّى دَخَلَ عَلَى حَفْصَةَ فَقَالَ لَهَا: يَا بَيْتِي، إِنَّكَ لَتُرَاجِعِينَ رَسُولَ اللَّهِ ﷺ حَتَّى يَظَلَّ

‘Āishah).’ ‘Umar added, “Then I went out to Umm Salama’s house who was one of my relatives, and I talked to her. She said, “O son of Al-Khaṭṭāb! It is rather astonishing that you interfere in everything; you even want to interfere between Allāh’s Messenger and his wives!” By Allāh, by her talk she influenced me so much that some of my anger subsided. I left her (and went home). At that time I had a friend from the *Anṣār* who used to bring news (from the Prophet ﷺ) in case of my absence, and I used to bring him the news if he was absent. In those days we were afraid of one of the kings of Ghassān tribe. We heard that he intended to move and attack us, so fear filled our hearts because of that. (One day), my *Anṣārī* friend unexpectedly knocked at my door, and said, ‘Open! Open!’ I said, ‘Has the king of Ghassān come?’ He said, ‘No, but something worse; Allāh’s Messengers has isolated himself from his wives.’ I said, ‘Let the nose of ‘Āishah and Ḥaḥṣa be stuck to dust (i.e., humiliated)!’ Then I put on my clothes and went to Allāh’s Messenger’s residence, and behold! He was staying in an upper room of his, to which he ascended by a ladder, and a black slave of Allāh’s Messenger ﷺ was (sitting) at the first ladder-step. I said to him, ‘Say (to the Prophet ﷺ) ‘Umar bin Al-Khaṭṭāb is here.’ Then the Prophet ﷺ admitted me and I narrated this story to Allāh’s Messenger ﷺ. When I reached the story of Umm Salama, Allāh’s Messenger ﷺ smiled while he was lying on a mat made of palm-tree leaves with nothing between him and the mat. Underneath his head there was a leather pillow stuffed with palm-fibres, and leaves of a *Saut* tree were piled at his feet, and above his head hung a few water-skins. On seeing the marks of the mat imprinted on his side, I

يَوْمَهُ غَضَبَانَ؟ فَقَالَتْ حَفْصَةُ: وَاللَّهِ إِنَّا لَنَرَا جَعُهُ. فَقُلْتُ: تَعْلَمِينَ أَنِّي أُحَدِّثُكَ عُقُوبَةَ اللَّهِ وَعَضَبَ رَسُولِهِ ﷺ، يَا بِنْتَهُ لَا يَعْرِفُكَ هَذِهِ الَّتِي أَعْجَبَهَا حُسْنُهَا حُبَّ رَسُولِ اللَّهِ ﷺ إِيَّاهَا - يُرِيدُ عَائِشَةَ - قَالَ: ثُمَّ خَرَجْتُ حَتَّى دَخَلْتُ عَلَى أُمِّ سَلَمَةَ لِقَرَابَتِي مِنْهَا فَكَلَّمْتُهَا، فَقَالَتْ أُمُّ سَلَمَةَ: عَجَبًا لَكَ يَا ابْنَ الْخَطَّابِ، دَخَلْتَ فِي كُلِّ شَيْءٍ حَتَّى تَبْتَغِي أَنْ تَدْخُلَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَأَزْوَاجِهِ! فَأَخَذْتَنِي وَاللَّهِ أَخَذًا كَسَرْتَنِي عَنْ بَعْضِ مَا كُنْتُ أُجِدُّ. فَخَرَجْتُ مِنْ عِنْدِهَا وَكَانَ لِي صَاحِبٌ مِنَ الْأَنْصَارِ إِذَا غِبْتُ أَنَانِي بِالْخَبِيرِ. وَإِذَا غَابَ كُنْتُ أَنَا آتِيهِ بِالْخَبِيرِ، وَنَحْنُ نَتَخَوَّفُ مَلِكًا مِنْ مُلُوكِ عَسَّانَ ذَكَرَ لَنَا أَنَّهُ يُرِيدُ أَنْ يَسِيرَ إِلَيْنَا فَقَدِ امْتَلَأَتْ صُدُورُنَا مِنْهُ، فَإِذَا صَاحِبِي الْأَنْصَارِيُّ يَدُقُ الْبَابَ، فَقَالَ: افْتَحْ افْتَحْ. فَقُلْتُ: جَاءَ الْعَسَّانِيُّ؟ فَقَالَ: بَلْ أَشَدُّ مِنْ ذَلِكَ، اغْتَزَلَ رَسُولُ اللَّهِ ﷺ أَزْوَاجَهُ. فَقُلْتُ: رَغِمَ أَنْفُ حَفْصَةَ وَعَائِشَةَ، فَأَخَذْتُ ثُوبِي فَأَخْرَجْتُ حَتَّى جِئْتُ، فَإِذَا رَسُولُ اللَّهِ ﷺ فِي مَشْرَبَةٍ لَهُ يَرْقَى عَلَيْهَا بَعْجَلَةٌ، وَغُلَامٌ لِرَسُولِ اللَّهِ ﷺ أَسْوَدٌ عَلَى رَأْسِ الدَّرَجَةِ. فَقُلْتُ لَهُ: قُلْ: هَذَا عُمَرُ بْنُ الْخَطَّابِ، فَأَذِنَ لِي. قَالَ عُمَرُ:

wept. He said, 'Why are you weeping?' I replied, 'O Allāh's Messenger! Caesar and Khusrau are leading the life (i.e., luxurious life) while you, Allāh's Messenger ﷺ though you are (is living in destitute)." The Prophet ﷺ then replied, 'Won't you be satisfied that they enjoy this world and we the Hereafter?'"

فَقَصَصْتُ عَلَى رَسُولِ اللَّهِ ﷺ هَذَا الْحَدِيثَ، فَلَمَّا بَلَغْتُ حَدِيثَ أُمِّ سَلَمَةَ تَبَسَّمَ رَسُولُ اللَّهِ ﷺ وَإِنَّهُ لَعَلَى حَصِيرٍ مَا بَيْنَهُ وَبَيْنَهُ شَيْءٌ، وَتَحْتِ رَأْسِهِ وَسَادَةٌ مِنْ أَدَمٍ حَشُوهَا لَيْفٌ، وَإِنَّ عِنْدَ رِجْلَيْهِ قَرَطًا مَضْبُورًا، وَعِنْدَ رَأْسِهِ أَهَبٌ مُعَلَّقَةٌ. فَرَأَيْتُ أَثَرَ الْحَصِيرِ فِي جَنْبِهِ فَبَكَيْتُ، فَقَالَ: «مَا يُبْكِيكَ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ كِسْرَى وَقَيْصَرَ فِيمَا هُمَا فِيهِ، وَأَنْتَ رَسُولُ اللَّهِ، فَقَالَ: «أَمَا تَرْضَى أَنْ تَكُونَ لَهُمُ الدُّنْيَا وَلَنَا الْآخِرَةُ؟» [راجع: ١٨٩]

(3) CHAPTER. "And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Ḥafṣa)... (up to) ... The All-Aware." (V.66:3)

(٣) بَابُ ﴿وَإِذْ أَسْرَأْتِنِي إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا﴾ إِلَى ﴿الْقَبْرِ﴾ [٣] فِيهِ عَائِشَةُ عَنِ النَّبِيِّ ﷺ.

4914. Narrated Ibn 'Abbās رضي الله عنهما: I intended to ask 'Umar رضي الله عنه so I said, "Who were those two ladies who tried to back each other against the Prophet ﷺ?" I had hardly finished my speech when he said, "They were 'Āishah and Ḥafṣa."

٤٩١٤ - حَدَّثَنَا عَلِيٌّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: سَمِعْتُ عُيَيْدَ بْنَ حُنَيْنٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: أَرَدْتُ أَنْ أَسْأَلَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنْ الْمَرْأَتَانِ اللَّتَانِ تَظَاهَرَتَا عَلَى رَسُولِ اللَّهِ ﷺ؟ فَمَا أَتَمَمْتُ كَلَامِي حَتَّى قَالَ: عَائِشَةُ وَحَفْصَةُ.

(4) CHAPTER. The Statement of Allāh تعالى: "If you two (wives of the Prophet ﷺ, namely, 'Āishah and Ḥafṣa) turn in repentance to Allāh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes)." (V.66:4)

(٤) بَابُ ﴿إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ [٤] صَغُوتٌ وَأَضْغَيْتُ: مَلْتُ. ﴿وَلْيَصْنِ﴾ [الأنعام: ١١٣]: لِتَمِيلَ.

﴿وَإِنْ تَطَهَّرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ﴾ [٤] عَوْنٌ. تَطَاهَرُونَ: تَعَاوَنُونَ. وَقَالَ مُجَاهِدٌ: ﴿قَوًّا أَنْفُسَكُمْ وَأَهْلِيكُمْ﴾ أَوْصُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ بِتَقْوَى اللَّهِ وَأَدْبُوهُمْ.

٤٩١٥ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: سَمِعْتُ عُبَيْدَ بْنَ حُنَيْنٍ يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَرَدْتُ أَنْ أَسْأَلَ عُمَرَ عَنِ الْمَرَاتَيْنِ اللَّتَيْنِ تَطَاهَرْتَا عَلَى رَسُولِ اللَّهِ ﷺ، فَمَكَثْتُ سَنَةً فَلَمْ أَجِدْ لَهُ مَوْضِعًا حَتَّى حَرَجْتُ مَعَهُ حَاجًا. فَلَمَّا كُنَّا بظَهْرَانَ ذَهَبَ عُمَرُ لِحَاجَتِهِ فَقَالَ: أَذْرِكْنِي بِالْوَضُوءِ. فَأَذْرَكْتُهُ بِالْإِدَاوَةِ، فَجَعَلْتُ أَسْكُبُ عَلَيْهِ، وَرَأَيْتُ مَوْضِعًا فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنِ الْمَرَاتَانِ اللَّتَانِ تَطَاهَرْتَا؟ قَالَ ابْنُ عَبَّاسٍ: فَمَا أَتَمَمْتُ كَلَامِي حَتَّى قَالَ: عَائِشَةُ وَحَفْصَةُ. [راجع: ٨٩]

4915. Narrated Ibn ‘Abbās رضي الله عنهما: I intended to ask ‘Umar about those two ladies who back each other against ‘Allāh’s Messenger ﷺ. For one year I was seeking the opportunity to ask this question, but in vain, until once when I accompanied him for Hajj. While we were in Zahrān, ‘Umar went to answer the call of nature and told me to follow him with some water for ablution. So I followed him with a container of water and started pouring water for him. I found it a good opportunity to ask him, so I said, “O chief of the believers! Who were those two ladies who had backed each other (against the Prophet ﷺ)?” Before I could complete my question, he replied, “They were ‘Āishah and Ḥafṣa.”

(5) CHAPTER. “It may be, if he divorced you (all), that his Lord (Allāh) will give him instead of you, wives better than you...” (V.66:5)

4916. Narrated ‘Umar رضي الله عنه: The wives of the Prophet ﷺ, out of their jealousy, backed each other against the Prophet ﷺ, so I said to them, “It may be, if he divorced you (all), that Allāh will give him instead of you, wives better than you...” (V.66:5)

(٥) بَابُ: ﴿عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكَ﴾ [الآية ٥].

٤٩١٦ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا هُشَيْمٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ رَضِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: اجْتَمَعَ نِسَاءُ النَّبِيِّ ﷺ فِي

So this Verse was revealed.

الغيرةَ عَلَيْهِ فَقُلْتُ لَهُنَّ: عَسَى رَبُّهُ إِنْ
طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ،
فَنَزَلَتْ هَذِهِ الْآيَةُ. [راجع: ٤٠٢]

(67) *SŪRAT AL-MULK*
(The Dominion)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(Blessed is He in Whose Hand is the
dominions.)

No *Aḥādīth* are mentioned here.

(٦٧) سُورَةُ (بِنَزْلِ الَّذِي بِيَدِهِ
الْمُلْكُ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

التَّفَاوُتُ: الإِخْتِلَافُ. وَالتَّفَاوُتُ
وَالتَّمَوْتُ وَاحِدٌ. ﴿تَمَيَّزُ﴾: تَقَطَّعُ.
﴿مَنَاجِبَهَا﴾: جَوَانِبَهَا. ﴿تَدْعُونَ﴾
وَتَدْعُونَ، وَبَعْدَ مِثْلِ تَذْكُرُونَ
وَتَذْكُرُونَ. ﴿وَيَقِصْنَ﴾: يَضْرِبْنَ
بِأَجْنِحَتِهِنَّ، وَقَالَ مُجَاهِدٌ:
﴿صَفَّتْ﴾: بَسَطَ أَجْنِحَتِهِنَّ.
﴿وَنُقُورُ﴾: الكُفُورُ.

(68) *SŪRAT NŪN WAL-QALAM*
(The Pen)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(٦٨) سُورَةُ (ن وَالْقَلَمِ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ ابْنُ عَبَّاسٍ: ﴿يَتَخَفَتُونَ﴾:
يَتَنَجَّوْنَ السَّرَّارَ وَالكَلَامَ الْحَفِيَّ.
وَقَالَ قَتَادَةُ: ﴿حَزْبٌ﴾: جِدٌّ فِي
أَنْفُسِهِمْ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿إِنَّا
لَصَّالُونَ﴾: أَضَلَّلْنَا مَكَانَ حَبَّتِنَا. وَقَالَ
عَيْرُهُ: ﴿كَالصَّرِيمِ﴾: كَالصُّبْحِ أَنْصَرَمَ
مِنَ اللَّيْلِ، وَاللَّيْلِ أَنْصَرَمَ مِنَ النَّهَارِ.

وَهُوَ أَيْضاً كُلُّ رَمَلَةٍ انْصَرَمَتْ مِنْ
مُعْظَمِ الرَّمْلِ. وَالصَّرِيمُ أَيْضاً
الْمَضْرُومُ مِثْلُ قَتِيلٍ وَمَقْتُولٍ.

(1) CHAPTER. "Cruel, and moreover base-born (of illegitimate birth)." (V.68:13)

(١) **بَابُ**: ﴿عُتِلَ بَعْدَ ذَلِكَ
زَيْنِ﴾ ﴿١٣﴾ [١٣]

4917. Narrated Ibn 'Abbās رضي الله عنهما (regarding the Verse) "Cruel, and moreover base-born (of illegitimate birth)." (V.68:13):

٤٩١٧ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا
عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ،
عَنْ أَبِي حَصِينٍ، عَنْ مُجَاهِدٍ، عَنِ
ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ﴿عُتِلَ بَعْدَ
ذَلِكَ زَيْنِ﴾ ﴿١٣﴾ قَالَ: رَجُلٌ مِنْ قُرَيْشٍ
لَهُ زَنْمَةٌ مِثْلُ زَنْمَةِ الشَّاةِ.

It was revealed in connection with a man from Quraysh who had a notable *Zanamah* (sign) similar to the notable sign which usually hung on the neck of a sheep (to recognise it).

٤٩١٨ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا
سُفْيَانُ، عَنْ مَعْبَدِ بْنِ خَالِدٍ قَالَ:
سَمِعْتُ حَارِثَةَ بْنَ وَهَبِ الْخَزَاعِيَّ
قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَلَا
أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ
مُتَّضَعِفٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ، أَلَا
أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عُتْلٍ جَوَاطِظَ
مُسْتَكْبِرٍ». [انظر: ٦٠٧١، ٦٦٥٧]

4918. Narrated Hāritha bin Wahb Al-Khuzā'i: I heard the Prophet ﷺ saying, "May I tell you of the people of Paradise? Every weak and poor obscure person whom the people look down upon, but if he takes an oath to do something, his oath is fulfilled by Allāh. And may I inform you of the people of the Hell-fire? They are all those violent, arrogant and stubborn people."

(٢) **بَابُ**: ﴿يَوْمَ يَكْتَسِفُ عَن سَاقٍ﴾ ﴿٤٢﴾

(2) CHAPTER. "(Remember) the Day when the Shin shall be laid bare..." (V.68:42)

4919. Narrated Abū Sa'īd رضي الله عنه: I heard the Prophet ﷺ saying, "Our Lord Allāh will lay bare His Shin, and then all the believers, men and women, will prostrate themselves before Him, but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such one will try to prostrate (on the Day of Judgement) but his back (bones) will become a single (vertebra) bone, (so he will not be able to prostrate)."

٤٩١٩ - حَدَّثَنَا آدَمُ: حَدَّثَنَا
اللَّيْثُ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ
بْنِ أَبِي هِلَالٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ،
عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ
رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ
يَقُولُ: «يَكْشِفُ رَبُّنَا عَنْ سَاقِهِ،
فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ، وَيَبْقَى

مَنْ كَانَ يَسْجُدُ فِي الدُّنْيَا رِيَاءً وَسُمْعَةً
فَيَذْهَبَ لِيَسْجُدَ فَيَعُودُ ظَهْرُهُ طَبَقًا
وَاجِدًا. [راجع: ٢٢]

(69) *SŪRAT AL-HĀQQAH*
(The Inevitable)

(٦٩) سورة الحاقة

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿عِشَّةٍ رَاضِيَةٍ﴾ يُرِيدُ فِيهَا
الرَّضَا. ﴿الْقَائِيَةِ﴾: الْمَوْتَةُ الْأُولَى
الَّتِي مَتَّهَا، لَمْ أَحْيَ بَعْدَهَا، ﴿وَمِنْ أَحَدٍ
عَنْهُ حَجْرَيْنِ﴾ أَحَدٌ يَكُونُ لِلْجَمِيعِ
وَلِلْوَاحِدِ. وَقَالَ ابْنُ عَبَّاسٍ:
﴿الْوَيْنِ﴾: نِيَاطُ الْقَلْبِ. قَالَ ابْنُ
عَبَّاسٍ: ﴿طَفَنٍ﴾: كَثُرَ وَيُقَالُ:
﴿بِالطَّغْيَانِ﴾: بَطْغْيَانِهِمْ. وَيُقَالُ:
طَفَنَتْ عَلَى الْخَزَانِ كَمَا طَفَى الْمَاءُ
عَلَى قَوْمِ نُوحٍ.

(70) *SŪRAT AL-MA'ĀRIJ* or
SA'ALA SĀ'ILUN
(The Ways of Ascent or
A Questioner asked)

(٧٠) سورة (سَأَلَ سَائِلًا)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْفَصِيلَةُ: أَضْعَفُ آبَائِهِ الْقُرْبَى: إِلَيْهِ
يَنْتَمِي مِنَ انْتَمَى. ﴿لِلنَّوَى﴾: الْيَدَانِ
وَالرَّجْلَانِ وَالْأَطْرَافُ وَجِلْدَةُ الرَّأْسِ
يُقَالُ لَهَا: شَوَاةٌ. وَمَا كَانَ غَيْرَ مَقْتَلٍ

فَهُوَ شَوَى ﴿عَرَبِينَ﴾ وَالْعَرُونَ: الْجَلْتُ
وَالْجَمَاعَاتُ، وَاجِدْهَا عِزَّةً.

(71) SŪRAT NŪH
(Noah)

(٧١) سُورَةُ نُوحٍ

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿أَطْوَارًا﴾: طَوْرًا كَذَا وَطَوْرًا
كَذَا، يُقَالُ: عَدَا طَوْرَهُ، أَي قَدَرَهُ.
وَالْكُبَّارُ: أَشَدُّ مِنَ الْكِبَارِ، وَكَذَلِكَ
جُمَالٌ وَجَمِيلٌ لِأَنَّهَا أَشَدُّ مُبَالَغَةً.
وَكَذَلِكَ كُبَّارُ الْكَبِيرِ. وَكُبَّارٌ أَيْضًا
بِالتَّخْفِيفِ، وَالْعَرَبُ تَقُولُ: رَجُلٌ
حُسَانٌ وَجُمَالٌ وَحُسَانٌ مُخَفَّفٌ،
وَجُمَالٌ مُخَفَّفٌ. ﴿دَبَّارًا﴾ مِنْ دَوْرٍ
وَلِكِنَّهُ فَيَعَالٌ مِنَ الدَّوْرَانِ كَمَا
قَرَأَ عَمْرٌ (الْحَيُّ الْقَيَّامُ) وَهِيَ مِنْ
قُتِمْتُ. وَقَالَ غَيْرُهُ: ﴿دَبَّارًا﴾: أَحَدًا.
﴿نَبَّارًا﴾: هَلَاكًا. وَقَالَ ابْنُ عَبَّاسٍ:
﴿مَدَّارًا﴾: يَتَّبِعُ بَعْضُهَا بَعْضًا.
﴿وَقَارًا﴾: عَظْمَةٌ.

(1) CHAPTER. "Nor shall you leave *Wadd*
nor *Suwā'* nor *Yaghūth* nor *Ya'ūq* nor
Nasr..." (V.71:23)

4920. Narrated Ibn 'Abbās عَنْهُمَا اللهُ رَضِيَ اللهُ عَنْهُمَا: All the idols which were worshipped by the people of Nūh (Noah) were worshipped by the Arabs later on. As for the idol *Wadd*, it was worshipped by the tribe of Kalb at Daumat-al-Jandal; *Suwā'* was the idol of Banī Ḥudhail, and *Yaghūth* was the idol of (the tribe of) Murād and then by Banī

(١) بَاب ﴿وَدًّا وَلَا سُوَاعًا وَلَا يَهُوتَ
وَيَعُوقَ﴾ [٢٣]

٤٩٢٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ
جُرَيْجٍ. وَقَالَ عَطَاءٌ، عَنِ ابْنِ عَبَّاسٍ
رَضِيَ اللهُ عَنْهُمَا: صَارَتِ الْأَوْثَانُ
الَّتِي كَانَتْ فِي قَوْمِ نُوحٍ فِي الْعَرَبِ

Ghuṭaif at Al-Jauf near Sabā; *Ya'ūq* was the idol of Ḥamdān, and *Nasr* was the idol of Ḥimyar, the branch of Dhil-Kalā'. The names (of the idols) formerly belonged to some pious men of the people of Nūh, and when they died, Satan inspired their people to (prepare) and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshipped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping them.

بَعْدُ. أَمَا وَدَّ فَكَانَتْ لِكَلْبٍ بَدْوَمَةَ
الْجَنْدَلِ، وَأَمَا سُوعٌ فَكَانَتْ لِهَذِيلِ،
وَأَمَا يَعُوْتُ فَكَانَتْ لِمُرَادٍ ثُمَّ لِبَنِي
عُظَيْفٍ، بِالْجُرْفِ عِنْدَ سَبَأٍ، وَأَمَا
يَعُوْفُ فَكَانَتْ لِهَمْدَانَ، وَأَمَا نَسْرُ
فَكَانَتْ لِحَمِيرٍ، لَالِ ذِي الْكَلَاعِ.
أَسْمَاءُ رِجَالٍ صَالِحِينَ مِنْ قَوْمِ نُوحٍ.
فَلَمَّا هَلَكُوا أَوْحَى الشَّيْطَانُ إِلَى
قَوْمِهِمْ أَنْ أَنْصِبُوا إِلَى مَجَالِسِهِمْ الَّتِي
كَانُوا يَجْلِسُونَ أَنْصَاباً وَسَمُّوْهَا
بِأَسْمَائِهِمْ، فَفَعَلُوا فَلَمْ تُعْبَدْ حَتَّى إِذَا
هَلَكَ أَوْلَيْكَ وَتَسَخَّ الْعِلْمُ عُبِدَتْ.

(72) *SŪRAT AL-JINN* or
QUL-UḤYĀ ILAIYA (The Jinn)

(٧٢) سُورَةُ (قُلْ أُوْحَىٰ إِلَيَّ)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ ابْنُ عَبَّاسٍ: ﴿لَيْدًا﴾:
أَعْوَانًا.

(1) CHAPTER.

(١) بَابٌ:

4921. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Messenger ﷺ went out along with a group of his Companions towards 'Ukāz market. At that time something intervened between the devils and the news of the heaven, and flames were fired upon them, so the devils returned. Their fellow-devils said, "What is wrong with you?" They said, "Something has intervened between us and the news of the heaven, and fires (flames) have been shot at us." Their fellow-devils said, "Nothing has intervened between you

٤٩٢١ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي
بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ
عَبَّاسٍ قَالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ فِي
طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ
عُكَاظٍ وَقَدْ جِئِلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ
خَبْرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ
فَرَجَعَتِ الشَّيَاطِينُ. فَقَالُوا: مَا لَكُمْ؟

and the news of the heaven, but an important event has happened. Therefore, travel all over the world, east and west, and try to find out what has happened.” And so they set out and travelled all over the world, east and west, looking for that thing which intervened between them and the news of the heaven. Those of the devils who had set out towards Tihāma, went to Allāh’s Messenger ﷺ at Nakhla (a place between Makkah and Tā’if) while he was on his way to ‘Ukāz market. (They met him) while he was offering the *Fajr* prayer with his Companions. When they heard the Qur’ān being recited (by Allāh’s Messenger ﷺ), they listened to it and said (to each other), “This is the thing which has intervened between you and the news of the heavens.” Then they returned to their people and said, “O our people! Verily We have heard a wonderful Recitation (the Qur’ān). It guides to the Right Path, and we have believed therein, and we shall never join (in worship), anything with our Lord (Allāh).”

Then Allāh عزَّ وجلَّ revealed to His Prophet (Sūrat Al-Jinn):

“Say (O Muḥammad ﷺ) ‘It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur’ān)...’” (V.72:1)

The statement of the jinn was revealed to him.

فَقَالُوا: حَيْلَ بَيْنَنَا وَبَيْنَ خَبْرِ السَّمَاءِ، وَأُرْسَلَتْ عَلَيْنَا الشُّهُبُ. قَالَ: مَا حَالَ بَيْنَكُمْ وَبَيْنَ خَبْرِ السَّمَاءِ إِلَّا مَا حَدَّثْتُ، فَاصْرَبُوا مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا فَانظُرُوا مَا هَذَا الْأَمْرُ الَّذِي حَدَّثْتُ. فَانْطَلَقُوا فَصْرَبُوا مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا يَنْظُرُونَ مَا هَذَا الْأَمْرُ الَّذِي حَالَ بَيْنَهُمْ وَبَيْنَ خَبْرِ السَّمَاءِ. قَالَ: فَانْطَلَقَ الَّذِينَ تَوَجَّهُوا نَحْوَ تِهَامَةَ إِلَى رَسُولِ اللَّهِ ﷺ بِنَحْلَةَ وَهُوَ عَامِدٌ إِلَى سُوقِ عُكَاظٍ وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلَاةَ الْفَجْرِ. فَلَمَّا سَمِعُوا الْقُرْآنَ تَسَمَّعُوا لَهُ، فَقَالُوا: هَذَا الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبْرِ السَّمَاءِ. فَهَذَاكَ رَجِعُوا إِلَى قَوْمِهِمْ فَقَالُوا: يَا قَوْمَنَا ﴿إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ. وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا﴾ ﴿٧٣﴾ وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى نَبِيِّهِ ﷺ ﴿قُلْ أُوْحَىٰ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ وَإِنَّمَا أُوْحِيَ إِلَيْهِ قَوْلُ الْحَيِّ﴾. [راجع: ٧٧٣]

(73) SŪRAT AL-MUZZAMMIL (The One wrapped in Garments)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(٧٣) سورة المزمّل

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿وَبَتَّلٌ﴾:
أَخْلَصُ. وَقَالَ الْحَسَنُ: ﴿أَنْكَالًا﴾:

فُيُودَا. ﴿مُنْفَطِرٌ بِهِ﴾: مُثَقَّلَةٌ بِهِ.
وَقَالَ ابْنُ عَبَّاسٍ: ﴿كَيْبًا مَّهِيلاً﴾:
الرَّمْلُ السَّائِلُ. ﴿وَيَلَا﴾: شَدِيدًا.

(74) *SŪRAT AL-MUDDATHHIR*
(The One Enveloped)

سورة المدثر (٧٤)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ ابْنُ عَبَّاسٍ: ﴿عَسِيرٌ﴾:
شَدِيدٌ. ﴿قَسَوْرَةٌ﴾: رَكُزُ النَّاسِ
وَأَصْوَاتُهُمْ وَكُلُّ شَدِيدٍ قَسَوْرَةٌ. وَقَالَ
أَبُو هُرَيْرَةَ: الْقَسَوْرَةُ قَسُورُ الْأَسَدِ.
الرَّكُزُ الصَّوْتُ ﴿مُسْتَنْفِرَةٌ﴾: نَافِرَةٌ
مَدْعُورَةٌ.

(١) بَابٌ:

(1) CHAPTER.

4922. Narrated Yaḥyā bin Abī Kathīr: I asked Abū Salama bin ‘Abdur-Raḥmān about the first *Sūrah* revealed of the Qur’ān. He replied, “O you, (Muḥammad ﷺ) enveloped (in garments)! (*Al-Muddaththir* No. 74)” I said, “They say it was, ‘Read! In the Name of your Lord, Who has created,’ [i. e., *Sūrat Al-‘Alaq* (the Clot, No. 96)].” On that, Abū Salama said, “I asked Jābir bin ‘Abdullāh about that, saying the same as you have said, whereupon he said, ‘I will not tell you except what Allāh’s Messenger ﷺ had told us.’ Allāh’s Messenger ﷺ said, ‘I was in seclusion in the cave of Ḥirā’, and after I completed the limited period of my seclusion, I came down (from the cave) and heard a voice calling me. I looked to my right, but saw nothing, I looked to my left, but saw nothing, I looked to my front, but saw nothing, I looked to my

٤٩٢٢ - حَدَّثَنِي يَحْيَى: حَدَّثَنَا
وَكَيْعٌ، عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، عَنْ
يَحْيَى ابْنِ أَبِي كَثِيرٍ: سَأَلْتُ أَبَا سَلَمَةَ
بْنَ عَبْدِ الرَّحْمَنِ عَنْ أَوَّلِ مَا نَزَلَ مِنَ
الْقُرْآنِ قَالَ: ﴿يَأْتِيهَا الْمَدَّثِرُ ﴿١﴾﴾ قُلْتُ:
يَقُولُونَ ﴿أَفْرَأَ يَأْسِرُ رَبِّكَ الَّذِي عَلَّقَ ﴿٢﴾﴾
فَقَالَ أَبُو سَلَمَةَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ
اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا عَنْ ذَلِكَ وَقُلْتُ
لَهُ مِثْلَ الَّذِي قُلْتُ، فَقَالَ جَابِرٌ: لَا
أُحَدِّثُكَ إِلَّا مَا حَدَّثَنَا رَسُولُ اللَّهِ ﷺ،
قَالَ: «جَاوَزْتُ بِحِجْرَاءَ فَلَمَّا فَضَيْتُ
جِوَارِي هَبَطْتُ فَتَوَدَّيْتُ فَتَنَظَرْتُ عَنْ
يَمِينِي فَلَمْ أَرْ شَيْئًا، وَتَنَظَرْتُ عَنْ

back, but saw nothing. Then I looked up and saw something. So, I went to Khadija (the Prophet's wife) and told her to envelop me in garments and pour cold water on me. So they enveloped me and poured cold water on me.' Then, it was revealed:

O you (Muḥammad ﷺ) enveloped (in garments) Arise and warn and magnify your Lord (Allāh)!" (V.74:1-3)

(2) CHAPTER. The Statement of Allāh تعالى: "Arise and warn." (V.74:3)

4923. Narrated Jābir bin 'Abdullāh رضي الله عنه: The Prophet ﷺ said, "I was in a seclusion in the cave of Hira'..." (similar to the narration related by 'Alī bin Al-Mubārak, No. 4922).

(3) CHAPTER. The Statement of Allāh تعالى: "And magnify your Lord (Allāh)!" (V.74:3)

4924. Narrated Yahyā: I asked Abā Salama, "Which Sūrah of the Qur'an was revealed first?" He replied, "O you (Muhammad ﷺ), enveloped (in garments)! (Al-Muddaththir No. 74)." I said, "I have been informed that it was, 'Read! In the Name of your Lord! Who has created...'" (Sūrat Al-'Alaq No. 96)." Abū Salama said, "I asked Jābir, 'Which Sūrah of the Qur'an was revealed first?' He said, "O you (Muhammad ﷺ), enveloped (in

شمالى فَلَمْ أَرْ شَيْئًا، وَنَظَرْتُ أَمَامِي فَلَمْ أَرْ شَيْئًا، وَنَظَرْتُ خَلْفِي فَلَمْ أَرْ شَيْئًا. فَرَفَعْتُ رَأْسِي فَرَأَيْتُ شَيْئًا، فَأَتَيْتُ حَدِيحَةَ فَقُلْتُ: دَثُرُونِي وَصَبُّوا عَلَيَّ مَاءً بَارِدًا. قَالَ: فَدَثُرُونِي وَصَبُّوا عَلَيَّ مَاءً بَارِدًا، فَتَزَلَّتْ ﴿يَأَيُّهَا الْمَدِينَةُ﴾، فَرُفِعْتُ فَمَدَدْتُ رَأْسِي، وَرَبَّكَ فَكَبَّرْتُ﴾. [راجع: ٤]

(٢) بَابُ قَوْلِهِ ﴿فَرُفِعْتُ فَمَدَدْتُ رَأْسِي﴾

٤٩٢٣ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَغَيْرُهُ قَالَا: حَدَّثَنَا حَرْبُ بْنُ شَدَادٍ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «جَاوَزْتُ بِحِرَاءَ». مِثْلَ حَدِيثِ عُثْمَانَ بْنِ عُمَرَ، عَنْ عَلِيِّ بْنِ الْمُبَارَكِ.

[راجع: ٤]

(٣) بَابُ قَوْلِهِ: ﴿وَرَبَّكَ فَكَبَّرْتُ﴾

[٣]

٤٩٢٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبُ بْنُ شَدَادٍ: حَدَّثَنَا يَحْيَى قَالَ: سَأَلْتُ أَبَا سَلَمَةَ: أَيُّ الْقُرْآنِ أَنْزَلَ أَوَّلُ؟ فَقَالَ: ﴿يَأَيُّهَا الْمَدِينَةُ﴾ فَقُلْتُ: أَنْشِئْتُ أَنَّهُ ﴿أَفْرَأَ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ فَقَالَ أَبُو سَلَمَةَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ: أَيُّ

garments)!" I said, "I have been told that it was 'Read! In the Name of your Lord, who has created.'" He said, "I will not tell you but what Allāh's Messenger ﷺ said. Allāh's Messenger ﷺ said, 'I was in seclusion in the cave of Hīrā' and when I completed the limited period of my seclusion, I came down till I reached the valley. I heard a voice calling me, so I looked in front of me, behind me, to my right, and to my left, and behold! I saw (an angel) sitting on a throne between the sky and the earth. So, I went to Khadija and told her to envelop me in garments and pour cold water on me. Then, it was revealed to me:

'O you (Muhammad ﷺ) enveloped (in garments)! Arise and warn! And magnify your Lord (Allāh)!'” (V.74 :1-3)

(4) CHAPTER. “And purify your garments!” (V.74:4)

4925. Narrated Jābir bin ‘Abdullāh رضي الله عنه: I heard the Prophet ﷺ describing the period of pause of the Divine Revelation. He said in his talk, “While I was walking, I heard voices from the sky. I looked up, and behold! I saw the same angel who came to me in the cave of Hīrā', sitting on a chair between the sky and the earth. I was too much afraid of him (so I returned to my house) and said, ‘Wrap me up, wrap me up in garments!’ So they enveloped me. Then Allāh تعالى revealed:

'O you (Muhammad ﷺ) enveloped (in garments)! ... (up to) ... And keep away from *Ar-Rujz* (the idols)!' (This happened) before the *Ṣalāt* (prayers) became compulsory.”

الْقُرْآنِ أَنْزَلَ أَوْلُ؟ فَقَالَ: ﴿يَأْتِيهَا الْمَدِينَةُ﴾ ﴿فَقُلْتُ: نُبِّئْتُ أَنَّهُ ﴿أَقْرَأَ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ ﴿فَقَالَ: لَا أُخْبِرُكَ إِلَّا بِمَا قَالَ رَسُولُ اللَّهِ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ: «جَاوَزْتُ فِي جِرَاءٍ فَلَمَّا قَضَيْتُ جَوَارِي هَبَطْتُ فَاسْتَبَطَنْتُ الْوَادِي، فَتَوَدَّيْتُ فَتَنْظَرْتُ أَمَامِي وَخَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي فَإِذَا هُوَ جَالِسٌ عَلَى عَرْشٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ. فَاتَيْتُ خَدِيجَةَ فَقُلْتُ: دَثُرُونِي وَصُبُوا عَلَيَّ مَاءً بَارِدًا. وَأَنْزَلَ عَلَيَّ ﴿يَأْتِيهَا الْمَدِينَةُ﴾ ﴿فَرَأَيْتُهَا فَانذَرْتُ، وَرَبِّكَ فَكَبَّرْتُ﴾ ﴿[٣-١]».

[راجع : ٤]

(٤) **بَابُ:** ﴿وَيُنَابِكُ فَطَفَّرَ﴾ ﴿[٤]

٤٩٢٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ. وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ فَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ وَهُوَ يُحَدِّثُ عَنْ قُرَّةِ الْوَحْيِ فَقَالَ فِي حَدِيثِهِ: «فِينَا أَنَا أُمِّشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ رَأْسِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِجِرَاءٍ جَالِسٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ فَجَبَّئْتُ

مِنْهُ رُعبًا فَرَجَعْتُ فَقُلْتُ: زَمَلُونِي
 زَمَلُونِي، فَذَثَرُونِي، فَأَنْزَلَ اللَّهُ تَعَالَى
 ﴿يَأَيُّهَا الَّذِينَ آمَنُوا﴾ إِلَى ﴿وَالرُّجْزِ
 فَاهْجُرُوا﴾ قَبْلَ أَنْ تُفْرَضَ الصَّلَاةُ
 وَهِيَ الْأَوْثَانُ. [راجع: ٤]

(5) CHAPTER. "And keep away from *Ar-Rujz* (the idols)" (V.74:5)

It is said that 'Rujz' and 'Rijs' means punishment (i.e., the worshipping of idols that leads to punishment.)

(٥) بَابُ: ﴿وَالرُّجْزِ فَاهْجُرُوا﴾ [٥]
 يُقَالُ: الرَّجْزُ وَالرَّجْسُ:
 الْعَذَابُ.

4926. Narrated Jābir bin 'Abdullāh رضي الله عنه that he heard Allāh's Messenger ﷺ describing the period of pause of the Divine Revelation, and in his description he said, "While I was walking, I heard a voice from the sky. I looked up towards the sky, and behold! I saw the same angel who came to me in the cave of Hīrā', sitting on a chair between the sky and the earth. I was so terrified by him that I fell down on the ground. Then I went to my wife and said, 'Envelop me in garments! Envelop me in garments!' They enveloped me, and then Allāh revealed:

'O you (Muḥammad ﷺ) enveloped in garments! Arise and warn... (up to) ... And keep away from *Ar-Rujz* (the idols).'

Abū Salama said: 'Rujz' means idols. After that, the Divine Revelation started coming strongly and more frequently.

٤٩٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
 يُوسُفَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ:
 قَالَ ابْنُ شِهَابٍ: سَمِعْتُ أَبَا سَلَمَةَ
 قَالَ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّهُ
 سَمِعَ رَسُولَ اللَّهِ ﷺ يُحَدِّثُ عَنْ فِتْرَةِ
 الْوَحْيِ: فَبَيْنَا أَنَا أَمْشِي إِذْ سَمِعْتُ
 صَوْتًا مِنَ السَّمَاءِ، فَرَفَعْتُ بَصَرِي قِبَلَ
 السَّمَاءِ فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي
 بِحِرَاءِ قَاعِدٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ
 وَالْأَرْضِ، فَجِئْتُ مِنْهُ حَتَّى هَوَيْتُ
 إِلَى الْأَرْضِ، فَجِئْتُ أَهْلِي فَقُلْتُ:
 زَمَلُونِي زَمَلُونِي، فَرَمَلُونِي، فَأَنْزَلَ اللَّهُ
 تَعَالَى ﴿يَأَيُّهَا الَّذِينَ آمَنُوا﴾، قُرْ فَأَنْذِرُوا
 إِلَى قَوْلِهِ: ﴿فَاهْجُرُوا﴾ - قَالَ أَبُو
 سَلَمَةَ: وَالرُّجْزُ: الْأَوْثَانُ - ثُمَّ حَمِي
 الْوَحْيُ وَتَتَابَعُ. [راجع: ٤]

(75) *SŪRAT AL-QIYĀMAH*
(The Resurrection)

(٧٥) سورة القيامة

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بسم الله الرحمن الرحيم

(1) CHAPTER. The Statement of Allāh نَمَائِي:
“Move not your tongue concerning (the
Qur’ān, O Muḥammad ﷺ) to make haste
therewith.” (V.75:16)

(١) **بَابٌ** وَقَوْلُهُ: ﴿لَا تُحْرِكْ بِهِ

لِسَانَكَ لِتَعْجَلَ بِهِ﴾ [١٦٦]

وَقَالَ ابْنُ عَبَّاسٍ: ﴿يَتَجَرَّ أَمَاتُهُ﴾
سَوْفَ أَتُوبُ، سَوْفَ أَعْمَلُ. ﴿لَا
وَزَرَ﴾: لَا حِضْنَ. ﴿سُدَى﴾ هَمَلًا.

4927. Narrated Ibn ‘Abbās رضي الله عنهما:
The Prophet ﷺ used to move his tongue
when the Divine Revelation was being
revealed to him. [Sufyān, a subnarrator,
demonstrated (how the Prophet ﷺ used to
move his lips) and added, “In order to
memorize it.”] So Allāh revealed:

٤٩٢٧ - حَدَّثَنَا الْحَمِيدِيُّ: حَدَّثَنَا

سُفْيَانُ: حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ

وَكَانَ ثِقَةً، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ

ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ

النَّبِيُّ ﷺ إِذَا نَزَلَ عَلَيْهِ الْوَحْيُ حَرَّكَ

بِهِ لِسَانَهُ - وَوَصَفَ سُفْيَانُ - يُرِيدُ أَنْ

يَحْفَظَهُ فَأَنْزَلَ اللَّهُ ﴿لَا تُحْرِكْ بِهِ لِسَانَكَ

لِتَعْجَلَ بِهِ﴾ [١٦٦]. [راجع: ٥]

“Move not your tongue concerning (the
Qur’ān, O Muḥammad ﷺ) to make haste
therewith.” (V.75:16)

بَابٌ ﴿إِنَّ عَلَيْنَا جَمْعَهُ وَقَوْلَهُ﴾ [١٧]

CHAPTER. “It is for Us to collect it and to
give you (O Muḥammad ﷺ), the ability to
recite it (the Qur’ān).” (V.75:17)

٤٩٢٨ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ

مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ مُوسَى بْنِ

أَبِي عَائِشَةَ: أَنَّهُ سَأَلَ سَعِيدَ بْنَ جُبَيْرٍ

عَنْ قَوْلِهِ تَعَالَى: ﴿لَا تُحْرِكْ بِهِ لِسَانَكَ﴾

قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: كَانَ يُحْرِكُ

شَفَتَيْهِ إِذَا نُزِلَ عَلَيْهِ، فَقِيلَ لَهُ: ﴿لَا

تُحْرِكْ بِهِ لِسَانَكَ﴾ يَخْشَى أَنْ يَتَفَلَّتَ مِنْهُ

﴿إِنَّ عَلَيْنَا جَمْعَهُ﴾ أَنْ نَجْمَعَهُ فِي

صَدْرِكَ ﴿وَقَوْلَهُ﴾ أَنْ تَقْرَأَهُ ﴿وَإِذَا

4928. Narrated Mūsa bin Abī ‘Āishah that
he asked Sa’īd bin Jubair regarding (the
Statement of Allāh), “Move not your tongue
concerning (the Qur’ān, O Muḥammad ﷺ)
to make haste therewith.” He said, “Ibn
‘Abbās said that the Prophet ﷺ used to move
his lips when the Divine Revelation was being
revealed to him. So the Prophet ﷺ was
ordered not to move his tongue, which he
used to do, lest some words should escape his
memory. ‘It is for Us to collect it’ means, ‘We
will collect it in your chest;’ and ‘the ability to
recite it’ means, ‘We will make you recite it.’
But when We have recited it (i.e., when it

has been revealed to you), follow its recital; it is for Us to explain it and make it clear,' (i.e., We will explain it through your tongue)."

(2) CHAPTER. "And when We have recited it to you [O Muhammad ﷺ through Jibril (Gabriel)], then follow its (the Qur'an's) recital." (V.75:18)

And Ibn 'Abbās said: "We have recited it" means "We have explained it." "Follow its recital" means, "Act on its order."

4929. Narrated Ibn 'Abbās رضي الله عنهما (as regards) Allāh's Statement — "Move not your tongue concerning (the Qur'an, O Muḥammad ﷺ) to make haste therewith." (V.75:16):

When Jibril (Gabriel) descended with the Divine Revelation to Allāh's Messenger ﷺ, he (Allāh's Messenger ﷺ) moved his tongue and lips, and that state used to be very hard for him, and that movement indicated that he was being inspired Divinely. So, Allāh revealed in *Sūrat Al-Qiyāmah* which begins with: "I swear by the Day of Resurrection..." (V.75:16)

The Verses "Move not your tongue concerning (the Qur'an, O Muḥammad ﷺ) to make haste therewith. It is for Us to collect it and to give you (O Muḥammad ﷺ) the ability to recite it (the Qur'an)." (V.75:16,17):

Ibn 'Abbās added: "It is for Us to collect it, and to give you the ability to recite it (the Qur'an)," means, "When We have revealed it, listen." "Then it is for Us to explain it," means, "It is for Us (Allāh) to explain it through your tongue." So whenever Jibril (Gabriel) came to Allāh's Messenger ﷺ, he would keep quiet (and listen), and when the angel left, the Prophet ﷺ would recite that revelation as Allāh promised him.

قَرَأْتَهُ ﴿قَالَ﴾ يَقُولُ: أَنْزَلَ عَلَيْهِ ﴿فَالْتَجَّ قُرْآنَهُ، ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٦﴾﴾ أَنْ نُبَيِّنَهُ عَلَى لِسَانِكَ. [راجع: ٥]

(٢) بَاب ﴿فَإِذَا قَرَأْتَهُ فَالْتَجَّ قُرْآنَهُ ﴿١٧﴾﴾ [١٨]

قَالَ ابْنُ عَبَّاسٍ: ﴿قَرَأْتَهُ﴾: بَيَّنَّاهُ. ﴿فَالْتَجَّ﴾: اعْمَلْ بِهِ.

٤٩٢٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:

حَدَّثَنَا جَرِيرٌ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْمَلَ بِهِ﴾ ﴿١٦﴾ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا نَزَلَ جِبْرِيلُ عَلَيْهِ بِالْوَحْيِ وَكَانَ مِمَّا يُحْرِكُ بِهِ لِسَانَهُ وَشَفْتَيْهِ فَيَسْتَدُّ عَلَيْهِ وَكَانَ يُعْرِفُ مِنْهُ. فَأَنْزَلَ اللَّهُ الْآيَةَ الَّتِي فِي لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ ﴿لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْمَلَ بِهِ﴾ ﴿١٦﴾، إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾ قَالَ: عَلَيْنَا أَنْ نَجْمَعَهُ فِي صَدْرِكَ وَقُرْآنَهُ، ﴿فَإِذَا قَرَأْتَهُ فَالْتَجَّ قُرْآنَهُ﴾ ﴿١٧﴾: فَإِذَا أَنْزَلْنَاهُ فَاسْتَمِعْ ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾ ﴿١٦﴾ عَلَيْنَا أَنْ نُبَيِّنَهُ بِلِسَانِكَ. قَالَ: فَكَانَ إِذَا أَنَاهُ جِبْرِيلُ أَطْرَقَ فَإِذَا ذَهَبَ قَرَأَهُ كَمَا وَعَدَهُ اللَّهُ. ﴿أَنْزَلَ لَكَ فَأَوْلَكَ﴾ ﴿٢٢﴾ تَوَعَّدُ.

[راجع: ٥]

(76) *SŪRAT INSĀN or AD-DAHR*
(The Man or the Time)(٧٦) *سورة (هَلْ أَتَى عَلَى الْإِنْسَانِ)*

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُقَالُ: مَعْنَاهُ أَتَى عَلَى الْإِنْسَانِ،
وَ«هَلْ» تَكُونُ جَعْدًا وَتَكُونُ خَبْرًا.
وَهَذَا مِنَ الْخَبْرِ، يَقُولُ: كَانَ شَيْئًا
فَلَمْ يَكُنْ مَذْكُورًا، وَذَلِكَ مِنْ جِهِنِ
حَلَقَهُ مِنْ طِينٍ إِلَى أَنْ يُنْفَخَ فِيهِ
الرُّوحُ. ﴿أَمْشِجُ﴾: الْأَخْلَاطُ، مَاءُ
الْمَرْأَةِ وَمَاءُ الرَّجُلِ، الدَّمُ وَالْعَلَقَةُ.
وَيُقَالُ إِذَا خُلِطَ: مَشِجَّ، كَقَوْلِكَ:
حَلِيطٌ، وَمَمْشُوجٌ مِثْلُ مَخْلُوطٍ.

﴿سَلَسِيلاً وَأَغْلَلَ﴾ وَلَمْ يُجْزِرِ
بَعْضُهُمْ. مُسْتَطِيرًا: مُمْتَدًّا، الْبَلَاءُ.
وَالْقَمْطَرِيرُ: الشَّدِيدُ، يُقَالُ: يَوْمٌ
قَمْطَرِيرٌ وَيَوْمٌ قُمْاطِرٌ، وَالْعَبُوسُ
وَالْقَمْطَرِيرُ وَالْقُمْاطِرُ، وَالْعَصِيبُ أَشَدُّ
مَا يَكُونُ مِنَ الْأَيَّامِ فِي الْبَلَاءِ. وَقَالَ
الْحَسَنُ: النَّصْرَةُ فِي الْوَجْهِ، وَالسَّرُورُ
فِي الْقَلْبِ. وَقَالَ ابْنُ عَبَّاسٍ:
﴿الْأَرَايِكُ﴾: السَّرُّرُ. وَقَالَ مُقَاتِلٌ:
السَّرُّرُ: الْحِجَالُ مِنَ الدَّرِّ وَالْيَأْفُوتِ.
وَقَالَ الْبَرَاءُ: ﴿وَدُلَّتْ قُطُوفُهَا﴾:
يَقْطِفُونَ كَيْفَ شَأْؤًا. وَقَالَ مُجَاهِدٌ:
﴿سَلَسِيلاً﴾: حَدِيدُ الْجِرْيَةِ. وَقَالَ
مَعْمَرٌ: ﴿أَسْرَهُمْ﴾: شِدَّةُ الْخَلْقِ، وَكُلُّ
شَيْءٍ شَدَّدْتَهُ مِنْ قَتَبٍ فَهُوَ مَأْسُورٌ.

(77) *SŪRAT AL-MURSALĀT*
(Those sent forth)

(٧٧) سورة (الْمُرْسَلَاتِ)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(جُمالات): حِبَالٌ. وَقَالَ
مُجَاهِدٌ: ﴿وَأَرْكَبُوا﴾: صَلُّوا. ﴿لَا
يَرْكَبُونَ﴾: لَا يُصَلُّونَ، وَسُئِلَ ابْنُ
عَبَّاسٍ: ﴿لَا يَطْفُونَ﴾، «وَاللَّهُ رَبَّنَا مَا
كُنَّا مُشْرِكِينَ»، ﴿الْيَوْمَ نَخْتِمُ عَلَى
أَفْوَاهِهِمْ﴾ فَقَالَ: إِنَّهُ ذُو أَلْوَانٍ، مَرَّةً
يَنْطَفُونَ، وَمَرَّةً يُخْتَمُ عَلَيْهِمْ.

(1) CHAPTER.

(١) بَابٌ:

4930. Narrated ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ: We were with the Prophet ﷺ when *Sūrat* (starting with) *Wal-Mursalāt* was revealed to him. While we were receiving it from his mouth, a snake suddenly came and we ran to kill it, but it outstripped us and entered its hole quickly. Allāh’s Messenger ﷺ said, “It has escaped your evil, and you, too, have escaped its evil.”

٤٩٣٠ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا
عَبِيدُ اللَّهِ، عَنِ إِسْرَائِيلَ، عَنِ مَنصُورٍ،
عَنِ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ، عَنِ عَبْدِ
اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ
ﷺ وَأُنزِلَتْ عَلَيْهِ وَالْمُرْسَلَاتِ، وَإِنَّا
لِنَتَلَقَّهَا مِنْ فِيهِ فَخَرَجَتْ حَيَّةً
فَابْتَدَرْنَا فَسَبَقْتَنَا فَدَخَلَتْ جُحْرَهَا.
فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَقِيَتْ شَرَكُمْ
كَمَا وَقِيَتْ شَرَّهَا». [راجع: ١٨٣٠]

4931. Narrated ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ: While we were with Allāh’s Messenger ﷺ in a cave, *Sūrat* (starting with) *Wal-Mursalāt* was revealed to him and we received it directly from his mouth as soon as he had received the Revelation. Suddenly, a snake came out and Allāh’s Messenger ﷺ said, “Get at it and kill it!” We ran to kill it but it outstripped us. Allāh’s Messenger ﷺ said, “It has escaped your evil as you, too, have escaped its.”

٤٩٣١ - حَدَّثَنَا عَبْدُ بِنِ عَبْدِ
اللَّهِ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ، عَنِ
إِسْرَائِيلَ، عَنِ مَنصُورٍ بِهَذَا. وَعَنْ
إِسْرَائِيلَ، عَنِ الْأَعْمَشِ، عَنِ
إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ، عَنِ عَبْدِ اللَّهِ
مِثْلَهُ. وَتَابَعَهُ أُسُودُ بْنُ عَامِرٍ، عَنِ
إِسْرَائِيلَ. وَقَالَ حَفْصُ وَأَبُو مُعَاوِيَةَ

وَسَلَيْمَانَ بْنِ قُرْمٍ، عَنِ الْأَعْمَشِ، عَنِ
 إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ. وَقَالَ يَحْيَى
 بْنُ حَمَادٍ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنِ
 مُغِيرَةَ، عَنِ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ، عَنِ
 عَبْدِ اللَّهِ. وَقَالَ ابْنُ إِسْحَاقَ، عَنِ عَبْدِ
 الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنِ أَبِيهِ، عَنِ
 عَبْدِ اللَّهِ. [راجع: ١٨٣٠]

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنِ
 الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ
 قَالَ: قَالَ عَبْدُ اللَّهِ: بَيْنَا نَحْنُ مَعَ
 رَسُولِ اللَّهِ ﷺ فِي غَارٍ، إِذْ نَزَلَتْ عَلَيْهِ
 وَالْمُرْسَلَاتِ، فَتَلَقَيْنَاهَا مِنْ فِيهِ وَإِنَّ
 فَاهُ لَرَطَّبَ بِهَا، إِذْ خَرَجَتْ حَيَّةٌ فَقَالَ
 رَسُولُ اللَّهِ ﷺ: «عَلَيْكُمْ أَقْتُلُوهَا»،
 قَالَ: فَابْتَدَرْنَاهَا فَسَبَقْتَنَا. قَالَ: فَقَالَ:
 «وَوَيْتَ شَرِّكُمْ كَمَا وَوَيْتُمْ شَرَّهَا».

(2) CHAPTER. The Statement of Allāh تعالى:
 "Verily! It (Hell) throws sparks (huge) as *Al-Qaṣr*
 (a fort or a huge log of wood)." (V.77:32)

4932. Narrated Ibn 'Abbās رضي الله عنهما (as regards the explanation of) "Verily! It (Hell) throws sparks (huge) as *Al-Qaṣr* (a fort or a huge log of wood)." (V.77:32):

We used to collect wood in the form of logs, three cubits long or shorter, for heating purposes in winter, and we used to call such wood *Al-Qaṣr*.

(3) CHAPTER. The Statement of Allāh تعالى:
 "As if they were yellow camels or bundles of
 ropes." (V.77:33)

(٢) بَابُ قَوْلِهِ: ﴿إِنَّمَا تَرَى بِشَكْرِ
 كَالْقَصْرِ﴾ [٣٢]

٤٩٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ:
 أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ
 بْنُ عَابِسٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ
 يَقُولُ: ﴿إِنَّمَا تَرَى بِشَكْرِ
 كَالْقَصْرِ﴾، قَالَ: كُنَّا نَرْفَعُ الخَشَبَ
 بِقَصْرِ ثَلَاثَةَ أَذْرُعٍ أَوْ أَقَلَّ فَنَرْفَعُهُ
 لِلشَّاءِ فَنَسْمِيهِ القَصْرَ. [انظر: ٤٩٣٣]

(٣) بَابُ قَوْلِهِ: ﴿كَأَنَّهُمْ جِذَلٌّ
 صُفْرٌ﴾ [٣٣]

4933. Narrated Ibn 'Abbās رضي الله عنهما (regarding) the explanation of "... It throws sparks as *Al-Qaşr* ..." (V. 77:32):

We used to collect logs of wood, three cubits long or longer, to store for heating purposes in winter, and we used to call it *Al-Qaşr*, it also means a castle or a fort.

"As if they were *Jimālatun Şufr* (yellow camels or bundles of ropes)" (V.77:33): means the ropes of a ship which are made in bundles till it become as wide as men's waists.

(4) CHAPTER. The Statement of Allāh تعالى "That will be a Day when they shall not speak (during some part of it)." (V.77:35)

4934. Narrated 'Abdullāh رضي الله عنه: While we were with the Prophet ﷺ in a cave, *Sūrat* (starting with) *Wal-Mursalāt* was revealed to him and he recited it, and I heard it directly from his mouth as soon as he recited its Revelation. Suddenly, a snake sprang at us, and the Prophet ﷺ said, "Kill it!" We ran to kill it but it escaped quickly. The Prophet ﷺ said, "It has escaped your evil, and you, too, have escaped its evil."

٤٩٣٣ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ : حَدَّثَنَا يَحْيَى : أَخْبَرَنَا سُفْيَانُ : حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَابِسٍ قَالَ : سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ﴿تَرَى بِشَكْرِ كَالْقَصْرِ﴾ قَالَ : كُنَّا نَعْمِدُ إِلَى الْخَشَبَةِ ثَلَاثَةَ أَذْرُعٍ وَفَوْقَ ذَلِكَ فَتَرْفَعُهُ لِلشَّيْءِ فَنُسَمِّيهِ الْقَصْرَ ﴿كَأَنَّهُمْ جَمَلَتْ صُفْرًا﴾ ﴿٣٣﴾ جِبَالُ السُّفَنِ تُجْمَعُ حَتَّى تَكُونَ كَأَوْسَاطِ الرَّجَالِ . [راجع : ٤٩٣٢]

(٤) بَابُ ﴿هَذَا يَوْمٌ لَا يَنْطِقُونَ﴾ [٣٥]

٤٩٣٤ - حَدَّثَنَا عَمْرُو بْنُ حَفْصِ بْنِ غِيَاثٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ : حَدَّثَنِي إِبْرَاهِيمُ ، عَنِ الْأَسْوَدِ ، عَنْ عَبْدِ اللَّهِ قَالَ : بَيْنَمَا نَحْنُ مَعَ النَّبِيِّ ﷺ فِي غَارٍ إِذْ نَزَلَتْ عَلَيْهِ وَالْمُرْسَلَاتِ . فَإِنَّهُ لَيَبْتُلُوهَا وَإِنِّي لَأَتَلَقَاهَا مِنْ فِيهِ ، وَإِنَّ فَاهُ لَرَطَّبَ بِهَا ، إِذْ وَثَبَتْ عَلَيْنَا حَيَّةٌ . فَقَالَ النَّبِيُّ ﷺ : «اقْتُلُوهَا» ، فَأَبْتَدَرْنَاهَا فَدَهَبَتْ . فَقَالَ النَّبِيُّ ﷺ : «وَقَيْتُ شَرَّكُمْ كَمَا وَقَيْتُمْ شَرَّهَا» . قَالَ عُمَرُ : حَفِظْتُهُ مِنْ أَبِي فِي غَارِ بَيْتِي . [راجع : ١٨٣٠]

(78) SŪRAT 'AMMA YATASĀ'ALŪN
or AN-NABĀ'

(The Great News)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(٧٨) سُورَةُ (عَمَّ بَسَّاتُونَ ﴿١﴾)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿لَا يَرْجُونَ حِسَابًا﴾: لَا يَخَافُونَهُ.
 ﴿لَا يَمْلِكُونَ مِنْهُ خِطَابًا﴾: لَا يَمْلِكُونَ
 إِلَّا أَنْ يَأْذَنَ لَهُمْ. ﴿صَوَابًا﴾: حَقًّا فِي
 الدُّنْيَا وَعَمِلَ بِهِ. وَقَالَ ابْنُ عَبَّاسٍ:
 ﴿وَهَاجًا﴾: مُضِينًا. وَقَالَ غَيْرُهُ:
 ﴿رَعَسَاتًا﴾: عَسَفَتْ عَيْنُهُ. وَيَعْسُقُ
 الجُرْحُ يَسِيلُ كَأَنَّ العَسَاقَ والعَيْسِقَ
 وَاحِدٌ. ﴿عَطَاءَ حِسَابًا﴾: جَزَاءً كَافِيًا.
 أَعْطَانِي مَا أَحْسَبْنِي: أَي كَفَانِي.

(1) CHAPTER. "The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups)." (V.78:18)

4935. Narrated Al-A'mash: Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "Allāh's Messenger ﷺ said, 'Between the two sounds of the Trumpet, there will be forty.'" Somebody asked Abū Hurairah, "Forty days?" But he refused to reply. Then he asked, "Forty months?" He refused to reply. Then he asked, "Forty years?" Again, he refused to reply. Abū Hurairah added, "Then (after this period), Allāh will send water from the sky and then the dead bodies will grow like vegetation grows. There is nothing of the human body that does not wastes away or perish or decay except one bone; that is the last coccyx bone (of the tail); and from that bone Allāh will reconstruct the human body on the Day of Resurrection."

[See *Hadīth* No.4814]

(١) **بَابُ** ﴿يَوْمَ يُفْخَعُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا﴾ ﴿١٨﴾ [١٨] زُمْرًا.

٤٩٣٥ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا بَيْنَ التَّفْخَعَتَيْنِ أَرْبَعُونَ». قَالَ: أَرْبَعُونَ يَوْمًا؟ قَالَ: أَبَيْتُ، قَالَ: أَرْبَعُونَ شَهْرًا؟ قَالَ: أَبَيْتُ، قَالَ: أَرْبَعُونَ سَنَةً؟ قَالَ: أَبَيْتُ. قَالَ: «ثُمَّ يُنْزَلُ اللهُ مِنَ السَّمَاءِ مَاءٌ فَيَنْبُتُونَ كَمَا يَنْبُتُ البَقْلُ، لَيْسَ مِنَ الإِنْسَانِ شَيْءٌ إِلَّا يَبْلَى، إِلَّا عَظْمًا وَاحِدًا وَهُوَ عَجْبُ الذَّنْبِ وَمِنْهُ يُرَكَّبُ الخَلْقُ يَوْمَ القِيَامَةِ». [راجع: ٤٨١٤]

(79) *SŪRAT WAN-NĀZĪĀT*
(Those Who pull out)

(٧٩) سُورَةُ (وَالنَّازِعَاتِ)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿الآيَةُ الْكُبْرَى﴾:
عَصَاهُ وَيَدُهُ. يُقَالُ: التَّاحِرَةُ وَالتَّخِرَةُ
سَوَاءٌ مِثْلُ الطَّامِعِ وَالطَّمِعِ، وَالبَاحِلِ
وَالْبَخِيلِ. وَقَالَ بَعْضُهُمْ: التَّخِرَةُ:
البَالِيَةُ، وَالتَّاحِرَةُ: العَظْمُ المَجْوَفُ
الَّذِي تَمُرُّ فِيهِ الرِّيحُ فَيَنخَرُ، وَقَالَ ابْنُ
عَبَّاسٍ: ﴿التَّافِرَةُ﴾: إِلَى أَمْرِنَا
الْأَوَّلِ: إِلَى الحَيَاةِ، وَقَالَ غَيْرُهُ:
﴿أَيَانَ مَرَسَهَا﴾: مَتَى مُنْتَهَاهَا،
وَمُرْسَى السَّفِينَةِ حَيْثُ تَنْتَهِي.

(1) CHAPTER.

(١) بَابُ:

4936. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: I
saw Allāh's Messenger ﷺ pointing with his
index and middle fingers, saying, "The time
of my advent and the Hour (Doomsday) are
like these two fingers." The Great
Catastrophe will overwhelm everything.

٤٩٣٦ - حَدَّثَنَا أَحْمَدُ بْنُ
المِقْدَامِ: حَدَّثَنَا الفُضَيْلُ بْنُ سُلَيْمَانَ:
حَدَّثَنَا أَبُو حَازِمٍ: حَدَّثَنَا سَهْلُ بْنُ
سَعْدٍ: رَضِيَ اللهُ عَنْهُ قَالَ: رَأَيْتُ
رَسُولَ اللَّهِ ﷺ قَالَ بِإصْبَعَيْهِ هَكَذَا
بِالْوُسْطَى وَالتِّي تَلِي الإِبْهَامَ: «بُعِثْتُ
وَالسَّاعَةَ كَهَاتَيْنِ».

﴿الطَّائِفَةُ﴾ تَطُومُ عَلَى كُلِّ شَيْءٍ.

[انظر: ٥٣٠١، ٦٥٠٣]

(80) *SŪRAT 'ABASA*
(He frowned)

(٨٠) سورة (عَبَسَ)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿عَبَسَ وَتَوَلَّى﴾ (١) : كَلَحَ
وَأَعْرَضَ. وَقَالَ غَيْرُهُ: ﴿مُطَهَّرَةٌ﴾ :
لَا يَمَسُّهَا إِلَّا الْمُطَهَّرُونَ وَهُمْ
الْمَلَائِكَةُ. وَهَذَا مِثْلُ قَوْلِهِ: ﴿فَالْمُدْرِيَّتِ
أَمْرًا﴾ (٥) ﴿جَعَلَ الْمَلَائِكَةَ وَالصُّحُفَ
مُطَهَّرَةً، لَأَنَّ الصُّحُفَ يَقَعُ عَلَيْهَا
التَّطْهِيرُ فَجُعِلَ التَّطْهِيرُ لِمَنْ حَمَلَهَا
أَيْضًا. ﴿سَفَرٌ﴾ : الْمَلَائِكَةُ، وَاحِدُهُمْ
سَافِرٌ. سَفَرْتُ: أَصْلَحْتُ بَيْنَهُمْ.
وَجُعِلَتِ الْمَلَائِكَةُ إِذَا نَزَلَتْ بِوَحْيِ اللَّهِ
وَتَأْدِيَّتِهِ كَالسَّفِيرِ الَّذِي يُصَلِّحُ بَيْنَ
الْقَوْمِ. ﴿صَدَائِقُ﴾ : تَعَاوَلَ عَنْهُ. وَقَالَ
مُجَاهِدٌ: ﴿لَنَا يَقِينُ﴾ : لَا يَقْضِي أَحَدٌ
مَا أَمَرَ بِهِ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿رَمَقَهَا
فَتَرَةً﴾ (٤) : تَغَشَّاهَا شِدَّةٌ. ﴿مُسْفِرَةٌ﴾ :
مُسْرِقَةٌ ﴿بِأَيْدِي سَفَرٍ﴾ (١٥) وَقَالَ ابْنُ
عَبَّاسٍ: كَتَبَةٌ، أَسْفَارًا: كُتُبًا.
﴿لَلْعَلَى﴾ : تَشَاعَلَ. يُقَالُ: وَاحِدٌ
الْأَسْفَارِ سِفْرٌ.

4937. Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ said, "Such a person as recites the Qur'an and masters it by heart, will be with the (angels) honourable and obedient (in heaven). And such a person as exerts himself to learn the Qur'an by heart, and recites it with great difficulty, will have a double reward."

٤٩٣٧ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ قَالَ: سَمِعْتُ زُرَّارَةَ بِنَ أَوْفَى يُحَدِّثُ عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مِثْلُ الَّذِي يَتْرَأُ الْقُرْآنَ وَهُوَ

حَافِظٌ لَهُ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ،
وَمَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ يَتَعَاهَدُهُ
وَهُوَ عَلَيْهِ شَدِيدٌ فَلَهُ أَجْرَانِ».

(81) *SŪRAT AT-TAKWĪR*
(Wound round and lost its Light)

(٨١) سُوْرَةُ (إِذَا أَلْمَسَ كُوْرَتُ)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

﴿أَنْكَدَرْتُ﴾: انتشرت. وَقَالَ
الْحَسَنُ: ﴿سُجِرْتُ﴾: يَذْهَبُ مَاؤُهَا فَلَا
يَبْقَى فِطْرَةٌ. وَقَالَ مُجَاهِدٌ: ﴿الْمَسْجُورُ﴾
[الطور: ٦] الْمَمْلُوءُ. وَقَالَ غَيْرُهُ:
﴿سُجِرْتُ﴾: أَفْضَى بَعْضُهَا إِلَى بَعْضٍ
فَصَارَتْ بَحْرًا وَاحِدًا. وَالْخُنْسُ:
تَخْنِسُ فِي مُجْرَاهَا، تَرْجِعُ. وَتَكْنِسُ:
تَسْتَتِرُ فِي بَيْوتِهَا كَمَا تَكْنِسُ الطَّبَّاءُ.
﴿نَفْسٌ﴾: اِرْتَفَعَ النَّهَارُ. وَالظَّنِينُ:
الْمُتَّهَمُ. وَالضَّنِينُ: يَضُنُّ بِهِ. وَقَالَ
عُمَرُ: ﴿الْفُؤُوسُ رُوجَتْ﴾: يُرَوِّجُ نَظِيرَهُ
مَنْ أَهْلُ الْجَنَّةِ وَالنَّارِ، ثُمَّ قَرَأَ رَضِي
اللَّهُ عَنْهُ ﴿تَحْسُرُوا الَّذِينَ ظَلَمُوا وَأَرْوَجَهُمْ﴾.
﴿عَسَسَ﴾: أَدْبَرَ.

(82) *SŪRAT AL-INFITĀR*
(The Cleaving)

(٨٢) سُوْرَةُ (إِذَا أَلْمَسَا)

انْفَطَرَتْ)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَقَالَ الرَّبِيعُ بْنُ خُنَيْمٍ:

﴿فُجِرَتْ﴾: فَاصَتْ. وَقَرَأَ الْأَعْمَشُ
وَعَاصِمٌ: ﴿فَعَدَلَكُ﴾ بِالتَّخْفِيفِ،
وَقَرَأَهُ أَهْلُ الْحِجَازِ بِالتَّشْدِيدِ. وَأَرَادَ
مُعْتَدِلَ الْخَلْقِ. وَمَنْ خَفَفَ يَعْنِي فِي
أَيِّ صُورَةٍ شَاءَ. إِمَّا حَسَنًا، وَإِمَّا
قَبِيحًا، أَوْ طَوِيلًا أَوْ قَصِيرًا.

(83) SŪRAT AL-MUTAFFIFĪN
(Those Who deal in Fraud)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(٨٣) سُورَةُ (وَيْلٌ لِّلْمُطَفِّفِينَ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿يَلَّ رَانَ﴾: ثَبُتَ
الْخَطَايَا. ﴿ثُوبٌ﴾: جُوزِي. الرَّحِيقُ:
الْحَمْرُ. ﴿حَتَمْتُمْ مِسْكَ﴾: طَبَخْتُمْ.
التَّسْنِيمُ: يَغْلُو شَرَابَ أَهْلِ الْحِجَّةِ.
وَقَالَ غَيْرُهُ: الْمُطَفَّفُ لَا يُؤْفِي غَيْرَهُ
يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ.

بَابُ ﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾

[٦]

CHAPTER. "The Day when (all) mankind
will stand before the Lord of the 'Ālamīn
(mankind, jinn and all that exists)" (V.83:6)

4938. Narrated 'Abdullāh bin 'Umar رَضِيَ
اللهُ عَنْهُمَا: The Prophet ﷺ said, "On the Day
when all mankind will stand before the Lord
of the 'Ālamīn (mankind, jinn and all that
exists), some of them will be hidden in their
sweat up to the middle of their ears."

٤٩٣٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
الْمُنْذِرِ: حَدَّثَنَا مَعْنٌ: حَدَّثَنِي مَالِكٌ،
عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ
اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: «يَوْمَ
يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾ حَتَّى
يَغِيبُ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ
أُذُنَيْهِ». [انظر: ٦٥٣١]

(84) *SŪRAT AL-INSHIQĀQ*
(The Splitting asunder)

(٨٤) سورة (إِذَا النَّمَاءُ انشَقَّتْ ﴿١﴾)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ مُجَاهِدٌ: ﴿كُتِبَ بِشَمَالِهِ﴾
[الحاقة: ٢٥]، يَأْخُذُ كِتَابَهُ مِنْ وَرَاءِ
ظَهْرِهِ. ﴿وَسَقَى﴾: جَمَعَ مِنْ دَابَّةٍ.
﴿ظَنَّ أَنْ لَنْ يَمُورَ﴾: لَا يَرْجِعُ إِلَيْنَا.

(1) CHAPTER. "He surely will receive an
easy reckoning." (V.84:8)

(١) بَابُ ﴿فَسَوْفَ يُحَاسَبُ حِسَابًا
يَسِيرًا﴾ [٨]

4939. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: Allah's Messenger ﷺ said, "(On the Day of Resurrection) anyone whose account will be taken will be ruined (i.e., will go to Hell)." I said, "O Allāh's Messenger! May Allāh make me be sacrificed for you! Doesn't Allāh say:

٤٩٣٩ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ:
حَدَّثَنَا يَحْيَى، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ
قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ: سَمِعْتُ
عَائِشَةَ قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ.

"Then, as for him who will be given his Record in his right hand, he surely will receive an easy reckoning?" (V.84:7,8)

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا
حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ ابْنِ
أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ
عَنْهَا عَنِ النَّبِيِّ ﷺ.

He replied, "That is only the presentation of the accounts; but he whose record is questioned, will be ruined."

حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ
أَبِي يُونُسَ حَاتِمِ بْنِ أَبِي صَغِيرَةَ، عَنْ
ابْنِ أَبِي مُلَيْكَةَ، عَنْ الْقَاسِمِ، عَنْ
عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ
رَسُولُ اللهِ ﷺ: «لَيْسَ أَحَدٌ يُحَاسَبُ
إِلَّا هَلَكَ»، قَالَتْ: قُلْتُ: يَا رَسُولَ
اللهِ، جَعَلَنِي اللهُ فِدَاءَكَ، أَلَيْسَ يَقُولُ
اللهُ عَزَّ وَجَلَّ: ﴿فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ
بِئْسَ مِيزَانًا﴾ (٧)، فَسَوْفَ يُحَاسَبُ حِسَابًا
يَسِيرًا﴾ [٨] قَالَ: «ذَلِكَ الْعَرُضُ

يُعْرَضُونَ، وَمَنْ نُوقِشَ الْحِسَابَ
هَلْكَ». [راجع: ١٠٣]

(2) CHAPTER. "You shall certainly travel from stage to stage (in this life and in the Hereafter)" (V.84 :19)

4940. Narrated Ibn 'Abbās رضي الله عنهما (as regards the Verse) — "You shall certainly travel from stage to stage (in this life and in the Hereafter).":

(It means) from one state to another. That concerns your Prophet ﷺ.

(٢) بَابُ ﴿لَتَرْكَبَنَّ طَبَقًا عَن طَبَقٍ﴾ ﴿٨٥﴾

[١٩]

٤٩٤٠ - حَدَّثَنَا سَعِيدُ بْنُ النَّضْرِ،
أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بَشِيرٍ جَعْفَرُ
بْنُ إِيَّاسٍ، عَنِ مُجَاهِدٍ قَالَ: قَالَ ابْنُ
عَبَّاسٍ: ﴿لَتَرْكَبَنَّ طَبَقًا عَن طَبَقٍ﴾: ﴿٨٥﴾:
حَالًا بَعْدَ حَالٍ. قَالَ هَذَا نَبِيُّكُمْ ﷺ.

(85) SŪRAT AL-BURŪJ (The Big Stars)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(٨٥) سورة البروج

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿الْأَعْدُوْدُ﴾: شَقٌّ
فِي الْأَرْضِ. ﴿فَتَسَوُّوا﴾: عَذَّبُوا.
وَقَالَ ابْنُ عَبَّاسٍ: ﴿الْوُدُوْدُ﴾:
الْحَبِيبُ. ﴿الْمَجِيْدُ﴾: الْكَرِيمُ.

(86) SŪRAT AT-TĀRIQ (The Night-Comer)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(٨٦) سورة الطارق

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هُوَ النَّجْمُ، وَمَا أَتَاكَ لَيْلًا فَهُوَ
طَارِقٌ. ﴿النَّجْمِ الثَّاقِبِ﴾ ﴿٣﴾: الْمُضِيءُ.
وَقَالَ مُجَاهِدٌ: ﴿ذَاتِ الرَّجَمِ﴾: سَحَابٌ
يَرْجِعُ بِالْمَطَرِ. وَ﴿ذَاتِ الصَّنَعِ﴾:
الْأَرْضُ تَتَصَدَّعُ بِالنَّبَاتِ. وَقَالَ ابْنُ

عَبَّاسٍ : ﴿لَوْلَا فَصْلٌ﴾ : لَحَقَّ . ﴿نَأَى﴾
عَلَيْهَا حَافِظٌ : إِلَّا عَلَيْهَا حَافِظٌ .

(87) SŪRAT AL-A'LĀ
(The Most High)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(٨٧) سُورَةُ (سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ : ﴿قَدَّرَ فَهَدَى﴾ : قَدَّرَ
لِلْإِنْسَانِ الشَّقَاءَ وَالسَّعَادَةَ، وَهَدَى
الْأَنْعَامَ لِمَرَاتِعِهَا .

٤٩٤١ - حَدَّثَنَا عَبْدَانُ قَالَ :

4941. Narrated Al-Barā' رضي الله عنه : The first of the Companions of the Prophet ﷺ who came to us (in Al-Madina), were Mus'ab bin 'Umar and Ibn Umm Maktūm, and they started teaching us the Qur'ān. Then came 'Ammār, Bilāl and Sa'd. Afterwards 'Umar bin Al-Khattāb came along with a batch of twenty (men); and after that the Prophet ﷺ came. I never saw the people of Al-Madina so pleased with anything as they were with his arrival, so that even the little boys and girls were saying, "This is Allāh's Messenger ﷺ who has come." He (the Prophet ﷺ) did not come (to Al-Madina) till I had learnt *Sūrat Al-A'lā* and also other similar *Sūrah* .

أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي
إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: أَوَّلُ مَنْ
قَدِمَ عَلَيْنَا مِنْ أَصْحَابِ النَّبِيِّ ﷺ
مُضْعَبُ بْنُ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ
فَجَعَلَا يُقْرَانَا الْقُرْآنَ. ثُمَّ جَاءَ عَمَارٌ
وَبِلَالٌ وَسَعْدٌ، ثُمَّ جَاءَ عُمَرُ ابْنُ
الْخَطَّابِ فِي عِشْرِينَ، ثُمَّ جَاءَ النَّبِيُّ
ﷺ فَمَا رَأَيْتُ أَهْلَ الْمَدِينَةِ فَرِحُوا
بِشَيْءٍ فَرِحَهُمْ بِهِ حَتَّى رَأَيْتُ الْوَلَانِدَ
وَالصَّبِيَانَ يَقُولُونَ: هَذَا رَسُولُ اللَّهِ
ﷺ قَدْ جَاءَ، فَمَا جَاءَ حَتَّى قَرَأْتُ
﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ ﴿١﴾ فِي سُورِ
مِثْلِهَا .

(88) *SŪRAT AL-GHĀSHIYAH*
(The Overwhelming)

(٨٨) سورة (هل أتاك)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ ابْنُ عَبَّاسٍ: ﴿عَائِلَةٌ
نَاصِبَةٌ﴾: التَّصَارَى. وَقَالَ
مُجَاهِدٌ: ﴿عَيْنٍ عَائِيَةٍ﴾: بَلَغَ إِذَاهَا
وَحَانَ شُرْبُهَا. ﴿حَمِيمٍ عَائِنٍ﴾: بَلَغَ
إِنَاهُ. ﴿لَا تَسْمَعُ فِيهَا لُغِيَةً﴾: شَتْمًا،
وَيُقَالُ: الضَّرِيْعُ: نَبَتٌ يُقَالُ لَهُ:
الشَّبْرِيقُ، تُسَمِّيهِ أَهْلُ الْحِجَازِ الضَّرِيْعَ
إِذَا يَبَسَ وَهُوَ سُمٌّ. (بِمُسَيْطِرٍ):
بِمُسَلِّطٍ، وَيُقْرَأُ بِالصَّادِ وَالشَّيْنِ. وَقَالَ
ابْنُ عَبَّاسٍ: ﴿إِيَابَهُمْ﴾: مَرْجِعُهُمْ.

(89) *SŪRAT AL-FAJR*
(The Break of Day or the Dawn)

(٨٩) سورة (والفجر)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿إِزْمَ ذَاتِ
الْعِمَادِ﴾: يَعْنِي الْقَدِيمَةَ. وَالْعِمَادُ:
يَعْنِي أَهْلَ عَمُودٍ لَا يُقِيمُونَ. ﴿سَوَاطِ
عِدَابٍ﴾: الَّذِي عُذِّبُوا بِهِ. ﴿أَكَلًا
لَمًّا﴾: السَّفْ. وَ﴿جَمًّا﴾: الْكَثِيرُ،
وَقَالَ مُجَاهِدٌ: كُلُّ شَيْءٍ خَلَقَهُ فَهُوَ
سَفْعٌ، السَّمَاءُ سَفْعٌ، وَالْوَتْرُ: اللَّهُ
تَبَارَكَ وَتَعَالَى. وَقَالَ غَيْرُهُ: ﴿سَوَاطِ
عِدَابٍ﴾ كَلِمَةٌ تَقُولُهَا الْعَرَبُ لِكُلِّ نَوْعٍ

مِنَ الْعَذَابِ يَدْخُلُ فِيهِ السَّوْطُ.
 ﴿لِيَالْمُرْسَادِ﴾: إِلَيْهِ الْمَصِيرُ.
 ﴿مَحْضُونَ﴾: تُحَافِظُونَ، وَتَحْضُونَ
 تَأْمُرُونَ بِإِطَاعِهِ. ﴿الْمُطْمِئِنَّةُ﴾:
 الْمُصَدِّقَةُ بِالنُّوَابِ. وَقَالَ الْحَسَنُ:
 ﴿يَأْتِيهَا النَّفْسُ الْمُطْمِئِنَّةُ﴾ (٧) : إِذَا أَرَادَ
 اللَّهُ عَزَّ وَجَلَّ قَبْضَهَا أَطْمَأَنَّتْ إِلَى اللَّهِ
 وَأَظْمَأَنَّ اللَّهُ إِلَيْهِ، وَرَضِيَتْ عَنِ اللَّهِ
 وَرَضِيَ اللَّهُ عَنْهُ، فَأَمَرَ بِقَبْضِ رُوحِهَا
 وَأَدْخَلَهُ اللَّهُ الْجَنَّةَ، وَجَعَلَهُ مِنْ عِبَادِهِ
 الصَّالِحِينَ. وَقَالَ غَيْرُهُ: ﴿جَانُوا﴾:
 نَقَبُوا، مِنْ جَيْبِ الْقَمِيصِ قُطِعَ لَهُ
 جَيْبٌ. يَجُوبُ الْفَلَاةُ: يَقْطَعُهَا،
 ﴿لَمَّا﴾: لَمَمْتُهُ أَجْمَعَ: أَتَيْتُ عَلَى
 آخِرِهِ.

(90) SŪRAT AL-BALAD
 (The City)

(٩٠) سُورَةُ (لَا أُقِيمُ)

In the Name of Allāh, the Most Gracious,
 the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿وَأَنْتَ حِلٌّ بِهَذَا
 الْبَلَدِ﴾ (٢) : مَكَّةَ لَيْسَ عَلَيْكَ مَا عَلَى
 النَّاسِ فِيهِ مِنَ الْإِثْمِ. ﴿وَوَالِدٍ﴾: آدَمَ،
 ﴿وَمَا وَلَدٌ﴾. ﴿بُئِدًا﴾: كَثِيرًا.
 ﴿الْتَجِدِينَ﴾: الْخَيْرُ وَالشَّرُّ.
 ﴿مَسْعَى﴾: مَجَاعَةٌ. ﴿مَرِيءٍ﴾:
 السَّاقِطُ فِي الثَّرَابِ. يُقَالُ: ﴿فَلَا
 أَفْتَحَمَ الْعَقَبَةَ﴾ (١١) : فَلَمْ يَقْتَحِمِ الْعَقَبَةَ

في الدنيا، ثُمَّ فَسَّرَ الْعَقَبَةَ فَقَالَ: ﴿وَمَا
أَدْرَاكَ مَا الْعَقَبَةُ﴾ (١٢)، فَكَ رَقَبَةٍ (١٣)، أَوْ
إِطْعَمٌ فِي يَوْمِ ذِي مَسْجَبٍ (١٤). [وفي
كَبِيرٍ: شِدَّةٌ].

(91) SŪRAT ASH-SHAM
(The Sun)

(٩١) سُورَةُ (وَالشَّمْسِ وَضُحَاهَا) ﴿١﴾

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿ضُحَاهَا﴾:
ضَوْءُهَا. ﴿إِذَا لَلَّهَا﴾: تَبِعَهَا.
﴿وَضُحَاهَا﴾: دَحَاهَا. و﴿دَسَّهَا﴾:
أَعْوَاهَا. ﴿فَأَلَمَهَا﴾: عَرَفَهَا الشَّقَاءَ
وَالسَّعَادَةَ. وَقَالَ مُجَاهِدٌ:
﴿يَطْعُونَهَا﴾: بِمَعَاصِيهَا. ﴿وَلَا يَخَافُ
عُقُبَهَا﴾ (١٥): عُقْبَى أَحَدٍ.

4942. Narrated 'Abdullāh bin Zam'a that he heard the Prophet ﷺ delivering a *Khutba* (religious talk), and he mentioned the she-camel and the one who killed it. Allāh's Messenger ﷺ recited:

"When the most wicked man among them went forth (to kill the she-camel)." (V.91:12)

Then he said, "A tough man whose equal was rare and who enjoyed the protection of his people, like Abī Zam'a, went forth to (kill) it." The Prophet ﷺ then mentioned about women (in his *Khutba*) and said, "It is not wise for anyone of you to lash his wife like a slave, for he might sleep with her the same evening." Then he advised them not to laugh when somebody breaks wind, and said, "Why should anybody laugh at what he himself does?"

٤٩٤٢ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا
هِشَامٌ، عَنْ أَبِيهِ: أَنَّهُ أَخْبَرَهُ عَبْدُ اللَّهِ بْنُ
رَمْعَةَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ وَذَكَرَ
التَّاقَةَ وَالَّذِي عَقَرَ، فَقَالَ رَسُولُ اللَّهِ
ﷺ: ﴿إِذْ أَنْبَعَتْ أَشَقَمَهَا﴾ (١٦) أَنْبَعَتْ
لَهَا رَجُلٌ عَزِيزٌ عَارِمٌ مَنِيْعٌ فِي رَهْطِهِ مِثْلُ
أَبِي رَمْعَةَ. وَذَكَرَ النِّسَاءَ فَقَالَ: «يَعْبُدُ
أَحَدَكُمْ يَجْلِدُ امْرَأَتَهُ جَلْدَ الْعَبْدِ فَلَعَلَّهُ
يُضَاجِعُهَا مِنْ آخِرِ يَوْمِهِ»، ثُمَّ وَعَظَهُمْ
فِي ضَحِكِهِمْ مِنَ الضَّرْطَةِ، وَقَالَ: «لِمَ
يُضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ؟».

وَقَالَ أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ،
عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ، قَالَ
النَّبِيُّ ﷺ: «مِثْلُ أَبِي زَمْعَةَ عَمَّ الزُّبَيْرِ
بِالنَّوَامِ». [راجع: ٣٣٧٧]

(92) SŪRAT AL-LAIL (The Night)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(٩٢) سُورَةُ (الَّيْلِ إِذَا يَغْشَى)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ ابْنُ عَبَّاسٍ: ﴿وَكَذَّبَ
بِالْحَسَنِ﴾ (١): بِالْخَلْفِ. وَقَالَ مُجَاهِدٌ:
﴿تَرَدَّى﴾: مَاتَ. وَ﴿تَلَطَّنَ﴾: تَوَهَّجَ.
وَقَرَأَ عُبَيْدُ بْنُ عُمَيْرٍ: (تَلَطَّى).

(1) CHAPTER. "By the day as it appears in
brightness." (V.92:2)

(١) بَابُ ﴿وَالنَّهَارِ إِذَا تَجَلَّى﴾ (٢)

4943. Narrated 'Alqama: I went to Shām with a group of the companions of 'Abdullāh (bin Mas'ūd). Abū Ad-Dardā' heard of our arrival so he came to us and said, "Is there anybody among you who can recite (the Qur'an)?" We replied in the affirmative. Then he asked, "Who is the best reciter?" They pointed at me. Then he told me to recite, so I recited the Verse:

"By the night as it envelops. By the day as it appears in brightness. By Him Who created male and female." (V.92:1-3)

Abū Ad-Dardā' then said to me, "Did you hear it (like this) from the mouth of your friend ('Abdullāh bin Mas'ūd)?" I said, "Yes." He said, "I, too, heard it (like this) from the mouth of the Prophet ﷺ, but these people do not consider this recitation as the correct one."

٤٩٤٣ - حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ:
حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ
إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: دَخَلْتُ فِي
نَفَرٍ مِنْ أَصْحَابِ عَبْدِ اللَّهِ الشَّامِ فَسَمِعَ
بِنَا أَبُو الدَّرْدَاءِ فَأَتَانَا فَقَالَ: أفيكم من
يقرأ؟ فقلنا: نعم. قال: فأيكم أقرأ؟
فأشاروا إليّ، فقال: اقرأ، فقرأتُ
(وَاللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى
وَالذِّكْرِ وَالْأُنثَى) قَالَ: أَنْتَ سَمِعْتَهَا
مِنْ فِي صَاحِبِكَ؟ قُلْتُ: نَعَمْ. قَالَ:
وَأَنَا سَمِعْتَهَا مِنْ فِي النَّبِيِّ ﷺ
وَهُؤُلَاءِ يَأْبُونَ عَلَيْنَا.

(2) CHAPTER. "By Him Who created male and female." (V.92:3)

4944. Narrated Ibrāhīm : The companions of 'Abdullāh (bin Mas'ūd) came to Abī Ad-Dardā', (and before they arrived at his home), he looked for them and found them. Then he asked them, "Who among you can recite (the Qur'ān) as 'Abdullāh recites it?" They replied, "All of us." He asked, "Who among you knows it by heart?" They pointed at 'Alqama. Then he asked 'Alqama, "How did you hear 'Abdullāh bin Mas'ūd reciting *Sūrat Al-Lail* (The Night)?" 'Alqama recited:

"By the male and the female." Abū Ad-Dardā' said, "I testify that I heard the Prophet ﷺ reciting it likewise, but these people want me to recite it:

'By Him Who created male and female.' but by Allāh, I will not follow them."

(3) CHAPTER. The Statement of Allāh تعالى: "As for him who gives (in charity) and keeps his duty to Allāh and fears Him." (V.92:5)

4945. Narrated 'Alī رضي الله عنه: We were in the company of the Prophet ﷺ in a funeral procession at Baqī 'Al-Gharqad. He ﷺ said, "There is none of you but has his place written for him in Paradise or in the Hell-fire." They said, "O Allāh's Messenger! Shall we depend (on this fact and give up work)?" He said, "Carry on doing (good deeds), for everybody will find it easy to do (such deeds that will lead him to his destined place)." Then he recited:

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in *Al-Husnā* [the Best i.e., either *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) or reward from Allāh (i.e., Allāh will compensate him for what he will spend in Allāh's Way or bless

(٢) بَاب ﴿وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ﴾

[٣]

٤٩٤٤ - حَدَّثَنَا عُمَرُ: حَدَّثَنَا

أبي: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ قَالَ: قَدِيمٌ أَصْحَابُ عَبْدِ اللَّهِ عَلَى أَبِي الدَّرْدَاءِ فَطَلَبَهُمْ فَوَجَدَهُمْ فَقَالَ: أَيُّكُمْ يَقْرَأُ عَلَى قِرَاءَةِ عَبْدِ اللَّهِ؟ قَالَ: كُلُّنَا، قَالَ: فَأَيُّكُمْ يَحْفَظُ؟ وَأَشَارُوا إِلَى عَلْقَمَةَ، قَالَ: كَيْفَ سَمِعْتَهُ يَقْرَأُ ﴿وَاللَّيْلِ إِذَا يَغْشَىٰ﴾؟ قَالَ عَلْقَمَةُ (وَالذَّكْرِ وَالْأُنثَى) قَالَ: أَشْهَدُ أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ هَكَذَا وَهُؤُلَاءِ يُرِيدُونَ عَلِيَّ أَنْ أَقْرَأُ ﴿وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ﴾ وَاللَّهِ لَا أَنَابِعُهُمْ.

(٣) بَابُ قَوْلِهِ: ﴿فَأَمَّا مَنْ أَعْطَىٰ

وَالنَّفْسَ﴾ [٥]

٤٩٤٥ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا

سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي بَيْعِ الْعَرَقَةِ فِي جَنَازَةٍ، فَقَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ». فَقَالُوا: يَا رَسُولَ اللَّهِ، أَفَلَا نَتَكَلَّمُ؟ فَقَالَ: «اعْمَلُوا فَكُلُّ مُسَرٍّ، ثُمَّ قَرَأَ ﴿فَأَمَّا مَنْ أَعْطَىٰ وَالنَّفْسَ﴾، وَمَدَّقَ بِالنَّفْسِ﴾ إِلَى قَوْلِهِ: ﴿لِلْمَسْرِيِّ﴾. [راجع: ١٣٦٢]

him with Paradise)]. ... (up to) ... the path for evil.” (V.92:5-10)

CHAPTER. The Statement of Allāh تعالى: **‘... and believes in *Al-Husnā*.’**⁽¹⁾ (V.92:6)

Narrated Abū ‘Abdur-Raḥmān: ‘Alī رضي الله عنه said, “We were sitting with the Prophet ﷺ.” (He then mentioned the *Hadīth* No.4945).

بَابُ قَوْلِهِ: ﴿وَصَدَقَ بِالْحُسْنَىٰ﴾ [٦]
 حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ
 الْوَاحِدِ: حَدَّثَنَا الْأَعْمَشُ، عَنْ سَعْدِ
 بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ،
 عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا
 فُعُودًا عِنْدَ النَّبِيِّ ﷺ... فَذَكَرَ
 الْحَدِيثَ.

(4) CHAPTER. “We will make smooth for him the path of ease (goodness).” (V.92:7)

(٤) بَابُ ﴿فَسَيَسِّرُهُ لِيُيسِّرَ﴾ [٧]

4946. Narrated ‘Alī رضي الله عنه: While the Prophet ﷺ was in a funeral procession, he took a small stick and started scraping the earth with it and said, “There is none among you but has his place written for him, either in the Hell-fire or in Paradise.” They (the people) said, “O Allāh’s Messenger ﷺ! Shall we depend (on this fact and give up work)?” He replied, “Carry on doing (good deeds), for everybody will find easy to do (such deeds that will lead him to his destined place).” The Prophet ﷺ then recited:

٤٩٤٦ - حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ:
 أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
 شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ سَعْدِ بْنِ
 عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ
 السُّلَمِيِّ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ
 النَّبِيِّ ﷺ أَنَّهُ كَانَ فِي جَنَازَةٍ فَأَخَذَ
 عُودًا يَنْكُتُ فِي الْأَرْضِ فَقَالَ: «مَا
 مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ
 مِنَ النَّارِ، أَوْ مِنَ الْجَنَّةِ». قَالُوا: يَا
 رَسُولَ اللَّهِ، أَفَلَا نَتَّكِلُ؟ قَالَ:
 «اعْمَلُوا فَكُلُّ مَيْسَرٍ ﴿فَأَمَّا مَنْ أَعْطَى
 وَالْفَقْرَ﴾ [٥]، وَصَدَقَ بِالْحُسْنَىٰ﴾ [٦] «الآيَةَ.
 قَالَ شُعْبَةُ: وَحَدَّثَنِي بِهِ مَنُصُورٌ
 فَلَمْ أَنْكَرْهُ مِنْ حَدِيثِ سُلَيْمَانَ.

[راجع: ١٣٦٢]

“As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in *Al-Husnā*.” (V.92:5,6)

(1) (Ch.) The best (i.e., either *Lā ilāha illallāh*: none has the right to be worshipped but Allāh) or a reward from Allāh (i.e., Allāh will compensate him for what he will spend in Allāh’s way or bless him with Paradise).

(5) CHAPTER. The Statement of Allāh تعالى: "But he who is greedy miser and thinks himself self-sufficient." (V.92:8)

4947. Narrated 'Alī رضي الله عنه: We were in the company of the Prophet ﷺ and he said, "There is none among you but has his place written for him, either in Paradise or in the Hell-fire." We said, "O Allāh's Messenger! Shall we depend (on this fact and give up work)?" He replied, "No! Carry on doing good deeds, for everybody will find easy to do (such deeds that will lead him to his destined place)." Then the Prophet ﷺ recited:

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him and believes in *Al-Husnā*. We will make smooth for him the path of ease (goodness) ... (up to) We will make smooth for him the path for evil." (V.92:5-10)

(6) CHAPTER. The Statement of Allāh تعالى: "And belies *Al-Husnā*..." (V.92:9).

4948. Narrated 'Alī رضي الله عنه: While we were in a funeral procession in Baqī' Al-Gharqad, Allāh's Messenger ﷺ came and sat down, and we sat around him. He had a small stick in his hand and he bent his head and started scraping the ground with it. He then said, "There is none among you and no created soul, but has his place written for him either in Paradise or in the Hell-fire, and also written for him whether he will be wretched or blessed (in the Hereafter)." A man said, "O Allāh's Messenger! Shall we depend upon what is written for us and give up doing (good) deeds? For whoever among us is destined to be blessed (in the Hereafter), will join the blessed people, and whoever among us is destined to be wretched will do such deeds as are characteristic of the people who

(٥) بَابُ قَوْلِهِ ﴿وَأَمَّا مَنْ يَخِلْ

وَاسْتَعْتَقَ﴾ [٨]

٤٩٤٧ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا

وَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ»، فَقُلْنَا: يَا رَسُولَ اللَّهِ أَفَلَا تَتَكَلَّمُ؟ قَالَ: «لَا، اْعْمَلُوا فَكُلُّ مَيْسَرٍ»، ثُمَّ قَرَأَ ﴿وَأَمَّا مَنْ أَعْطَى وَاتَّقَى﴾، وَصَدَّقَ بِالْحَقِّ ﴿١﴾، فَسْتَبِيرُ لِلْبَشَرِ ﴿٢﴾ إِلَى قَوْلِهِ: ﴿فَسْتَبِيرُ

لِلْمُسْرِنِ﴾ [١٣٦٢].

(٦) بَابُ قَوْلِهِ: ﴿وَكَذَّبَ بِالْحَقِّ﴾ [٩]

٤٩٤٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي

شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا فِي جَنَازَةِ فِي بَقِيعِ الْعَرْفَدِ، فَأَتَانَا رَسُولُ اللَّهِ ﷺ فَقَعَدَ وَقَعَدْنَا حَوْلَهُ وَمَعَهُ مِخْصَرَةٌ فَتَكَسَّ فَجَعَلَ يَنْتَكُتُ بِمِخْصَرَتِهِ. ثُمَّ قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ، وَمَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلَّا كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلَّا قَدْ كُتِبَتْ شَقِيئَةً أَوْ سَعِيدَةً». قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَفَلَا تَتَكَلَّمُ عَلَى

are destined to be wretched." The Prophet ﷺ said, "Those who are destined to be blessed (in the Hereafter) will find it easy to do the deeds characteristic of those destined to be blessed, while those who are to be among the wretched (in the Hereafter), will find it easy to do the deeds characteristic of those destined to be wretched." Then he recited :

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in *Al-Husnā*." (V.92:5-6)

(7) CHAPTER. "We will make smooth for him the path for evil." (V.92:10)

4949. Narrated 'Alī رضي الله عنه : While the Prophet ﷺ was in a funeral procession, he picked up something and started scraping the ground with it and said, "There is none among you but has his place written for him either in the Hell-fire or in Paradise." They said, "O Allāh's Messenger! Shall we not depend upon what has been written for us and give up doing (good) deeds?" He said, "Carry on doing (good) deeds, for everybody will find easy to do such deeds that will lead him to his destined place) for which he has been created. So, he who is destined to be among the blessed (in the Hereafter), will find it easy to do the deeds characteristic of such people, while he who is destined to be among the wretched ones, will find it easy to do the deeds characteristic of such people." Then he recited :

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in *Al-Husnā*." (V.92:5,6)

كُنَّا بِهَا وَنَدْعُ الْعَمَلُ؟ فَمَنْ كَانَ مِنَّا مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَى أَهْلِ السَّعَادَةِ، وَمَنْ كَانَ مِنَّا مِنْ أَهْلِ الشَّقَاءِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ. قَالَ: «أَمَّا أَهْلُ السَّعَادَةِ فَيَسِّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيَسِّرُونَ لِعَمَلِ أَهْلِ الشَّقَاءِ». ثُمَّ قَرَأَ ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى﴾، وَصَدَّقَ بِالْحَقِّ ﴿١﴾ الآية .

[راجع : ١٣٦٢]

(٧) بَاب ﴿فَسَيَسِّرُهُ لِمَسْرَى﴾ ﴿١٠﴾

٤٩٤٩ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ يُحَدِّثُ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ فِي جَنَازَةٍ فَأَخَذَ شَيْئًا فَجَعَلَ يَنْكُثُ بِهِ الْأَرْضَ فَقَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ وَمَقْعَدُهُ مِنَ الْجَنَّةِ». قَالُوا: يَا رَسُولَ اللَّهِ أَفَلَا تَنْكِحُ عَلَيَّ كِتَابِنَا وَنَدْعُ الْعَمَلُ؟ قَالَ: «إِعْمَلُوا فَكُلُّ مِسْرٍ لِمَا خُلِقَ لَهُ. أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَيَسِّرُ لِعَمَلِ أَهْلِ السَّعَادَةِ. وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَيَسِّرُ لِعَمَلِ أَهْلِ الشَّقَاوَةِ». ثُمَّ قَرَأَ ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى﴾، وَصَدَّقَ بِالْحَقِّ ﴿١﴾ الآية .

(93) *SŪRAT AD-DUHĀ*
(The Forenoon – After the Sunrise)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(٩٣) سُورَةُ (رَأَيْتَ) ﴿١﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿وَأَيْلٍ إِذَا
سَجَى ﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ﴿٣﴾﴾:
اسْتَوَى. وَقَالَ غَيْرُهُ: سَجَى: أَظْلَمَ
وَسَكَنَ. ﴿عَائِلًا﴾: ذُو عِيَالٍ.

(١) **بَابُ قَوْلِهِ: ﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ﴿٣﴾﴾** [٣]

(1) CHAPTER. The Statement of Allāh تعالى:
“Your Lord (O Muḥammad ﷺ) has neither
forsaken you nor hates you.” (V.93:3)

4950. Narrated Jundub bin Sufyān رضي الله عنه: Once Allāh’s Messenger ﷺ became sick and could not offer his night prayer (i.e.,-*Tahajjud* prayers) for two or three nights. Then a lady (the wife of Abū Lahab) came and said, “O Muḥammad! I think that your Satan has forsaken you, for I have not seen him with you for two or three nights!” On that Allāh عز وجل revealed:

“By the forenoon (after sunrise); and by the night when it darkens (and stands still); your Lord (O Muḥammad ﷺ) has neither forsaken you nor hates you.” (V.93:1-3)

٤٩٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:
حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْأَسْوَدُ بْنُ قَيْسٍ
قَالَ: سَمِعْتُ جُنْدَبَ بْنَ سُفْيَانَ قَالَ:
اشْتَكَى رَسُولُ اللَّهِ ﷺ فَلَمْ يَقُمْ لَيْلَتَيْنِ
أَوْ ثَلَاثًا، فَجَاءَتْ امْرَأَةٌ فَقَالَتْ: يَا
مُحَمَّدُ، إِنِّي لَأَرْجُو أَنْ يَكُونَ
شَيْطَانُكَ قَدْ تَرَكَكَ لَمْ أَرَهُ قَرِيبَكَ مُنْذُ
لَيْلَتَيْنِ أَوْ ثَلَاثًا، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ
﴿رَأَيْتَ﴾ ﴿١﴾، وَأَيْلٍ إِذَا سَجَى ﴿٢﴾، مَا
وَدَّعَكَ رَبُّكَ وَمَا قَلَى ﴿٣﴾﴾. [راجع: ١١٢٤]

(٢) **بَابُ قَوْلِهِ: ﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ﴿٣﴾﴾** [٣]

(2) CHAPTER. The Statement of Allāh تعالى:
“Your Lord (O Muḥammad ﷺ) has neither
forsaken you nor hates you.” (V.93:1-3)

(The Arabic word that is translated as ‘has forsaken you’ can be read in two ways: with emphasis (i.e., *Wadda’aka*) or without emphasis (i.e., *Wada’aka*). The meaning of both is the same, i.e., [(your Lord) has (not) forsaken you]. Ibn ‘Abbās said: The Verse means: ‘He has not forsaken you, nor does He hate you.’”

تُفْرَأُ بِالتَّشْدِيدِ وَالتَّخْفِيفِ بِمَعْنَى
وَاحِدٍ: مَا تَرَكَكَ رَبُّكَ. وَقَالَ ابْنُ
عَبَّاسٍ: مَا تَرَكَكَ وَمَا أَبْغَضَكَ.

4951. Narrated Jundub Al-Bajali: A lady said, "O Allāh's Messenger! I see that your friend has delayed (in conveying Qur'ān) to you." So there was revealed:

"Your Lord (O Muḥammad ﷺ) has neither forsaken you nor hates you." (V.93:3)

٤٩٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ قَالَ: سَمِعْتُ جُنْدُبًا الْبَجَلِيَّ: قَالَتْ امْرَأَةٌ: يَا رَسُولَ اللَّهِ، مَا أَرَى صَاحِبَكَ إِلَّا أُبْطَاكَ، فَتَزَلَّتْ ﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى﴾ (٣). [راجع: ١١٢٤]

(94) SŪRAT ASH-SHARH (The Opening Forth)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(٩٤) سُورَةُ (الْأَنْشَرِخ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿وَرَزَكَ﴾ فِي الْجَاهِلِيَّةِ. ﴿أَنْقَضَ﴾: أَثْقَلَ. ﴿مَعَ الْعُسْرِ يُسْرًا﴾، قَالَ ابْنُ عُيَيْنَةَ: أَيُّ إِنْ مَعَ ذَلِكَ الْعُسْرِ يُسْرًا آخَرَ. كَقَوْلِهِ: ﴿هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ﴾ وَلَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ. وَقَالَ مُجَاهِدٌ: ﴿فَأَنْصَبَ﴾ فِي حَاجَتِكَ إِلَى رَبِّكَ. وَيُذَكَّرُ عَنِ ابْنِ عَبَّاسٍ: ﴿الَّذِي نَشَرَحَ لَكَ صَدْرَكَ﴾ (١): شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ.

(95) SŪRAT AT-TĪN (The Fig)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(٩٥) سُورَةُ (وَالْتَيْنِ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: هُوَ التَّيْنُ وَالزَّيْتُونُ الَّذِي يَأْكُلُ النَّاسُ، يُقَالُ: ﴿فَمَا

يُكَذِّبُكَ ﴿١﴾: فَمَا الَّذِي يُكَذِّبُكَ بَأَنَّ
النَّاسَ يُدَانُونَ بِأَعْمَالِهِمْ، كَأَنَّهُ قَالَ:
وَمَنْ يَقْدِرُ عَلَى تَكْذِيبِكَ بِالثَّوَابِ
وَالْعِقَابِ؟

(١) بَاب :

(1) CHAPTER.

4952. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was on a journey, he recited *Sūrat Wat-Tīn Waz-Zaitūn* (No. 95) in one of the first two *Rak'a* of the '*Ishā*' prayer.

٤٩٥٢ - حَدَّثَنَا حَجَّاجُ بْنُ
مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي
عَدِيٌّ قَالَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللهُ
عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ فَقَرَأَ
فِي الْعِشَاءِ فِي إِحْدَى الرَّكْعَتَيْنِ بِالتِّينِ
وَالزَّيْتُونِ. ﴿تَقْوِيمٌ﴾: الْحَلْقِ. لِرَاجِعِ:

[٧٦٧

(96) *SŪRAT AL-'ALAQ*
(The Clot)

(٩٦) سُورَةُ (أَفْرَأَ بِأَسْمِ رَبِّكَ الَّذِي

خَلَقَ)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ قُتَيْبَةُ: حَدَّثَنَا حَمَّادٌ، عَنْ
يَحْيَى ابْنِ عَتِيقٍ، عَنِ الْحَسَنِ قَالَ:
اُكْتُبَ فِي الْمُضْحَفِ فِي أَوَّلِ الْإِمَامِ:
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَاجْعَلْ
بَيْنَ السُّورَتَيْنِ حَطًّا. وَقَالَ مُجَاهِدٌ:
﴿نَادِيَةٌ﴾: عَشِيرَتُهُ. ﴿الرَّابِيَةُ﴾:
الْمَلَائِكَةُ، وَقَالَ مَعْمَرٌ: ﴿الرَّحِيمِ﴾:
الْمَرْجِعُ. ﴿لَسْفَمَا﴾: لِنَأْخُذَنَّ،
وَلِنَسْفَعَنَّ بِالنُّونِ وَهِيَ الْخَفِيفَةُ.
سَفَعْتُ يَدِي: أَخَذْتُ.

(1) CHAPTER.

(١) بَابُ :

4953. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: The commencement (of the Divine Revelation) to Allāh's Messenger ﷺ was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight. Then the love of seclusion was bestowed upon him, so he used to go in seclusion in the cave of Hirā' where he used to worship (Allāh Alone) continuously for many nights before returning to his family to take the necessary provision (of food) for the stay. He would come back to (his wife) Khadija again to take his provision (of food) likewise, till one day he received the Guidance while he was in the cave of Hirā'. An angel came to him and asked him to read. Allāh's Messenger ﷺ replied, "I do not know how to read." The Prophet ﷺ said, "Then the angel held me (forcefully) and pressed me so hard that I felt distressed (could not bear it any more). He then released me and again asked me to read, and I replied, 'I do not know how to read.' Thereupon he held me again and pressed me a second time till I felt distressed (could not bear it any more). He then released me and asked me to read, but again I replied, 'I do not know how to read.' Thereupon he held me for the third time and pressed me till I felt distressed (could not bear it any more), and then he released me and said, 'Read in the Name of your Lord, Who has created (all that exists). Has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen. Has taught man that which he knew not.'" (V.96:1-5)

Then Allāh's Messenger ﷺ returned with that (the Revelation) and his (heart severely

٤٩٥٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ. وَحَدَّثَنِي سَعِيدُ بْنُ مَرْوَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ: أَخْبَرَنَا أَبُو صَالِحٍ سَلْمَوَيْهِ: حَدَّثَنِي عَبْدُ اللَّهِ، عَنْ يُونُسَ بْنِ يَزِيدَ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ: أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ أَوَّلَ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ ﷺ الرُّؤْيَا الصَّادِقَةَ فِي النَّوْمِ فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ. ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ فَكَانَ يَلْحَقُ بِغَارِ حِرَاءٍ فَيَتَحَنَّنُ فِيهِ - قَالَ: وَالتَّحَنُّنُ التَّعَبُّدُ - اللَّيَالِي ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِدَلِّكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ بِمِثْلِهَا. حَتَّى فَجِئَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ فَجَاءَهُ الْمَلِكُ فَقَالَ: اقْرَأْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَنَا بِقَارِئٍ»، قَالَ: «فَأَخَذَنِي فَعَطَّنِي حَتَّى بَلَغَ مِنِّي الْجُهْدَ. ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ، قُلْتُ: مَا أَنَا بِقَارِئٍ فَأَخَذَنِي فَعَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجُهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ، قُلْتُ: مَا أَنَا بِقَارِئٍ فَأَخَذَنِي فَعَطَّنِي الثَّالِثَةَ حَتَّى بَلَغَ مِنِّي الْجُهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي

beating; and the) muscles between his neck and shoulders were trembling till he came upon Khadija (his wife) and said, 'Cover me!' They covered him, till his fear was over, and after that he said to Khadija, "O Khadija! What is wrong with me? I was afraid that something bad might happen to me." Then he told her all that had happened. Khadija said, "Nay! But receive the good tidings! By Allāh, Allāh will never disgrace you, for by Allāh, you keep good relations with your kith and kin, speak the truth, help the poor and the destitute, entertain your guests generously and assist the deserving calamity-stricken." Khadija then took him to Waraqa bin Naufal, the son of Khadija's paternal uncle. Waraqa who become a Christian in the pre-Islāmic period and used to write Arabic and also write some portion of the Injeel (Gospel) in Arabic as much as Allāh wished him to write. He was an old man and had lost his eyesight. Khadija said (to Waraqa), "O my cousin! Listen to what your nephew has to say." Waraqa said, "O my nephew! What have you seen?" The Prophet ﷺ then described whatever he had seen. Waraqa said, "This is the same angel Jibril (Gabriel) who was sent to Mūsa (Moses). I wish I were young or could live..." or said some other words. Allāh's Messenger ﷺ asked, "Will these people drive me out?" He replied in the affirmative and said, "Any one (man) who came with something similar to what you have brought was treated with hostility." If I were to remain alive till your day (when you start preaching), then I would support you strongly." But a short while later Waraqa died and the Divine Revelation was paused (stopped) for a while so that Allāh's Messenger ﷺ was much grieved.

خَلَقَ ① خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ② أَقْرَأَ وَرَبُّكَ
 الْأَكْرَمُ ③ الَّذِي عَلَّمَ بِالْقَلَمِ ④ عَلَّمَ الْإِنْسَانَ
 مَا لَمْ يَلْمَسْ ⑤ ﴿الآيَاتِ فَرَجَعَ بِهَا
 رَسُولُ اللَّهِ ﷺ تَرْجِفُ بَوَادِرُهُ حَتَّى
 دَخَلَ عَلَى خَدِيجَةَ، فَقَالَ: «رَمَلُونِي
 رَمَلُونِي»، فَرَمَلُوهُ حَتَّى ذَهَبَ عَنْهُ
 الرُّوعُ، قَالَ لَخَدِيجَةَ: «أَيْ خَدِيجَةُ،
 مَا لِي؟ لَقَدْ حَشَيْتُ عَلَى نَفْسِي»،
 فَأَخْبَرَهَا الْخَبِيرَ، قَالَتْ خَدِيجَةُ: كَلَّا
 أَبْشِرْ، فَوَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا،
 فَوَاللَّهِ إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ
 الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ
 عَلَى نَوَائِبِ الْحَقِّ. فَانْطَلَقَتْ بِهِ
 خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ -
 وَهُوَ ابْنُ عَمِّ خَدِيجَةَ أَخِي أَبِيهَا -
 وَكَانَ امْرَأً تَنْصَرُ فِي الْجَاهِلِيَّةِ، وَكَانَ
 يَكْتُبُ الْكِتَابَ الْعَرَبِيَّ وَيَكْتُبُ مِنَ
 الْإِنْجِيلِ بِالْعَرَبِيَّةِ مَا شَاءَ اللَّهُ أَنْ
 يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ،
 فَقَالَتْ خَدِيجَةُ: يَا عَمَّ اسْمِعْ مِنْ ابْنِ
 أُخِيكَ. قَالَ وَرَقَةُ: يَا ابْنَ أَخِي،
 مَاذَا تَرَى؟ فَأَخْبَرَهُ النَّبِيُّ ﷺ خَبْرَ مَا
 رَأَى، فَقَالَ وَرَقَةُ: هَذَا النَّامُوسُ
 الَّذِي أَنْزَلَ عَلَى مُوسَى، لَيْتَنِي فِيهَا
 جَدَعًا، لَيْتَنِي أَكُونُ حَيًّا، ذَكَرَ حَرْفًا.
 قَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ مُخْرَجِي
 هُمْ؟» قَالَ وَرَقَةُ: نَعَمْ، لَمْ يَأْتِ رَجُلٌ

بِمَا جِئْتُ بِهِ إِلَّا أُودِي، وَإِنْ يُدْرِكُنِي
يَوْمُكَ حَيًّا أَنْصُرَكَ نَصْرًا مُؤَزَّرًا. ثُمَّ
لَمْ يَنْسَبْ وَرَقَّةً أَنْ تُؤْفِي وَفَتَرَ الْوَحْيِ
فَتْرَةً حَتَّى حَزَنَ رَسُولُ اللَّهِ ﷺ.

4954. Narrated Jābir bin ‘Abdullāh رضي الله عنها: While Allāh’s Messenger ﷺ was talking about the period of pause in Divine Revelation, he said in his narration, “Once while I was walking, all of a sudden I heard a voice from the sky. I looked up and saw to my surprise, the same angel as had visited me in the cave of Ḥirā’. He was sitting on a chair between the sky and the earth. I got scared of him and came back home and said, ‘Wrap me! Wrap me!’” So they covered him and then Allāh تعالى revealed:

“O you (Muḥammad ﷺ), enveloped (in garments)! Arise and warn! And magnify your Lord (Allāh)! And purify your garments! And keep away from *Ar-Rujz* (the idols!)” (V.74:1-5)

Abū Salama said, “(*Rujz*) are the idols which the people of the pre-Islāmic period used to worship.” After this, the Revelation started coming strongly and frequently.

[See Vol.1, *Hadīth* No.3 and 4]

(2) CHAPTER. The Statement of Allāh تعالى: “He has created man from a clot.” (V.96:2)

4955. Narrated ‘Āishah رضي الله عنها: The commencement of the Divine Revelation to Allāh’s Messenger ﷺ was in the form of good, righteous (true) dreams. And then the angel came to him and said, “Read! In the Name of your Lord, Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read!

٤٩٥٤ - قَالَ مُحَمَّدُ بْنُ شِهَابٍ:
فَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ
أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ رَضِيَ
اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ
وَهُوَ يُحَدِّثُ عَنِ فِتْرَةِ الْوَحْيِ، قَالَ
فِي حَدِيثِهِ: «بَيْنَا أَنَا أُمِّسِي سَمِعْتُ
صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ بَصَرِي فَإِذَا
الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءِ جَالِسٌ
عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ أَوْ الْأَرْضِ،
فَفَرَّقْتُ مِنْهُ فَرَجَعْتُ فَقُلْتُ: زَمَلُونِي
زَمَلُونِي»، فَدَثَرُوهُ، فَأَنْزَلَ اللَّهُ تَعَالَى
﴿بِأَيِّهَا الْمَدِينَةُ ۙ﴾، ﴿وَرَبِّكَ
مَكِّيَّةٌ﴾، ﴿وَبِأَبِكَ فَطَعِرًا﴾، وَالرَّجَزُ
فَأَهْجُرُ ۙ﴾ قَالَ أَبُو سَلَمَةَ: وَهِيَ
الْأَوْتَانُ الَّتِي كَانَ أَهْلُ الْجَاهِلِيَّةِ
يَعْبُدُونَ. قَالَ: ثُمَّ تَتَابَعَ الْوَحْيِ.

[راجع: ٣]

(٢) بَابُ قَوْلِهِ: ﴿خَلَقَ الْإِنْسَانَ مِنْ

عَلَقٍ﴾ [٢]

٤٩٥٥ - حَدَّثَنَا ابْنُ بُكَيْرٍ: حَدَّثَنَا
اللَيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ،
عَنْ عُرْوَةَ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: أَوَّلُ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ ﷺ
الرُّؤْيَا الصَّالِحَةَ، فَجَاءَهُ الْمَلَكُ،

And your Lord is the Most Generous.”
(V.96:1-3)

(3) CHAPTER. The Statement of Allāh تعالى :
“Read! And your Lord is the Most
Generous.” (V.96:3)

4956. Narrated ‘Aishah رضي الله عنها : The commencement of (the Divine Revelation to) Allāh’s Messenger ﷺ was in the form of true dreams. And then angel came to him and said, “Read! In the Name of your Lord, Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen.” (V.96:1-4)

CHAPTER. “Who has taught (the writing)
by the pen.” (V.96:4)

4957. Narrated ‘Aishah رضي الله عنها : The Prophet ﷺ returned to Khadija and said, “Wrap me! Wrap me!” (Then the subnarrator narrated the rest of the narration).

(4) CHAPTER. The Statement of Allāh تعالى :
“Nay! If he (Abū Jahl) ceases not, We will
catch him by the forelock, a lying sinful
forelock!” (V.96:15,16)

4958. Narrated Ibn ‘Abbās رضي الله عنهما :
Abū Jahl said, “If I see Muḥammad offering
Ṣalāt (prayer) at the Ka‘bah, I will tread on

فَقَالَ: ﴿أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ (١)،
خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (٢)، أَقْرَأْ وَرَبُّكَ
الْأَكْرَمُ (٣) ﴿ [٣-١]. [راجع: ٣]

(٣) بَابُ قَوْلِهِ: ﴿أَقْرَأْ وَرَبُّكَ
الْأَكْرَمُ﴾ (٣) [٣]

٤٩٥٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
مَعْمَرٌ، عَنِ الزُّهْرِيِّ ح. وَقَالَ اللَّيْثُ:
حَدَّثَنِي عُقَيْلٌ قَالَ: قَالَ مُحَمَّدٌ:
أَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ
عَنْهَا: أَوَّلُ مَا بَدَأَ بِهِ رَسُولُ اللَّهِ ﷺ
الرُّؤْيَا الصَّادِقَةَ، جَاءَهُ الْمَلَكُ فَقَالَ:
﴿أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ (١)، خَلَقَ
الْإِنْسَانَ مِنْ عَلَقٍ (٢)، أَقْرَأْ وَرَبُّكَ
الْأَكْرَمُ (٣)، الَّذِي عَلَّمَ بِالْقَلَمِ (٤) ﴿ [٤-١]. [راجع: ٣]

بَابُ ﴿الَّذِي عَلَّمَ بِالْقَلَمِ﴾ (٤) [٤]

٤٩٥٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ،
عَنِ ابْنِ شِهَابٍ قَالَ: سَمِعْتُ عُرْوَةَ:
قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: فَرَجَعَ
النَّبِيُّ ﷺ إِلَى خَدِيجَةَ فَقَالَ: «رَمَلُونِي
رَمَلُونِي»، فَذَكَرَ الْحَدِيثَ. [راجع: ٣]

(٤) بَابُ قَوْلِهِ تَعَالَى ﴿كَلَّا لَئِنْ لَمْ يَنْهَ
لَتَسْمَعُنَّ بِالْأَنصِينِ﴾ (٥)، نَاصِبٍ كَذِبِي
خَالِطٍ (٦) ﴿ [١٥-١٦]

٤٩٥٨ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا
عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ عَبْدِ

his neck." When the Prophet ﷺ heard of that, he said, "If he does so, the angels will snatch him away."

الكَرِيمِ الْجَزْرِيِّ، عَنْ عِكْرِمَةَ: قَالَ ابْنُ عَبَّاسٍ: قَالَ أَبُو جَهْلٍ: لَكُنْ رَأَيْتُ مُحَمَّدًا يُصَلِّي عِنْدَ الْكَعْبَةِ لِأَطَانَ عَلَى عُنُقِهِ، فَبَلَغَ النَّبِيَّ ﷺ فَقَالَ: «لَوْ فَعَلَهُ لَأَخَذْتَهُ الْمَلَائِكَةُ».

تَابَعَهُ عَمْرُو بْنُ خَالِدٍ، عَنْ عَبْدِ اللَّهِ، عَنْ عَبْدِ الْكَرِيمِ.

(97) *SŪRAT AL-QADR*
(The Night of Decree)

(٩٧) سُورَةُ (إِنَّا أَنْزَلْنَاهُ)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"Verily, We have sent it (this Qur'ān)
down in the night of *Al-Qadr* (Decree)."
(V.97:1)

يُقَالُ: الْمَطْلَعُ، هُوَ الطُّلُوعُ،
وَالْمَطْلَعُ: الْمَوْضِعُ الَّذِي يُطْلَعُ مِنْهُ.
﴿أَنْزَلْنَاهُ﴾: الْهَاءُ كِنَايَةٌ عَنِ الْقُرْآنِ.
﴿إِنَّا أَنْزَلْنَاهُ﴾ خَرَجَ مَخْرَجَ الْجَمِيعِ،
وَالْمُنزَلُ هُوَ اللَّهُ تَعَالَى، وَالْعَرَبُ
تُؤَكِّدُ فِعْلَ الرَّجُلِ الْوَاحِدِ فَتَجْعَلُهُ
بِلَفْظِ الْجَمِيعِ لِيَكُونَ أَثْبَتَ وَأَوْكَدَ.

(98) *SŪRAT LAM YAKUN*

(or *AL-BAIYYINAH* (The Clear Evidence)

(٩٨) سُورَةُ (لَمْ يَكُنْ)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) CHAPTER.

(١) بَابُ:

﴿سَفَكَيْنَ﴾: زَائِلَيْنِ. ﴿قَيْمَةً﴾:
القَائِمَةُ، ﴿وَبِئْسَ الْقَيْمَةً﴾. أَضَافَ
الَّذِينَ إِلَى الْمُؤَنَّثِ.

4959. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to Ubayy (bin Ka'b), "Allāh has ordered me to recite to you:

'Those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikūn*⁽¹⁾ were not going to leave (their disbelief)...'" (V. 98:1)

Ubayy said, "Did Allāh mention me by name?" The Prophet ﷺ said, "Yes." On that, Ubayy wept.

(2) CHAPTER.

4960. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to Ubayy, "Allāh has ordered me to recite Qur'ān to you." Ubayy asked, "Did Allāh mention me by name to you?" The Prophet ﷺ said, "Allāh has mentioned your name to me." On that Ubayy started weeping. (The subnarrator) Qatāda added: I have been informed that the Prophet ﷺ recited:

"Those who disbelieve from among the people of the Scripture (Jews and Christians)..."

(3) CHAPTER.

4961. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Prophet ﷺ said to Ubayy bin Ka'b, "Allāh has ordered me to recite Qur'ān to you." Ubayy said, "Did Allāh mention me by name to you?" The Prophet ﷺ said, "Yes." Ubayy said, "Have I been mentioned by the Lord of *Al-Ālamīn* (the mankind, jinn and all that exists)?" The Prophet ﷺ said, "Yes". Then Ubayy burst into tears.

٤٩٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ لِأَبِي: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾» قَالَ: وَسَمَانِي؟ قَالَ: «نَعَمْ»، فَبَكَى. [راجع: ٣٨٠٩]

(٢) بَاب:

٤٩٦٠ - حَدَّثَنَا حَسَّانُ بْنُ حَسَّانٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ لِأَبِي: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ»، قَالَ أَبِي: اللَّهُ سَمَانِي لَكَ؟ قَالَ: «اللَّهُ سَمَّاكَ»، فَجَعَلَ أَبِي يَبْكِي. قَالَ قَتَادَةُ: فَأُنْبِئْتُ أَنَّهُ قَرَأَ عَلَيْهِ ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ﴾. [راجع: ٣٨٠٩]

(٣) بَاب:

٤٩٦١ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي دَاوُدَ أَبُو جَعْفَرٍ الْمُنَادِي: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ نَبِيَّ اللهِ ﷺ قَالَ لِأَبِي بِنِ كَعْبٍ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ»، قَالَ: اللَّهُ سَمَانِي لَكَ؟ قَالَ: «نَعَمْ»، قَالَ: وَقَدْ ذُكِرْتُ عِنْدَ رَبِّ الْعَالَمِينَ؟ قَالَ: «نَعَمْ»، فَذَرَفَتْ عَيْنَاهُ. [راجع: ٣٨٠٩]

(1) (H. 4959) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ).

(99) *SŪRAT AZ-ZALZALAH*
(The Earthquake)

(٩٩) سُورَةُ (إِذَا زُلْزِلَتْ)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) CHAPTER. The Statement of Allāh تعالى :
“So whosoever does good equal to the weight
of an atom (or a small ant), shall see it.”
(V.99:7)

(١) بَابُ قَوْلِهِ: ﴿فَمَنْ يَعْمَلْ
مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ [٧]
يُقَالُ: ﴿أَوْحَى﴾، أَوْحَى إِلَيْهَا،
وَوَحَى لَهَا، وَوَحَى إِلَيْهَا وَاجِدٌ.

4962. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ :
Allāh's Messenger ﷺ said, “Horses are kept
for one of three purposes: A man may keep
them (for Allāh's Cause to receive a reward
(in the Hereafter); another may keep them
(as a means of his livelihood) protection
(from begging others) and a third may keep
them (out of pride and to show off) to be a
burden for him. As for the man for whom the
horse is a source of reward, he is the one who
ties (keeps) it for Allāh's Cause, and he ties it
with a long rope in a pasture or a garden,
then, whatever it eats or drinks in that
pasture or garden will be added to his good
deeds. And if it breaks its rope and jumps
over one or two hills, then, for all its
footsteps and its manure, good deeds will
be written for him. And if it passes by a river
and drinks of its water, though its owner had
no intention to water it from that river, even
then he will have good deeds written for him.
So, that horse will be (a source of) reward for
such a man.”

“If a man ties (keeps) a horse for earning
his livelihood and abstaining from asking
others for help and he does not forget Allāh's
right, i.e., pays its *Zakāt* and gives it to be
used in Allāh's Cause, then that horse will be
a means of protection for him. But if a man
ties it out of pride and to show off and to

٤٩٦٢ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ
أَسْلَمَ، عَنْ أَبِي صَالِحِ السَّمَّانِ، عَنْ
أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «الْخَيْلُ لِثَلَاثَةِ: لِرَجُلٍ
أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ
وِزْرٌ. فَأَمَّا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا
فِي سَبِيلِ اللَّهِ فَأَطَالَ لَهَا فِي مَرْجٍ أَوْ
رَوْضَةٍ فَمَا أَصَابَتْ فِي طَيْلِهَا ذَلِكَ فِي
الْمَرْجِ وَالرَّوْضَةِ كَانَ لَهُ حَسَنَاتٍ،
وَلَوْ أَنَّهَا قَطَعَتْ طَيْلَهَا فَاسْتَتَتْ شَرْفًا
أَوْ شَرْفَيْنِ كَانَتْ آثَارُهَا وَأُزْوَانُهَا
حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ
فَشَرِبَتْ مِنْهُ وَلَمْ يُرِدْ أَنْ يَسْقِيَ بِهِ كَانَ
ذَلِكَ حَسَنَاتٍ لَهُ، فَهِيَ لِذَلِكَ الرَّجُلِ
أَجْرٌ. وَرَجُلٌ رَبَطَهَا تَعْنِيًا وَتَعَفُّفًا وَلَمْ
يَنْسَ حَقَّ اللَّهِ فِي رِقَابِهَا وَلَا ظُهُورِهَا
فَهِيَ لَهُ سِتْرٌ. وَرَجُلٌ رَبَطَهَا فَخْرًا
وَرِبَاءً وَنِبَاءً فَهِيَ عَلَى ذَلِكَ وَزْرٌ».
فَسُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْحُمْرِ،

excite others, then that horse will be burden (of sins) for him.” Then Allāh’s Messenger ﷺ was asked regarding donkeys. He replied, “Nothing has been revealed to me except this comprehensive Verse which includes everything:

“So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.” (V.99:7,8)

(2) CHAPTER. “And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.” (V.99:8)

4963. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was asked about donkeys and he replied, “Nothing has been revealed to me regarding donkeys except this comprehensive Verse, which includes everything:

“So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.” (V.99:7,8)

قَالَ: «مَا أَنْزَلَ اللهُ عَلَيَّ فِيهَا إِلَّا هَذِهِ
الآيَةَ الْفَاذَّةَ الْجَامِعَةَ ﴿فَمَنْ يَعْمَلْ
مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ (٧)، وَمَنْ
يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا
يَرَهُ﴾ (٨)». [راجع: ٢٣٧١]

(٢) بَاب ﴿وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ
شَرًّا يَرَهُ﴾ (٨)، [A]

٤٩٦٣ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ
قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي
مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي
صَالِحِ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللهُ عَنْهُ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْحُمْرِ
فَقَالَ: «لَمْ يُنَزَّلْ عَلَيَّ فِيهَا شَيْءٌ إِلَّا
هَذِهِ الْآيَةُ الْجَامِعَةُ الْفَاذَّةُ ﴿فَمَنْ
يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ (٧)،
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا
يَرَهُ﴾ (٨)». [راجع: ٢٣٧١]

(100) SŪRAT AL-ĀDIYĀT (Those that run)

(١٠٠) سُورَةُ (الْمَدِينَةِ)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ الْكَنُودُ: الْكَفُورُ،
يُقَالُ: ﴿فَأَنْزَلْنَاهُ بِهٖ نَقْمًا﴾ (١) ﴿رَفَعْنَ بِهٖ
غُبَارًا﴾ ﴿لِيَحْبِيَ الْحَقِيرَ﴾: مَنْ أَجْلَى

حُبُّ الْحَيْرِ، ﴿لَشَدِيدٌ﴾: لَبِخِيلٌ،
وَيُقَالُ لِلْبَخِيلِ: شَدِيدٌ. ﴿وَحُصِّلَ﴾:
مُيَزَّرٌ.

(101) *SŪRAT AL-QĀRI'AH*
(The Striking Hour)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(١٠١) سورة القارعة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿كَالْفَرَّاشِ الْمَبْتُوثِ﴾: كَعَوَاءِ
الْجَرَادِ يَرْكَبُ بَعْضُهُ بَعْضًا، كَذَلِكَ
النَّاسُ يَجُولُ بَعْضُهُمْ فِي بَعْضٍ.
﴿كَالْعِهْنِ﴾: كَالْوَانِ الْعِهْنِ، وَقَرَأَ
عَبْدُ اللَّهِ: (كَالصُّوفِ).

(102) *SŪRAT AT-TAKĀTHUR*
(The Piling up. "The Emulous Desire")

In the Name of Allāh, the Most Gracious,
the Most Merciful.

Ibn 'Abbās said, '*At-Takāthur* means
piling up money and children.'

(١٠٢) سورة (الهنك)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ ابْنُ عَبَّاسٍ: التَّكَاثُرُ مِنْ
الْأَمْوَالِ وَالْأَوْلَادِ.

(103) *SŪRAT AL-'ĀSR*
(The Time)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(١٠٣) سورة (والنصر)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ يَحْيَى: الْعَصْرُ: الدَّهْرُ،
أَقْسَمَ بِهِ.

(104) *SŪRAT AL-HUMAZAH*
(The Slanderer)

(١٠٤) سورة (وَيْلٌ لِّكُلِّ هُمَزَةٍ)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Al-Hutamah is the name of the (Hell) Fire, similar to *Saqar* and *Laḥa*.

﴿الْحُطَمَةَ﴾: اسْمُ النَّارِ، مِثْلُ سَقَرَ
وَلَطَى.

(105) *SŪRAT AL-FĪL*
(The Elephant)

(١٠٥) سورة (أَلَمْ تَرَ)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ مُجَاهِدٌ: ﴿أَلَمْ تَرَ﴾ أَلَمْ
تَعْلَمْ. قَالَ مُجَاهِدٌ: ﴿أَبَايِلَ﴾:
مُتَابِعَةٌ، مُجْتَمِعَةٌ. وَقَالَ ابْنُ عَبَّاسٍ:
﴿مِنْ سَجِيلٍ﴾: هِيَ سَنَكٌ وَكُلٌّ.

(106) *SŪRAT QURAIISH*
(Quraish)

(١٠٦) سورة (لِإِيْنَفِ قُرَيْشٍ ﴿١﴾)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿لِإِيْنَفِ﴾: أَلْفُوا
ذَلِكَ فَلَا يَشُقُّ عَلَيْهِمْ فِي الشَّئِءِ
وَالصَّيْفِ. وَأَمَّنَّهُمْ مِنْ كُلِّ عَدُوِّهِمْ فِي
حَرَمِهِمْ.

(107) *SŪRAT AL-MĀ'ŪN*
(The Small Kindnesses)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(١٠٧) سُورَةُ (أَرْبَعَاتٍ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ ابْنُ عَبَّيْنَةَ: ﴿لَا يَلْفُ﴾
لِيَنْعَمْتَنِي عَلَى قُرَيْشٍ.
وَقَالَ مُجَاهِدٌ: ﴿يَدْعُ﴾: يَدْفَعُ عَنْ
حَقِّهِ، يُقَالُ: هُوَ مِنْ دَعَعْتُ. ﴿يَدْعُونَ﴾
[الطور: ١٣]: يُدْفَعُونَ. ﴿سَاهُونَ﴾:
لَاهُونَ. وَ﴿الْمَاعُونَ﴾: الْمَعْرُوفُ كُلُّهُ.
وَقَالَ بَعْضُ الْعَرَبِ: الْمَاعُونُ: الْمَاءُ.
وَقَالَ عِكْرِمَةُ: أَغْلَاهَا الرِّكَاءُ
الْمَفْرُوضَةُ، وَأَذْنَاهَا عَارِيَةُ الْمَتَاعِ.

(108) *SŪRAT AL-KAUTHAR*
(A River in Paradise)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(١٠٨) سُورَةُ (إِنَّا أَنْعَمْنَا عَلَيْكَ
الْكَوْثَرُ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ ابْنُ عَبَّاسٍ: ﴿شَانِئَكَ﴾:
عَدُوُّكَ.

(1) CHAPTER.

4964. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: When the Prophet ﷺ was made to ascend to the heavens, he ﷺ said (after his return), "I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Jibrīl (Gabriel), 'What is this (river)?' He replied, 'This is *Al-Kauthar*'."

٤٩٦٤ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شَيْبَانُ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا عُرِجَ بِالنَّبِيِّ ﷺ إِلَى السَّمَاءِ قَالَ: «أَتَيْتُ عَلَى نَهْرٍ حَافَتَاهُ قِيَابُ اللُّؤْلُؤِ مَحْوَفٌ، فَقُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا الْكَوْثَرُ».

[راجع: ٣٥٧٠]

4965. Narrated Abū 'Ubaida: I asked 'Āishah رَضِيَ اللهُ عَنْهَا regarding the Verse:

“Verily, We have granted you (O Muḥammad ﷺ) *Al-Kauthar*.”

She replied, “*Al-Kauthar* is a river which has been given to your Prophet ﷺ, on the banks of which there are (tents of) hollow pearls; and its utensils are as numberless as the stars.”

4966. Narrated Abū Bishr: Sa'īd bin Jubair said that Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا said about *Al-Kauthar*, “That is the good which Allāh has bestowed upon His Messenger (Muḥammad ﷺ).” I said to Sa'īd bin Jubair, “But the people claim that it is a river in Paradise.” Sa'īd said, “The river in Paradise is part of the good which Allāh has bestowed on His Messenger ﷺ.”

٤٩٦٥ - حَدَّثَنَا خَالِدُ بْنُ يَرْبُدَ الْكَاهِلِيُّ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَ: سَأَلْتُهَا عَنْ قَوْلِهِ تَعَالَى: ﴿إِنَّا أَنْعَمْنَاكَ الْكَوْتَرِ﴾ قَالَتْ: هُوَ نَهْرٌ أُعْطِيَهُ نَبِيِّكُمْ ﷺ، شَاطِئَاهُ عَلَيْهِ دُرٌّ مُجَوَّفٌ، أَيْتُهُ كَعَدَدِ النُّجُومِ. رَوَاهُ زَكَرِيَّا وَأَبُو الْأَحْوَصِ وَمُطَرِّفٌ، عَنْ أَبِي إِسْحَاقَ.

٤٩٦٦ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُثَيْمٌ: حَدَّثَنَا أَبُو بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ قَالَ فِي الْكَوْتَرِ: هُوَ الْخَيْرُ الَّذِي أُعْطَاهُ اللهُ إِيَّاهُ.

قَالَ أَبُو بَشِيرٍ: قُلْتُ لِسَعِيدِ بْنِ جُبَيْرٍ: فَإِنَّ النَّاسَ يَزْعُمُونَ أَنَّهُ نَهْرٌ فِي الْحِجَّةِ؟ فَقَالَ سَعِيدٌ: التَّهْرُ الَّذِي فِي الْحِجَّةِ مِنَ الْخَيْرِ الَّذِي أُعْطَاهُ اللهُ إِيَّاهُ.

[انظر: ٦٥٧٨]

(109) SŪRAT AL-KĀFIRŪN (The Disbelievers)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(١٠٩) سُورَةُ (قُلْ يَا أَيُّهَا

الْكَافِرُونَ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُقَالُ: ﴿لَكَوْ دِيكَوْ﴾: الْكُفْرُ
﴿وَلِيَ دِينَ﴾: الْإِسْلَامُ. وَلَمْ يَقُلْ:
دِينِي، لِأَنَّ الْآيَاتِ بِالنُّونِ فَحُدِفَتْ

الياء كما قال: ﴿يَهْدِين﴾
 وَ﴿يَشْفِين﴾ [الشعراء: ٧٨ - ٨٠].
 وَقَالَ غَيْرُهُ: ﴿لَا أَعْبُدُ مَا
 تَعْبُدُونَ﴾ (٢) ﴿الآن وَلَا أُجِيبُكُمْ فِيمَا
 بَقِيَ مِنْ عُمْرِي﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا
 أَعْبُدُونَ (٣) ﴿وَهُمُ الَّذِينَ قَالَ:
 ﴿وَلْيَرْبِدْ كَيْدًا مِنْهُمْ مَا نُزِّلَ إِلَيْكَ مِنْ
 رَبِّكَ طَلَعْنَا وَكُفَّرْنَا﴾ [المائدة: ٦٤].

(110) SŪRAT AN-NAṢR (The Help)

In the Name of Allāh, the Most Gracious,
 the Most Merciful.

“When there comes the Help of Allāh (to
 you, O Muḥammad ﷺ against your enemies)
 and the Conquest (of Makkah).” (V.110:1)

(1) CHAPTER.

4967. Narrated ‘Āishah رضي الله عنها: When
 the *Sūrat An-Naṣr*, “When there comes the
 Help of Allāh and the Conquest,” had been
 revealed to the Prophet ﷺ, he did not offer
 any *Ṣalāt* (prayer) except that he said therein,
 “*Subḥānaka Rabbanā wa biḥamdika;
 Allāhumma ighfirli* (I testify the Uniqueness
 of our Lord, and all the praises are for Him;
 O Allāh, forgive me!)”.

(2) CHAPTER.

4968. Narrated ‘Āishah رضي الله عنها: Allāh’s
 Messenger ﷺ used to say very often
 in bowing and prostration [during his *Ṣalāt*

(١١٠) سُورَةُ (إِذَا جَاءَ نَصْرُ اللَّهِ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) بَاب:

٤٩٦٧ - حَدَّثَنَا الْحَسَنُ بْنُ
 الرَّبِيعِ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنِ
 الْأَعْمَشِ، عَنِ أَبِي الضُّحَى، عَنِ
 مَسْرُوقٍ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
 قَالَتْ: مَا صَلَّى النَّبِيُّ ﷺ صَلَاةً بَعْدَ
 أَنْ نَزَلَتْ عَلَيْهِ ﴿إِذَا جَاءَ نَصْرُ اللَّهِ
 وَالْفَتْحُ﴾ (١) إِلَّا يَقُولُ فِيهَا:
 «سُبْحَانَكَ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ
 لِي». [راجع: ٧٩٤]

(٢) بَاب:

٤٩٦٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي
 شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ

(prayers)], “*Subhānaka Allāhumma Rabbanā wa biḥamdika; Allāhumma ighfirli*,” according to the order of the Qur’ān. (See H. 4967)

(3) CHAPTER. The Statement of Allāh تعالى: “And you see that the people enter Allāh’s religion (Islām) in crowds.” (V.110:2)

4969. Narrated Ibn ‘Abbās رضي الله عنهما: ‘Umar asked the people regarding Allāh’s Statement:

“When there comes the Help of Allāh (to you O Muḥammad ﷺ against your enemies) and the Conquest (of Makkah).” (V.110:1)

They replied, “It indicates the future conquest of towns and palaces (by Muslims).” ‘Umar said, “What do you say about it, O Ibn ‘Abbās?” I replied, “(This *Sūrah*) indicates the termination of the life of Muḥammad ﷺ. Through it he was informed of the nearness of his death.”

(4) CHAPTER. The Statement of Allāh تعالى: “So, glorify the praises of your Lord, and ask His forgiveness. Verily! He is the One Who accepts the repentance and forgives.” (V.110:3)

4970. Narrated Ibn ‘Abbās رضي الله عنهما: ‘Umar used to make me sit with the elderly men who had fought in the battle of Badr. Some of them felt it (did not like that) and said to ‘Umar, “Why do you bring in this boy to sit with us while we have sons like him?” ‘Umar replied, “Because of what you know of his position (i.e., his religious

أبي الضحى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي»، يَتَأَوَّلُ الْقُرْآنَ. [راجع: ٧٩٤]

(٣) بَابُ قَوْلِهِ: ﴿وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا﴾ [٢].

٤٩٦٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي سَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ سَأَلَهُمْ عَنْ قَوْلِهِ تَعَالَى: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ [١] قَالُوا: فَتَحَ الْمَدَائِنَ وَالْقُصُورَ. قَالَ: مَا تَقُولُ يَا ابْنَ عَبَّاسٍ؟ قَالَ: أَجَلٌ أَوْ مَثَلٌ ضُرِبَ لِمُحَمَّدٍ ﷺ، نُعِيَتْ لَهُ نَفْسُهُ. [راجع:

٣٦٢٧]

(٤) بَابُ قَوْلِهِ: ﴿سَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾ [٣] تَوَّابٌ عَلَى الْعِبَادِ. وَالتَّوَّابُ مِنَ النَّاسِ: التَّائِبُ مِنَ الذَّنْبِ.

٤٩٧٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ عُمَرُ يُدْخِلُنِي مَعَ أَشْيَاحِ بَدْرٍ فَكَأَنَّ بَعْضَهُمْ وَجَدَ فِي

knowledge).” One day ‘Umar called me and made me sit in the gathering of those people; and I think that he called me just to show them (my religious knowledge). ‘Umar then asked them (in my presence), “What do you say about the interpretation of the Statement of Allāh تعالى:-

‘When there comes the Help of Allāh (to you O Muḥammad ﷺ against your enemies) and the Conquest (of Makkah).’ (V.110:1)

Some of them said, “We are ordered to praise Allāh and ask His forgiveness when Allāh’s Help and the Conquest (of Makkah) comes to us.” Some others kept quiet and did not say anything. On that, ‘Umar asked me, “Do you say the same, O Ibn ‘Abbās?” I replied, “No.” He said, “What do you say then?” I replied, “That is the sign of the death of Allāh’s Messenger ﷺ which Allāh informed him of. Allāh said:

‘When there comes the Help of Allāh (to you O Muḥammad ﷺ against your enemies) and the Conquest (of Makkah). So, glorify the praises of your Lord and ask His forgiveness. He is the One Who accepts the repentance and forgives.’ (V.110:3)

On that ‘Umar said, “I do not know anything about it other than what you have said.”

(111) SŪRAT TABBĀT YADĀ ABĪ LAHĀB or AL-MASAD

(Perish the Two Hands of Abū Lahab
or The Palm Fibre

In the Name of Allāh, the Most Gracious,
the Most Merciful.

نَفْسِهِ فَقَالَ: لِمَ تُدْخِلُ هَذَا مَعَنَا وَلَنَا
أَبْنَاءَ مِثْلِهِ؟ فَقَالَ عُمَرُ: إِنَّهُ مِنْ حَيْثُ
عَلِمْتُمْ، فَدَعَا ذَاتَ يَوْمٍ فَأَدْخَلَهُ مَعَهُمْ
فَمَا رُئِيتُ أَنَّهُ دَعَانِي يَوْمَئِذٍ إِلَّا
لِيُرِيَهُمْ، قَالَ: مَا تَقُولُونَ فِي قَوْلِ اللَّهِ
تَعَالَى: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ
وَالْفَتْحُ﴾؟ فَقَالَ بَعْضُهُمْ: أَمْرُنَا
نَحْمَدُ اللَّهَ وَنَسْتَغْفِرُهُ إِذَا نُصِرْنَا وَفُتِحَ
عَلَيْنَا. وَسَكَتَ بَعْضُهُمْ فَلَمْ يَقُلْ
شَيْئًا. فَقَالَ لِي: أَكْذَابُكَ تَقُولُ يَا ابْنَ
عَبَّاسٍ؟ فَقُلْتُ: لَا، قَالَ: فَمَا تَقُولُ؟
قُلْتُ: هُوَ أَجَلُ رَسُولِ اللَّهِ ﷺ أَعْلَمَهُ
لَهُ، قَالَ: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ
وَالْفَتْحُ﴾ وَذَلِكَ عَلَامَةٌ أَجَلِكَ
﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ
كَانَ تَوَّابًا﴾ فَقَالَ عُمَرُ: مَا
أَعْلَمُ مِنْهَا إِلَّا مَا تَقُولُ. [راجع:

[٣٦٢٧

(١١١) سُورَةُ (تَبَّتْ يَدَا أَبِي

لَهَبٍ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿بَابٌ﴾ [غافر: ٣٧]: خسران،

﴿تَنْبِيْهُ﴾ [هود: ١٠١]: تَدْمِيْرٌ.

(١) بَابُ:

4971. Narrated Ibn 'Abbās رضي الله عنهم: رَضِيَ اللهُ عَنْهُمَا

When the Verse :

“And warn your tribe (O Muḥammad ﷺ) of near kindred (and your chosen group from among them).” (V.26:214) was revealed, Allāh’s Messenger ﷺ went out, and when he had ascended Aṣ-Ṣafā mountain, he shouted, “*Yā Ṣabāḥāh!*”⁽¹⁾ The people said, “Who is that?” Then they gathered around him, whereupon he said, “Do you see? If I inform you that cavalymen are proceeding up the side of this mountain, will you believe me?” They said, “We have never heard you telling a lie.” Then he said, “I am a plain warner to you of a coming severe punishment.” Abū Lahab said, “May you perish! You gathered us only for this reason?” Then Abū Lahab went away. So the *Sūrat Al-Masad* :

“Perish the two hands of Abū Lahab!” was revealed. (V.111:1)

(2) CHAPTER. The Statement of Allāh تعالى: “... and perish he! His wealth and his children will not benefit him!” (V.111:1-2)

4972. Narrated Ibn 'Abbās رضي الله عنهم: رَضِيَ اللهُ عَنْهُمَا The Prophet ﷺ went out towards Al-Baḥā' and ascended the mountain and shouted, “*Yā Ṣabāḥāh!*” So the Quraish people gathered around him. He said, “Do you see? If I tell you that an enemy is going to attack you in the morning or in the evening, will you believe me?” They replied, “Yes.” He said, “Then I am a plain warner to you of a coming severe punishment.” Abū Lahab

٤٩٧١ - حَدَّثَنَا يُوسُفُ بْنُ

مُوسَى: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا عَمْرُو بْنُ مَرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمَّا نَزَلَتْ ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ ﴿١١١﴾ وَرَهْطَكَ مِنْهُمْ الْمُخْلِصِينَ، خَرَجَ رَسُولُ اللهِ ﷺ حَتَّى صَعِدَ الصَّفَا فَهَتَفَ: «يَا صَبَاحَاهُ»، فَقَالُوا: مَنْ هَذَا؟ فَاجْتَمَعُوا إِلَيْهِ فَقَالَ: «أَرَأَيْتُمْ إِنْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تَخْرُجُ مِنْ سَفْحِ هَذَا الْجَبَلِ أَكُنْتُمْ مُصَدِّقِي؟» قَالُوا: مَا جَزَيْنَا عَلَيْكَ كَذِبًا. قَالَ: «فَاتِي نَذِيرٌ لَكُمْ بَيْنَ يَدَيِ عَذَابٍ شَدِيدٍ».

قَالَ أَبُو لَهَبٍ: تَبَّأَ لَكَ، مَا جَمَعْتَنَا إِلَّا لِهَذَا؟ ثُمَّ قَامَ فَنَزَلَتْ ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾ ﴿١١١﴾ وَقَدْ تَبَّ؛ هَكَذَا قَرَأَهَا الْأَعْمَشُ يَوْمَئِذٍ. [راجع: ١٣٩٤]

(٢) بَابُ قَوْلِهِ: ﴿وَتَبَّ، مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ﴾ ﴿١١١﴾ [٢]

٤٩٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ:

أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَمْرُو بْنِ مَرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ إِلَى الْبَطْحَاءِ فَصَعِدَ إِلَى الْجَبَلِ فَنَادَى: «يَا صَبَاحَاهُ»، فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ، فَقَالَ: «أَرَأَيْتُمْ إِنْ حَدَّثْتُكُمْ أَنَّ

(1) (H. 4971) “*Yā Ṣabāḥāh!*” This is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

said, "Is it for this reason that you have gathered us? May you perish!" Then Allāh عز وجل revealed:

"Perish the two hands of Abū Lahab!" till the end of the *Sūrah*.

(3) CHAPTER. The Statement of Allāh تعالى: "He (Abū Lahab) will be burnt in a Fire of blazing flames!" (V.111:3)

4973. Narrated Ibn 'Abbās رضي الله عنهما: Abū Lahab said, "May you perish! Is it for this that you have gathered us?" So there was revealed:

"Perish the two hands of Abū Lahab!" (V.111:1)

(4) CHAPTER. "And his wife too, who carries wood." (V.111:4)

Mujāhid said, "'Carries the wood' means that she used to slander (the Prophet ﷺ) and goes about with calumnies."

"In her neck is a twisted rope of *Masad* (palm fibre)." (V.111:5) i.e., the iron chain which is in the Fire (of Hell).

(112) *SŪRAT QUL HUWALLĀHU AHAD*
or *AL-IKHLĀS*

(Say: He is Allāh, the One
or The Purity)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(It is said that '*Ahad*' in Arabic in the Verse, cannot be pronounced as '*Ahadun*', i.e., *Wāhidun*.)

الْعَدُوُّ مُصْبِحُكُمْ أَوْ مُمْسِكُكُمْ، أَكُنْتُمْ تَصَدَّقُونِي؟» قَالُوا: نَعَمْ، قَالَ: «فَاتِي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ».

فَقَالَ أَبُو لَهَبٍ: أَلِهَذَا جَمَعْتَنَا نَبَأًا لَكَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ﴾ إِلَى آخِرِهَا. [راجع: ١٣٩٤]

(٣) بَابٌ قَوْلُهُ: ﴿سَيَصِلُنَّ فَاكَا ذَاتَ لَهَبٍ﴾ [٣]

٤٩٧٣ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي

عَمْرُو بْنُ مُرَّةَ، عَنْ سَعِيدِ بْنِ حُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ أَبُو

لَهَبٍ: نَبَأًا لَكَ، أَلِهَذَا جَمَعْتَنَا؟ فَتَزَلَّتْ ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ﴾. [راجع: ١٣٩٤]

(٤) بَابٌ ﴿وَأَمْرَاتُهُ حَمَّالَةَ الْحَطَبِ﴾ [٤]

وَقَالَ مُجَاهِدٌ: حَمَّالَةَ الْحَطَبِ: تَمْشِي بِالنَّمِيمَةِ. ﴿فِي جِيدِهَا حَبْلٌ مِّنْ

مَسَدٍ﴾ يُقَالُ: مِنْ مَسَدٍ: لَيْفِ الْمُقْلِ وَهِيَ السَّلْسِلَةُ الَّتِي فِي النَّارِ.

(١١٢) سُورَةُ (قُلْ هُوَ اللَّهُ

أَحَدٌ) ﴿١﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُقَالُ: لَا يُؤَوَّنُ ﴿أَحَدٌ﴾: أَيِ وَاحِدٌ

(١) بَاب :

4974. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh said: 'The son of Ādam tells a lie against Me, though he hasn't the right to do so. He abuses Me, though he hasn't the right to do so. As for his telling a lie against Me, it is his saying that I will not recreate him as I created him for the first time. In fact, to repeat or to recreate a thing is easier for the one who has created it for the first time. (So, it is easier for Me to repeat or recreate a creation which I created first). As for his abusing Me, it is his saying that Allāh has begotten a son (or children), while I am the One *Aṣ-Ṣamad* (the Self-Sufficient Master Whom all creatures need, neither I eat nor I drink) I beget not, nor was I begotten, and there is none like or co-equal or comparable unto Me.'"

(2) CHAPTER. The Statement of Allāh تعالى: "*Allāh-uṣ-Ṣamad* (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks)." (V.112:2)

4975. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said: 'The son of Adam tells a lie against Me, and he hasn't the right to do so; and he abuses Me, and he hasn't the right to do so. His telling a lie against Me is his saying that I will not recreate him as I created him for the first time; and his abusing Me is his saying that Allāh has begotten a son (or children), while I am *Aṣ-Ṣamad* (Self-Sufficient Master, Whom all creatures need, neither I eat nor I drink) Who begets not, nor was He begotten, and there is none like or co-equal or comparable unto Me.'"

٤٩٧٤ - حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «قَالَ اللَّهُ تَعَالَى: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي، وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ. وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ: اتَّخَذَ اللَّهُ وَلَدًا، وَأَنَا الْأَحَدُ الصَّمَدُ لَمْ أَلِدْ وَلَمْ أُولَدْ وَلَمْ يَكُنْ لِي كُفْوًا أَحَدٌ». [راجع: ١٣٩٣]

(٢) بَابُ قَوْلِهِ: ﴿الصَّمَدُ﴾،

والعرب تسمي أشرافها الصمد. قال أبو وائل: هو السيد الذي انتهى سؤدده.

٤٩٧٥ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ. أَمَّا تَكْذِيبُهُ إِيَّايَ أَنْ يَقُولَ إِنِّي لَنْ أُعِيدَهُ كَمَا بَدَأْتُهُ، وَأَمَّا شَتْمُهُ إِيَّايَ أَنْ يَقُولَ: اتَّخَذَ اللَّهُ وَلَدًا. وَأَنَا الصَّمَدُ الَّذِي لَمْ أَلِدْ وَلَمْ أُولَدْ وَلَمْ يَكُنْ لِي كُفْوًا أَحَدٌ».

CHAPTER. "He begets not, nor was He begotten, and there is none co-equal or comparable unto Him." (V.112:3, 4)

باب ﴿لَمْ يَكِدْ وَلَمْ يُولَدْ﴾،
﴿لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ [٤-٣]
كُفُوًا وَكَفِيئًا وَكِفَاءً وَاحِدٌ.

[راجع: ٣١٩٣]

(113) *SŪRAT AL-FALAQ*
(The Daybreak)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(١١٣) سُورَةُ ﴿قُلْ أَعُوذُ بِرَبِّ

الْفَلَقِ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿الْفَلَقُ﴾: الصَّحْحُ
وَ﴿عَاسِقٍ﴾: اللَّيْلُ. ﴿إِذَا وَقَبٌ﴾:
غُرُوبُ الشَّمْسِ، يُقَالُ: أَبِينُ مِنْ فَرَقٍ
وَفَلَتِي الصُّبْحِ، ﴿وَقَبٌ﴾: إِذَا دَخَلَ
فِي كُلِّ شَيْءٍ وَأَظْلَمَ.

4976. Narrated Zirr bin Ḥubaish: I asked Ubayy bin Ka'b regarding the *Mu'awwidhatain* (two *Sūrah* of taking refuge with Allāh). He said, "I asked the Prophet ﷺ about them, He said, 'These two *Sūrahs*' have been recited to me and I have recited them (and are present in the Qur'ān).' So, we say as Allāh's Messenger ﷺ said (i.e., they are a part of the Qur'ān)."

٤٩٧٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ وَعَبْدَةَ،
عَنْ زَيْدِ بْنِ حُبَيْشٍ قَالَ: سَأَلْتُ أَبِي
بْنَ كَعْبٍ عَنِ الْمُعَوَّذَتَيْنِ فَقَالَ: سَأَلْتُ
النَّبِيَّ ﷺ فَقَالَ: «قِيلَ لِي فَقُلْتُ»
فَنَحْنُ نَقُولُ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ.

[انظر: ٤٩٧٧]

(114) *SŪRAT AN-NĀS*
(The Mankind)

In the Name of Allāh, the Most Gracious,
the Most Merciful.

(١١٤) سُورَةُ ﴿قُلْ أَعُوذُ بِرَبِّ

النَّاسِ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ ابْنُ عَبَّاسٍ: ﴿الْوَسْوَيسِ﴾:
إِذَا وُلِدَ خَسَسَهُ الشَّيْطَانُ فَإِذَا ذَكَرَ اللَّهُ

عَزَّ وَجَلَّ ذَهَبَ. وَإِذَا لَمْ يُذَكَّرِ اللَّهُ
نَسَتْ عَلَى قَلْبِهِ.

4977. Narrated Zirr bin Ḥubaish: I asked Ubayy bin Ka'b, "O Abū Al-Mundhir! Your brother, Ibn Mas'ūd said so-and-so (i.e., the two *Mu'awwidhāt* do not belong to the Qur'ān)." Ubayy said, "I asked Allāh's Messenger ﷺ about them, and he said, 'They have been revealed to me, and I have recited them (as a part of the Qur'ān).'" So Ubayy added, 'So we say as Allāh's Messenger ﷺ has said.'

٤٩٧٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللَّهِ حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُ بَن
أَبِي لُبَابَةَ، عَنْ زُرِّ بْنِ حُبَيْشٍ. وَحَدَّثَنَا
عَاصِمٌ، عَنْ زُرِّ قَالَ: سَأَلْتُ أَبِي بَن
كَعْبٍ قُلْتُ: أَمَا الْمُنْدِرِ، إِنَّ أَخَاكَ
ابْنَ مَسْعُودٍ يَقُولُ كَذَا وَكَذَا، فَقَالَ
أَبِي: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ لِي:
«قِيلَ لِي فَقُلْتُ»، قَالَ: فَتَحْنُ نَقُولُ
كَمَا قَالَ رَسُولُ اللَّهِ ﷺ.

[راجع: ٤٩٧٦]