

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**44. The Chapters On The
Tafsir Of The Qur'ān From
The Messenger Of Allāh ﷺ**

(المعجم ٤٤) - أَبْوَابُ تَفْسِيرِ
الْقُرْآنِ عَنِ رَسُولِ اللَّهِ ﷺ (التحفة ٤٠)

Comments:

According to the definition of Allāmah Ālūsī: ‘The knowledge of the commentary of the Qur’ān is such knowledge in which the pronunciation of the words of the Qur’ān and the methods of reading, their meanings and messages, of words individually, and their grammatical composition and structure, and to define their meaning according to the structural forms are discussed. Also the completion of their meanings, i.e., knowledge of abrogating Verses and the abrogated ones, background of the Revelation, and the ambiguous stories and events are clarified.’ [*Rūh Al-Ma‘ānī*, vol. 1, p. 1]. Now this knowledge has expanded further. But to say something according to one’s own intellect and opinion while ignoring the Qur’ān, the *Sunnah* and the Principles of Commentary is to make oneself the fuel of Hell.

**Chapter (...) What Has Been
Related About The One Who
Interprets The Qur’ān
According To His Own Opinion**

(المعجم ...) - بَابُ مَا جَاءَ فِي الَّذِي
يُفَسِّرُ الْقُرْآنَ بِرَأْيِهِ (التحفة ١)

2950. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “Whoever says (something) about the Qur’ān without knowledge, then let him take his seat in the Fire.” (*Da‘īf*)

٢٩٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ: حَدَّثَنَا
بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ
الْأَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ فِي
الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلْيَبْئُوهُ مَقْعَدَهُ مِنَ النَّارِ».
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

تخریج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح: ٨٠٨٥ من حديث سفيان الثوري به * عبد الأعلى الثعلبي ضعيف مشهور.

2951. Ibn ‘Abbās narrated that the Prophet ﷺ said: “Beware of

٢٩٥١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا
سُوَيْدُ بْنُ عَمْرٍو الْكَلْبِيُّ: حَدَّثَنَا أَبُو عَوَّانَةَ عَنْ

narrating from me except what I taught you, for whoever lies about me on purpose, then let him take his seat in the Fire. And whoever says (something) about the Qur'an according to his (own) opinion, then let him take his seat in the Fire." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*.

عَبْدُ الْأَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «اتَّقُوا الْحَدِيثَ عَنِّي إِلَّا مَا عَلِمْتُمْ، فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تَخْرِيجٌ: [إِسْنَادُهُ ضَعِيفٌ] انظر الحديث السابق لعلته.

Comments:

Without the vast and deep knowledge of the Qur'an and the *Sunnah* and the expertise in the Islamic *Shari'ah*, ignoring the understanding of the people of the language and the understanding of the native Arab people, overlooking the rules of commentary of the scholars; explaining the meaning of the Qur'an merely relying on one's intellect and opinion is called *Tafsir* according to one's (own) views. [For detail see: *Tuhfat Al-Ahwadhī*, vol. 4, p. 56]

2952. Jundab bin 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "Whoever says (something) about the Qur'an according to his opinion and he is correct, yet he has committed a mistake." (*Da'if*)

This *Hadīth* is *Gharīb*. Some of the people of *Hadīth* have criticized Suhail bin Abī Hazm.

[Abū 'Eisā said:] This is how it has been reported from some of the people of knowledge among the Companions of the Prophet ﷺ, and others. They were very stern about this – about explaining the Qur'an without knowledge. As for what has been related from Mujāhid, Qatādah and others, among the people of knowledge, that they would interpret the Qur'an, then it should not be thought about them that they

٢٩٥٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي

حَبَّانُ بْنُ هَلَالٍ: حَدَّثَنَا سُهَيْلُ بْنُ عَبْدِ اللَّهِ -

وَهُوَ ابْنُ أَبِي حَزْمٍ أَخُو حَزْمِ الْفُطَيْحِيِّ -

حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ جُنْدَبِ بْنِ

عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ

فِي الْقُرْآنِ بِرَأْيِهِ فَأَصَابَ فَقَدْ أَخْطَأَ».

هَذَا حَدِيثٌ غَرِيبٌ. وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ

الْحَدِيثِ فِي سُهَيْلِ بْنِ أَبِي حَزْمٍ.

[قَالَ أَبُو عِيْسَى:] وَهَكَذَا رُوِيَ عَنْ بَعْضِ

أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ

أَنَّهُمْ شَدَّدُوا فِي هَذَا فِي أَنْ يُفَسِّرَ الْقُرْآنَ بِغَيْرِ

عِلْمٍ، وَأَمَّا الَّذِي رُوِيَ عَنْ مُجَاهِدٍ وَقَتَادَةَ

وَغَيْرِهِمَا مِنْ أَهْلِ الْعِلْمِ أَنَّهُمْ فَسَّرُوا الْقُرْآنَ

فَلَيْسَ الظَّنُّ بِهِمْ أَنَّهُمْ قَالُوا فِي الْقُرْآنِ أَوْ

فَسَّرُوهُ بِغَيْرِ عِلْمٍ أَوْ مِنْ قِبَلِ أَنْفُسِهِمْ، وَقَدْ

would say something about the Qur'an, or interpret it without knowledge, or according to their own intellect. Rather that which proves what we have said has been reported from them, that they would say something from themselves without knowledge. Husain bin Mahdi Al-Bashri narrated to us (he said: "Abdur-Razzāq narrated to us, from Ma'mar, from Qatādah who said: "There is no *Āyah* in the Qur'an except that I have heard something about it."

Ibn Abī 'Umar narrated to us (he said): "Sufyān bin 'Uyainah narrated to us, from Al-A'mash who said: 'Mujāhid said: If you recited the recitation of Ibn Mas'ūd, you would not need to ask Ibn 'Abbās about much of what you ask him regarding the Qur'an."

تخریج: [إسناده ضعيف] وأخرجه أبو داود، العلم، باب الكلام في كتاب الله بلا علم، ح: ٣٦٥٢ من حديث سهيل بن عبد الله به وهو ضعيف (تقريب) ولبعض الحديث شواهد ضعيفة * قول قتادة، صحيح عنه وهو في تفسير عبدالرزاق: ٦٠/١، ح: ٨ وقول الأعمش، سنده ضعيف، سفيان بن عيينة والأعمش لم يصرحا بالسماع.

رُوي عَنْهُمْ مَا يَدُلُّ عَلَى مَا قُلْنَا، أَنَّهُمْ لَمْ يَقُولُوا مِنْ قِبَلِ أَنْفُسِهِمْ بِغَيْرِ عِلْمٍ .
 حَدَّثَنَا حُسَيْنُ بْنُ مَهْدِيٍّ الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ قَالَ: مَا فِي الْقُرْآنِ آيَةٌ إِلَّا وَقَدْ سَمِعْتُ فِيهَا بِشَيْءٍ .
 حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الْأَعْمَشِ قَالَ: قَالَ مُجَاهِدٌ: لَوْ كُنْتُ قَرَأْتُ قِرَاءَةَ ابْنِ مَسْعُودٍ لَمْ أَحْتِجْ إِلَى أَنْ أَسْأَلَ ابْنَ عَبَّاسٍ عَنْ كَثِيرٍ مِنَ الْقُرْآنِ مِمَّا سَأَلْتُ .

Chapter 1. Regarding *Sūrah Fāṭihatil-Kitāb*

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1-2953. Al-'Alā' bin 'Abdur-Rahmān narrated from his father, from Abū Hurairah that the Messenger of Allāh ﷺ said: "Whoever performs a *Ṣalāt* in which he does not recite *Umm Al-Qur'an* in it, then it is aborted, it is

(المعجم ١) - [باب:] وَمِنْ سُورَةِ فَاتِحَةِ الْكِتَابِ (التحفة ٢)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٢٩٥٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا

aborted, not complete.” He said: “I said: ‘O Abū Hurairah! Sometimes I am behind an *Imām*.’ He said: ‘O Ibn Al-Fārisi! Then recite it to yourself. For indeed I heard the Messenger of Allāh ﷺ saying: Allāh, the Most High said: “I have divided the *Ṣalāt* between Myself and My slaves into two halves. Half of it is for Me, and half of it is for My slave, and My slave shall have what he asks for. My slave stands and says: All praise is due to Allāh, the Lord of all that exists.” So Allāh, Blessed is He and Most High says: “My slave has expressed his gratitude to Me.” He says: The Merciful, the Beneficent. So He says: “My slave has praised Me.” He says: Owner of the Day of Reckoning. He says: “My slave has glorified Me. And this is for Me, and between Me and My slave is: It is You alone whom we worship and it is You alone from whom we seek aid” until the end of the *Sūrah* “This is for My slave and My slave shall have what he asks for.” So he says: Guide us to the straight path. The path of those upon whom You have bestowed your favor, not those with whom is Your wrath, nor those who are astray.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan*.

(Other chains of narrations)

(Another chain) from Abū Hurairah that the Prophet ﷺ said: “Whoever performs a *Ṣalāt* in which he does not recite *Umm Al-Qur’an* in it, then it is aborted, [it is aborted,] then it is aborted, not

بِأَمِّ الْقُرْآنِ فِيهِ خِدَاجٌ فِيهِ خِدَاجٌ غَيْرَ تَمَامٍ
 قَالَ: قُلْتُ: يَا أَبَا هُرَيْرَةَ إِنِّي أَحْيَانًا أَكُونُ
 وَرَاءَ الْإِمَامِ قَالَ: يَا ابْنَ الْفَارِسِيِّ فَأَقْرَأْهَا فِي
 نَفْسِكَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
 «قَالَ اللَّهُ تَعَالَى: فَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ
 عَبْدِي يَضْفِنِ يَضْفِنِ فَيَضْفِنُ لِي وَيَضْفِنُهَا لِعَبْدِي
 وَلِعَبْدِي مَا سَأَلَ، يَقُومُ الْعَبْدُ فَيَقُولُ:
 ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾، فَيَقُولُ اللَّهُ
 تَبَارَكَ وَتَعَالَى: حَمِدَنِي عَبْدِي، فَيَقُولُ:
 ﴿الرَّحْمَنُ الرَّحِيمُ﴾. فَيَقُولُ اللَّهُ: أَتْنَى عَلَيَّ
 عَبْدِي، فَيَقُولُ: ﴿مَلِكِ يَوْمِ الدِّينِ﴾،
 فَيَقُولُ: مَجَدَّنِي عَبْدِي، وَهَذَا لِي، وَبَيْنِي
 وَبَيْنَ عَبْدِي ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
 نَسْتَعِينُ﴾. وَأَجْرُ السُّورَةِ لِعَبْدِي وَلِعَبْدِي مَا
 سَأَلَ، يَقُولُ: ﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝
 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
 عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ [٢-٧].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.
 وَقَدْ رَوَى شُعْبَةُ وَإِسْمَاعِيلُ بْنُ جَعْفَرٍ وَغَيْرُ
 وَاحِدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ،
 عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا
 الْحَدِيثِ. وَرَوَى ابْنُ جُرَيْجٍ وَمَالِكُ بْنُ أَنَسٍ
 عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي السَّائِبِ
 مَوْلَى هِشَامِ بْنِ زُهْرَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ
 النَّبِيِّ ﷺ نَحْوَ هَذَا، وَرَوَى ابْنُ أَبِي أُوَيْسٍ
 عَنْ أَبِيهِ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ:
 حَدَّثَنِي أَبِي وَأَبُو السَّائِبِ عَنْ أَبِي هُرَيْرَةَ عَنْ

complete.”

And in Ismā'il bin Abī Uwais' *Hadīth* there is no more than this. I asked Abū Zur'ah about this *Hadīth*, he said: “Both of the *Hadīth* are *Ṣaḥīḥ*.” And he argued this with the narrations of Ibn Abī Uwais from his father from Al-'Alā'.

النَّبِيِّ ﷺ نَحْوَ هَذَا.

حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ يَحْيَى وَيَعْقُوبُ بْنُ سُفْيَانَ الْفَارِسِيُّ قَالَا: حَدَّثَنَا [إِسْمَاعِيلُ] بْنُ أَبِي أُوَيْسٍ عَنْ أَبِيهِ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي أَبِي وَأَبُو السَّائِبِ مَوْلَى هِشَامِ بْنِ زُهْرَةَ وَكَانَا جَلِيسَيْنِ لِأَبِي هُرَيْرَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى صَلَاةً لَمْ يَتَقَرَّ فِيهَا بِأَمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ [فَهِيَ خِدَاجٌ] فَهِيَ خِدَاجٌ غَيْرُ تَمَامٍ» وَلَيْسَ فِي حَدِيثِ إِسْمَاعِيلَ بْنِ أَبِي أُوَيْسٍ أَكْثَرُ مِنْ هَذَا. وَسَأَلْتُ أَبَا زُرْعَةَ عَنْ هَذَا الْحَدِيثِ، فَقَالَ: كِلَا الْحَدِيثَيْنِ صَحِيحٌ وَاحْتَجَّ بِحَدِيثِ ابْنِ أَبِي أُوَيْسٍ عَنْ أَبِيهِ، عَنِ الْعَلَاءِ.

تخريج: وأخرجه مسلم، الصلاة، باب وجوب قراءة الفاتحة في كل ركعة ... إلخ، ح: ٣٩٥ من حديث العلاء به.

2-2953. (Another chain) from 'Adī bin Hātim who said: “I went to the Prophet ﷺ while he was sitting in the *Masjid*, the people said: ‘This is ‘Adī bin Hātim.’ And I came without having a treaty nor a writ. When I was brought to him, he took my hand. Prior to that he had said: ‘I hope that Allāh will place his hand in my hand.’” He said: “He stood with me, and a woman and a boy met him and said: ‘We have a need from you.’ He stood with them, until he was finished dealing with what they wanted. Then he took me by the hand until he brought me to his house. A slave girl brought him a cushion to

(٢) - ٢٩٥٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَعْدٍ: أَخْبَرَنَا عَمْرُو ابْنُ أَبِي قَيْسٍ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبَّادِ ابْنِ حُبَيْشٍ، عَنْ عَبْدِ بْنِ حَاتِمٍ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ جَالِسٌ فِي الْمَسْجِدِ فَقَالَ الْقَوْمُ: هَذَا عِدِّيُّ بْنُ حَاتِمٍ، وَجِئْتُ بِغَيْرِ أَمَانٍ وَلَا كِتَابٍ. فَلَمَّا دُعِيتُ إِلَيْهِ أَخَذَ بِيَدِي وَقَدْ كَانَ قَالَ قَبْلَ ذَلِكَ: «إِنِّي لَأَرْجُو أَنْ يَجْعَلَ اللَّهُ يَدَهُ فِي يَدِي»، قَالَ: فَقَامَ بِي فَلَقِيَتْهُ امْرَأَةٌ وَصَبِيٌّ مَعَهَا فَقَالَا: إِنَّ لَنَا عَلَيْكَ حَاجَةً. فَقَامَ مَعَهُمَا حَتَّى قَضَى حَاجَتَهُمَا، ثُمَّ أَخَذَ بِيَدِي حَتَّى أَتَى بِي دَارَهُ فَأَلْقَتْ لَهُ

sit on, and I sat in front of him. He expressed thanks and praise for Allāh then said: 'What has caused you to flee from saying *Lā Ilāha illallāh*? Do you know of another god other than Him?' He said: "I said: 'No.'" He said: "Then he talked for some time, and then said: 'You refuse to say *Allāhu Akbar* because you know that there is something greater than Allāh?'" He said: "I said: 'No.'" He said: "Indeed the Jews are those who Allāh is wrath with, and the Christians have strayed." He said: "I said: 'Indeed I am a Muslim, *Hanīf*.'" He said: "I saw his face smiling with happiness." He said: "Then he ordered that I stop with him at the home of man from the *Anṣār*, whom he would frequently visit in the mornings and the evenings. When I was with him at night, a people in woolen garments of these *Nimār*^[1] came. Then he performed *Ṣalāt* and stood to encourage them (the people) to give (charity) to them. Then he said: 'Even if with a *Ṣā'* or half a *Ṣā'*, or a handful or part of a handful, to save the face of one of you from the heat of Hell, or the Fire. And even if it be by a date or part of a date – for indeed one of you shall meet Allāh and it shall be said to him what I say to you: "Have I not given hearing and seeing to you?" He shall say: "Of course." It will be said: "Have I not given you wealth and children?"

الْوَالِدَةُ وَسَادَةٌ فَجَلَسَ عَلَيْهَا وَجَلَسْتُ بَيْنَ يَدَيْهِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «مَا يُفِرُّكَ أَنْ تَقُولَ: لَا إِلَهَ إِلَّا اللَّهُ، فَهَلْ تَعْلَمُ مِنْ إِلَهٍ سِوَى اللَّهِ؟» قَالَ: «قُلْتُ: لَا.» قَالَ: «ثُمَّ تَكَلَّمْتُ سَاعَةً ثُمَّ قَالَ: «إِنَّمَا تَفِرُّ أَنْ تَقُولَ: اللَّهُ أَكْبَرُ، وَتَعْلَمُ [أَنْ] شَيْئًا أَكْبَرَ مِنَ اللَّهِ؟» قَالَ: «قُلْتُ: لَا، فَإِنَّ الْيَهُودَ مَغْضُوبٌ عَلَيْهِمْ وَإِنَّ النَّصَارَى ضَلَالٌ»، قَالَ: «قُلْتُ: فَإِنِّي حَنِيفٌ مُسْلِمٌ.» قَالَ: «فَرَأَيْتَ وَجْهَهُ تَبَسَّطَ فَرَحًا.» قَالَ: «ثُمَّ أَمَرَ بِي فَأَنْزَلْتُ عِنْدَ رَجُلٍ مِنَ الْأَنْصَارِ جَعَلْتُ أَغْشَاهُ طَرْفِي النَّهَارِ، قَالَ: «فَبَيْنَمَا أَنَا عِنْدَهُ عَشِيَّةً إِذْ جَاءَهُ قَوْمٌ فِي ثِيَابٍ مِنَ الصُّوفِ مِنْ هَذِهِ النَّمَارِ.» قَالَ: «فَصَلَّى وَقَامَ فَحَثَّ عَلَيْهِمْ.» ثُمَّ قَالَ: «وَلَوْ صَاعٌ وَلَوْ بِنَصْفِ صَاعٍ وَلَوْ قُبْضَةً وَلَوْ بِيَعْضِ قُبْضَةٍ يَبْقَى أَحَدُكُمْ وَجْهَهُ حَرًّا جَهَنَّمَ أَوْ النَّارِ وَلَوْ بِتَمْرَةٍ وَلَوْ بِشِقِّ تَمْرَةٍ فَإِنَّ أَحَدَكُمْ لَأَفِي اللَّهُ وَقَائِلٌ لَهُ مَا أَقُولُ لَكُمْ: أَلَمْ أَجْعَلْ لَكَ سَمْعًا وَبَصَرًا فَيَقُولُ: بَلَى. فَيَقُولُ: أَلَمْ أَجْعَلْ لَكَ مَالًا وَوَلَدًا؟ فَيَقُولُ: بَلَى، فَيَقُولُ: أَيَّنَّ مَا قَدَّمْتَ لِنَفْسِكَ؟ فَيَنْظُرُ قَدَامَهُ وَيَعْدَهُ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ.» ثُمَّ لَا يَجِدُ شَيْئًا يَبْقَى بِهِ وَجْهَهُ حَرًّا جَهَنَّمَ. لِيَقِ أَحَدُكُمْ وَجْهَهُ النَّارِ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ يَجِدْ فِكَلِمَةٍ طَيِّبَةٍ فَإِنِّي لَا أَخَافُ عَلَيْكُمْ الْفَاقَةَ فَإِنَّ اللَّهَ نَاصِرُكُمْ

[1] A cloth with certain patterns, and the word appeared before.

He shall say: "Of course." It will be said: "So where is what you have sent forth for yourself?" He will look before him and behind him, on his right and on his left, but he shall not find anything to protect his face from the heat of Hell. Let one of you protect his face from the Fire, even if with part of a date, and if he does not find that, then with a good statement. For indeed I do not fear poverty for you – Allāh will aid you and grant you, such that a woman can travel on her camel *howda* from Yathrib to Al-Ḥīrah, or further, without fear of being robbed.' I began thinking to myself: 'Where would the thieves of Ṭaiy' be then?'"

(*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except through the narration of Simāk bin Ḥarb. Shu'bah reported the *Hadīth* from Simāk bin Ḥarb, from 'Abbād bin Hubaish, from 'Adī bin Ḥātim from the Prophet ﷺ in its entirety.

تخريج: [إسناده حسن] وأخرجه البغوي في الأنوار من الشمائل النبي المختار، ح: ٢٠٠ من حديث عبد بن حميد به وسماك بن حرب حدث به قبل اختلاطه، وحديث شعبة في المسند لأحمد: ٤/٣٧٨، ٣٧٩، وصححه ابن حبان، ح: ٢٢٧٩.

Comments:

This *Hadīth* proves:

1. The Messenger of Allāh ﷺ desired that the chiefs of the various tribes should accept Islam in order to make it easy for the tribesmen to embrace Islam. 'Adī was a son of a known generous scholar, Ḥātim Aṭ-Ṭāi'. He was chief of his people. So the Prophet ﷺ desired for him to accept Islam; and Allāh Almighty fulfilled his desire.
2. The Prophet ﷺ talked to 'Adī in privacy in order to avoid any disruption, it was impossible to clarify his doubt and uncertainty in the gathering.

وَمُعْطِيكُمْ حَتَّى تَسِيرَ الطَّعِينَةُ فِيمَا بَيْنَ يَثْرِبَ
وَالْحِيرَةَ أَوْ أَكْثَرَ، مَا يُخَافُ عَلَى مَطِيئَتِهَا
السَّرْقُ»، [قَالَ]: فَجَعَلْتُ أَقُولُ فِي نَفْسِي
فَأَيْنَ لُصُوصُ طَيِّءٍ.

[قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سِمَاكِ بْنِ
حَرْبٍ وَرَوَى شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ
عَبَادِ بْنِ حُبَيْشٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ عَنِ
النَّبِيِّ ﷺ الْمَحْدِيثِ بِطَوْلِهِ.

2954. 'Adiyy bin Hātim narrated that the Prophet ﷺ said: "The Jews are those who Allāh is wrath with, and the Christians have strayed." (*Hasan*)

He then mentioned the *Hadīth* in its entirety.

٢٩٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ
ابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبَّادِ
ابْنِ حُبَيْشٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ عَنِ النَّبِيِّ
ﷺ قَالَ: «الْيَهُودُ مَغْضُوبٌ عَلَيْهِمْ وَالنَّصَارَى
ضَلَالٌ».

فَذَكَرَ الْحَدِيثَ بِطَوِيلِهِ.

تخریج: [إسناده حسن] وانظر الحديث السابق.

Chapter 2. Regarding *Sūrat Al-Baqarah*

(المعجم ٢) - [بَابُ:] وَمِنْ سُورَةِ

الْبَقَرَةِ (التحفة ٣)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 2955. Abū Mūsā Al-Ash'arī narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh Most High created Ādam from a handful that He took from all of the earth. So the children of Ādam come in accordance with the earth, some of them come red, and white and black, and between that, and the thin, the thick, the filthy and the clean." (*Ṣaḥīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*.

(١) - ٢٩٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:
حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَابْنُ أَبِي عَدِيٍّ وَمُحَمَّدُ
ابْنُ جَعْفَرٍ وَعَبْدُ الْوَهَّابِ قَالُوا: حَدَّثَنَا عَوْفُ
بْنُ أَبِي جَمِيلَةَ الْأَعْرَابِيِّ عَنْ قَسَامَةَ بْنِ زُهَيْرٍ،
عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى خَلَقَ آدَمَ مِنْ قُبْضَةٍ
قَبْضُهَا مِنْ جَمِيعِ الْأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى
قَدْرِ الْأَرْضِ، فَجَاءَ مِنْهُمْ الْأَحْمَرُ وَالْأَبْيَضُ
وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ وَالسَّهْلُ وَالْحَزْنُ
وَالْحَبِيثُ وَالطَّيِّبُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: [إسناده صحيح] وأخرجه أبو داود، السنة، باب: في القدر، ح: ٤٦٩٣ من حديث يحيى القطان به وصححه ابن حبان، ح: ٢٠٨٣ وابن الجوزي والحاكم: ٢/٢٦١، ٢٦٢ ووافقه الذهبي.

Comments:

Ādam ﷺ was created with an extract of soil from the whole earth. The various parts of the earth are different in color, nature and reality, and the effect of the various colors and natures exist distinctively in the human created from them. Basic colors are only red, white and black. Other colors are made of their mixture and combination.

(2). 2956. Abū Hurairah narrated, that the Messenger of Allāh ﷺ said, regarding Allāh's saying: Enter the gate in prostration:^[1] "They entered dragging their behinds" meaning they distorted it, and with this chain, from the Prophet ﷺ: But those who did wrong changed the word from that which had been told to them for another.^[2] – "They said: *Habbah* (a seed) in *Sha'irah* (in barely)." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٢) - ٢٩٥٦ - حَدَّثَنَا عَبْدُ بَنٍ حُمَيْدٍ:
 حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ
 مُنْذِبٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ
 ﷺ فِي قَوْلِهِ تَعَالَى: ﴿ادْخُلُوا الْبَابَ سُجَّدًا﴾
 [٥٨] قَالَ: «دَخَلُوا مُتْرَحِّفِينَ عَلَى أَوْرَاقِهِمْ»
 أَي مُنْحَرِفِينَ وَبِهَذَا الْإِسْنَادِ، عَنِ النَّبِيِّ ﷺ
 ﴿قَدَلِ الذُّبَيْبُ طَلَسُوا قَوْلًا غَيْرَ الَّذِي قِيلَ
 لَهُمْ﴾ [٥٩] قَالَ: «قَالُوا: حَبَّةٌ فِي شَعِيرَةٍ».
 [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
 صَحِيحٌ.

تخریج: متفق علیه، وأخرجه البخاري، أحاديث الأنبياء، باب: ١، ح: ٣٤٠٣، ومسلم، ح: ٣٠١٥ من حديث عبدالرزاق به.

Comments:

The stubbornness of the Jews is mentioned in this *Ḥadīth*, they opposed both verbally and physically, they entered the holy land with pride, crawling on their buttocks instead of prostrating with humility and humbleness; they distorted the words of pardon and seeking forgiveness into mockery saying, 'a grain in barely'.

(3). 2957. 'Abdullāh bin 'Āmir bin Rabī'ah narrated from his father who said: "We were with the Messenger of Allāh ﷺ on a journey on a very dark night and we did not know where the *Qiblah* was. So each man among us prayed in his own direction. In the morning when we mentioned that

(٣) - ٢٩٥٧ - حَدَّثَنَا مَحْمُودُ بْنُ
 غِيَالَانَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا أَشْعَثُ السَّمَانُ
 عَنْ عَاصِمِ بْنِ عُثَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ
 عَامِرِ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ النَّبِيِّ
 ﷺ فِي سَفَرٍ فِي لَيْلَةٍ مُظْلِمَةٍ فَلَمْ نَدْرِ أَيْنَ
 الْقِبْلَةُ فَصَلَّى كُلُّ رَجُلٍ مِمَّا عَلَى حِيَالِهِ، فَلَمَّا

[1] *Al-Baqarah* 2:58.

[2] *Al-Baqarah* 2:59.

to the Messenger of Allāh ﷺ, then the following was revealed: "So wherever you turn, there is the Face of Allāh."^[1] (*Da'if*)

Abū 'Eisā said: This *Hadīth* is [*Hasan*] *Gharīb*. We do not know of it except as a narration of Ash'ath As-Sammān Abū Ar-Rabī'ah from 'Āshim bin 'Ubaidullāh. And Ash'ath is weak in *Hadīth*.

أَصْحَنَّا ذَكَرْنَا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَتَرَكْتُ
﴿فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهُ اللَّهِ﴾ [١١٥].

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ [حَسَنٌ]
غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَشْعَثِ
السَّمَّانِ أَبِي الرَّبِيعِ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ.
وَأَشْعَثٌ يُضَعَّفُ فِي الْحَدِيثِ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب من يصلي لغير القبلة وهو لا يعلم، ح: ١٠٢٠ من حديث أشعث السمان به وتابعه عمرو بن قيس عند الطيالسي، ح: ١١٤٥ * عاصم بن عبيدالله: ضعيف وله شاهد ضعيف عند البيهقي وغيره.

Comments:

This *Hadīth* proves that if due to darkness, and it being overcast, or because of clouds, the prayer is performed unknowingly to a direction other than the *Qiblah*, then this prayer will be valid.

(4). 2958. Ibn 'Umar said: "The Messenger of Allāh ﷺ would perform voluntary *Ṣalāt* upon his mount facing whichever direction he was headed, while he was coming from Makkah to Al-Madīnah." Then Ibn 'Umar recited: To Allāh belong both the east and the west."^[2]

And Ibn 'Umar said: "It was about this that the *Āyah* was revealed." (*Ṣahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣahīh*.

It has been reported from Qatādah that he said about this *Āyah*: To Allāh belong both the east and the west, so wherever you turn, there is the Face of Allāh. [Qatādah said:] "It is abrogated, it was abrogated by [His saying]: So

(٤) - ٢٩٥٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ
أَبِي سُلَيْمَانَ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ
يُحَدِّثُ عَنِ ابْنِ عُمَرَ، قَالَ: كَانَ النَّبِيُّ ﷺ
يُصَلِّي عَلَى رَاحِلَتِهِ تَطَوُّعًا حَيْثُمَا تَوَجَّهَتْ بِهِ
وَهُوَ جَاءٌ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، ثُمَّ قَرَأَ ابْنُ عُمَرَ
هَذِهِ الْآيَةَ ﴿وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ﴾ الْآيَةَ [١١٥].
وَقَالَ ابْنُ عُمَرَ: فِي هَذَا أَنْزِلَتْ هَذِهِ الْآيَةُ.

قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَيُرْوَى عَنْ قَتَادَةَ أَنَّهُ قَالَ فِي هَذِهِ
الْآيَةِ: ﴿وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ﴾ فَأَيْنَمَا تُولُوا فَتَمَّ
وَجْهُ اللَّهِ ﴿ قَالَ قَتَادَةَ: [هِيَ مَنْسُوخَةٌ نَسَخَهَا
قَوْلُهُ: ﴿ قَوْلٌ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ﴾]
[١٤٤] أَي تِلْقَاءَهُ.

[1] *Al-Baqarah* 2:115. This preceded under no. 345.

[2] *Al-Baqarah* 2:115.

turn your face in the direction of *Al-Masjid Al-Harām*.^[1] Meaning: facing it.”

تخريج: وأخرجه مسلم، صلاة المسافرين، باب جواز صلاة النافلة على الدابة في السفر حيث توجهت، ح: ٧٠٠ من حديث عبدالملك به * أثر قتادة: ضعيف عنه، سعيد بن أبي عروبة عن، وأثر مجاهد، سنده حسن.

Comments:

The aim of the first verse is that no direction or side from among the directions is specified with Allāh Almighty, the real purpose is to obey and follow Allāh's command. The second Verse abrogates the rule of directing the face to the House in Jerusalem in prayer, instead it commands to turn the face in prayer to the Sacred Mosque in Makkah.

(5). (A chain for that) from Qatādah. (*Da'if*)

And it has been reported that Mujāhid said about this *Āyah*: “So wherever you turn, there is the Face of Allāh”^[2]: “So there is the direction of Allāh.” (*Hasan*)

(A chain for the above narration).

(٥) - حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ. وَبُرْوَى عَنْ مُجَاهِدٍ فِي هَذِهِ الْآيَةِ ﴿فَأَيْنَمَا تُولَّوْا فَوَجْهُ اللَّهِ﴾ قَالَ: فَتَمَّ تَبْلُغَةُ اللَّهِ. حَدَّثَنَا بِذَلِكَ أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا وَكَيْعٌ عَنِ النَّضْرِ بْنِ عَرَبِيٍّ، عَنْ مُجَاهِدٍ بِهَذَا.

(6). 2959. Anas narrated that ‘Umar bin Al-Khattāb said: “O Messenger of Allāh ﷺ! I wish that we could perform *Ṣalāt* behind the *Maqām*. So the following was revealed: And take you the *Maqām* of Ibrāhīm as a place of *Ṣalāt*.”^[3] (*Ṣaḥīḥ*)

This *Hadīth* is *Hasan Ṣaḥīḥ*.

(٦) - ٢٩٥٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الْحَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: يَا رَسُولَ اللَّهِ! لَوْ صَلَّيْنَا خَلْفَ الْمَقَامِ، فَتَرَكْتُ ﴿وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ [١٢٥].

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الصلاة، باب ما جاء في القبلة، ومن لم ير الإعادة على من سها فصلى إلى غير القبلة، ح: ٤٠٢ من حديث حميد الطويل به.

[1] *Al-Baqarah* 2:144.

[2] *Al-Baqarah* 2:115.

[3] *Al-Baqarah* 2:125.

Comments:

The Station of Ibrāhīm is a stone, on which Prophet Ibrāhīm ﷺ stood when building the House of Allāh; the two *Rak'ah* after *Tawāf* should be performed behind it facing the *Qiblah*.

(7). 2960. Anas narrated that 'Umar bin Al-Khattāb [may Allāh be pleased with him] said: "I said: 'O Messenger of Allāh ﷺ! I wish that you could perform *Ṣalāt* behind the *Maqām* of Ibrāhīm.' So the following was revealed: And take you the *Maqām* of Ibrāhīm as a place of *Ṣalāt*."^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. And there is something on this topic from Ibn 'Umar.

(٧) - ٢٩٦٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا حُمَيْدُ الطَّوِيلُ عَنْ أَنَسٍ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ]: قُلْتُ: يَا رَسُولَ اللَّهِ! لَوْ اتَّخَذْتُ مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًى فَتَزَلْتُ ﴿وَأَتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًى﴾.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.

تخریج: وأخرجه البخاري، أيضًا، ح: ٤٠٢ من حديث هشيم به * وفي الباب عن ابن عمر [الطبراني في الكبير: ١٢/٤٠٠، ح: ١٣٤٧٥].

(8). 2961. Abū Sa'eed narrated that about Allāh's saying: Thus we have made you a *Wasāṭa* nation – the Prophet said ﷺ: "The meaning of *Wasāṭa* is just." (*Ṣaḥīḥ*)

[Abū 'Eisā said: This *Hadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

(Another chain) From Abū Sa'eed who narrated that: "The Messenger of Allāh ﷺ said: 'Nūh will be called and it will be said: "Did you deliver (the Message)?" "He will say: "Yes" and his people will be called and it will be said: "Did he call you?" They will say: "No warner came to us. No one came to us.' It will be said: "Who will testify for you?" So it is said: "Muḥammad and his

(٨) - ٢٩٦١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾ [١٤٣] قَالَ: عَدَلًا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُدْعَى نُوحٌ فَيَقَالُ: هَلْ بَلَّغْتَ؟ فَيَقُولُ: نَعَمْ، فَيُدْعَى قَوْمُهُ فَيَقَالُ: هَلْ بَلَّغْتُمْ؟ فَيَقُولُونَ: مَا أَتَانَا

[1] *Al-Baqarah* 2:125.

Ummah (community).” He ﷺ said: You will be brought to testify that he delivered (the Message) and that is His saying: Thus, we have made you a *Wasāta* nation that you will be witnesses over mankind and the Messenger (Muḥammad) will be a witness over you.^[1] And *Al-Wasat* is “Just.” (*Ṣaḥīḥ*)

Abu ‘Eīsā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

(Another chain) with a similar narration.

مِنْ نَذِيرٍ وَمَا أَنَا مِنْ أَحَدٍ. فَيَقَالُ: مَنْ شُهِدْتُكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ، قَالَ: فَيُؤْتَى بِكُمْ تَشْهَدُونَ أَنَّهُ قَدْ بَلَغَ فَذَلِكَ قَوْلُ اللَّهِ تَبَارَكَ وَتَعَالَى: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ وَالْوَسَطُ: الْعَدْلُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ عَنِ الْأَعْمَشِ نَحْوَهُ.

تخریج: وأخرجه البخاري، أحاديث الأنبياء، باب: الأرواح جنود مجندة، ح: ٣٣٣٩، ٤٤٨٧، ٧٣٤٩ من حديث الأعمش به وهو في نسخة وكيع عن الأعمش، ح: ٢٦.

Comments:

The Muslim *Ummah* is in between the negligence of the Jews and the exaggeration and immoderation of the Christians. Therefore it is called the Middle *Ummah*, and that which is in the middle, it will be on the middle course and the path of moderation.

(9). 2962. Al-Barā’ bin ‘Āzib said: “When the Messenger of Allāh ﷺ arrived in Al-Madīnah, he performed *Ṣalāt* facing the direction of Bait Al-Maqdis (Jerusalem) for sixteen or seventeen months. The Messenger of Allāh ﷺ longed to face toward the Ka’bah, so Allāh, Mighty and Sublime is He revealed: Verily, We have seen the turning of your face towards the heaven. Surely, We shall turn you to a *Qiblah* that shall please you, so turn your face in the direction of *Al-Masjid Al-Ḥarām*.^[2] So he faced the direction of the Ka’bah and he had longed for that. (One day) a

(٩) - ٢٩٦٢ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ [ابْنِ عَازِبٍ] قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ صَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةً أَوْ سَبْعَةَ عَشَرَ شَهْرًا، وَكَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ أَنْ يُوجَّهَ إِلَى الْكَعْبَةِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿قَدْ رَأَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ﴾ [١٤٤] فَوُجَّهَ نَحْوَ الْكَعْبَةِ وَكَانَ يُحِبُّ ذَلِكَ، فَصَلَّى رَجُلٌ مَعَهُ الْعَضْرَ قَالَ: تُمْ مَرَّ عَلَى قَوْمٍ مِنَ الْأَنْصَارِ وَهُمْ رُكُوعٌ فِي صَلَاةِ الْعَضْرِ

[1] *Al-Baqarah* 2:143.

[2] *Al-Baqarah* 2:144.

man performed *Ṣalāt Al-ʿAṣr* along with him.” He said: “Then he passed by some people from the *Anṣār* performing *Ṣalāt Al-ʿAṣr*, while they were bowing toward Bait Al-Maqdis. He told them that he testifies that he performed *Ṣalāt* with the Messenger of Allāh ﷺ, and he had faced the direction of the Ka‘bah.” He said: “So they turned while they were bowing.”^[1]

(*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Sufyān Ath-Thawrī has reported it from Abū Ishāq.

تخریج: متفق عليه، وأخرجه البخاري، أخبار الأحاد، باب ما جاء في إجازة الواحد الصدوق في الأذان والصلاة والصوم والفرائض والأحكام، ح: ٧٢٥٢ من حديث وكيع ومسلم، ح: ٥٢٥ من حديث أبي إسحاق به.

Comments:

The Prophet ﷺ was sent to follow the Monotheism of Prophet Ibrāhīm عليه السلام, the *Qiblah* of Ibrāhīm was that of his. Ibrāhīm prayed for the advent of the Prophet Muḥammad ﷺ, so he remained waiting for the direction of the *Qiblah* to be changed; when someone’s arrival is awaited, the gaze follows his path of arrival again and again; so the Prophet ﷺ would look up towards the heaven again and again, eventually the direction changed on 15th Rajab 2 AH.

(10). 2963. Ibn ‘Umar said: “They were bowing during *Ṣalāt Al-Fajr*.”^[2] (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] The *Ḥadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

(١٠) - ٢٩٦٣ - حَدَّثَنَا هَذَا: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانُوا رُكُوعًا فِي صَلَاةِ الْفَجْرِ. وَفِي الْبَابِ عَنْ عَمْرِو بْنِ عَوْفٍ الْمُرَزِيِّ وَابْنِ عُمَرَ وَعُمَارَةَ بْنِ أَوْسٍ وَأَنْسِ بْنِ مَالِكٍ. [قَالَ أَبُو عَيْسَى:] حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري ح: ٤٤٨٨ من حديث سفیان الثوري ومسلم، ح: ٥٢٦ من حديث عبدالله بن دينار به * وفي الباب عن عمرو بن عوف المزني [البخاري في التاريخ

[1] This preceded under no. 340.

[2] This preceded under no. 341.

الكبير: ٣٠٧/٦ [وابن عمر [تقدم: ٢٩٦٢] وعمارة بن أوس [أبو نعيم في معرفة الصحابة: ٤/ ٢٠٧٩، ح: ٥٢٢٩] وأنس بن مالك [مسلم، ح: ٥٢٧].

Comments:

People of a mosque got this news in the *‘Asr* prayer while the people of the other mosque were told in the morning prayer, its detail has already passed.

(11). 2964. Ibn ‘Abbās narrated: “When the Prophet ﷺ began facing the Ka’bah they said: ‘O Messenger of Allāh! How about our brothers who died while they were praying toward Bait Al-Maqdis?’ So Allāh Most High revealed: Allāh would not allow your faith to be wasted.”^[1] (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخریج: [حسن] وأخرجه أبو داود، السنة، باب الدليل على زيادة الإيمان ونقصانه، ح: ٤٦٨٠ من حديث سماك به وصححه الحاكم: ٢/٢٦٩ والذهبي: ٢/٢٦٩ وسنده ضعيف وللحديث شواهد عند البخاري (٤٤٨٦) وغيره.

Comments:

The prayer, here, is called *Īmān*, which proves that the deeds are part and *Īmān*.

(12). 2965. Az-Zuhri narrated that ‘Urwah said: “I said to ‘Āishah: ‘I do not see anything wrong if someone does not go between As-Ṣafā and Al-Marwah, nor any harm if I do not go between them.’ She said: ‘How horrible is what you have said O my nephew! The Messenger of Allāh ﷺ would go between them, and the Muslims go between them. It was only that the people who asumed *Ihrām* in the name of the false deity Mannāh, which was in Al-Mushallal, would

(١١) - ٢٩٦٤ - حَدَّثَنَا هَنَادٌ وَأَبُو عَمَّارٍ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا وَجَّهَ النَّبِيُّ ﷺ إِلَى الْكَعْبَةِ قَالُوا: يَا رَسُولَ اللَّهِ! كَيْفَ بِإِخْوَانِنَا الَّذِينَ مَاتُوا وَهُمْ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ؟ فَأَنْزَلَ اللَّهُ تَعَالَى ﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ﴾ الْآيَةَ [١٤٣].

[قَالَ أَبُو عِيسَى:] حَدِيثٌ حَسَنٌ صَحِيحٌ. تخریج: [حسن] وأخرجه أبو داود، السنة، باب الدليل على زيادة الإيمان ونقصانه، ح: ٤٦٨٠ من حديث سماك به وصححه الحاكم: ٢/٢٦٩ والذهبي: ٢/٢٦٩ وسنده ضعيف وللحديث شواهد عند البخاري (٤٤٨٦) وغيره.

(١٢) - ٢٩٦٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الزُّهْرِيَّ يُحَدِّثُ عَنْ عُرْوَةَ قَالَ: قُلْتُ لِعَائِشَةَ: مَا أَرَى عَلَى أَحَدٍ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ شَيْئًا وَمَا أَبَالِي أَنْ لَا أَطُوفَ بَيْنَهُمَا، فَقَالَتْ: بَشْرٌ مَا قُلْتُ يَا ابْنَ أُخْتِي، طَافَ رَسُولُ اللَّهِ ﷺ وَطَافَ الْمُسْلِمُونَ، وَإِنَّمَا كَانَ مِنْ أَهْلِ لِمَنَاءَ الطَّاعِيَةِ الَّتِي بِالْمَشَلَلِ لَا يَطُوفُونَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى ﴿فَمَنْ حَجَّ

^[1] *Al-Baqarah* 2:143.

not go between Aş-Şafā and Al-Marwah. So, Allāh Blessed and Most High revealed: So it is not a sin for those who perform *Hajj* or 'Umrah to the House to go between them.^[1] And if it were as you say, then it would be: "Then there is no harm on him if he does not go between them."

Az-Zuhri said: "I mentioned that to Abū Bakr bin 'Abdur-Raḥmān bin Al-Hārith bin Hishām. He was surprised at that and he said: 'Indeed this is knowledge. I had heard some men among the people of knowledge saying that those Arabs who would not go between Aş-Şafā and Al-Marwah said, that going between these two rocks is a matter from *Jāhiliyyah*. And others among the *Anṣār* said: "We have only been ordered with going around the House, we were not ordered to do so with Aş-Şafā and Al-Marwah." So Allāh Most High revealed: Indeed Aş-Şafā and Al-Marwah are of the symbols of Allāh.'^[2] Abū Bakr bin 'Abdur-Raḥmān said: 'So I thought that it was revealed about these people, and those people.'" (*Saḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Saḥīḥ*.

تخریج: متفق علیه، وأخرجه مسلم، الحج، باب بیان أن السعي بين الصفا والمروة ركن لا يصح الحج إلا به، ح: ١٢٧٧ عن محمد بن أبي عمر والبخاري، ح: ٤٨٦١ من حديث سفيان بن عيينة به.

Comments:

Sa'i is a pillar of *Hajj* according to the majority, *Hajj* is not valid without it. Imām Ash-Shāfi'i has the same opinion, and also a known statement of Imām

أَبَيْتَ أَوْ ائْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا ﴿١٥٨﴾ وَلَوْ كَانَتْ كَمَا تَقُولُ لَكَانَتْ: فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطُوفَ بِهِمَا.

قَالَ الرَّهْرِيُّ: فَذَكَرْتُ ذَلِكَ لِأَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ فَأَعْجَبَهُ ذَلِكَ وَقَالَ: إِنَّ هَذَا لِعِلْمٍ، وَلَقَدْ سَمِعْتُ رِجَالًا مِنْ أَهْلِ الْعِلْمِ يَقُولُونَ: إِنَّمَا كَانَ مَنْ لَا يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ مِنَ الْعَرَبِ يَقُولُونَ: إِنَّ طَوَافَنَا بَيْنَ هَذَيْنِ الْحَجَرَيْنِ مِنْ أَمْرِ الْجَاهِلِيَّةِ، وَقَالَ آخَرُونَ مِنَ الْأَنْصَارِ: إِنَّمَا أُمِرْنَا بِالطَّوَافِ بِالْبَيْتِ وَلَمْ نُؤْمَرْ بِهِ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَأَنْزَلَ اللَّهُ تَعَالَى ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ سَعَائِرِ اللَّهِ﴾ قَالَ أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ: فَأَرَاهَا قَدْ نَزَلَتْ فِي هَؤُلَاءِ وَهَؤُلَاءِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] *Al-Baqarah* 2:158.

[2] *Al-Baqarah* 2:158.

Mālik, the most authentic saying of Imām Aḥmad, Imām Iṣḥāq and Abū Thawr hold exactly the same opinion. According to Imām Abū Ḥanifah and Ath-Thawrī, *Sa'i* is *Wājib*, if missed it can be expiated by offering a sacrifice.

(13). 2966. 'Āṣim Al-Aḥwal narrated: "I asked Anas bin Mālik about Aṣ-Ṣafā and Al-Marwah, and he said: 'They were among the rites of *Jāhiliyyah*.' He said: 'So during Islam, we refrained from them, then Allāh, Blessed and Most High, revealed: Indeed Aṣ-Ṣafā and Al-Marwah are of the symbols of Allāh. So it is not a sin for those who perform *Hajj* or '*Umrah* to the House to go between them.'^[1] He said: 'So it is voluntary to do so: And whoever does good voluntarily then verily, Allāh is the All-Recogniser, the All-Knowing.'^[2] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

(١٣) - ٢٩٦٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَكِيمٍ عَنْ سُفْيَانَ، عَنْ عَاصِمِ الْأَحْوَلِ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ، عَنِ الصَّفَا وَالْمَرْوَةِ فَقَالَ: كَانَا مِنْ شَعَائِرِ الْجَاهِلِيَّةِ، قَالَ: فَلَمَّا كَانَ الْإِسْلَامُ أَمْسَكْنَا عَنْهُمَا فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾ قَالَ: هُمَا تَطَوُّعٌ ﴿وَمَنْ تَطَوَّعَ حَيْرًا فَإِنَّ اللَّهَ سَارِكٌ عَلَيْهِ﴾ [١٥٨].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله تعالى: ﴿إِنَّ الصفا والمروة من شعائر الله﴾، ح: ٤٤٩٦ من حديث سفیان الثوري ومسلم، ح: ١٢٧٨ من حديث عاصم الأحول به.

Comments:

This *Hadīth* informs about a group of *Ansār*, who, in the pre-Islamic period, used to make *Sa'i* between of Aṣ-Ṣafā and Al-Marwah for the sake of idols, *Isāf* and *Nā'ilah*.

(14). 2967. Jābir bin 'Abdullāh narrated: "When the Messenger of Allāh ﷺ arrived in Makkah, performing *Tawāf* around the House seven times, I heard him reciting: And take the *Maqām* of Ibrāhīm as a place of prayer.^[3] So he performed *Ṣalāt* behind the *Maqām*, then he came to the

(١٤) - ٢٩٦٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ حِينَ قَدِمَ مَكَّةَ طَافَ بِالْبَيْتِ سَبْعًا فَقَرَأَ ﴿وَأَخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ [١٢٥] فَصَلَّى خَلْفَ الْمَقَامِ، ثُمَّ أَتَى الْحَجَرَ

[1] *Al-Baqarah* 2:158.

[2] *Al-Baqarah* 2:158.

[3] *Al-Baqarah* 2:125.

(Black) Stone, then he said: 'We begin with what Allāh began with.' So he began at Aṣ-Ṣafā and recited: Indeed Aṣ-Ṣafā and Al-Marwah are among the Symbols of Allāh."^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: [صحیح] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٦٩ وابن ماجه، ح: ١٠٠٨ والنسائي، ح: ٢٩٦٤ من حديث جعفر بن محمد به وأصله في صحيح مسلم، ح: ١٢١٨ بطوله.

Comments:

The *Sa'i* between Aṣ-Ṣafā and Al-Marwah will begin from Aṣ-Ṣafā, because Allāh Almighty named Aṣ-Ṣafā first in the Qur'an.

(15). 2968. Al-Barā' bin 'Āzib said: "It was the custom among the Companions of Muḥammad ﷺ, that if any of them was fasting and the food was presented but he had slept before eating, he would not eat that night, nor the following day until the evening. Qais bin Ṣirmah Al-Anṣārī fasted and came to his wife at the time of *Iftār*, and said to her: 'Do you have any food?' She said: 'No, but I will go and bring something for you.' He worked during the day, so his eyes (sleep) overcame him. Then his wife came, and when she saw him she said: 'You shall be disappointed.' About the middle of the next day he fainted. That was mentioned to the Prophet ﷺ, so this *Āyah* was revealed: 'It is made lawful for you to have sexual relations with your women on the night of the fasts. So they were very happy about that. 'And eat and

فَأَسْتَلَمَهُ، ثُمَّ قَالَ: «بَدَأَ بِمَا بَدَأَ اللَّهُ بِهِ» وَقَرَأَ ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(١٥) ٢٩٦٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ بْنِ يُونُسَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: كَانَ أَصْحَابُ النَّبِيِّ ﷺ إِذَا كَانَ الرَّجُلُ صَائِمًا فَحَضَرَ الْإِفْطَارَ فَنَامَ قَبْلَ أَنْ يُفْطَرَ لَمْ يَأْكُلْ لَيْلَتَهُ وَلَا يَوْمَهُ حَتَّى يُمَسِّي، وَإِنْ قَيْسَ ابْنِ صِرْمَةَ الْأَنْصَارِيِّ كَانَ صَائِمًا فَلَمَّا حَضَرَهُ الْإِفْطَارُ أَتَى امْرَأَتَهُ فَقَالَ: هَلْ عِنْدِكَ طَعَامٌ؟ فَقَالَتْ؟ لَا، وَلَكِنْ أَنْطَلِقُ فَأَطْلُبُ لَكَ - وَكَانَ يَوْمَهُ يَعْمَلُ - فَعَلَيْتُهُ عَيْنُهُ وَجَاءَتْهُ امْرَأَتُهُ فَلَمَّا رَأَتْهُ قَالَتْ: خَيْرِيَّةٌ لَكَ، فَلَمَّا انْتَصَفَ النَّهَارُ عُشِيَ عَلَيْهِ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَتَرَلَتْ هَذِهِ الْآيَةُ: ﴿أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِكًا بِسَائِكُمْ﴾ فَفَرَحُوا بِهَا فَرَحًا شَدِيدًا ﴿وَكُلُوا وَأَشْرَبُوا حَتَّى يَبَيِّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾ [١٨٧].

^[1] *Al-Baqarah* 2:158. This narration preceded under no. 862.

drink until the white thread (light) of dawn appears distinct to you from the black thread (of night).”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخریج: وأخرجه البخاري، التفسير، باب: ﴿أحل لكم ليلة الصيام الرفث إلى نسائكم . . .﴾
 إلخ، ح: ٤٥٠٨ عن عبيدالله بن موسى به.

Comments:

When Qays bin Sirmah was home, there was nothing at home other than the dates. He asked his wife for food other than the dates; so his wife went to get food from someone in exchange for dates. He had slept because of fatigue and weariness before she came. Now eating food was impossible. Due to this incident, these Verses were revealed to make it easy and flexible for the Companions, and then this routine principle came to existence which we follow to this days. [*Tuḥfat Al-Aḥwadhī*: vol. 4, p. 1]

(16). 2969. An-Nu‘mān bin Bashīr narrated from the Prophet ﷺ, regarding Allāh’s saying: Your Lord said: Invoke Me, I shall respond to you.^[2] – he said: “The supplication is the worship.” And he recited: ‘Your Lord said: Invoke Me, I shall respond to you.’ up to His saying: ‘in humiliation.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*, [Manṣūr (also) reported it].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(١٦) - ٢٩٦٩ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ ذَرٍّ، عَنْ يُسَعِبِ الْكِنْدِيِّ، عَنِ النَّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾ [غافر: ٦٠] وَقَالَ: «الدُّعَاءُ هُوَ الْعِبَادَةُ وَقَرَأَ ﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾ إِلَى قَوْلِهِ ﴿دَخِرِينَ﴾».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [رَوَاهُ مَنْصُورًا].

تخریج: [صحيح] وأخرجه ابن ماجه، الدعاء، باب فضل الدعاء، ح: ٣٨٢٨ من حديث الأعمش، وأبو داود، ح: ١٤٧٩ من حديث ذر به وصححه ابن حبان، ح: ٢٣٩٦ والحاكم: ١/٤٩٠، ٤٩١ ووافقه الذهبي.

Comments:

It is a part of a Verse of *Sūrah Ghāfir*: “Those who scorn My worship they will surely enter Hell in humiliation...” thus not invoking is interpreted with scorning worship; so the Prophet said, ‘The supplication is worship’.

^[1] *Al-Baqarah* 2:187.

^[2] *Ghāfir* 40:60. It appears that the author intended to apply it to *Al-Baqarah* 2:186. See *Tuḥfat Al-Aḥwadhī*.

(17).2970. 'Adī bin Ḥātim narrated: When 'Until the white (light) thread of dawn appears distinct to you from the black thread (of night)' was revealed, the Prophet ﷺ said to me: "That only refers to the whiteness of the day from the blackness of the night."

(*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) similar to that.

(١٧) - ٢٩٧٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنِ الشَّعْبِيِّ، حَدَّثَنَا عَدِيُّ بْنُ حَاتِمٍ، قَالَ: لَمَّا نَزَلَتْ ﴿حَتَّىٰ يَبَيِّنَ لَكَمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾ [١٨٧] قَالَ لِي النَّبِيُّ ﷺ: «إِنَّمَا ذَلِكَ بَيَاضُ النَّهَارِ مِنْ سَوَادِ اللَّيْلِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا مُجَالِدٌ عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ عَنِ النَّبِيِّ ﷺ مِثْلَ ذَلِكَ.

تخریج: متفق عليه، وأخرجه البخاري، الصوم، باب قول الله تعالى: ﴿وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ...﴾ إِنْخ: ١٩١٦ من حديث هشيم ومسلم، ح: ١٠٩٠ من حديث حصين به.

(18). 2971. 'Adī bin Ḥātim narrated: "I asked the Messenger of Allāh ﷺ about the fast, he said: 'Until the white (light) thread of dawn appears distinct to you from the black thread (of night)' - he said: "So I took two ropes, one white and the other black to look at them. So the Messenger of Allāh ﷺ said to me" - it was something that Sufyān (a sub narrator) did not remember - so he said: "It is only the night and the day."

(*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(١٨) - ٢٩٧١ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الصَّوْمِ فَقَالَ: ﴿حَتَّىٰ يَبَيِّنَ لَكَمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ قَالَ: فَأَخَذْتُ عِقَالَيْنِ أَحَدُهُمَا أَبْيَضٌ وَالْآخَرُ أَسْوَدٌ فَجَعَلْتُ أَنْظُرُ إِلَيْهِمَا، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ شَيْئًا لَمْ يَحْفَظْهُ سُفْيَانُ، فَقَالَ: «إِنَّمَا هُوَ اللَّيْلُ وَالنَّهَارُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحيح] وأخرجه البخاري، التفسير، باب: ﴿كُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾، ح: ٤٥١٠ ومسلم، ح: ١٠٩٠ من حديث الشعبي به انظر الحديث السابق.

Comments:

When 'Adī bin Ḥātim embraced Islam, the Prophet ﷺ recited to him the Qur'anic Verse mentioned in this *Ḥadīth*, who understood its literal meaning.

He put a black string and a white one under his pillow at night, and slept. He kept looking at both strings to find out the time to end the predawn meal. What a long and wide pillow was it that hid the darkness of night and the whiteness under itself! The Prophet ﷺ then explained, 'This Verse means the darkness of night and the glow of morning'.

(19). 2972. Aslam bin 'Imrān At-Tujībī said: "We were in a Roman city, when a large column of Romans came out to us. So about the same number or more of the Muslims went towards them. The commander of the people of Egypt was 'Uqbah bin 'Āmir, and the commander of the (our) group was Faḍālah bin 'Ubaid. One man among the Muslims reached the Roman line until he entered amidst them, so the people started screaming: 'Subhān Allāh! He has thrown himself into destruction!' Abū Ayyūb Al-Anṣārī said: 'O you people! You give this interpretation for this *Āyah*, while this *Āyah* was only revealed about us, the people among the *Anṣār*, when Allāh made Islam mighty, and increased its supporters. Some of us secretly said to each other, outside of the presence of the Messenger of Allāh ﷺ: "Our wealth has been ruined, and Allāh has strengthened Islam, and increased its supporters, so if we tend to our wealth then what we lost of it shall be revitalized for us." So Allāh, Blessed and Most High, revealed to His Prophet ﷺ, rebuking what we said: 'And spend in the cause of Allāh, and do not throw yourselves into destruction.'^[1] So the destruction

(١٩) - ٢٩٧٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ أَبُو عَاصِمٍ النَّبِيلُ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَسْلَمَ أَبِي عِمْرَانَ التَّجِيبِيِّ قَالَ: كُنَّا بِمَدِينَةِ الرُّومِ فَأَخْرَجُوا إِلَيْنَا صَفًّا عَظِيمًا مِنَ الرُّومِ فَخَرَجَ إِلَيْهِمْ مِنَ الْمُسْلِمِينَ مِثْلُهُمْ أَوْ أَكْثَرُ، وَعَلَى أَهْلِ مِصْرَ عُقْبَةُ بْنُ عَامِرٍ وَعَلَى الْجَمَاعَةِ فَصَالَةُ بْنُ عُبَيْدٍ فَحَمَلَ رَجُلٌ مِنَ الْمُسْلِمِينَ عَلَى صَفِّ الرُّومِ حَتَّى دَخَلَ عَلَيْهِمْ فَصَاحَ النَّاسَ وَقَالُوا: سُبْحَانَ اللَّهِ يُلْقِي بِيَدَيْهِ إِلَى التَّهْلُكَةِ، فَقَامَ أَبُو أَيُّوبَ الْأَنْصَارِيُّ فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنَّكُمْ لَتَأْوِلُونَ هَذِهِ الْآيَةَ هَذَا التَّأْوِيلَ، وَإِنَّمَا نَزَلَتْ هَذِهِ الْآيَةَ فِيْنَا مَعْشَرَ الْأَنْصَارِ لَمَّا أَعَزَّ اللَّهُ الْإِسْلَامَ وَكَثُرَ نَاصِرُوهُ. فَقَالَ بَعْضُنَا لِبَعْضٍ سِرًّا دُونَ رَسُولِ اللَّهِ ﷺ: إِنَّ أَمْوَالَنَا قَدْ ضَاعَتْ وَإِنَّ اللَّهَ قَدْ أَعَزَّ الْإِسْلَامَ وَكَثُرَ نَاصِرُوهُ فَلَوْ أَقْمْنَا فِي أَمْوَالِنَا فَأَصْلَحْنَا مَا ضَاعَ مِنْهَا، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَى نَبِيِّهِ ﷺ يَرُدُّ عَلَيْنَا مَا قُلْنَا ﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾ [١٩٥] فَكَانَتِ التَّهْلُكَةُ الْإِقَامَةَ عَلَى الْأَمْوَالِ وَإِضْلَاحَهَا وَتَرْكُنَا الْعَزْوَ. فَمَا زَالَ أَبُو أَيُّوبَ شَاخِصًا فِي سَبِيلِ اللَّهِ حَتَّى دُفِنَ

[1] *Al-Baqarah* 2:195.

was tending to the wealth and maintaining it.' Abū Ayyūb did not cease traveling in Allāh's cause, until he was buried in the land of the Romans." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb Ṣaḥīḥ*.

بِأَرْضِ الرُّومِ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الجهاد، باب في قوله عزوجل: ﴿ولا تلقوا بأيديكم إلى التهلكة﴾، ح: ٢٥١٢ من حديث حيوة بن شريح به وصححه ابن حبان، ح: ١٦٦٧ والحاكم على شرط الشيخين: ٢٧٥/٢ ووافقه الذهبي وللحديث طرق كثيرة في تاريخ دمشق لابن عساكر وغيره * قوله: "وعلى الجماعة فضالة بن عبيد" كذا في رواية الترمذي والصواب: "وعلى الجماعة عبدالرحمن بن خالد بن الوليد" أو هذه حملة أخرى غير حملة عبدالرحمن والله أعلم.

Comments:

This *Hadīth* proves that a person showing courage, bravery and boldness, making the enemies fearful and scared, breaking through the rows of the enemy, is correct. But it will be regarded incorrect if done so merely for the purpose to ignite the fire of war and to fuel it needlessly. Being engaged for the betterment of one's wealth and business by giving up *Jihād* and military expedition is to provide opportunity to the enemy to overcome; therefore it leads to destruction, devastation and helplessness, which is totally wrong.

(20). 2973. Mujāhid narrated that Ka'b bin 'Ujrah said: "By the One in Whose Hand is my soul! This *Āyah* was revealed referring to my case: 'And whosoever of you is ill or has an ailment on his scalp (necessitating shaving) he must pay a *Fidyah* of either fasting, or giving charity, or a sacrifice.'"^[1]

He said: "We were with the Messenger of Allāh ﷺ at Al-Ḥudaibiyah and we were in a state of *Ihrām*. The idolaters had held us back, and I had a good deal of hair, and the lice were falling on my face. The Prophet ﷺ passed by me and said: 'The lice on your

(٢٠) - ٢٩٧٣ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ :
أَخْبَرَنَا هُشَيْمٌ : أَخْبَرَنَا مُغْبِرَةُ عَنْ مُجَاهِدٍ قَالَ :
قَالَ كَعْبُ بْنُ عُجْرَةَ : وَالَّذِي نَفْسِي بِيَدِهِ لَفِي
أُنزِلَتْ هَذِهِ الْآيَةُ وَإِلَيَّ عَنَى بِهَا ﴿فَمَنْ كَانَ مِنْكُمْ
مَرِيضًا أَوْ يَدٌ أَوْ رَأْسٌ مِنْ رَأْسِهِ فَعَدْيَةٌ مِنْ صِبَاٍ أَوْ
صَدَقَةٌ أَوْ سُلْكٌ﴾ [١٩٦] قَالَ : كُنَّا مَعَ النَّبِيِّ ﷺ
بِالْحُدَيْبِيَّةِ وَنَحْنُ مُحْرِمُونَ، وَقَدْ حَصَرْنَا
الْمُشْرِكُونَ وَكَانَتْ لِي وَفْرَةٌ فَجَعَلَتِ الْهُوَامُ
تَسْقُطُ عَلَيَّ وَجْهِي فَمَرَّ بِي النَّبِيُّ ﷺ فَقَالَ لِي :
«كَأَنَّ هَوَامَ رَأْسِكَ تُؤْذِيكَ» قَالَ : قُلْتُ : نَعَمْ،
قَالَ : «فَاخْلِقْ» . وَنَزَلَتْ هَذِهِ الْآيَةُ .

[1] *Al-Baqarah* 2:196.

head are bothering you?” He said: “I said: ‘Yes.’ He said: ‘Then shave.’ And this *Āyah* was revealed.”

Mujāhid said: “The fasting is for three days, the feeding is six needy people, and the sacrifice is a sheep or more.” (*Ṣaḥīḥ*)

(Another chain) from ‘Abdur-Raḥmān bin Abī Lailā, from Ka’b bin ‘Ujrah from the Prophet ﷺ with similar.

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) from ‘Abdullāh bin Ma’qil as well, from Ka’b bin ‘Ujrah from the Prophet ﷺ with similar to this.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

‘Abdur-Raḥmān bin Al-Aṣbahānī reported [similar to this] from ‘Abdullāh bin Ma’qil.

تخریج: [صحيح] متفق عليه، وأخرجه البخاري، المغازي، باب غزوة الحديبية، ح: ٤١٩١ من حديث هشيم عن أبي بشر، ومسلم، ح: ١٢٠١ من حديث مجاهد به * حديث عبدالله بن معقل: رواه البخاري، ح: ١٨١٦ ومسلم، ح: ٨٥/١٢٠١ من حديث عبدالرحمن بن الأصهباني عنه.

(21). 2974. ‘Abdur-Raḥmān bin Abī Lailā reported from Ka’b bin ‘Ujrah who said: “The Messenger of Allāh ﷺ came to me while I was lighting a fire under a pot, and lice were falling on my face, or on my eye-brows. He said: ‘Are your lice bothering you?’” [He said:] “I said: ‘Yes.’ He said: ‘Then shave your head and offer a sacrifice, or fast three days, or feed six needy people.”

Ayyub said: “I do not know which of them he started with.” (*Ṣaḥīḥ*)

قَالَ مُجَاهِدٌ: الصَّيَامُ ثَلَاثَةَ أَيَّامٍ وَالطَّعَامُ لِسِتَّةِ مَسَاكِينَ وَالنُّسْكَ شَاةٌ فَصَاعِدًا.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا هُشَيْمٌ عَنْ أَبِي بَشِيرٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ عَنِ النَّبِيِّ ﷺ بِنَحْوِ ذَلِكَ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا هُشَيْمٌ عَنْ أَشْعَثِ بْنِ سَوَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ ابْنِ مَعْقِلٍ أَيْضًا، عَنْ كَعْبِ بْنِ عُجْرَةَ عَنِ النَّبِيِّ ﷺ بِنَحْوِ هَذَا.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَوَى عَبْدُ الرَّحْمَنِ بْنُ الْأَصْبَهَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ [نَحْوَ هَذَا].

(٢١) - ٢٩٧٤ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: أَتَى عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَوْقُدُ تَحْتَ فِذْرِ وَالْقُمَّلُ يَتَنَازَرُ عَلَيَّ جَبْهَتِي - أَوْ قَالَ: حَاجِبِي - فَقَالَ: «أَتُوذِيكَ هَوَامُكَ؟» [قَالَ:] قُلْتُ: نَعَمْ، قَالَ: «فَاخْلِقْ رَأْسَكَ وَانْسُكْ نَسِيكَ أَوْ صُمْ ثَلَاثَةَ أَيَّامٍ أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ» قَالَ أَيُّوبُ: لَا أَدْرِي

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

بِأَيْتِهِنَّ بَدَأَ .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: متفق عليه، وأخرجه البخاري، المغازي، باب غزوة الحديبية، ح: ٤١٩٠ ومسلم، ح: ٨٣/١٢٠١ من حديث أيوب السخيتاني به .

Comments:

It is proven from this *Hadīth*, if the head has to be shaved due to a reason, in the state of *Ihrām*, then the expiation has to be carried out, which is: fasting for three days or feeding six poor persons, or to sacrifice a goat. The person carrying out the expiation has the choice to choose any of the three.

(22). 2975. 'Abdur-Raḥmān bin Ya'mar narrated that the Messenger of Allāh ﷺ said: "The *Hajj* is 'Arafāt, the *Hajj* is 'Arafāt, the *Hajj* is 'Arafāt. The days of Minā are three: But whoever hastens to leave in two days, there is no sin on him, and whoever stays on, there is no sin on him.^[1] And whoever sees (attends) 'Arafah before the rising of *Fajr*, then he has performed the *Hajj*."

(٢٢) - ٢٩٧٥ - حَدَّثَنَا ابْنُ أَبِي عَمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ بُكَيْرِ بْنِ عَطَاءٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَمْرَمَرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَجُّ عَرَفَاتٍ، الْحَجُّ عَرَفَاتٍ، الْحَجُّ عَرَفَاتٍ. أَيَّامٌ مِنِّي ثَلَاثٌ ﴿فَمَنْ تَعَلَّكَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ﴾ [٢٠٣] وَمَنْ أَدْرَكَ عَرَفَةَ قَبْلَ أَنْ يَطْلُعَ الْفَجْرُ فَقَدْ أَدْرَكَ الْحَجَّ» .

Ibn Abī 'Umar said: "Sufyān bin 'Uyainah said: "This is the best *Hadīth* that Ath-Thawrī reported." (*Ṣaḥīh*)

قَالَ ابْنُ أَبِي عَمَرَ: قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ: وَهَذَا أَجْوَدُ حَدِيثٍ رَوَاهُ الثَّوْرِيُّ .

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . وَرَوَاهُ شُعْبَةُ عَنْ بُكَيْرِ بْنِ عَطَاءٍ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ بُكَيْرِ بْنِ عَطَاءٍ . تخریج: [صحيح] تقدم: ٨٨٩، ٨٩٠ .

Shu'bah also reported it from Bukair bin 'Aṭā', and we do not know of it except as a narration of Bukair bin 'Aṭā'.

Comments:

This *Hadīth* proves that if a pilgrim does not arrive at the valley of 'Arafah before the dawn of the 10th of *Dhul-Hijjah*, his *Hajj* will be invalid. The stay at Minā after the 10th of *Dhul-Hijjah* is three days. If a person stays at Minā for the 11th and 12th of *Dhul-Hijjah*, and leaves after two days without staying on the 13th for stoning the *Jamarāt*, his *Hajj* will have no disruption, though staying until the 13th is better.

[1] *Al-Baqarah* 2:203.

(23). 2976. 'Āishah narrated that the Messenger of Allāh ﷺ said: "The most hated man to Allāh is the most quarrelsome." (*Ṣaḥīḥ*) [Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

(٢٣) - ٢٩٧٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَبْغَضُ الرِّجَالِ إِلَى اللَّهِ الْأَلْدُ الْخَصْمُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب: "وهو ألد الخصام"، ح: ٤٥٢٣ من حديث سفيان بن عيينة ومسلم، ح: ٢٦٦٨ من حديث ابن جريج به.

Comments:

According to Imām *At-Tirmidhī*, this *Ḥadīth* is the explanation of *Sūrat Al-Baqarah's* Verse: '...he is most quarrelsome of the opponents'; i.e. arguing without a reason and need, and to prolong it is an extremely detestable behaviour.

(24). 2977. Anas said: "When the women among the Jews menstruated, they would not eat with them, nor drink with them, nor mingle with them in their homes. The Prophet ﷺ was asked about that, so Allāh, Blessed and Most High, revealed: 'They ask you about menstruation. Say: It is a *Adha* (harmful matter).'^[1] So the Messenger of Allāh ﷺ told them to eat with them, drink with them and to remain in the houses with them, and to do everything besides intercourse with them. The Jews said: 'He does not want to leave any matter of ours without opposing us in it.'" He said: "Then 'Abbād bin Bishr and Usaid bin Ḥudair came to the Messenger of Allāh ﷺ to inform him about that. They said: 'O Messenger of Allāh! Should we not (then) have intercourse with them during their menstruation?' The face of the

(٢٤) - ٢٩٧٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: كَانَتْ الْيَهُودُ إِذَا حَاضَتْ امْرَأَةٌ مِنْهُمْ لَمْ يُؤَاكِلُوهَا وَلَمْ يُشَارِبُوهَا وَلَمْ يُجَامِعُوهَا فِي الْبُيُوتِ، فَسُئِلَ النَّبِيُّ ﷺ، عَنْ ذَلِكَ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى ﴿وَسْتَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى﴾ [٢٢٢] فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يُؤَاكِلُوهِنَّ وَيُشَارِبُوهِنَّ وَأَنْ يَكُونُوا مَعَهُنَّ فِي الْبُيُوتِ وَأَنْ يَفْعَلُوا كُلَّ شَيْءٍ مَا خَلَا التَّكَاخَ. فَقَالَتْ الْيَهُودُ: مَا يُرِيدُ أَنْ يَدَعَ شَيْئًا مِنْ أَمْرِنَا إِلَّا خَالَفَنَا فِيهِ. قَالَ: فَجَاءَ عَبَادُ بْنُ بَشِيرٍ وَأُسَيْدُ ابْنُ حُضَيْرٍ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرَاهُ بِذَلِكَ. وَقَالَا: يَا رَسُولَ اللَّهِ! أَفَلَا نَنْكِحُهُنَّ فِي الْمَحِيضِ فَتَمَرَّ وَجْهَ رَسُولِ اللَّهِ ﷺ حَتَّى ظَنَّنَا أَنَّهُ قَدْ غَضِبَ عَلَيْنَا، فَقَامَا فَاسْتَقْبَلْتُهُمَا

[1] *Al-Baqarah* 2:222.

Messenger of Allāh ﷺ changed color, until they thought that he was angry with them. So they left, and afterwards the Prophet ﷺ was given some milk as a gift, so he sent some of it to them to drink. Then they knew that he was not angry with them.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

هَدِيَّةٌ مِنْ لَبَنٍ فَأَرْسَلَ النَّبِيُّ ﷺ فِي أَثَرِهِمَا فَسَقَاهُمَا فَعَلِمْنَا أَنَّهُ لَمْ يَغْضَبْ عَلَيْهِمَا .
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخريج: وأخرجه مسلم، الحيف، باب جواز غسل الحائض رأس زوجها وترجيله وطهارة سؤرها... إلخ، ح: ٣٠٢ من حديث حماد بن سلمة به.

Comments:

This *Ḥadīth* is a proof that crossing the limits of the *Sharī'ah* to oppose someone in anger of being criticised and abused is incorrect. As, according to the *Sharī'ah*, sexual intercourse with the wife is prohibited during the menstruation period; but having sexual intercourse just for the sake of opposing the Jews is unlawful.

(25). 2978. (Another chain) with similar in meaning.

(Another chain) from Jābir who said: “The Jews would say: ‘Whoever goes into his wife’s vagina from behind her, then his child will be cross-eyed.’ So Allāh revealed: Your wives are a tilth for you, so go to your tilth when or how you will.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٢٥) - ٢٩٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ نَحْوَهُ بِمَعْنَاهُ .
حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ الْمُنْكَدِرِ سَمِعَ جَابِرًا يَقُولُ: كَانَتْ الْيَهُودُ تَقُولُ: مَنْ أَتَى امْرَأَتَهُ فِي قُبُلِهَا مِنْ دُبُرِهَا كَانَ الْوَلَدُ أَحْوَلَ، فَتَزَلْتُ ﴿يَسْأَلُكُمْ حَرْثٌ لَكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾ [٢٢٣].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخريج: [صحيح] وانظر الحديث السابق، وأخرجه البخاري، التفسير، باب: ﴿نساؤكم حرت لكم فاتوا حرتكم أنى شئتم﴾، ح: ٤٥٢٨ ومسلم، ح: ١٤٣٥ من حديث سفيان بن عيينة به.

Comments:

The wife of a person is a means of having children, the place of sowing the

[1] *Al-Baqarah* 2:223.

seed (for children) is a woman's vagina, her front private part. So this is the intended place for intercourse, but no form and style is specified for it. Sexual intercourse may be made making her lie on her back, and may be from behind, but nevertheless the place of entering for intercourse is particular, which is only the vagina.

(26). 2979. Umm Salamah narrated from the Prophet ﷺ, regarding: Your wives are a tilth for you, so go to your tilth when or how you will.^[1] (He ﷺ said): "Meaning one valve." (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Ibn Khuthaim is 'Abdullāh bin 'Uthmān bin Khuthaim. Ibn Sābiṭ is 'Abdur-Raḥmān bin 'Abdullāh bin Sābiṭ Al-Jumaḥī Al-Makkī, and Ḥaḥṣah is the daughter of 'Abdur-Raḥmān bin Abī Bakr Aṣ-Ṣiddīq (narrators in the chain). And it has been reported as: "In one hole."

(٢٦) - ٢٩٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ خُثَيْمٍ، عَنِ ابْنِ سَابِطٍ، عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿يَسْأَلُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْتُمْ شِئْتُمْ﴾ يَعْنِي صِمَامًا وَاحِدًا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَابْنُ خُثَيْمٍ هُوَ عَبْدُ اللَّهِ بْنُ عَثْمَانَ ابْنِ خُثَيْمٍ. وَابْنُ سَابِطٍ هُوَ عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ سَابِطِ الْجُمَحِيِّ الْمَكِّيِّ وَحَفْصَةُ هِيَ بِنْتُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ، وَبُرُوزَى فِي صِمَامٍ وَاحِدٍ.

تخريج: [صحيح] وأخرجه أحمد: ٣١٨/٦ عن ابن مهدي به ورواه وهيب عن عبدالله بن عثمان بن خثيم (أحمد: ٣٠٥/٦) وسنده حسن وللحديث شواهد كثيرة.

(27). 2980. Ibn 'Abbās narrated: "Umar came to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh! I am ruined!' He said: 'Why are you ruined?' He said: 'I turned my mount during the night.'" ^[2] He said: "So the Messenger of Allāh ﷺ did not say anything in reply to him. Then Allāh revealed this *Ayah* to the Messenger of Allāh ﷺ: 'Your wives are a tilth for you, so go to your tilth when or how you

(٢٧) - ٢٩٨٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ اللَّهِ الْأَشْعَرِيُّ عَنْ جَعْفَرِ بْنِ أَبِي الْمُغِيرَةِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ عُمَرُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! هَلَكْتُ، قَالَ: «وَمَا أَهْلَكَ؟» قَالَ: حَوَّلْتُ رَحْلِي اللَّيْلَةَ، قَالَ: فَلَمْ يَرُدَّ عَلَيْهِ رَسُولُ اللَّهِ ﷺ شَيْئًا، قَالَ: فَأُنزِلَتْ عَلَى

[1] *Al-Baqarah* 2:223.

[2] Meaning that he went into his wife from behind her.

will.^[1] From the front, the back, avoiding the anus, and menstruation.”
(*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*, Ya'qūb bin 'Abdullāh Al-Ashā'ri (a narrator in the chain) is Ya'qūb Al-Qummī.

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ٨٩٧٧ من حديث يعقوب بن عبدالله به وصححه ابن حبان (الإحسان): ٤١٩٠.

Comments:

This *Hadīth* proves that having intercourse from the behind through the vagina and from the front is allowed, but doing so in the back side (anus) is unlawful.

(28). 2981. Al-Ḥasan reported from Ma'qil bin Yasār that he married his sister to a man among the Muslims during the time of the Messenger of Allāh ﷺ. She remained with him as long as she did, then he divorced her once without taking her back until her *'Iddah* elapsed, but they desired each other again. Then he proposed again. He (Ma'qil) said to him: 'You ingrate! I honored you by marrying her to you, then you divorced her. By Allāh! She will never be returned to you again.' Allāh knew of his need for her and her need for a husband, so Allāh, Blessed and Most High, revealed: 'And when you have divorced women and they have fulfilled the term of their prescribed period...' up to His saying: '...and you do not know.'^[2] So when Ma'qil heard that he said:

رَسُولِ اللَّهِ ﷺ هَذِهِ الْآيَةُ ﴿سَأَوَّكُم مَّرْتًا لَكُمْ فَأَتُوا حَرَائِمَكُمْ أَوْ سِئْتُمْ﴾ [٢٢٣] أَقِيلَ وَأَذْبِرِ وَأَتَى الدُّبُرَ وَالْحَيْضَةَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَيَعْقُوبُ بْنُ عَبْدِ اللَّهِ الْأَشْعَرِيُّ هُوَ يَعْقُوبُ الْقُمِّيُّ.

(٢٨) - ٢٩٨١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا هِشَامُ بْنُ الْقَاسِمِ عَنِ الْمُبَارَكِ بْنِ فَضَالَةَ، عَنِ الْحَسَنِ، عَنِ مَعْقِلِ بْنِ يَسَارٍ أَنَّهُ زَوَّجَ أُخْتَهُ رَجُلًا مِنَ الْمُسْلِمِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَكَانَتْ عِنْدَهُ مَا كَانَتْ، ثُمَّ طَلَّقَهَا تَطْلِيفًا لَمْ يَرِاجِعْهَا حَتَّى انْقَضَتِ الْعِدَّةُ فَهَوِيَهَا وَهَوَيْتُهُ، ثُمَّ حَطَبَهَا مَعَ الْخُطَابِ فَقَالَ لَهُ: يَا لُكْعُ أَكْرَمْتُكَ بِهَا وَزَوَّجْتُكَهَا فَطَلَّقْتَهَا، وَاللَّهِ لَا تَرْجِعْ إِلَيْكَ أَبَدًا آخِرُ مَا عَلَيْكَ، قَالَ: فَعَلِمَ اللَّهُ حَاجَتَهُ إِلَيْهَا وَحَاجَتَهَا إِلَيْ بَعْلِهَا، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَنْتُنَّ أَجْلَهُنَّ﴾ إِلَى قَوْلِهِ ﴿وَأَنْتُمْ لَا تَعْلَمُونَ﴾ [٢٣٢] فَلَمَّا سَمِعَهَا مَعْقِلٌ قَالَ: سَمِعْنَا لِرَبِّي وَطَاعَةً، ثُمَّ دَعَاَهُ فَقَالَ: أَرْوُجُكَ وَأُكْرِمُكَ.

[1] *Al-Baqarah* 2:223.

[2] *Al-Baqarah* 2:232.

'I heard my Lord and obey.' Then he called for him and said: 'I marry you, and honor you.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported through other routes from Al-Ḥasan, and that is reported from Hasan is *Gharīb*. And in this *Ḥadīth*, there is proof that marriage is not allowed without a *Walī*, because Ma'qil bin Yasār's sister was not a virgin, so if the matter was up to her, not her *Walī*, then she could have married herself, and she would have had no need for Ma'qil bin Yasār to act as the *Walī* for her. And Allāh only addressed the *Walī* in this *Āyah*, saying: Do not prevent them from marrying their (former) husbands. – so in this *Āyah* is the evidence that the authority is with the *Walī* in marrying (women) with their consent.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنِ الْحَسَنِ، وَهُوَ عَنِ الْحَسَنِ غَرِيبٌ. وَفِي هَذَا الْحَدِيثِ دَلَالَةٌ عَلَى أَنَّهُ لَا يَجُوزُ النِّكَاحُ بِغَيْرِ وَلِيٍّ لَأَنَّ أُخْتَ مَعْقِلِ بْنِ يَسَارٍ كَانَتْ نَيْبًا، فَلَوْ كَانَ الْأَمْرُ إِلَيْهَا دُونَ وَلِيِّهَا لَرَوَّجَتْ نَفْسَهَا وَلَمْ تَحْتَجِ إِلَى وَلِيِّهَا مَعْقِلِ بْنِ يَسَارٍ. وَإِنَّمَا خَاطَبَ اللَّهُ فِي هَذِهِ الْآيَةِ الْأَوْلِيَاءَ فَقَالَ: ﴿فَلَا تَعْضُلُوهُمْ أَنْ يَنْكَحُوا أَرْوَاجَهُمْ﴾ فَبَيَّنَّ هَذِهِ الْآيَةُ دَلَالَةً عَلَى أَنَّ الْأَمْرَ إِلَى الْأَوْلِيَاءِ فِي التَّرْوِجِ مَعَ رِضَاهُمْ.

تخریج: [صحیح] وأخرجه البخاري، التفسير، باب: ﴿وإذا طلقتم النساء فبلغهن أجلهن فلا تعضلوهن أن ينكحن أزواجهن﴾، ح: ٤٥٢٩ من حديث الحسن البصري به.

Comments:

In case of the marriage of a widow or divorced woman, the guardian and the woman both are commanded to decide the matter of marriage by mutual consent and agreement. None of the two parties is allowed to do so without the consent of the other party. That is why, sometimes the matter of marriage is referred to the guardians and sometimes to the women in order to make both participate and they should not look to ignore each other.

(29). 2982. Abū Yūnus, the freed slave of 'Āishah, said: "Āishah ordered me to write a *Muṣḥaf* for her, and she said: 'When you get to this *Āyah* then tell me: Guard strictly (the five obligatory) prayers, and the middle *Ṣalāt*."^[1] So when I

(٢٩) - ٢٩٨٢ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ ابْنِ أَنَسٍ؛ ح: وَحَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي يُونُسَ مَوْلَى عَائِشَةَ قَالَ: أَمَرْتَنِي عَائِشَةُ [رَضِيَ اللَّهُ عَنْهَا]

[1] *Al-Baqarah* 2:238.

reached it, I told her and she dictated to me: 'Guard strictly (the five obligatory) prayers, and the middle *Ṣalāt*, and *Ṣalāt Al-'Aṣr*. And stand before Allāh with obedience.' She said: 'I heard that from the Messenger of Allāh ﷺ.' (*Ṣaḥīḥ*)

There is something on this topic from Ḥaḥṣah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، المساجد، باب الدلیل لمن قال: الصلاة الوسطی هي صلاة العصر، ح: ٦٢٩ من حدیث مالك به وهو في الموطأ: ١٣٨/١ (یحیی) * وفي الباب عن حفصة [مالك: ١٣٩/١].

Comments:

This topic preceded under chapter 19 in the chapters on *Ṣalāt*, and in it that the view of 'Āishah is that *Al-Wuṣṭā* refers to the *Zuhr* prayer, and this narration indicates her reason for that.

(30). 2983. Samurah bin Jundab narrated: "The Prophet of Allāh ﷺ said: 'The middle *Ṣalāt* is *Ṣalāt Al-'Aṣr*.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

أَنَّ أَكْتُبَ لَهَا مُصْحَفًا فَقَالَتْ: إِذَا بَلَغَتْ هَذِهِ الْآيَةَ فَأَذِّنِي ﴿حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ [٢٣٨] فَلَمَّا بَلَغْتَهَا أَذِنْتُهَا فَأَمَلْتُ عَلَيَّ: (حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَصَلَاةِ الْعَصْرِ وَقَوْمُوا لِلَّهِ قَانِتِينَ). وَقَالَتْ: سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ.

وَفِي الْبَابِ عَنْ حَفْصَةَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(٣٠) - ٢٩٨٣ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ: حَدَّثَنَا الْحَسَنُ عَنْ سُمْرَةَ بْنِ جُنْدَبٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «صَلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحيح] تقدم: ١٨٢.

(31). 2984. 'Ubaidah As-Salmānī narrated that 'Alī narrated to him that on the Day of Al-Aḥzāb the Prophet ﷺ said: "O Allāh! Fill their graves and their homes with fire as they have kept us busy from *Ṣalāt Al-Wuṣṭā* (the middle prayer) until the sun set." (*Ṣaḥīḥ*)

(٣١) - ٢٩٨٤ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا

عَبْدُهُ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ الْأَعْرَجِ، عَنْ عَيْدَةَ السَّلْمَانِيِّ أَنَّ عَلِيًّا حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ الْأَحْزَابِ: «اللَّهُمَّ امْلَأْ قُبُورَهُمْ وَبُيُوتَهُمْ نَارًا كَمَا شَغَلُونَا، عَنِ صَلَاةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported through other routes from 'Alī, and Abū Ḥassān Al-A'raj's name is Muslim.

صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ عَلِيٍّ.
وَأَبُو حَسَّانَ الْأَعْرَجُ اسْمُهُ مُسْلِمٌ.

تخريج: وأخرجه مسلم، المساجد، باب الدليل لمن قال: "الصلاة الوسطى هي صلاة العصر"، ح: ٦٢٧ من حديث سعيد بن أبي عروبة به.

Comments:

The sun sets after 'Aṣr prayer, this is a clear evidence that the middle prayer is 'Aṣr prayer. The Prophet was so cautious of it being missed, that he made the supplication against those who caused him to miss it. This is the correct opinion, that the middle prayer is 'Aṣr prayer.

(32). 2985. 'Abdullāh bin Mas'ūd narrated that the Messenger of Allāh ﷺ said: "Ṣalāt Al-Wuṣṭa is Ṣalāt Al-'Aṣr." (Ṣaḥīḥ)

There are narrations on this topic from Zaid bin Thābit, Abū Ḥāshim bin 'Utbah and Abū Hurairah.

(٣٢) - ٢٩٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو النَّضْرِ وَأَبُو دَاوُدَ عَنْ مُحَمَّدِ بْنِ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ زَيْدِ بْنِ مَرْثَدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ».

وفي الباب عن زَيْدِ بْنِ ثَابِتٍ وَأَبِي هَاشِمِ بْنِ عْتَبَةَ وَأَبِي هُرَيْرَةَ.

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، أيضاً، ح: ٦٢٨ من حديث محمد بن طلحة به * وفي الباب عن زيد بن ثابت [أبو داود، ح: ٤١١] وأبي هاشم بن عتبة [ابن جرير: ٣٤٦/٢] وأبي هريرة [ابن خزيمة، ح: ١٣٣٨] وابن جرير في تفسيره: ٣٤٦/٢].

(33). 2986. Zaid bin Arqam said: "During the time of the Messenger of Allāh ﷺ, we would talk during Ṣalāt, so 'And stand before Allāh with obedience'^[1] was revealed, ordering us to be silent." (Ṣaḥīḥ)

(٣٣) - ٢٩٨٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ وَزَيْدُ بْنُ هَارُونَ وَمُحَمَّدُ بْنُ عُثَيْبٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: كُنَّا نَتَكَلَّمُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ فَتَرَكْتُ ﴿وَقَوْمُوا لِلَّهِ قَلْبَيْنِ﴾ [٢٣٨] فَأَمَرْنَا بِالسُّكُوتِ.

[1] Al-Baqarah 2:238.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿وقوموا لله قانتين﴾، ح: ٤٥٣٤
ومسلم، ح: ٥٣٩ من حديث إسماعيل بن أبي خالد به.

Comments:

This *Hadīth* tells us that making conversation in the prayer was allowed until this Verse was revealed; and *Sūrat Al-Baqarah* was revealed in Al-Madinah, according to the consensus. Zaid bin Arqam is also an *Anṣārī* and Madenite Companion.

(34). (Another chain) with similar, but he aded: “And we were forbidden from talking.”

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Abū ‘Amr Ash-Shaibānī’s name is Sa’d bin Iyās.

(35). 2987. Abū Mālik narrated from Al-Barā’ (regarding): And do not aim at that which is bad to spend from it^[1] – he said: “It was revealed about us, the people of the *Anṣār* who were date-palm owners. A man would bring the amount of dates that he could from his date-palms, either a lot or a little. A man would bring a cluster or two and hang it in the *Masjid*. The people of *Aṣ-Ṣuffah* did not have food, so one of them would go up to the cluster and hit it with his stick, and unripe and ripe dates would fall, and he would eat. Some people did not hope for good, so a man would bring a cluster with pitless and hard dates, and a cluster with damaged dates, and hang it. So Allāh, Blessed and Most High, revealed: O you who believe! Spend of the good things

(٣٤) - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ نَحْوَهُ وَزَادَ فِيهِ: «وَنُهِيتَا عَنِ الْكَلَامِ».
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو عَمْرٍو الشَّيْبَانِيُّ اسْمُهُ سَعْدُ بْنُ إِيَّاسٍ.

(٣٥) - ٢٩٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنِ السُّدِّيِّ، عَنْ أَبِي مَالِكٍ، عَنِ الْبَرَاءِ: «وَلَا تَمَمُّوا الْحَيْثُ مِنْهُ تُنْفِقُونَ» [٢٦٧] قَالَ: نَزَلَتْ فِينَا مَعْشَرَ الْأَنْصَارِ كُنَّا أَصْحَابَ نَخْلٍ، فَكَانَ الرَّجُلُ يَأْتِي مِنْ نَخْلِهِ عَلَى قَدْرِ كَثْرَتِهِ وَقِلَّتِهِ وَكَانَ الرَّجُلُ يَأْتِي بِالْقِنُوِّ وَالْقِنُونِ فَيَعْلَقُهُ فِي الْمَسْجِدِ، وَكَانَ أَهْلُ الصَّفَّةِ لَيْسَ لَهُمْ طَعَامٌ فَكَانَ أَحَدُهُمْ إِذَا جَاءَ أَتَى الْقِنُوَّ فَضْرَبَهُ بِعَصَاهُ فَيَسْقُطُ الْبُسْرُ وَالْتَمَرُ فَيَأْكُلُ، وَكَانَ نَاسٌ مِمَّنْ لَا يَرْعَبُ فِي الْحَيْثِ يَأْتِي الرَّجُلُ، بِالْقِنُوِّ فِيهِ الشَّيْصُ وَالْحَشْفُ وَيَأْقِنُو قَدِ انْكَسَرَ فَيَعْلَقُهُ، فَأَنْزَلَ اللَّهُ تَبَارَكَ تَعَالَى: «يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ

[1] *Al-Baqarah* 2:267.

which you have earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it.^[1] They said: 'If one of you were given similar to what he gave, he would not take it except bashfully with your eyes closed.' So after that, one of us would bring the best that we had." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*. Abū Mālik is Al-Ghifārī, and it is said that his name is Ghazwān. Sufyan Ath-Thawrī reported something similar to this from As-Suddī.

تخریج: [إسناده حسن] وأخرجه ابن أبي شيبة: ٢٢٦/٣، ح: ١٠٧٨٧ عن عبدالله بن موسى به ورواه ابن ماجه، ح: ١٨٢٢ من حديث البراء بن عازب به وصححه الحاكم: ٢/٢٨٥ والذهبي والبوصيري.

Comments:

This Qur'ānic Verse and the *Hadīth* prove that such best and valuable things should be given in the path of Allāh, that a person will accept for himself willfully, happily and without hesitation. The bunches being hung in the mosque also prove that, for the general benefit of the public and for the people's need, hanging electric fans, tube-lights, bulbs and clocks are allowed; such other necessities as well.

(36). 2988. 'Abdullāh bin Mas'ūd narrated that the Messenger of Allāh ﷺ said: "Indeed the *Shaitān* has an effect on the son of Ādam, and the angel also has an effect. As for the *Shaitān*, it is by threatening evil repercussions and rejecting the truth. As for the effect of the angel, it is by his promise of a good end and believing in the turth. Whoever finds that, let him know that it is from Allāh, and let him praise Allāh for it. Whoever finds the

الْأَرْضِ وَلَا تَبْتَغُوا الْخَيْرَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِبَاطِلِينَ إِلَّا أَنْ تُنْفِقُوا فِيهِ» قَالُوا: لَوْ أَنَّ أَحَدَكُمْ أَهْدِيَ إِلَيْهِ مِثْلَ مَا أُعْطِيَ لَمْ يَأْخُذْهُ إِلَّا عَلَى إِغْمَاضٍ أَوْ حَيَاءٍ. قَالَ: فَكُنَّا بَعْدَ ذَلِكَ يَأْتِي أَحَدُنَا بِصَالِحٍ مَا عِنْدَهُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وَأَبُو مَالِكٍ هُوَ الْغِفَارِيُّ وَيُقَالُ اسْمُهُ: غَزْوَانٌ وَقَدْ رَوَى [سُفْيَانُ] الثَّوْرِيُّ عَنِ السُّدِّيِّ شَيْئًا مِنْ هَذَا.

(٣٦) - ٢٩٨٨ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُرَّةِ الْهَمْدَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلشَّيْطَانِ لَمَّةً بِابْنِ آدَمَ وَلِلْمَلَكِ لَمَّةً، فَأَمَّا لَمَّةُ الشَّيْطَانِ فإِيعَادُ بِالشَّرِّ وَتَكْذِيبُ بِالْحَقِّ، وَأَمَّا لَمَّةُ الْمَلَكِ فإِيعَادُ بِالْخَيْرِ وَتَصْدِيقُ بِالْحَقِّ، فَمَنْ وَجَدَ ذَلِكَ فَلْيَعْلَمْ أَنَّهُ مِنَ اللَّهِ فَلْيُحْمَدِ اللَّهَ، وَمَنْ وَجَدَ

[1] Al-Baqarah 2:267.

other than let him seek regue with Allāh from the *Shaiṭān* [the outcast] then recite: *Shaiṭān* threatens you with poverty and orders you to commit *Fahishā*.”^[1] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*. It is a narration of Abū Al-Aḥwās, we do not know of it being *Marfū'* except through the narration of Abū Al-Aḥwās.

تخریج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح: ١١٠٥١ عن هناد به وصححه ابن حبان، ح: ٤٠ * عطاء بن السائب اختلط والراوي عنه سمع منه بعد اختلاطه.

Comments:

This *Hadīth* informs that Satan creates illusions of fear, of poverty and starvation for a person in case of spending in the path of good, but urges for spending on the causes of evil and immorality. Therefore a person needs to be cautious and mindful of satanic whispering and illusions.

(37). 2989. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “O you people! Indeed Allāh is *Tayyib* (good) and he does not accept but what is good. And indeed Allāh ordered the believers with what He ordered the Messengers. He ﷺ said: ‘O you Messengers! Eat of the good things and do righteous deeds. Verily I am well acquainted with what you do.’^[2] And He said: ‘O you who believe! Eat from the good things We have provided for you.’^[3]” He said: “And he mentioned a man: ‘Who is undertaking a long journey, whose hair is dishevelled and he is covered with dust. He raises his hands to the heavens and says: “O Lord! O Lord!” Yet his

الْأُخْرَى فَلْيَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ] ثُمَّ قَرَأَ: ﴿الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ﴾ [الآيَةُ ٢٦٨].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وَهُوَ حَدِيثُ أَبِي الْأَحْوَصِ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ أَبِي الْأَحْوَصِ.

(٣٧) - ٢٩٨٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا فُضَيْلُ بْنُ مَرْزُوقٍ عَنْ عَبْدِ بْنِ ثَابِتٍ، عَنْ أَبِي حَارِثٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَيُّهَا النَّاسُ! إِنَّ اللَّهَ طَيِّبٌ [وَلَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ: ﴿يَأْتِيهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾ [المؤمنون: ٢٣] وَقَالَ: ﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا كُلُّوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ [١٧٢] قَالَ: «وَذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَهُ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ وَعُدْيَتِي بِالْحَرَامِ فَأَنَّى

[1] *Al-Baqarah* 2:268.
 [2] *Al-Mu'minūn* 23:51.
 [3] *Al-Baqarah* 2:172.

food is from the unlawful, his drink is from the unlawful, his clothing is from the unlawful, and he was nourished by the unlawful. So how can that be accepted?” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. We only know of it as a narration of Fuḍail bin Marzūq, and Abū Ḥāzim is Al-*Ashja'i* – his name is Salmān, the freed slave of 'Azzah Al-*Ashjaiyyah*.

تخریج: وأخرجه مسلم، الزكاة، باب قبول الصدقة من الكسب الطيب وتربيتها، ح: ١٠١٥
من حديث فضيل بن مرزوق به.

Comments:

When the lawful earning is not in consumption at all, and a person is nourished with unlawful earnings, his eating, drinking and dressing all are of unlawful wealth, in this case the person's humbleness, dishevelled hair, body covered with dust, and even being in the state of a journey, cannot be a means of the acceptance of the supplication. Because the condition for the definite acceptance is, 'let them obey Me'; when they do not accept and obey His Command, how will He then respond to their requests and invocations.

(38). 2990. Isrā'īl narrated from As-Suddī who said: "Someone who heard from 'Alī, narrated about him saying: 'When this *Āyah* was revealed: "And whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and He punishes whom He wills."^[1] – we were very distressed about it.' He said: 'We said: "Something occurs in ourselves to one of us, and he will be taken to account for it, and we do not know what of it he will be pardoned for, and what of it he will not be pardoned for." So this *Āyah* was revealed: Allāh does not burden a

يُسْتَجَابُ لِذَلِكَ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَإِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ فَضَيْلِ بْنِ مَرْزُوقٍ. وَأَبُو حَازِمٍ هُوَ الْأَشْجَعِيُّ اسْمُهُ سَلْمَانَ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ.

(٣٨) - ٢٩٩٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبِيدُ اللَّهِ بْنُ مُوسَى عَنِ إِسْرَائِيلَ، عَنِ الشُّدِّيِّ، قَالَ: حَدَّثَنِي مَنْ سَمِعَ عَلِيًّا يَقُولُ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَلَنْ تُبَدَّوْا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفَوْهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ﴾ الْآيَةُ [٢٨٤]، أَحْزَنْتَنَا. قَالَ: قُلْنَا: يُحَدِّثُ أَحَدُنَا نَفْسَهُ فَيَحَاسِبُ بِهِ لَا نَدْرِي مَا يُغْفَرُ مِنْهُ وَمَا لَا يُغْفَرُ مِنْهُ فَتَزَلَّتْ هَذِهِ الْآيَةُ بَعْدَهَا فَنَسَخَتْهَا: ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾ [٢٨٦].

[1] *Al-Baqarah* 2:284.

soul beyond what it can bear, for it,
is what it has earned, and against it,
is what it has wrought.^[1] (*Da'if*)^[2]

تخريج: [إسناده ضعيف] * "من سمع" مجهول، وحديث مسلم، ح: ١٢٥/١٩٩ (الإيمان) وغيره يغني عنه.

Comments:

The revelation of this Verse and its apparent meaning demonstrated the fear of accountability of all types of thoughts, whims and imaginations, whether they were provoked or they came to the mind through oneself; so the noble Companions became worried, and the following Verse made a clear explanation. According to Hāfiẓ Ibn Al-Qayyim, the companion would implement the meaning of *Nasakh* (abrogation) for explanation as well; so 'Alī ؑ interpreted the meaning of the abrogation in the explanation and description.

(39). 2991. Umayyah narrated that she asked 'Āishah about the saying of Allāh, Blessed and Most High: And whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it.^[3] And about His saying: And whoever does evil, he will be recompensed for it.^[4] She said: "No one has asked me about it since I asked the Messenger of Allāh ﷺ, he said: 'This is Allāh's admonition for His slave regarding whatever he is stricken with, of fever and problems, even the item that he has in the pocket of his shirt which he loses and worries about, until the slave's sins are removed, just as the red ore is removed from the bellows.'" (*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* as a narration of 'Āishah, we do not know of it

(٣٩) - ٢٩٩١ - حَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى وَرَوْحُ بْنُ عُبَادَةَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أُمِّيَّةَ أَنَّهَا سَأَلَتْ عَائِشَةَ، عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى: ﴿وَإِنْ تُبَدُّوْا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوْهُ يُعَاسِبِكُمْ بِهِ اللَّهُ﴾ وَعَنْ قَوْلِهِ: ﴿مَنْ يَعْمَلْ سُوءًا يُجْزِ بِهٖ﴾ [النساء: ١٢٣] فَقَالَتْ: مَا سَأَلَنِي عَنْهَا أَحَدٌ مُنْذُ سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: «هَذِهِ مُعَاتِبَةُ اللَّهِ الْعَبْدَ فِيمَا يُصِيبُهُ مِنَ الْحُمَى وَالنَّكْبَةِ حَتَّى الْبِضَاعَةَ يَضَعُهَا فِي يَدِ قَمِيصِهِ فَيَقْدُمُهَا فَيَفْرَعُ لَهَا، حَتَّى إِنْ الْعَبْدَ لَيَخْرُجُ مِنْ ذَنْبِهِ كَمَا يَخْرُجُ التَّبَرُّ الْأَحْمَرُ مِنَ الْكَبِيرِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ عَائِشَةَ لَا نَعْرِفُهُ إِلَّا مِنْ

[1] *Al-Baqarah* 2:286.

[2] Its meaning is recorded by Muslim, while the chain for this version is weak.

[3] *Al-Baqarah* 2:284.

[4] *An-Nisā'* 4:123.

except through the narration of Hammād bin Salamah.

حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۶/۲۱۸ من حديث حماد بن سلمة به * علي بن زيد بن جدعان: ضعيف وأمية مجهولة.

Comments:

‘Aishah meant that the reckoning and punishment mentioned in these two Verses, it is not the reckoning and punishment in the Hereafter; instead it is worldly hardships and trials, so that a believer may become pure gold after passing through the furnace of worldly hardships and tests, and his sins will be forgiven. But this is all about the deeds that are in control of human.

(40). 2992. Ibn ‘Abbās narrated: “When this *Āyah* was revealed: And whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it.^[1] Some things entered their hearts that had not entered them before. So they mentioned that to the Prophet ﷺ and he said: ‘Say: “We hear and we obey.” So Allāh put faith into their hearts and Allāh Blessed and Most High revealed the *Āyah*: The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers (and) Allāh does not burden a soul beyond what it can bear, for it is what it has earned and against it is what it has wrought. “Our Lord! Punish us not if we forget or fall into error.”^[2] He said: ‘I have done so (as requested).’ Our Lord! Lay not upon us a burden like that which You did upon those before us. He said: [‘I have done so (as requested).’] Our Lord! Put not a burden upon us greater than we

(٤٠) - ٢٩٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ آدَمَ ابْنِ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَلِيْن تُوْدُوْا مَا فِيْ اَنْفُسِكُمْ اَوْ تَخَفُوْهُ يُحَاسِبِكُمْ بِهٖ اللّٰهُ﴾ قَالَ: دَخَلَ قُلُوْبُهُمْ مِنْهُ شَيْءٌ لَّمْ يَدْخُلْ مِنْ شَيْءٍ، فَقَالُوْا لِلنَّبِيِّ ﷺ: فَقَالَ: ﴿قُولُوْا: سَمِعْنَا وَاَطَعْنَا﴾ فَأَلْقَى اللّٰهُ الْاِيْمَانَ فِيْ قُلُوْبِهِمْ فَاَنْزَلَ اللّٰهُ تَبَارَكَ وَتَعَالٰى: ﴿مَّا مِّنْ اَرْسُوْلٍ مِّمَّا اَنْزَلَ اِلَيْهِ مِنْ رَّبِّهٖ وَاَلْمُؤْمِنُوْنَ﴾ الْآيَةُ [٢٨٥] ﴿لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اَكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا اِنْ نَسِينَا اَوْ اَخْطَاْنَا﴾ قَالَ: ﴿قَدْ فَعَلْتُ﴾ ﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا حَمَلْتُمْ عَلٰى الْاَلْبَابِ مِنْ قَبْلِنَا﴾ قَالَ: ﴿قَدْ فَعَلْتُ﴾ ﴿رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ وَاَعْفُ عَنَّا وَاغْفِرْ لَنَا وَاَرْحَمْنَا﴾ الْآيَةُ [٢٨٦]، قَالَ: ﴿قَدْ فَعَلْتُ﴾. [قَالَ أَبُو عِيْسَى]: هَذَا حَدِيْثٌ حَسَنٌ.

[1] *Al-Baqarah* 2:284.

[2] *Al-Baqarah* 2:286.

have strength for. Pardon us and grant us forgiveness. Have mercy on us.^[1] He said: 'I have done so (as requested).'" (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan*. This has been reported through routes other than this from Ibn 'Abbās.

There is something on this topic from Abū Hurairah. As for Ādam bin Sulaimān (a narrator in the chain), it is said that he is the father of Yaḥyā bin Ādam.

وَقَدْ رُوِيَ هَذَا مِنْ غَيْرِ هَذَا الْوَجْهِ عَنِ ابْنِ عَبَّاسٍ .

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ . وَأَدَمُ بْنُ سُلَيْمَانَ يُقَالُ : هُوَ وَالِدُ يَحْيَى بْنِ آدَمَ .

تخريج: وأخرجه مسلم، الإيمان، باب بيان تجاوز الله تعالى عن حديث النفس والخواطر بالقلب إذا لم تستقر ... إلخ، ح: ١٢٦ من حديث وكيع به * وفي الباب عن أبي هريرة [مسلم، ح: ١٢٥].

Comments:

The Prophet ﷺ taught his Companions the rule of 'we hear and obey'; because he ﷺ knew that only those thoughts and views would be held accountable that are in human control and the person intended and tried to practise them; therefore, there is no need to worry about the thoughts occurring in the mind, so long as they are not uttered or practised.

Chapter 3. Regarding *Sūrah Āl 'Imrān*

(المعجم ٣) - [باب:] وَمِنْ سُورَةِ آلِ عِمْرَانَ (التحفة ٤)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1).2993. 'Āishah narrated: "I asked the Messenger of Allāh ﷺ about Allāh's saying: So, as for those in whose hearts there is a deviation, they follow that which is not entirely clear thereof, seeking *Al-Fitnah* and seeking its *Ta'wīl*."^[2]

(١) - ٢٩٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ : حَدَّثَنَا أَبُو عَامِرٍ وَهُوَ الْخَزَّازُ وَيَزِيدُ بْنُ إِبْرَاهِيمَ كِلَاهُمَا عَنِ ابْنِ أَبِي مُلَيْكَةَ ، قَالَ يَزِيدُ عَنِ ابْنِ أَبِي

[1] *Al-Baqarah* 2:286.

[2] *Āl 'Imrān* 3:7.

He said: 'When you see them, be aware of them.'" Yazīd (one of the narrators in one chain) said: "When you see them, be aware of them" – she said it two or three times." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

مُلَيْكَةَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، وَلَمْ يَذْكُرْ أَبُو عَامِرٍ الْقَاسِمَ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ قَوْلِهِ ﴿فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ﴾ [٧] قَالَ: «إِذَا رَأَيْتَهُمْ فَاعْرِفِهِمْ»، وَقَالَ يَزِيدُ: «إِذَا رَأَيْتُمُوهُمْ فَاعْرِفُوهُمْ»، قَالَهَا مَرَّتَيْنِ أَوْ ثَلَاثًا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحيح] وانظر الحديث الآتي وهو في مسند أبي داود الطيالسي، ح: ١٤٣٣ عن يزيد بن إبراهيم به * عند الكل: "فاحذروهم" بدل "فاعرفوهم".

(2). 2994. 'Āishah said: "The Messenger of Allāh ﷺ was asked about this *Āyah*: 'It is He who sent down to you the Book. In it are *Āyāt* that are entirely clear...' [1] until the end of the *Āyah*. So the Messenger of Allāh ﷺ said: 'When you see those who seek what is not entirely clear thereof, then it is they whom Allāh has described, so beware of them.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been related from Ayyūb, from Ibn Abī Mulaikah from 'Āishah. This is how more than one narrator reported this *Ḥadīth*; from Ibn Abī Mulaikah from 'Āishah and they did not mention in it: "From Al-Qāsim bin Muḥammad." Only Yazīd bin Ibrāhīm [At-Tustarī] mentioned: "From Al-Qāsim bin

(٢) - ٢٩٩٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا أَبُو الْوَلِيدِ [الطَّيَالِسِيُّ]: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ عَنِ الْقَاسِمِ ابْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: سِئِلَ رَسُولُ اللَّهِ ﷺ عَنْ هَذِهِ الْآيَةِ: ﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ﴾ إِلَى آخِرِ الْآيَةِ [٧] فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ، فَأُولَئِكَ الَّذِينَ سَمَّاهُمْ اللَّهُ فَأَحْذَرُوهُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرَوَى عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ عَائِشَةَ. هَكَذَا رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، وَلَمْ يَذْكُرُوا فِيهِ، عَنِ الْقَاسِمِ بْنِ

[1] *Al 'Imrān* 3:7.

Muhammad" in this *Hadith*. Ibn Abī Mulaikah is 'Abdullāh bin 'Ubaidullāh bin Abī Mulaikah, and he heard from 'Āishah as well.

مُحَمَّدٍ وَإِنَّمَا ذَكَرَ يَزِيدُ بْنُ إِبْرَاهِيمَ [التُّسْتَرِيُّ] عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ فِي هَذَا الْحَدِيثِ. وَابْنُ أَبِي مُلَيْكَةَ هُوَ عَبْدُ اللَّهِ بْنُ عُيَيْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ وَقَدْ سَمِعَ مِنْ عَائِشَةَ أَيْضًا.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، سورة آل عمران، باب: ﴿منه آيات محكمات﴾: ٤٥٤٧: ٤٥٤٧: ح ٢٦٦٥ من حديث يزيد بن إبراهيم به * حديث أبيوب السخستاني: رواه ابن حبان (الإحسان): ١٤٧/١، ح: ٧٦.

Comments:

Muḥkamāt are those verses of the Qur'an which are very clear and manifest in meaning, such Verses are called the Mother of the Book. These Verses have the status of being the central referral points for the rest of the Book. In case of any dispute or disagreement, it is decided in the light of the scale of these Verses. The people are invited to the Religion in these Verses; also in them are explained the fundamentals of Faith, worships and the Laws of *Sharī'ah*. *Mutashābihāt* are the Verses of the Holy Qur'an that are beyond our observances and knowledge, or about matters which may be interpreted differently, and these Verses are mentioned for the matters of similitudes, parables and other lessons.

(3). 2995. 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "Every Prophet had a *Walī* among the Prophets. My *Walī* is my father Ibrāhīm the *Khalīl* of my Lord." Then he recited: Verily among mankind who have the best claim to Ibrāhīm, are those who followed him, and this Prophet and those who have believed. And Allāh is the *Walī* (protector) of the believers.^[1] (*Da'if*)

(٣) ٢٩٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِيهِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِكُلِّ نَبِيٍّ وُلَاةً مِنَ النَّبِيِّينَ، وَإِنَّ وُلِيَّ أَبِي وَخَلِيلَ رَبِّي، ثُمَّ قَرَأَ: ﴿إِنَّكَ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ﴾» . [٦٨]

(Another chain) from the Prophet ﷺ with similar, but he (the narrator) did not say: "from Masrūq."

حَدَّثَنَا مُحَمَّدُ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِيهِ، عَنْ أَبِي الضُّحَى، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ وَلَمْ يَقُلْ فِيهِ عَنْ مَسْرُوقٍ.

[Abū 'Eisā said:] This is more correct than the narration of Abū Ad-Duḥa from Masrūq (narrators

[1] *Āl Imrān* 3:68.

in the chain). Abū Aḍ-Ḍuḥa's name is Muslim bin Ṣubaiḥ.

(Another chain) from the Prophet ﷺ with similar to the narration of Abū Nu'aim, and "from Masrūq" is not in it.

[قَالَ أَبُو عِيسَى:] هَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي الضُّحَى عَنْ مَسْرُوقٍ. وَأَبُو الضُّحَى اسْمُهُ مُسْلِمٌ بْنُ صُبَيْحٍ. حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ أَبِي الضُّحَى، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ أَبِي نُعَيْمٍ وَلَيْسَ فِيهِ عَنْ مَسْرُوقٍ.

تخریج: [إسناده ضعيف] وأخرجه الطحاوي في مشكل الآثار: ٤٤٤/١ من حديث أبي أحمد الزبيرى محمد بن عبدالله بن الزبير به وصححه الحاكم على شرط الشيخين: ٢/٢٩٢ ووافقه الذهبي سفيان الثوري عنعن.

Comments:

This *Āyah* tells that the relationship and connection with the Messengers is not merely on the basis of family relations and family lineage; instead, this relationship is achieved with obedience and loyalty to their mission. Accordingly, the nearest to the Prophet Ibrāhīm is Muḥammad ﷺ and those who believed in him.

(4). 2996. ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “Whoever takes a false oath to deprive a Muslim of his property, he will meet Allāh while He is angry with him.” So Al-Ash’ath bin Qais said: “By Allāh! This was about me. There was a dispute between myself and a Jewish man who denied my right, and I complained against him to the Prophet ﷺ. So the Messenger of Allāh ﷺ said to me: ‘Do you have any proof?’ I said: ‘No.’ So he said to the Jew: ‘Take an oath.’ I said: ‘O Messenger of Allāh!’ If he takes an oath then I will lose my property.’ So Allāh, Blessed and Most High, revealed: Verily, those who purchase a small gain at the cost of Allāh’s covenant and their

(٤) - ٢٩٩٦ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ وَهُوَ فِيهَا فَاجِرٌ لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانٌ» فَقَالَ الْأَشْعَثُ بْنُ قَيْسٍ: فِيَّ وَاللَّهِ كَانَ ذَلِكَ، كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ فَجَحَدَنِي فَقَدَّمْتُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَيْكَ بَيْتُهُ؟» قُلْتُ: لَا، فَقَالَ لِلْيَهُودِيِّ: «اخْلِفْ»، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِذْنٌ يَحْلِفُ فَيَذْهَبَ بِمَالِي، فَأَنْزَلَ اللَّهُ بَارَكَ وَتَعَالَى: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ إِلَى آخِرِ الْآيَةِ [٧٧].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

oaths... until the end of the *Āyah*.”^[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There is something on this topic from Ibn Abī Awfā.

صَحِيحٌ. وَفِي الْبَابِ عَنِ ابْنِ أَبِي أَوْفَى.

تخريج: وأخرجه البخاري، الخصومات، باب كلام الخصوم بعضهم في بعض، ح: ٢٤١٦، ٢٤١٧ من حديث أبي معاوية الضرير به * وفي الباب عن ابن أبي أوفى [البخاري، ح: ٢٠٨٨، ٢٦٧٥، ٤٥٥١].

Comments:

This *Ḥadīth* proves that if the plaintiff does not bring witnesses to prove his claim, the decision will then be made by relying on the defendant's oath; irrespective of whether his oath is true or false.

(5). 2997. Anas said: “When this *Āyah* was revealed: By no means shall you attain *Al-Birr* unless you spend of that which you love.^[2] Or, ‘...Who is he that will lend to Allāh a goodly loan...’^[3] Abū Ṭalḥah – who had a garden – said: ‘O Messenger of Allāh! My garden is for Allāh, and if I was able to keep it secret I would not make it public.’ So he said: ‘Keep it for your relatives’ or ‘your close relatives.’” (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Mālik bin Anas reported it from Iṣḥāq bin 'Abdullāh bin Abī Ṭalḥah from Anas bin Mālik.

(٥) - ٢٩٩٧ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنصُورٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ بَكْرِ السَّهْمِيُّ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ ﴿لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ [٩٢] أَوْ ﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا﴾ [البقرة: ٢٤٥] قَالَ أَبُو طَلْحَةَ، وَكَانَ لَهُ حَائِطٌ: [فَقَالَ:] يَا رَسُولَ اللَّهِ! حَائِطِي لِلَّهِ وَلَوْ اسْتَطَعْتُ أَنْ أُسِرَّهُ لَمْ أُغْلِبْهُ، فَقَالَ: «اجْعَلْهُ فِي قَرَابَتِكَ أَوْ أَقْرَبِكَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ مَالِكُ بْنُ أَنَسٍ عَنْ إِسْحَاقَ ابْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ.

تخريج: [صحيح] وأخرجه أحمد: ٢٦٢/٣ عن عبدالله بن بكر به ورواه البخاري، ح: ١٤٦١، ١٤٦٢، ١٤٦٣، ١٤٦٤، ١٤٦٥، ١٤٦٦، ١٤٦٧، ١٤٦٨، ١٤٦٩، ١٤٧٠، ١٤٧١، ١٤٧٢، ١٤٧٣، ١٤٧٤، ١٤٧٥، ١٤٧٦، ١٤٧٧، ١٤٧٨، ١٤٧٩، ١٤٨٠، ١٤٨١، ١٤٨٢، ١٤٨٣، ١٤٨٤، ١٤٨٥، ١٤٨٦، ١٤٨٧، ١٤٨٨، ١٤٨٩، ١٤٩٠، ١٤٩١، ١٤٩٢، ١٤٩٣، ١٤٩٤، ١٤٩٥، ١٤٩٦، ١٤٩٧، ١٤٩٨، ١٤٩٩، ١٥٠٠، ١٥٠١، ١٥٠٢، ١٥٠٣، ١٥٠٤، ١٥٠٥، ١٥٠٦، ١٥٠٧، ١٥٠٨، ١٥٠٩، ١٥١٠، ١٥١١، ١٥١٢، ١٥١٣، ١٥١٤، ١٥١٥، ١٥١٦، ١٥١٧، ١٥١٨، ١٥١٩، ١٥٢٠، ١٥٢١، ١٥٢٢، ١٥٢٣، ١٥٢٤، ١٥٢٥، ١٥٢٦، ١٥٢٧، ١٥٢٨، ١٥٢٩، ١٥٣٠، ١٥٣١، ١٥٣٢، ١٥٣٣، ١٥٣٤، ١٥٣٥، ١٥٣٦، ١٥٣٧، ١٥٣٨، ١٥٣٩، ١٥٤٠، ١٥٤١، ١٥٤٢، ١٥٤٣، ١٥٤٤، ١٥٤٥، ١٥٤٦، ١٥٤٧، ١٥٤٨، ١٥٤٩، ١٥٥٠، ١٥٥١، ١٥٥٢، ١٥٥٣، ١٥٥٤، ١٥٥٥، ١٥٥٦، ١٥٥٧، ١٥٥٨، ١٥٥٩، ١٥٦٠، ١٥٦١، ١٥٦٢، ١٥٦٣، ١٥٦٤، ١٥٦٥، ١٥٦٦، ١٥٦٧، ١٥٦٨، ١٥٦٩، ١٥٧٠، ١٥٧١، ١٥٧٢، ١٥٧٣، ١٥٧٤، ١٥٧٥، ١٥٧٦، ١٥٧٧، ١٥٧٨، ١٥٧٩، ١٥٨٠، ١٥٨١، ١٥٨٢، ١٥٨٣، ١٥٨٤، ١٥٨٥، ١٥٨٦، ١٥٨٧، ١٥٨٨، ١٥٨٩، ١٥٩٠، ١٥٩١، ١٥٩٢، ١٥٩٣، ١٥٩٤، ١٥٩٥، ١٥٩٦، ١٥٩٧، ١٥٩٨، ١٥٩٩، ١٦٠٠، ١٦٠١، ١٦٠٢، ١٦٠٣، ١٦٠٤، ١٦٠٥، ١٦٠٦، ١٦٠٧، ١٦٠٨، ١٦٠٩، ١٦١٠، ١٦١١، ١٦١٢، ١٦١٣، ١٦١٤، 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almost impossible to make a secret charity from the orchard's produce, though the secret charity is much better. It is proven from this Verse that the best charity is of something that is dearer and more valuable to the owner.

(6). 2998. Ibn 'Umar said: "A man stood before the Prophet ﷺ and said: 'Who is the (real) *Hajj* pilgrim, O Messenger of Allāh!' He said: 'The one with dishevelled hair who smells bad.' So another man stood and said: 'Which *Hajj* is most virtuous, O Messenger of Allāh?' He said: 'The one with loud voices and blood (of the sacrifice).' Another man stood and said: 'What is 'the means', O Messenger of Allāh?'^[1] He said: 'Provisions and a mount.'" (*Da'if*)

[Abū 'Eisā said:] We do not know of this *Hadīth* [as a narration of Ibn 'Umar] except through the narration of Ibrāhīm bin Yazīd Al-Khūzī Al-Makkī (a narrator in the chain). Some of the people of knowledge criticized Ibrāhīm bin Yazīd due to his memory.

(٦) - ٢٩٩٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَزِيدَ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَبَّادِ بْنِ جَعْفَرِ الْمَخْزُومِيِّ يُحَدِّثُ عَنِ ابْنِ عُمَرَ قَالَ: قَامَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: مَنْ الْحَاجُّ يَا رَسُولَ اللَّهِ؟ قَالَ: «السَّعْتُ التَّيْلُ»، فَقَامَ رَجُلٌ آخَرَ، فَقَالَ: أَيُّ الْحَجِّ أَفْضَلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «العَجُّ وَالشَّحُّ» فَقَامَ رَجُلٌ آخَرَ، فَقَالَ: مَا السَّبِيلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الرَّادُ وَالرَّاحِلَةُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ [مِنْ حَدِيثِ ابْنِ عُمَرَ] إِلَّا مِنْ حَدِيثِ إِبْرَاهِيمَ ابْنِ يَزِيدَ الْخَوْزِيِّ الْمَكِّيِّ. وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي إِبْرَاهِيمَ بْنِ يَزِيدَ مِنْ قَبْلِ حِفْظِهِ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، المناسك، باب ما يوجب الحج، ح: ٢٨٩٦ من حديث إبراهيم بن يزيد الخوزي به وهو ضعيف وللحديث طرق عن أنس وعائشة وغيرهما وأسانيدها ضعيفة وانظر، ح: ٨١٣.

Comments:

Allāh stated about *Hajj*: 'And *Hajj* to the House is a duty that mankind owes to Allāh, those who can afford the expenses'. Imām At-Tirmidhī reported this *Hadīth* as the commentary of this Verse that these things are to be cared for greatly in *Hajj*: away from beautification and adornment, calling *Talbiyah* aloud very often, offering sacrifice, the expense to reach the House of Allāh and the ride, one's own or hired.

(7). 2999. 'Āmir bin Sa'd bin Abī Waqqāṣ narrated from his father who said: "When this *Āyah* was

(٧) - ٢٩٩٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ ابْنُ إِسْمَاعِيلَ عَنْ بُكَيْرِ بْنِ مِسْمَارٍ [هُوَ مَدَنِيٌّ]

[1] Meaning the means by which *Hajj* is required.

revealed: 'Come, let us call our sons and your sons, our women and your women...' [1] the Messenger of Allāh ﷺ called 'Alī, Fātimah, Ḥasan and Ḥusain and said: 'O Allāh! This is my family.'" (*Ṣaḥīḥ*) [Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

[ثِقَّةٌ]، عَنْ غَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ ﴿تَمَّازُوا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَ كُرٍّ وَبَنَاتَنَا وَبَنَاتَ كُرٍّ﴾ الْآيَةُ [٦١] دَعَا رَسُولُ اللَّهِ ﷺ عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا، فَقَالَ: «اللَّهُمَّ هُوَ لِأَهْلِي».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل علي بن أبي طالب، رضي الله عنه، ح: ٢٤٠٤ عن قتبية به.

Comments:

The delegation of the Christians from Najrān came in 9AH. Only Fātimah from among the Prophet's daughters was alive then, his closest family member, as son-in-law, from the offspring of Banū Hāshim was only 'Alī. Therefore the Prophet sent for 'Alī along with the children of Fātimah for *Mubāhalah*.

(8). 3000. Abū Ghālib said: "Abū Umāmah saw heads (of the *Khawārij*) hanging on the streets of Damascus. He said: 'The dogs of the Fire and the worst dead people under the canopy of the heavens. The best dead men are those whom these have killed.' He then recited: On the Day when some faces will become white and some faces will become black... [2] until the end of the *Āyah*. I said to Abū Umāmah: 'Did you hear it from the Messenger of Allāh ﷺ?' He said: 'If I had not heard it but one time, or two times, or three times, or four times – until he reached seven – I would not have narrated it to you.'" (*Ḥasan*)

(٨) - ٣٠٠٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ رَبِيعٍ - وَهُوَ ابْنُ صَبِيحٍ - وَحَمَادُ ابْنُ سَلَمَةَ، عَنْ أَبِي غَالِبٍ، قَالَ: رَأَى أَبُو أُمَامَةَ رُءُوسًا مَنْصُوبَةً عَلَى دَرَجٍ [مَسْجِدٍ] دِمَشْقَ، فَقَالَ أَبُو أُمَامَةَ: كِلَابُ النَّارِ شَرُّ قَتْلَى تَحْتَ أَدِيمِ السَّمَاءِ خَيْرٌ قَتْلَى مَنْ قَتَلُوهُ، ثُمَّ قَرَأَ: ﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ﴾ إِلَى آخِرِ الْآيَةِ [١٠٦]. قُلْتُ لِأَبِي أُمَامَةَ: أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: لَوْ لَمْ أَسْمَعَهُ إِلَّا مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا أَوْ أَرْبَعًا حَتَّى عَدَّ سَبْعًا مَا حَدَّثْتُكُمْوَهُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ وَأَبُو غَالِبٍ يُقَالُ اسْمُهُ: حَزْوَرٌ. وَأَبُو أُمَامَةَ

[1] *Al Imrān* 3:61.

[2] *Al Imrān* 3:106.

Hasan. Abū Ghālib's name is said to be Ḥazawwar. Abū Umāmah Al-Bahlī's name is Ṣudaī bin 'Ajlān, and he was a chief of Bāhilah.

الْبَاهِلِيُّ اسْمُهُ صُدِّيُّ بْنُ عَجْلَانَ وَهُوَ سَيِّدُ
بَاهِلَةَ .

تخريج: [إسناده حسن] وأخرجه ابن ماجه، المقدمة، باب: في ذكر الخوارج، ح: ١٧٦ من حديث أبي غالب به.

Comments:

These people belong to a group of *Khawārij* called 'Azāriqah', who were referred to Nāfi' bin Azraq *Khārījī*. The Prophet ﷺ said this regarding the *Khawārij*. [*Tuhfat Al-Ahwadhī*: vol. 4, p. 82]

(9). 3001. Bahz bin Ḥakīm narrated from his father, from his grandfather that he heard the Prophet ﷺ saying about Allāh, Most High saying: 'You are the best of peoples ever raised up for mankind...^[1] He said: "You are the completion of seventy nations, you are the best of them, and the most honorable of them to Allāh." (*Hasan*)

(٩) - ٣٠٠١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ بَهْزِ بْنِ
حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّهُ سَمِعَ النَّبِيَّ
ﷺ يَقُولُ فِي قَوْلِهِ تَعَالَى: ﴿كُنْتُمْ خَيْرَ أُمَّةٍ
أُخْرِجَتْ لِلنَّاسِ﴾ [١١٠] قَالَ: «أَنْتُمْ تَتِمُّونَ
سَبْعِينَ أُمَّةً أَنْتُمْ خَيْرُهَا وَأَكْرَمُهَا عَلَى اللَّهِ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

[Abū 'Eisā said:] This *Ḥadīth* is *Hasan*. More than one narrator reported this *Ḥadīth* from Bahz bin Ḥakīm similarly, but they did not mention 'You are the best of peoples ever raised up for mankind in it.'

وَقَدْ رَوَى غَيْرٌ وَاحِدٌ هَذَا الْحَدِيثَ عَنْ بَهْزِ
ابْنِ حَكِيمٍ نَحْوَ هَذَا وَلَمْ يَذْكُرُوا فِيهِ ﴿كُنْتُمْ
خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾ .

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب صفة أمة محمد ﷺ، ح: ٤٢٨٧، ٤٢٨٨ من حديث بهز به مختصراً وهو في تفسير عبدالرزاق: ١/١٣٥، ح: ٤٤٥.

Comments:

Meaning: You are the moderate nation and the followers of the middle course; you will guide the people to the truth and will bear witness against them regarding Allāh's Religion, and only you are on the Right Path of Religion.

(10). 3002. Anas said: "On the Day of Uḥud, the incisors of the

(١٠) - ٣٠٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ:

[1] *Al 'Imrān* 3:110.

Prophet ﷺ were broken, and he had a facial wound in the area of the forehead, such that the blood flowed over his face. He said: 'How can a people that do this to their Prophet succeed, while he is calling them to Allāh?' So the following was revealed: Not for you is the decision; whether He turns in mercy towards them or punishes them...^[1] until its end." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ كَسِرَتْ رَبَاعِيَتُهُ يَوْمَ أُحُدٍ وَشَجَّ وَجْهُهُ شَجَّةً فِي جَبْهَتِهِ حَتَّى سَالَ الدَّمُ عَلَى وَجْهِهِ، فَقَالَ: «كَيْفَ يُفْلِحُ قَوْمٌ فَعَلُوا هَذَا بِنَبِيِّهِمْ وَهُوَ يَدْعُوهُمْ إِلَى اللَّهِ؟ فَتَرَلْتُ: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ﴾ إِلَى آخِرِهَا [١٢٨].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: [صحيح] وأخرجه أحمد: ٩٩/٣، ح: ١١٩٧٨ عن هشيم به ورواه البخاري (المغازي، باب: ٢٢: تعليقاً) من حديث حميد الطويل، قبل، ح: ٤٠٦٩، ومسلم، ح: ١٧٩١ من حديث أنس به.

(11). 3003. Anas said: "The face of the Messenger of Allāh ﷺ was wounded, his incisors were broken, and he was struck by an arrow on his shoulder. While blood was flowing over his face and he was wiping it, he said: 'How can a nation succeed while they are doing this to their Prophet and he is calling them to Allāh?' So Allāh, Most High revealed: Not for you is the decision; whether He turns in mercy towards them or punishes them; verily they are the wrongdoers."^[2] (*Ṣaḥīḥ*)

I heard 'Abd bin Ḥumaid saying: "Yazid bin Hārūn was mistaken in this."^[3]

(١١) - ٣٠٠٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ شَجَّ فِي وَجْهِهِ وَكَسِرَتْ رَبَاعِيَتُهُ وَرُمِيَ رَمِيَّةً عَلَى كَفِّهِ فَجَعَلَ الدَّمُ يَسِيلُ عَلَى وَجْهِهِ وَهُوَ يَمْسَحُهُ وَيَقُولُ: «كَيْفَ تُفْلِحُ أُمَّةٌ فَعَلُوا هَذَا بِنَبِيِّهِمْ وَهُوَ يَدْعُوهُمْ إِلَى اللَّهِ؟» فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ﴾ [١٢٨].

سَمِعْتُ عَبْدَ بْنَ حُمَيْدٍ يَقُولُ: غَلَطَ يَزِيدُ ابْنُ هَارُونَ فِي هَذَا.

[1] *Āl 'Imrān* 3:128.

[2] *Āl 'Imrān* 3:128.

[3] He is one of the narrators. "What is apparent is that he was mistaken in his saying: 'and he was struck by an arrow on his shoulder.'" (*Tuhfat Al-Ahwadhī*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

قَالَ أَبُو عِيْسَى: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تَخْرِيْجٌ: [صَحِيْحٌ] وَأَخْرَجَهُ أَحْمَدُ: ٢٠١/٣ عَنْ يَزِيْدِ بْنِ هَارُوْنَ وَابْنِ مَاجَةَ، ح: ٤٠٢٧ مِنْ حَدِيْثِ حَمِيْدِ الطَّوِيْلِ بِهِ وَتَابِعَهُ ثَابِتٌ (مُسْلِمٌ، ح: ١٧٩١) وَصَحَّحَهُ الْبُوصَيْرِيُّ وَانْظُرِ الْحَدِيْثَ السَّابِقَ .

(12). 3004. Sālim bin 'Abdullāh bin 'Umar narrated from his father: "On the Day of Uḥud, the Messenger of Allāh ﷺ said: 'O Allāh! Curse Abū Sufyān! O Allāh! Curse Al-Ḥārith bin Hishām! O Allāh! Curse Ṣafwān bin Umayyah!' He said: 'So the following was revealed: Not for you is the decision; whether He turns in mercy towards them [or punishes them].^[1] So Allāh turned in mercy towards them, they accepted Islām and their (adherence to) Islām was good.'" (*Ṣaḥīh*)

(١٢) - ٣٠٠٤ - حَدَّثَنَا أَبُو السَّائِبِ سَلْمُ ابْنُ جُنَادَةَ بْنِ سَلْمِ الْكُوفِيِّ: حَدَّثَنَا أَحْمَدُ بْنُ بَشِيرٍ عَنْ عُمَرَ بْنِ حَمْرَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ أُحُدٍ: «اللَّهُمَّ الْعَنْ أَبَا سُفْيَانَ اللَّهُمَّ الْعَنْ الْحَارِثَ بْنَ هِشَامٍ، اللَّهُمَّ الْعَنْ صَفْوَانَ ابْنَ أُمَيَّةَ، قَالَ: فَتَنَزَّلَتْ ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ﴾ [أَوْ يُعَذِّبُهُمْ] ﴿ فَتَابَ اللَّهُ عَلَيْهِمْ فَأَسْلَمُوا فَحَسَنَ إِسْلَامُهُمْ » .

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*, being *Gharīb* as a narration of 'Umar bin Ḥamzah from Sālim, [from his father]. This is how Az-Zuhrī reported it, from Sālim, from his father. [Muḥammad bin Ismā'īl did not know it as a narration of 'Umar bin Ḥamzah, he knew it as a narration of Az-Zuhrī].

قَالَ أَبُو عِيْسَى: [هَذَا حَدِيثٌ حَسَنٌ غَرِيْبٌ يُسْتَعْرَبُ مِنْ حَدِيْثِ عُمَرَ بْنِ حَمْرَةَ عَنْ سَالِمٍ، [عَنْ أَبِيهِ]، وَكَذَا رَوَاهُ الزُّهْرِيُّ عَنْ سَالِمٍ، عَنْ أَبِيهِ [لَمْ يَعْرِفْهُ مُحَمَّدُ بْنُ إِسْمَاعِيْلَ مِنْ حَدِيْثِ عُمَرَ بْنِ حَمْرَةَ، وَعَرَفَهُ مِنْ حَدِيْثِ الزُّهْرِيِّ] .

تَخْرِيْجٌ: [صَحِيْحٌ] وَأَخْرَجَهُ الطَّبْرِيُّ فِي تَفْسِيْرِهِ: ٥٨/٤ عَنْ أَبِي السَّائِبِ بِهِ وَعِنْدَهُ: أَحْمَدُ بْنُ سُفْيَانَ بَدَلَ أَحْمَدَ بْنِ بَشِيْرٍ، وَرَوَاهُ أَحْمَدُ: ٩٣/٢ مِنْ حَدِيْثِ عُمَرَ بْنِ حَمْرَةَ بِهِ مُخْتَصِرًا وَلِلْحَدِيْثِ شَوَاهِدٌ مَعْنَوِيَّةٌ، انْظُرِ الْحَدِيْثَ الْآتِيَّ، وَحَدِيْثَ الزُّهْرِيِّ عِنْدَ الْبَخَارِيِّ، ح: ٤٠٦٩ * أَبُو سُفْيَانَ وَالْحَارِثُ وَصَفْوَانَ أَسْلَمُوا يَوْمَ الْفَتْحِ .

Comments:

The aim of this *Āyah* is that empowering a nation towards repentance and guidance, or to seize them for their mistakes and errors, is the sole authority of Allāh, irrespective, it is not in the authority of any human.

[1] *Āl 'Imrān* 3:128.

(13). 3005. ‘Abdullāh bin ‘Umar narrated: “The Messenger of Allāh ﷺ was supplicating against four people, so Allāh, Blessed and Most High, revealed: Not for you is the decision; whether He turns in mercy towards them or punishes them; verily they are the wrongdoers.^[1] So Allāh guided them to Islām.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*, being *Gharīb* from this route as a narration of Nāfi’ from Ibn ‘Umar. Yaḥyā bin Ayyūb reported it from Ibn ‘Ajlan.

(١٣) - ٣٠٠٥ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ
ابْنِ عَرَبِيِّ الْبَصْرِيِّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ
عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ
ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو عَلَى
أَرْبَعَةِ نَفَرٍ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿لَيْسَ لَكَ
مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ
ظَالِمُونَ﴾ فَهَدَاهُمُ اللَّهُ لِلْإِسْلَامِ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ صَحِيحٌ يُسْتَعْرَبُ مِنْ هَذَا الْوَجْهِ مِنْ
حَدِيثِ نَافِعٍ عَنِ ابْنِ عُمَرَ. وَرَوَاهُ يَحْيَى بْنُ
أَيُّوبَ عَنِ ابْنِ عَجَلَانَ.

تخريج: [صحيح] وأخرجه أحمد: ١٠٤/٢ عن يحيى بن حبيب به وصححه ابن خزيمة، ح: ٦٢٣ وابن حبان (الإحسان): ١٩٨٥ والحديث السابق شاهد له، ورواه أسامة بن زيد عن نافع باختلاف يسير (أحمد: ١١٨/٢).

Comments:

This Verse and these *Aḥādīth* prove that the Prophet ﷺ did not have full authority over the universe, nor had he the power of causing benefit or harm. The Full Authoritative, Omnipotent, the Master of benefit and harm, is only Allāh. The people against whom the Prophet ﷺ would invoke, they were destined to embrace Islam in Allāh’s plan; due to which Allāh stopped him from making the supplication.

(14). 3006. Asmā’ bin Al-Ḥakam Al-Fazārī said: “I heard ‘Alī saying: ‘Indeed I am a man who, when I hear a *Ḥadīth* from the Messenger of Allāh ﷺ, then Allāh causes me to benefit from it as much as He wills for me to benefit from it. When a man among his Companions narrates to me I ask him to swear an oath to me, about it, and when he swears an oath to me I trust him. And Abū Bakr

(١٤) - ٣٠٠٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو
عَوَانَةَ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ، عَنْ عَلِيِّ بْنِ
رَبِيعَةَ، عَنْ أَشْمَاءَ بِنِ الْحَكَمِ الْفَزَارِيِّ قَالَ:
سَمِعْتُ عَلِيًّا يَقُولُ: إِنِّي كُنْتُ رَجُلًا إِذَا
سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا نَفَعَنِي اللَّهُ
مِنْهُ بِمَا شَاءَ أَنْ يَنْفَعَنِي، وَإِذَا حَدَّثَنِي رَجُلٌ
مِنْ أَصْحَابِهِ اسْتَحْلَفْتُهُ فَإِذَا حَلَفَ لِي صَدَّقْتُهُ،
وَإِنَّهُ حَدَّثَنِي أَبُو بَكْرٍ وَصَدَّقَ أَبُو بَكْرٍ قَالَ:

[1] *Al ‘Imrān* 3:128.

narrated to me – and Abū Bakr told the truth – he said: “I heard the Messenger of Allāh ﷺ saying: ‘There is no man who commits a sin, then stands for purification, then performs *Ṣalāt*, then seeks forgiveness from Allāh, except that Allāh forgives him.’ Then he recited this *Āyah*: Those who, when they have committed *Fahīshah* or wronged themselves with evil, remember Allāh...^[1] until the end of the *Āyah*.”^[2] (*Hasan*)

[Abū ‘Eisā said:] *Shu‘bah* and more than one other narrator reported this *Ḥadīth* from ‘Uthmān bin Al-Mughīrah, in *Marfū‘* form. Mis‘ar and Sufyān reported it from ‘Uthmān bin Al-Mughīrah and they did not narrate it in *Marfū‘* form. [Some of them reported it from Mis‘ar as *Mawqūf* and some of them as *Marfū‘*. Sufyān *Ath-Thawrī* reported it from ‘Uthmān bin Al-Mughīrah in *Mawqūf* form. And we do not know of a *Ḥadīth* from Asmā’ bin Al-Ḥakam except for this one].

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ١١٠٧٨ عن قتيبة، وأبو داود، ح: ١٥٢١ وابن ماجه، ح: ١٣٩٥ من حديث عثمان بن المغيرة به وصححه ابن حبان، ح: ٢٤٥٤ وحسنه ابن عدي وابن كثير ووقفه بعض الرواة وهذه ليست بعله قاذحة.

Comments:

This *Ḥadīth* tells that after committing a sin and offence, remembering Allāh and seeking His forgiveness is a source of pardon and forgiveness. It is also known from this *Ḥadīth* that the best and practical form of Allāh’s remembrance is offering prayer, thereafter the forgiveness is sought; this also informs that ‘Alī ؓ had great trust in Abū Bakr ؓ.

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ رَجُلٍ يُذْنِبُ ذَنْبًا، ثُمَّ يَقُومُ فَيَتَطَهَّرُ، ثُمَّ يُصَلِّي ثُمَّ يَسْتَغْفِرُ اللَّهَ إِلَّا غَفَرَ لَهُ»، ثُمَّ قَرَأَ هَذِهِ الْآيَةَ: ﴿وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ﴾ إِلَى آخِرِ الْآيَةِ [١٣٥].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ قَدْ رَوَاهُ شُعْبَةُ وَعَیْرُ وَاحِدٌ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ قَرَفَعُوهُ، وَرَوَاهُ مِسْعَرٌ وَسُفْيَانُ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ فَلَمْ يَرْفَعَاهُ، [وَقَدْ رَوَاهُ بَعْضُهُمْ عَنْ مِسْعَرٍ فَأَوْقَفَهُ وَرَفَعَهُ بَعْضُهُمْ، وَرَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ فَأَوْقَفَهُ وَلَا نَعْرِفُ لِأَسْمَاءَ بْنِ الْحَكَمِ حَدِيثًا إِلَّا هَذَا].

[1] *Āl ‘Imrān* 3:135.

[2] This preceded under no. 406.

(15).3007. Anas narrated that Abū Ṭalḥah said: "I raised my head to look around on the Day of Uḥud, and there was not one of them that day except that he was swaying under his shield due to drowsiness. Allāh said about that: Then He sent down upon you – after the distress – a slumber of security.^[1]" (Ṣaḥīḥ)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) from Abū Az-Zubair with similar.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(١٥) - ٣٠٠٧ - حَدَّثَنَا عَبْدُ بِنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنْ أَبِي طَلْحَةَ قَالَ: رَفَعْتُ رَأْسِي يَوْمَ أُحُدٍ فَجَعَلْتُ أَنْظُرُ، وَمَا مِنْهُمْ يَوْمَئِذٍ أَحَدٌ إِلَّا يَمِيدُ تَحْتَ حَجَّتَيْهِ مِنَ النَّعَاسِ فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نُّعَاسًا﴾ [١٥٤].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. حَدَّثَنَا عَبْدُ بِنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي الزُّبَيْرِ مِثْلَهُ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ١١١٩٨ من حديث حماد بن سلمة به * حديث الزبير: سنده صحيح.

Comments:

Amanah is peace, tranquility and satisfaction; whereas *Nu'as* is dozing and sleep. The sleep, after the defeat on the day of the battle of Uḥud and the grief of the misinformation of the Prophet's death, became a source of relief and peace, due to which the mind and intellect did not get dispersed.

(16). 3008. Anas narrated that Abū Ṭalḥah said: "We were overcome, and we were in our positions on the Day of Uḥud," and he narrated that he was among those who were overcome with slumber on that day. He said: "My sword kept falling from my hand and I would pick it up and it would fall from my hand and I would pick it up (again). The other party was that of the hypocrites, they had no concern but themselves, the most

(١٦) - ٣٠٠٨ - حَدَّثَنَا يُونُسُ بْنُ حَمَادٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى [بْنُ عَبْدِ الْأَعْلَى] عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ أَبَا طَلْحَةَ قَالَ: عُشِينَا وَنَحْنُ فِي مَصَافِنَا يَوْمَ أُحُدٍ، حَدَّثَ أَنَّهُ كَانَ فِيْمَنْ عُشِيَهُ النَّعَاسُ يَوْمَئِذٍ قَالَ: فَجَعَلَ سَيْفِي يَسْقُطُ مِنْ يَدِي وَأَخْذُهُ، وَيَسْقُطُ مِنْ يَدِي وَأَخْذُهُ وَالطَّائِفَةُ الْأُخْرَى الْمَنَافِقُونَ لَيْسَ لَهُمْ هَمٌّ إِلَّا أَنْفُسُهُمْ أَجْبَنَ

[1] *Āl 'Imrān* 3:154.

cowardly of people, the most frightened, fleeing from the truth.”

(*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [صحيح] دون قوله "والطائفة الأخرى . . . وأخذله للحق" وهو مدرج، وأخرجه البخاري، ح: ٤٠٦٨ من حديث سعيد بن أبي عروبة به إلى "وأخذه".

Comments:

It happened when the Muslim soldiers could not maintain the systematic plan for fighting, several bodies with profound fatal wounds were struggling for life, the soldiers were broken down with severe injuries, and they had lost their senses because of the false news of the Prophet's death. In these circumstances, Allāh Almighty covered them with sleep and removed their fatigue. After this, the Companions gathered around the Prophet ﷺ and established the front for fighting; soon after the condition was clear and the enemies began fleeing away.

(17). 3009. *Khuṣaif* narrated from *Miqsam* that Ibn 'Abbās said: "This *Āyah*: It is not for a Prophet to illegally take a part of the booty...^[1] was revealed about a red robe that was missing from the Day of Badr. Some of the people said: 'Perhaps the Messenger of Allāh ﷺ took it.' So Allāh, Blessed and Most High, revealed: It is not for a Prophet to illegally take a part of the booty... until the end of the *Āyah*." (*Da'if*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. 'Abdus-Salām bin *Ḥarb* reported it from *Khuṣaif* similarly. Some of them reported this *Ḥadīth* from *Khuṣaif*, from *Miqsam*, without the mention of: "from Ibn 'Abbās" in it.

قَوْمٍ وَأَرْعَبَهُ وَأَخَذَلَهُ لِلْحَقِّ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(١٧) - ٣٠٠٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنْ خُصَيْفٍ: حَدَّثَنَا مِقْسَمٌ قَالَ: قَالَ ابْنُ عَبَّاسٍ: نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَمَا كَانَ لِنَبِيِّ أَنْ يَتَّخِذَ فِيهِ قَطِيفَةً حُمْرَاءَ أَفْتَقَدْتَ يَوْمَ بَدْرٍ، فَقَالَ بَعْضُ النَّاسِ: لَعَلَّ رَسُولَ اللَّهِ ﷺ أَخَذَهَا فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿وَمَا كَانَ لِنَبِيِّ أَنْ يَتَّخِذَ إِلَى آخِرِ الْآيَةِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَقَدْ رَوَى عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ خُصَيْفٍ نَحْوَهُ هَذَا. وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ خُصَيْفٍ، عَنْ مِقْسَمٍ، وَلَمْ يَذْكُرْ فِيهِ، عَنِ ابْنِ عَبَّاسٍ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٧١ عن قتيبة به وللحديث شواهد عند الواحدي في أسباب النزول، ص: ١٠٧ وغيره وقوله "بعض الناس" أي بعض المنافقين كما في رواية الواحدي.

[1] *Āl 'Imrān* 3:161.

Comments:

Ghulūl means dishonesty, betrayal and disloyalty, which is contrary to sincerity. Sincerity is welfare and prosperity. The real aim of this is to make the Muslims fully aware of the Prophet's dignity, honor, trustworthiness and truthfulness. They must never think or imagine anything unsuitable and inappropriate towards the Prophet ﷺ because no Prophet is ever disloyal, unfaithful and dishonest with his people.

(18). 3010. Mūsā bin Ibrāhīm bin Kathīr Al-Anṣārī narrated: "I heard Ṭalḥah bin Khīrāsh say: 'I heard Jābir bin 'Adullāh saying: "The Messenger of Allāh ﷺ met me and said to me: 'O Jābir! Why do I see you upset?' I said: 'O Messenger of Allāh! My father was martyred [on the Day of Uḥud] leaving family and debt behind.'" "He (ﷺ) said: 'Shall I give you news of what your father met Allāh with?'" He said: "But of course O Messenger of Allāh!" He said: 'Allāh does not speak to anyone except from behind a veil, but He brought your father to speak to Him directly. He said: "[O My slave!] Do you wish that I give You anything?" He said: 'O Lord! Give me life so that I may fight for You a second time.' So the Lord [Blessed and Most High] said: 'It has been decreed by Me That they shall not return.'"^[1] He said: "So this *Āyah* was revealed: Think not of those as dead who are killed in the way of Allāh."^[2]

(*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route. We do not know of it except as a

(١٨) - ٣٠١٠ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبِ
ابْنِ عَرَبِيِّ: حَدَّثَنَا مُوسَى بْنُ إِبْرَاهِيمَ بْنِ كَثِيرِ
الْأَنْصَارِيِّ، قَالَ: سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ،
قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ:
لَقِيتُ رَسُولَ اللَّهِ ﷺ فَقَالَ لِي: «يَا جَابِرُ
مَا لِي أَرَاكَ مُتَكَبِّرًا؟» قُلْتُ: يَا رَسُولَ اللَّهِ!
اسْتَشْهَدَ أَبِي [قُتِلَ يَوْمَ أُحُدٍ] وَتَرَكَ عِيَالًا
وَدَيْنًا، قَالَ: «أَفَلَا أُبَشِّرُكَ بِمَا لَقِيَ اللَّهُ بِهِ
أَبَاكَ؟» قَالَ: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: «مَا
كَلَّمَ اللَّهُ أَحَدًا قَطُّ إِلَّا مِنْ وَرَاءِ حِجَابٍ وَأَخَى
أَبَاكَ فَكَلَّمَهُ كَيْفَ مَا، فَقَالَ: [يَا عَبْدِي] تَمَنَّ
عَلَيَّ أُعْطِيكَ، قَالَ: يَا رَبِّ تُحْسِنِي فَأُقْتَلُ
فِيكَ ثَانِيَةً، قَالَ الرَّبُّ [تَبَارَكَ وَتَعَالَى] إِنَّهُ قَدْ
سَبَقَ مِنِّي ﴿أَنْتُمْ لَا يَرْجِعُونَ﴾ [الأنبياء: ٩٥]
قَالَ: وَأُنزِلَتْ هَذِهِ الْآيَةُ ﴿وَلَا تَحْسَبَنَّ الَّذِينَ
قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا﴾ الْآيَةَ [١٦٩].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ
مُوسَى بْنِ إِبْرَاهِيمَ. وَرَوَاهُ عَلِيُّ بْنُ عَبْدِ اللَّهِ
ابْنِ الْمَدِينِيِّ وَغَيْرٌ وَاحِدٌ مِنْ كِبَارِ أَهْلِ

[1] *Al-Anbiyā'* 21:95

[2] *Al 'Imrān* 3:169.

narration of Mūsā bin Ibrāhīm. 'Alī bin 'Abdullāh bin Al-Madīnī and more than one of the great people of *Hadīth* reported it like this: "From Mūsā bin Ibrāhīm." And 'Abdullāh bin Muḥammad bin 'Aqīl reported some of this from Jābir.

الْحَدِيثُ هَكَذَا: عَنْ مُوسَى بْنِ إِبْرَاهِيمَ. وَقَدْ رَوَى عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ عَنْ جَابِرِ شَيْئًا مِنْ هَذَا.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، المقدمة، باب: فيما أنكرت الجهمية، ح: ١٩٠، عن يحيى بن حبيب به وصححه ابن حبان (الإحسان): ٨٣/٩، ح: ٦٩٨٣ والحاكم: ٢٠٣/٣، ٢٠٤ وللحديث شواهد عند أحمد وغيره وحديث ابن عقيل عند أحمد: ٣/٣٦١ والحميدي، ح: ١٢٧٤.

Comments:

The martyrs in the Path of Allāh gain everlasting joyful life and the distinctive nearness to Allāh. They have high ranks and degrees and in the Neighborhood of their Lord's Mercy, they enjoy His favors. They rejoice and celebrate their good work; and they express their desire and wish to come to the worldly life to be martyred again.

(19). 3011. Masrūq narrated from 'Abdullāh that he was asked about Allāh's saying: Think not of those as dead who are killed in the way of Allāh. Nay they are alive, with their Lord.^[1] So he said: "As for us, we asked about that, and we were informed that their souls are in green birds wandering in Paradise wherever they wish, returning to lamps hanging from the Throne. Your Lord looks at them and says: 'Do you want anything more that We may grant you more?' They say: 'Our Lord! What more could we have when we are in Paradise wandering wherever we want?' Then He looks at them a second time and says: 'Do you want anything more that We may grant you more?' When they realize that they will not be left alone with that,

(١٩) - ٣٠١١ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّهُ سُئِلَ عَنْ قَوْلِهِ: ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوتًا بَلْ أحيَاءُ عِنْدَ رَبِّهِمْ﴾ [١٦٩] فَقَالَ: أَمَا إِنَّا قَدْ سَأَلْنَا عَنْ ذَلِكَ فَأُخْبِرْنَا أَنَّ أرواحَهُمْ فِي طَيْرٍ خَضِرٍ تَسْرُحُ فِي الْجَنَّةِ حَيْثُ شَاءَتْ وَتَأْوِي إِلَى قَنَادِيلَ مُعَلَّقَةٍ بِالْعَرْشِ، فَاطَّلَعَ إِلَيْهِمْ رَبُّكَ اطَّلَاعَةً، فَقَالَ: هَلْ تَسْتَزِيدُونَ شَيْئًا فَأَزِيدُكُمْ؟ قَالُوا: رَبَّنَا، وَمَا نَسْتَزِيدُ وَنَحْنُ فِي الْجَنَّةِ تَسْرُحُ حَيْثُ شِئْنَا؟ ثُمَّ اطَّلَعَ عَلَيْهِمُ الثَّانِيَةَ، فَقَالَ: هَلْ تَسْتَزِيدُونَ شَيْئًا فَأَزِيدُكُمْ؟ فَلَمَّا رَأَوْا أَنَّهُمْ لَا يَزِيدُونَ قَالُوا: نُعْبِدُ أرواحَنَا فِي أَجْسَادِنَا

[1] *Āl 'Imrān* 3:169.

they say: 'Return our souls to our bodies, so that we may return to the world to be killed in Your cause another time.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، الإیمان، باب بیان أن أرواح الشهداء في الجنة وأنهم أحياء عند ربهم يرزقون، ح: ١٨٨٧ من حديث الأعمش به.

(20). Abū 'Ubaidah narrated similar from Ibn Mas'ūd but he added: "Convey our *Salām* to our Prophet ﷺ and inform him that we are pleased, and You are pleased with us." (*Ḍa'īf*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan*.

حَتَّى نَرْجِعَ إِلَى الدُّنْيَا فَتُقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

(٢٠) - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا

سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي

عُبَيْدَةَ، عَنْ ابْنِ مَسْعُودٍ مِثْلَهُ وَزَادَ فِيهِ:

وَتَقْرَأُ نَبِيَّتَا السَّلَامِ وَتُخْبِرُهُ أَنْ قَدْ رَضِينَا

وَرُضِيَ عَنَّا.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [إسناده ضعيف لانقطاعه] وفيه علة أخرى.

(21). 3012. Abū Wā'il narrated: "Abdullāh [bin Mas'ūd] narrating from the Prophet ﷺ that he said: 'There is no person who does not pay the *Zakāt* due on his wealth but on the Day of Resurrection Allāh will make a *Shujā'a* around his neck.' Then he recited the *Āyah* for us from the Book of Allāh, the Mighty and Sublime, testifying to that: And let not those who are stingy with that which Allāh has bestowed on them of His bounty...^[1] And another time he said: 'Testifying to that, the Messenger of Allāh ﷺ recited: On the Day of Resurrection, the things that they were stingy with...'^[2] and

(٢١) - ٣٠١٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ:

حَدَّثَنَا سُفْيَانُ عَنْ جَامِعٍ - وَهُوَ ابْنُ أَبِي

رَاشِدٍ وَعَبْدُ الْمَلِكِ بْنُ أَعْيَنَ -، عَنْ أَبِي

وَإِثْلِ، عَنْ عَبْدِ اللَّهِ [بْنِ مَسْعُودٍ] يَبْلُغُ بِهِ النَّبِيَّ

ﷺ قَالَ: «مَا مِنْ رَجُلٍ لَا يُؤَدِّي زَكَاةَ مَالِهِ

إِلَّا جَعَلَ اللَّهُ يَوْمَ الْقِيَامَةِ فِي عُنُقِهِ شُجَاعًا،

ثُمَّ قَرَأَ عَلَيْنَا مِضْدَاقَهُ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ

﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ

فَضْلِهِ﴾ [الآية [١٨٠]]، وَقَالَ مَرَّةً قَرَأَ رَسُولُ

اللَّهِ ﷺ مِضْدَاقَهُ ﴿سَيَطُوفُونَ مَا بِجُلُودِهِمْ يَوْمَ

الْقِيَامَةِ﴾ [١٨٠] وَمَنْ افْتَطَعَ مَالَ أَخِيهِ

المُؤْمِلِمِ بِمِمينِ لِقِيِ اللَّهِ وَهُوَ عَلَيْهِ غَضَبَانُ، ثُمَّ

[1] *Āl 'Imrān* 3:180.

[2] *Āl 'Imrān* 3:180.

whoever deprives his Muslim brother of his wealth by swearing, then he shall meet Allāh while He is angry with him.' Then testifying to that, the Messenger of Allāh ﷺ recited the *Āyah* from Allāh's Book: Verily, those who purchase a small gain at the cost of Allāh's covenant."^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

And the meaning of his saying: "*Shujā'an Aqra*" is a snake.^[2]

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، الزكاة، باب ما جاء في منع الزكاة، ح: ١٧٨٤ عن محمد بن أبي عمر به وسفيان بن عيينة صرح بالسمع عند الحميدي، ح: ٩٣ وصححه ابن خزيمة، ح: ٢٢٥٦.

Comments:

This *Ḥadīth* informs that the people who avoid spending their wealth in *Zakāt*, whereas it has been given by Allāh and Allāh gave it to them merely out of His mercy and generosity, not because they deserved it, they must not regard this behavior of theirs favorable to them. On the Day of Judgement this very wealth will enwrap around their necks in the form of snakes and serpents.

(22). 3013. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed the space in Paradise taken up by a whip, is better than the world and what is in it. Recite if you wish: 'And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception.'"^[3] (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

قَرَأَ رَسُولُ اللَّهِ ﷺ مِضْدَاقَهُ مِنْ كِتَابِ اللَّهِ ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ﴾ الْآيَةَ [٧٧].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَمَعْنَى قَوْلِهِ شُجَاعًا أَقْرَعٌ يَعْنِي حَيَّةً.

(٢٢) - ٣٠١٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ وَسَعِيدُ بْنُ عَامِرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مَوْضِعَ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، أَقْرَعُوا إِنْ شِئْتُمْ: «فَمَنْ زُحِرَ عَنِ النَّكَارِ وَأَدْخَلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا مَتْنَعُ الْمُرُورِ» [١٨٥].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] *Āl 'Imrān* 3:77.

[2] That is, in other narrations that is the wording, although that is not the wording he narrated here. And *Aqra*' means bald-headed.

[3] *Āl 'Imrān* 3:185.

تخريج: [إسناده حسن] وانظر الحديث الآتي: ٣٢٩٢ وللحديث شواهد كثيرة جداً.

Comments:

Space equal to the whip means that when a wayfarer puts his whip down for resting, he needs space for himself and for his luggage, which he finds. This world and whatever it contains, its glitter and beauty is merely a mirage, delight of counted days and then misery; therefore anything of it is worthless compared to the Hereafter.

(23). 3014. Ḥumaid bin ‘Abdur-Raḥmān bin ‘Awf narrated that Marwān bin Al-Ḥakam said: “Go O Rāfi” — who was his gate-keeper — “to Ibn ‘Abbās and say to him: ‘If every person who rejoices with what he has done, and loves to be praised for what he has not done, will be punished, then we will all be punished.’ So Ibn ‘Abbās said: ‘This *Āyah* has got nothing to do with you. This was only revealed about the People of the Book.’ Then Ibn ‘Abbās recited: “When Allāh took a covenant from those who were given the Scripture to make it known and clear to mankind...”^[1] and he recited: ‘Think not that those who rejoice in what they have done, and love to be praised for what they have not done...’^[2] Ibn ‘Abbās said: ‘The Prophet ﷺ asked them about something, and they concealed it, and told him about something else. So they left wanting him to think that they informed him about what he asked them, and wanting to be praised for that by him, and they were rejoicing over what they had concealed, and the fact that they

(٢٣) - ٣٠١٤ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّغْفَرَانِيُّ: أَخْبَرَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ أَبِي مَلِيكَةَ أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ بْنَ عَوْفٍ أَخْبَرَهُ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ قَالَ: أَذْهَبَ يَا رَافِعُ - لِبَوَائِهِ - إِلَى ابْنِ عَبَّاسٍ، فَقُلْتُ لَهُ: لَيْتَ كَانَ كُلُّ امْرِئٍ فَرِحَ بِمَا أُوتِيَ وَأَحَبَّ أَنْ يُحَمَدَ بِمَا لَمْ يَفْعَلْ مُعَذِّبًا لِعُذْبَتَيْ أَجْمَعُونَ، فَقَالَ ابْنُ عَبَّاسٍ: مَا لَكُمْ وَلِهَذِهِ الْآيَةِ إِنَّمَا أَنْزَلْتُ هَذِهِ فِي أَهْلِ الْكِتَابِ، ثُمَّ تلا ابنُ عَبَّاسٍ ﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ﴾ [١٨٧] وَتَلَا ﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أُوتُوا وَيُحِبُّونَ أَنْ يُحَمَدُوا بِمَا لَمْ يَفْعَلُوا﴾ [١٨٨]. قَالَ ابْنُ عَبَّاسٍ: سَأَلَهُمُ النَّبِيُّ ﷺ عَنْ شَيْءٍ فَكَتَمُوهُ وَأَخْبَرُوهُ بِغَيْرِهِ، فَخَرَجُوا وَقَدْ أَرَوْهُ أَنَّ قَدْ أَخْبَرُوهُ بِمَا [قَدْ] سَأَلَهُمْ عَنْهُ فَاسْتَحَمَدُوا بِذَلِكَ إِلَيْهِ وَفَرَحُوا بِمَا أُوتُوا مِنْ [كِتَابِهِمْ]، وَمَا سَأَلَهُمْ عَنْهُ. قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ .

[1] *Āl ‘Imrān* 3:187.

[2] *Āl ‘Imrān* 3:188.

were asked about it.” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه البخاري، التفسير، باب: ﴿لا تحسبن الذين يفرحون بما أتوا﴾، ح: ٤٥٦٨، ومسلم، ح: ٢٧٧٨ من حديث الحجاج بن محمد به.

Comments:

These Verses were revealed regarding the People of the Book, the Jews; Allāh, the Almighty had a covenant with them, that they would reveal Allāh's Book (Torah) very clearly to the people and would conceal nothing of it. They threw this Divine Covenant behind their backs; particularly the glad tidings and signs mentioned regarding the Last Prophet, they concealed these all. For the mean worldly benefits, they distorted the facts and committed serious offences of concealing the truth, they shamelessly sold out the *Sharī'ah*, yet they were delighted for what they had done, and wanted to be credited for it and desired to be praised and appreciated. But they would never escape Allāh's wrath and punishment.

Chapter 4. Regarding *Sūrat An-Nisā'*

(المعجم ٤) - [بَابُ :] وَمِنْ سُورَةِ

النِّسَاءِ (التحفة ٥)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3015. Jābir bin 'Abdullāh narrated: "I was ill, so the Messenger of Allāh ﷺ came to visit me, and I was unconscious. When I awoke, I said: 'How do you order me regarding my wealth?' He did not answer me until Allāh revealed: Allāh commands you regarding your children's (inheritance): to the male, a portion equal to that of two females."^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. More than one narrator reported it from Muḥammad bin Al-Munkadir.

(١) - ٣٠١٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ الْمُتَكَدِّرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ: مَرَضْتُ فَأَتَانِي رَسُولُ اللَّهِ ﷺ يَعُودُنِي وَقَدْ أُغْمِيَ عَلَيَّ، فَلَمَّا أَفَقْتُ، قُلْتُ: كَيْفَ أَفْضِي فِي مَالِي؟ فَسَكَتَ عَنِّي حَتَّى نَزَلَتْ ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ﴾ [١١].

[قال أبو عيسى:] [هذا حديث حسن صحيح. وقد روى غير واحد عن محمد بن المتكدر.]

^[1] *An-Nisā'* 4:11.

(2). Jābir bin ‘Abdullāh narrated from the Prophet similarly. (*Ṣaḥīḥ*)

And in the narration of Al-Faḍl bin Aṣ-Ṣabbāḥ (a narrator in the chain) there is more than this stated.

(٢) - حَدَّثَنَا الْفَضْلُ بْنُ الصَّبَّاحِ الْبُعْدَايِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَفِي حَدِيثِ الْفَضْلِ بْنِ الصَّبَّاحِ كَلَامٌ أَكْثَرُ مِنْ هَذَا.

تخريج: متفق عليه، وأخرجه البخاري، الفرائض، باب قول الله تعالى: ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ...﴾ الخ: ٦٧٢٣ ومسلم، ح: ١٦١٦ من حديث سفیان بن عيينة به وتقدم: ٢٠٩٧.

Comments:

The detail of this Verse has been mentioned in the Chapters of Inheritance. Jābir had no children, he was *Kalālah*; and he had only sisters.

(3). 3016. Abū Sa‘eed Al-Khudrī said: “On the Day of Awṭās, we captured some women who had husbands among the idolaters. So some of the men disliked that, so Allāh, Most High, revealed: And women already married, except those whom your right hands possess...”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan*.

(٣) - ٣٠١٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْحَلِيلِ، عَنْ أَبِي عُلْقَمَةَ الْهَاشِمِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: لَمَّا كَانَ يَوْمَ أُوطَاسَ أَصَبْنَا نِسَاءَ نَهْنٍ أَزْوَاجَ فِي الْمُشْرِكِينَ فَكَرِهَهُنَّ رِجَالٌ مِنْهُمْ فَأَنْزَلَ اللَّهُ تَعَالَى ﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ﴾ [٢٤].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: وأخرجه مسلم، الرضاع، باب جواز وطء المسبية بعد الاستبراء... الخ، ح: ١٤٥٦ من حديث قتادة به.

Comments:

For a solution and as a permanent principle regarding war captives, particularly those who are given a female captive as their share from the spoils of war, even though her non-believer and polytheist husband is alive; the recipient was allowed to have sexual intercourse with her after finding out the condition of her womb. The term ‘finding out the clear condition of the womb’ means to wait for her to have one menstrual cycle, if she menstruates then sexual intercourse with her will be allowed after her menses; and if she is pregnant, then the delivery of the pregnancy will be awaited.

[1] *An-Nisā’* 4:24.

(4). 3017. Abū Sa'eed Al-Khudrī said: "We captured some women on the Day of Awṭās and they had husbands among their people. That was mentioned to the Messenger of Allāh ﷺ so Allāh revealed: "...And women already married, except those whom your right hands possess...."^[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

This is how it was reported by Ath-Thawrī, from 'Uthmān Al-Battī, from Abū Al-Khalīl, from Abū Sa'eed Al-Khudrī from the Prophet ﷺ, and it is similar. "From Abū 'Alqamah" is not in this *Ḥadīth*, and I do not know of anyone who mentioned Abū 'Alqamah in this *Ḥadīth* except in what Hammām mentioned from Qatādah. Abū Al-Khalīl's name is Ṣalīḥ bin Abī Mariam.

(٤) - ٣٠١٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا عُثْمَانُ الْبَتِّيُّ عَنْ أَبِي الْخَلِيلِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: أَصَبْنَا سَبَايَا يَوْمَ أَوْطَاسَ لَهُنَّ أَزْوَاجٌ فِي قَوْمِهِنَّ، فَذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَنَزَلَتْ ﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ﴾ [٢٤].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَهَكَذَا رَوَى الثَّوْرِيُّ عَنْ عُثْمَانَ الْبَتِّيِّ، عَنْ أَبِي الْخَلِيلِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنْ النَّبِيِّ ﷺ نَحْوَهُ، وَلَيْسَ فِي هَذَا الْحَدِيثِ، عَنْ أَبِي عُلْقَمَةَ، وَلَا أَعْلَمُ أَنَّ أَحَدًا ذَكَرَ أَبَا عُلْقَمَةَ فِي هَذَا الْحَدِيثِ إِلَّا مَا ذَكَرَ هَمَّامٌ، عَنْ قَتَادَةَ. وَأَبُو الْخَلِيلِ اسْمُهُ: صَالِحُ بْنُ أَبِي مَرْيَمَ.

تخریج: [صحيح] وأخرجه مسلم، أيضاً، ح: ٣٥/١٤٥٦ من حديث أبي الخليل به وانظر الحديث السابق * رواية الثوري عند أحمد: ٧٢/٣ والنسائي في الكبرى، ح: ٥٤٩١ وتابعه شعبة وغيره.

(5). 3018. 'Ubaidullāh bin Abī Bakr [bin Anas] narrated from Anas bin Mālik, that the Prophet ﷺ [said] about the major sins: "Shirk with Allāh, disobeying the parents, taking the life, and false statement." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*, Rauḥ bin 'Ubādah reported it from Shu'bah,

(٥) - ٣٠١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ شُعْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ [بْنِ أَنَسٍ]، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ [قَالَ] فِي الْكِبَايِرِ: «الشُّرْكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَقَوْلُ الزُّورِ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

[1] *An-Nisā'* 4:24

and he said: "From 'Abdullāh bin Abī Bakr" and it is not correct.

صَحِيحٌ . وَرَوَاهُ رَوْحُ بْنُ عُبَادَةَ عَنْ شُعْبَةَ وَقَالَ
عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ وَلَا يَصِحُّ .

تخریج: متفق عليه، وأخرجه مسلم، الإیمان، باب الكبائر وأكبرها، ح: ۸۸ من حدیث خالد
والبخاری، ح: ۲۶۵۳ من حدیث شعبة به.

Comments:

A sin about which the chastisement of Hell is mentioned in the Qur'an or in the *Hadith* is considered a major sin; or the wrath and anger of Allāh is expressed because of it being committed, or capital punishment is prescribed for it.

3019. 'Abdur-Rahmān bin Abi Bakrah narrated from his father that the Messenger of Allāh ﷺ said: "Shall I not narrate to you about the worst of the major sins?" They said: "Of course O Messenger of Allāh!" He said: "Associating others with Allāh and disobeying the parents." He said: "And he sat reclining and said: "The false testimony." Or he said: "The false statement." He said: "So the Messenger of Allāh ﷺ would not stop saying it until we said (to ourselves): 'If he would only stop.'" (*Ṣaḥīh*)

۳۰۱۹ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ
[بَصْرِيٌّ]: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا
الْجَرِيرِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ
أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُحَدِّثُكُمْ
بِأَكْبَرِ الْكِبَايِرِ؟» قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ!
قَالَ: «الْإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ» قَالَ:
وَجَلَسَ وَكَانَ مُتَكَبِّئًا قَالَ: «وَشَهَادَةُ الزُّورِ» أَوْ
قَالَ: «قَوْلُ الزُّورِ» قَالَ: فَمَا زَالَ رَسُولُ اللَّهِ
ﷺ يَقُولُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ.

[Abū 'Eīsā said:] This *Hadith* is *Hasan Ṣaḥīh Gharīb*.

تخریج: متفق عليه، وأخرجه البخاری، الشهادات، باب ما قيل في شهادة الزور، ح: ۲۶۵۴
من حدیث بشر بن المفضل ومسلم، ح: ۸۷ من حدیث الجريري به.

Comments:

As the good deeds have various ranks and degrees, likewise some bad deeds are minor, some are major and some are even more evil in nature. Spitting on an inappropriate place is a sin, throwing disturbing and filthy substances on the path is a sin too, likewise robbing someone's house is a sin as well, but these sins are not equal in gravity. The correct way of judging between the minor, great and the greatest of good and bad deeds is their effects and consequences. The way to avoid the minor sins is to abandon committing major sins; therefore the Prophet ﷺ stressed, very much, on highlighting the major sins.

(6). 3020. Abū Umāmah Al-Anṣārī narrated from ‘Abdullāh bin Unais Al-Juhnī who said: “The Messenger of Allāh ﷺ said: ‘Indeed among the worst of the major sins is *Shirk* with Allāh, disobeying the parents, the false oath, and no one insists on taking an oath in which he swears, including the like of a wing of a mosquito (of falsehood) in it – except that a spot is placed in his heart until the Day of Judgement.’”

(*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*. Abū Umāmah Al-Anṣārī is Ibn Tha‘labah and we do not know his name, and he has reported *Ahādīth* from the Prophet ﷺ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٤٩٥/٣ حديث الليث بن سعد به وصححه ابن

(٦) - ٣٠٢٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ زَيْدِ ابْنِ مَهَاجِرِ بْنِ قُتَيْبَةَ التَّمِيمِيِّ، عَنْ أَبِي أَمَامَةَ الْأَنْصَارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَنْتَسِ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَكْبَرِ الْكِبَائِرِ الشُّرْكَ بِاللَّهِ وَعُقُوقَ الْوَالِدَيْنِ وَالْيَمِينَ الْعَمُوسَ، وَمَا حَلَفَ حَالِفٌ بِاللَّهِ يَمِينَ صَبْرٍ، فَأَدْخَلَ فِيهَا مِثْلَ جَنَاحِ بَعُوضَةٍ إِلَّا جَعَلَتْ نُكْتَةً فِي قَلْبِهِ إِلَى يَوْمِ الْقِيَامَةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَأَبُو أَمَامَةَ الْأَنْصَارِيُّ هُوَ ابْنُ نَعْلَبَةَ وَلَا نَعْرِفُ اسْمَهُ وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ أَحَادِيثَ.

حبان، ح: ١١٩١ والحاكم: ٢٩٦/٤ ووافقه الذهبي.

Comments:

‘*Al-Yamīn Al-Ghamūs*’ is a false oath upon which the decision is given to take someone’s right illegally.

(7). 3021. ‘Abdullāh bin ‘Amr narrated that the Prophet ﷺ said: “The major sins are associating others with Allāh, disobeying the parents” or he said, “the false oath”. *Shu‘bah* (a narrator in the chain) was in doubt. (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

(٧) - ٣٠٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «الْكِبَائِرُ الْإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ» أَوْ قَالَ: «الْيَمِينُ الْعَمُوسُ» شَكُّ شُعْبَةَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الدييات، باب: "ومن أحيائها... إلخ:"، ح: ٦٨٧٠ عن محمد

ابن بشار به.

Comments:

Al-Ghamūs means 'to make sink', it is false oath which means to snatch another's right illegally; so it makes a person sink into sins and consequently makes him sink into the Fire.

(8). 3022. Mujāhid narrated from Umm Salamah that she said: "The men fight and the women do not fight, and we only get half the inheritance.' So Allāh, Blessed and Most High, revealed: 'And wish not for things in which Allāh has made some of you excell over others...'"^[1] Mujāhid said: "And the following was revealed about that: 'Verily the Muslim men and the Muslim women...'"^[2] And Umm Salamah was the first camel-borne woman to arrive in Al-Madīnah as an emigrant." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Mursal*, and some of them reported it from Ibn Abī Najīh from Mujāhid in *Mursal* form, that Umm Salamah said like this and that.

(٨) - ٣٠٢٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ : حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أُمِّ سَلَمَةَ أَنَّهَا قَالَتْ: يَغْزُو الرِّجَالُ، وَلَا تَغْزُو النِّسَاءُ، وَإِنَّمَا لَنَا نِصْفُ الْمِيرَاثِ، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿وَلَا تَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ﴾ [٣٢] قَالَ مُجَاهِدٌ: وَأَنْزَلَ فِيهَا ﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ﴾ [الأحزاب: ٣٥] وَكَانَتْ أُمُّ سَلَمَةَ أَوَّلَ ظَعِينَةٍ قَدِمَتْ الْمَدِينَةَ مُهَاجِرَةً. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ مُرْسَلٌ، وَرَوَاهُ بَعْضُهُمْ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ مُرْسَلًا أَنَّ أُمَّ سَلَمَةَ قَالَتْ: كَذًا وَكَذَا.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٣٢٢/٦ عن سفیان بن عیینة به وصرح بالسماع وتابعه سفیان الثوري وصححه الحاكم على شرط الشيخين بشرط إن كان سمع مجاهد من أم سلمة: ٣٠٥/٢، ٣٠٦ ووافقه الذهبي * ابن أبي نجیح مدلس وعنعن.

Comments:

Allāh stated in *Sūrat Ahzāb* very clearly that everybody will have the reward according to one's deeds and good earnings; therefore the lead in matters of good deeds and in reward will not depend on physical features or physical nature. Rather it will be according to the performance of deeds. A man taking the lead in matters of Faith and good deeds, he will have full reward for his effort, hard work and toil; a woman taking the lead in good deeds, she will be rewarded fully for her efforts and toil; this field is open for everybody.

(9). 3023. 'Amr bin Dīnār narrated from a man among the children of

(٩) - ٣٠٢٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ :

^[1] *An-Nisā'* 4:32.

^[2] *Al-Ahzāb* 33:35.

Umm Salamah, from Umm Salamah that she said: "O Messenger of Allāh! I have not heard Allāh mentioning anything about women and emigration." So Allāh, Blessed and Most High, revealed: "Never will I allow to be lost the work of any of you, be he male or female. You are members one of another."^[1] (*Hasan*)

حَدَّثَنَا سُفْيَانٌ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ رَجُلٍ مِنْ وَلَدِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: يَا رَسُولَ اللَّهِ! لَا أَسْمَعُ اللَّهَ ذَكَرَ النِّسَاءَ فِي الْهِجْرَةِ، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى ﴿أَنْتَى لَأَ أُضِيعُ عَمَلٌ عَمِلْتُمْ مِنْ ذَكَرٍ أَوْ أَنْتَى بَعْضُكُمْ مِنْ بَعْضٍ﴾ [آل عمران: 195].

تخريج: [إسناده حسن] وأخرجه الحميدي، ح: 301 عن سفيان بن عيينة به وصرح بالسماع وصححه الحاكم على شرط البخاري: 300/2 ووافقه الذهبي * رجل من ولد أم سلمة: اسمه سلمة بن عبدالله بن عمر بن أبي سلمة وهو حسن الحديث.

Comments:

The weight of the deeds of a man and a woman are equal in the Scale of Allāh; because the origin of both the man and woman is same, the great grandfather of them both is Ādam and both are the offspring of Ādam and Eve, the flesh and blood of both is the same.

(10). 3024 ‘Alqamah said: “‘Abdullāh said: “The Messenger of Allāh ﷺ commanded me to recite for him while he was on the *Minbar*. So I recited from *Sūrat An-Nisā’* for him, until I reached: How then (will it be) when We bring from each nation a witness, and We bring you (Muḥammad) as a witness against these people?^[2] The Messenger of Allāh ﷺ was beckoning me (to stop) with his hand, and I looked at him and his eyes were flowing with tears.” (*Ṣaḥīḥ*)

(١٠) - ٣٠٢٤ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقْرَأَ عَلَيْهِ وَهُوَ عَلَى الْمِنْبَرِ، فَقَرَأْتُ عَلَيْهِ مِنْ سُورَةِ النِّسَاءِ حَتَّى إِذَا بَلَغْتُ ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ [٤١] غَمَزَنِي رَسُولُ اللَّهِ ﷺ بِيَدِهِ فَتَنَظَّرْتُ إِلَيْهِ وَعَيْنَاهُ تَذَمَعَانِ.

[Abū ‘Eisā said:] This is how Abū Al-Aḥwaṣ reported it, from Al-A‘mash, from Ibrāhīm, from ‘Alqamah from ‘Abdullāh. It is

[قَالَ أَبُو عِيسَى:] هَكَذَا رَوَى أَبُو الْأَحْوَصِ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ. وَإِنَّمَا هُوَ إِبْرَاهِيمُ عَنْ عَيْبَةَ، عَنْ عَبْدِ اللَّهِ.

[1] *Āl ‘Imrān* 3:195.

[2] *An-Nisā’* 4:41.

actually Ibrāhīm, from 'Abīdah, from 'Abdullāh.

تخریج: [صحيح] وأخرجه ابن ماجه، الزهد، باب الحزن والبكاء، ح: ٤١٩٤ عن هناد به وللحديث شواهد، انظر الحديث الآتي.

Comments:

Allāh will gather all the nations and their Prophets on the Last Day, and the Prophets will be asked to bear witness that they conveyed the Message, likewise the Prophet ﷺ would stand to bear witness of having conveyed the Religion to the people of his nation. He ﷺ listened to this *Ayah*, he remembered the severity and horror of the Last Day and he began to cry; it guides us in that the aim of reading the Qur'an is also to learn lessons and contemplate on its message, and the reader gets impressed in order to bring about a constructive change in his lifestyle.

(11). 3025. Ibrāhīm narrated from 'Abīdah that 'Abdullāh said: "The Messenger of Allāh ﷺ said to me: 'Recite for me.' I said: 'O Messenger of Allāh! Shall I recite for you while it is to you whom it was revealed?' He said: 'I love to hear it from other than me.' So I recited *Sūrat An-Nisā'* until I reached: ...And We bring you (Muḥammad) as a witness against these people?"^[1] He said: "So I saw the eyes of the Prophet ﷺ overflowing with tears." (*Sahih*)

[Abū 'Eīsā said:] This is more correct than the narration of Abū Al-Aḥwas.

(١١) - ٣٠٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا سُفْيَانُ [الثَّوْرِيُّ] عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لِي رَسُولَ اللَّهِ ﷺ: «اقْرَأْ عَلَيَّ». فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ: «إِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي» فَقَرَأْتُ سُورَةَ النِّسَاءِ حَتَّى [إِذَا] بَلَغْتُ ﴿وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ قَالَ: فَرَأَيْتُ عَيْنِي النَّبِيِّ ﷺ تَهْمَلَانِ.

[قَالَ أَبُو عِيسَى:] هَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي الْأَحْوَصِ.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿فكيف إذا جئنا من كل أمة بشهيد وجئنا بك على هؤلاء شهيداً﴾، ح: ٤٥٨٢ من حديث سفیان الثوري ومسلم، ح: ٨٠٠ من حديث الأعمش به.

Comments:

This *Hadīth* proves that listening to the Qur'an from others is a loved deed.

[1] *An-Nisā'* 4:41.

(12). (Another chain) similar to the narration of Mu'āwiyah bin Hishām.

Abū 'Abdur-Raḥmān As-Sulamī narrated that 'Alī bin Abī Tālib said: " 'Abdur-Raḥmān bin 'Awf prepared some food for which he invited us, and he gave us some wine to drink. The wine began affect us when it was time for *Ṣalāt*. So they encouraged me (to lead) and I recited: 'Say: O you disbelievers! I do not worship what you worship, and we worship what you worship' – so Allāh, Most High, revealed: O you who believe! Do not approach *Ṣalāt* when you are in a drunken state until you know what you are saying."^[1]

(*Hasan*)

Abū 'Eīsā said: This *Hadīth* is *Hasan Gharīb Ṣaḥīḥ*.

(١٢) - ٣٠٢٦ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ نَحْوَ حَدِيثِ مُعَاوِيَةَ بْنِ هِشَامٍ.

حَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ سَعْدٍ عَنْ أَبِي جَعْفَرِ الرَّازِيِّ، عَنْ عَطَاءِ ابْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: صَنَعَ لَنَا عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ طَعَامًا فَدَعَانَا وَسَقَانَا مِنَ الْخَمْرِ، فَأَخَذَتِ الْخَمْرُ مِنَّا وَحَضَرَتِ الصَّلَاةُ، فَقَدَّمُونِي فَقَرَأْتُ: قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَنَحْنُ نَعْبُدُ مَا تَعْبُدُونَ [قَالَ:] فَأَنْزَلَ اللَّهُ تَعَالَى ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ﴾ [٤٣].

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخریج: [حسن] وأخرجه أبو داود، الأشربة، باب تحريم الخمر، ح: ٣٦٧١ من حديث عطاء بن السائب به وصححه الحاكم ٣٠٧/٢.

Comments:

A drunkard loses senses and consciousness in the state of being drunk; in this state he does not know what he is saying, and he is unaware of the positive or negative promise with Allāh. As 'Alī was drunk, he said some words in favor of the disbelievers unknowingly; and this *Āyah* of *Sūrat An-Nisā'* was revealed concerning this. It is also known from this *Hadīth* that if one is overwhelmed by sleep and they are unaware of what is coming out from their mouth, one should then delay the prayer until the senses and consciousness have returned to their normal state.

(13). 3027. 'Urwah bin Az-Zubair narrated that 'Abdullāh bin Az-Zubair narrated to him: "A man

(١٣) - ٣٠٢٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ

[1] *An-Nisā'* 4:43.

from the *Anṣār* was arguing with Az-Zubair about a stream at Al-Ḥarrah with which they irrigated their date-palms. So the *Anṣārī* man said: 'Let the water pass through.' But he refused, so they brought their dispute to the Messenger of Allāh ﷺ. So the Messenger of Allāh ﷺ said to Az-Zubair: 'O Zubair! Water and let the water flow to your neighbor.' The *Anṣārī* got angry and said: 'O Messenger of Allāh! Is it because he is your nephew?' The face of the Messenger of Allāh ﷺ changed. Then he said: 'O Zubair! Water and withhold the water until it flows over your walls.' So Az-Zubair said: 'By Allāh, I think this *Āyah* was revealed about that incident: But no, by your Lord! They can have no faith until they make you judge in all disputes between them...' [1]

[Abū 'Eīsā said:] I heard Muḥammad saying: "Ibn Wahb reported this *Hadīth* from Al-Laith bin Sa'd and Yūnus, from Az-Zuhri, from 'Urwah from 'Abdullāh bin Az-Zubair and it is similar to this. Shu'aib bin Abī Ḥamzah reported it from Az-Zuhri, from 'Urwah bin Az-Zubair, and he did not mention 'Abdullāh bin Az-Zubair in it.

ابن الزُّبَيْرِ، أَنَّهُ حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ حَدَّثَهُ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَاصِمَ الزُّبَيْرِ فِي شِرَاحِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ، فَقَالَ الْأَنْصَارِيُّ: سَرِّحِ الْمَاءَ يَمُرُّ، فَأَبَى عَلَيْهِ، فَاخْتَصَمُوا إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِلزُّبَيْرِ: «اسْقِ يَا زُبَيْرُ! وَأَرْسِلِ الْمَاءَ إِلَى جَارِكَ»، فَغَضِبَ الْأَنْصَارِيُّ، وَقَالَ: يَا رَسُولَ اللَّهِ أَنْ كَانَ ابْنُ عَمَّتِكَ؟ فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ ثُمَّ قَالَ: «يَا زُبَيْرُ! اسْقِ وَأَحْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ» فَقَالَ الزُّبَيْرُ: وَاللَّهِ إِنِّي لِأَحْبِسُ هَذِهِ الْآيَةَ نَزَلَتْ فِي ذَلِكَ ﴿فَلَا وَرَيْكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾ الْآيَةَ [٦٥].

[قَالَ أَبُو عِيْسَى:] سَمِعْتُ مُحَمَّدًا يَقُولُ: قَدْ رَوَى ابْنُ وَهْبٍ هَذَا الْحَدِيثَ عَنِ اللَّيْثِ ابْنِ سَعْدٍ، وَيُونُسُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ نَحْوَ هَذَا الْحَدِيثِ. وَرَوَى شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَلَمْ يَذْكُرْ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ.

تخريج: متفق عليه، وأخرجه مسلم، الفضائل، باب وجوب اتباعه ﷺ، ح: ٢٣٥٧ عن قتيبة والبخاري، ح: ٢٣٥٩ من حديث الليث به وتقدم: ١٣٦٣.

Comments:

The explanation of this *Hadīth* has passed in the Chapter of Judgements. See *Hadīth*: 1363.

[1] *An-Nisā'* 4:65.

(14). 3028. ‘Abdullāh bin Yazīd narrated from Zaid bin Thābit that he heard about this *Āyah*: Then what is the matter with you that you are divided into two parties about the hypocrites?^[1] He said: “People among the Companions of the Prophet ﷺ returned on the Day of Uḥud and there were two parties among them, a group who said: ‘Kill them,’ and a group that say not to. So Allāh revealed this *Āyah*: Then what is the matter with you that you are divided into two parties about the hypocrites?^[2] So he said: “Indeed it is *Ṭaibah* (Al-Madīnah). And he said: ‘It expels filth just like the fire expels filth from iron.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And Abdullāh bin Yazīd this Ansārī khatmī and *Sahabī*.

تخریج: متفق علیه، وأخرجه البخاري، التفسير، باب: ﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهِ أَرَكْسَهُمْ بِمَا كَسَبُوا﴾، ح: ٤٥٨٩ عن محمد بن بشار ومسلم، ح: ١٣٨٤ من حديث شعبة به.

Comments:

The hypocrisy of these people was clear, but some of the Muslims, who had contact, family relations or other relationships and tribal alliances with the hypocrites, were soft in relation to them; they wanted them not only to be ignored but also to keep relations and contact with them.

(15). 3029. ‘Amr bin Dīnār narrated from Ibn ‘Abbās that the Prophet ﷺ said: “On the Day of Judgement, the murdered will come with the murderer’s scalp and his head in his hand, and his jugular vein flowing blood saying:

(١٤) - ٣٠٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدٍ يُحَدِّثُ عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّهُ قَالَ فِي هَذِهِ الْآيَةِ: ﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ﴾ [٨٨] قَالَ: رَجَعَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يَوْمَ أُحُدٍ فَكَانَ النَّاسُ فِيهِمْ فَرِيقَيْنِ قَرِيبٌ مِنْهُمْ يَقُولُ: ااقْتُلْهُمْ، وَفَرِيقٌ يَقُولُ: لَا، فَتَرَلَّتْ هَذِهِ الْآيَةُ: ﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ﴾ فَقَالَ: «إِنَّهَا طَيِّبَةٌ»، وَقَالَ: «إِنَّهَا تَنْفِي الْخَبَثَ كَمَا تَنْفِي النَّارُ خَبَثَ الْحَدِيدِ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَعَبَدَ اللَّهِ بْنُ يَزِيدٍ هُوَ الْأَنْصَارِيُّ الْخَطْمِيُّ وَلَهُ صَحْبَةٌ.]

(١٥) - ٣٠٢٩ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّعْفَرَانِيُّ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ ابْنُ عُمَرَ عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يَجِيءُ الْمَقْتُولُ بِالْقَاتِلِ

[1] *An-Nisā*’ 4:88.

[2] *An-Nisā*’ 4:88.

'O Lord! This one killed me!' Until he comes close to the Throne." So they mentioned repentance to Ibn 'Abbās, and he recited this *Āyah*: And whoever kills a believer intentionally then his recompense is Hell.^[1] He said: "This *Āyah* was not abrogated nor (its ruling) replaced so from where is his repentance?" (*Sahih*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan* [*Gharīb*] Some of them reported this *Hadīth*; from 'Amr bin Dīnār, from Ibn 'Abbās similarly, without mentioning it in *Marfū'* form.

تخریج: [إسناده صحيح] وأخرجه النسائي: ٨٧/٧، ح: ٤٠١٠ (تحريم الدم، باب تعظيم الدم) من حديث شبابة ابن سوار به.

Comments:

The most important right of a Muslim upon another Muslim is the sanctity of his life. If a Muslim takes the life of another Muslim, he violates the most important right from amongst the rights of a Muslim. Once this right has been violated, now there is no chance of making it up, because whoever's right has been violated, he has departed the world. As for human rights, the expiation for the violated right is necessary, but in this case the repentance has no chance to be granted. But if Allāh wishes, He may forgive the killer by compensating and rewarding the victim from Himself.

(16). 3030. Ibn 'Abbās narrated: "A man from Banū Sulaim who had some sheep with him, passed by some of the Companions of the Messenger of Allāh ﷺ. He gave *Salām* to them and they said: 'He did not give *Salām* except to protect himself.' So they attacked him, killed him, and took his sheep. They went to the Messenger of Allāh ﷺ with them, and Allāh,

يَوْمَ الْقِيَامَةِ نَاصِيَتُهُ وَرَأْسُهُ بِيَدِهِ وَأُودِجُهُ تَشْحَبُ دَمًا يَقُولُ: يَا رَبِّ! قَتَلْتَنِي هَذَا حَتَّى يُدْنِيَهُ مِنَ الْعَرْشِ»، قَالَ: فَذَكَّرُوا لَابْنَ عَبَّاسٍ التَّوْبَةَ فَقَالَ هَذِهِ الْآيَةُ: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ﴾ [٩٣] قَالَ: وَمَا نُسِخَتْ هَذِهِ الْآيَةُ وَلَا بُدِّلَتْ وَأَنَّى لَهُ التَّوْبَةُ؟.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ]. وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ نَحْوَهُ وَلَمْ يَرْفَعَهُ.

(١٦) - ٣٠٣٠ - حَدَّثَنَا عَبْدُ بَنِي حُمَيْدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رِزْمَةَ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَجُلٌ مِنْ بَنِي سُلَيْمٍ عَلَى نَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ وَمَعَهُ غَنَمٌ لَهُ، فَسَلَّمَ عَلَيْهِمْ، قَالُوا: مَا سَلَّمَ عَلَيْكُمْ إِلَّا لِيَتَعَوَّذَ مِنْكُمْ، فَقَامُوا وَقَتَلُوهُ، وَأَخَذُوا غَنَمَهُ،

[1] *An-Nisā'* 4:93.

Most, High, revealed: O you who believe! When you go in the cause of Allāh, verify and say not to anyone who greets you: "You are not a believer."^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan*. There is something about this from Usāmah bin Zaid.

فَأَتُوا بِهَا رَسُولَ اللَّهِ ﷺ، فَأَنْزَلَ اللَّهُ تَعَالَى ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا صَرِمْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَقَ إِلَيْكُمْ أَسَلَمَ لَسْتَ مُؤْمِنًا﴾ [٩٤].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَفِي الْبَابِ عَنْ أُسَامَةَ بْنِ زَيْدٍ.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿ولا تقولوا لمن ألقى إليكم السلام لست مؤمناً﴾، ح: ٤٥٩١ ومسلم، ح: ٣٠٢٥ من حديث ابن عباس به * وفي الباب عن أسامة بن زيد [البخاري، ح: ٤٢٦٩، ٦٨٧٢ ومسلم، ح: ١٥٨/٩٦، ١٥٩].

Comments:

In Islam, the life of a believer is honored to such an extent, that even if in the land of war, in the battlefield, when a person expresses or offers an Islamic greeting to express his Faith, or reads out the declaration of Faith, no Muslim is allowed to draw his sword against him and to kill him, without true and proper investigation.

(17). 3031. Al-Barā' bin 'Āzib said: "When the following was revealed: 'Not equal are those of the believers who sit'^[2] 'Amr bin Umm Maktūm came to the Prophet ﷺ." He said: "He was blind, so he said: 'O Messenger of Allāh! What do you order me with? Indeed my vision is disabled.' So Allāh [Most High] revealed this *Āyah*: 'Except those who are disabled.' So the Prophet ﷺ said: 'Bring me a shoulder bone^[3] and an inkwell' – or 'Bring me a tablet and an inkwell.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. He is called 'Amr bin Umm Maktūm, and he is also called

(١٧) - ٣٠٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: لَمَّا نَزَلَتْ ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ الْآيَةَ [٩٥] جَاءَ عَمْرُو بْنُ أُمِّ مَكْتُومٍ إِلَى النَّبِيِّ ﷺ قَالَ: وَكَانَ صَرِيرَ الْبَصَرِ، فَقَالَ: يَا رَسُولَ اللَّهِ مَا تَأْمُرُنِي؟ إِنِّي صَرِيرُ الْبَصَرِ، فَأَنْزَلَ اللَّهُ [تَعَالَى] هَذِهِ الْآيَةَ ﴿عَدُوُّ أُولِي الْأَصْرَارِ﴾ الْآيَةَ، فَقَالَ النَّبِيُّ ﷺ: «إِيتُونِي بِالْكَتِفِ وَالِدَوَاةِ أَوْ اللَّوْحِ وَالِدَوَاةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَيُقَالُ: عَمْرُو بْنُ أُمِّ مَكْتُومٍ،

[1] *An-Nisā'* 4:94.

[2] *An-Nisā'* 4:95.

[3] They used to write on various animal parts. And a version of this narration preceded under no. 1670.

'Abdullāh bin Umm Maktūm, and he is 'Abdullāh bin Zā'idah and Umm Maktūm is his mother.

وَيُقَالُ: عَبْدُ اللَّهِ بْنِ أُمِّ مَكْتُومٍ وَهُوَ عَبْدُ اللَّهِ بْنِ زَائِدَةَ وَأُمُّ مَكْتُومٍ أُمُّهُ.

تخريج: [صحيح] وأخرجه أحمد: ٢٩٩/٤ عن وكيع به وأبو إسحاق صرح بالسماع، ورواه البخاري، ح: ٤٥٩٤ ومسلم، ح: ١٨٩٨ من حديث أبي إسحاق به وتقدم: ١٦٧٠ من طريق آخر عن أبي إسحاق به.

Comments:

This *Āyah* proves that the Muslims who, having no valid and genuine excuse, do not participate physically in the *Jihād*, they are not equal in rank and in degree to those Muslims who are taking part in *Jihād* physically and financially. The ranks of these are high and elevated with Allāh. But they will not be regarded hypocrites just for not taking part in the *Jihād*, except if they avoid *Jihād* from the heart, discourage others, or remain sitting behind in the houses while the general announcement of leaving for *Jihād* has been made.

(18). 3032. Miqsam, the freed slave of 'Abdullāh bin Al-Hārith, narrated from Ibn 'Abbās that he said the *Āyah*: Not equal are those of the believers who sit, except those who are disabled...^[1] is about Badr and those who went out for Badr. At the time of the battle of Badr, 'Abdullāh bin Jahsh and Ibn Umm Maktūm said: 'We are blind O Messenger of Allāh! So is there an exemption for us?' So the following was revealed: Not equal are those of the believers who sit except those who are disabled. But Allāh has preferred those who strive hard and fight above those who sit (at home) by a huge reward.^[2] So these were the people who sat behind, that were not disabled: But Allāh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward – they are

(١٨) - ٣٠٣٢ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّغَفَرَانِيُّ: حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عَبْدُ الْكَرِيمِ، سَمِعَ مِقْسَمًا مَوْلَى عَبْدِ اللَّهِ بْنِ الْحَارِثِ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ﴾، عَنْ بَدْرِ وَالْخَارِجُونَ إِلَى بَدْرِ، لَمَّا نَزَلَتْ غَزْوَةُ بَدْرِ قَالَ عَبْدُ اللَّهِ بْنُ جَحْشٍ وَابْنُ أُمِّ مَكْتُومٍ: إِنَّا أَعْمِيَانِ يَا رَسُولَ اللَّهِ فَهَلْ لَنَا رُخْصَةٌ؟ فَنَزَلَتْ ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ﴾، ﴿وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا﴾ فَهَؤُلَاءِ الْقَاعِدُونَ غَيْرُ أُولِي الضَّرَرِ ﴿وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا﴾ دَرَجَاتٍ مِنْهُ عَلَى الْقَاعِدِينَ مِنَ الْمُؤْمِنِينَ غَيْرِ أُولِي الضَّرَرِ. قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ

[1] *An-Nisā'* 4:95.

[2] *An-Nisā'* 4:95.

of levels above those who sit among the believers who did not have an excuse.” (*Ṣahīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route as a narration of Ibn ‘Abbās. Miqsam is called the freed slave of ‘Abdullāh bin Al-Ḥārith, and it is said that he is the freed slave of ‘Abdullāh bin ‘Abbās. And Miqsam’s *Kunyah* is Abul-Qāsim.

غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ .
وَمِقْسَمٌ يُقَالُ: [هُوَ] مَوْلَى عَبْدِ اللَّهِ بْنِ
الْحَارِثِ وَيُقَالُ: [هُوَ] مَوْلَى عَبْدِ اللَّهِ بْنِ
عَبَّاسٍ وَمِقْسَمٌ يُكْنَى أَبَا الْقَاسِمِ .

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ١١١٧ عن الحسن بن محمد به ورواه البخاري، ح: ٣٩٥٤، ٤٥٩٥ من حديث ابن جريج به مختصراً * ابن جحش هو أبو أحمد ابن جحش بن قيس كما في تفسير الطبري: ١٤٥/٥ وغيره، وعبدالكريم هو ابن ملك الجزري * قوله: "فهؤلاء القاعدون ... إلخ" مدرج من كلام ابن جريج، قاله الحافظ ابن حجر (تحفة الأحمدي: ٩١/٤).

Comments:

According to ‘Abdullāh bin Abbās, this Āyah also applies to those who participated in the battle of Badr and who did not participate.

(19). 3033. Sahl bin Sa’d As-Sā‘idī said: “I saw Marwān bin Al-Ḥakam sitting in the *Masjid*, so I went over to him until I sat next to him. He informed us that Zaid bin Thābit informed him, that the Prophet ﷺ dictated: ‘Not equal among the believers are those who sit and the *Mujāhidīn* in the cause of Allāh.’ He said: ‘So Ibn Umm Maktūm came and he was dictating to me that he said: “O Messenger of Allāh! By Allāh! If I were capable of *Jihād* then I would participate in *Jihād*.’ And he was a blind man. So Allāh revealed to His Messenger ﷺ – while his thigh was against my thigh – and it became so heavy that I was worried it was about to fracture my thigh. Then he was relieved of it, so Allāh had

(١٩) - ٣٠٣٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنْ أَبِيهِ،
عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شَهَابٍ:
حَدَّثَنِي سَهْلُ بْنُ سَعْدِ السَّاعِدِيِّ قَالَ: رَأَيْتُ
مَرْوَانَ بْنَ الْحَكَمِ جَالِسًا فِي الْمَسْجِدِ فَأَقْبَلْتُ
حَتَّى جَلَسْتُ إِلَى جَنْبِهِ، فَأَخْبَرَنَا أَنَّ زَيْدَ بْنَ
ثَابِتٍ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ أَمَلَى عَلَيْهِ (لَا
يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ
فِي سَبِيلِ اللَّهِ)، قَالَ: فَجَاءَهُ ابْنُ أُمِّ مَكْتُومٍ،
وَهُوَ يُمَلِّئُهَا عَلَيَّ، فَقَالَ: يَا رَسُولَ اللَّهِ! وَاللَّهِ
لَوْ أَسْتَطِيعُ الْجِهَادَ لَجَاهَدْتُ، وَكَانَ رَجُلًا
أَعْمَى، فَأَنْزَلَ اللَّهُ عَلَيَّ رَسُولَهُ ﷺ - وَفَخَذَهُ
عَلَى فَخِذِي - فَفَقَلْتُ حَتَّى هَمَّتْ تُرْضُ
فَخِذِي، ثُمَّ سُرِّي عَنْهُ فَأَنْزَلَ اللَّهُ عَلَيْهِ ﴿عَبْرٌ

revealed to him: Except those who are disabled” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [This is how it was reported by more than one narrator from Az-Zuhrī, from Sahl bin Sa'd, and it is similar to this. And Ma'mar reported this *Ḥadīth* from Az-Zuhrī, from Qabīṣah bin Dhu'aib from Zaid bin Thābit]. And in this *Ḥadīth*, there is the narration of a man from the Companions of the Prophet ﷺ, from a man among the *Ṭābi'in*. Sahl bin Sa'd Al-Anṣārī reported it from Marwān bin Al-Ḥakam, and Marwan did not hear from the Prophet ﷺ, he was one of the *Ṭābi'in*.

أُولَى الضَّرَرِ ﴿١٠٠﴾ .
 قَالَ أَبُو عِيْسَى: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . [هَلْكَذَا رَوَى غَيْرٌ وَاحِدٌ عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ نَحْوَ هَذَا، وَرَوَى مَعْمَرٌ عَنِ الزُّهْرِيِّ هَذَا الْحَدِيثَ، عَنْ قَبِيصَةَ بْنِ دُوَيْبٍ عَنْ زَيْدِ بْنِ ثَابِتٍ]. وَفِي هَذَا الْحَدِيثِ رِوَايَةٌ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَنْ رَجُلٍ مِنَ التَّابِعِينَ. رَوَى سَهْلُ بْنُ سَعْدٍ الْأَنْصَارِيُّ عَنْ مَرْوَانَ بْنِ الْحَكَمِ. وَمَرْوَانٌ لَمْ يَسْمَعْ مِنَ النَّبِيِّ ﷺ وَهُوَ مِنَ التَّابِعِينَ .

تخریج: وأخرجه البخاري، التفسير، باب: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾، ح: ٤٥٩٢ من حديث إبراهيم بن سعد به وهو عند مسلم، ح: ١٨٩٨ من حديث سعد بن إبراهيم عن أبيه عن رجل عن زيد بن ثابت به * حديث معمر: رواه أحمد: ١٨٤/٥ عن عبدالرزاق عنه.

Comments:

The status of companionship of Marwan bin Hakam is disputed, Al-Bukkhārī said that he did not see the Prophet ﷺ and it is reported that he himself stated that he was not a Companion. (*Tuhfat Al-Ahwadhī* 4:93)

(20). 3034. Ya'la bin Umayyah narrated: "I said to 'Umar [bin Al-Khaṭṭāb]: 'Allāh said: That you shorten the *Ṣalāt* if you fear and the people are safe.' So 'Umar said: 'I wondered about that just as you have wondered. So I mentioned that to the Messenger of Allāh ﷺ, and he said: "It is charity which Allāh has given to you, so accept His charity." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٢٠) - ٣٠٣٤ - حَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي عَمَّارٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ بَابَاهُ، عَنْ يَعْلَى ابْنِ أُمَيَّةَ قَالَ: قُلْتُ لِعُمَرَ [بْنِ الْخَطَّابِ] إِنَّمَا قَالَ اللَّهُ: ﴿أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ﴾ [١٠١] وَقَدْ آمَنَ النَّاسُ، فَقَالَ عُمَرُ: عَجِبْتُ مِمَّا عَجِبْتُ مِنْهُ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «صَدَقَهُ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ فَأَقْبَلُوا صَدَقَتَهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، صلاة المسافرين، باب صلاة المسافرين وقصرها، ح: ٦٨٦ من حديث ابن جريج به.

Comments:

It is also extremism and exaggeration in the matters of Religion that benefiting from the concessions and flexible rules of the Religion is considered against piety and righteousness. Therefore the benefits of these flexible rules, according to the circumstances, must not be avoided and ignored. Shortening the prayer during a journey is better but not compulsory, according to Imām Ash-Shāfi'ī, Aḥmad bin Ḥanbal and most of the scholars of *Ḥadīth*. [*Ṣaḥīḥ Muslim* (with Nawawī's Commentary): p. 241, vol. 1]

(21). 3035. Abū Hurairah narrated that the Messenger of Allāh ﷺ halted between Ḍajnān and 'Uṣfān, and the idolaters said: "These people have a prayer which is more loved to them than their fathers and their children." That is, 'Aṣr. They gathered their forces and advanced altogether. And Jibrā'il came to the Prophet ﷺ and told him to divide his Companions into two lines and lead them in prayer, and another group stood behind them on guard with their weapons. Then the other group came and prayed one *Rak'ah* with him. Then these people stood guard with their weapons, so each of them performed one *Rak'ah* while the Messenger of Allāh ﷺ performed two *Rak'ahs*.^[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of 'Abdullāh bin Shaḥīq from Abū Hurairah.

There is something on this topic from 'Abdullāh bin Mas'ūd, Zaid

(٢١) - ٣٠٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدِ الْهَثَايِي: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ شَقِيبٍ: حَدَّثَنَا أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ نَزَلَ بَيْنَ ضَجْنَانَ وَعُشْفَانَ، فَقَالَ الْمُشْرِكُونَ: إِنَّ لَهُؤْلَاءِ صَلَاةً هِيَ أَحَبُّ إِلَيْهِمْ مِنْ آبَائِهِمْ وَأَبْنَائِهِمْ، وَهِيَ الْعَصْرُ فَأَجْمَعُوا أَمْرَكُمْ فَمِيلُوا عَلَيْهِمْ مِثْلَةَ وَاحِدَةٍ وَأَنَّ جِبْرَائِيلَ أَتَى النَّبِيَّ ﷺ فَأَمَرَهُ أَنْ يَقْسِمَ أَصْحَابَهُ سَطْرَيْنِ فَيُصَلِّيَ بِهِمْ، وَتَقُومَ طَائِفَةٌ أُخْرَى وَرَاءَهُمْ وَلْيَأْخُذُوا جِذْرَهُمْ وَأَسْلِحَتَهُمْ، ثُمَّ يَأْتِي الْآخَرُونَ وَيُصَلُّونَ مَعَهُ رَكْعَةً وَاحِدَةً، ثُمَّ يَأْخُذُ هَؤْلَاءِ جِذْرَهُمْ وَأَسْلِحَتَهُمْ فَتَكُونُ لَهُمْ رَكْعَةٌ رَكْعَةٌ وَلِرَسُولِ اللَّهِ ﷺ رَكْعَتَانِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ شَقِيبٍ، عَنْ أَبِي هُرَيْرَةَ.

[1] See nos. 564 - 567.

bin Thābit, Ibn 'Abbās, Jābir, Abū 'Ayyāsh Az-Zurqī, Ibn 'Umar, Hudhaifah, Abū Bakrah and Sahl bin Abī Ḥathmah. Abū 'Ayyāsh Az-Zuraqī's name is Zaid bin Aṣ-Ṣāmit.

وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَزَيْدِ ابْنِ ثَابِتٍ، وَابْنِ عَبَّاسٍ وَجَابِرٍ وَأَبِي عَيَّاشِ الزُّرْقِيِّ وَابْنِ عُمَرَ، وَحُدَيْفَةَ، وَأَبِي بَكْرَةَ، وَسَهْلَ بْنَ أَبِي حَنَمَةَ. وَأَبُو عَيَّاشِ الزُّرْقِيُّ اسْمُهُ زَيْدُ بْنُ الصَّامِتِ.

تخریج: [إسناده صحيح] وأخرجه النسائي: ۱۷۴/۳، ح: ۱۵۴۵ (صلاة الخوف) من حديث عبدالصمد به وصححه ابن حبان، ح: ۵۸۴ * وفي الباب عن عبدالله بن مسعود وزيد بن ثابت وابن عباس وجابر، وأبي عياش الزرقى وابن عمر وحذيفة وأبي بكر [انظر، ح: ۵۶۴] وسهل بن أبي حنمة [انظر: ۵۶۵، ۵۶۶].

Comments:

Only one form of performing the 'Fear Prayer,' in the battlefield, is mentioned in this *Hadīth*; because as the Prophet ﷺ would stand up to lead the prayer, every soldier had the desire to offer his prayer following the Prophet ﷺ. It was a natural desire which has been taken into consideration; along with this, the defensive strategy was also very essential, lest the enemies should attack all of a sudden, taking advantage of the Muslims being engaged in the prayer, which they had a plan for.

(22).3036. Qatādah bin An-Nu'mān said: "There was a household among us called Banū Ubairiq, among whom was a Bishr, a Bushair, and a Mubashshir. Bushair was a hypocrite who would recite poetry reviling the Companions of the Prophet ﷺ then he would attribute it to some of the Arabs. Then he would say: 'So-and-so said this and that [So-and-so said this and that].' So when the Companions of the Prophet ﷺ would hear that poetry, they would say: 'By Allāh! No one but this filthy person said this poetry – or as the man said – and they would say: 'Ibn Al-Ubairiq said it.'"^[1]

(۲۲) - ۳۰۳۶ - حَدَّثَنَا الْحَسَنُ بْنُ أَحْمَدَ بْنِ أَبِي شُعَيْبٍ أَبُو مُسْلِمٍ الْحَرَّانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَتَادَةَ بْنِ التُّعْمَانِ، قَالَ: كَانَ أَهْلُ بَيْتٍ مِمَّا يُقَالُ لَهُمْ بَنُو أُبَيْرِيقٍ بَشْرٌ وَبُشَيْرٌ وَمُبَشِّرٌ، فَكَانَ بُشَيْرٌ رَجُلًا مُنَافِقًا، يَقُولُ الشُّعْرَ يَهْجُو بِهِ أَصْحَابَ النَّبِيِّ ﷺ ثُمَّ يَنْحَلُهُ بَعْضَ الْعَرَبِ، ثُمَّ يَقُولُ: قَالَ فُلَانٌ: كَذَا وَكَذَا [قَالَ فُلَانٌ: كَذَا وَكَذَا]، فَإِذَا سَمِعَ أَصْحَابَ رَسُولِ اللَّهِ ﷺ ذَلِكَ الشُّعْرَ، قَالُوا:

[1] At-Ṭabarī recorded this narration in his *Tafsir*, and from the statement "Or as the man said" to the end of the paragraph is actually part of a poem whose wording is different and longer. It is, they would respond with a poem about Ibn Al-'Ubairiq.

He said: "They were a poor and needy household during *Jāhiliyyah* and Islām. The only food the people of Al-Madinah had was dates and barely. When a man was able to, he would import flour from *Ash-Shām* which he bought and kept for himself. As for his dependants, their only food was dates and barely. So an import arrived from *Ash-Shām*, and my uncle *Rifā'ah bin Zaid* bought a load of it, which he put in a storage area he had, where he kept his weapons – his shield and his sword. But it was taken from him from under the house. The storage was broken into and the food and weapons were taken. In the morning, my uncle *Rifā'ah* came to me and said: 'O my nephew! We were robbed during the night, our storage was broken into, and our food and weapons are gone.'" He said: "They overheard us in the house, and questioned us, and someone said to us, 'We saw *Banū Ubairiq* cooking during the night, and it looked like they had some of your food.'" He said: "Banū *Ubairiq* were saying – while we were questioning them amidst their dwellings – 'By Allāh! We do not think the one you are looking for is other than *Labīd bin Sahl*, a man among us who is righteous and accepted Islam.' When *Labīd* heard that, he brandished his sword and said: 'I stole? By Allāh! You either prove this theft, or I take to you with this sword.' They said: 'Leave us O man! You are not the one

والله ما يقول هذا الشعر إلا هذا الخبيث أو كما قال الرجل وقالوا: ابن الأبيرق قالها. قال: وكانوا أهل بيت حاجة وفاقه في الجاهلية والإسلام، وكان الناس إنما طعامهم بالمدينة التمر والشعير، وكان الرجل إذا كان له يسار فقدمت ضافطة من الشام من الدرمك ابتاع الرجل منها فخص بها نفسه، وأما العيال فإنما طعامهم التمر والشعير، فقدمت ضافطة من الشام فابتاع عمي رفاعه بن زيد حملاً من الدرمك فجعله في مشربة له وفي المشربة سلاح، درع وسيف، فعدى عليه من تحت البيت، فقببت المشربة وأخذ الطعام والسلاح. فلما أصبح أتاني عمي رفاعه، فقال: يا ابن أخي إنه قد عدى علينا في ليلتنا هذه، فقببت مشربتنا وذهبت بطعامنا وسلاحنا، قال: فتحسسنا في الدار وسألنا قبيل لنا: قد رأينا بني أبيرق استوقدوا في هذه الليلة، ولا نرى فيما نرى إلا على بعض طعامكم، قال: وكان بنو أبيرق، قالوا – ونحن نسأل في الدار – والله ما نرى صاحبكم إلا لبيد بن سهل رجل مئاً، له صلاح وإسلام فلما سمع لبيد اختلط سيفه، وقال: أنا أسرق؟ فوالله ليخاطبكنم هذا السيف أو لئيسن هذه السرفة. قالوا: إليك عنا أيها الرجل فما أتت بصاحبها فسألنا في الدار حتى لم نشك أنهم أصحابها، فقال لي عمي: يا ابن أخي

who has it.' So we continued questioning in the dwellings until we had no doubt that they had taken it. So my uncle said to me: 'O my nephew! You should go to the Messenger of Allāh ﷺ and tell him about that.'" Qatādah said: "So I went to the Messenger of Allāh ﷺ and said: 'A family among us are ill-mannered, and they conspired against my uncle Rifā'ah bin Zaid. He broke into his storage and took his weapons and his food. We want them to return our weapons, but we have no need for the food.' So the Prophet ﷺ said: 'I will decide about that.' So when Banū Ubairiq heard about that, they brought a man from among them named Usair bin 'Urwah to talk to him about that, and some people from their houses gathered and said: 'O Messenger of Allāh! Qatādah bin An-Nu'mān and his uncle came to a family among us who are a people of Islam and righteousness, accusing them of stealing without proof or confirmation.'" Qatādah said: "I went to the Messenger of Allāh ﷺ and spoke to him, and he said: 'You went to a family among them known for their Islam and righteousness, and accused them of stealing without confirmation or proof.'" He said: "So I returned wishing that I had lost some of my wealth, and that the Messenger of Allāh ﷺ had not been spoken to about that. My uncle Rifā'ah came to me and said: 'O my nephew! What did you do?' So I told him

لَوْ أَتَيْتَ رَسُولَ اللَّهِ ﷺ فَذَكَرْتَ ذَلِكَ لَهُ. قَالَ قَتَادَةُ: فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: إِنَّ أَهْلَ بَيْتِ مِثَا أَهْلٍ جَفَاءَ عَمَدُوا إِلَى عَمِّي رِفَاعَةَ ابْنِ زَيْدٍ فَتَقَبَّوْا مَسْرَبَةَ لَهُ وَأَخَذُوا سِلَاحَهُ وَطَعَامَهُ فَلْيُرِدُّوْا عَلَيْنَا سِلَاحَنَا، فَأَمَّا الطَّعَامُ فَلَا حَاجَةَ لَنَا فِيهِ، فَقَالَ النَّبِيُّ ﷺ: «سَامُرُ فِي ذَلِكَ» فَلَمَّا سَمِعَ بَنُو أُبَيْرِيقٍ أَنْتَوَا رَجُلًا مِنْهُمْ، يُقَالُ لَهُ: أُسَيْرُ بْنُ عُرْوَةَ فَكَلَّمُوهُ فِي ذَلِكَ فَاجْتَمَعَ فِي ذَلِكَ نَاسٌ مِنْ أَهْلِ الدَّارِ، فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّ قَتَادَةَ بْنَ التُّعْمَانِ وَعَمَّهُ عَمَدَا إِلَى أَهْلِ بَيْتِ مِثَا أَهْلِ إِسْلَامٍ وَصَلَّاحٍ يَرْمُونَهُمْ بِالسَّرِقَةِ مِنْ غَيْرِ بَيِّنَةٍ، وَلَا ثَبَّتٍ. قَالَ قَتَادَةُ: فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَكَلَّمْتُهُ فَقَالَ: «عَمَدْتَ إِلَى أَهْلِ بَيْتِ ذُكْرٍ مِنْهُمْ إِسْلَامٌ وَصَلَّاحٌ تَرْمِيهِمْ بِالسَّرِقَةِ عَلَى غَيْرِ ثَبَّتٍ وَبَيِّنَةٍ». قَالَ: فَرَجَعْتُ وَلَوَدِدْتُ أَنِّي خَرَجْتُ مِنْ بَعْضِ مَالِي وَلَمْ أُكَلِّمِ رَسُولَ اللَّهِ ﷺ فِي ذَلِكَ، فَأَتَانِي عَمِّي رِفَاعَةُ، فَقَالَ: يَا ابْنَ أُجَيِّ مَا صَنَعْتَ، فَأَخْبَرْتُهُ بِمَا قَالَ لِي رَسُولَ اللَّهِ ﷺ، فَقَالَ: اللَّهُ الْمُسْتَعَانُ، فَلَمْ يَلْبَثْ أَنْ نَزَلَ الْقُرْآنُ: ﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا﴾ بَنِي أُبَيْرِيقٍ ﴿وَاسْتَغْفِرِ اللَّهَ﴾ [أَي] مِمَّا قُلْتَ لِقَتَادَةَ ﴿إِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا﴾، وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَلُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا﴾، ﴿يَسْتَحْفُونَ مِنْ

what the Messenger of Allāh ﷺ said to me, so he said: 'It is from Allāh, Whom we seek help.' It was not long before the Qur'ān was revealed: 'Surely, We have sent down to you the Book in truth, that you might judge between men by that which Allāh has shown you, so be not a pleader for the treacherous.' That is Banū Ubairiq. 'And seek forgiveness from Allāh.' [That is] from what you said to Qatādah. 'Certainly Allāh is Ever Oft-Forgiving, Most Merciful And argue not on behalf of those who deceive themselves. Verily, Allāh does not like anyone who is a betrayer, sinner. They may hide from men, but they cannot hide from Allāh' for He is with them up to His saying: 'Most-Merciful.' That is: If you seek Allāh's forgiveness then He will forgive you. 'And whoever earns sin, he earns it only against himself...' up to His saying: 'A manifest sin.' Their saying about Labīd; 'Had it not been for the grace of Allāh and His mercy upon you...' up to His saying: 'We shall give him a great reward.'"^[1]

So when the Qur'ān was revealed, the Messenger of Allāh ﷺ brought the weapon and returned it to Rifā'ah. Qatādah said: "When the weapon was brought to my uncle – and he was an elderly man with bad sight" or "an elderly weak man" – Abū 'Eisā was in doubt – "in

النَّاسِ وَلَا يَسْتَحْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ ﴿ إِلَى قَوْلِهِ ﴿رَحِيمًا﴾ أَي: لَوْ اسْتَغْفَرُوا اللَّهَ لَعَفَرَ لَهُمْ ﴿ وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ.﴾ إِلَى قَوْلِهِ ﴿وَإِنَّمَا مُبِينًا﴾ قَوْلُهُمْ لِلْبَيْدِ ﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ﴾ إِلَى قَوْلِهِ ﴿فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾ [١٠٥-١١٤] فَلَمَّا نَزَلَ الْقُرْآنُ أُبَيُّ رَسُولُ اللَّهِ ﷺ بِالسَّلَاحِ فَرَدَّهُ إِلَى رِفَاعَةَ. فَقَالَ قَتَادَةُ: لَمَّا أَتَيْتُ عَمِّي بِالسَّلَاحِ، وَكَانَ شَيْخًا قَدْ عَسَا أَوْ عَسَا - الشُّكُّ مِنْ أَبِي عَيْسَى - فِي الْجَاهِلِيَّةِ، وَكُنْتُ أَرَى إِسْلَامَهُ مَذْهُوْلًا، فَلَمَّا أَتَيْتُهُ قَالَ: يَا ابْنَ أَخِي! هِيَ فِي سَبِيلِ اللَّهِ، فَعَرَفْتُ أَنَّ إِسْلَامَهُ كَانَ صَحِيحًا، فَلَمَّا نَزَلَ الْقُرْآنُ لِحَقِّ بُشَيْرٍ بِالْمُشْرِكِينَ، فَنَزَلَ عَلَى سُلَاقَةَ بِنْتِ سَعْدِ بْنِ سُمَيَّةَ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ۝ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ صَلَّىٰ صَلًّا بَعِيدًا﴾ [١١٥، ١١٦] فَلَمَّا نَزَلَ عَلَى سُلَاقَةَ زَمَاهَا حَسَّانُ بْنُ ثَابِتٍ بِأَيِّاتٍ مِنْ شِعْرِ [ه]، فَأَخَذَتْ رَحْلَهُ فَوَضَعَتْهُ عَلَى رَأْسِهَا، ثُمَّ خَرَجَتْ بِهِ فَرَمَتْ بِهِ فِي الْأَبْطَحِ، ثُمَّ قَالَتْ: أَهْدَيْتَ لِي شِعْرَ حَسَّانَ مَا كُنْتُ تَأْتِينِي بِخَيْرٍ.

^[1] *An-Nisā'* 4:105-114.

Jāhiliyah, and I thought that he merely had entered into Islam (without real sincerity) but when I brought it to him, he said: 'O my nephew! It is for Allāh's cause.' So I knew that his Islam was genuine. When the Qur'an was revealed, *Buṣhair* went with the idolaters, staying with *Sulāfah* bint Sa'd bin *Sumayyah*. So Allāh, Most High, revealed: Whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination. Verily Allāh forgives not associating others with Him, but He forgives what is less than that for whomever He wills. And whoever associates others with Allāh, then he has indeed strayed far away.^[1]

"When he went to stay with *Sulāfah*, *Ḥassān* bin *Thābit* lampooned her with verses of poetry. So she took his saddle, put it on her head, then she left with it to cast it into the valley. Then she said: 'You gave me the poetry of *Ḥassān* – you did not bring me any good.'" (*Ḥasan*)

[*Abū 'Eisā* said:] This *Ḥadīth* is *Gharīb*, we do not know of any one who narrated a chain for it other than *Muḥammad* bin *Salamah* *Al-Ḥarrānī*. *Yūnus* bin *Bukair* and others narrated this *Ḥadīth* from *Muḥammad* bin *Ishāq*, from 'Āṣim

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْلَمُ أَحَدًا أَشَدَّهُ غَيْرَ مُحَمَّدِ بْنِ سَلَمَةَ الْحَرَّانِيِّ. وَرَوَى يُونُسُ بْنُ بُكَيْرٍ وَغَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عَمْرٍو بْنِ قَتَادَةَ، مُرْسَلٌ لَمْ يَذْكُرُوا فِيهِ عَنْ أَبِيهِ، عَنْ جَدِّهِ. وَقَتَادَةُ بْنُ النُّعْمَانِ هُوَ أَخُو أَبِي سَعِيدِ الْخُدْرِيِّ لِأُمِّهِ. وَأَبُو سَعِيدٍ [الْخُدْرِيُّ] اسْمُهُ سَعْدُ بْنُ مَالِكِ بْنِ سَيَّانٍ.

[1] *An-Nisā'* 4:115-116.

bin 'Umar bin Qatādah in *Mursal* form, they did not mention "from his father, from his grandfather" in it. Qatādah bin An-Nu'mān is the brother of Abū Sa'eed Al-Khudrī through his mother. Abū Sa'eed [Al-Khudrī's] name is Sa'd bin Mālik.

تخريج: [إسناده حسن] وأخرجه الطبري في تفسير: ١٧١-١٦٩/٥ عن الحسن بن أحمد به وصححه الحاكم على شرط مسلم: ٣٨٨-٣٨٥/٤ ووافقه الذهبي، وابن إسحاق صرح بالسماع عنده.

Comments:

This *Hadīth* guides that the investigation and research should be made before making an allegation against someone. One should not take the law into his own hands. The matter should be reported to the responsible or authoritative person. The responsible person should also judge the matter through proper honesty, investigation and research. He should not merely rely on the reports and statements of the relatives and supporters, because such people sometimes provide support to their brethren needlessly. It is unlawful to support the dishonest and the corrupt. The Messenger of Allāh ﷺ did not have the knowledge of the unseen; and he cleared the people of Banū Ubairiq from this case. If an offence has been perpetrated, the perpetrator should confess it, and seek forgiveness and pardon from Allāh Almighty. Condemning and criticising a perpetrator is allowed. Supporting a perpetrator gives the supporter a bad name. A person's sincerity and hypocrisy is judged by his character and behaviour. Opposing truth after it has become clear is unlawful. Being steadfast on the Book and the *Sunnah* and holding upon both firmly, is the only path to avoid and escape wrongdoing, conspiracies and plots of the wrongdoers.

(23). 3037 *Thuwair* – Ibn Abī Fākhītah – narrated from his father that 'Alī bin Abī Ṭalīb said: "There is no *Āyah* in the Qur'an more beloved to me than this *Āyah*: Verily Allāh forgives not associating others with Him, but He forgives what is less than that for whomever He wills."^[1] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*. Abū Fātikhah's

(٢٣) - ٣٠٣٧ - حَدَّثَنَا خَلَادُ بْنُ أَسْلَمَ
الْبَغْدَادِيُّ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ عَنْ
إِسْرَائِيلَ، عَنْ ثَوَيْرٍ - وَهُوَ ابْنُ أَبِي فَاخْتَةَ -
عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: مَا
فِي الْقُرْآنِ آيَةٌ أَحَبَّ إِلَيَّ مِنْ هَذِهِ الْآيَةِ: ﴿لَا
إِلَهَ إِلَّا اللَّهُ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ
يَشَاءُ﴾.

^[1] *An-Nisā'* 4:116.

name is Sa'eed bin 'Ilāqah and *Thuwair's Kunyah* is Abū Jahm, and he is a man from Al-Kūfah [among the *Tābi'in*]. He heard from Ibn 'Umar and Ibn Az-Zubair. Ibn Mahdī used to disparage him a little.

[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَأَبُو فَاحِشَةَ اسْمُهُ سَعِيدُ بْنُ عِلَاقَةَ وَثَوَيْرٌ يُكْنَى أَبَا جَهْمٍ، وَهُوَ رَجُلٌ كُوفِيٌّ [مِنَ التَّابِعِينَ]، وَقَدْ سَمِعَ مِنْ ابْنِ عُمَرَ، وَابْنِ الزُّبَيْرِ. وَابْنُ مَهْدِيٍّ كَانَ يَغْمِرُهُ قَلِيلًا.

تخریج: [إسناده ضعيف] * ثوير ضعيف تقدم.

Comments:

If a person suffers from wrongdoings and follows the deviated path, he still has the chance to be forgiven and pardoned, but as for a person who associates others with Allāh, he has no possibility whatsoever to be forgiven and pardoned. Therefore a person adhering to monotheism [*Tawhīd*] has glad tidings in this *Āyah* from one aspect; and this is the main aspect of it being loved.

(24). 3038. Abū Hurairah said: "When the following was revealed: 'Whoever works evil will have the recompense of it...' [1] That worried the Muslims, so they complained about that to the Messenger of Allāh ﷺ and he said: "Seek closeness and be steadfast, and in all that afflicts the believer there is atonement, even a thorn that pricks him, and the hardship he suffers." (*Ṣaḥīh*)

(٢٤) - ٣٠٣٨ - حَدَّثَنَا [مُحَمَّدُ بْنُ يَحْيَى] بْنِ أَبِي عُمَرَ وَعَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ - الْمَعْنَى وَاحِدٌ - قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ مُحَيْصِنٍ، عَنْ مُحَمَّدِ بْنِ قَيْسِ بْنِ مَحْرَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا نَزَلَتْ ﴿مَنْ يَعْمَلْ سُوءًا يُجْرِمَ بِهِ﴾ [١٢٣] شَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ فَشَكَرُوا ذَلِكَ إِلَى النَّبِيِّ ﷺ، فَقَالَ: «فَارْبُوا وَسَدِّدُوا، وَفِي كُلِّ مَا يُصِيبُ الْمُؤْمِنَ كَفَّارَةٌ حَتَّى الشُّوْكَ يُشَاكُهَا وَالتُّكْبَةُ يُنْكَبُهَا».

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Ibn Muḥaiṣin (a narrator in the chain) is 'Umar bin 'Abdur-Raḥmān bin Muḥaiṣin.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. ابْنُ مُحَيْصِنٍ هُوَ عُمَرُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَيْصِنٍ.

تخریج: وأخرجه مسلم، البر والصلة، باب ثواب المؤمن فيما يصيبه من مرض أو حزن أو نحو ذلك، حتى الشوك يشاكها، ح: ٢٥٧٤ من حديث سفیان بن عیینة به.

Comments:

A true believer has advantage and distinction, if a mistake, wrongdoing and error happens from him; or any type of worldly trouble, worry, sickness or any tragedy befalling him — even the prick of a thorn becomes an expiation of his

[1] *An-Nisā'* 4:123.

sins. But the sins of the disbelievers are not expiated, that is why they will get punished on the Last Day.

(25). 3039. Abū Bakr Aṣ-Ṣiddīq said: "I was with the Prophet ﷺ when this *Āyah* was revealed to him: Whoever works evil will have the recompense of it.^[1] So the Messenger of Allāh ﷺ said: 'O Abū Bakr! Shall I recite to you an *Āyah* revealed to me?' I said: 'Of course O Messenger of Allāh!' 'So he recited it to me, and I do not know except that I found it as a fatal blow, but I repressed it. So the Messenger of Allāh ﷺ said: 'What is bothering you O Abū Bakr?' I said: 'O Messenger of Allāh! May my father and my mother be your ransom! Which of us has not done evil – and yet we shall be recompensed for what we have done?' So the Messenger of Allāh ﷺ said: 'As for you O Abū Bakr, and the believers, they will be recompensed for that in the world until they meet Allāh and they have no sins. As for the others, then that will be collected for them until they are recompensed for it on the Day of Judgement.'" (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, there is criticism regarding its chain. Mūsā bin 'Ubaidah was graded weak in *Hadīth*; he was graded weak by Yahyā bin Sa'eed and Aḥmad bin Ḥanbal. The freed slave of Ibn Sibā' is unknown. This *Hadīth* has been reported through other routes from Abū Bakr, but its

(٢٥) - ٣٠٣٩ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا رُوْحُ بْنُ عَبَادَةَ عَنْ مُوسَى بْنِ عُبَيْدَةَ قَالَ: أَخْبَرَنِي مَوْلَى ابْنِ سِبَاعٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يُحَدِّثُ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ فَأَنْزَلَتْ عَلَيْهِ هَذِهِ الْآيَةُ: ﴿مَنْ يَعْمَلْ سُوءًا يُحْزِرْ بِهِ﴾ [١٢٣] فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا بَكْرٍ! أَلَا أُفْرُئُكَ آيَةَ أَنْزَلْتُ عَلَيْ؟» قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: فَأَقْرَأْنِيهَا فَلَا أَعْلَمُ إِلَّا أَنِّي [قَدْ كُنْتُ] وَجَدْتُ افْتِصَامًا فِي ظَهْرِي فَتَمَطَّطْتُ لَهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا شَأْنُكَ يَا أَبَا بَكْرٍ؟» قُلْتُ: يَا رَسُولَ اللَّهِ بَأَبِي أَنْتَ وَأُمِّي وَأَيُّنَا لَمْ يَعْمَلْ سُوءًا وَإِنَّا لَمَجْزُيُونَ بِمَا عَمَلْنَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَنْتَ يَا أَبَا بَكْرٍ وَالْمُؤْمِنُونَ، فَتَجْزَوْنَ بِذَلِكَ فِي الدُّنْيَا حَتَّى تَلْقَوْا اللَّهَ، وَلَيْسَ لَكُمْ ذُنُوبٌ، وَأَمَّا الْآخَرُونَ فَيَجْتَمِعُ ذَلِكَ لَهُمْ، حَتَّى يُجْزَوْا بِهِ يَوْمَ الْقِيَامَةِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ. وَفِي إِسْنَادِهِ مَقَالٌ، وَمُوسَى بْنُ عُبَيْدَةَ يُضَعَّفُ فِي الْحَدِيثِ ضَعْفُهُ يَحْيَى بْنُ سَعِيدٍ وَأَحْمَدُ ابْنُ حَنْبَلٍ. وَمَوْلَى ابْنِ سِبَاعٍ مَجْهُولٌ. وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ، عَنْ أَبِي بَكْرٍ، وَلَيْسَ لَهُ إِسْنَادٌ صَحِيحٌ أَيْضًا. وَفِي

[1] *An-Nisā'* 4:123.

chain is also not *Ṣaḥīh*. There is something on this topic from 'Āishah.

الْبَابِ عَنْ عَائِشَةَ.

تخريج: [إسناده ضعيف] وأخرجه البغوي في شرح السنة: ٢٤٩/٥، ٢٥٠، ح: ١٤٣٩ حديث روح بن عباد به موسى بن عبيدة ضعيف، ومولى ابن سباع: مجهول (تقريب: ٨٥٢١) والحديث السابق (٣٠٣٨) يعني عنه * وفي الباب عن عائشة [أحمد: ٦/٦٥، ٦٦ وابن حبان، ح: ١٧٣٦ والحاكم: ٣٠٨/٢].

(26). 3040. Ibn 'Abbās said: "Sawdah feared that the Prophet ﷺ was going to divorce her, so she said: 'Do not divorce me, but keep me and give my day to 'Āishah.' So he (ﷺ) did so, and the following was revealed: Then there is no sin on them both if they make terms of peace between themselves, and making peace is better.^[1] So whatever they agree to make peace in something then it is permissible."

(*Ṣaḥīh*)

[It is as if it is a statement of Ibn 'Abbās].

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīh Gharīb*.

(٢٦) - ٣٠٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُعَاذٍ عَنْ سِمَاكِ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَشِيتُ سَوْدَةَ أَنْ يُطَلِّقَهَا النَّبِيُّ ﷺ، فَقَالَتْ: لَا تُطَلِّقْنِي وَأَمْسِكْنِي وَاجْعَلْ يَوْمِي لِعَائِشَةَ، فَفَعَلَ فَتَزَلْتُ ﴿فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ﴾ [١٢٨] فَمَا اضْطَلَحَا عَلَيْهِ مِنْ شَيْءٍ فَهُوَ جَائِزٌ.

[كَأَنَّهُ مِنْ قَوْلِ ابْنِ عَبَّاسٍ].

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [صحيح] وأخرجه البيهقي: ٢٩٧/٧ من حديث أبي داود الطيالسي به وهو في مسند أبي داود الطيالسي، ح: ٢٦٨٣ وسنده ضعيف وللحديث شواهد كثيرة عند البخاري، ح: ٥٠٦٧ ومسلم، ح: ١٤٦٣، ١٤٦٥ والنسائي، ح: ٣١٩٩ وغيرهم.

Comments:

Dowry and equal treatment is a right of every wife. But if a woman has fear regarding her husband that if she keeps him under the pressure of restrictions, he will perhaps leave her, or he will get fed up with her and will ignore her; in this case there is no harm in compromising with each other; a woman may give relief to her husband in matter of dowry, equal treatment and in living expenses in order to eliminate the risk of the relationship being severed.

(27). 3041. Al-Barā' said: "The last *Āyah* revealed" or, "The last thing revealed was: They ask you

(٢٧) - ٣٠٤١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا مَالِكُ بْنُ مِعْوَلٍ عَنْ

[1] *An-Nisā'* 4:128.

about a legal verdict. Say: 'Allāh directs (thus) regarding *Al-Kalālah*.'"^[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan*. Abū As-Safar's (a narrator in the chain) name is Sa'eed bin Aḥmad, and it is said that he is Ibn Yuhmid Ath-Thawrī.

أَبِي السَّفَرِ، عَنِ الْبَرَاءِ قَالَ: آخِرُ آيَةِ أَنْزَلَتْ أَوْ آخِرُ شَيْءٍ أَنْزَلَ ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾ [١٧٦].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَأَبُو السَّفَرِ اسْمُهُ سَعِيدُ بْنُ أَحْمَدَ، وَيُقَالُ: ابْنُ يُحْمَدِ الثَّوْرِيُّ.

تخریج: وأخرجه مسلم، الفرائض، باب آخر آية أنزلت آية الكلاله، ح: ١٦١٨ من حديث مالك بن مغول به.

(28). 3042. Al-Barā' said: "A man came to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh! They ask you about a legal verdict. Say: "Allāh directs (thus) regarding *Al-Kalālah*.'"^[2] So the Prophet ﷺ said to him: "You should be sufficed with the *Āyah* of summer."^[3] (*Ḥasan*)

(٢٨) - ٣٠٤٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ عَنْ أَبِي بَكْرِ بْنِ عِيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾ فَقَالَ لَهُ النَّبِيُّ ﷺ: «تُجْزِئُكَ آيَةُ الصَّيْفِ».

تخریج: [حسن] وأخرجه أبو داود، الفرائض، باب من كان ليس له ولد وله أخوات، ح: ٢٨٨٩ من حديث أبي بكر بن عياش به وهو ضعيف وأصل الحديث شواهد عند مسلم، ح: ١٦١٧ وغيره وهو بها حسن.

Comments:

The aim is that you contemplate on this *Āyah*, and you will understand the issue. *Kalālah* is a person who leaves neither parents nor children, only brothers and sisters are his heirs.

[1] *An-Nisā'* 4:176.

[2] *An-Nisā'* 4:176.

[3] Meaning this *Āyah*, while in *An-Nisā'* number 12, is mention of the topic, and it was revealed in the winter, this *Āyah*, revealed in the summer - the last revealed about it - explains it.

Chapter 5. Regarding *Sūrat Al-Mā'idah*

(المعجم ٥) - [بَابُ :] وَمِنْ سُورَةِ
الْمَائِدَةِ (التحفة ٦)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3043. Ṭāriq bin Shihāb said: "A man among the Jews said to 'Umar bin Al-Khattāb: 'O Commander of the Believers! If we were the ones unto whom this *Āyah* was revealed, 'This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islām as your religion.'^[1] - then we would have taken that day as a day of celebration.' So 'Umar bin Al-Khattāb said to him: 'Indeed I do know which day this *Āyah* was revealed upon. It was revealed on the Day of 'Arafah, on Friday.'"

(*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(١) - ٣٠٤٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مِسْعَرٍ وَغَيْرِهِ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ رَجُلٌ مِنَ الْيَهُودِ لِعُمَرَ بْنِ الْخَطَّابِ يَا أَمِيرَ الْمُؤْمِنِينَ! لَوْ عَلَيْنَا أَنْزَلْتَ هَذِهِ الْآيَةَ: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ [٣] لَأَتَّخِذْنَا ذَلِكَ الْيَوْمَ عِيدًا، فَقَالَ [لَهُ] عُمَرُ بْنُ الْخَطَّابِ: إِنِّي لَأَعْلَمُ أَيَّ يَوْمٍ أَنْزَلْتَ هَذِهِ الْآيَةَ، أَنْزَلْتَ يَوْمَ عَرَفَةَ فِي يَوْمِ الْجُمُعَةِ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه البخاري، الاعتصام بالكتاب والسنة، ح: ٧٢٦٨ من حديث

سفيان بن عيينة ومسلم، ح: ٥/٣٠١٧ من حديث قيس بن مسلم به.

Comments:

This *Āyah*, because it was revealed on the Day of 'Arafah, and on a Friday; and both these days are like days of 'Eid for the Muslims. So the Muslims, on their own behalf, are not allowed to celebrate any day as 'Eid; because their 'Eid are appointed by Allāh. It is you people who make self-made additions to the religion and you appoint the days of celebration and festivals according to your own desires. Unfortunately some Muslims have also introduced and added an 'Eid.

(2). 3044. 'Ammār bin Abī 'Ammār said: "Ibn 'Abbās recited: This day, I have perfected your

(٢) - ٣٠٤٤ - حَدَّثَنَا عَبْدُ بَنُ حُمَيْدٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حَمَادُ بْنُ

[1] *Al-Mā'idah* 5:3.

religion for you, completed My favor upon you, and have chosen for you Islām as your religion.^[1] and a Jew was with him who said: 'If this *Āyah* was revealed to us then we would have taken that day as a day of celebration.' So Ibn 'Abbās said: 'Indeed it was revealed on two *Eids*: On Friday, and on the Day of 'Arafah.'" (*Sahih*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb* as a narration of Ibn 'Abbās, [and it is *Ṣaḥīḥ*].

تخریج: [إسناده صحيح] وأخرجه أبو داود الطيالسي، ح: ٢٧٠٩ عن حماد بن سلمة به.

(3). 3045. Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Ar-Raḥmān's Hand is full, He spends without any decrease, night and day.' He said: 'Do you not see how much He has spent since He created the heavens and the earth, yet it has not decreased what is in His Hand, and His Throne is over the water, and in His other Hand is the *Mizān* (Scale) which He raises and lowers.'" (*Sahih*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. This *Hadīth* is regarding the *Tafsīr* of this *Āyah*: "The Jews say: 'Allāh's Hand is tied up.' Be their hands tied up."^[2] The *A'imma* say about this *Hadīth*: It is believed in as it comes, without explanation or misinterpretation. This was said by more than one of the *A'imma*,

سَلَمَةَ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ قَالَ: قَرَأَ ابْنُ عَبَّاسٍ ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمْتُّ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ وَعِنْدَهُ يَهُودِيٌّ فَقَالَ: لَوْ أَنْزَلَتْ هَذِهِ الْآيَةُ عَلَيْنَا لَاتَّخَذْنَا يَوْمَهَا عِيدًا، فَقَالَ ابْنُ عَبَّاسٍ: فَإِنَّهَا نَزَلَتْ فِي يَوْمِ عِيدَيْنِ: فِي يَوْمِ الْجُمُعَةِ وَيَوْمِ عَرَفَةَ.

[قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ [وَهُوَ صَحِيحٌ].

تخریج: [إسناده صحيح] وأخرجه أبو داود الطيالسي، ح: ٢٧٠٩ عن حماد بن سلمة به.

(٣) - ٣٠٤٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بِئْسَ الرَّحْمَنِ مَلَأَى سَحَاءً لَا يَغِيضُهَا، اللَّيْلُ وَالنَّهَارُ»، قَالَ: «أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ، فَإِنَّهُ لَمْ يَغِيضْ مَا فِي يَمِينِهِ وَعَرْشُهُ عَلَى الْمَاءِ وَيَدِهِ الْأُخْرَى الْمِيزَانَ يَخْفِضُ وَيَرْفَعُ».

[قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهَذَا الْحَدِيثُ فِي تَفْسِيرِ هَذِهِ الْآيَةِ: ﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غَلَّتْ أَيْدِيهِمْ﴾ الْآيَةُ [٦٤] وَهَذَا الْحَدِيثُ قَالَ الْأَيْمَةُ يُؤْمَنُ بِهِ كَمَا جَاءَ مِنْ غَيْرِ أَنْ يُفْسَرَ أَوْ يُتَوَهَّمُ، هَكَذَا قَالَهُ غَيْرٌ وَاحِدٍ مِنَ الْأَيْمَةِ مِنْهُمْ:

[1] *Al-Mā'idah* 5:3.

[2] *Al-Mā'idah* 5:64.

among them: Sufyān Ath-Thawrī, Mālik bin Anas, Ibn 'Uyainah and Ibn Al-Mubārak – that they thought that these matters were to be believed in, without saying 'how'.

سُفْيَانُ الثَّوْرِيُّ وَمَالِكُ بْنُ أَنَسٍ، وَابْنُ عُيَيْنَةَ وَابْنُ الْمُبَارَكِ أَنَّهُ تَرَوَى هَذِهِ الْأَشْيَاءَ وَيُؤْمِنُ بِهَا، فَلَا يُقَالُ: كَيْفَ؟.

تخریج: [صحیح] متفق علیه، وأخرجه البخاري، التفسیر، باب قوله: ﴿وَكَانَ عَرْشُهُ عَلَى الْمَاءِ﴾، ح: ٤٦٨٤ ومسلم، ح: ٩٩٣ من حديث أبي الزناد به.

Comments:

The *A'immah* said with respect to this *Hadīth*, it will be believed exactly as it was told. Its explanation and commentary will not be assumed, nor should one fall victim to doubt and whims. Many of the *A'immah* said the same thing, Sufyān Ath-Thawrī, Mālik bin Anas, Ibn 'Uyainah and Ibn Al-Mubārak also said the same. The *Āyāt* and the *Ahādīth* that speak about the Names and Attributes of Allāh are to be reported and believed truly and exactly without the slightest metaphorical explanation; and one must not say anything about the condition, assumed reality and try to explain their nature.

(4). 3046. 'Āishah said: "The Prophet ﷺ was being guarded until this *Āyah* was revealed: 'Allāh will protect you from mankind.' So the Messenger of Allāh ﷺ stuck his head out from the room and said: 'O you people! Go away, for Allāh shall protect me.'"

This *Hadīth* is *Gharīb* [It was narrated to us by Naṣr bin 'Alī].

(٤) - ٣٠٤٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْحَارِثُ بْنُ عُبَيْدٍ عَنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُحْرَسُ حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾ [٦٧] فَأَخْرَجَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ مِنَ الْمَبَةِ، فَقَالَ لَهُمْ: «يَا أَيُّهَا النَّاسُ! انْصَرِفُوا، فَقَدْ عَصَمَنِي اللَّهُ». هَذَا حَدِيثٌ غَرِيبٌ [حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ].

(5). [Muslim bin Ibrāhīm narrated it similarly with this chain].

Some of them reported this *Hadīth* from Al-Jurairī, from 'Abdullāh bin Shaḥīq who said: "The Prophet ﷺ was being guarded." And they did not mention "from 'Āishah" in it. (*Hasan*)

(٥) - [حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ بِهَذَا الْإِسْنَادِ نَحْوَهُ]. وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُحْرَسُ، وَلَمْ يَذْكُرُوا فِيهِ عَنْ عَائِشَةَ.

تخريج: [إسناده حسن] وأخرجه البيهقي: ٨/٩ من حديث مسلم بن إبراهيم به وصححه الحاكم: ٣١٣/٢ ووافقه الذهبي وحسنه الحافظ ابن حجر العسقلاني، وهذا يدل أن الحارث بن عبيد سمع من الجريري قبل اختلاطه والله أعلم.

Comments:

In the city of Al-Madīnah, the Jews in alliance with the hypocrites used to always be busy in conspiring against the Prophet ﷺ and the Muslims. Therefore the noble Companions would guard and keep watch for the Prophet ﷺ. The Prophet ﷺ forbade the guards after this *Āyah* was revealed.

(6). 3047. ‘Abdullāh bin Mas‘ūd narrated: “The Messenger of Allāh ﷺ said: ‘When the Children of Isrā’īl fell into disobedience, their scholars forbade them from it. But they did not stop, so they sat with them in their gatherings, and participated in eating and drinking with them. So Allāh pitted their hearts against each other, and cursed them upon the tongue of Dāwud and ‘Eisā bin Mariam. That was because they disobeyed and were ever transgressing.’” He said: “The Messenger of Allāh ﷺ sat up after he had been reclining, and he said: ‘No, by the One in Whose Hand is my soul! Not until you incline them to the truth.’” ‘Abdullāh bin ‘Abdur-Raḥmān said: “Yazīd said: ‘Sufyān Ath-Thawrī would not say in it: “From ‘Abdullāh.”’ (*Da‘if*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. This *Ḥadīth* has been reported from Muḥammad bin Muslim Ibn Abī Waḍḍāh, from ‘Alī bin Badḥimah, from Abū ‘Ubaidah, from ‘Abdullāh bin Mas‘ūd, from the Prophet ﷺ similar to this. And some of them said: “From Abū ‘Ubaidah from the Prophet ﷺ” in *Mursal* form.

(٦) - ٣٠٤٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شَرِيكٌ عَنْ عَلِيِّ بْنِ بَدِيْمَةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا وَقَعَتْ بَنُو إِسْرَائِيلَ فِي الْمَعَاصِي فَنَهَتْهُمْ عُلَمَاؤُهُمْ، فَلَمْ يَنْتَهُوا فَجَالَسُوهُمْ فِي مَجَالِسِهِمْ وَوَاكَلُوهُمْ وَشَارَبُوهُمْ، فَضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ عَلَى بَعْضٍ وَلَعَنَهُمْ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ». قَالَ: فَجَلَسَ رَسُولُ اللَّهِ ﷺ، وَكَانَ مُتَكِنًا، فَقَالَ: «لَا وَالَّذِي نَفْسِي بِيَدِهِ، حَتَّى تَأْطِرُوهُمْ عَلَى الْحَقِّ أَطْرًا» قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ قَالَ يَزِيدُ: وَكَانَ سُفْيَانُ الثَّوْرِيُّ لَا يَقُولُ فِيهِ عَنْ عَبْدِ اللَّهِ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ أَبِي الْوَضَّاحِ، عَنْ عَلِيِّ بْنِ بَدِيْمَةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا، وَبَعْضُهُمْ يَقُولُ عَنْ أَبِي عُبَيْدَةَ عَنِ النَّبِيِّ ﷺ. مُرْسَلٌ.

تخريج: [إسناده ضعيف لانقطاعه] وأخرجه أبو داود، الملاحم، باب الأمر والنهي، ح: ٤٣٣٦ من حديث علي بن بذيمة به وأبو عبيدة بن عبد الله بن مسعود لم يسمع من أبيه.

Comments:

This *Hadith* guides that the evil doers should be enjoined of doing good, with power, authority and enthusiasm; and they should be prevented from doing bad things. Those who do not abandon committing evil doings, they should not be collaborated with, nor should their invitations be accepted and participated in.

(7). 3048. Abū ‘Ubaidah said: “The Messenger of Allāh ﷺ said: ‘When the Children of Isrā’il fell into decline, a man among them would see his brother committing a sin, and prohibit him from it. The next day, what he saw him doing would not prevent him from eating with him, drinking with him, and associating with him. So Allāh pitted their hearts against each other, and He revealed about them in the Qur’ān, He said: Those among the Children of Isrā’il who disbelieved were cursed by the tongue of Dāwūd and ‘Eisā, son of Mariam. That was because they disobeyed and were ever transgressing.’ And he recited until he reached: ‘And had they believed in Allāh, and in the Prophet, and in what has been revealed to him, never would they have taken them as friends; but many of them are rebellious.’^[1] He said: “And Allāh’s Prophet ﷺ was reclining, so he sat up and said: ‘No! Not until you take the hand of the wrong-doer and incline him toward the truth.’” (*Da’if*)

(٧) - ٣٠٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ : حَدَّثَنَا شُعْبَانُ عَنْ عَلِيِّ بْنِ بَدِيْمَةَ ، عَنْ أَبِي عُبَيْدَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : « إِنَّ بَنِي إِسْرَائِيلَ لَمَّا وَقَعَ فِيهِمُ النَّقْصُ ، كَانَ الرَّجُلُ فِيهِمْ يَرَى أَخَاهُ يَقَعُ عَلَى الذَّنْبِ فَيَنْهَاهُ عَنْهُ ، فَإِذَا كَانَ الْعَدُوُّ لَمْ يَمْنَعَهُ مَا رَأَى مِنْهُ أَنْ يَكُونَ أَيْكَلَهُ وَشَرِبَهُ وَخَلِيطَهُ ، فَضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ وَنَزَلَ فِيهِمُ الْقُرْآنُ فَقَالَ : ﴿ لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴾ وَقَرَأَ حَتَّى بَلَغَ ﴿ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِئَاتِ وَمَا أَنْزَلْنَا إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ ﴾ [٧٨-٨١] قَالَ : وَكَانَ نَبِيُّ اللَّهِ ﷺ مُتَّكِئًا فَجَلَسَ ، فَقَالَ : « لَا ، حَتَّى تَأْخُذُوا عَلَى يَدِ الظَّالِمِ فَنَأْطِرُوهُ عَلَى الْحَقِّ أَطْرًا » .
 حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا أَبُو دَاوُدَ [الطَّيَالِسِيُّ] وَأَمْلَاهُ عَلِيٌّ : حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ بْنِ أَبِي الْوَضَّاحِ عَنْ عَلِيِّ بْنِ بَدِيْمَةَ ، عَنْ

^[1] *Al-Mā'idah* 5:78-81.

(Another chain) with similar.

أَبِي عُيَيْبَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ .

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الفتن، باب الأمر بالمعروف والنهي عن المنكر، ح: ٤٠٠٦ عن محمد بن بشار به وانظر الحديث السابق .

Comments:

Every Prophet from Dāwūd up to ‘Eisā (Jesus) cursed the people of Israel because of their evil doings and offences. In the lifetime of the Prophet ﷺ these people had very strong relations and alliances with the disbelievers of Makkah; even they would consider the disbelievers more guided than the Muslims.

(8). 3049. ‘Amr bin Shurahbīl [Abū Maisarah] narrated, from ‘Umar bin Al-Khaṭṭāb, that he said: “O Allāh! Make the verdict concerning *Khamr* sufficiently clear for us!” So (the *Āyah*) in *Al-Baqarah* was revealed: They ask you concerning *Khamr* and gambling. Say: “In them is a great sin.”^[1] So ‘Umar was called, and it was recited to him, so he said: “O Allāh! Make the verdict concerning *Khamr* sufficiently clear for us!” So (the *Āyah*) in *An-Nisā’* was revealed: ‘O you who believe! Approach not *Aṣ-Ṣalāt* while you are in a drunken state.’^[2] So ‘Umar was called and it was recited to him, so he said: “O Allāh! Make the verdict concerning *Khamr* sufficiently clear for us!” So (the *Āyah*) in *Al-Mā’idah* was revealed: *Shaitān* only wants to excite enmity and hatred between you with *Khamr* and gambling...’ up to His saying: ‘So will you not then abstain.’^[3] So ‘Umar was called and it was recited to him, so he said: ‘We abstained, we abstained.’” (Da’if)

(٨) - ٣٠٤٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَمْرِو بْنِ شُرْحَبِيلَ، [أَبِي مَيْسَرَةَ]، عَنْ عَمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانَ شِفَاءٍ فَتَزَلَّتِ الَّتِي فِي الْبَقْرَةِ ﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ﴾ الْآيَةَ [البقرة: ٢١٩] فَدُعِيَ عُمَرُ فَقَرِئَتْ عَلَيْهِ، فَقَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانَ شِفَاءٍ، فَتَزَلَّتِ الَّتِي فِي النَّسَاءِ ﴿يَتَأَيَّمُوا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ﴾ [النساء: ٤٣] فَدُعِيَ عُمَرُ فَقَرِئَتْ عَلَيْهِ، ثُمَّ قَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانَ شِفَاءٍ، فَتَزَلَّتِ الَّتِي فِي الْمَائِدَةِ: ﴿إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ﴾ إِلَى قَوْلِهِ ﴿فَهَلْ أَنْتُمْ مُنْهَوُونَ﴾ [المائدة: ٩١] فَدُعِيَ عُمَرُ فَقَرِئَتْ عَلَيْهِ، فَقَالَ: انْتَهَيْنَا انْتَهَيْنَا .
[قَالَ أَبُو عِيْسَى:] وَقَدْ رُوِيَ عَنْ إِسْرَائِيلَ [هَذَا الْحَدِيثُ] مُرْسَلًا .

[1] *Al-Baqarah* 2:219.

[2] *An-Nisā’* 4:43.

[3] *Al-Mā’idah* 5:91.

[Abū 'Eisā said:] [This *Hadīth*] was reported from Isrā'īl in *Mursal* form.

(9). Abū Maisarah narrated from 'Umar bin Al-Khattāb who said: "O Allāh! Make the verdict concerning *Khamr* sufficiently clear for us!" (*Da'if*)

And he mentioned similarly, and this is more correct than the *Hadīth* of Muḥammad bin Yūsuf.^[1]

(٩) - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا وَكَيْعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي مَيْسَرَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ، قَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانَ شِفَاءٍ. فَذَكَرَ نَحْوَهُ وَهَذَا أَصَحُّ مِنْ حَدِيثِ مُحَمَّدِ بْنِ يُوسُفَ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الأشرية، باب تحريم الخمر، ح: ٣٦٧٠ والنسائي: ٢٨٦/٨، ٢٨٧، ح: ٥٥٤٢ من حديث إسرائيل به، عمرو بن شرحبيل أبو ميسرة لم يسمع من عمر، قاله أبو زرعة، وحديث مسلم (٣٠٣٢) والبخاري (٤٦١٩) يغني عنه.

Comments:

This *Hadīth* tells that the prohibition of intoxicants was revealed gradually. It has been declared clearly in *Sūrat Al-Mā'idah* that the ill-effects and evil consequences of intoxicants and gambling have become clear to you at various occasions, incidents and from various aspects. Would you still not avoid those!? Is there still any shadow of doubt remaining!?

(10). 3050. Al-Barā' said: "A man among the Companions of the Prophet ﷺ died before *Khamr* had been made unlawful. So when *Khamr* was made unlawful, some men said: 'How about our companions who died while drinking *Khamr*?' So (the following) was revealed: Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have *Taqwā* and perform good."^[2] (*Ṣaḥīḥ*)

(١٠) - ٣٠٥٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: مَاتَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَبْلَ أَنْ تُحَرَّمَ الْخَمْرُ، فَلَمَّا حُرِّمَتِ الْخَمْرُ، قَالَ رَجُلٌ: كَيْفَ بِأَصْحَابِنَا وَقَدْ مَاتُوا يَشْرَبُونَ الْخَمْرَ؟ فَتَرَكْتُ: ﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾ [٩٣].

[Abū 'Eisā said:] This *Hadīth* is

[1] That is, no. 3049, and "more correct" refers to the mode of conveyance in the chain of narration. It is affirmed by Ibn Abī Ḥatim (*Al-Jarḥ wat-Ta'dīl* 6:237) that his father, Abū Ḥatim, affirmed that Abū Maisarah heard from 'Umar, and also Al-Bukhārī (*Tarīkh Al-Kabīr* 2576) for which scholars like Shaikh Al-Albani have graded it *Ṣaḥīḥ*.

[2] *Al-Mā'idah* 5:93.

Hasan Sahih. Shu'bah reported it from Abū Ishāq from Al-Barā' as well.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ أَيْضًا.

تخریج: [صحيح] وأخرجه الطبري: ٢٤/٧ من حديث إسرائيل به انظر الحديث الآتي.

Comments:

The clear indications towards the prohibition of intoxicants have already been made before the revelation of the Verses of *Sūrat Al-Mā'idah*. Despite that, the people kept drinking, so the concerns regarding them rose in the hearts about what would happen to them. It was answered, as this rule was revealed gradually, therefore Allāh would not hold accountable such people who acted according to the granted permission.

(11). 3051. Al-Barā' bin 'Āzib said: "Some people among the Companions of the Prophet ﷺ died while they had been drinking *Khamr*. So when it was revealed that it was unlawful, some people among the Companions of the Messenger of Allāh ﷺ said: 'How about our companions who died while they were drinking it?' So (the following) *Āyah* was revealed: Those who believe and do righteous good deeds, there is no sin on them for what they ate."^[1] (*Sahih*)

(١١) - ٣٠٥١ - حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ [بِهَذَا] قَالَ: قَالَ الْبَرَاءُ بْنُ عَازِبٍ: مَاتَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ وَهُمْ يَشْرِبُونَ الْخَمْرَ، فَلَمَّا نَزَلَتْ تَحْرِيمُهَا قَالَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ: فَكَيْفَ بِأَصْحَابِنَا الَّذِينَ مَاتُوا وَهُمْ يَشْرِبُونَهَا؟ فَنَزَلَتْ: ﴿لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا﴾ الآية.

[Abū 'Eisā said:] This *Hadith* is *Hasan Sahih*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده صحيح] وأخرجه الطيالسي، ح: ٧١٥ عن شعبة به وصححه ابن حبان،

ح: ١٣٧٣، ١٧٤٠.

(12). 3052. It was narrated that Ibn Abbās said: "They (the Companions) said: 'O Messenger of Allāh, how do you hold those who died while they were drinking *Khamr* — considering that the

(١٢) - ٣٠٥٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رِزْمَةَ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ قَالُوا: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ الَّذِينَ مَاتُوا

^[1] *Al-Mā'idah* 5:93.

prohibition of intoxicants is now revealed?' So, (the following) *Āyah* was revealed: "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allāh and believe and do righteous good deeds." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخریج: [حسن] وأخرجه أحمد: ۱/۲۳۴ من حديث إسرائيل به وسنده ضعيف والحديث السابق شاهد له.

(13). 3053. 'Abdullāh said: "When (the following) was revealed: Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have *Taqwā* and perform good.^[1] the Messenger of Allāh ﷺ said to me: 'You are among them.'" (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

وَهُمْ يَشْرَبُونَ الْخَمْرَ - لَمَّا نَزَلَ تَحْرِيمُ الْخَمْرِ -
- ؟ فَنَزَلَتْ: ﴿لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ﴾.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

(۱۳) - ۳۰۵۳ - حَدَّثَنَا سُفْيَانُ بْنُ
وَكَيْعٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ عَلِيِّ بْنِ
مُسَيَّبٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ
عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ: ﴿لَيْسَ
عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا
طَعَمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾
قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَنْتَ مِنْهُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخریج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل عبدالله بن مسعود وأمه، رضي الله تعالى عنهما، ح: ۲۴۵۹ من حديث علي بن مسهر به.

Comments:

Taqwā (piety) has been mentioned three times in this particular Verse; first time, it was mentioned with Faith and righteous deeds; the second time, along with Faith; and the third time, along with doing good. Here, the mention of *Taqwā* three times, i.e., care for the restrictions and abiding by the rules of Allāh, has been made according to the gradual stages of the prohibition of intoxicants. The mention of Faith and righteous deeds along with *Taqwā*, expresses that the avoidance from anything will not be taken into consideration by Allāh until this avoidance is accompanied with Faith and righteous deeds.

[1] *Al-Mā'idah* 5:93.

(14). 3054. 'Ikrimah narrated from Ibn 'Abbās: "A man came to the Prophet ﷺ and said: 'O Messenger of Allāh! When I consume meat and I get around women, my desires get the best of me. So I made meat unlawful for myself.' So Allāh revealed: O you who believe! Make not unlawful the good things which Allāh has made lawful to you, and transgress not. Verily Allāh does not like the transgressors. And eat of the things which Allāh has provided for you, lawful and good."^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*. Some of them, other than 'Uthmān bin Sa'd's narration, reported it in *Mursal* form without "from Ibn 'Abbās" in it. *Khālid Al-Ḥadhdhā'* reported it from 'Ikrimah in *Mursal* form.

تخریج: [إسناده ضعيف] وأخرجه ابن عدي: ١٨١٧/٥ من حديث أبي عاصم الضحاك بن مخلد به * عثمان بن سعد الكاتب ضعيف (تقريب) وأخرجه الطبري في تفسيره: ٧/٧ بإسناد صحيح عن عكرمة مرسلًا وللحديث شواهد ضعيفة.

Comments:

This Verse teaches us a very fundamental principal, anything that Allāh has declared lawful, to then make it unlawful is an illegal act, as is making lawful that which Allāh has prohibited. Making things unlawful is that a person declares something unlawful for himself or for others; he does so considering it as a requirement by the religion or a Commandment of Allāh.

(15). 3055. Abū Al-Bukhtarī narrated from 'Alī who said: "When (the following) was revealed: And *Hajj* to the House is a duty that mankind owes to Allāh, for those who are able to undertake the journey.^[2] They

(١٤) - ٣٠٥٤ - حَدَّثَنَا أَبُو حَنْصِصٍ عَمْرُو ابْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا عُثْمَانُ ابْنُ سَعْدٍ: حَدَّثَنَا عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي إِذَا أَصَبْتُ اللَّحْمَ انْتَشَرْتُ لِلنِّسَاءِ وَأَخَذْتَنِي شَهْوَتِي فَحَرَمْتُ عَلَيَّ اللَّحْمَ، فَأَنْزَلَ اللَّهُ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَسُدُّوا إِلَيْهِ لَكُمْ لَحْمًا طَيِّبًا﴾ [٨٨، ٨٧].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَرَوَاهُ بَعْضُهُمْ مِنْ غَيْرِ حَدِيثِ عُثْمَانَ ابْنِ سَعْدٍ مُرْسَلًا لَيْسَ فِيهِ عَنِ ابْنِ عَبَّاسٍ، وَرَوَاهُ خَالِدُ الْحَدَّاءُ عَنْ عِكْرِمَةَ مُرْسَلًا.

تخریج: [إسناده ضعيف] وأخرجه ابن عدي: ١٨١٧/٥ من حديث أبي عاصم الضحاك بن مخلد به * عثمان بن سعد الكاتب ضعيف (تقريب) وأخرجه الطبري في تفسيره: ٧/٧ بإسناد صحيح عن عكرمة مرسلًا وللحديث شواهد ضعيفة.

(١٥) - ٣٠٥٥ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجَعِيُّ: حَدَّثَنَا مَنْصُورُ بْنُ وَرْدَانَ عَنْ عَلِيٍّ ابْنِ عَبْدِ الْأَعْلَى، عَنْ أَبِيهِ، عَنْ أَبِي الْبُهْتَرِيِّ، عَنْ عَلِيٍّ قَالَ: لَمَّا نَزَلَتْ: ﴿وَاللَّهُ

[1] *Al-Mā'idah* 5:87-88.

[2] *Āl 'Imrān* 3:97.

said: 'O Messenger of Allāh! Every year?' But he was silent. So they said: 'O Messenger of Allāh! Every year?' He said: 'No. If I were to say yes, then it would be required.' And Allāh, Mighty and Sublime is He, revealed: O you who believe! Ask not about things which, if made plain to you, may cause you trouble."^[1] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* as a narration of 'Alī.

There is something on this topic from Abū Hurairah and Ibn 'Abbās.

تخريج: [إسناده ضعيف] تقدم: ٨١٤ ورواه ابن ماجه، المناسك، باب فرض الحج، ح: ٢٨٨٤ من حديث منصور به وللحديث شواهد عند مسلم، ح: ١٣٣٧ وغيره من غير ذكر الآيات * وفي الباب عن أبي هريرة وابن عباس [انظر، ح: ٨١٤].

Comments:

The meaning of this *Āyah* is that a question should be asked carefully and mindfully; a question should be asked for the true objective of benefiting everybody and to increase the knowledge of the *Shari'ah*; making things more restricted and causing hardships by asking unnecessary questions is incorrect.

(16). 3056. Anas bin Mālik narrated that a man said: "O Messenger of Allāh! Who is my father?" He said: "Your father is so-and-so." He said: "So (the following) was revealed: O you who believe! Ask not about things which, if made plain to you, may cause you trouble."^[2] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*.

عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ﴿٩٧﴾
[آل عمران: ٩٧] قَالُوا: يَا رَسُولَ اللَّهِ فِي كُلِّ
عَامٍ؟ فَسَكَتَ، فَقَالُوا: يَا رَسُولَ اللَّهِ، فِي كُلِّ
عَامٍ؟ قَالَ: «لَا، وَلَوْ قُلْتُ: نَعَمْ، لَوَجِبَتْ»،
وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَتَأْتِيَ الَّذِينَ آمَنُوا لَا
تَسْأَلُوا عَنَ أَشْيَاءَ إِن تَبَدَّلَ لَكُمْ تَسْوُؤُهُمْ﴾ [١٠١].
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ حَدِيثِ عَلِيٍّ.

وفي الباب عن أبي هريرة وابن عباس.

(١٦) - ٣٠٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ
أَبُو عَبْدِ اللَّهِ الْبَصْرِيُّ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ:
حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُوسَى بْنُ أَنَسٍ قَالَ:
سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَجُلٌ: يَا
رَسُولَ اللَّهِ! مَنْ أَبِي؟ قَالَ: «أَبُوكَ فُلَانٌ»،
قَالَ: «فَنَزَلَتْ: ﴿يَتَأْتِيَ الَّذِينَ آمَنُوا لَا تَسْأَلُوا
عَنَ أَشْيَاءَ إِن تَبَدَّلَ لَكُمْ تَسْوُؤُهُمْ﴾».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ.

^[1] *Al-Mā'idah* 5:101. There are authentic chains for it with *Muslim* and others. See no. 814 which preceded.

^[2] *Al-Mā'idah* 5:101.

تخریج: متفق عليه، وأخرجه مسلم، الفضائل، باب توقيره ﷺ وترك إكثار سؤاله عما لا ضرورة إلى... إلخ، ح: ٢٣٥٩ عن محمد بن معمر والبخاري، ح: ٧٢٩٥ من حديث روح به.

Comments:

The Prophet's ﷺ duty is to convey the teachings of Religion and the *Shari'ah*; knowledge about the people's family lineage, or to tell them who is whose father, is out of the Prophet's ﷺ duty and mission; therefore it is an unreasonable question.

(17). 3057. Abū Bakr Aṣ-Ṣiddīq said: "O you people! You recite this *Āyah*: Take care of yourselves! If you follow the guidance no harm shall come to you from those who are astray.^[1] I indeed heard the Messenger of Allāh ﷺ saying: 'When the people see the wrongdoer, and they do not stop him (from doing wrong), then it is soon that Allāh shall envelope you in a punishment from Him.'^[2] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Some of them reported it from Ismā'il bin Abī Khālid in *Marfū'* form, similar to this *Hadīth*. Some of them reported it from Ismā'il, from Qais, from Abū Bakr as his saying and they did not narrate it in *Marfū'* form.

(١٧) - ٣٠٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ : حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ أَنَّهُ قَالَ : يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَأُونَ هَذِهِ الْآيَةَ : ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا تَضُرُّوهُمْ مَنْ ضَلَّ إِذَا أَعْتَدْتُمْ ﴾ [١٠٥] وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : « إِنَّ النَّاسَ إِذَا رَأَوْا ظَالِمًا فَلَمْ يَأْخُذُوا عَلَيْهِ يَدِيهِ أَوْشَكَ أَنْ يَعْصِمَهُمُ اللَّهُ بِعِقَابٍ مِنْهُ » . [قَالَ أَبُو عِيْسَى :] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . . وَقَدْ رَوَاهُ غَيْرٌ وَاحِدٍ ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ نَحْوَ هَذَا الْحَدِيثِ مَرْفُوعًا . وَرَوَى بَعْضُهُمْ عَنْ إِسْمَاعِيلَ ، عَنْ قَيْسٍ ، عَنْ أَبِي بَكْرٍ قَوْلَهُ وَلَمْ يَرْفَعُوهُ .
تخریج : [صحیح] تقدم : ٢١٦٨ .

Comments:

The aim of Abū Bakr ﷺ in pointing out this *Āyah* guides that the people who are committing sins and wrongdoing, you keep telling them to do good and preventing them from evil; if they do not listen, they will harm themselves. They will not harm you at all, and eventually they will face the consequences of their wrongdoing. It never causes harm to those who are guided to the right path.

[1] *Al-Mā'idah* 5:105.

[2] This preceded under no. 2168

(18). 3058. Abū Umayyah Ash-Sha'bānī said: "I went to Abū Tha'labah Al-Khushanī and said to him: 'How do you deal with this *Āyah*?' He said: 'Which *Āyah*?' I said: 'Allāh's saying: Take care of yourselves! If you follow the guidance no harm shall come to you.'^[1] He said: 'Well, by Allāh! I asked one well-informed about it, I asked the Messenger of Allāh ﷺ about it. [So] he said: "Rather, comply with (and order) the good, and stay away from (and prohibit) the evil, until you see avarice obeyed, desires followed, and the world preferred, and everyone with an opinion is amazed with his view. Then you should be worried about yourself in particular, and worry of the common folk. Ahead of you are the days in which patience is like holding onto an ember, for the doer (of righteous deeds) during them is the like of the reward of fifty of those who do the like of what you do.'" 'Abdullāh bin Al-Mubārak said: "It was added for me, by other than 'Utbah, that it was said: 'O Messenger of Allāh! The reward of fifty men among us, or among them?' He said: 'No! Rather the reward of fifty men among you.'"

(*Ṣahih*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*.

تخریج: [إسناده حسن] وأخرجه أبو داود، ح: ٤٣٤١ من حديث ابن المبارك وابن ماجه، ح: ٤٠١٤ من حديث عتبة بن أبي حكيم به وهو حسن الحديث وثقه الجمهور وعمرو بن جارية وثقه الترمذي وابن حبان وغيرهما وأبو أمية وثقه الذهبي في الكاشف وابن حبان وغيرهما،

(١٨) - ٣٠٥٨ - حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّلَقَانِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا عُتْبَةُ بْنُ أَبِي حَكِيمٍ: حَدَّثَنَا عَمْرُو بْنُ جَارِيَةَ اللَّخْمِيُّ عَنْ أَبِي أُمَيَّةَ الشَّعْبَانِيِّ قَالَ: أَتَيْتُ أَبَا ثَعْلَبَةَ الْحُسَيْنِيَّ فَقُلْتُ لَهُ: كَيْفَ تَصْنَعُ فِي هَذِهِ الْآيَةِ؟ قَالَ: أَيُّهُ آيَةٌ؟ قُلْتُ: قَوْلُهُ تَعَالَى: ﴿يَأْتِيهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَصُرُّكُمْ مَنِ صَلَّى إِذَا اهْتَدَيْتُمْ﴾ قَالَ: أَمَا وَاللَّهِ لَقَدْ سَأَلْتُ عَنْهَا خَيْرًا، سَأَلْتُ عَنْهَا رَسُولَ اللَّهِ ﷺ [فَقَالَ]: «بَلِ اتَّبِعُوا بِالْمَعْرُوفِ، وَتَنَاهَا عَنِ الْمُنْكَرِ، حَتَّى إِذَا رَأَيْتَ شُحًا مُطَاعًا، وَهَوَى مُتَّبَعًا، وَدُنْيَا مُؤَثَّرَةً، وَإِعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ، فَعَلَيْكَ بِخَاصَّةِ نَفْسِكَ وَدَعِ الْعَوَامَّ، فَإِنَّ مِنْ وَرَائِكُمْ أَيَّامًا الصَّبْرِ فِيهِنَّ مِثْلُ الْقَبْضِ عَلَى الْجَمْرِ، لِلْعَامِلِ فِيهِنَّ مِثْلُ أَجْرِ خَمْسِينَ رَجُلًا يَعْمَلُونَ مِثْلَ عَمَلِكُمْ». قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: وَزَادَنِي غَيْرُ عُتْبَةَ قِيلَ: يَا رَسُولَ اللَّهِ أَجْرُ خَمْسِينَ رَجُلًا مِنَّا أَوْ مِنْهُمْ؟ قَالَ: «لَا، بَلِ أَجْرُ خَمْسِينَ رَجُلًا مِنْكُمْ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

[1] *Al-Mā'idah* 5:105.

والحديث صححه ابن حبان، ح: ١٨٥٠ والحاكم: ٣٢٢/٤ ووافقه الذهبي.

Comments:

The result of doing, obeying and caring for the good is enjoining good, and the result of avoiding evil is the prevention of evil. But when the covetousness of wealth prevail upon the people, they become slaves of worldly benefits due to the consequences of following the whims and desires, the people are overwhelmed by the pride of their personal views and by the illusion of their self-liking, and they do not care for listening to others, then there is no need for being distressed by worrying about them.

(19). 3059. Ibn ‘Abbās narrated from Tamīm Ad-Dārī, regarding this *Āyah*: O you who believe! When death approaches any of you then take the testimony.^[1] He said: “The people are innocent of it, other than myself and ‘Adī bin Baddā’. We were Christians who used to frequent Ash-Shām before Islam.” They went to Ash-Shām for their businesses, and they were approached by a freed slave of Banū Sahm, who was called Budail bin Abī Maryam, with some trade. He had a bowl they wanted made of silver, but he wanted a great deal for it. Then he became ill, and willed it to them, and he comissioned them to deliver what was left to his family.

Tamīm said: “When he died, we took that bowl and we sold it for one-thousand Dirham. Then ‘Adī bin Baddā’ and I divided it. When we went to his family to give them what was with us, they searched for the bowl and asked us about it. We said: ‘He did not leave behind other than this, nor did he give us other than this.’”

(١٩) - ٣٠٥٩ - حَدَّثَنَا الْحَسَنُ بْنُ أَحْمَدَ بْنِ أَبِي شُعَيْبِ الْحَرَّانِيِّ: حَدَّثَنَا مُحَمَّدُ ابْنُ سَلَمَةَ الْحَرَّانِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ أَبِي النَّضْرِ، عَنْ بَادَانَ مَوْلَى أُمِّ هَانِيَةَ، عَنْ ابْنِ عَبَّاسٍ، عَنْ تَمِيمِ الدَّارِيِّ فِي هَذِهِ الْآيَةِ: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا شَهْدَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمْ الْمَوْتُ﴾ [١٠٦] قَالَ: بَرِيءٌ مِنْهَا النَّاسُ غَيْرِي وَغَيْرَ عَدِيِّ بْنِ بَدَاءٍ، وَكَانَا نَصْرَانِيَيْنِ يَخْتَلِفَانِ إِلَى الشَّامِ قَبْلَ الْإِسْلَامِ، فَأَتَيْتَا الشَّامَ لِتِجَارَتِهِمَا، وَقَدِمَ عَلَيْهِمَا مَوْلَى لَيْتِي سَهْمٍ يُقَالُ لَهُ: بُدَيْلُ بْنُ أَبِي مَرْيَمَ بِتِجَارَةٍ وَمَعَهُ جِامٌ مِنْ فِضَّةٍ يُرِيدُ بِهِ الْمَلِكُ وَهُوَ عَظِيمٌ تِجَارَتِيهِ فَمَرِضٌ، فَأَوْصَى إِلَيْهِمَا وَأَمَرَهُمَا أَنْ يُبْلَغَا، مَا تَرَكَ، أَهْلَهُ.

قَالَ تَمِيمٌ: فَلَمَّا مَاتَ أَحَدُنَا ذَلِكَ الْجِامِ فَبِعْنَاهُ بِالْفِ دِرْهَمٍ، ثُمَّ اقْتَسَمْنَاهُ أَنَا وَعَدِيُّ ابْنُ بَدَاءٍ، فَلَمَّا أَتَيْنَا إِلَى أَهْلِهِ دَفَعْنَا إِلَيْهِمْ مَا كَانَ مَعَنَا وَقَدُّوا الْجِامَ، فَسَأَلُونَا عَنْهُ، فَقُلْنَا: مَا تَرَكَ غَيْرَ هَذَا وَمَا دَفَعَ إِلَيْنَا غَيْرُهُ.

[1] *Al-Mā'idah* 5:106.

Tamīm said: “When I accepted Islam, after the Messenger of Allāh ﷺ had arrived in Al-Madīnah, I felt guilty about that, so I went to his family, and informed them about what had happened. I gave them fifty-thousand Dirham and told them that my companion had the same. They took him to the Messenger of Allāh ﷺ but he asked them for their proof, which they did not have, so he ordered them, to have him to take an oath in accordance with whatever the people of his religion revered, so he took the oath. Then Allāh revealed: ‘O you who believe! When death approaches any of you then take the testimony...’ up to His saying: ‘Or else they would fear that oaths will be admitted after their oaths.’”^[1] So ‘Amr bin Al-‘Āṣ and another man stood to take an oath, and the fifty-thousand Dirham was taken from ‘Adī bin Baddā’.” (*Maudū‘*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, and its chain is not *Ṣaḥīḥ*. Abū An-Naḍr, who Muḥammad bin Ishāq reported this *Hadīth* from, he is, in my view, Muḥammad bin As-Sā’ib Al-Kalbī, whose *Kunyah* is Abū An-Naḍr. The people knowledgeable of *Hadīth* have abandoned him, and he is the author of the *Tafsīr*. I heard Muḥammad bin Ismā’il saying: “Muḥammad bin As-Sā’ib Al-Kalbī’s *Kunyah* is Abū An-Naḍr.” And we do not know of

قَالَ تَمِيمٌ: فَلَمَّا أَسْلَمْتُ بَعْدَ قُدُومِ رَسُولِ اللَّهِ ﷺ الْمَدِينَةَ تَأْتَمْتُ مِنْ ذَلِكَ، فَأَتَيْتُ أَهْلَهُ، فَأَخْبَرْتُهُمُ الْخَبَرَ، وَأَدَيْتُ إِلَيْهِمْ خَمْسِمِائَةَ دِرْهَمٍ، وَأَخْبَرْتُهُمْ أَنَّ عِنْدَ صَاحِبِي مِثْلَهَا، فَأَتَوْا بِهِ رَسُولَ اللَّهِ ﷺ، فَسَأَلَهُمُ الْبَيْتَةَ، فَلَمْ يَجِدُوا، فَأَمَرَهُمْ أَنْ يَسْتَخْلِفُوهُ بِمَا يَعْظُمُ بِهِ عَلَى أَهْلِ دِينِهِ، فَحَلَفَ، فَأَنْزَلَ اللَّهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا شَهْدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ﴾ إِلَى قَوْلِهِ ﴿أَوْ يَخَافُوا أَنْ تَزُدَّ آيَاتُكُمْ بَعْدَ آيَاتِنَا﴾ [١٠٦-١٠٨].

فَقَامَ عَمْرُو بْنُ الْعَاصِ وَرَجُلٌ آخَرُ فَحَلَفَا، فَنَزَعَتِ الْخَمْسِمِائَةَ دِرْهَمٍ مِنْ عَدِيِّ بْنِ بَدَاءٍ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ وَلَيْسَ إِسْنَادُهُ بِصَحِيحٍ. وَأَبُو النَّضْرِ الَّذِي رَوَى عَنْهُ مُحَمَّدُ بْنُ إِسْحَاقَ هَذَا الْحَدِيثُ هُوَ عِنْدِي مُحَمَّدُ بْنُ السَّائِبِ الْكَلْبِيِّ يُكْنَى أَبَا النَّضْرِ، وَقَدْ تَرَكَهُ أَهْلُ الْعِلْمِ بِالْحَدِيثِ، وَهُوَ صَاحِبُ التَّفْسِيرِ، سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: مُحَمَّدُ بْنُ سَائِبِ الْكَلْبِيِّ يُكْنَى أَبَا النَّضْرِ. وَلَا نَعْرِفُ لِسَالِمِ أَبِي النَّضْرِ الْمَدِينِيِّ رَوَايَةً عَنْ أَبِي صَالِحٍ مَوْلَى أُمِّ هَانِيَةَ. وَقَدْ رَوَى عَنِ ابْنِ عَبَّاسٍ شَيْءٌ مِنْ هَذَا عَلَى الْإِخْتِصَارِ مِنْ غَيْرِ هَذَا الْوَجْهِ.

[1] *Al-Mā'idah* 5:106.

Sālim Abū An-Naḍr Al-Madanī reporting from Abū Šāliḥ the freed slave of Umm Ḥanī'. Something about this has also been reported in abridged form, through other routes from Ibn 'Abbās.

تخریج: [موضوع] وأخرجه ابن الأثير في أسد الغابة: ٣/٣٩٠، ٣٩١ من حديث الترمذي به * أبو النضر محمد بن السائب الكلبي: متهم بالكذب ورمي بالرفض (تقريب) وبإذان أبو صالح ضعيف مدلس (تقريب) وابن إسحاق عن عن والعله من الكلبي لأنه كذاب مشهور.

Comments:

The aim of this *Āyah* is that if a Muslim is on the verge of death, and he is in need of making a will regarding his property and belongings, for this he will appoint two reliable and trustworthy witnesses from among the Muslims; and in case of him being on a journey, if two Muslim witnesses are not available, due to this crucial condition he may appoint two non-Muslim witnesses.

(20). 3060. Ibn 'Abbās said: "A man from Banū Sahn went out with Tamīm Ad-Dārī and 'Adī bin Baddā'. The Sahnī man died in a land in which there were no Muslims. When they arrived with what he left behind, they searched for a bowl made of silver which was inlaid with gold. The Messenger of Allāh ﷺ had the two of them take an oath. Then they found the bowl in Makkah, and the person said: 'We purchased it from Tamīm and 'Adī.' So two men among the relatives of the Sahnī man stood to take an oath by Allāh that they (his family) had more right to it than them." He said: "So it was about them that the following was revealed: O you who believe! (When death approaches any of you then) take the testimony"^[1] (*Ṣaḥīḥ*)

(٢٠) - ٣٠٦٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنِ ابْنِ أَبِي زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَجُلٌ مِنْ بَنِي سَهْمٍ مَعَ تَمِيمِ الدَّارِيِّ وَعَدِيِّ بْنِ بَدَاءٍ، فَمَاتَ السَّهْمِيُّ بِأَرْضِ لَيْسَ بِهَا مُسْلِمٌ، فَلَمَّا قَدِمَا بِتَرِكْتِهِ فَقَدُوا جَامًا مِنْ فِضَّةٍ مَخَوَّصًا بِالذَّهَبِ، فَأَخْلَفَهُمَا رَسُولُ اللَّهِ ﷺ، ثُمَّ وَجَدُوا الْجَامَ بِمَكَّةَ، فَقِيلَ: اشْتَرَيْنَاهُ مِنْ تَمِيمٍ وَعَدِيِّ، فَقَامَ رَجُلَانِ مِنْ أَوْلِيَاءِ السَّهْمِيِّ فَحَلَفَا بِاللَّهِ لَشَهَادَتِنَا أَحَقُّ مِنْ شَهَادَتِهِمَا، وَإِنَّ الْجَامَ لِصَاحِبِهِمْ. قَالَ: وَفِيهِمْ نَزَلَتْ: ﴿يَتْلُوهَا الَّذِينَ آمَنُوا شَهَادَةً بَيْنَهُمْ﴾.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

[1] *Al-Mā'idah* 5:106.

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, and it is the narration of Ibn Abī Zā'idah. وَهُوَ حَدِيثُ ابْنِ أَبِي زَائِدَةَ.

تخریج: وأخرجه البخاري، الوصايا، باب قول الله عز وجل: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةٌ بَيْنَكُمْ إِذَا حضر أَحَدُكُمْ الموت . . .﴾ إلخ، ح: ٢٧٨٠ من حديث يحيى بن آدم به.

Comments:

This man from the Sahnī tribe made a list of his things and put them in his property. He entrusted his property to his Christian companions and requested them to hand it over to his heirs. The Christian companions hid a silver bowl away from the property, while the bowl was still in the list of the property.

(21). 3061. 'Ammār bin Yāsir said: "The Messenger of Allāh ﷺ said: "The *Mā'idah* was sent down from the Heavens with bread and meat. And they were commanded to not be deceitful with it and hide it for tomorrow. So they were deceitful with it and they hid it, so it was raised up in the morning. Then they were transformed into monkeys and pigs." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*. Abū 'Aṣim and more than one narrator reported it from Sa'eed bin Abī 'Arūbah, from Qatādah, from *Khilās* from 'Ammār [bin Yāsir] in *Mawqūf* form. And we do not know of it being *Marfū'* except through the narration of Al-Ḥasan bin Qaza'ah.

(Another chain) from Sa'eed bin Abī 'Arūbah with similar, and he did not narrate it in *Marfū'* form.

This is more correct than the narration of Al-Ḥasan Qaza'ah (a narrator in no. 3061), and we do not know of the *Marfū'* *Hadīth* being connected (in its chain).

(٢١) - ٣٠٦١ - حَدَّثَنَا الْحَسَنُ بْنُ قَرَعَةَ الْبَصْرِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ خِلَاسِ بْنِ عَمْرٍو، عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُنزِلَتِ الْمَائِدَةُ مِنَ السَّمَاءِ خُبْرًا وَلَحْمًا، وَأُمِرُوا أَنْ لَا يَخُونُوا وَلَا يَدْخُرُوا لِعَدِي، فَخَانُوا وَادْخَرُوا وَرَفَعُوا لِعَدِي، فَمَسَّحُوا قِرْدَةً وَخَنَازِيرًا».

[قَالَ أَبُو عِمْسَى:] هَذَا حَدِيثٌ غَرِيبٌ. [وَأَرَوَاهُ أَبُو عَاصِمٍ وَغَيْرٌ وَاحِدٌ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ خِلَاسِ، عَنْ عَمَّارِ [بْنِ يَاسِرٍ] مَوْقُوفًا، وَلَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ الْحَسَنِ بْنِ قَرَعَةَ.

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ نَحْوَهُ وَلَمْ يَرْفَعَهُ.

وهذا أصح من حديث الحسن بن قرعة، ولا نعلم للحديث المرفوع أصلاً.

تخریج: [إسناده ضعيف] وأخرجه ابن أبي حاتم في تفسيره: ٤/١٢٤٥، ح: ٧٠٢٢ عن أبيه

عن الحسن بن قزعة به * سعيد بن أبي عروبة وقتادة عننا وللحديث شواهد ضعيفة، ذكرها ابن كثير في تفسيره وحديث أبي عاصم أخرجه ابن أبي حاتم، ح: ٧٠٢٣ وقال الحسن البصري وغيره: "لم تنزل المائدة" وهو الصواب وهو الذي رجحه الطبري وغيره بأدلة.

Comments:

The status of *Al-Mā'idah* (the table spread with food), whether it was descended or not; if it was descended how big it was, and what items of food were in it, is not clear. No authentic narration has been reported about it. [Qurṭubī, Ibn Kathīr]

(22). 3062. Abū Hurairah said: "Eīsā was taught his argument, Allāh taught him regarding His saying: And when Allāh will say: 'O 'Eīsā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?'" Abū Hurairah narrated from the Messenger of Allāh ﷺ: "So Allāh taught him: 'Glory be to You! It was not for me to say what I had no right (to say).'^[1] The entire *Āyah*. (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

تخريج: [حسن] وأخرجه النسائي في الكبرى، ح: ١١١٦٢ من حديث محمد بن يحيى بن أبي عمر به * سفيان بن عيينة عننا وللحديث شواهد انظر الدر المشور: ٣٤٩/٢ وغيره.

Comments:

This question and answer session will take place on the Day of Judgement, in the gathering full with the people, to disgrace and humiliate the Christians who regard 'Eīsā عليه السلام (Jesus) and his mother as partners to Allāh.

(23). 3063. 'Abdullāh bin 'Amr said: "The last *Sūrah* revealed was *Sūrat Al-Mā'idah* and *Al-Fath*." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*. It has been related that Ibn 'Abbās said: "The last *Sūrah* revealed was: 'When comes

(٢٢) - ٣٠٦٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: أَخْبَرَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنْ عُمَرِ بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: يُلَقَّى عِيسَى حُجَّتَهُ فَلَقَّاهُ اللَّهُ فِي قَوْلِهِ: ﴿وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخُدُونِي وَأُمَّيْ لِلْهَيْبِ مِنْ دُونِ اللَّهِ﴾ قَالَ أَبُو هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ، فَلَقَّاهُ اللَّهُ: ﴿سُبْحٰنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ﴾ الْآيَةِ كُلَّهَا [١١٦].
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(٢٣) - ٣٠٦٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ عَنْ حُجَيْبٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْجُبَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: آخِرُ سُورَةٍ أَنْزِلَتْ سُورَةُ الْمَائِدَةِ وَالْفَتْحُ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

[1] *Al-Mā'idah* 5:116.

the help of Allāh and the victory.”^[1]

غَرِيبٌ. وَقَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ:
أَخِرُ سُورَةٍ أُنزِلَتْ ﴿إِذَا جَاءَ نَصْرُ اللَّهِ
وَالْفَتْحِ﴾ [النصر: ١].

تخريج: [إسناده حسن] وأخرجه الحاكم: ٣١١/٢ والبيهقي: ١٢٧/٧ من حديث ابن وهب به
وصححه الحاكم على شرط الشيخين ووافقه الذهبي * حُبي هو ابن عبدالله، وللحديث شواهد عند
مسلم، ح: ٣٠٢٤ والنسائي في الكبرى، ح: ١١١٣٨ وغيرهما وقال البيهقي: "يجمع بين هذه
الاختلافات بأن كل واحد أصاب بما عنده".

Comments:

Every companion singled out a *Sūrah* to be revealed last according to his own view and in the light of the signs and circumstances. No Prophetic statement expressed this.

Chapter 6. Regarding *Sūrat Al-An‘ām*

(المعجم ٦) - [بَابُ :] وَمِنْ سُورَةِ
الْأَنْعَامِ (التحفة ٧)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3064. ‘Alī narrated: “Abū Jahl said to the Prophet ﷺ: ‘We do not deny you, but we deny what you came with.’ So Allāh Most High revealed: It is not you that they deny but it is Allāh’s *Āyāt* which the wrong-doers reject.”^[2] (*Da‘if*)

(Another chain) from Nājiah: “Abū Jahl said to the Prophet ﷺ” and he mentioned similarly, and he did not mention in it “from ‘Alī” and this is more correct.

(١) - ٣٠٦٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا
مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ،
عَنْ نَاجِيَةَ بْنِ كَعْبٍ، عَنْ عَلِيِّ: أَنَّ أَبَا جَهْلٍ
قَالَ لِلنَّبِيِّ ﷺ: إِنَّا لَا نَكْذِبُكَ وَلَكِنْ نَكْذِبُ بِمَا
جِئْتَ بِهِ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَإِنَّهُمْ لَا يَكْذِبُونَكَ
وَلَكِنَّ الظَّالِمِينَ إِنَّمَا يُبَدِّلُونَ﴾ [٣٣].

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ
الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ أَبِي
إِسْحَاقَ، عَنْ نَاجِيَةَ: أَنَّ أَبَا جَهْلٍ قَالَ لِلنَّبِيِّ
ﷺ، وَذَكَرَ نَحْوَهُ، وَلَمْ يَذْكُرْ فِيهِ، عَنْ عَلِيِّ،
وَهَذَا أَصَحُّ.

[1] *An-Naṣr* 110.

[2] *Al-An‘ām* 6:33.

تخریج: [إسناده ضعيف] وأخرجه ابن أبي حاتم في تفسيره: ٤/١٢٨٢، ح: ٧٢٣٤ من حديث معاوية بن هشام به ورواه إسرائيل عن أبي إسحاق به وأبو إسحاق عن مع ذلك صححه الحاكم على شرط الشيخين: ٢/٣١٥، ٣١٦ ووافقه الذهبي وأورده الضياء في المختارة * حديث ابن مهدي: رواه ابن أبي حاتم: ٤/١٢٨٢، ح: ٧٢٣٥ والطبري في تفسيره: ٧/١١٦.

Comments:

This Statement of Allāh is full of support, courage and satisfaction for the Prophet ﷺ that why you are distressed, they are not denying you, these wrongdoers are in fact denying the Verses of Allāh, therefore leave their matter to Us.

(2). 3065. Jābir bin ‘Abdullāh said: “When Allāh revealed this *Āyah*: ‘Say: He has the power to send torment on you from above or from under your feet...’ The Prophet ﷺ said: ‘I seek refuge in Your Face.’ So when (the following) was revealed: ‘Or to cover you in confusion in party strife, and make you taste the violence of one another.’^[1] The Prophet ﷺ said: ‘This is less burdensome’ or ‘This is easier.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٢) - ٣٠٦٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عُمَرُو بْنِ دِينَارٍ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ يَقُولُ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ﴾ [٦٥]، فَقَالَ النَّبِيُّ ﷺ: «أَعُوذُ بِوَجْهِكَ»، فَلَمَّا نَزَلَتْ: ﴿أَوْ يَلْسِكُمْ سُيُوعًا وَيُلْزِقُ بَعْضُكُم بَأْسَ بَعْضٍ﴾ [٦٥] قَالَ النَّبِيُّ ﷺ: «هَاتَانِ أَهْوَنُ، أَوْ هَاتَانِ أَيْسَرُ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه البخاري، الاعتصام بالكتاب والسنة، باب في قول الله تعالى: ﴿أَوْ يَلْبِسَكُمْ سُيُوعًا﴾، ح: ٧٣١٣ من حديث سفيان بن عيينة به.

Comments:

Heavenly calamities or punishment from beneath caused by Allāh, bring destruction and devastation to all, therefore it will be more severe; whereas the mutual disputes and anarchy will not be collective punishment, it will not destroy everybody.

(3). 3066. Sa’d bin Abī Waqqāṣ narrated from the Prophet ﷺ, regarding this *Āyah*: “Say: He has the power to send torment on you from above or from under your feet...” the Prophet ﷺ said: “Indeed they shall be, even though

(٣) - ٣٠٦٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ عَنْ إِسْمَاعِيلَ بْنِ عِيَّاشٍ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مَرْيَمَ الْعَسَائِيَّ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنِ النَّبِيِّ ﷺ فِي هَذِهِ

[1] *Al-An'am* 6:65.

they have not occurred as of yet.”
(*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*.

الآيَةِ: ﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ قَوْقُبِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ﴾ فَقَالَ النَّبِيُّ ﷺ: «أَمَّا إِنَّهَا كَائِنَةٌ وَلَمْ يَأْتِ تَأْوِيلُهَا بَعْدُ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه الطبراني في الأوسط، ح: ٤٣٦ من طريق آخر عن أبي بكر بن أبي مریم به وهذا في جزء الحسن بن عرفة، ح: ٧٧ وله لون آخر عن أحمد: ١/١٧٠ * أبو بكر بن أبي مریم: ضعيف ومختلط.

Comments:

The punishment from the sky or from beneath will not befall on the people of Muḥammad ﷺ in the way it happened to the previous generations, who were destroyed utterly. However it may happen partially, that some people will fall victim to it.

(4). 3067. ‘Abdullāh said: “When (the following) was revealed: It is those who believe and confuse not their belief with *Zulm* (wrong)^[1] – That bothered some of the Muslims, so they said: ‘O Messenger of Allāh! Which of us has not wronged himself?’ He said: ‘It is not that, it is only *Shirk*, have you not heard what Luqmān said to his son: O my son! Do not commit *Shirk* with Allāh. Verily *Shirk* is a tremendous *Zulm* (wrong).’”^[2] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(٤) - ٣٠٦٧ - حَدَّثَنَا عَلِيُّ بْنُ حَشْرَمٍ: حَدَّثَنَا عِيْسَى بْنُ يُونُسَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ [٨٢] شَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ فَقَالُوا: يَا رَسُولَ اللَّهِ! وَأَيْتَنَا لَا يَظْلِمُ نَفْسَهُ؟ قَالَ: «لَيْسَ ذَلِكَ، إِنَّمَا هُوَ الشَّرْكَ، أَلَمْ تَسْمَعُوا مَا قَالَ لُقْمَانَ لِابْنِهِ: ﴿يَبْنَئِ لَا تَشْرِكْ بِاللَّهِ إِنَّكَ إِشْرَكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الإيمان، باب صدق الإيمان وإخلاصه، ح: ١٢٤ عن علي بن خشرم والبخاري، ح: ٣٤٢٩ من حديث عيسى بن يونس به.

Comments:

It means that the Faith mixed with polytheism is not acceptable to Allāh. Only that faith is regarded reliable to Allāh which is pure and has no shadow of doubt of polytheism.

[1] *Al-An'am* 6:82.
[2] *Luqmān* 31:13.

(5). 3068. Masrūq said: "I was reclining in the presence of 'Aishah when she said: 'O Abū 'Aishah! There are three things, whoever speaks of one of them, then he has uttered one of the worst lies against Allāh. Whoever claims that Muḥammad saw his Lord. Then he has uttered one of the worst lies against Allāh, Allāh says: No vision can grasp Him, but His grasp is over all vision, and He is the Most Subtle, Well-Acquainted with all things.^[1] It is not for any human being that Allāh should speak to him unless (it be) by revelation or from behind a veil.'^[2] I was reclining, so I sat up and said: 'O Mother of the Believers! Take your time with me and do not be hasty with me! Did Allāh Most High not say: And indeed he saw him at a second descent.^[3] (And) 'And indeed he saw him in the clear horizon.'^[4] She said: 'By Allāh! I was the first who asked the Messenger of Allāh ﷺ about this. He said: "That was only Jibrīl. I did not see him in the appearance he was created in except for these two times. I saw him descending from the heavens, and due to his tremendous size he filled what was between the heavens and the earth."

"And whoever claimed that Muḥammad hid anything that Allāh

(٥) - ٣٠٦٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ : حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِيُّ : حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ ، عَنْ مَسْرُوقٍ قَالَ : كُنْتُ مَتَكِّئًا عِنْدَ عَائِشَةَ ، فَقَالَتْ : يَا أَبَا عَائِشَةَ ! ثَلَاثٌ مَنْ نَكَلَمَ بِوَاحِدَةٍ مِنْهُنَّ فَقَدْ أَعْظَمَ الْفُرْيَةَ عَلَى اللَّهِ : مَنْ زَعَمَ أَنَّ مُحَمَّدًا رَأَى رَبَّهُ فَقَدْ أَعْظَمَ الْفُرْيَةَ عَلَى اللَّهِ ، وَاللَّهُ يَقُولُ : ﴿ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴾ [١٠٣] ، ﴿ وَمَا كَانَ لِشَيْءٍ أَنْ يُلْقِيَ اللَّهُ إِلَهًُا وَحِيًّا أَوْ مِنْ وَرَائِي حِجَابٍ ﴾ [الشورى : ٩١] وَكُنْتُ مَتَكِّئًا فَجَلَسْتُ فَقُلْتُ : يَا أُمَّ الْمُؤْمِنِينَ ، أَنْظِرِينِي وَلَا تُعْجَلِينِي ، أَلَيْسَ اللَّهُ تَعَالَى يَقُولُ : ﴿ وَلَقَدْ رَآهُ نَزَلَةً أُخْرَى ﴾ [النجم : ١٣] ﴿ وَلَقَدْ رَآهُ بِالْأَفْقِ الْأَيْمَنِ ﴾ [التكوير : ٢٣] قَالَتْ : أَنَا وَاللَّهِ أَوَّلُ مَنْ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ هَذَا ، قَالَ : « إِنَّمَا ذَلِكَ جِبْرِيْلُ ، مَا رَأَيْتُهُ فِي الصُّورَةِ الَّتِي خُلِقَ فِيهَا غَيْرَ هَاتَيْنِ الْمَرَّتَيْنِ رَأَيْتُهُ مِنْهُبَطًا مِنَ السَّمَاءِ سَادًّا عَظُمَ خَلْقُهُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ » .

وَمَنْ زَعَمَ أَنَّ مُحَمَّدًا كَتَمَ شَيْئًا مِمَّا أَنْزَلَ اللَّهُ عَلَيْهِ فَقَدْ أَعْظَمَ الْفُرْيَةَ عَلَى اللَّهِ ، يَقُولُ اللَّهُ : ﴿ بَيِّنَاتٍ لِرَسُولٍ بَلَّغَ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ ﴾ [المائدة : ٦٧] .

[1] *Al-An'am* 6:103.

[2] *Ash-Shūrah* 42:91.

[3] *An-Najm* 53:13.

[4] *At-Takwīr* 81:23.

revealed to him, then he has uttered one of the worst lies against Allāh. Allāh says: O Messenger! Proclaim what has been sent down to you from your Lord."^[1]

"And whoever claimed that he ﷺ knew what would be tomorrow, then he has uttered one of the worst lies against Allāh. Allāh says: Say: 'None in the heavens and in the earth knows the unseen but Allāh.'"^[2] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. The *Kunya* of Masrūq bin Al-Ajda' is Abū 'Āishah [and he is Masrūq bin 'Abdur-Raḥmān, this is what his name is in *Ad-Dīwān*].

وَمَنْ زَعَمَ أَنَّهُ يَعْلَمُ مَا فِي عَدِي فَقَدْ أَعْظَمَ
الْفِرْيَةَ عَلَى اللَّهِ، وَاللَّهُ يَقُولُ: ﴿قُلْ لَا يَعْلَمُ مَنْ
فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾
[النمل: ٦٥].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَمَسْرُوقُ بْنُ الْأَجْدَعِ يُكْنَى أَبَا
عَائِشَةَ [وَهُوَ مَسْرُوقُ بْنُ عَبْدِ الرَّحْمَنِ، وَكَذَا
كَانَ اسْمُهُ فِي الدِّيْوَانِ].

تخریج: متفق علیه، وأخرجه مسلم، والإيمان، باب معنى قول الله عز وجل: ﴿ولقد رآه نزلة
أخرى...﴾ [الخ، ح: ١٧٧ من حديث داود والبخاري، ح: ٤٨٥٥ من حديث الشعبي به.]

Comments:

Scholars have differed over the matter of seeing Allāh ﷻ in this life. As for the Hereafter it is agreed that the believers will see Allāh ﷻ.

(6). 3069. 'Abdullāh bin 'Abbās said: "Some people came to the Prophet ﷺ and they said: 'O Messenger of Allāh! Why is it that we can eat what we kill but we can not eat what Allāh has killed?' So Allāh revealed: So eat of that on which Allāh's Name has been mentioned if you are indeed believers in His *Āyāt*..." up to his saying: ...And if you obey them, then you would indeed be idolaters.^[3] (*Ḥasan*)

(٦) - ٣٠٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى
الْبَصْرِيُّ الْحَرَشِيُّ: حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ
الْبَكَّائِيُّ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ
ابْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: أَتَى
نَاسٌ النَّبِيَّ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ! أْنَاكُلُ
مَا نَقْتُلُ وَلَا نَأْكُلُ مَا يَقْتُلُ اللَّهُ؟ فَأَنْزَلَ اللَّهُ:
﴿فَكُلُوا مِمَّا ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ يَتَّقِيهِ
مُؤْمِنِينَ﴾ إِلَى قَوْلِهِ ﴿وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ
لَمُشْرِكُونَ﴾ [١٢١].

[1] *Al-Mā'idah* 5:67.

[2] *An-Naml* 27:65.

[3] *Al-An'am* 6:121.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. This *Ḥadīth* has also been reported from Ibn 'Abbās through other routes. Some of them reported it from 'Aṭā' bin As-Sā'ib, from Sa'eed bin Jubair from the Prophet ﷺ in *Mursal* form.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنِ ابْنِ عَبَّاسٍ أَيْضًا، وَرَوَاهُ بَعْضُهُمْ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

تخریج: [حسن] وأخرجه أبو داود، الضحايا، باب: في ذبائح أهل الكتاب، ح: ٢٨١٩ من حديث عطاء بن السائب به وللحديث شواهد عند النسائي ٢٣٧/٧، ح: ٤٤٤٢ وغيره.

Comments:

Life is a sacred thing, regardless of it being a human life or an animal life; had Allāh not granted us the permission we would have no authority to take the life of any animal. Therefore it is necessary that when we take the life of an animal, it must be only with the Name of Allāh. If we proclaim Allāh's Name along with the name of other than Him, or we slaughter an animal in the name of other than Allāh, it will be a violation of the sacredness of the animal's life, as well as a violation of the sacredness of the Creator of life.

(7). 3070. 'Abdullāh bin Mas'ūd said: "Whoever wishes to look at the *Ṣaḥīfah* which Muḥammad placed his seal upon, then let him look at these *Āyāt*, 'Say: Come, I will recite what your Lord has prohibited you from... up to His saying: 'That you may have *Taqwā*.'"^[1] (*Ḍaḥīf*)

(٧) - ٣٠٧٠ - حَدَّثَنَا الْفَضْلُ بْنُ الصَّبَّاحِ الْبَغْدَادِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ دَاوُدَ الْأَوْدِيِّ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى الصَّحِيفَةِ الَّتِي عَلَيْهَا خَاتَمُ مُحَمَّدٍ ﷺ فَلْيَقْرَأْ هَؤُلَاءِ الْآيَاتِ: ﴿قُلْ تَمَالَوْا أَنْتُمْ لِمَا حَرَّمَ رَبِّي﴾ [الآية] إِلَى قَوْلِهِ: ﴿لِمَلِكُمْ تَتَّقُونَ﴾ [١٥١-١٥٣].

[Abū 'Eisā said:] this *Ḥadīth* is *Ḥasan Gharīb*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] وأخرجه ابن أبي حاتم: ١٤١٤/٥، ح: ٨٠٥٦ والطبراني في الكبير: ١١٤/١٠، ح: ١١٥، ح: ١٠٠٦ والحسن بن عرفة في جزئه، ح: ٦٥ من حديث محمد بن فضيل بن غزوان به * داود الأودي اثنان، أحدهما ابن عبد الله: ثقة والآخر، ابن يزيد: ضعيف وهما يرويان عن الشعبي وعنهما محمد بن فضيل فالسند معلل.

^[1] *Al-An'ām* 6:151-153. This narration was recorded by Aṭ-Ṭabarānī in *Al-Awsaṭ*, Ibn Abi Ḥātim in his *Tafsīr*, Al-Baihaqī in *Shu'ab Al-Imān*, and others, with the word "*Waṣīyah*" (will or orders) instead of "*Ṣaḥīfah*" meaning; page, and the meaning is the same. Aṭ-Ṭabarānī recorded it in *Al-Kabīr* with the same wording here.

Comments:

The Commandments mentioned in these Verses were made to be proclaimed on the tongue of the Messenger of Allāh. Therefore 'Abdullāh bin Mas'ūd said, "Ṣahifah sealed by Muḥammad ﷺ." The Commandments mentioned in these Verses are the ones on which all the previous generations were agreed in all times.

(8). 3071. 'Aṭiyyah narrated from Abū Sa'eed, from the Prophet ﷺ, regarding the saying of Allāh, Most High: Or some of the Signs of your Lord come. He (ﷺ) said: "The sun's rising from its setting place." (Ḥasan)

[Abū 'Eisā said:] This *Hadīth* is [Ḥasan] *Gharīb*, some of them reported it without mentioning it in *Marfū'* form.

(٨) - ٣٠٧١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا أَبِي عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِ اللَّهِ تَعَالَى: ﴿أَوْ يَأْتِكُمْ بَعْضُ آيَاتِ رَبِّكَ﴾ [١٥٨] قَالَ: «طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ، وَرَوَاهُ بَعْضُهُمْ وَلَمْ يَرْفَعُوهُ.

تخریج: [حسن] وأخرجه أحمد: ٣١/٣ عن وكيع به وسنده ضعيف وللحديث شواهد انظر مجمع الزوائد: ٢٢/٧ وأخبار أصبهان: ١١٧/١ وغيرهما.

(9). 3072. Abū Hurairah narrated that the Prophet ﷺ said: "There are three, for which when they appear, a soul will not benefit by its faith, if it did not believe before the Signs: *Ad-Dajjal*, the Beast, and the rising of the sun from its setting place" – or "from the west." (Ṣahih)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣahih*.

(٩) - ٣٠٧٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَعْلَى بْنُ عُثَيْبٍ عَنْ فَضِيلِ بْنِ غَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثٌ إِذَا خَرَجْنَ لَمْ يَنْفَعْ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلِ الْآيَةِ الدَّجَالِ وَالذَّابَّةِ وَطُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا أَوْ مِنَ الْمَغْرِبِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَ أَبُو حَازِمٍ هُوَ الْأَشْجَعِيُّ الْكُوفِيُّ وَأَسْمُهُ سَلْمَانَ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ.

تخریج: وأخرجه مسلم، الإيمان، باب بيان الزمن الذي لا يقبل فيه الإيمان، ح: ١٥٨ من حديث فضيل بن غزوان به.

Comments:

The reliable and firm Faith/*Īmān* is the one which is established by utilising the faculties of the eyes, ears, heart, intellect and wisdom; but after the occurrence of the signs of the Last Day, when the Faith in the Unseen will have no value, having faith just because of these compulsive and helpless circumstances will be valueless. Because the rising of the sun from the west is the last and definite sign of the occurrence of the Last Day.

(10). 3073. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Allāh, Blessed and Most High, has said – and His saying is the Truth: 'When My slave considers doing something good then write it as one good for him. If he acts upon it then write ten of the same for him. And when he considers doing something evil, then do not write it. If he acts upon it, then write it as it is. If he leaves it' – and perhaps he said: "if he does not act upon it, then write a good reward for him." Then he (the Prophet) recited: Whoever comes with a good, then he shall have ten the like thereof.^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه مسلم، الإیمان، باب: إذا هم العبد بحسنة كتبت وإذا هم بسينة لم تكتب، ح: ١٢٨ من حديث سفيان بن عيينة والبخاري، ح: ٧٥٠١ من حديث أبي الزناد به.

Comments:

This is Allāh's grace and mercy, that the reward of one good deed is registered merely because of having the intention and aim of doing something good; and if the good deed is performed, it yields a tenfold reward at least, and further, Allāh's mercy and grace has no limit. But if a person intends to do something bad and he commits it, it will be recorded as only single sin; if he does not commit the sin, he will have one good deed, just because of not doing so.

Chapter 7. Regarding *Sūrat Al-A'rāf*

*In the Name of Allāh,
the Merciful, the Beneficent*

(1). 3074. Sulaimān bin Ḥarb narrated (he said): "Ḥammād bin

(١٠) - ٣٠٧٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى وَقَوْلُهُ الْحَقُّ: إِذَا هَمَّ عَبْدِي بِحَسَنَةٍ فَاكْتُبُوهَا لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا لَهُ بِعَشْرِ أَمْثَالِهَا، وَإِذَا هَمَّ بِسَيِّئَةٍ فَلَا تَكْتُبُوهَا، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا بِمِثْلِهَا، فَإِنْ تَرَكَهَا - وَرَبَّمَا قَالَ: «فَإِنْ لَمْ يَعْمَلْ بِهَا - فَاكْتُبُوهَا لَهُ حَسَنَةً»، ثُمَّ قَرَأَ: «مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا» [١٦٠].
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٧) - [بَابُ:] وَ مِنْ سُورَةِ الْأَعْرَافِ (التحفة ٨)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٠٧٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا

^[1] *Al-An'am* 6:160.

Salamah narrated to us, from Thābit, from Anas, that the Prophet ﷺ recited this *Āyah*: So when his Lord appeared to the mountain, He made it collapse to dust.^[1] – Ḥammad said: “Like this.” Sulaimān held his thumb over the tip of his finger on the right hand^[2] – and he (the Prophet ﷺ) said: “So the mountain fainted. ‘And Mūsā fell down unconscious.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. We do not know of it except as a narration of Hammād bin Salamah.

(Another chain) from Anas from the Prophet ﷺ with similar in meaning.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan*.

تخریج: [إسناده صحيح] وأخرجه أحمد: ۱۲۵/۳ عن معاذ بن معاذ به.

حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ قَرَأَ هَذِهِ الْآيَةَ: ﴿فَلَمَّا بَلَغَ لَبَّ الْجَبَلِ جَعَلَهُ دَكًّا﴾ قَالَ حَمَّادٌ: هَكَذَا، وَأَمْسَكَ سُلَيْمَانُ بَطْرَفِ إِبْهَامِهِ عَلَى أَنْمَلَةٍ إِضْبَعِهِ الْيُمْنَى، قَالَ: فَسَاحَ الْجَبَلُ ﴿وَحَرََّ مَوْسَى صَعْقًا﴾ [۱۴۳].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ.

حَدَّثَنَا عَبْدُ الْوَهَّابِ الْوَرَّاقُ الْبُعْدَايِيُّ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

(۲) - ۳۰۷۵ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَبِي أَنَسَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ، عَنْ مُسْلِمِ بْنِ يَسَارِ الْجُهَنِيِّ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ: سُئِلَ عَنْ هَذِهِ الْآيَةِ: ﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَرِيلِينَ﴾ [۱۷۲] فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْهَا،

[1] *Al-Ar'af* 7:143.

[2] So that only the tip of one finger was protruding.

[3] *Al-Ar'af* 7:172.

'Indeed Allāh created Ādam, then He wiped his back with His Right Hand, and his offspring came out of him. So He said: "I created these for Paradise, and they will do the deeds of the people of Paradise." Then He wiped his back, and his offspring came out of him. So He said: "I created these for the Fire, and they will do the deeds of the people of the Fire." A man said: "Then of what good is doing deeds O Messenger of Allāh!" The Messenger of Allāh ﷺ said: 'Verily, when Allāh created a man for Paradise, He makes him perform the deeds of the people of Paradise, until he dies doing one of the deeds of the people of Paradise. So Allāh will admit him into Paradise. And when He created a man for the Fire, He makes him perform the deeds of the people of the Fire until he dies doing the deeds of the people of the Fire. So Allāh will enter him into the Fire.'"^[1] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*. Muslim bin Yasār did not hear from 'Umar. Some of them mentioned an unknown narrator between Muslim bin Yasār and 'Umar in this chain.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، السنة، باب: في القدر، ح: ٤٧٠٣ من حديث مالك به وهو في الموطأ: ٢/٨٩٨، ٨٩٩ (يحيى) وسنده ضعيف ومع ذلك صححه الحاكم على شرط الشيخين: ٢/٥٤٤، ٥٤٥ ووافقه الذهبي وقال الذهبي مرة أخرى: ١/٢٧: "فيه إرسال" وللحديث شواهد معنوية ومسلم بن يسار سمعه من نعيم بن ربيعة عن عمر ونعيم وثقه ابن حبان وحده.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ خَلَقَ آدَمَ ثُمَّ مَسَحَ ظَهْرَهُ بِيَمِينِهِ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّتَهُ، فَقَالَ: خَلَقْتُ هَؤُلَاءِ لِلْجَنَّةِ وَيَعْمَلُ أَهْلُ الْجَنَّةِ يَعْمَلُونَ، ثُمَّ مَسَحَ ظَهْرَهُ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّتَهُ، فَقَالَ: خَلَقْتُ هَؤُلَاءِ لِلنَّارِ، وَيَعْمَلُ أَهْلُ النَّارِ يَعْمَلُونَ». فَقَالَ الرَّجُلُ: فَفِيمَ الْعَمَلِ يَا رَسُولَ اللَّهِ؟ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ إِذَا خَلَقَ الْعَبْدَ لِلْجَنَّةِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ الْجَنَّةِ فَيُدْخِلُهُ اللَّهُ الْجَنَّةَ، وَإِذَا خَلَقَ الْعَبْدَ لِلنَّارِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ النَّارِ فَيُدْخِلُهُ اللَّهُ النَّارَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَمُسْلِمٌ بْنُ يَسَارٍ لَمْ يَسْمَعْ مِنْ عُمَرَ. وَقَدْ ذَكَرَ بَعْضُهُمْ فِي هَذَا الْإِسْنَادِ بَيْنَ مُسْلِمٍ بِنِ يَسَارٍ وَبَيْنَ عُمَرَ رَجُلًا مَجْهُولًا.

^[1] See the following narration. And there are other narrations to strengthen the meaning in this one. See *As-Sahīhah* no. 48.

(3). 3076. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When Allāh created Ādam He wiped his back and every person that He created among his offspring until the Day of Resurrection fell out of his back. He placed a ray of light between the eyes of every person. Then He showed them to Ādam and he said: 'O Lord! Who are these people?' He said: 'These are your offspring.' He saw one of them whose ray between his eyes amazed him, so he said: 'O Lord! Who is this?' He said: 'This is a man from the latter nations of your offspring called Dāwud.' He said: 'Lord! How long did You make his lifespan?' He said: 'Sixty years.' He said: 'O Lord! Add forty years from my life, to his.' So at the end of Ādam's life the Angel of death came to him, and he said: 'Do I not have forty years remaining?' He said: 'Did you not give them to your son Dāwud?' He said: "Ādam denied, so his offspring denied, and Ādam forgot and his offspring forgot, and Ādam sinned, so his offspring sinned." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. It has been reported through other routes from Abū Hurairah from the Prophet ﷺ.

تخریج: [إسناده حسن] وأخرجه الحاكم ٥٨٦/٢ من حديث أبي نعيم به وقال: "صحيح

Comments:

The meaning of this *Hadīth* is that a person sometimes commits some acts unknowingly and unintentionally, which has nothing to do with his intention and perception; these matters are part of human nature and origin because of his being the offspring of Ādam. Doing something forgetfully, making a

(٣) - ٣٠٧٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا خَلَقَ اللَّهُ آدَمَ مَسَحَ ظَهْرَهُ فَسَقَطَ مِنْ ظَهْرِهِ كُلُّ نَسَمَةٍ هُوَ خَالِقُهَا مِنْ ذُرِّيَّتِهِ إِلَى يَوْمِ الْقِيَامَةِ، وَجَعَلَ بَيْنَ عَيْنَيْ كُلِّ إِنْسَانٍ مِنْهُمْ وَبَيْضًا مِنْ نُورٍ، ثُمَّ عَرَضَهُمْ عَلَى آدَمَ فَقَالَ: أَيُّ رَبِّ، مَنْ هَؤُلَاءِ؟ قَالَ: هَؤُلَاءِ ذُرِّيَّتُكَ، فَرَأَى رَجُلًا مِنْهُمْ فَأَعْجَبَهُ وَبَيَّضَ مَا بَيْنَ عَيْنَيْهِ، فَقَالَ: أَيُّ رَبِّ، مَنْ هَذَا؟ فَقَالَ: هَذَا رَجُلٌ مِنْ آخِرِ الْأُمَمِ مِنْ ذُرِّيَّتِكَ يُقَالُ لَهُ دَاوُدُ، قَالَ: رَبِّ وَكَمْ جَعَلْتَ عُمْرَهُ؟ قَالَ: سِتِّينَ سَنَةً، قَالَ: أَيُّ رَبِّ، زِدْهُ مِنْ عُمْرِي أَرْبَعِينَ سَنَةً، فَلَمَّا انْقَضَى عُمْرُ آدَمَ جَاءَهُ مَلَكُ الْمَوْتِ فَقَالَ: أَوْلَمْ يَبْقَ مِنْ عُمْرِي أَرْبَعُونَ سَنَةً؟ قَالَ: أَوْلَمْ تُعْطِهَا لِإِبْنِكَ دَاوُدَ؟ قَالَ: فَجَحَدَ آدَمُ فَجَحَدَتْ ذُرِّيَّتُهُ وَنَسِيَ آدَمُ فَنَسِيَتْ ذُرِّيَّتُهُ، وَخَطِيءَ آدَمَ فَخَطِئَتْ ذُرِّيَّتُهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

الإسناد ولم يخرجاه."

mistake unknowingly or denial of something is a result of this human nature.

(4). 3077. Samurah bin Jundab narrated that the Prophet ﷺ said: "When Hawwā' became pregnant, Iblīs came to her – and her children would not live (after birth) – so he said: 'Name him 'Abdul-Ḥārith.' So she named him 'Abdul-Ḥārith' and he lived. So that is among the inspirations of *Ash-Shaitān* and his commands." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it [in *Marfū'* form], except through the narration of 'Umar bin Ibrāhīm from Qatādah. Some of them reported it from 'Abduṣ-Ṣamad, and he did not narrate it in *Marfū'* form. ['Umar bin Ibrāhīm is a *Shaiḫh* from Al-Baṣrah].

(٤) - ٣٠٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى : حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا عُمَرُ بْنُ إِبْرَاهِيمَ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سُمْرَةَ بْنِ جُنْدَبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَمَّا حَمَلَتْ حَوَاءَ طَافَ بِهَا إِبْلِيسُ وَكَانَ لَا يَعِيشُ لَهَا وَلَدٌ، فَقَالَ: سَمِيهِ عَبْدُ الْحَارِثِ، فَسَمَّيْتُهُ عَبْدَ الْحَارِثِ، فَعَاشَ وَكَانَ ذَلِكَ مِنْ وَحْيِ الشَّيْطَانِ وَأَمْرِهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ [مَرْفُوعًا] إِلَّا مِنْ حَدِيثِ عُمَرَ ابْنِ إِبْرَاهِيمَ، عَنْ قَتَادَةَ، وَرَوَاهُ بَعْضُهُمْ عَنْ عَبْدِ الصَّمَدِ وَلَمْ يَرْفَعَهُ، [عُمَرُ بْنُ إِبْرَاهِيمَ شَيْخٌ بَصْرِيٌّ].

تخریج: [إسناده ضعيف] وأخرجه أحمد: ١١/٥ عن عبدالصمد به * عمر بن إبراهيم: صدوق في حديثه عن قتادة ضعيف (تقريب) وقاتادة عنعن.

Comments:

The truth is that this incident has no real relation with this Verse; applying this Verse to this incident is incorrect. According to Imām Mubārakpurī, this narration is not reliable as proof at all. [For details see: *Tuhfat Al-Aḥwadhī*, vol. 4, p. 109 -110]

3078. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When Allāh created Ādam" (and he mentioned) the *Hadīth*.^[1]

٣٠٧٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا خُلِقَ آدَمُ، الْحَدِيثَ».

تخریج: [حسن] وهو غير الحديث السابق.

[1] Meaning another version of no. 3076, from Abū Hurairah.

Chapter 8. Regarding *Sūrat Al-Anfāl*

(المعجم ٨) - [بَابُ:] وَمِنْ سُورَةِ
الْأَنْفَالِ (التحفة ٩)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1.) 3079. Muṣ'ab bin Sa'd narrated from his father who said: "On the Day of Badr I brought a sword so I said: 'O Messenger of Allāh! Indeed Allāh has satisfied my breast (i.e., my desire) on the idolaters – or something like that – give me this sword.' So he said: 'This is not for me, nor is it for you.' I said: 'Perhaps he will give this to someone who did not go through the same struggle I went through (fighting).' So the Messenger of Allāh ﷺ came to me [and he said:] 'You asked me, but it was not up to me. But now it has occurred that it is up to me, so it is yours.'" He said: "So (the following) was revealed: They ask you about the spoils of war.^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Simāk [bin Ḥarb] also reported it from Muṣ'ab bin Sa'd. There is something on this topic from 'Ubādah bin Aṣ-Ṣāmit.

(١) - ٣٠٧٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عِيَاشٍ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرِ جِئْتُ بِسَيْفٍ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ قَدْ شَفَى صَدْرِي مِنَ الْمُشْرِكِينَ أَوْ نَحْوِ هَذَا هَبْ لِي هَذَا السَّيْفَ، فَقَالَ: «هَذَا لَيْسَ لِي وَلَا لَكَ»، فَقُلْتُ: عَسَى أَنْ يُعْطَى هَذَا مَنْ لَا يُبْلِي بِلَايِي، فَجَاءَنِي الرَّسُولُ [فَقَالَ:] «إِنَّكَ سَأَلْتَنِي وَلَيْسَ لِي وَإِنَّهُ قَدْ صَارَ لِي وَهُوَ لَكَ»، قَالَ: فَتَرَلْتُ: ﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ﴾ [١] الْآيَةِ.

[قَالَ أَبُو عِيَسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ سِمَاكُ [بْنُ حَرْبٍ] عَنْ مُضْعَبِ بْنِ سَعْدٍ أَيْضًا. وَفِي الْبَابِ عَنْ عَبَادَةَ ابْنِ الصَّامِتِ.

تخریج: [صحيح] وأخرجه أبو داود، ح: ٢٧٤٠ من حديث أبي بكر بن عياش ومسلم، ح: ١٧٤٨ من حديث سماك بن حرب عن مصعب به * وفي الباب عن عبادة [أحمد: ٣٢٣/٥، ٣٢٤، ح: ٢٣١٤٢].

Comments:

Anfāl is plural of *Nafal*. It means more or above what is required. If a person gets something more than his due, or he gives more than what is due from

[1] *Al-Anfāl* 8:1.

him; it is called *Nafl. Anfāl*, in this context, refers to part of the spoils of war, and its explanation has preceded, see no. 1561, and the *Tafsīr* of Ibn Kathīr for this *Sūrah*.

(2). 3080. Ibn ‘Abbās said: “When the Messenger of Allāh ﷺ was finished at Badr, it was said to him: ‘You have to get the caravan, you can not settle for less than that.’ Al-‘Abbās called out while he was bound up: ‘There is no use.’ He said: ‘For Allāh, Most High, has promised you one of the two parties, and He gave you what He promised you.’ He has said: ‘He has said the truth.’” (*Da‘īf*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan* [*Ṣaḥīḥ*].

(٢) - ٣٠٨٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ مِنْ بَدْرِ قِيلَ لَهُ: عَلَيْكَ الْغَيْرَ لَيْسَ دُونَهَا شَيْءٌ. قَالَ: فَتَادَاهُ الْعَبَّاسُ - وَهُوَ فِي وَتَاقِهِ - لَا يَضْلُحُ وَقَالَ: لِأَنَّ اللَّهَ تَعَالَى وَعَدَّكَ إِحْدَى الطَّائِفَتَيْنِ وَقَدْ أَعْطَاكَ مَا وَعَدَّكَ. قَالَ: «صَدَقْتُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٣١٤/١ عن عبد الرزاق به وقال ابن كثير في تفسيره: 'إسناده جيد' * سلسلة سماك عن عكرمة ضعيفة كما تقدم.

Comments:

This *Hadīth* is an indication to the following Verse: “And remember when Allāh promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours; you wished that the one not armed (the caravan) should be yours.” (*Al-Anfāl* 8:7). Now as you have been granted victory over the armed party instead of the unarmed; thus Allāh has fulfilled His promise, this is what He willed. Now if you would chase them after their defeat you might cause harm to yourselves.

(3). 3081. Ibn ‘Abbās narrated from ‘Umar bin Al-Khattāb, who said: “The Prophet of Allāh ﷺ looked over the idolaters, and there were a thousand of them, while his Companions were three-hundred and ten and some odd number of men. So the Prophet of Allāh ﷺ faced the *Qiblah*, stretched forth his hands and began beseeching his Lord: ‘O Allāh! Fulfill what You promised for me.

(٣) - ٣٠٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ ابْنُ عَمَّارٍ: حَدَّثَنَا أَبُو زُرْمِيلٌ: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ عَبَّاسٍ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: نَظَرَ نَبِيُّ اللَّهِ ﷺ إِلَى الْمُشْرِكِينَ وَهُمْ أَلْفٌ وَأَصْحَابُهُ ثَلَاثُمِائَةٍ وَبَضِعَهُ عَشْرَ رَجُلًا، فَاسْتَقْبَلَ نَبِيُّ اللَّهِ ﷺ الْقِبْلَةَ ثُمَّ مَدَّ يَدَيْهِ وَجَعَلَ يَهْتِفُ بِرَبِّهِ: «اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي،

[O Allāh! Bring about what You promised for me] O Allāh! If you destroy this band of adherents to Islam, you will not be worshipped upon the earth.' He continued beseeching his Lord with his hands stretched, facing the *Qiblah* until his *Ridā'* fell from his shoulders. Abū Bakr came to him, took his *Ridā'* and placed it back upon his shoulders, then embraced him from behind and said: 'O Prophet of Allāh! You have sufficiently beseeched your Lord, indeed He shall fulfill what He promised you.' So Allāh, Blessed and Most High, revealed: When you sought help of your Lord and He answered you (saying): 'I will help you with a thousand of the angels in succession.'^[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. We do not know of it as a *Ḥadīth* of 'Umar, except through the narration of 'Ikrimah bin 'Ammār, from Abū Zūmāil, and Abū Zūmāil's name is Simāk Al-Ḥanafī. And this was on the Day of Badr.

[اللَّهُمَّ إِنِّي مَا وَعَدْتَنِي] اللَّهُمَّ إِنَّكَ إِنْ تَهْلِكَ هَذِهِ الْعِصَابَةُ مِنْ أَهْلِ الْإِسْلَامِ لَا تُعْبَدُ فِي الْأَرْضِ، فَمَا زَالَ يَهْتِفُ بِرَبِّهِ مَا دَامَ بِيَدَيْهِ مُسْتَقْبِلَ الْقِبْلَةِ حَتَّى سَقَطَ رِدَاؤُهُ مِنْ مَنْكِبَيْهِ، فَأَتَاهُ أَبُو بَكْرٍ فَأَخَذَ رِدَاؤَهُ فَأَلْقَاهُ عَلَى مَنْكِبَيْهِ ثُمَّ التَزَمَهُ مِنْ وَرَائِهِ وَقَالَ: يَا نَبِيَّ اللَّهِ! كَفَاكَ مُنَاسَدَتَكَ رَبِّكَ فَإِنَّهُ سَيُنَجِّزُ لَكَ مَا وَعَدَكَ، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى ﴿إِذْ تَسْتَعِينُونَ رَبَّكُمْ فَأَنْتَسَجَبَ لَكُمْ أَيْ مُيَدِّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَوِّدِينَ﴾ [٩] فَأَمَدَهُمُ اللَّهُ بِالْمَلَائِكَةِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ، لَا نَعْرِفُهُ مِنْ حَدِيثِ عُمَرَ إِلَّا مِنْ حَدِيثِ عِكْرَمَةَ بْنِ عَمَّارٍ، عَنْ أَبِي زُمَيْلٍ. وَأَبُو زُمَيْلٍ اسْمُهُ سِمَاكُ الْحَنْفِيُّ، وَإِنَّمَا كَانَ هَذَا يَوْمَ بَدْرٍ.

تخریج: وأخرجه مسلم، الجهاد، باب إمداد بالملائكة في غزوة بدر، وإباحة الغنائم، ح: ١٧٦٣ من حديث عكرمة بن عمار به.

Comments:

The number of Muslims in the battle of Badr was 313 and they had insufficient arms and horses, camels and war equipment, whereas the disbelievers were nearly a thousand in number and they were fully armed with all types of weapons and war equipment. In these circumstances, Allāh's help and assistance was the only reliance of the Muslims; the Prophet ﷺ implored and begged help of Allāh with full humbleness and humility, so this invocation was granted.

[1] *Al-Anfāl* 8:9.

(4). 3082. Abū Burdah bin Abī Mūsā narrated from his father, that the Messenger of Allāh ﷺ said: "Allāh sent down two guarantees of safety for the benefit of my *Ummah*: And Allāh would not punish them while you are among them, nor will He punish them while they seek forgiveness.^[1] So when I pass, I leave seeking forgiveness among them until the Day of Resurrection." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*. Ismā'il bin Ibrāhīm bin Muhājir was graded weak in *Hadīth*.

(٤) - ٣٠٨٢ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ عَبَادِ بْنِ يُوسُفَ، عَنْ أَبِي بُرْدَةَ ابْنِ أَبِي مُوسَى، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنْزَلَ اللَّهُ عَلَيَّ أَمَانَيْنِ لِأُمَّتِي: ﴿وَمَا كَانَتْ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾ [٣٣] فَإِذَا مَضَيْتُ تَرَكْتُ فِيهِمْ الْاسْتِغْفَارَ إِلَى يَوْمِ الْقِيَامَةِ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ. وَإِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ يُضَعَّفُ فِي الْحَدِيثِ.

تخریج: [إسناده ضعيف] * عباد بن يوسف مجهول وإسماعيل بن إبراهيم ضعيف (تقريب) وسفيان بن وكيع ضعيف أيضاً وله شاهد عند أحمد: ٤/٣٩٣، ح: ١٩٧٣٥ وسنده ضعيف.

Comments:

This *Āyah* highlights that the security and safety of a nation against destruction and devastation lies in two things: (i) a Prophet's existence among his people, who keeps seeking forgiveness of his Lord for his people, and he also keep inviting his people to seek forgiveness. (ii) that the people themselves are the seekers of forgiveness. If these two things are lost, then the destruction and devastation befall on the people and engulf them.

(5). 4083. 'Uqbah bin 'Āmir narrated that the Messenger of Allāh ﷺ recited this *Āyah* upon the *Minbar*: And make ready against them all you can of power.^[2] He said: "Verily! Power is shooting" - three times - "Verily! Allāh will open the earth for you and suffice you with supplies, so let none of you forsake practicing with his arrows." (*Sahīh*)

(٥) - ٣٠٨٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا وَكَيْعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ صَالِحِ ابْنِ كَيْسَانَ، عَنْ رَجُلٍ لَمْ يُسَمِّهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ هَذِهِ الْآيَةَ عَلَى الْمَنْبَرِ: «وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ» [٦٠] قَالَ: «أَلَا إِنَّ الْقُوَّةَ الرَّمْيَ» - ثَلَاثَ مَرَّاتٍ - «أَلَا إِنَّ اللَّهَ سَيَفْتَحُ لَكُمْ

[1] *Al-Anfāl* 8:33.

[2] *Al-Anfāl* 8:60.

[Abū 'Eisā said:] Some of them reported this *Hadīth* from Usāmah bin Zaid, from Ṣāliḥ bin Kaisān [and Abū Usāmah as well as others reported it] from 'Uqbah bin 'Amir. But the narration of Wakī' is more correct. Ṣāliḥ bin Kaisān did not see 'Uqbah bin 'Amir, while he did see Ibn 'Umar.

الْأَرْضِ وَسَتُكْفَوْنَ الْمُؤَنَّةَ، فَلَا يَعْجِزَنَّ أَحَدُكُمْ أَنْ يَلْهُوَ بِأَسْهُمِهِ».

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ [رَوَاهُ أَبُو أُسَامَةَ وَعَيْرٌ وَاحِدٌ] عَنْ عُقْبَةَ بْنِ عَامِرٍ. وَحَدِيثٌ وَكَيْعٍ أَصَحُّ. وَصَالِحُ بْنُ كَيْسَانَ لَمْ يُدْرِكْ عُقْبَةَ بْنَ عَامِرٍ، وَقَدْ أَدْرَكَ ابْنَ عُمَرَ.

تخریج: [صحيح] وأخرجه الطبري في تفسيره: ٢٢/١٠ من حديث أسامة بن زيد به ورواه مسلم، ح: ١٩١٧، ١٩١٨ من حديث عقبة بن عامر به.

Comments:

The commentators explained this Verse clearly, that the Muslims should remain ready all the time to combat and ambush the enemies. The weapons, arms, artillery, all types of combating and war equipment and the armed forces, whatever is needed according to the circumstance, need and time, are to be prepared to the nation's best capability. The Muslims must not show any weakness in matters of military preparation.

(6). 3084. 'Amr bin Murrah narrated that Abū 'Ubaidah bin 'Abdullāh narrated from 'Abdullāh bin Mas'ūd who said: "On the Day of Badr, when the captives were brought, the Messenger of Allāh ﷺ said: 'What do you say about these captives?' So he mentioned the story. And the Messenger of Allāh ﷺ said: 'Not one of them should be released without a ransom, or a blow to the neck.'" So 'Abdullāh bin Mas'ūd said: "O Messenger of Allāh! With the exception of Suhail bin Baiḍā', for indeed I heard him mentioning Islām." He said: "So the Messenger of Allāh ﷺ was silent." He said: "I have not seen a day upon which I was more fearful of stones falling from the heavens

(٦) - ٣٠٨٤ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مَرْةٍ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرِ وَجِيءَ بِالْأَسَارَى قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَقُولُونَ فِي هَؤُلَاءِ الْأَسَارَى»، فَذَكَرَ فِي الْحَدِيثِ قِصَّةً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْفَلِتَنَّ أَحَدٌ مِنْهُمْ إِلَّا بِفِدَاءٍ أَوْ ضَرْبِ عُنُقٍ»، فَقَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِلَّا سُهَيْلَ ابْنَ بَيْضَاءٍ فَإِنِّي قَدْ سَمِعْتُهُ يُذَكِّرُ الْإِسْلَامَ. قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ. قَالَ: فَمَا رَأَيْتُنِي فِي يَوْمٍ أَخُوفَ أَنْ تَقَعَ عَلَيَّ حِجَارَةٌ مِنَ السَّمَاءِ مِنِّي فِي ذَلِكَ الْيَوْمِ،

upon my head than that day.” [He said:] “Until the Messenger of Allāh ﷺ said: ‘Except for Suhail bin Al-Baidā’.” He said: “And the Qur’an was revealed in accordance with the view of ‘Umar: ‘It is not (fitting) for a Prophet that he should have prisoners of war until he has fought (his enemies thoroughly) in the land...,’ until the end of the *Āyāt*.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*. Abū ‘Ubaidah bin ‘Abdullāh did not hear from his father.

Comments:

The incident indicated in this *Hadīth* and the revelation of these Verses in accordance with the opinion of Umar; the detail of the incident is that the Muslims captured seventy disbelievers in the battle of Badr. With regard to these captives, Allāh granted the Muslims two options. Either to kill all the captives or to release them by taking ransom; in case of taking ransom the same number of Muslims would be killed in the next year. Giving them the right to choose any of the two options was in fact to test the Muslims over what option they would choose.

(7). 3085. Abū Hurairah narrated that the Prophet ﷺ said: “None of the black heads^[1] before you partook of spoils of war, but fire from the heavens would be sent down upon them, consuming them.” Sulaimān (one of the narrators) said: “No one says this except for Abū Hurairah now. “So on the Day of Badr when they had the spoils of war before it was made lawful for them, Allāh [Most High] revealed: Were it not a previous ordainment from Allāh, a severe torment would have touched

[قَالَ] حَتَّى قَالَ رَسُولُ اللَّهِ ﷺ: «إِلَّا سُهَيْلَ ابْنَ الْبَيْضَاءِ». قَالَ: وَنَزَلَ الْقُرْآنُ بِقَوْلِ عُمَرَ: ﴿مَا كَانَتْ لِيَنِّي أَنْ يَكُونَ لَهُمْ أَسْرَى حَتَّى يَثْبُخَ فِي الْأَرْضِ﴾ [٦٧] إِلَى آخِرِ الْآيَاتِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَأَبُو عُبَيْدَةَ بْنُ عَبْدِ اللَّهِ لَمْ يَسْمَعْ مِنْ أَبِيهِ. تخريج: [ضعيف] تقدم: ١٧١٤.

(٧) - ٣٠٨٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:

أَخْبَرَنِي مُعَاوِيَةُ بْنُ عَمْرٍو عَنْ زَائِدَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَمْ تَحِلَّ الْغَنَائِمُ لِأَحَدٍ سُودِ الرُّؤُوسِ مِنْ قَبْلِكُمْ كَأَنْتُمْ تَنْزِلُ نَارًا مِنَ السَّمَاءِ فَتَأْكُلُهَا». قَالَ سُلَيْمَانُ الْأَعْمَشُ: فَمَنْ يَقُولُ هَذَا إِلَّا أَبُو هُرَيْرَةَ، الْآنَ. فَلَمَّا كَانَ يَوْمَ بَدْرٍ وَقَعُوا فِي الْغَنَائِمِ قَبْلَ أَنْ تَحِلَّ لَهُمْ، فَأَنْزَلَ اللَّهُ [تَعَالَى] ﴿لَوْلَا كَتَبَ مِنَ اللَّهِ

[1] Meaning the children of Ādam since (most of) their heads are black. And the statement of Sulaimān is not clear to the commentators. Al-Mubārakpūrī said that it appears to mean: “Only Abū Hurairah says ‘black heads’” in this narration. But some other narrations without “black heads” also contain “now.” Allah knows best.

you for what you took.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [*Gharīb* through the narration of Al-A‘*mash*].

سَبَقَ لَكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾ .
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ [عَرِيبٌ مِنْ حَدِيثِ الْأَعْمَشِ].

تخريج: [صحيح] وأخرجه النسائي في الكبرى، ح: ١١٢٠٩ من حديث الأعمش به وعن ابن جبان، ح: ١٦٦٨ وابن الجارود، ح: ١٠٧١ وللحديث شواهد عند البخاري، ح: ٣١٢٤ ومسلم، ح: ١٧٤٧ وغيرهما.

Comments:

Had it not already been decided that the spoils of war would be made lawful for you, you would have faced a disastrous punishment.

Chapter 9. Regarding *Sūrat At-Tawbah*

(المعجم ٩) - [بَابُ:] وَمِنْ سُورَةِ
التَّوْبَةِ (التحفة ١٠)

(1). 3086. Ibn ‘Abbās said: “I said to ‘Uthmān bin ‘Affān: ‘What was your reasoning with *Al-Anfāl* – while it is from the *Muthānī*,^[1] and *Barā’ah*^[2] while it is from the *Mi’in*, then you put them together, without writing the line *Bismillāh Ar-Raḥmānir-Raḥīm* between them, and you placed them with the seven long (*Sūrah*) – why did you do that?’ So ‘Uthmān said: ‘A long time might pass upon the Messenger of Allāh ﷺ without anything being revealed to him, and then sometimes a *Sūrah* with numerous (*Āyāt*) might be revealed. So when something was revealed, he would call for someone who could write, and say: ‘Put these *Āyāt* in the *Sūrah* which mentions this and that in it.’ When an *Āyah* was revealed, he would

(١) - ٣٠٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:
حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ وَأَبْنُ
أَبِي عَدِيٍّ وَسَهْلُ بْنُ يُونُسَ، قَالُوا: حَدَّثَنَا
عَوْفُ بْنُ أَبِي جَمِيلَةَ: حَدَّثَنِي يَزِيدُ الْفَارِسِيُّ:
حَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ: قُلْتُ لِعُثْمَانَ بْنِ
عَفَّانَ: مَا حَمَلَكُمُ أَنْ عَمَدْتُمْ إِلَى الْأَنْفَالِ
وَهِيَ مِنَ الْمَثَانِي، وَإِلَى بَرَاءَةَ وَهِيَ مِنَ
الْمِيثِنِ، فَفَرَّقْتُمْ بَيْنَهُمَا وَلَمْ تَكْتُبُوا بَيْنَهُمَا سَطْرَ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَوَضَعْتُمُوهَا فِي
السَّبْعِ الطَّوِيلِ، مَا حَمَلَكُمُ عَلَى ذَلِكَ؟ فَقَالَ
عُثْمَانُ: كَانَ رَسُولُ اللَّهِ ﷺ مِمَّا يَأْتِي عَلَيْهِ
الزَّمَانُ وَهُوَ يَنْزِلُ عَلَيْهِ السُّورُ ذَوَاتُ الْعَدَدِ،
فَكَانَ إِذَا نَزَلَ عَلَيْهِ الشَّيْءُ دَعَا بَعْضَ مَنْ كَانَ
يَكْتُبُ، فَيَقُولُ: ضَعُوا هَؤُلَاءِ الْآيَاتِ فِي

[1] *Sūrah* with less than one-hundred *Āyāt*.

[2] *Sūrah* with about one-hundred *Āyāt*.

say: "Put this *Āyah* in the *Sūrah* which mentions this and that in it." Now *Al-Anfāl* was among the first of those revealed in Al-Madīnah, and *Barā'ah* among the last of those revealed of the Qur'an, and its narrations (those of *Barā'ah*) resembled its narrations (those of *Al-Anfāl*), so we thought that it was part of it. Then the Messenger of Allāh ﷺ died, and it was not made clear to us whether it was part of it. So it is for this reason that we put them together without writing the line *Bismillāh Ar-Rahmānir-Rahīm* between them, and we put that with the seven long (*Sūrahs*)."
(*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. We do not know of it except as a narration of 'Awf from Yazīd Al-Fārisī, from Ibn 'Abbās. Yazīd Al-Fārisī is one of the *Tābi'in* among the inhabitants of *Al-Baṣrah*. Yazīd bin Abān Ar-Raqāshī is one of the *Tābi'in* among the inhabitants of *Al-Baṣrah*, (but) he is less (in rank) than Yazīd Al-Fārisī. Yazīd Ar-Raqāshī only reported from Anas bin Mālik.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب من جهر بها، ح: ٧٨٦ من حديث عوف به وصححه ابن حبان، ح: ٤٥٢ والحاكم: ٢/٢٢١، ٣٣٠ ووافقه الذهبي.

Comments:

The Muslims have been advised, in *Sūrat Al-Anfāl*, to make apparent and secret strategic planning for *Jihād*; and as for *Sūrat Barā'ah*, it gives an ultimatum and the declaration of war. As the contents and subject of the two *Sūrah* are connected profoundly, and the both the *Sūrah* have a deep relation in sense of aim and goal, one is directed fully towards the Muslims and the other is mainly directed to the polytheists, hypocrites and the people of the Book. Therefore *Bismillāh Ar-Rahmānir-Rahīm* has not been mentioned

السُّورَةُ الَّتِي يُذَكَّرُ فِيهَا كَذًا وَكَذًا، فَإِذَا نَزَلَتْ عَلَيْهِ الْآيَةُ يَقُولُ: صَعُوا هَذِهِ الْآيَةَ فِي السُّورَةِ الَّتِي يُذَكَّرُ فِيهَا كَذًا وَكَذًا، وَكَانَتْ الْأَنْفَالُ مِنْ أَوَائِلِ مَا نَزَلَتْ بِالْمَدِينَةِ، وَكَانَتْ بَرَاءَةٌ مِنْ آجِرِ الْقُرْآنِ، وَكَانَتْ قِصَّتُهَا شَبِيهَةً بِقِصَّتِهَا، فَظَنَنْتُ أَنَّهَا مِنْهَا، فَقَبِضَ رَسُولُ اللَّهِ ﷺ وَلَمْ يَبَيِّنْ لَنَا أَنَّهَا مِنْهَا، فَمِنْ أَجْلِ ذَلِكَ قَرَنْتُ بَيْنَهُمَا وَلَمْ أَكْتُبْ بَيْنَهُمَا سَطْرَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَوَضَعْتُهَا فِي السَّبْعِ الطُّوْلِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَوْفٍ، عَنْ يَزِيدَ الْفَارِسِيِّ، عَنْ ابْنِ عَبَّاسٍ. وَيَزِيدُ الْفَارِسِيُّ هُوَ مِنَ التَّابِعِينَ مِنْ أَهْلِ الْبَصْرَةِ، وَيَزِيدُ بْنُ أَبَانَ الرَّقَاشِيُّ هُوَ مِنَ التَّابِعِينَ مِنْ أَهْلِ الْبَصْرَةِ وَهُوَ أَصْغَرُ مِنْ يَزِيدَ الْفَارِسِيِّ وَيَزِيدُ الرَّقَاشِيُّ إِنَّمَا يَزُورِي عَنْ أَنَسِ بْنِ مَالِكٍ.

between them, so that it does not remain separate from the former, but it would remain distinguished and outstanding too.

(2). 3087. Sulaimān bin 'Amr bin Al-Aḥwaṣ said: "My father narrated to me that he attended the Farewell *Hajj* with the Messenger of Allāh ﷺ. He (ﷺ) expressed his gratitude to Allāh and praised Him, and reminded and exhorted, then he said: 'Which day is most sacred? Which day is most sacred? Which day is most sacred?' He said: "So the people said: 'The day of *Al-Hajj Al-Akbar* O Messenger of Allāh!' So he said: 'Indeed, your blood, your wealth, your honor, is as sacred for you as the sacredness of this day of yours, in this city of yours, in this month of yours. Behold! None commits a crime but against himself, none offends a father for a son, nor a son for a father. Behold! Indeed the Muslim is the brother of the Muslim, so it is not lawful for the Muslim to do anything to his brother, which is not lawful to be done to himself. Behold! All *Ribā* from *Jāhiliyyah* is invalid, for you is the principle of your wealth, but you are not to wrong nor be wronged – except in the case of the *Ribā* of Al-'Abbās bin 'Abdul-Muṭṭalib – otherwise it is all invalid. Behold! All retributions regarding cases of blood during *Jāhiliyyah* are invalid. The first case of blood retribution invalidated among those of *Jāhiliyyah*, is the blood of Al-Ḥārith bin 'Abdul-Muṭṭalib who was nursed among Banū Laith and killed by Hudhail.

(٢) - ٣٠٨٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ، عَنْ شَيْبِ بْنِ غَرْفَةَ، عَنْ سُلَيْمَانَ بْنِ عَمْرٍو بْنِ الْأَحْوَصِ قَالَ: حَدَّثَنِي أَبِي أَنَّهُ شَهِدَ حَجَّةَ الْوَدَاعِ مَعَ رَسُولِ اللَّهِ ﷺ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَذَكَرَ وَوَعظَ ثُمَّ قَالَ: «أَيُّ يَوْمٍ أَحْرَمٌ، أَيُّ يَوْمٍ أَحْرَمٌ، أَيُّ يَوْمٍ أَحْرَمٌ؟» قَالَ: فَقَالَ النَّاسُ: يَوْمَ الْحَجِّ الْأَكْبَرِ يَا رَسُولَ اللَّهِ! قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، أَلَا لَا يَجْنِي جَانٍ إِلَّا عَلَى نَفْسِهِ، وَلَا يَجْنِي وَالِدٌ عَلَى وَلَدِهِ، وَلَا وَلَدٌ عَلَى وَالِدِهِ، أَلَا إِنَّ الْمُسْلِمَ أَخُو الْمُسْلِمِ، فَلَيْسَ يَجِلُّ لِمُسْلِمٍ مِنْ أَخِيهِ شَيْءٌ إِلَّا مَا أَحَلَّ مِنْ نَفْسِهِ، أَلَا وَإِنَّ كُلَّ رَبَا فِي الْجَاهِلِيَّةِ مَوْضُوعٌ، لَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ غَيْرَ رَبَا الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوْضُوعٌ كُلُّهُ، أَلَا وَإِنَّ كُلَّ دَمٍ كَانَ فِي الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوَّلُ دَمٍ أَضْعُ مِنْ دَمِ الْجَاهِلِيَّةِ دَمُ الْحَارِثِ ابْنِ عَبْدِ الْمُطَّلِبِ، كَانَ مُسْتَرْضَاً فِي بَنِي لَيْثٍ فَقَتَلَتْهُ هَذَيْلٌ، أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّمَا هُنَّ عَوَانٍ عِنْدَكُمْ، لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبِينَةٍ، فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَصَاحِجِ وَأَضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ، فَإِنْ أَطَعْنَكُمْ

Behold! I order you to treat women well, for they are but like captives with you, you have no sovereignty beyond this over them, unless they manifest open lewdness. If they do that, then abandon their beds, and beat them with a beating that is not painful. Then if they obey you, then there is no cause for you against them beyond that. Behold! There are rights for you upon your women, and rights for your women upon you. As for your rights upon them, then they are not to allow anyone on your bedding whom you dislike, nor to permit anyone whom you dislike in your homes. Behold! Indeed their rights upon you are that you treat them well in clothing them and feeding them.” (Hasan)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. Abū Al-Aḥwaṣ (also) reported it from *Shabīb bin Gharqadah*.

تخریج: [إسناده حسن] وأخرجه أبو داود، البيهق، باب: في وضع الربا، ح: ٣٣٣٤ وابن ماجه، ح: ٣٠٥٥ من حديث شيبه به * حديث أبي الأحوص: رواه أبو داود وابن ماجه.

Comments:

In this *Hadīth*, the Prophet ﷺ spoke clearly about all the principles bringing peace and harmony in the society, they are guarantor of running family and household matters smoothly and peacefully, also these principles generate peace and harmony, the fundamental element of a society. It is our misfortune that we have ignored them.

Note: The truth is that the child of Banū Hāshim whose blood was forgiven was the son of Rabī'ah bin Ḥārith bin 'Abdul-Muṭṭalib; as the *Hadīth* of Jābir reported in *Ṣaḥīḥ Muslim*, reported Ibn Rabī'ah bin Ḥārith, who was killed by a stone in the fight of Banū Laith and Banū Bakr. [*Tuḥfat Al-Aḥwadhī*, vol. 4, p. 114]

(3). 3088. 'Alī said: "I asked the Messenger of Allāh ﷺ about the day of *Al-Ḥajj Al-Akbar*, and he

فَلَا تَبْغُوا عَلَيْنَهُنَّ سَبِيلًا. أَلَا وَإِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا، وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا، فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلَا يُؤْطَيْنَ فُرْشَكُمْ مَنْ تَكْرَهُونَ، وَلَا يَأْدَنُ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ. أَلَا وَإِنَّ حَقَّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ".

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَقَدْ] رَوَاهُ أَبُو الْأَحْوَصِ عَنِ شَيْبِ بْنِ عَرَفَةَ.

(٣) - ٣٠٨٨ - حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ

عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبِي عَنْ

said: 'The day of *An-Nahr*.'" (*Ṣaḥīḥ*)

أَبِيهِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ يَوْمِ الْحَجِّ الْأَكْبَرِ فَقَالَ: «يَوْمُ النَّحْرِ».

تخریج: [صحيح] تقدم: ٩٥٧.

(4). 3089. 'Alī said: "The day of *Al-Hajj Al-Akbar* is the day of *An-Nahr*." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This [*Hadīth*] is more correct than the *Hadīth* of Muḥammad bin Ishāq (no. 3088), because this *Hadīth* has been reported through more than one route from Abū Ishāq, from Al-Hārith, from 'Alī, in *Mawqūf* form. And we do not know of anyone who reported it in *Marfū'* form except in the narration of Muḥammad bin Ishāq. [And Shu'bah reported this *Hadīth* from Abū Ishāq, from 'Abdullāh bin Murrah from 'Alī in *Mawqūf* form].

(٤) - ٣٠٨٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: «يَوْمُ الْحَجِّ الْأَكْبَرِ يَوْمُ النَّحْرِ».

[قَالَ أَبُو عِيسَى:] هَذَا [الْحَدِيثُ] أَصْحَحُ مِنْ حَدِيثِ مُحَمَّدِ بْنِ إِسْحَاقَ، لِأَنَّهُ رُوِيَ مِنْ غَيْرِ وَجْهِ هَذَا الْحَدِيثُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ مَوْقُوفًا، وَلَا نَعْلَمُ أَحَدًا رَفَعَهُ إِلَّا مَا رُوِيَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. [وَقَدْ رَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ عَنِ الْحَارِثِ عَنِ عَلِيٍّ مَوْقُوفًا].

تخریج: [صحيح] تقدم: ٩٥٨.

Comments:

The words 'Great *Hajj* and Small *Hajj*' are used to make difference between *Hajj* and '*Umrāh*'; so great *Hajj* means *Hajj*. It is also applied to the Day of '*Arafah* because the Day of '*Arafah* is the main day of *Hajj*. The majority, Imām Mālik, Shāfi'ī and others consider it to mean the day of sacrifice.

(5). 3090. Anas bin Mālik narrated: "The Prophet ﷺ sent Abū Bakr with the (announcement of) *Barā'ah*."^[1] Then he summoned him and said: 'It is not right for anyone to convey this except a man

(٥) - ٣٠٩٠ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ وَعَبْدُ الصَّمَدِ [ابْنُ عَبْدِ الْوَارِثِ] قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ أَنَسِ بْنِ

[1] The declaration to publicize the disavowal of the idolaters.

among my family.” So he called for ‘Alī and gave it to him.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* as a narration of Anas [bin Mālik].

مَالِكٌ قَالَ: بَعَثَ النَّبِيُّ ﷺ بَرَاءَةَ مَعَ أَبِي بَكْرٍ، ثُمَّ دَعَاهُ فَقَالَ: «لَا يَنْبَغِي لِأَحَدٍ أَنْ يُبَلِّغَ هَذَا إِلَّا رَجُلٌ مِنْ أَهْلِي»، فَلَدَعَا عَلِيًّا فَأَعْطَاهُ إِيَّاهَا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَنَسٍ [بْنِ مَالِكٍ].

تخریج: [إسناده حسن] وأخرجه أحمد: ۲۱۲/۳ عن عفان وعبدالصمد به وحسنه الحافظ في الفتح: ۳۲۰/۸، تحت، ح: ۴۶۵۶ وسماح حماد بن سلمة عن سماك قبل اختلاطه، انظر صحيح مسلم (۱۸۲۱/۷) وله شاهد ضعيف عند أحمد: ۱/۱۵۱.

Comments:

It was an Arab principle that when a chief would make a treaty with a nation, and if he later wanted to withdraw the treaty, he would announce it himself or he would ask a member of his family to do so. Therefore when the announcement of cancellation of these treaties was to be made, which the noble Prophet ﷺ had made with the various Arab disbeliever tribes for a fixed period, or for an unspecified period; first the Prophet ﷺ gave this authority to Abū Bakr ؓ, who was then the leader of pilgrimage. Thereafter, he ﷺ sent Alī to make the matter clear regarding the treaties, because the Prophet ﷺ wanted a member of his family to perform this task, but the honor of being the leader of pilgrimage was granted to Abū Bakr. It took place in the 9th A.H.

(6). 3091. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ dispatched Abū Bakr ordering him to announce these statements. Then ‘Alī followed him. When Abū Bakr was at a particular road, he heard the heavy breathing of Al-Qiṣwa, the she camel of the Messenger of Allāh ﷺ, so Abū Bakr appeared frightened because he thought that it was the Messenger of Allāh ﷺ. When he saw that it was ‘Alī, he gave him the letter of the Messenger of Allāh ﷺ, and told ‘Alī to announce the statements. So he left to perform *Hajj*. During the days of

(٦) - ٣٠٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ: حَدَّثَنَا سُفْيَانُ بْنُ الْحُسَيْنِ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَعَثَ النَّبِيُّ ﷺ أَبَا بَكْرٍ وَأَمْرَهُ أَنْ يُنَادِيَ بِهَؤُلَاءِ الْكَلِمَاتِ، ثُمَّ أَتَبَعَهُ عَلِيًّا. فَبَيْنَا أَبُو بَكْرٍ فِي بَعْضِ الطَّرِيقِ إِذْ سَمِعَ رُغَاءَ نَاقَةِ رَسُولِ اللَّهِ ﷺ الْفُضْوَى فَخَرَجَ أَبُو بَكْرٍ فَرِعًا، فَظَنَّ أَنَّهُ رَسُولُ اللَّهِ ﷺ، فَإِذَا هُوَ عَلِيٌّ، فَدَفَعَ إِلَيْهِ كِتَابَ رَسُولِ اللَّهِ ﷺ وَأَمَرَ عَلِيًّا أَنْ يُنَادِيَ بِهَؤُلَاءِ الْكَلِمَاتِ، فَاذْطَلَقَا،

At-Tashrīq ‘Alī stood to announce: ‘The protection of Allāh and His Messenger is removed from every idolater. So travel in the land for four months. There is to be no idolater performing *Hajj* after this year, nor may anyone perform *Tawaf* around the House while naked. None shall enter Paradise but a believer.’ ‘Alī was making the announcement, so when he became exhausted Abū Bakr would announce it.” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route as a narration of Ibn ‘Abbās.

تخریج: [إسناده ضعيف] وأخرجه الحاكم: ٥١/٣، ٥٢ من حديث عباد بن العوام به وصححه ووافقه الذهبي * الحكم بن عتيبة مدلس وعنن وأصل الحديث صحيح أخرجه البخاري، ح: ٤٦٥٦ ومسلم، ح: ١٣٤٧ وغيرهما.

(7). 3092. Zaid bin Yuthai‘ said: “We asked ‘Alī what he had been dispatched with during the *Hajj*. He said: ‘I was sent with four: That there shall be no *Tawāf* around the House while naked, that if there is a treaty between someone and the Prophet ﷺ, then the treaty remains until its expiration, and whoever does not have a treaty, then he has the span of four months, none shall enter Paradise except a believer, and the idolaters and Muslims shall not congregate (for *Hajj*) after this year.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. It is the narration of [Sufyān] bin ‘Uyainah from Abū Ishāq. Sufyān *Ath-Thawrī* reported it from Abū Ishāq, from some of

فَحَجًّا، فَقَامَ عَلَيَّ أَيَّامَ التَّشْرِيقِ فَنَادَى: ذِمَّةُ اللَّهِ وَرَسُولِهِ بَرِيئَةٌ مِنْ كُلِّ مُشْرِكٍ، فَسَيَحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ، وَلَا يَحْجُنَّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطُوفَنَّ بِالْبَيْتِ عُرْيَانٌ، وَلَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ. وَكَانَ عَلَيَّ يُنَادِي، فَإِذَا عَمِيَ قَامَ أَبُو بَكْرٍ فَنَادَى بِهَا. [قَالَ أَبُو عِيْسَى:] وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ.

(٧) - ٣٠٩٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ يُثَيْعٍ قَالَ: سَأَلْنَا عَلِيًّا بِأَيِّ شَيْءٍ بُعِثْتَ فِي الْحَجَّةِ؟ قَالَ: بُعِثْتُ بِأَرْبَعٍ: أَنْ لَا يَطُوفَنَّ بِالْبَيْتِ عُرْيَانٌ، وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ النَّبِيِّ ﷺ عَهْدٌ فَهُوَ إِلَى مُدَّتِهِ، وَمَنْ لَمْ يَكُنْ لَهُ عَهْدٌ فَأَجَلُهُ أَرْبَعَةَ أَشْهُرٍ، وَلَا يَدْخُلُ الْجَنَّةَ إِلَّا تَقْسٌ مُؤْمِنَةٌ، وَلَا يَجْتَمِعُ الْمُشْرِكُونَ وَالْمُسْلِمُونَ بَعْدَ عَامِهِمْ هَذَا.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهُوَ حَدِيثٌ [سُفْيَانُ] بْنِ عُيَيْنَةَ عَنْ أَبِي إِسْحَاقَ، وَرَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ عَلِيٍّ،

his companions, from 'Alī, and there is something about it from Abū Hurairah.

(Another chain) from Zaid bin Yuthaī' from 'Alī with similar.

(8). (Another chain) Zaid bin Uthaī' from 'Alī with similar. (*Sahih*)

[Abū 'Eīsā said:] Both narrations have been reported from Ibn 'Uyainah; from Ibn Uthaī' and from Ibn Yuthaī'. What is correct is that he is Zaid bin Yuthaī'. Shu'bah reported a different narration from Abū Ishāq [from Zaid], and he was mistaken in it, he said: "From Zaid bin Uthail" and no one corroborated him in that. [There is something on this topic from Abū Hurairah].

وفيه عن أبي هريرة.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَعَمِيرٌ وَاحِدٌ قَالُوا:
حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ
زَيْدِ بْنِ يُثَيْعٍ، عَنْ عَلِيٍّ نَحْوَهُ.

(٨) - حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حَدَّثَنَا
سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ
أُثَيْعٍ، عَنْ عَلِيٍّ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] وَقَدْ رُوِيَ عَنِ ابْنِ
عُيَيْنَةَ كِلْتَا الرِّوَايَتَيْنِ عَنِ ابْنِ أُثَيْعٍ وَعَنِ ابْنِ
يُثَيْعٍ. وَالصَّحِيحُ هُوَ زَيْدُ بْنُ يُثَيْعٍ. وَقَدْ رَوَى
شُعْبَةُ عَنْ أَبِي إِسْحَاقَ [عَنْ زَيْدٍ] غَيْرَ هَذَا
الْحَدِيثِ فَوَهُمَ فِيهِ، وَقَالَ زَيْدُ بْنُ أَنَيْلٍ، وَلَا
يَتَابَعُ عَلَيْهِ [وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ].

تخریج: [صحيح] تقدم: ٨٧١ * وفي الباب عن أبي هريرة [انظر، ح: ٨٧١].

Comments:

The cancellation of the treaties made with the Arab disbeliever was declared on the 10th of Dhul-Hijjah and during the days of *Tashriq* (three days after the day *'Eid Al-Adhā*). The people who did not abide by the treaties, they were given the deadline of respite of four months and those who abided by the treaties they were given respite until the end of the treaty. So according to this, the four sacred months mentioned here are from 10th of Dhul-Hijjah until the 10th of Rabi' Al-Thāni; and according to some people, it means the known four sacred months: Rajab, Dhul-Qadah, Dhul-Hijjah and Muharram; and they will come to completion at the end of Muharram.

(9). 3093. Abū Sa'eed narrated that the Messenger of Allāh ﷺ said: "When you see a man frequenting the *Masjid*, then testify to his faith. Indeed Allāh, Most High, said: The *Masājid* shall be maintained only by those who believe in Allāh and the Last

(٩) - ٣٠٩٣ - حَدَّثَنَا أَبُو كُرَيْبٍ:
أَخْبَرَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ
الْحَارِثِ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ
أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا
رَأَيْتُمُ الرَّجُلَ يَعْتَادُ الْمَسْجِدَ فَاشْهَدُوا لَهُ

Day.”^[1] (*Da'if*)

(Another chain) from Abū Sa'eed from the Prophet ﷺ with similar except that he said: “*Yata'ahadul-Masjid.*”^[2]

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, Abul-Haitham's (a narrator in the chain) name is Sulaimān bin 'Amr bin 'Abd Al-'Utwārī. He was an orphan in the house of Abū Sa'eed Al-Khudrī.

بِالْإِيمَانِ، قَالَ اللَّهُ تَعَالَى: ﴿إِنَّمَا يَسْمُرُ مَسْجِدَ اللَّهِ مِنْ أَمَانٍ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ [١٨].

حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: «يَتَعَاهَدُ الْمَسْجِدَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَأَبُو الْهَيْثَمِ اسْمُهُ سُلَيْمَانُ بْنُ عَمْرٍو ابْنِ عَبْدِ الْعُتْوَارِيِّ، وَكَانَ يَتِيمًا فِي حِجْرِ أَبِي سَعِيدِ الْخُدْرِيِّ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب لزوم المساجد وانتظار الصلاة، ح: ٨٠٢ عن أبي كريب به وتقدم: ٢٦١٧.

Comments:

This *Hadīth* proves that the responsibility of running and looking after a mosque is for the people who believe in Allāh and in the Hereafter, establish prayer, pay *Zakāt* and they have no fear of any other than Allāh, i.e. they do not believe in anyone other than Allāh as the Master of benefits and loss.

3094. Thawbān said: “When (the following) was revealed: And those who hoard up gold and silver...”^[3] He said: “We were with the Messenger of Allāh ﷺ during one of his journeys, so some of his Companions said: (This) has been revealed about gold and silver, if we knew which wealth was better then we would use it. So he ﷺ said: ‘The most virtuous of it is a remembering tongue, a grateful heart, and a believing wife that helps him with his faith.’” (*Ḥasan*)

٣٠٩٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ قَالَ: لَمَّا نَزَلَتْ: ﴿وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ﴾ [٣٤] قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَشْفَارِهِ، فَقَالَ بَعْضُ أَصْحَابِهِ: أَنْزَلَتْ فِي الذَّهَبِ وَالْفِضَّةِ لَوْ عَلِمْنَا أَيُّ الْمَالِ خَيْرٌ فَتَتَّخِذُهُ. فَقَالَ: «أَفْضَلُهُ لِسَانٌ ذَاكِرٌ وَقَلْبٌ شَاكِرٌ وَرَوْحَةٌ مُؤْمِنَةٌ تُعِينُهُ عَلَى إِيْمَانِهِ».

^[1] *At-Tawbah* 9:18.

^[2] The meaning is similar.

^[3] *At-Tawbah* 9:34.

[Abū 'Eisā said:] This *Hadīth* is *Hasan*. I asked Muḥammad bin Ismā'īl, saying to him: "Did Sālim bin Abī Al-Ja'd (a narrator in the chain) hear from Thawbān?" He said: "No." So I said to him: "Whom among the Companions of the Prophet ﷺ did he hear from?" He said: "He heard from Jābir bin 'Abdullāh and Anas bin Mālik." And he mentioned others from the Companions of the Prophet ﷺ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ. سَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ فَقُلْتُ لَهُ: سَأَلِمُ ابْنَ أَبِي الْجَعْدِ سَمِعَ مِنْ ثَوْبَانَ؟ فَقَالَ: لَا، [فَقُلْتُ لَهُ: مِمَّنْ سَمِعَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ؟ فَقَالَ: سَمِعَ مِنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَأَنْسِ بْنِ مَالِكٍ، وَذَكَرَ غَيْرَ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ.

تخریج: [حسن] وأخرجه ابن ماجه، النكاح، باب أفضل النساء، ح: ١٨٥٦ من حديث سالم بن أبي الجعد به وله شواهد عند أحمد: ٣٦٦/٥ وأطراف المسند: ٢٩٥/٨ وغيره.

Comments:

This *Hadīth* informs that the good deeds are the real deeds worth gaining and gathering, which will benefit a person in the Hereafter; the best helper and assistant with regard to the performance of good deeds can be the wife only who urges good deeds and gives advice to keep away from bad deeds.

(10). 3095. 'Adī bin Ḥātim said: "I came to the Prophet ﷺ while I had a cross of gold around my neck. He said: 'O 'Adī! Remove this idol from yourself!' And I heard him reciting from *Sūrah Barā'ah*: They took their rabbis and monks as lords besides Allāh."^[1] He said: 'As for them, they did not worship them, but when they made something lawful for them, they considered it lawful, and when they made something unlawful for them, they considered it unlawful."^[2] (*Da'īf*)

(١٠) - ٣٠٩٥ - حَدَّثَنَا حُسَيْنُ بْنُ يَزِيدَ الْكُوفِيُّ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ عَطِيْفِ بْنِ أَعْيَنَ، عَنْ مُضْعَبِ بْنِ سَعْدِ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَفِي عُنُقِي صَلِيبٌ مِنْ ذَهَبٍ، فَقَالَ: يَا عَدِيُّ اطْرَحْ عَنْكَ هَذَا الْوَتْنَ، وَسَمِعْتُهُ يَقْرَأُ فِي سُورَةِ بَرَاءَةَ: ﴿اتَّخَذُوا أَحْبَابَهُمْ وَرَبَّهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ﴾ [٣١]، قَالَ: أَمَا إِنَّهُمْ لَمْ يَكُونُوا يَعْبُدُونَهُمْ، وَلَكِنَّهُمْ كَانُوا إِذَا أَحْلَوْا لَهُمْ شَيْئًا اسْتَحْلَوْهُ، وَإِذَا حَرَّمُوا عَلَيْهِمْ شَيْئًا حَرَّمُوهُ.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* we do not know of it except as a narration of 'Abdus-Salām bin Ḥarb, and Ghutaif bin

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

[1] *At-Tawbah* 9:31.

[2] It was graded *Hasan* by Shaikh Al-Albānī and many others due to what supports it.

A'yan is not known for *Hadīth*.

لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ السَّلَامِ بْنِ حَرْبٍ .
وَعُظَيْفُ بْنُ أَعْيَنَ لَيْسَ بِمَعْرُوفٍ فِي الْحَدِيثِ .

تخریج: [إسناده ضعيف] وأخرجه الطبراني: ۹۲/۱۷، ح: ۲۱۸، ۲۱۹ من حديث عبدالسلام به * عظيف: ضعيف (تقريب) وله شاهد ضعيف موقوف عند الطبري في تفسيره .

Comments:

Aḥbār is the plural of *Ḥibr*, it is applied to the Jews scholars and jurists; and *Ruhbān* is the plural of *Rāhib*, a known title for Christian religious leaders and monks. According to the explanation of this Verse by the Prophet ﷺ no one has the authority to make things *Ḥalāl*/lawful and *Ḥarām*/unlawful. Accepting a man's authority for making things *Ḥalāl* and *Ḥarām* is accepting him as Lord.

(11). 3096. Anas narrated that Abū Bakr narrated to him, he said: "While we were in the cave, I said to the Prophet ﷺ: 'If one of them were to look down at his feet, then he would see us under his feet.' So he said: 'O Abū Bakr! What do you think about two, the third of whom is Allāh?'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. It has only been related as a narration of Hammām [who is alone with it]. Ḥabbān bin Hilāl and others have reported this *Hadīth* from Hammām and it is similar to this.

(۱۱) - ۳۰۹۶ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ
الْبُعْدَايِيُّ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: أَخْبَرَنَا
هَمَّامٌ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ، أَنَّ أَبَا بَكْرٍ
حَدَّثَهُ قَالَ: قُلْتُ لِلنَّبِيِّ ﷺ وَنَحْنُ فِي الْعَارِ:
لَوْ أَنَّ أَحَدَهُمْ يَنْظُرُ إِلَى قَدَمَيْهِ لَأُبْصِرَنَا تَحْتَ
قَدَمَيْهِ. فَقَالَ: «يَا أَبَا بَكْرٍ! مَا ظَنُّكَ بِالثَّانِيَيْنِ
اللَّهِ تَالِئُهُمَا؟» .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ، إِنَّمَا يُرَوَّى مِنْ حَدِيثِ هَمَّامٍ .
[تَفَرَّدَ بِهِ] وَقَدْ رَوَى هَذَا الْحَدِيثَ حَبَّانُ بْنُ
هَلَالٍ وَعَبْرٌ وَاحِدٌ عَنْ هَمَّامٍ نَحْوَ هَذَا .

تخریج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من فضائل أبي بكر الصديق رضي الله عنه، ح: ۲۳۸۱ والبخاري، ح: ۳۶۵۳ من حديث همام به .

Comments:

It is known from this *Hadīth* that when the help, care, protection and assistance of Allāh is with a person, an opponent of a person while standing above, cannot see him nor can he harm him. We need to trust and rely on the protection and care of Allāh Almighty.

(12). 3097. Ibn 'Abbās said: "I heard 'Umar bin Al-Khaṭṭāb saying: 'When 'Abdullāh bin Ubayy died, the Messenger of Allāh ﷺ was called to perform the funeral

(۱۲) - ۳۰۹۷ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ
قَالَ: حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنْ
أَبِيهِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ،

prayer over him. The Messenger of Allāh ﷺ came to him, and when he stood over him, about to perform the prayer, he turned until he was standing at his chest. I said: "O Messenger of Allāh! (You pray) for Allāh's enemy 'Abdullāh bin Ubayy, who on this day said this and that" – mentioning different days. He said: "The Messenger of Allāh ﷺ, was smiling until I had said too much to him and he said: 'Leave me O 'Umar! Indeed I have been given the choice, so I chose. I was told: Whether you ask forgiveness for them, or do not ask for forgiveness for them. Even though you ask for their forgiveness seventy times, Allāh will not forgive them.^[1] – If I knew that were I to ask more than seventy times that he would be forgiven, then I would do so." He said: "Then he performed the *Ṣalāt* for him and walked with him (his funeral procession) and he stood at his grave until it was finished. I was amazed at myself and my daring to talk like that to the Messenger of Allāh ﷺ, while Allāh and His Messenger ﷺ know better. But by Allāh! It was not long until these two *Ayāt* were revealed: 'And never pray for any of them who dies nor stand at his grave...^[2] until the end of the *Āyah*. He said: "So afterwards the Messenger of Allāh ﷺ did not perform the *Ṣalāt* for a hypocrite, nor would he stand at

عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: لَمَّا تُوفِّيَ عَبْدُ اللَّهِ بْنُ أَبِي دُعَيْي رَسُولُ اللَّهِ ﷺ لِلصَّلَاةِ عَلَيْهِ، فَقَامَ إِلَيْهِ، فَلَمَّا وَقَفَ عَلَيْهِ يُرِيدُ الصَّلَاةَ تَحَوَّلْتُ حَتَّى قُمْتُ فِي صَدْرِهِ فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَعْلَىٰ عَدُوُّ اللَّهِ عَبْدُ اللَّهِ بْنُ أَبِي الْفَائِلِ يَوْمَ كَذَا وَكَذَا كَذَا وَكَذَا - يَعُدُّ أَيَّامَهُ - قَالَ: وَرَسُولُ اللَّهِ ﷺ يَتَّبِسُّمُ، حَتَّى إِذَا أَكْثَرْتُ عَلَيْهِ قَالَ: «أَخْرَجْتَنِي يَا عُمَرُ، إِنِّي قَدْ خَيْرْتُ فَأَخْتَرْتُ، قَدْ قِيلَ لِي ﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ﴾» [٨٠] لَوْ أَعْلَمْتُ أَنِّي لَوْ زِدْتُ عَلَى السَّبْعِينَ غُفِرَ لَهُ لَزِدْتُ. قَالَ: ثُمَّ صَلَّى عَلَيْهِ وَمَشَىٰ مَعَهُ، فَقَامَ عَلَى قَبْرِهِ حَتَّى فُرِغَ مِنْهُ. قَالَ: فَعَجَبَ لِي وَجُرَأَتِي عَلَى رَسُولِ اللَّهِ ﷺ، وَاللَّهِ وَرَسُولُهُ أَعْلَمُ، فَوَاللَّهِ مَا كَانَ إِلَّا بَسِيرًا حَتَّى نَزَلَتْ هَاتَانِ الْآيَاتَانِ: ﴿وَلَا تَصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ﴾ [٨٤] إِلَىٰ آخِرِ الْآيَةِ. قَالَ: فَمَا صَلَّى رَسُولُ اللَّهِ ﷺ بَعْدَهُ عَلَى مُنَافِقٍ وَلَا قَامَ عَلَى قَبْرِهِ حَتَّى فَوَضَّهُ اللَّهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

[1] *At-Tawbah* 9:80.

[2] *At-Tawbah* 9:84.

his grave until Allāh took him.”
(*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

تخريج: وأخرجه البخاري، الجنائز، باب ما يكره من الصلاة على المنافقين والاستغفار للمشركين، ح: ١٣٦٦ من حديث الزهري به.

(13). 3098. Ibn ‘Umar said: “‘Abdullāh bin ‘Abdullāh bin Ubayy came to the Messenger of Allāh ﷺ when his father died, and said: ‘Give me your shirt to shroud him in and perform the *Ṣalāt* upon him, and seek forgiveness for him.’ So he (ﷺ) gave him his shirt, and said: ‘When you are finished then inform me.’ So when he wanted to perform the *Ṣalāt*, ‘Umar tugged at him and said: ‘Has not Allāh prohibited that you perform *Ṣalāt* over the hypocrites?’ He said: ‘I have been given the choice between two: ‘Whether you seek forgiveness for them or you do not seek forgiveness for them...’^[1] So he performed *Ṣalāt* for him. Then Allāh revealed: ‘And never pray for any of them who dies, nor stand at his grave...’^[2] So he abandoned praying for them.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه البخاري، اللباس، باب لبس القميص، ح: ٥٧٩٦ ومسلم، ح: ٢٧٧٤ من حديث يحيى القطان به.

Comments:

The Prophet offered the funeral prayer over ‘Abdullāh bin Ubayy to show kindness and sympathy to his faithful son, which he had personally made a

(١٣) - ٣٠٩٨ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ: أَخْبَرَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: جَاءَ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي إِلَى رَسُولِ اللَّهِ ﷺ حِينَ مَاتَ أَبُوهُ فَقَالَ: أَعْطِنِي قَمِيصَكَ أَكْفُنُهُ [فِيهِ] وَصَلِّ عَلَيْهِ وَاسْتَغْفِرْ لَهُ، فَأَعْطَاهُ قَمِيصَهُ وَقَالَ: «إِذَا فَرَعْتُمْ فَأَذِنُونِي»، فَلَمَّا أَرَادَ أَنْ يُصَلِّيَ جَذَبَهُ عُمَرُ وَقَالَ: أَلَيْسَ قَدْ نَهَى اللَّهُ أَنْ تُصَلِّيَ عَلَى الْمُنَافِقِينَ؟ فَقَالَ: «أَنَا بَيْنَ الْخَيْرَيْنِ» «اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ» [٨٠] فَصَلَّى عَلَيْهِ، فَأَنْزَلَ اللَّهُ: «وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا نَفَعٌ عَلَى قَبْرِهِ» [٨٤]، فَتَرَكَ الصَّلَاةَ عَلَيْهِمْ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] *At-Tawbah* 9:80.

[2] *At-Tawbah* 9:84.

request for. Many of his friends embraced Islam by observing the profound manners and mercy of the Messenger of Allāh ﷺ. But in the future, there was a risk that the believers would feel uncomfortable because of participating in funeral prayers and in burial arrangements of the hypocrites; so thereafter the Prophet ﷺ never offered funeral prayer over a hypocrite.

(14). 3099. Abū Sa'eed Al-Khudrī said: "Two men disagreed over the *Masjid* whose foundation was laid upon *Taqwā* from the first day.^[1] A man said: 'It is *Masjid Qubā*' and the other said: 'It is the *Masjid* of the Messenger of Allāh ﷺ.' So the Messenger of Allāh ﷺ said: 'It is this *Masjid* of mine.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [*Gharīb* as a narration of 'Imrān bin Abī Anas]. This *Ḥadīth* has been reported from Abū Sa'eed through routes other than this, and Unais bin Abī Yahyā reported it from his father from Abū Sa'eed [may Allāh be pleased with him].

تخریج: [إسناده صحيح] وأخرجه أحمد: ۸۹/۳ والسائي: ۳۶/۲، ح: ۶۹۸ عن قتيبة به ورواه مسلم، ح: ۱۳۹۸ من حديث عبدالرحمن بن أبي سعيد * وحديث أنيس بن أبي يحيى عن أبيه تقدم: ۳۲۳.

(15). 3100. Abū Hurairah narrated that the Prophet ﷺ said: "This *Āyah* was revealed about the people of *Qubā*: In it are men who love to purify themselves. And Allāh loves those who make themselves pure."^[2] He said: "They used water to perform *Istinjā*' so this *Āyah* was revealed about them." (*Ḥasan*)

(۱۴) - ۳۰۹۹ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَ: تَمَارَى رَجُلَانِ فِي الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ، فَقَالَ رَجُلٌ: هُوَ مَسْجِدُ قُبَاءَ، وَقَالَ الْآخَرُ: هُوَ مَسْجِدُ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ مَسْجِدِي هَذَا».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [عَرِيبٌ مِنْ حَدِيثِ عِمْرَانَ بْنِ أَبِي أَنَسٍ]. وَقَدْ رُوِيَ هَذَا عَنْ أَبِي سَعِيدٍ مِنْ غَيْرِ هَذَا الْوَجْهِ، وَرَوَاهُ أَنَيْسُ بْنُ أَبِي يَحْيَى عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ [رَضِيَ اللَّهُ عَنْهُ].

(۱۵) - ۳۱۰۰ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ أَبُو كُرَيْبٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا يُونُسُ بْنُ الْحَارِثِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «نَزَلَتْ هَذِهِ الْآيَةُ فِي أَهْلِ قُبَاءَ: ﴿فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَرُوا وَاللَّهُ

[1] *At-Tawbah* 9:108.

[2] *At-Tawbah* 9:108.

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb* from this route.

[He said:] There are narrations on this topic from Abū Ayyūb, Anas bin Mālik and Muḥammad bin 'Abdullāh bin Salām.

يُحِثُّ الْمَطَهِّرِينَ ﴿﴾ [١٠٨]: قَالَ: «كَانُوا يُسْتَنْجُونَ بِالْمَاءِ فَزَلَّتْ هَذِهِ الْآيَةُ فِيهِمْ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي أَيُّوبَ وَأَنْسِ بْنِ مَالِكٍ وَمُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ.

تخریج: [حسن] وأخرجه أبو داود، الطهارة، باب: في الاستنجاء بالماء، ح: ٤٤ عن أبي كريب به وله شاهد عند ابن ماجه، ح: ٣٥٥ وسنده حسن وصححه الحاكم: ١٥٥/١ ووافقه الذهبي * وفي الباب عن أبي أيوب وأنس بن مالك [ابن ماجه، ح: ٣٥٥] ومحمد بن عبدالله بن سلام [أحمد: ٦/٦].

Comments:

This *Hadīth* makes mention of purifying oneself with water after relieving oneself, purification with water after relieving oneself, is proven through the authentic *Ahādīth*. The aim of the Verse is that these people would take great care of both purifications, apparent and hidden. Allāh Almighty loves such pure people. As for the issue of cleansing with stones after relieving oneself, there is no doubt in its status of desirability; though there is no authentic *Hadīth* with regard to the issue that the people of Qubā would use both substances at a time for purification. [*Tuhfat Al-Ahwadhī*: vol. 4, p. 120]

(16). 3101. 'Alī narrated: "I heard a man seeking forgiveness for his parents who were idolaters, so I said to him: 'You seek forgiveness for your parents while they are idolaters?' He said: 'Did Ibrāhīm not seek forgiveness for his father, and he was an idolater?' So I mentioned that to the Prophet ﷺ and (the following) was revealed: It is not for the Prophet nor those who believe, that they should seek forgiveness for the idolaters."^[1]

(*Da'if*)

Abū 'Eīsā said: This *Hadīth* is *Hasan*.

(١٦) - ٣١٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْخَلِيلِ [كُوفِيٍّ]، عَنْ عَلِيِّ قَالَ: سَمِعْتُ رَجُلًا يَسْتَغْفِرُ لِأَبَوَيْهِ وَهُمَا مُشْرِكَانِ، فَقُلْتُ لَهُ: أَتَسْتَغْفِرُ لِأَبَوَيْكَ وَهُمَا مُشْرِكَانِ؟ فَقَالَ: أَوْلَيْسَ اسْتَغْفَرَ إِبْرَاهِيمُ لِأَبِيهِ وَهُوَ مُشْرِكٌ، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، فَزَلَّتْ: ﴿مَا كَانِ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ﴾ [١١٣].

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ.
[قَالَ:] وَفِي الْبَابِ عَنْ سَعِيدِ بْنِ

[1] *At-Tawbah* 9:113.

[He said:] There is something on this topic from Sa'eed bin Al-Musayyab from his father.

المُسَيَّبِ، عَنْ أَبِيهِ.

تخریج: [إسناده ضعيف] وأخرجه النسائي: ٩١/٤، ح: ٢٠٣٨ (الجنائز، باب النهي عن الاستغفار للمشركين) من حديث سفیان الثوري به وصرح بالسماع عند أبي يعلى: ٢٨٠/١، ح: ٣٣٥ وصححه الحاكم: ٣٣٥/٢ ووافقه الذهبي أبو إسحاق مدلس وعنن وللحديث شواهد عند الحاكم وغيره * وفي الباب عن سعيد بن المسيب عن أبيه [البخاري، ح: ١٣٦٠، ومسلم، ح: ٢٤].

Comments:

This Verse makes the ambition clear about the people for whom the truth of religion has become manifest after having established the evidence upon them, and they have not yet embraced Islam. The believers should not seek forgiveness for them, because such rebels deserve the wrath of Allāh.

(17). 3102. ‘Abdur-Rahmān bin Ka'b bin Mālik narrated from his father who said: “I did not remain behind from any of the battles the Prophet ﷺ fought in, until the battle of Tabūk, except for Badr. And the Prophet ﷺ did not scold anyone who remained behind from Badr, because he only went out to look for the caravan. The Quraish came out to help their caravan, so they met without an appointment as Allāh the Mighty and Sublime, said. By my life, people consider the most honorable of battles of the Messenger of Allāh ﷺ to be that of Badr, but I would not have liked to attend it instead of giving my oath of allegiance on the night of Al-‘Aqabah when we took a covenant for Islam. Afterwards, I did not stay behind from the Prophet ﷺ until the battle of Tabūk, and it was the last of the battles he fought. The Messenger of Allāh ﷺ informed the people of the departure” – and he mentioned the *Hadīth* in its entirety, and said

(١٧) - ٣١٠٢ - حَدَّثَنَا عَبْدُ بِنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ قَالَ: لَمْ أَتَخَلَّفْ، عَنِ النَّبِيِّ ﷺ فِي غَزْوَةِ غَزَاهَا حَتَّى كَانَتْ غَزْوَةُ تَبُوكَ إِلَّا بَدْرًا، وَلَمْ يُعَابِ النَّبِيُّ ﷺ أَحَدًا تَخَلَّفَ عَنْ بَدْرِ، إِنَّمَا حَرَجَ يُرِيدُ الْعَيْرِ، فَخَرَجَتْ قُرَيْشٌ مُعْبِثِينَ لِعَيْرِهِمْ، فَالْتَقَوْا عَنْ غَيْرِ مَوْعِدٍ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ، وَلَعَمْرِي إِنْ أَشْرَفَ مَشَاهِدِ رَسُولِ اللَّهِ ﷺ فِي النَّاسِ لَبَدْرٌ، وَمَا أَحَبُّ أَنِّي كُنْتُ شَهِدْتُهَا مَكَانَ بَيْعَتِي لَيْلَةَ الْعَقَبَةِ حَيْثُ تَوَاقَفْنَا عَلَى الْإِسْلَامِ، ثُمَّ لَمْ أَتَخَلَّفْ بَعْدَ عَنِ النَّبِيِّ ﷺ حَتَّى كَانَتْ غَزْوَةُ تَبُوكَ وَهِيَ آخِرُ غَزْوَةِ غَزَاهَا، وَأَدْنَى النَّبِيِّ ﷺ النَّاسِ بِالرَّحِيلِ - فَذَكَرَ الْحَدِيثَ بِطَوْلِهِ قَالَ: - فَاذْهَبْتُ إِلَى النَّبِيِّ ﷺ فَإِذَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَحَوْلَهُ الْمُسْلِمُونَ وَهُوَ يَسْتَبِيرُ كَاسْتِنَارَةِ الْقَمَرِ، وَكَانَ إِذَا سُرَّ بِالْأَمْرِ اسْتَنَارَ،

– “So I went to the Prophet ﷺ and he was sitting in the *Masjid*, surrounded by the Muslims. He was beaming like the moon beams. When he was happy about a matter he would beam. So I came and sat in front of him. He said: ‘Receive glad tidings – O Ka’b bin Mālik – of the best day you have seen since your mother bore you!’ So I said: ‘O Prophet of Allāh! Is it from Allāh or from you?’ He said: ‘From Allāh.’ Then he recited these *Āyāt*: Allāh has forgiven the Prophet, the *Muhājirīn*, and the *Anṣār* who followed him in the time of distress, after the hearts of a party of them had nearly deviated, but He accepted their repentance. Certainly, He is unto them full of kindness, Most-Merciful.^[1] [until he reached: Verily Allāh is the One Who forgives and accepts repentance, Most-Merciful.]^[2] He said: “And it was about us that (the following) was revealed as well: Have *Taqwā* of Allāh, and be with the those who are true.”^[3] He said: “O Prophet of Allāh! Part of my repentance is to not say but the truth, and to give up all of my wealth as charity for Allāh and His Messenger.’ So the Prophet ﷺ said: ‘Keep some of your wealth for yourself, for indeed that is better for you.’ I said: ‘So I will keep my share from Al-Khaibar.’” He said: “So after my acceptance of Islām,

فَجِئْتُ فَجَلَسْتُ بَيْنَ يَدَيْهِ، فَقَالَ: «أَبْشِرْ يَا كَعْبُ بْنُ مَالِكٍ بِخَيْرِ يَوْمٍ أَتَى عَلَيْكَ مُنْذُ وَلَدْتِكَ أُمَّكَ». فَقُلْتُ: يَا نَبِيَّ اللَّهِ! أَمِنْ عِنْدِ اللَّهِ أَمْ مِنْ عِنْدِكَ؟ فَقَالَ: «بَلْ مِنْ عِنْدِ اللَّهِ»، ثُمَّ تَلَا هَؤُلَاءِ الْآيَاتِ: ﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْمُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَؤُوفٌ رَحِيمٌ﴾ [التوبة: ١١٧] «حَتَّى بَلَغَ ﴿وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ﴾» [١١٨] قَالَ: وَفِينَا أَنْزَلَتْ أَيْضًا: ﴿اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾» [١١٩]. قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ! إِنَّ مِنْ تَوْبَتِي أَنْ لَا أُحَدِّثَ إِلَّا صِدْقًا، وَأَنْ أُخْلِعَ مِنْ مَالِي كُلِّهِ صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ. فَقَالَ النَّبِيُّ ﷺ: «أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ». فَقُلْتُ: فَإِنِّي أَمْسِكُ سَهْمِي الَّذِي بِخَيْبَرَ. قَالَ: فَمَا أَنْعَمَ اللَّهُ عَلَيَّ نِعْمَةً بَعْدَ الْإِسْلَامِ أَعْظَمَ فِي نَفْسِي مِنْ صَدَقِي رَسُولَ اللَّهِ ﷺ جِئِن صَدَقْتُهُ أَنَا وَصَاحِبَائِي وَلَا نَكُونُ كَذِبْنَا فَهَلَكْنَا كَمَا هَلَكُوا، وَإِنِّي لَأَرْجُو أَنْ لَا يَكُونَ اللَّهُ أَبْلَى أَحَدًا فِي الصَّدَقِ مِثْلَ الَّذِي أَبْلَانِي، مَا تَعَمَّدْتُ لِكَذِبَةٍ بَعْدُ، وَإِنِّي لَأَرْجُو أَنْ يَحْفَظَنِي اللَّهُ فِيمَا بَقِيَ.

[1] *At-Tawbah* 9:117.

[2] *At-Tawbah* 9:118.

[3] *At-Tawbah* 9:119.

Allāh did not grant me a greater favor than when I and my two companions told the truth to the Messenger of Allāh ﷺ and we were not among the liars to be ruined like the others were ruined. Indeed I hope that Allāh will not test anyone over telling the truth as he tested me. I did not resort to a lie ever since then, and I hope that Allāh will protect me regarding what remains to come.” (*Ṣaḥīḥ*)

[He said:] This *Hadīth* has been reported from Az-Zuhrī with differences in the chain. It has been said: “From ‘Abdur-Raḥmān bin ‘Abdullāh bin Ka‘b bin Mālik from his father, from Ka‘b.” And it has been said otherwise. Yūnus bin Yazīd reported this *Hadīth* from Az-Zuhrī, from ‘Abdur-Raḥmān bin ‘Abdullāh [bin Ka‘b] bin Mālik, that his father narrated to him, from Ka‘b bin Mālik.

[قَالَ:] وَقَدْ رُوِيَ عَنِ الزُّهْرِيِّ هَذَا الْحَدِيثَ بِخِلَافِ هَذَا الْإِسْنَادِ، [وَأَقْدَ قِيلَ] عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ كَعْبٍ، وَقَدْ قِيلَ غَيْرُ هَذَا. وَرَوَى يُونُسُ بْنُ يَزِيدَ هَذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ [بْنِ كَعْبِ] بْنِ مَالِكٍ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ كَعْبِ بْنِ مَالِكٍ.

تخریج: متفق علیه، وأخرجه البخاري (المغازي)، باب حديث كعب بن مالك . . . الخ، ح: (٤٤١٨) ٢٩٤٥ ومسلم، ح: ٢٧٦٩ من حديث معمر به * حديث يونس بن يزيد الأيلي: رواه البخاري، ح: ٤٦٧٦.

(18).3103. Az-Zuhrī narrated: “From ‘Ubaid bin As-Sabbāq, that Zaid bin Thābit narrated to him, he said: ‘Abū Bakr Aṣ-Ṣiddīq sent for me – (regarding) those killed at Al-Yamāmah – and ‘Umar bin Al-Khaṭṭāb was with him.

He (Abū Bakr) said: “‘Umar came to me and said: ‘The fighting inflicted many casualties among the reciters of the Qur’an on the Day of Al-Yamāmah, and I fear that there will be more casualties among the

(١٨) - ٣١٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ بْنِ السَّبَّاقِ، أَنَّ زَيْدَ بْنَ ثَابِتٍ حَدَّثَهُ قَالَ: بَعَثَ إِلَيَّ أَبُو بَكْرٍ الصِّدِّيقُ - مَقْتُلَ أَهْلِ الْيَمَامَةِ - فَإِذَا عُمَرُ ابْنُ الْخَطَّابِ عِنْدَهُ، فَقَالَ: إِنَّ عُمَرَ قَدْ أَنَانِي فَقَالَ: إِنَّ الْقَتْلَ قَدْ اسْتَحَرَّ بِقُرَاءِ الْقُرْآنِ يَوْمَ الْيَمَامَةِ، وَإِنِّي لَأَخْشَى أَنْ يَسْتَحِرَّ الْقَتْلُ

reciters in other parts of the land, such that much of the Qur'an may be lost. In my view, you should order that the Qur'an be collected."

Abū Bakr said to 'Umar: "How can I do something which was not done by the Messenger of Allāh ﷺ?" 'Umar said: 'By Allāh! It is something good.' 'Umar continued trying to convince me until Allāh opened up my chest to that which He had opened the chest of 'Umar, and I saw it as he saw it."

Zaid said: 'Abū Bakr said: "You are a young wise man, and we have no suspicions of you. You used to write down the Revelation for the Messenger of Allāh as the Qur'an was revealed." He (Zaid) said: 'By Allāh! If they had ordered me to move one of the mountains it would have been lighter on me than that.' He said: 'I said: "How will you do something which was not done by the Messenger of Allāh ﷺ?" Abū Bakr said: "By Allāh! It is something good." Abū Bakr and 'Umar continued trying to convince me, until Allāh opened up my chest for that, just as He had opened their chests, the chest of Abū Bakr and the chest of 'Umar. So I began searching for Qur'ānic material from parchments, leaf stalks of date-palms and *Al-Likhāf* - meaning stones - and the chests of men. I found the end of *Sūrah Barā'ah* with *Khuzaimah bin Thābit*: Verily, there has come to you a Messenger from among yourselves. It grieves him that you should receive any

بِالْقُرْآنِ فِي الْمَوَاطِنِ كُلِّهَا فَيَذْهَبَ قُرْآنٌ كَثِيرٌ، وَإِنِّي أَرَى أَنْ تَأْتِمَرَ بِجَمْعِ الْقُرْآنِ. قَالَ أَبُو بَكْرٍ لِعُمَرَ: كَيْفَ أَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ عُمَرُ: هُوَ وَاللَّهِ خَيْرٌ. فَلَمْ يَزَلْ يُرَاجِعُنِي فِي ذَلِكَ حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَ عُمَرَ، وَرَأَيْتُ فِيهِ الَّذِي رَأَى.

قَالَ زَيْدٌ: قَالَ أَبُو بَكْرٍ: إِنَّكَ شَابٌّ عَاقِلٌ لَا تَتَّهِمُكَ، قَدْ كُنْتُ تَكْتُبُ لِرَسُولِ اللَّهِ ﷺ الْوَحْيَ فَتَسْتَعِجُّ الْقُرْآنَ. قَالَ: فَوَاللَّهِ، لَوْ كَلَّفُونِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ أَثْقَلَ عَلَيَّ مِنْ ذَلِكَ. قَالَ: قُلْتُ: كَيْفَ تَفْعَلُونَ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ أَبُو بَكْرٍ: هُوَ وَاللَّهِ خَيْرٌ. فَلَمْ يَزَلْ يُرَاجِعُنِي فِي ذَلِكَ أَبُو بَكْرٍ وَعُمَرُ حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَهُمَا: صَدْرَ أَبِي بَكْرٍ وَعُمَرَ، فَتَبَعْتُ الْقُرْآنَ أَجْمَعُهُ مِنَ الرَّقَاعِ وَالْعُسْبِ وَاللِّخَافِ - يَعْنِي الْحِجَارَةَ [وَالرَّقَاقَ] وَصُدُورَ الرِّجَالِ فَوَجَدْتُ آخِرَ سُورَةِ بَرَاءَةَ مَعَ خُرَيْمَةَ بْنِ ثَابِتٍ: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ۝ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾ [١٢٨، ١٢٩].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

injury or difficulty. He is eager for you; for the believers (he is) full of pity, kind, and merciful. But if they turn away, say: "Allāh is sufficient for me. There is no god but He, in Him I put my trust, and He is the Lord of the Mighty Throne."^[1]
(*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه البخاري، فضائل القرآن، باب جمع القرآن، ح: ٤٩٨٦ من حديث إبراهيم ابن سعد به.

Comments:

When the Prophet ﷺ had left the world, and the noble Companions had to fight on various fronts due to various reasons, many well-versed reciters of the Qur'ān began to fall victims of various battles and were martyred. It was then realised that the Qur'ān should be gathered in the form of a proper textual book. The Qur'ān was already written on different things and also the people had memorised it. The noble Companions were strict followers of the Prophet ﷺ and they had the strongest enthusiastic passion of following the footsteps of the Messenger of Allāh, they would never approve of any kind of disobedience to the example of the Messenger of Allāh ﷺ. As the Prophet ﷺ did not gather the whole Qur'ān in form of a proper textual book, so Abū Bakr was reluctant to do so. But when he became certain that the Prophet ﷺ did not do so because of a certain reason — as he would dictate to write various Revealed Verses at different places in different *Sūrah*, and there was also the possibility of abrogation of the Verses — after the demise of the Messenger of Allāh ﷺ this reason had come to an end. So the current circumstances and the common benefits of the *Ummah* demanded the preparation of the Qur'ān in the form of a proper textual book; finally Abū Bakr agreed to perform this duty.

(19). 3104. Az-Zuhrī narrated from Anas who said: "Ḥudhaifah bin Al-Yamān came to 'Uthmān, at the time when the people of Ash-Shām and the people of Al-'Irāq were waging war to conquer Armīniyah and Adharbījān.

(١٩) - ٣١٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنِ أَنَسٍ: أَنَّ حُدَيْفَةَ قَدِيمَ عَلَى عُثْمَانَ بْنِ عَفَّانَ، وَكَانَ يُعَارِزِي أَهْلَ الشَّامِ فِي فَتْحِ أَرْمِينِيَّةَ وَأَذْرَبِجَانَ مَعَ أَهْلِ

[1] *At-Tawbah* 9:128, 129.

Hudhaifah saw their (the people of Ash-Shām and Al-'Irāq) different forms of recitation of the Qur'an. So he said to 'Uthmān: 'O Commander of the Believers! Save this nation before they differ about the Book as the Jews and the Christians did before them.' So he ('Uthmān) sent a message to Ḥaḥṣah (saying): 'Send us the manuscripts so that we may copy them in the *Muṣāḥif*^[1] then we shall return it to you.' So Ḥaḥṣah sent the manuscripts to 'Uthmān bin 'Affān. 'Uthmān then sent order for Zaid bin Thābit, Sa'eed bin Al-'Āṣ, 'Abdur-Raḥmān bin Al-Ḥārith bin Hishām, and 'Abdullāh bin Az-Zubair to copy the manuscripts in the *Muṣāḥif*. 'Uthmān said to the three Quraish men: 'In case you disagree with Zaid bin Thābit on any point in the (recitation dialect of the) Qur'an, then write it in the dialect of Quraish for it was revealed in their tongue.' So when they had copied the manuscripts in the *Muṣāḥif*, 'Uthmān sent one *Muṣḥaf* from those *Muṣāḥif* that they had copied to every province."

Az-Zuhrī said: "Khārijah bin Zaid [bin Thābit] narrated to me that Zaid bin Thābit said: 'I missed an *Āyah* of *Sūrat Al-Aḥzāb* that I heard the Messenger of Allāh ﷺ reciting: Among the believers are men who have been true to their covenant with Allāh, of them, some have fulfilled their obligations, and

العراق، فَرَأَى حُدَيْفَةَ اِخْتِلَافَهُمْ فِي الْقُرْآنِ، فَقَالَ لِعُثْمَانَ بْنِ عَفَّانَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَدْرِكُ هَذِهِ الْأُمَّةَ قَبْلَ أَنْ يَخْتَلِفُوا فِي الْكِتَابِ كَمَا اِخْتَلَفَتِ الْيَهُودُ وَالنَّصَارَى، فَأَرْسَلَ إِلَيَّ حَفْصَةَ أَنْ أُرْسِلَ إِلَيْهَا بِالصُّحُفِ نَنْسُخُهَا فِي الْمَصَاحِفِ ثُمَّ نَرُدُّهَا إِلَيْكَ، فَأَرْسَلْتُ حَفْصَةَ إِلَى عُثْمَانَ بْنِ عَفَّانَ بِالصُّحُفِ، فَأَرْسَلَ عُثْمَانُ إِلَيَّ زَيْدَ بْنِ ثَابِتٍ وَسَعِيدَ بْنِ الْعَاصِ وَعَبْدَ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامِ وَعَبْدَ اللَّهِ بْنِ الزُّبَيْرِ، أَنْ انْسخُوا الصُّحُفَ فِي الْمَصَاحِفِ، وَقَالَ لِلرَّهْطِ الْقُرَشِيِّينَ الثَّلَاثَةَ: مَا اِخْتَلَفْتُمْ فِيهِ أَنْتُمْ وَزَيْدُ بْنُ ثَابِتٍ فَانْتَبِهُوا بِلِسَانِ قُرَيْشٍ، فَإِنَّمَا نَزَلَ بِلِسَانِهِمْ، حَتَّى نَنْسخُوا الصُّحُفَ فِي الْمَصَاحِفِ، بَعَثَ عُثْمَانُ إِلَيَّ كُلَّ أَقْفٍ بِمُصْحَفٍ مِنْ تِلْكَ الْمَصَاحِفِ الَّتِي نَسَخُوا.

قَالَ الزُّهْرِيُّ: وَحَدَّثَنِي خَارِجَةُ بْنُ زَيْدٍ [ابنِ ثَابِتٍ] أَنَّ زَيْدَ بْنَ ثَابِتٍ قَالَ: فَقَدْتُ آيَةً مِنْ سُورَةِ الْأَحْزَابِ كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقْرؤها ﴿مَنْ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَجْبَهُ وَمِنْهُمْ مَنْ يَنْظُرُ﴾ [الأحزاب: ٢٣]، فَالْتَمَسْتُهَا فَوَجَدْتُهَا مَعَ خُزَيْمَةَ بْنِ ثَابِتٍ أَوْ أَبِي خُزَيْمَةَ فَالْحَقْتُهَا فِي سُورَتِهَا.

قَالَ الزُّهْرِيُّ: فَاخْتَلَفُوا يَوْمَئِذٍ فِي التَّابُوتِ

[1] Plural of *Muṣḥaf*, a written copy of the Qur'an.

some of them are still waiting.^[1] – so I searched for it and found it with Khuzaimah bin Thābit, or Abū Khuzaimah, so I put it in its *Sūrah*.”

Az-Zuhrī said: “They differed then with *At-Tābūt* and *At-Tābūh*. The Quraish said: *At-Tābūt* while Zaid said: *At-Tābūh*. Their disagreement was brought to ‘Uthmān, so he said: ‘Write it as *At-Tābūt*, for it was revealed in the tongue of the Quraish.”

Az-Zuhrī said: “‘Ubaidullāh bin ‘Abdullāh bin ‘Utbah informed me that ‘Abdullāh bin Mas‘ūd disliked Zaid bin Thābit copying the *Muṣāḥif*, and he said: ‘O you Muslim people! Avoid copying the *Muṣḥaf* and recitation of this man. By Allāh! When I accepted Islam he was but in the loins of a disbelieving man’ – meaning Zaid bin Thābit – and it was regarding this that ‘Abdullāh bin Mas‘ūd said: ‘O people of Al-‘Irāq! Keep the *Muṣāḥif* that are with you, and conceal them. For indeed Allāh said: And whoever conceals something, he shall come with what he concealed on the Day of Judgement.^[2] So meet Allāh with the *Muṣāḥif*.”

Az-Zuhrī said: “It was conveyed to me that some men among the most virtuous of the Companions of the Messenger of Allāh ﷺ disliked that view of Ibn Mas‘ūd.” (*Ṣaḥīh*)

وَالتَّابُوهُ، فَقَالَ الْقُرَشِيُّونَ: التَّابُوتُ، وَقَالَ زَيْدٌ: التَّابُوهُ، فَرَفَعَ اخْتِلَافُهُمْ إِلَى عُثْمَانَ، فَقَالَ: اكْتُبُوهُ التَّابُوتُ، فَإِنَّهُ نَزَلَ بِلِسَانِ قُرَيْشٍ.

قَالَ الزُّهْرِيُّ: فَأَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثْمَةَ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ كَرِهَ لَزَيْدِ بْنِ ثَابِتٍ نَسْخَ الْمَصَاحِفِ، وَقَالَ: يَا مَعْشَرَ الْمُسْلِمِينَ أَعَزَّلَ عَن نَسْخِ كِتَابَةِ الْمُصْحَفِ وَيَتَوَلَّأَهَا رَجُلٌ، وَاللَّهِ لَقَدْ أَسْلَمْتُ وَإِنَّهُ لَفِي صُلْبِ رَجُلٍ كَافِرٍ - يُرِيدُ زَيْدَ بْنَ ثَابِتٍ - وَلِذَلِكَ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: يَا أَهْلَ الْعِرَاقِ اكْتُمُوا الْمَصَاحِفَ الَّتِي عِنْدَكُمْ وَغَلُّوهَا، فَإِنَّ اللَّهَ يَقُولُ: ﴿وَمَنْ يَكْتُلْ يَأْتِ بِمَا عَلَّ يَوْمَ الْقِيَامَةِ﴾ [آل عمران: ١٦١] فَالْقُوا اللَّهَ بِالْمَصَاحِفِ.

قَالَ الزُّهْرِيُّ: فَبَلَغَنِي أَنَّ ذَلِكَ كَرِهَهُ مِنْ مَقَالَةِ ابْنِ مَسْعُودٍ رِجَالٌ مِنْ أَفَاضِلِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهُوَ حَدِيثُ الزُّهْرِيِّ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِهِ.

[1] *Al-Ahzāb* 33:23.

[2] *Āl ‘Imrān* 3:161.

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*, it is the narration of Az-Zuhrī, and we do not know of it except as his narration.

تخريج: وأخرجه البخاري، أيضاً، ح: ٤٩٨٧ من حديث إبراهيم بن سعد به.

Comments:

Abū Bakr رضي الله عنه, during his caliphate, gathered together the pieces of the Qur'an written on different materials, and he assigned this task to Zaid bin Thābit رضي الله عنه. 'Umar رضي الله عنه also agreed to this. Zaid gathered the Verses of the whole Qur'an in the form of booklets, and each *Sūrah* was in a separate booklet; therefore this copy of the Qur'an consisted of tremendous number of booklets. In the reign of 'Uthmān رضي الله عنه, the people began to differ in the issue of the recital dialect of the Qur'an, each group regarded its recital correct and the other's wrong. So the need of preparing an agreed and comprehensive copy of the Qur'an emerged; for which a standard copy of the Qur'an was prepared.

Chapter 10. Regarding *Sūrah Yūnus*

(المعجم ١٠) - [بَابُ:] وَمِنْ سُورَةِ
يُونُسَ (التحفة ١١)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3105. Ṣuhaib narrated from the Prophet ﷺ, regarding the saying of Allāh Most High: And for those who have done good is the best and even more.^[1] - He ﷺ said: "When the inhabitants of Paradise have entered Paradise a caller will call out: 'Indeed there remains for you a promise with Allāh, and He wants to reward you with it.' They will say: 'Have our faces not been made bright, have we not been saved from the Fire, and have we not been admitted into Paradise?'" He said: "So the Veil will be lifted." He said: "By

(١) - ٣١٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبِ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ تَعَالَى: ﴿لَلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ [٢٦] قَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ نَادَىٰ مُنَادٌ: إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا وَيُرِيدُ أَنْ يُنَجِّزَكُمُوهُ قَالُوا: أَلَمْ يَبَيِّنْ وَجُوهَنَا وَنَجِّنَا مِنَ النَّارِ وَيُدْخِلَنَا الْجَنَّةَ؟» قَالَ: «فَيُكْشَفُ الْحِجَابُ». قَالَ: «فَوَاللَّهِ مَا

^[1] *Yūnus* 10:26.

Allāh! Nothing given to them [by Allāh] will be more beloved to them than looking at Him.”

(*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This is the narration of Ḥammād bin Salamah, and more than one reported it like this from Ḥammād bin Salamah, in *Marfū'* form. Sulaimān bin Al-Mughīrah reported this *Ḥadīth* from Thābit, from 'Abdur-Raḥmān bin Abī Lailā as his saying, and he did not mention “from Ṣuhaib, from the Prophet ﷺ” in it.

Comments:

This narration and its comments appeared earlier; see no. 2552.

(2). 3106. 'Aṭā' bin Yasār narrated from a man among the people of Egypt who said: “I asked Abū Ad-Dardā' about this *Āyah*: For them is good news, in the life of the present world.^[1] He said: ‘No one asked me about it since I asked the Messenger of Allāh ﷺ about it, and he ﷺ said: “No one asked me about it other than you, since it was revealed. It is the righteous dream that the Muslim sees, or that is seen about him.”’

(*Ḥasan*)
(Another chain) with similar.

(3). (Another chain) from Abū Ṣāliḥ, from Abū Ad-Dardā', from

أَعْطَاهُمْ [اللَّهُ] شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ».

[قَالَ أَبُو عِيسَى:] حَدِيثُ حَمَّادِ بْنِ سَلَمَةَ. هَكَذَا رَوَاهُ غَيْرُ وَاحِدٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ مَرْفُوعًا. وَرَوَى سُلَيْمَانُ بْنُ الْمُغِيرَةِ هَذَا الْحَدِيثَ عَنْ ثَابِتٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَوْلَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ صُهَيْبٍ عَنِ النَّبِيِّ ﷺ.

تخریج: وأخرجه مسلم كما تقدم ٢٥٥٢.

(٢) - ٣١٠٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ الْمُثَنِّكِرِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رَجُلٍ مِنْ أَهْلِ مِصْرَ قَالَ: سَأَلْتُ أَبَا الدَّرْدَاءِ عَنْ هَذِهِ الْآيَةِ: ﴿لَهُمْ الْبَشْرَى فِي الْحَيَاةِ الدُّنْيَا﴾ [٦٤]، قَالَ: مَا سَأَلَنِي عَنْهَا أَحَدٌ مُنْذُ سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْهَا، فَقَالَ: «مَا سَأَلَنِي عَنْهَا أَحَدٌ غَيْرَكَ مُنْذُ أَنْزَلْتُ: هِيَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تَرَى لَهُ».

حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رَجُلٍ مِنْ أَهْلِ مِصْرَ، عَنْ أَبِي الدَّرْدَاءِ، فَذَكَرَ نَحْوَهُ.

(٣) - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الصَّبِيِّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ أَبِي

[1] *Yūnus* 10:64.

the Prophet ﷺ with similar, and it does not contain: "From 'Aṭā' bin Yasār." (*Hasan*)

[He said:] There is something on this topic from 'Ubādah bin Aṣ-Ṣāmit.

صَالِح، عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.
وَلَيْسَ فِيهِ عَنْ عَطَاءٍ بْنِ يَسَارٍ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ عُبَادَةَ بْنِ

الصَّامِتِ.

تخریج: [حسن] تقدم: ٢٢٧٣ وحديث سفیان بن عیینة عن عبدالعزیز: رواه أحمد والحمیدي، ح: ٣٩٣ وصرح بالسمع وفي الباب عن عبادة بن الصامت (تقدم: ٢٢٧٥).

Comments:

This *Hadith* has already been mentioned in the chapters on Interpretation of Dreams. (nos. 2273 and 2275)

(4). 3107. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "When Allāh drowned Fir'awn he said: 'I believe that there is no god except the One that the children of Isrā'īl believe in.' So Jibra'īl said: 'O Muḥammad ! If you could only have seen me, while I was taking (the mud) from the sea, and filling his mouth out of fear that the mercy would reach him.'" (*Hasan*)

[Abū 'Eisā said:] This *Hadith* is *Hasan*.

(٤) - ٣١٠٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:

حَدَّثَنَا الْحَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا حَمَادُ بْنُ

سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُونُسَ بْنِ

مِهْرَانَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ:

«لَمَّا أَغْرَقَ اللَّهُ فِرْعَوْنَ قَالَ: آمَنْتُ أَنَّهُ لَا إِلَهَ

إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ. فَقَالَ

جِبْرِئِيلُ: يَا مُحَمَّدُ لَوْ رَأَيْتَنِي وَأَنَا أَخْذُ مِنْ

حَالِ الْبَحْرِ وَأَدُّهُ فِي فِيهِ مَخَافَةَ أَنْ تُدْرِكَهُ

الرَّحْمَةُ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [حسن] وأخرجه أحمد: ٢٤٥/١ من حديث حماد بن سلمة به وعلي بن زيد ضعيف والحديث الآتي شاهد له.

Comments:

This *Hadith* teaches us about the Vastness and Abundance of Allāh's Mercy, when Pharaoh was drowning and the clear signs of the punishment appeared to him, he began to express faith for the sake of safety and protection of life, whereas when the punishment appears and it strengthens its grip, believing then is of no use.

(5). 3108. Shu'bah narrated: " 'Adī bin Thābit and 'Aṭā' bin As-Sā'ib informed me, from Sa'eed bin Jubair, from Ibn 'Abbās - and one of them mentioned that it was from the Prophet ﷺ - that he

(٥) - ٣١٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ

الْأَعْلَى الصَّنَعَانِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ:

حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ

وَعَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ

mentioned that Jibra'il began shoving clay in the mouth of Fir'awn out of fear that he would say *Lā Ilāha illallāh* and Allāh would have mercy upon him – or fearing that Allāh would have mercy upon him.” (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb Ṣaḥīḥ*. [from this route].

أَبْنُ عَبَّاسٍ، ذَكَرَ أَحَدَهُمَا عَنِ النَّبِيِّ ﷺ: أَنَّهُ ذَكَرَ أَنَّ جِبْرَائِيلَ جَعَلَ يَدُسُّ فِي فِي فِرْعَوْنَ الطِّينَ خَشْيَةً أَنْ يَقُولَ لَا إِلَهَ إِلَّا اللَّهُ فَيَرْحَمَهُ اللَّهُ، أَوْ خَشْيَةً أَنْ يَرْحَمَهُ [الله].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ [مِنْ هَذَا الْوَجْهِ].

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ١١٢٣٨ من حديث شعبة عن عطاء ابن السائب به وصححه ابن حبان، ح: ١٧٤٥ والحاكم على شرط الشيخين: ٥٧/١، ٣٤٠/٢ ووافقه الذهبي.

Comments:

When the stubborn and rebellious come under Allāh's grip of punishment, they then, by rubbing their nose on the ground, acknowledge and express the truth, which they never wanted to hear of before.

Chapter 11. Regarding *Sūrah Hūd*

(المعجم ١١) - [بَابُ:] وَمِنْ سُورَةِ هُودِ (التحفة ١٢)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3109. Wakī' bin Ḥudus narrated from his uncle Abū Razīn who said: "I said: 'O Messenger of Allāh! Where was our Lord before He created His creation?' He said: 'He was (above) the clouds – no air was under him, no air was above him, and He created His Throne upon the water.'" (*Hasan*)

(١) - ٣١٠٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكَيْعِ بْنِ حُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَيْنَ كَانَ رَبُّنَا قَبْلَ أَنْ يَخْلُقَ خَلْقَهُ؟ قَالَ: «كَانَ فِي عَمَاءٍ مَا تَحْتَهُ هَوَاءٌ وَمَا فَوْقَهُ هَوَاءٌ وَخَلَقَ عَرْشَهُ عَلَى الْمَاءِ».

Aḥmad [bin Manī'] said: "Yazīd bin Hārūn said (regarding) the air – 'It means there was nothing with him.'"

قَالَ أَحْمَدُ [بْنُ مَنِيعٍ]: قَالَ يَزِيدُ بْنُ هَارُونَ: الْعَمَاءُ، أَي لَيْسَ مَعَهُ شَيْءٌ.

[Abū 'Eisā said:] This is what was said by Ḥammād bin Salamah:

[قَالَ أَبُو عِيسَى:] هَكَذَا يَقُولُ حَمَّادُ بْنُ

“Wakī‘ bin Ḥudus.” *Shu‘bah*, Abū ‘Awānah, and *Hushaim* said: “Wakī‘ bin ‘Udus” [and it is more correct. Abū Razīn’s name is Laqīṭ bin ‘Āmir. He said:] This *Hadīth* is *Ḥasan*.

سَلَمَةَ: وَكَيْعُ بْنُ حُدُسٍ، وَيَقُولُ شُعْبَةُ وَأَبُو عَوَانَةَ وَهَشِيمٌ: وَكَيْعُ بْنُ عُدْسٍ [وَهُوَ أَصْحَحُ وَأَبُو رَزِينٍ اسْمُهُ لَقِيْطُ بْنُ عَامِرٍ. قَالَ: وَهَذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، المقدمة، باب: فيما أنكرت الجهمية، ح: ١٨٢ من حديث يزيد بن هارون به وصححه ابن حبان، ح: ٣٩ والحاكم: ٥٦٠/٤ ووافقه الذهبي * وكيع ابن حدس حسن الحديث وثقه الترمذي وابن حبان والحاكم وغيرهم.

Comments:

The narration of *Ṣaḥīḥ Al-Bukhārī* is: ‘There was Allāh and nothing was there other than Him’ and ‘His Throne was on the water’.

(2) 3110. Abū Mūsā narrated that the Messenger of Allāh ﷺ said: “Indeed Allāh Blessed and Most High gives respite (*Yumli*)” and perhaps he said: “(*Yumhil*)^[1] respite to the wrong-doer until, when He seizes him, and he cannot escape.” Then he recited the *Āyah*., Such is the punishment of your Lord when He seizes the towns while they are doing wrong.^[2] (*Ṣaḥīḥ*)

(٢) - ٣١١٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يُمْلِي، وَرُبَّمَا قَالَ: «يُمَهِّلُ الظَّالِمَ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ»، ثُمَّ قَرَأَ: «وَكَذَلِكَ أَخَذْنَا مِنَ النَّبِيِّينَ مَا كَانُوا يَكْسِبُونَ» [١٠٢] الْآيَةَ.

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

قَالَ أَبُو عِيْسَى: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وَقَدْ رَوَى أَبُو أُسَامَةَ عَنْ بُرَيْدِ نَحْوَهُ، وَقَالَ: «يُمْلِي».

Abū Usāmah reported it from *Buraid* similarly, and he said: “*Yumli*.”

حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ عَنْ أَبِي أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ [بْنِ أَبِي بُرْدَةَ]، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ نَحْوَهُ، وَقَالَ: يُمْلِي، وَلَمْ يَشْكُ فِيهِ.

(Another chain) from Abū Mūsā, from the Prophet ﷺ with similar, and he said: “*Yumli*” having no doubt about it.

[1] Both have similar meanings here.
[2] *Hud* 11:102.

تخریج: متفق علیه، وأخرجه البخاري، التفسیر، باب قوله: ﴿وكذلك أخذ ربك إذا أخذ القرى وهي ظالمة﴾ الخ، ح: ٤٦٨٦، مسلم، ح: ٢٥٨٣ من حديث أبي معاوية الضرير به.

Comments:

Allāh inflicts punishment on the nations and towns because of their wrongdoing, transgression and rebellion. He ﷻ never oppresses anyone; people call for their own destruction through various means by disobeying the commandments of Allāh and His Messenger.

(3). 3111. Ibn ‘Umar narrated that ‘Umar bin Al-Khaṭṭāb said: “When this *Āyah* was revealed: Some among them will be wretched and (others) blessed.^[1] I asked the Messenger of Allāh ﷺ saying: ‘O Prophet of Allāh! Based upon what are we then working; something that has already finished, or something that has not yet happened?’ He said: ‘Rather something that has happened, and the Pens have already passed over it O ‘Umar! But for everyone, what he has been created for is made easy.’”^[2] (*Ḥasan*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route, we do not know of it except as a narration of ‘Abdul-Malik bin ‘Amr.

تخریج: [حسن] وأخرجه عبد بن حميد، ح: ٣٠ عن أبي عامر عبد الملك بن عمرو العقدي به * سليمان بن سفيان: ضعيف (تقريب) وللحديث شواهد عند ابن حبان، ح: ١٨٠٧ وابن أبي عاصم، ح: ١٦١-١٧٠ وغيرهما.

Comments:

What type of deeds a person will perform in this world; it is already in the all-encompassing Knowledge of Allāh. He is well acquainted of the deeds a person will do in his life and he performs the same deeds in his life; Allāh has already written it, and Allāh’s Knowledge regarding this is never incompetent. Therefore, it is impossible that a person will do what is different to what has been written; so he does what is written.

(٣) - ٣١١١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ [بُئْدَارًا]: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ - هُوَ عَبْدُ الْمَلِكِ بْنُ عَمْرِو - : أَخْبَرَنَا سُلَيْمَانُ بْنُ سُفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿فَمَنْهُمْ سَائِفٌ وَسَائِدٌ﴾ [١٠٥] سَأَلْتُ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: يَا نَبِيَّ اللَّهِ! فَعَلَى مَا نَعْمَلُ؟ عَلَى شَيْءٍ قَدْ فُرِغَ مِنْهُ، أَوْ عَلَى شَيْءٍ لَمْ يُفْرَغْ مِنْهُ؟ قَالَ: «بَلْ عَلَى شَيْءٍ قَدْ فُرِغَ مِنْهُ وَجَرَتْ بِهِ الْأَقْلَامُ يَا عُمَرُ، وَلَكِنْ كُلُّ مَيْسَرٌ لِمَا خُلِقَ لَهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الْمَلِكِ بْنِ عَمْرِو.

[1] *Hūd* 11:105.

[2] See no. 2135.

(4). 3112. 'Abdullāh said: "A man came to the Prophet ﷺ and said: 'I fondled a woman who lives on the edge of Al-Madīnah, and I did with her what is less than intercourse, and here I am, so judge in my case as you will.' So 'Umar said to him: 'Allāh covered you, so you should have covered yourself.' The Messenger of Allāh ﷺ did not give him any reply. The man left but the Messenger of Allāh ﷺ sent a man after him to call him. He recited to him: 'And perform the *Ṣalāt*, at the two ends of the day, and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful'^[1] until the end of the *Āyah*. A man among the people said: 'Is this specific for him?' He (ﷺ) said: 'No. Rather for all of the people.'"

(*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. This is how it was reported by Isrā'il from Simāk, from Ibrāhīm, from 'Alqamah and Al-Aswad, from 'Abdullāh from the Prophet ﷺ, and it is similar. Shu'bah reported it from Simāk [bin Ḥarb], from Ibrāhīm, from Al-Aswad, from 'Abdullāh from the Prophet ﷺ similarly. Sufyān Ath-Thawrī reported the same from Simāk, from Ibrāhīm, 'Abdur-Raḥmān bin Yazīd, from 'Abdullāh from the Prophet ﷺ. And the narrations of these people are more correct than the narration of

(٤) - ٣١١٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي عَالَجْتُ امْرَأَةً فِي أَقْصَى الْمَدِينَةِ وَإِنِّي أَصَبْتُ مِنْهَا مَا دُونَ أَنْ أَمْسَهَا وَأَنَا هَذَا. فَأَفْضِ فِيَّ مَا شِئْتَ، فَقَالَ لَهُ عُمَرُ: لَقَدْ سَتَرَكَ اللَّهُ لَوْ سَتَرْتَ عَلَيَّ نَفْسِكَ، فَلَمْ يُرِدَّ عَلَيْهِ رَسُولُ اللَّهِ ﷺ شَيْئًا، فَاَنْطَلَقَ الرَّجُلُ، فَأَتَبَعَهُ رَسُولُ اللَّهِ ﷺ رَجُلًا فَدَعَاهُ، فَتَلَا عَلَيْهِ: ﴿وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنْ أَلْتِ لَئِنْ أَحْسَنْتَ يَدْهَبِنَّ أَلْسِنَاتٍ ذَلِكَ ذِكْرِي لِلذَّكْرِيِّ﴾ [١١٤] إِلَى آخِرِ الْآيَةِ. فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: هَذَا لَهُ خَاصَّةٌ؟ قَالَ: «لَا، بَلْ لِلنَّاسِ كَافَّةً».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهَكَذَا رَوَى إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَرَوَى شُعْبَةُ عَنْ سِمَاكِ [بْنِ حَرْبٍ]، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَرَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ سِمَاكِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. وَرَوَايَةٌ هُوَ لِأَصْحَابِ مِنَ رَوَايَةِ الثَّوْرِيِّ. حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى النَّيْسَابُورِيُّ:

[1] *Hud* 11:114.

Ath-Thawrī.

(Another chain) from ‘Abdullāh from the Prophet ﷺ with similar.

(Another chain) from ‘Abdullāh bin Mas‘ūd from the Prophet ﷺ with similar in meaning, but he did not mention “from Al-A‘mash” in it. And Sulaimān At-Taimī reported this *Hadīth* from Abū ‘Uthmān An-Nahdī, from Ibn Mas‘ūd from the Prophet ﷺ.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ الْأَعْمَشِ وَسِمَاكِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيدٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ.

حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: أَخْبَرَنَا الْفَضْلُ ابْنُ مُوسَى عَنْ سُفْيَانَ، عَنْ سِمَاكِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ، وَلَمْ يَذْكُرْ فِيهِ عَنِ الْأَعْمَشِ. وَقَدْ رَوَى سُلَيْمَانُ التَّيْمِيُّ هَذَا الْحَدِيثَ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ.

تخریج: وأخرجه مسلم، التوبة، باب قوله تعالى: ﴿إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾، ح: ٤٢/٢٧٦٣ عن قتبية به.

(5). 3113. Mu‘ādh bin Jabal said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allāh! What do you say about a man who meets a woman and there is no acquaintance between them. So there is nothing that a man would do with his wife but he does it with her, except that he does not have intercourse with her?’” He said: “So Allāh revealed: And perform the *Ṣalāt*, at the two ends of the day, and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.^[1] So he ordered him to perform *Wuḍū’* and *Ṣalāt*.” Then Mu‘ādh said: “I said: ‘O Messenger of Allāh! Is that

(٥) - ٣١١٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ رَجُلًا لَقِيَ امْرَأَةً وَلَيْسَ بَيْنَهُمَا مَعْرِفَةٌ، فَلَيْسَ يَأْتِي الرَّجُلُ إِلَى امْرَأَتِهِ شَيْئًا إِلَّا قَدْ أَتَى هُوَ إِلَيْهَا، إِلَّا أَنَّهُ لَمْ يُجَامِعْهَا؟ قَالَ: فَأَنْزَلَ اللَّهُ: ﴿وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَرُفُلًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرٌ لِلذَّكِرِينَ﴾ فَأَمَرَهُ أَنْ يَتَوَضَّأَ وَيُصَلِّيَ. قَالَ مُعَاذٌ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَهِيَ لَهُ خَاصَّةٌ أَمْ لِلْمُؤْمِنِينَ

[1] *Hūd* 11:114.

specifically for him, or for the believers in general?' He said: 'Rather it is for the believers in general.'" (*Da'if*)

[Abū 'Eisā said:] The chain for this *Hadīth* is not connected. 'Abdur-Raḥmān bin Abī Lailā did not hear from Mu'ādh bin Jabal. Mu'ādh bin Jabal died during the *Khilāfah* of 'Umar, and 'Umar was killed while 'Abdur-Raḥmān bin Abī Lailā was a small boy, the age of six years. He has reported from 'Umar, and he did see him. *Shu'bah* reported this *Hadīth* from 'Abdul-Mālik bin 'Umair, from 'Abdur-Raḥmān bin Abi Lailā from the Prophet ﷺ in *Mursal* form.

عَامَّةً؟ قَالَ: «بَلْ لِلْمُؤْمِنِينَ عَامَّةً».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَيْسَ
إِسْنَادُهُ بِمُتَّصِلٍ. عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى لَمْ
يَسْمَعْ مِنْ مُعَاذِ بْنِ جَبَلٍ. وَمُعَاذُ بْنُ جَبَلٍ
مَاتَ فِي خِلَافَةِ عُمَرَ وَقُتِلَ عُمَرُ وَعَبْدُ
الرَّحْمَنِ بْنُ أَبِي لَيْلَى غُلَامٌ صَغِيرٌ ابْنُ سِتِّ
سِنِينَ. وَقَدْ رَوَى عَنْ عُمَرَ وَرَأَاهُ. وَرَوَى
شُعْبَةُ هَذَا الْحَدِيثَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنِ النَّبِيِّ ﷺ
مُرْسَلًا.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٤/٥.

Comments:

Two ends of the day mean: *Fajr*, *Zuhr* and *‘Ashr* or *Fajr* and *Maghrib* prayers. Some hours of the night mean: *Maghrib* and *Ishā'* prayers or *Ishā'* and midnight (*Tahajjud*) prayers. *Zulaf* is plural of *Zulfah* (part of night).

(6). 3114. Ibn Mas'ūd said that a man unlawfully kissed a woman. So he came to the Prophet ﷺ to ask him about its atonement. So (the following) *Āyah* was revealed: And perform the *Ṣalāt*, at the two ends of the day, and in some hours of the night.^[1] The man said: "Is this for me O Messenger of Allāh?" He said: "For you and for whoever does that among my *Ummah*." (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

(٦) - ٣١١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:
حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُلَيْمَانَ التَّمِيمِيِّ،
عَنْ أَبِي عَثْمَانَ، عَنِ ابْنِ مَسْعُودٍ أَنَّ رَجُلًا
أَصَابَ مِنْ امْرَأَةٍ فُبِّلَهُ حَرَامًا، فَأَتَى النَّبِيَّ ﷺ
فَسَأَلَهُ عَنْ كَفَّارَتِهَا، فَتَرَلَّتْ: ﴿وَأَقْرِ الصَّلَاةَ
طَرَفِي النَّهَارِ وَوَلَعَا مِنَ اللَّيْلِ﴾ الْآيَةَ، فَقَالَ
الرَّجُلُ: أَلَيْ هَذِهِ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «لَكَ
وَلِمَنْ عَمِلَ بِهَا مِنْ أُمَّتِي».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

[1] *Hūd* 11:114.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿وأقم الصلاة طرفي النهار وزلفاً من الليل﴾ إبخ، ح: ٤٦٨٧ ومسلم، ح: ٢٧٦٣ من حديث سليمان التيمي به.

Comments:

The narration of Mu'adh reports that the Prophet ﷺ told to perform the prayer after making ablution, which informs us that if a bad deed is committed mistakenly, the prayer should be performed after it to get rid of its bad effects.

(7). 3115. Mūsā bin Ṭalḥah narrated that Abū Al-Yasar said: "A woman came to me selling dates. I said to her: 'There are better dates than these in the house.' So she entered the house with me. I had an urge for her so I began kissing her. I went to Abū Bakr and mentioned that to him, so he said: 'Cover what you have done, repent, do not inform any one, and never do it again.' So I went to 'Umar and mentioned that to him. He said: 'Cover what you have done, repent, do not inform any one, and never do it again.' Then I went to the Prophet ﷺ and mentioned it to him." He said "Is this how you take care of the wife of someone who is away fighting in Allāh's cause?" Such that he had wished he had not accepted Islam until that very time, and he thought that he must be one of the people of the Fire." He said: "The Messenger of Allāh ﷺ bowed his head for a long time, until Allāh revealed to him: And perform the *Ṣalāt*, at the two ends of the day, and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.^[1] Abū Al-Yasar said:

(٧) - ٣١١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا قَيْسُ بْنُ الرَّبِيعِ عَنْ عُمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي الْيَسْرِ قَالَ: أَتَيْتُ امْرَأَةً تَبْتَاعُ تَمْرًا، فَقُلْتُ: إِنَّ فِي الْبَيْتِ تَمْرًا أَطْيَبَ مِنْهُ. فَدَخَلْتُ مَعِيَ فِي الْبَيْتِ، فَأَهْوَيْتُ إِلَيْهَا فَقَبَّلْتُهَا، فَأَتَيْتُ أَبَا بَكْرٍ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: اسْتُرْ عَلَي نَفْسِكَ وَتُبْ وَلَا تُخْبِرْ أَحَدًا فَلَمْ أَصْبِرْ. فَأَتَيْتُ عُمَرَ فَذَكَرْتُ ذَلِكَ لَهُ. فَقَالَ: اسْتُرْ عَلَي نَفْسِكَ وَتُبْ وَلَا تُخْبِرْ أَحَدًا فَلَمْ أَصْبِرْ. فَأَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ. فَقَالَ لَهُ: «أَخْلَفْتَ غَارِيًا فِي سَبِيلِ اللَّهِ فِي أَهْلِهِ بِمِثْلِ هَذَا، حَتَّى تَمَنَى أَنَّهُ لَمْ يَكُنْ أَسْلَمَ إِلَّا تَلَكَ السَّاعَةَ، حَتَّى ظَنَّ أَنَّهُ مِنْ أَهْلِ النَّارِ». قَالَ: وَأَطْرَقَ رَسُولُ اللَّهِ ﷺ طَوِيلًا حَتَّى أَوْحَى [اللَّهُ] إِلَيْهِ: ﴿وَأَنزِلِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُفْلًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرِي لِلذَّكِرِينَ﴾. قَالَ أَبُو الْيَسْرِ: فَاتَيْتُهُ، فَقَرَأَهَا عَلَي رَسُولِ اللَّهِ ﷺ، فَقَالَ أَصْحَابُهُ: يَا رَسُولَ اللَّهِ، أَلِهَذَا خَاصَّةٌ أَمْ لِلنَّاسِ عَامَّةٌ؟

[1] *Hūd* 11:114.

“So I went to him and the Messenger of Allāh ﷺ recited it for me. A Companion of his said: “O Messenger of Allāh! Is this specific, or is it for the people in general?” He said: “Rather it is for the people in general.” (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. Qais bin Rabī' was graded weak by Wakī' and others. Sharīk reported this *Hadīth* from 'Uthmān bin 'Abdullāh, and it is similar to the narration of Qais bin Rabī'.

[He said:] There are narrations on this topic from Abū Umāmah, Wāthilah bin Al-Asqa', Anas bin Mālik. Abū Al-Yasar's name is Ka'b bin 'Amr.

قَالَ: «بَلِّ لِلنَّاسِ عَامَّةً».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وَقَيْسُ بْنُ الرَّبِيعِ ضَعَّفَهُ وَكَيْعٌ وَغَيْرُهُ. وَرَوَى شَرِيكٌ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ هَذَا الْحَدِيثَ مِثْلَ رِوَايَةِ قَيْسِ بْنِ الرَّبِيعِ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي أُمَامَةَ وَوَاثِلَةَ ابْنِ الْأَسْقَعِ وَأَنْسِ بْنِ مَالِكٍ. وَأَبُو الْيَسْرِ هُوَ كَعْبُ بْنُ عَمْرٍو.

تخريج: [حسن] وأخرجه الطبراني في الكبير: ١٩/١٦٥ ح ٣٧١ من حديث قيس بن الربيع به وتابعه شريك القاضي عند النسائي في الكبرى، ح: ١١٢٤٨ وصرح بالسماع * وفي الباب عن أبي أمامة [مسلم، ح: ٢٧٦٥] وواثلة بن الأسقع وأنس بن مالك [البخاري، ح: ٦٨٢٣] ومسلم، ح: ٢٧٦٤.]

Comments:

Scholars differ over matters in these narrations. It should be observed that in each of these, the sin was confessed out of remorse; indicating that prayer and good deeds atone for some kinds of sins along with repentance.

Chapter 12. Regarding *Sūrah Yūsuf*

(المعجم ١٢) - [بَابُ:] وَفِي سُورَةِ يُوسُفَ (التحفة ١٣)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3116. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Indeed, the honorable, the son of the honorable, the son of the honorable, the son of the honorable: Yūsuf bin Ya'qūb bin

(١) - ٣١١٦ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثِ الْخَزَاعِيِّ الْمَرْزُوقِيُّ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

Ishāq bin Ibrāhīm.” He said: “And if I were to have remained in the prison as long as Yūsuf, then the messenger came, I would have accepted.” Then he recited: When the messenger came to him, he said: “Return to your king and ask him: ‘What happened to the women who cut their hands?’”^[1] He said: “May Allāh have mercy upon Lūt, certainly he used to lean toward powerful support, since he said: “Would that I had strength to overpower you, or that I could betake myself to some powerful support.”^[2] So Allāh did not send a Prophet after him except among a high ranking family (*Dhirwah*) among his people.”

(Another chain) except that he said: “Allāh did not send a Prophet after him except among a wealthy family (*Tharwah*) among his people.”

Muḥammad bin ‘Amr said: “*Ath-Tharwah* is riches and power. (*Hasan*)

[Abū ‘Eīsā said:] This is more correct than the narration of Al-Faḍl bin Mūsā, (a narrator in the chain of no. 3116) and this *Ḥadīth* is *Ḥasan*.

تخریج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ١١٢٥٤ من حديث الفضل بن موسى وأحمد: ٣٣٢/٢ من حديث محمد بن عمرو الليثي به وهو حسن الحديث وصححه ابن حبان، ح: ١٧٤٧ (الإحسان): ٦١٧٣، ٦١٧٤ والحاكم: ٣٤٦/٢، ٣٤٧، ٥٦١، ٥٧٠ على شرط مسلم.

Comments:

The Prophet ﷺ said so to express and magnify the perseverance, steadfastness and consistency of Prophet Yūsuf (عليه السلام), he refused to be released from the prison without an investigation of the incident, in order to make

«إِنَّ الْكَرِيمَ بْنَ الْكَرِيمِ بْنِ الْكَرِيمِ: يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ». قَالَ: «وَلَوْ لَبِثْتُ فِي السَّجْنِ مَا لَبِثَ يُوسُفُ، ثُمَّ جَاءَنِي الرَّسُولُ أَجْبْتُ»، ثُمَّ قَرَأَ ﴿قَلَمًا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَسْأَلْهُ مَا بَالُ الْيَسْوَةِ الَّتِي قَطَعْنَ أَيْدِيَهُنَّ﴾ [٥٠] قَالَ: «وَرَحِمَهُ اللَّهُ عَلَىٰ لُوطٍ إِنْ كَانَ لِيَأْوِي إِلَيَّ رُكْنٍ شَدِيدٍ إِذْ قَالَ: ﴿تَوَّأْنًا لِي بِكُمْ قُوَّةٌ أَوْ آوَىٰ إِلَيَّ رُكْنٍ شَدِيدٍ﴾ [هود: ٨٠] فَمَا بَعَثَ اللَّهُ مِنْ بَعْدِهِ نَبِيًّا إِلَّا فِي ذُرْوَةٍ مِنْ قَوْمِهِ».

حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ وَعَبْدُ الرَّحِيمِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو نَحْوَ حَدِيثِ الْفَضْلِ بْنِ مُوسَى، إِلَّا أَنَّهُ قَالَ: «مَا بَعَثَ اللَّهُ بَعْدَهُ نَبِيًّا إِلَّا فِي تَرْوَةٍ مِنْ قَوْمِهِ». قَالَ مُحَمَّدُ بْنُ عَمْرٍو: وَالثَّرْوَةُ: الْكَثْرَةُ وَالْمَنْعَةُ.

[قَالَ أَبُو عِيسَى:] هَذَا أَصَحُّ مِنْ رِوَايَةِ الْفَضْلِ بْنِ مُوسَى. وَهَذَا حَدِيثٌ حَسَنٌ.

[1] *Yūsuf* 12:50.

[2] *Hūd* 11:80.

clear that none would dare to speak a single word of suspicion about him. It is a true fact that only a person of great virtue can realise the righteousness and significance of others.

Chapter 13. Regarding *Sūrat Ar-Ra'd*

(المعجم ١٣) - [بَابُ:] وَمِنْ سُورَةِ الرَّعْدِ (التحفة ١٤)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3117. Ibn 'Abbās said: "The Jews came to the Prophet ﷺ and said: 'O Abul-Qāsim! Inform us about the thunder, what is it?' He said: 'An angel among the angels, who is responsible for the clouds. He has a piece of fire that he drives the clouds with wherever Allāh wills.' They said: 'Then what is this noise that we hear?' He said: 'It is him, striking the clouds when he drives them on, until it goes where it is ordered.' They said: 'You have told the truth.' They said: 'Then inform us about what *Isrā'īl* made unlawful for himself.' He said: 'He suffered from sciatica, and he could not find anything agreeable due to it (to consume) except for camel meat and its milk. So for that reason he made it unlawful.' They said: 'You have told the truth.'" (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*.

(١) - ٣١١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ - وَكَانَ يَكُونُ فِي بَنِي عَجَلَةَ -، عَنْ بُكَيْرِ بْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقْبَلْتُ يَهُودَ إِلَى النَّبِيِّ ﷺ فَقَالُوا: يَا أَبَا الْقَاسِمِ! أَخْبِرْنَا عَنِ الرَّعْدِ مَا هُوَ؟ قَالَ: «مَلَكٌ مِنَ الْمَلَائِكَةِ مُوَكَّلٌ بِالسَّحَابِ، مَعَهُ مَخَارِيقُ مِنْ نَارٍ يَسُوقُ بِهَا السَّحَابَ حَيْثُ شَاءَ اللَّهُ». فَقَالُوا: فَمَا هَذَا الصَّوْتُ الَّذِي نَسْمَعُ؟ قَالَ: «زَجْرُهُ بِالسَّحَابِ إِذَا زَجَرَهُ حَتَّى يَتَهَيَّأَ إِلَى حَيْثُ أَمَرَ». قَالُوا: صَدَقْتَ. فَقَالُوا: فَأَخْبِرْنَا عَمَّا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ. قَالَ: «اشْتَكَى عِزْقَ النِّسَاءِ فَلَمْ يَجِدْ شَيْئًا يُلَاقِيهِ إِلَّا لُحُومَ الْإِبِلِ وَأَلْبَانَهَا، فَلِذَلِكَ حَرَّمَهَا». قَالُوا: صَدَقْتَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ٩٠٧٢ من حديث أبي نعيم به.

Comments:

Other narrations inform that when Yaqūb عليه السلام suffered from the mentioned disease and it got prolonged, he vowed if Allāh granted him healing from the disease he would then declare his favorite food and drink unlawful for

himself. His favorite food and drink was camels' meat and milk.

(2). 3118. Abū Hurairah narrated that the Prophet ﷺ commented on: "Some of them We make more excellent than others to eat."^[1] He said: "The Daqal, the Persian,^[2] the sweet, the bitter." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*. Zaid bin Abī Unaisah reported it from Al-A'mash, similar to this. Saif bin Muḥammad (a narrator in the chain) is the brother of 'Ammār bin Muḥammad. 'Ammār is more reliable than he is, and he is the brother of the sister of Sufyān Ath-Thawrī.

(٢) - ٣١١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ خِدَاشٍ الْبَغْدَادِيُّ: حَدَّثَنَا سَيْفُ بْنُ مُحَمَّدٍ الثَّوْرِيُّ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿وَنُقِضَلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْلِ﴾ [٤] قَالَ: «الِدَّقَلُ وَالْفَارِسِيُّ وَالْحَلْوُ وَالْحَامِضُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَقَدْ رَوَاهُ زَيْدُ بْنُ أَبِي أَنْبَسَةَ عَنِ الْأَعْمَشِ نَحْوَ هَذَا. وَسَيْفُ بْنُ مُحَمَّدٍ هُوَ أَخُو عَمَّارِ بْنِ مُحَمَّدٍ. وَعَمَّارٌ أَثْبَتَ مِنْهُ، وَهُوَ ابْنُ أُخْتِ سُفْيَانَ الثَّوْرِيِّ.

تخریج: [ضعیف] وأخرجه الطبري في تفسيره: ٦٨/١٣، ٦٩ عن محمود بن خدش به * حديث زيد بن أبي أنيسة: رواه الطبري: ٦٩/١٣ الأعمش مدلس وعنن.

Comments:

The plots of land are close to each other, all are irrigated with the same water but the quantity of the produce is different; the taste is different too, some are full of taste and some are less tasty and some are bitter. These differences and distinctions bear witness that only One All-Knowing and All-Wise has the control of the whole universal system and He is the One Who is running the universe under His Supervision.

Chapter 14. Regarding *Sūrah Ibrāhīm*

*In the Name of Allāh,
the Merciful, the Beneficent*

(المعجم ١٤) - [بَابُ:] وَمِنْ سُورَةِ
إِبْرَاهِيمَ (التحفة ١٥)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3119. Anas bin Mālik said: "The Messenger of Allāh ﷺ was brought a dish with unripe dates on

(١) - ٣١١٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ

[1] *Ar-Ra'd* 13:4.

[2] Referring to different kinds of dates.

it. He said: The parable of a goodly word is that of a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky.^[1] And he said: 'It is the date-palm.' And the parable of an evil word is that of an evil tree uprooted from the surface of the earth, having no stability.^[2] He said: 'It is the colocynth tree.'" (*Sahih*)

He (Shu'aib, one of the narrators) said: "I informed Abū Al-'Āliyah of that. He said: 'He told the truth and very well.'"

(2). (Another chain) from Anas bin Mālik with similar in meaning, but he did not narrate it in *Marfū'* form, and he did not mention the saying of Abū Al-'Āliyah in it. And this is more correct than the narration of Ḥammād bin Salamah. More than one narrator reported similarly in *Mawqūf* form. (*Sahih*)

We do not know of anyone who narrated it in *Marfū'* form other than Ḥammad bin Salamah. Ma'mar, Ḥammād bin Zaid, and others reported it, and they did not narrate it in *Marfū'* form.

(3). (Another chain) from Anas bin Mālik similar to the narration of 'Abdullāh Abū Bakr bin Shu'aib bin Al-Habḥāb, and he did not narrate it in *Marfū'* form. (*Sahih*)

تخريج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ١١٢٦٢ من حديث حماد بن

شُعَيْبِ بْنِ الْحَبَابِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ بِقِنَاعٍ عَلَيْهِ رُطْبٌ فَقَالَ: «مِثْلُ كَلِمَةٍ طَيِّبَةٍ كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ * تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا» [٢٤، ٢٥] قَالَ: «هِيَ النَّخْلَةُ». «وَمِثْلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ» [٢٦]. قَالَ: «هِيَ الْحَنْظَلَةُ».

قَالَ: فَأُخْبِرْتُ بِذَلِكَ أَبِي الْعَالِيَةِ. فَقَالَ: صَدَقَ وَأَحْسَنَ.

(٢) - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو بَكْرِ بْنُ شُعَيْبِ بْنِ الْحَبَابِ عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ نَحْوَهُ بِمَعْنَاهُ وَلَمْ يَرْفَعَهُ، وَلَمْ يَذْكُرْ قَوْلَ أَبِي الْعَالِيَةِ. وَهَذَا أَصَحُّ مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ. وَرَوَى غَيْرُ وَاحِدٍ مِثْلَ هَذَا مَوْقُوفًا. وَلَا نَعْلَمُ أَحَدًا رَفَعَهُ غَيْرَ حَمَّادِ بْنِ سَلَمَةَ. وَرَوَاهُ مَعْمَرٌ وَحَمَّادُ بْنُ زَيْدٍ وَغَيْرُ وَاحِدٍ وَلَمْ يَرْفَعُوهُ.

(٣) - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِيّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ شُعَيْبِ بْنِ الْحَبَابِ، عَنْ أَنَسِ بْنِ مَالِكٍ نَحْوَ حَدِيثِ عَبْدِ اللَّهِ أَبِي بَكْرِ بْنِ شُعَيْبِ بْنِ الْحَبَابِ وَلَمْ يَرْفَعَهُ.

[1] *Ibrāhīm* 14:25.

[2] *Ibrāhīm* 14:26.

سلمة به مختصراً، وصححه ابن حبان، ح: ١٧٤٨ والحاكم على شرط مسلم: ٣٥٢/٢ ووافقه الذهبي والموقوف سنده صحيح أيضاً وهذا لا يضر.

Comments:

A good word (the word of *Tawhīd*) is such an utterance, it has its roots planted profoundly in human nature and intellect; also it is the most valuable and most important thing to Allāh. So it gets nourishment and power from inside human nature as well as the thriving nourishment from Allāh Almighty; due to which it remains ever-fresh and glowing in the heart, its blessings are perpetual and everlasting. Contrary to the aforementioned, the evil word (word of polytheism) has no ground, neither in the intellect and nature nor in the religion revealed by Allāh Almighty. If strong men of strong Faith exist to uproot it, they will uproot it very easily, otherwise it grows everywhere like wild harmful shrubs.

(4). 3120. Al-Barā' narrated that regarding Allāh's saying: Allāh will keep firm those who believe, with the word that stands firm in this world and in the Hereafter.^[1] The Prophet ﷺ said: "(The is about the word) In the grave, when it is said to him: 'Who is your Lord? What is your religion? And who is your Prophet?'" (*Ṣaḥīh*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

(٤) - ٣١٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، قَالَ: سَمِعْتُ سَعْدَ ابْنَ عُبَيْدَةَ يُحَدِّثُ عَنِ الْبَرَاءِ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿يُسَبِّحُ اللَّهُ الذَّلِيلُ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾ [٢٧] قَالَ: «فِي الْقَبْرِ إِذَا قِيلَ لَهُ: مَنْ رَبُّكَ وَمَا دِينُكَ وَمَنْ نَبِيِّكَ؟».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الجنائز، باب ما جاء في عذاب القبر، ح: ١٣٦٩ ومسلم، ح: ٢٨٧١ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ٧٤٥.

Comments:

'The word standing firm' means the word of *Tawhīd*, i.e., *La ilāha illallāh*, its roots are profoundly firm in the heavens and in the earth, in nature and in the universe, fruitful and beneficial. Because of its blessing, a person remains firm on the straight path in this world, and he will correctly answer the questions asked in the grave.

^[1] *Ibrāhīm* 14:27.

(5). 3121. Masrūq said: “‘Āishah recited this *Āyah*: The Day when the earth will be changed to another earth.^[1] She said: ‘O Messenger of Allāh! Where will the people be?’ He said: ‘Upon the *Sirāt*.’” (*Ṣaḥīh*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*. It has been reported through other routes from ‘Āishah.

(٥) - ٣١٢١ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: أَخْبَرَنَا سُفْيَانُ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: تَلَّتْ عَائِشَةُ هَذِهِ الْآيَةَ: ﴿يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ﴾ [٤٨] قَالَتْ: يَا رَسُولَ اللَّهِ! فَأَيْنَ يَكُونُ النَّاسُ؟ قَالَ: «عَلَى الصِّرَاطِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ عَائِشَةَ.

تخریج: وأخرجه مسلم، صفات المنافقين، باب: في البعث والنشور، وصفة الأرض يوم القيامة، ح: ٢٧٩١ من حديث داود به.

Chapter 15. Regarding *Sūrat Al-Hijr*

(المعجم ١٥) - [بَابُ:] وَمِنْ سُورَةِ الْحَجْرِ (التحفة ١٦)

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3122. Ibn ‘Abbās said: “There was a woman who performed *Ṣalāt* behind the Messenger of Allāh ﷺ who was the most beautiful among the people. Some of the people would go forward to the first line so as not to see her. Others would go back to the last line so when he would bow, he could look at her from under his armpit. So Allāh revealed: Indeed We know those who try to come forward among you, and We know those who try to go back.^[2] (*Da‘īf*)

(١) - ٣١٢٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا نُوحُ بْنُ قَيْسِ الْحُدَانِيِّ عَنْ عَمْرِو بْنِ مَالِكٍ، عَنْ أَبِي الْجَوْزَاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ امْرَأَةٌ تُصَلِّي خَلْفَ رَسُولِ اللَّهِ ﷺ حَسَنَاءَ مِنْ أَحْسَنِ النَّاسِ، وَكَانَ بَعْضُ الْقَوْمِ يَتَقَدَّمُ حَتَّى يَكُونَ فِي الصَّفِّ الْأَوَّلِ لِئَلَّا يَرَاهَا، وَيَسْتَأْخِرُ بَعْضُهُمْ حَتَّى يَكُونَ فِي الصَّفِّ الْمُؤَخَّرِ، فَإِذَا رَكَعَ نَظَرَ مِنْ تَحْتِ إِبْطِئِهِ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا

[1] *Ibrāhīm* 14:48.

[2] *Al-Hijr* 15:24. The common interpretation of it is: “Indeed We know the first generations of you and We know those who will come afterwards.” while both interpretations are reported and approved of by Aṭ-Ṭabarī, and *Shikh* Al-Albānī graded this *Hadīth Ṣaḥīh*.

[Abū 'Eisā said:] Ja'far bin Sulaimān reported this *Hadīth* from 'Amr bin Mālik, from Abū Al-Jawzā' similarly. But he did not mention "from Ibn 'Abbās" in it. It is more likely that this is more correct than the narration of Nūh (no. 3122).

الْمُسْتَعْرَبِينَ ﴿٢٤﴾ .

[قَالَ أَبُو عِيسَى:] وَرَوَى جَعْفَرُ بْنُ سُلَيْمَانَ هَذَا الْحَدِيثَ عَنْ عَمْرِو بْنِ مَالِكٍ، عَنْ أَبِي الْجَوْزَاءِ نَحْوَهُ، وَلَمْ يَذْكُرْ فِيهِ عَنِ ابْنِ عَبَّاسٍ. وَهَذَا أَشْبَهُ أَنْ يَكُونَ أَصَحَّ مِنْ حَدِيثِ نُوحٍ.

تخریج: [إسناده ضعيف] وأخرجه النسائي: ١١٨/٢، ح: ٨٧١ (الإمامة، باب المنفرد خلف الصف) عن قتيبة، وابن ماجه، ح: ١٠٤٦ من حديث نوح بن قيس به وصححه ابن حبان، ح: ١٧٤٩ وابن خزيمة، ح: ١٦٩٦، ١٦٩٧ والحاكم: ٣٥٣/٢ ووافقه الذهبي * وعمرو بن مالك النكري ضعيف عند البخاري (تهذيب التهذيب: ١/٣٣٦) وثقه ابن حبان صراحةً وحده مع قوله: "يخطيء ويغرب" وقال ابن عدي في أبي الجوزاء: حدث عنه عمرو بن مالك قدر عشرة أحاديث، غير محفوظة "فالجرح مفسر".

Comments:

The aim of this Verse is to explain the limitless and all-encompassing knowledge of Allāh. He, Almighty knows all the past and He is well acquainted about the matters of the future.

(2). 3123. Ibn 'Umar narrated that the Prophet ﷺ said: "There are seven gates of *Jahannam*: Among them a gate for whoever carries a sword against my *Ummah*." Or he said: "Against the *Ummah* of Muḥammad." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Mālik bin Mighwal.

(٢) - ٣١٢٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُمَانُ بْنُ عُمَرَ عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ جُنَيْدٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لِجَهَنَّمَ سَبْعَةُ أَبْوَابٍ: بَابٌ مِنْهَا لِمَنْ سَلَّ السَّيْفَ عَلَى أُمَّتِي» أَوْ قَالَ: «عَلَى أُمَّةٍ مُحَمَّدٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مَالِكِ بْنِ مِغْوَلٍ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٩٤/٢ عن عثمان بن عمر به وقال أبو حاتم: "جنيد عن ابن عمر مرسل".

Comments:

This Verse pinpoints the destructive matters that destroy a person and force him to enter Hell, they are basically seven. One of these basic and principle destructive things is illegal killing.

(3). 3124. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Al-Ḥamdulillāh is *Umm Al-Qur'an* and *Umm Al-Kitāb* and the seven oft-repeated." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(٣) - ٣١٢٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَنْفِيُّ عَنِ ابْنِ أَبِي ذَيْبٍ، عَنِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَمْدُ لِلَّهِ أُمُّ الْقُرْآنِ وَأُمُّ الْكِتَابِ وَالسَّبْعُ الْمَثَانِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه البخاري، التفسير، باب قوله: ﴿ولقد آتيناك سبعا من المثاني والقرآن العظيم﴾، ح: ٤٧٠٤ من حديث محمد بن عبدالرحمن بن أبي ذئب به.

Comments:

Al-Ḥamdulillāh is *Sūrat Al-Fātihah*, it is also called *Umm Al-Qur'an* (Mother of the Qur'an) and *Umm Al-Kitāb* (Mother of the Book), because it is the beginning and preface of the Qur'an, this is the one written in the beginning of the Qur'an, the recitation in the prayer also begins with it, it consists of all the subjects of the Qur'an. It has seven Verses that are read repeatedly in each *Rak'ah*. *Umm* means root and foundation, as the stone of date fruit is called 'the mother of date palm tree'; and the whole tree grows from it.

(4). 3125. Ubayy bin Ka'b narrated that the Messenger of Allāh ﷺ said: "Allāh has not revealed the likes of *Umm Al-Kitāb* in the Tawrah, nor the Injil. It is the seven oft-repeated, and (Allāh said) 'It is divided between Myself and My slave, and My slave shall have what he asks for.'" (*Ṣaḥīḥ*)

(Another chain) from Abū Hurairah that "The Prophet ﷺ came out to Ubayy while he was performing *Ṣalāt*" and he mentioned similar in meaning.^[1]

[Abū 'Eisā said:] The narration of 'Abdul-'Azīz bin Muḥammad (no.2875) is longer and more complete. This is more correct than the narration of 'Abdul-Ḥamīd bin

(٤) - ٣١٢٥ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ أَبِي إِبْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَنْزَلَ اللَّهُ فِي التَّوْرَةِ وَالْإِنْجِيلِ، مِثْلَ أُمَّ الْقُرْآنِ، وَهِيَ السَّبْعُ الْمَثَانِي، وَهِيَ مَفْسُومَةٌ بَيْنِي وَبَيْنَ عَبْدِي، وَرَبِّعِي مَا سَأَلَ».

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ خَرَجَ عَلَى أَبِي وَهُوَ يُصَلِّي فَذَكَرَ نَحْوَهُ بِمَعْنَاهُ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ عَبْدِ الْعَزِيزِ بْنِ

[1] It preceded under no. 2875.

Ja'far (no.3125). This is how it was reported by others, "from Al-'Alā' bin 'Abdur-Raḥmān."

مُحَمَّدٍ أَطْوَلَ وَأَتَمَّ. وَهَذَا أَصَحُّ مِنْ حَدِيثِ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ. وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ.

تخریج: [إسناده صحيح] وأخرجه النسائي: ١٣٩/٢، ح: ٩١٥ (الافتتاح، باب تأويل قول الله عز وجل: ﴿ولقد آتيناك سبعا من المثاني والقرآن العظيم﴾ عن الحسين بن حريث به وتقدم: ٢٨٧٥.

Comments:

The explanation of this narration preceded, see no. 2875.

(5). 3126. Anas bin Mālik narrated that regarding Allāh's saying: We shall certainly call all of them to account. For all that they used to do.^[1] The Prophet ﷺ said: "About saying *Lā Ilāha illallāh*." (Da'īf)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we only know of it as a narration of Laith bin Abī Sulaim. 'Abdullāh bin Idrīs reported it from Laith bin Abī Sulaim, from Bishr from Anas bin Mālik similarly, but he did not narrate it in *Marfū'* form.

(٥) - ٣١٢٦ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ: أَخْبَرَنَا الْمُعْتَمِرُ [بْنُ سُلَيْمَانَ] عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ، عَنْ بِشْرِ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿لَنَسْتَلِنَّهُمُ أَجْمَعِينَ ۝ عَمَّا كَانُوا يَمْلُونُ﴾ [٩٢، ٩٣] قَالَ: «عَنْ قَوْلٍ لَا إِلَهَ إِلَّا اللَّهُ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ غَرِيبٌ، إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ لَيْثِ بْنِ أَبِي سُلَيْمٍ. وَقَدْ رَوَاهُ عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ، عَنْ بِشْرِ، عَنْ أَنَسِ بْنِ مَالِكٍ نَحْوَهُ وَلَمْ يَرْفَعَهُ.

تخریج: [إسناده ضعيف] وأخرجه أبو يعلى، ح: ٤٠٥٨ من حديث ليث بن أبي سليم به * ليث بن أبي سليم: ضعيف وله لون آخر عند أبي نعيم في الحلية: ٩٥/٣ وسنده ضعيف أيضًا، والموقوف ضعيف مثله.

Comments:

A person will be held accountable, on the Day of Resurrection for all his deeds; particularly, he will be questioned about the statement of *Tauhīd*.

(6). 3127. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "Beware of the believer's intuition, for indeed he sees with Allāh's Light." Then he

(٦) - ٣١٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي الطَّيِّبِ: حَدَّثَنَا مُضْعَبُ بْنُ سَلَامٍ عَنْ عَمْرٍو بْنِ قَيْسٍ،

[1] *Al-Hijr* 15:92,93.

recited: Surely in this are signs for those who see.^[1] (*Da'if*)

[Abū 'Eisā said:] This Ḥadīth is *Gharīb* we do not know of it except through this route. It has been related that some of the people of knowledge said the interpretation of this *Āyah*: 'Surely in this are signs for those who see.'^[2] is: "For the intuitive."

عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ، فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ» ثُمَّ قَرَأَ: «﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَّوِّعِينَ﴾» [٧٥].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَقَدْ رَوَى عَنْ بَعْضِ أَهْلِ الْعِلْمِ فِي تَفْسِيرِ هَذِهِ الْآيَةِ: «﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَّوِّعِينَ﴾»، قَالَ: لِّلْمُتَّوِّعِينَ.

تخریج: [ضعیف] وأخرجه العقيلي: ١٢٩/٤ من حديث عمرو بن قيس به، وعطية العوفي ضعيف مدلس وللحديث شواهد ضعيفة عند ابن عدي: ١٥٢٣/٤ والطبري وغيرهما، ومع ذلك حسنه الهشمي والسيوطي (!).

Comments:

Allāh Almighty bestows wisdom, understanding and profound comprehension upon a correct and perfect believer, because of it he is able to reach the bottom of the matter and its reality; cheating and deceiving such a believer is not an easy job.

Chapter 16. Regarding *Sūrat An-Nahl*

(المعجم ١٦) - [بَابُ:] وَمِنْ سُورَةِ النَّحْلِ (التحفة ١٧)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3128. 'Abdullāh bin 'Umar narrated: "I heard 'Umar bin Al-Khaṭṭāb saying: "The Messenger of Allāh ﷺ said: "Four before *Zuhr*, after the zenith, are reckoned with their like from *Ṣalāt As-Sahr*."^[3] The Messenger of Allāh ﷺ said: "There is nothing but that it

(١) - ٣١٢٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ عَنْ يَحْيَى الْبُكَّاءِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ، قَالَ: سَمِعْتُ عُمَرَ ابْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرْبَعٌ قَبْلَ الظُّهْرِ بَعْدَ الزَّوَالِ تُحْسَبُ بِمِثْلِهِنَّ مِنْ صَلَاةِ السَّحْرِ». قَالَ رَسُولُ اللَّهِ ﷺ:

[1] *Al-Hijr* 15:75.

[2] *Al-Hijr* 15:75.

[3] Meaning the reward is like that of the two *Sunan* and obligatory *Rak'ah* of *Fajr*. See *Tuhfat Al-Ahwadhī*.

glorifies Allāh at that hour.” Then he recited the *Āyah*: Their shadows shift from right to left, prostrating to Allāh while they are humble.^[1] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of 'Alī bin 'Āṣim.

تخریج: [إسناده ضعيف] وأخرجه الخطيب في تاريخه: ٢٥٣/١، ت: ٧٥ من حديث علي

Comments:

When the sun passes its zenith, everything glorifies Allāh and prostrates in its own way, according to its ability; therefore offering prayer at such time is a sign of unanimity and likeness with everything. It is very effective and a source of reward and virtuousness like the prayer at midnight.

(2). 3129. Ubayy bin Ka'b said: "On the Day of Uḥud, sixty-four of the *Anṣār* were killed, and six from the *Muhājirīn*, one of whom was Ḥamzah, and they mutilated them, so the *Anṣār* said: 'If, (in the future) we are able to kill them on a day like this, we would mutilate from among them as twice as they (mutilate from among us).'" He said: "So on the day of the Conquest of Makkah, Allāh revealed: And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient.^[2] So a man said: 'There shall be no *Quraish* after today.' But the Messenger of Allāh ﷺ said: 'Leave the people, except for

«وَلَيْسَ مِنْ شَيْءٍ إِلَّا وَهُوَ يُسَبِّحُ اللَّهَ تِلْكَ السَّاعَةَ» ثُمَّ قَرَأَ: «يَنْفَتِحُوا ظِلُّهُ عَنِ الْيَمِينِ وَالشَّمَالِ سَجْدًا لِلَّهِ وَهُوَ دَاخِرُونَ» [٤٨] الْآيَةَ كُلَّهَا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَلِيِّ بْنِ عَاصِمٍ.

تخریج: [إسناده ضعيف] وأخرجه الخطيب في تاريخه: ٢٥٣/١، ت: ٧٥ من حديث علي ابن عاصم به ويحى البكاء: ضعيف.

(٢) - ٣١٢٩ - حَدَّثَنَا أَبُو عَمَارٍ الْحُسَيْنِيُّ ابْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عِيسَى بْنِ عُبَيْدٍ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَبِي الْعَالِيَةِ، قَالَ: حَدَّثَنِي أَبِي بْنُ كَعْبٍ قَالَ: لَمَّا كَانَ يَوْمَ أُحُدٍ أُصِيبَ مِنَ الْأَنْصَارِ أَرْبَعَةٌ وَسِتُونَ رَجُلًا، وَمِنَ الْمُهَاجِرِينَ سِتَّةٌ مِنْهُمْ حَمْزَةُ، فَمَثَلُوا بِهِمْ، فَقَالَتِ الْأَنْصَارُ: لَيْنُ أَصَبْنَا مِنْهُمْ يَوْمًا مِثْلَ هَذَا لَتُرَبِّينَ عَلَيْهِمْ. قَالَ: فَلَمَّا كَانَ يَوْمَ فَتْحِ مَكَّةَ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ﴾ [١٢٦] فَقَالَ رَجُلٌ: لَا فُرَيْشَ بَعْدَ الْيَوْمِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُفُّوا عَنِ الْقَوْمِ إِلَّا أَرْبَعَةً». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

[1] *An-Nahl* 16:48.
[2] *An-Nahl* 16:126.

four.” (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb* as a narration of Ubayy bin Ka'b.

عَرِيبٌ مِنْ حَدِيثِ أَبِي بِنِ كَعْبٍ .

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ١١٢٧٩ عن الحسين بن حريث به وصححه ابن حبان، ح: ١٦٩٥ والحاكم ٣٥٩/٢ ووافقه الذهبي.

Comments:

Sūrat An-Nahl was revealed in Makkah, but the last three Verses were revealed in Al-Madīnah. At the conquest of Makkah, the Prophet ﷺ told Abū Hurairah: “make the announcement among the *Anṣār*, whoever you see in your way finish him.” A man then said none from the Quraish would remain alive after this day. [*Al-Kawākib Ad-Darārī*: vol. 4, p. 178, footnote no: 2.]. The Prophet issued a general ordinance to kill four persons wherever they were found; and those four were: Ikrimah bin Abū Jahl, ‘Abdullāh bin Khatal, Qais bin Sabābah and ‘Abdullāh bin Sa’d bin Abū As-Sarh.

Chapter 17. Regarding *Sūrah Banū Isrā’īl*

(المعجم ١٧) - [بَابُ :] وَمِنْ سُورَةِ
بَنِي إِسْرَائِيلَ (التحفة ١٨)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3130. Abū Hurairah narrated that the Prophet ﷺ said: “When I was taken on the Night of *Isrā’* I met Mūsā.” He described him saying: “He was a man who was” and I think he said: “A thin man, whose hair was as if he was a man from *Shanu’ah*.” He said: “I met ‘Eisā” he described him saying: “Of average build, with a red face, as if he had just come out of the *Dimās*” meaning the bath-house. “And I saw Ibrāhīm” he said: “I am the one among his offspring that most resembles him” and he said: “I was brought two vessels, one of them containing milk and

(١) - ٣١٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيْبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «جِئِن أُسْرِيَ بِي لَقَيْتُ مُوسَى» - قَالَ: فَفَعَنْتُهُ - «فَإِذَا رَجُلٌ»، قَالَ: حَسِبْتُهُ قَالَ: «مُضْطَرِبُ الرَّجْلِ الرَّأْسِ، كَأَنَّهُ مِنْ رِجَالِ شَنْوَةَ»، قَالَ: «وَلَقَيْتُ عِيسَى» - قَالَ: فَفَعَنْتُهُ - قَالَ: «رُبْعَةٌ أَحْمَرٌ كَأَنَّهُ خَرَجَ مِنْ دِيمَاسٍ»، يَعْنِي الْحَمَّامَ، «وَرَأَيْتُ إِبْرَاهِيمَ»، قَالَ: «وَأَنَا أَشْبَهُهُ وَلَدِيهِ بِهِ»، قَالَ: «وَأُتِيَتْ بِإِنَائَتَيْنِ أَحَدُهُمَا لَبَنٌ

the other containing wine. I was told: 'Take whichever one of them you wish'. So I took the milk to drink from it. It was said to me: 'You were guided to the *Fitrah*' or: 'You chose the *Fitrah*, if you had taken the wine, your *Ummah* would have strayed.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

وَالْآخَرُ فِيهِ خَمْرٌ، فَقِيلَ لِي: خُذْ أَيُّهُمَا شِئْتَ، فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ، فَقِيلَ لِي: هُدَيْتَ لِلْفِطْرَةِ، أَوْ أَصَبْتَ الْفِطْرَةَ، أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، أحاديث الأنبياء، باب قول الله تعالى: ﴿وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَدَتْ مِنْ أَهْلِهَا﴾، ح: ٣٤٣٧ عن محمود بن غيلان ومسلم، ح: ١٦٨ من حديث عبدالرزاق به.

Comments:

The actual purpose was to make the Prophet ﷺ drink milk, which is according to human nature and plays a great role in human growth, and the second real aim was to protect against intoxicants because it is against human nature, it disturbs and disrupts human sense and intellect. This *Ḥadīth* also proves that the Prophet's deeds are good for his followers; had the Prophet drunk wine it would also affect the deeds of his people.

(2). 3131. Anas narrated that Al-Burāq was brought to Prophet ﷺ on the Night of *Isrā'*, saddled and reined, but he shied from him. So Jibrā'il said to him: "Is it from Muḥammad that you do this? By your Lord! There is no one more honorable to your Lord than him." He said: "Then he started sweating profusely." (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of 'Abdur-Razzāq.

(٢) - ٣١٣١ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ أَنَّ النَّبِيَّ ﷺ أَتَى بِالْبُرَاقِ لَيْلَةَ أُسْرِي بِهِ مُلَجَمًا مُسْرَجًا، فَاسْتَضَعَبَ عَلَيْهِ، فَقَالَ لَهُ جِبْرِيلُ: أَيْمُحَمَّدٍ تَفْعَلُ هَذَا، فَمَا رَكِبَكَ أَحَدٌ أَكْرَمَ عَلَى اللَّهِ مِنْهُ. قَالَ: فَارْفَضَ عَرَقًا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [و] لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّزَّاقِ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ١٦٤/٣ عن عبدالرزاق به، قتادة عنن وصححه ابن حبان (الإحسان): ٤٦: (!).

3132. Ibn Buraidah narrated from his father that the Messenger of Allāh ﷺ said: “When we reached Bait Al-Maqdis, Jibra’īl pointed with his finger causing a crack in the rock, and he tied Al-Burāq to it.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Gharīb*.

٣١٣٢ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ: أَخْبَرَنَا أَبُو ثَمِيلَةَ عَنِ الزُّبَيْرِ بْنِ جُنَادَةَ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا انْتَهَيْنَا إِلَى بَيْتِ الْمَقْدِسِ قَالَ جِبْرِئِيلُ: بِإِصْبَعِهِ فَحَرَقَ بِهِ الْحَجَرَ وَشَدَّ بِهِ الْبُرَاقَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ]

غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه الحاكم: ٢/٣٦٠ من حديث أبي ثميلة به وصححه ابن حبان (الإحسان): ٤٧ والحاكم ووافقه الذهبي.

(3). 3133. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “When the Quraish belied me, I stood in the *Hijr*, and Allāh displayed Bait Al-Maqdis to me, so I informed them of its features as I was looking at it.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*. There is something on this topic from Mālik bin Ṣa’sa’ah, Abū Sa’eed, Ibn ‘Abbās, Abū Dharr and Ibn Mas’ūd.

(٣) - ٣١٣٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَمَّا كَذَّبْتَنِي قُرَيْشٌ قُمْتُ فِي الْحَجْرِ فَجَلَى اللَّهُ لِي بَيْتَ الْمَقْدِسِ، فَطَفَقْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ. وَفِي الْبَابِ عَنْ مَالِكِ بْنِ صَعْصَعَةَ وَأَبِي سَعِيدٍ وَابْنِ عَبَّاسٍ وَأَبِي ذَرٍّ وَابْنِ مَسْعُودٍ.

تخريج: متفق عليه، وأخرجه مسلم، الإيمان، باب ذكر المسيح ابن مريم والمسيح الدجال، ح: ١٧٠ عن قتيبة والبخاري، ح: ٣٨٨٦ من حديث الليث بن سعد به * وفي الباب عن مالك بن صعصعة [سيأتي طرفه: ٣٣٤٦] وأبي سعيد [البيهقي في دلائل النبوة: ٢/٣٩٠-٣٩٦ والطبري وابن أبي حاتم وفيه أبو هارون العدي] وابن عباس [يأتي: ٣١٣٤] وأبي ذر [البخاري، ح: ٣٤٩] ومسلم، ح: ١٦٣] وابن مسعود [مسلم، ح: ١٧٣].

Comments:

When the Prophet ﷺ mentioned his visit to the Bait Al-Maqdis in Jerusalem during the night ascension, the disbelievers then asked him some questions about the Bait Al-Maqdis in Jerusalem. Because some people from among the Quraish had visited it; the Prophet did not give much importance to these things, and he did not remember them, but Allāh brought the Bait Al-Maqdis before the Prophet. He began to answer the questions looking at it. Now they

were left with no choice to belie the fact, but despite that, they did not believe in the Prophet ﷺ.

(4). 3134. Ibn ‘Abbās commented on Allāh, the Most High, saying: And We made not the vision which we showed you but a trial for mankind.^[1] He said: “It is the vision he saw with his eyes, on the night the Prophet ﷺ was taken on the journey to Bait Al-Maqdis. And the accursed tree in the Qur’ān.^[2] He said: “It is the Zaqqūm tree.” (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه البخاري، مناقب الأنصار، باب المعراج، ح: ٣٨٨٨ من حديث سفيان بن عيينة به.

Comments:

The word ‘*Ru’yā*’ is used both for the observation of the eye and the vision in the dream. Ibn Abbās indicated by using the phrase ‘the observation of eye’ that the incident of *Isrā’* and *Mi’rāj* is not the vision of dream but in fact it is the observation of eye.

(5). Abū Hurairah narrated regarding Allāh, Most High, saying: “And recite the Qur’ān in the early dawn. Verily the recitation of the Qur’ān in the early dawn is ever witnessed.”^[3] The Prophet ﷺ said: “It is witnessed by the angels of the night and the angels of the day.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. ‘Alī bin Mus-hir reported similarly from Al-A‘mash, from Abū Ṣāliḥ, from Abū Hurairah and Abū Sa‘eed from the Prophet ﷺ.

(٤) - ٣١٣٤ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عُمَرُو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى: ﴿وَمَا جَعَلْنَا الرِّيَاءَ الَّتِي أَرَيْتَكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾ [٦٠] قَالَ: هِيَ رُؤْيَا عَيْنٍ أَرِيهَا النَّبِيُّ ﷺ لَيْلَةَ أُسْرِي بِهِ إِلَى بَيْتِ الْمَقْدِسِ ﴿وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ﴾ [٦٠] قَالَ: هِيَ شَجَرَةُ الرَّقُومِ. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(٥) - ٣١٣٥ - حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطٍ ابْنِ مُحَمَّدِ الْقُرَشِيِّ الْكُوفِيُّ: حَدَّثَنَا أَبِي عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ تَعَالَى: ﴿وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾ [٧٨] [قَالَ:] «تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرَوَاهُ عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ

[1] *Al-Isrā’* 17:60.
[2] *Al-Isrā’* 17:60.
[3] *Al-Isrā’* 17:78.

That was narrated to us by 'Alī bin Hujr (who said): " 'Alī bin Mus-hir narrated to us, from Al-A'mash" and he mentioned similarly.

عَنِ النَّبِيِّ ﷺ نَحْوَهُ.
حَدَّثَنَا بِذَلِكَ عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ
ابْنُ مُشَيْرٍ عَنِ الْأَعْمَشِ فَذَكَرَ نَحْوَهُ.

تخریج: [صحیح] وأخرجه ابن ماجه، الصلاة، باب وقت صلاة الفجر، ح: ٦٧٠ عن عبيد ابن أسباط به وصححه ابن خزيمة، ح: ١٤٧٤ والحاكم: ٢١٠/١، ٢١١ ووافقه الذهبي وللحديث شواهد عند البخاري وغيره (ابن كثير: ٥٣/٣، ٥٤) ورواه ابن خزيمة عن علي بن حجر به وقال: "بخبر غريب غريب".

Comments:

The recitation in the morning prayer is long as well as audible; *Mash-hūd* means that in the morning prayer both the *Imām* and the people standing behind are more attentive and the angels also attend this prayer because the duties of the angels change in the morning, the angels of the day takeover, and the angels of the night leave, so the angels of both shifts are present together.

(6). 3136. Abū Hurairah narrated that regarding the saying of Allāh, Most High: "The Day when We shall call together all human beings with their (respective) *Imām*"^[1] the Prophet ﷺ said: "One of you will be called to be given his record in his right hand, he will be grown in his body to sixty forearm-lengths, his face will be whitened, and a crown of sparkling pearls will be placed upon his head. So he will go to his companions, who can see him from afar, and they will say: 'O Allāh! Bring this one to us, and let us be blessed by him.' Until he reaches them, and says to them: 'Receive the good news! For each man among you shall be the likes of this.'" [He ﷺ said:] "As for the disbeliever, then his face shall be blackened, he will be grown in his body to sixty forearm-lengths in the image of Ādam, he will be given a

(٦) - ٣١٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ
الرَّحْمَنِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ
إِسْرَائِيلَ، عَنِ الشُّدِّيِّ، عَنْ أَبِيهِ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ تَعَالَى: ﴿يَوْمَ
نَدْعُوا كُلَّ أُنَاسٍ بِإِمْبَاعِهِمْ﴾ [٧١] قَالَ:
«يُدْعَى أَحَدُهُمْ، فَيُعْطَى كِتَابَهُ بِيَمِينِهِ، وَيَمْدُ لَهُ
فِي جِسْمِهِ سِتُونَ ذِرَاعًا، وَيَبْيَضُّ وَجْهُهُ،
وَيُجْعَلُ عَلَى رَأْسِهِ تَاجٌ مِنْ لَوْلُؤٍ يَتَلَأَلُ،
فَيَنْطَلِقُ إِلَى أَصْحَابِهِ، فَيَرَوْنَهُ مِنْ بُعْدٍ،
فَيَقُولُونَ: اللَّهُمَّ ائْتِنَا بِهَذَا، وَبَارِكْ لَنَا فِي
هَذَا، حَتَّى يَأْتِيَهُمْ، فَيَقُولُ لَهُمْ: أَبْبِرُوا،
لِكُلِّ رَجُلٍ مِنْكُمْ مِثْلُ هَذَا» [قَالَ:] «وَأَمَّا
الْكَافِرُ فَيَسْوَدُ وَجْهُهُ، وَيَمْدُ لَهُ فِي جِسْمِهِ
سِتُونَ ذِرَاعًا عَلَى صُورَةِ آدَمَ، وَيَلْبَسُ تَاجًا،
فَيَرَاهُ أَصْحَابُهُ، فَيَقُولُونَ: نَعُودُ بِإِلَهِ مِنْ شَرِّ

[1] *Al-Isrā'* 17:71.

crown, and his companions will see him and say: 'We seek refuge in Allāh from the evil of this one. O Allāh! Do not bring this one to us.'" He said: "So when he reaches them, they say: 'O Allāh! Take him away' so they will be told: 'May Allāh cast you away! Indeed for each man among you is the likes of this.'" (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. As-Suddī's (a narrator in the chain) name is Ismā'il bin 'Abdur-Raḥmān.

تخریج: [إسناده حسن] وصححه ابن حبان، ح: ۲۵۸۸ والحاكم: ۲/۲۴۲، ۲۴۳ على شرط مسلم ووافقه الذهبي.

Comments:

It has been related from 'Abdullāh bin Abbās, in this Verse '*Imām*' means the book of deeds. Every person will be treated according to his good and bad deeds.

(7). 3137. Abū Hurairah narrated regarding Allāh's saying: "It may be that your Lord will raise you to a praised station"^[1] that the Messenger of Allāh ﷺ was asked about it and he said: "It is the intercession." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan*. Dāwud Az-Za'āfirī (a narrator in the chain) is Dāwud Al-Awdī bin Yazīd bin 'Abdullāh, and he is the paternal uncle of 'Abdullāh bin Idrīs.

هَذَا، اللَّهُمَّ لَا تَأْتِنَا بِهَذَا. قَالَ: فَيَأْتِيهِمْ، فَيَقُولُونَ: اللَّهُمَّ آخِرُهُ، فَيَقُولُ: أَبْعَدَكُمْ اللَّهُ، فَإِنَّ لِكُلِّ رَجُلٍ مِنْكُمْ مِثْلَ هَذَا. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَالشَّدِيُّ اسْمُهُ إِسْمَاعِيلُ بْنُ عَبْدِ الرَّحْمَنِ.

(۷) - ۳۱۳۷ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ دَاوُدَ بْنِ يَزِيدَ الرَّعَافِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي قَوْلِهِ: ﴿عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾ [۷۹]، وَسئِلَ عَنْهَا، قَالَ: «هِيَ الشَّفَاعَةُ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَدَاوُدُ الرَّعَافِيُّ هُوَ دَاوُدُ الْأَوْدِيِّ بْنُ يَزِيدَ بْنِ عَبْدِ اللَّهِ، وَهُوَ عَمُّ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ.

تخریج: [صحيح] وأخرجه أحمد: ۲/۴۴۴ عن وكيع به وللحديث شواهد كثيرة.

Comments:

Maqām Mahmūd (Station of praise and glory) means the great intercession by the Prophet ﷺ because of this, the reckoning of all humanity will begin, and this intercession will exclusively belong to the Prophet ﷺ.

[1] *Al-Isrā'* 17:79.

(8). 3138. Ibn Mas'ūd said: "The Messenger of Allāh ﷺ entered Makkah during the year of the Conquest, and there were three hundred and sixty *Nuṣb*^[1] around the Ka'bah. So the Prophet ﷺ started hitting them with a stick he had in his hand" – or perhaps he said: "With a piece of wood, and he was saying: The truth has come and falsehood has vanished. Surely falsehood is ever bound to vanish.^[2] The truth has come and falsehood can neither originate anything nor resurrect (anything)."^[3] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and there is something about this from Ibn 'Umar.

تخريج: متفق عليه، وأخرجه مسلم، الجهاد، باب إزالة الأصنام من حول الكعبة، ح: ١٧٨١ عن محمد بن أبي عمر والبخاري، ح: ٤٧٢٠ من حديث سفيان بن عيينة به * وفي الباب عن ابن عمر [ابن حبان، ح: ١٧٠٢ والطبراني في الكبير: ٤٥٢/١٢، ح: ١٣٦٤٣].

(9). 3139. Ibn 'Abbās said: "The Prophet ﷺ was in Makkah, then *Hijrah* was ordered, so the following was revealed to him: Say: 'My Lord! Let my entry be good and (likewise) let my exit be good. And grant me from You a helping authority.'"^[4] (*Ḍa'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[1] Altars for sacrifice to idols.

[2] *Al-Isrā'* 17:81.

[3] *Sabā'* 34:49.

[4] *Al-Isrā'* 17:80.

(٨) - ٣١٣٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: أَخْبَرَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ ابْنِ مَسْعُودٍ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ مَكَّةَ عَامَ الْفَتْحِ وَحَوْلَ الْكَعْبَةِ ثَلَاثُمِائَةٍ وَسِتُّونَ نُصْبًا، فَجَعَلَ النَّبِيُّ ﷺ يَطْعُمُهَا بِمُخْصَرَةٍ فِي يَدِهِ، وَرَبَّمَا قَالَ يَمُودِي، وَيَقُولُ: «جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زُهُوقًا» [٨١] «جَاءَ الْحَقُّ وَمَا يُبْدِيءُ الْبَاطِلُ وَمَا يُعِيدُهُ» [سبأ: ٤٩].
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِيهِ عَنِ ابْنِ عُمَرَ.

(٩) - ٣١٣٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ بْنِ أَبِي ظَبْيَانَ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ بِمَكَّةَ، ثُمَّ أُمِرَ بِالْهَجْرَةِ، فَتَزَلَّتْ عَلَيْهِ: «وَقُلْ رَبِّ ادْخُلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَنًا نَصِيرًا» [٨٠].
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۲۲۳/۱ عن جریر بن عبد الحمید به * قابوس ضعيف تقدم.

Comments:

When the circumstances in Makkah became extremely critical and the emigration of the Prophet ﷺ from Makkah was essential; as a Messenger of Allāh never emigrates without Allāh's permission, the Prophet ﷺ was taught this supplication as a signal that the time for emigration was near; the supplication also had the good news that the place for emigration had already been chosen before his setting out for emigration.

(10). 3140. Ibn 'Abbās said: "The Quraysh said to the Jews: 'Give us something that we can ask this man about.' So he said: 'Ask him about the *Rūh*.' So they asked him about the *Rūh*. So Allāh Most High, revealed: They ask you concerning the *Rūh*. Say: The *Rūh* is one of the things, the knowledge of which is only with my Lord. And of knowledge, you have been given only a little.^[1] They replied: 'We have been given immense knowledge, we were given the Tawrāh, and whoever has been given the Tawrāh, then he has indeed been given a wealth of knowledge.' So the following was revealed: Say: 'If the sea were ink for the Words of my Lord, surely the sea would be exhausted (before the Words of my Lord would be finished.)'^[2] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

(۱۰) - ۳۱۴۰ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَتْ قُرَيْشٌ لِيَهُودَ: أَعْطُونَا شَيْئًا نَسْأَلُ عَنْهُ هَذَا الرَّجُلَ. فَقَالَ: سَلُوهُ عَنِ الرُّوحِ. فَسَأَلُوهُ عَنِ الرُّوحِ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾ [۸۵] قَالُوا: أُوتِينَا عِلْمًا كَثِيرًا، أُوتِينَا التَّوْرَةَ، وَمَنْ أُوتِيَ التَّوْرَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا، فَأَنْزَلَتْ: ﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ إِلَى آخِرِ الْآيَةِ﴾ [الكهف: ۱۰۹].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده صحيح] وأخرجه أحمد: ۲۵۵/۱ والنسائي في الكبرى، ح: ۱۱۳۱۴ عن قتيبة به وصححه ابن حبان (الإحسان): ۹۹ والحاكم: ۵۳۱/۲ ووافقه الذهبي وله شاهد عند البخاري، ح: ۱۲۵ ومسلم، ح: ۲۷۹۴ وغيرهما.

[1] *Al-Isrā'* 17:85.

[2] *Al-Kahf* 18:109.

Comments:

In this context *Rūh* (the spirit) means the Divine Revelation, as the life of the body depends on the *Rūh*, likewise the life of intellect, heart and soul depends on the revelation.

(11). 3141. ‘Abdullāh said: “I took a walk with the Prophet ﷺ on a farm in Al-Madīnah, and when he reclined upon a palm-leaf stalk, a group of Jews were passing by. Some of them said, ‘We should question him.’ Others said: ‘Do not question him for he might tell you something that you do not like.’ They said to him: ‘O Abul-Qāsim, narrate to us about the *Rūh*.’ The Prophet ﷺ stood for some time, he raised his head toward the heavens, and I recognized revelation was coming to him, until the revelation ceased. Then he (ﷺ) said: “The *Rūh* is one of the things, the knowledge of which is only with my Lord. And of knowledge, you have been given only a little.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(١١) - ٣١٤١ - حَدَّثَنَا عَلِيُّ بْنُ حَشْرَمٍ : حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ بِالْمَدِينَةِ وَهُوَ يَتَوَكَّأُ عَلَى عَسِيبٍ، فَمَرَّ بِتَقْرِ مِنَ الْيَهُودِ، فَقَالَ بَعْضُهُمْ: لَوْ سَأَلْتُمُوهُ، فَقَالَ بَعْضُهُمْ: لَا تَسْأَلُوهُ فَإِنَّهُ يُسْمِعُكُمْ مَا تَكْرَهُونَ، فَقَالُوا [هُ]: يَا أَبَا الْقَاسِمِ حَدِّثْنَا عَنِ الرُّوحِ، فَقَامَ النَّبِيُّ ﷺ سَاعَةً وَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ، فَعَرَفْتُ أَنَّهُ يُوحَى إِلَيْهِ حَتَّى صَعِدَ الْوُحْيُ، ثُمَّ قَالَ: ﴿الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾ [٨٥].

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق علیه، وأخرجه مسلم، صفات المنافقين، باب سؤال اليهود النبي ﷺ عن الروح وقوله تعالى: ﴿يسألونك عن الروح﴾ الآية، ح: ٢٧٩٤ عن علي بن حشرم والبخاري، ح: ٧٢٩٧ من حديث عيسى بن يونس به.

Comments:

The *Rūh* (the spirit) about which the question is asked is disputed whether it is about the human spirit or it is another spirit.

(12). 3142. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “People will be gathered in three classes on the Day of Resurrection: A class walking, a class riding, and a

(١٢) - ٣١٤٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ : حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى وَسَلِيمَانُ بْنُ حَرْبٍ، قَالَا: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ

[1] *Al-Isrā'* 17:85.

class upon their faces.” It was said: “O Messenger of Allāh! How will they walk upon their faces?” He said: “Indeed the One Who made them walk upon their feet, is able to make them walk upon their faces. Verily they will try to protect their faces from every bump and thorn.”^[1] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*. Wuhaib reported something similar to this from Ibn Tāwūs, from his father, from Abū Hurairah from the Prophet ﷺ.

زَيْدٍ، عَنْ أَوْسِ بْنِ خَالِدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُخَشِرُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَةَ أَصْنَافٍ: صِنْفًا مَشَاةً وَصِنْفًا رُكْبَانًا وَصِنْفًا عَلَى وُجُوهِهِمْ.» قِيلَ: يَا رَسُولَ اللَّهِ! وَكَيْفَ يَمْشُونَ عَلَى وُجُوهِهِمْ؟ قَالَ: «إِنَّ الَّذِي أَمْسَاهُمْ عَلَى أَقْدَامِهِمْ قَادِرٌ عَلَى أَنْ يُمَشِّيَهُمْ عَلَى وُجُوهِهِمْ، أَمَا إِنَّهُمْ يَتَّقُونَ بِوُجُوهِهِمْ كُلَّ حَدَبٍ وَشَوْكَةٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَقَدْ رَوَى وَهَيْبٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ شَيْئًا مِنْ هَذَا.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٣٥٤/٢ عن الحسن بن موسى به، علي بن زيد ضعيف وأوس بن خالد: مجهول ولأصل الحديث شواهد، وحديث وهيب: رواه البخاري، ح: ٦٥٢٢ ومسلم، ح: ٢٨٦١.

Comments:

On the Day of Judgment, the perfect believers will go to the Field of Reckoning while riding, general Muslims walking, while the disbelievers will be walking on their faces; it is not difficult for Allāh to make them walk on their faces and sometimes drag them on their faces. He, Almighty, has power over everything.

(13). 3143. Bahz bin Ḥakīm reported from his father, from his grandfather [who said:] “The Messenger of Allāh ﷺ said: ‘Indeed you shall be gathered walking, riding, and being dragged upon your faces.’” (*Hasan*)

Abū 'Eisā said: This *Hadīth* is *Hasan*.

(١٣) - ٣١٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا يَهُزُّ بْنُ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ [قَالَ]: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ مَحْشُورُونَ رِجَالًا وَرُكْبَانًا وَتَجْرُونَ عَلَى وُجُوهِكُمْ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ. تخريج: [حسن] تقدم: ٢٤٢٤.

Comments:

Sometimes the disbelievers would be made to walk on their faces and sometimes they would be dragged on their face; or some would be gathered together walking on their faces and some would be dragged on their faces.

^[1] Meaning the chain, while what it contains is recorded by Al-Bukhārī, Muslim, and others.

(14). 3144. Ṣafwān bin 'Assāl Al-Murādī said: "A Jew said to his companion: 'Accompany us to this Prophet.' So his companion said: 'Do not say: "Prophet," for if he hears you calling him a Prophet then he will be happy.' So they went to the Prophet ﷺ to question him about Allāh, the Most High, saying: And indeed we gave Mūsā nine clear signs.^[1] So the Messenger of Allāh ﷺ said to them: 'Do not associate anything with Allāh, nor commit unlawful intercourse, nor take a life which Allāh has made prohibited, except for what is required (in the law), nor steal, nor practise magic, nor hasten to damage the reputation of of an innocent person in front of a ruler, so that he will be killed, nor consume *Ribā*, nor falsely accuse the chaste woman, nor turn to flee on the day of the march (i.e. flee from war),' – *Shu'bah* was in doubt – 'and for you Jews particularly, to not violate the Sabbath.'" He said: "So they kissed his hands and his feet and they said: 'We bear witness that you are a Prophet.' So he said: 'Then what prevents you from accepting Islam?' They said: 'Because Dāwud supplicated to his Lord, that his offspring never be devoid of Prophets, and we feared that if we follow you then the Jews will kill us.'" ^[2] (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

(١٤) - ٣١٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ وَأَبُو دَاوُدَ وَأَبُو الْوَلِيدِ - وَاللَّفْظُ لَفْظُ يَزِيدَ وَالْمَعْنَى وَاحِدٌ - عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ صَفْوَانَ بْنِ عَسَّالِ الْمُرَادِيِّ أَنَّ يَهُودِيَيْنِ قَالَا أَحَدَهُمَا لِصَاحِبِهِ: اذْهَبْ بِنَا إِلَى هَذَا النَّبِيِّ نَسْأَلُهُ. [فَلَقَالَ: لَا تَقُلْ لَهُ نَبِيٌّ، فَإِنَّهُ إِنْ يَسْمَعَهَا تَقُولُ لَهُ نَبِيٌّ كَانَتْ لَهُ أَرْبَعَةٌ أَغْيِنُ، فَأَتَيْتَا النَّبِيَّ فَسَأَلَاهُ عَنْ قَوْلِ اللَّهِ تَعَالَى: ﴿وَلَقَدْ آتَيْنَا مُوسَى نَسَمَ آيَاتِ بَيِّنَاتٍ﴾ [١٠١]، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَلَا تَعْرِفُوا، وَلَا تَسْحَرُوا، وَلَا تَمْشُوا بِرِجْلَيْ إِلَى سُلْطَانٍ فَيَقْتُلَهُ، وَلَا تَأْكُلُوا الرِّبَا، وَلَا تَقْدِفُوا مُحَصَّنَةً، وَلَا تَفْرُوا مِنَ الرَّحْفِ - شَكَّ شُعْبَةُ - وَعَلَيْكُمْ [يَا مَعْشَرَ] الْيَهُودِ خَاصَّةً، أَلَّا تَعْتَدُوا فِي السَّبْتِ». فَقَبَّلَا يَدَيْهِ وَرَجَلَيْهِ وَقَالَا: نَشْهَدُ أَنَّكَ نَبِيٌّ. قَالَ: «فَمَا يَمْنَعُكُمَا أَنْ تُسْلِمَا؟» قَالَا: إِنَّ دَاوُدَ دَعَا اللَّهَ أَنْ لَا يَزَالَ فِي ذُرِّيَّتِهِ نَبِيٌّ، وَإِنَّا نَخَافُ إِنْ أَسْلَمْنَا أَنْ تَقْتُلَنَا الْيَهُودُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [حسن] تقدم: ٢٧٣٣.

[1] *Al-Isrā'* 17:101.

[2] Similar preceded under no. 2733.

Comments:

Nine clear signs, in this *Hadith* mean the nine commandments; they also mean the nine miracles: white hand, Mūsā's staff, years of famine, the failure of the crops, the flood, the locusts, the lice, the frogs and the blood. [Its detail has passed in chapter 'Kissing the hand and the feet' *Hadith* no. 2733]

(15). 3145. Sa'eed bin Jubair narrated from Ibn 'Abbās, regarding: 'And offer your *Ṣalāt* neither aloud nor in a low voice.'^[1] He said: "It was revealed in Makkah. When the Messenger of Allāh ﷺ would raise his voice with the Qur'an, the idolaters would insult him, the One Who revealed it, and the one who came with it. So Allāh revealed: And offer your *Ṣalāt* neither aloud so that they would not insult the Qur'an and the One Who revealed it, and the one who came with it; nor in a low voice (too low) such that you can let your Companions hear it, and learn it from you." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadith* is *Ḥasan Ṣaḥīḥ*.

(١٥) - ٣١٤٥ - حَدَّثَنَا عَبْدُ بَنُ حُمَيْدٍ: حَدَّثَنَا سَلِيمَانُ بْنُ دَاوُدَ عَنْ شُعْبَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَلَمْ يَذْكَرْ عَنِ ابْنِ عَبَّاسٍ. وَهُسَيْمٌ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﴿وَلَا يَجْهَرُ بِصَلَاتِكَ وَلَا تَخَافُ بِهَا﴾ [١١٠] قَالَ: نَزَلَتْ بِمَكَّةَ، كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَفَعَ صَوْتَهُ بِالْقُرْآنِ سَبَّهَ الْمُشْرِكُونَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، فَأَنْزَلَ اللَّهُ: ﴿وَلَا يَجْهَرُ بِصَلَاتِكَ﴾ فَيَسْبُوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، ﴿وَلَا تَخَافُ بِهَا﴾ عَنْ أَصْحَابِكَ بِأَنْ تُسْمِعَهُمْ حَتَّى يَأْخُذُوا عَنْكَ الْقُرْآنَ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تَخَافُ بِهَا﴾، ح: ٤٧٢٢، ومسلم، ح: ٤٤٦، من حديث هشيم به.

(16). 3146. Sa'eed bin Jubair narrated from Ibn 'Abbās regarding Allāh's saying: "And offer your *Ṣalāt* neither aloud nor in a low voice but follow a way between." He said: "It was revealed when the Messenger of Allāh ﷺ was hiding himself in Makkah, and when he led his Companions in *Ṣalāt*, he would raise his voice with the

(١٦) - ٣١٤٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا أَبُو بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿وَلَا يَجْهَرُ بِصَلَاتِكَ وَلَا تَخَافُ بِهَا وَأَبْتِغَ بَيْنَ ذَلِكَ سَبِيلًا﴾ قَالَ: نَزَلَتْ وَرَسُولُ اللَّهِ ﷺ مُخْتَفٍ بِمَكَّةَ، وَكَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَكَانَ الْمُشْرِكُونَ إِذَا سَمِعُوا شَتَمُوا الْقُرْآنَ

[1] *Al-Isrā'* 17:110.

Qur'an. So when the idolaters heard it they would insult the Qur'an, the One Who revealed it, and the one who came with it. So Allāh, Most High, said to His Prophet: 'And offer your *Ṣalāt* neither aloud' that is: 'Your recitation, so that the idolaters would not hear it and insult the Qur'an.' 'Nor in a low voice (too low) for your Companions, 'but follow a way between.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Comments:

As the Muslims are a middle and moderate nation, likewise their prayers and supplications neither should be very loud nor very low, instead they should follow the middle course, according to the needs and circumstances. In this context, prayer means the recitation in the prayer.

(17). 3147. Zirr bin Ḥubaish said: "I said to Hudhaifah bin Al-Yamān: 'Did the Messenger of Allāh ﷺ perform *Ṣalāt* in Bait Al-Maqdis?' He said: 'No.' I said: 'But he did.' He said: 'You say that, O bald one! Based upon what do you say that?' I said: 'Based upon the Qur'an, (the Judge) between you and I is the Qur'an.' So Hudhaifah said: 'Whoever argues using the Qur'an, then he has indeed succeeded.'" (One of the narrators) Sufyān said: "He means: 'He has indeed proven'" – and perhaps he (Sufyān) said: "He triumphed." He (Zirr) said: "Glorified is He Who took His slave for a journey by night from *Al-Masjid Al-Harām* to *Al-Masjid Al-Aqṣa*."^[1] He

وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، فَقَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ﴾ أَي بِقِرَاءَتِكَ، فَيَسْمَعُ الْمُشْرِكُونَ فَيَسُبُّ الْقُرْآنَ ﴿وَلَا تُخَافُ بِهَا﴾ عَنِ أَصْحَابِكَ ﴿وَأَتَّبِعْ بَيْنَ ذَلِكَ سَبِيلًا﴾.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحیح] انظر الحديث السابق.

(١٧) - ٣١٤٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مِسْعَرٍ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زُرِّ بْنِ حُبَيْشٍ قَالَ: قُلْتُ لِحَدِيثَةَ بِنِ الْيَمَانِ: أَصَلَّى رَسُولُ اللَّهِ ﷺ فِي بَيْتِ الْمَقْدِسِ؟ قَالَ: لَا. قُلْتُ: بَلَى. قَالَ: أَنْتَ تَقُولُ ذَلِكَ يَا أَصْلَعُ، يَمْ تَقُولُ ذَلِكَ؟ قُلْتُ: بِالْقُرْآنِ، بَيْنِي وَبَيْنَكَ الْقُرْآنُ. فَقَالَ حَدِيثَةُ: مَنْ احْتَجَّ بِالْقُرْآنِ فَقَدْ أَفْلَحَ - قَالَ سُفْيَانُ: يَقُولُ: قَدْ احْتَجَّ، وَرَبَّمَا قَالَ: قَدْ فَلَاحَ - فَقَالَ: ﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا﴾ [١]. قَالَ: أَفْتَرَاهُ صَلَّى فِيهِ؟ قُلْتُ: لَا، قَالَ: لَوْ صَلَّى فِيهِ لَكَبَيْتُ عَلَيْكُمْ الصَّلَاةَ فِيهِ

[1] *Al-Isrā'* 17:1.

(Hudhaifah) said: 'Do you see (this proves that) he (ﷺ) performed *Ṣalāt* in it?' I said: 'No.' He said: 'If he had performed *Ṣalāt* in it, then it would have been required upon you that you perform *Ṣalāt* in it, just as it is required that you perform *Ṣalāt* in *Al-Masjid Al-Haram*.' Hudhaifah said: 'The Messenger of Allāh ﷺ was brought a beast with a long back – stretching out like this – one stride of it, is as far as his vision. So, the two of them remained upon the back of *Al-Burāq* until they saw Paradise and the Fire, and all of what has been prepared for the Hereafter, then they returned back to where they began.' He said: 'They say that he was fettered, but for what? Because he might flee? The Knower of the unseen and the witnessed subdued him.'" (*Saḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Saḥīḥ*.

كَمَا كُتِبَتْ الصَّلَاةُ فِي الْمَسْجِدِ الْحَرَامِ. قَالَ حُذَيْفَةُ: قَدْ أَتَى رَسُولُ اللَّهِ ﷺ بِدَائِيَّةٍ طَوِيلَةٍ الظَّهْرِ مَمْدُودَةٍ هَكَذَا. خَطْوُهُ مَدُّ بَصَرِهِ، فَمَا زَايَلًا ظَهَرَ الْبُرَاقِ حَتَّى رَأَى الْجَنَّةَ وَالنَّارَ وَوَعَدَ الْآخِرَةَ أَجْمَعَ، ثُمَّ رَجَعَا عَوْدَهُمَا عَلَى بَدَنِهِمَا. قَالَ: وَيَتَحَدَّثُونَ أَنَّهُ رَبَطَهُ لِمَا؟ لِيَقَرَّ مِنْهُ! وَإِنَّمَا سَخَّرَهُ لَهُ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه الحميدي، ح: ٤٤٩ عن سفيان بن عيينة به وصرح بالسماع وصححه الحاكم: ٣٥٩/٢ ووافقه الذهبي وقال ابن كثير في تفسيره: "وهذا الذي قاله حذيفة رضي الله عنه نفي ما أثبتته غيره عن رسول الله ﷺ من ربط الدابة بالحلقة ومن الصلاة ببيت المقدس مما سبق، وما سبق مقدم على قوله والله أعلم بالصواب" (١٣، ١٢/٣).

Comments:

Although there is no clear evidence in *Sūrat Al-Isrā'* that the Prophet ﷺ offered prayer in the holy mosque in Jerusalem, which is why Hudhaifah denied it; yet the narrations prove that the Prophet offered the prayer in *Al-Masjid Al-Aqṣā*, the clear evidence of tying the *Al-Burāq* to the stone also exists in the narrations.

(18). 3148. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "I am the chief of the children of Ādam on the Day of Judgement and I am not

(١٨) - ٣١٤٨ - حَدَّثَنَا ابْنُ أَبِي عَمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ

boasting, and in my hand is the banner of praise and I am not boasting, and there has been no Prophet since Ādam or other than him, except that he is under my banner. And I am the first for whom the earth will split open, and I am not boasting.”

He said: “The people will be frightened by three frights. So they will come to Ādam saying: ‘You are our father Ādam, so intercede for us with your Lord.’ So he says: ‘I committed a sin for which I was expelled to the earth, so go to Nūḥ.’ So they will come to Nūḥ and he will say: ‘I supplicated against the people of the earth, so they were destroyed. So go to Ibrāhīm.’ So they will go to Ibrāhīm, and he says: ‘I lied three times.’” Then the Messenger of Allāh ﷺ said: “He did not lie except defending Allāh’s religion.” “So go to Mūsā.’ So they will come to Mūsā, and he will say: ‘I took a life. So go to ‘Eīsā.’ So they go to ‘Eīsā and he says: ‘I was worshipped besides Allāh. So go to Muḥammad ﷺ.’” He said: “So they will come to me, and I will go with them.”

(One of the narrators) Ibn Ju’dān said: “Anas said: ‘It is as if I am looking at the Messenger of Allāh ﷺ, and he is saying: “So I will take hold of a ring of a gate of Paradise to rattle it, and it will be said: ‘Who is there?’ It will be said: ‘Muḥammad.’ They will open it for me, and welcome me saying, ‘Welcome.’ I will fall prostrate and

الْقِيَامَةِ وَلَا فَخْرَ، وَيَبْدِي لِيَوَاءَ الْحَمْدِ وَلَا فَخْرَ، وَمَا مِنْ نَبِيِّ يَوْمَئِذٍ، أَدَمَ فَمَنْ سِوَاهُ إِلَّا تَحْتَ لِيَوَائِي، وَأَنَا أَوَّلُ مَنْ تَنْسُقُ عَنْهُ الْأَرْضُ وَلَا فَخْرَ».

قَالَ: «فَيَفْرَعُ النَّاسُ ثَلَاثَ فَرَعَاتٍ، فَيَأْتُونَ أَدَمَ فَيَقُولُونَ: أَنْتَ أَبُونَا أَدَمُ فَاشْفَعْ لَنَا إِلَى رَبِّكَ، فَيَقُولُ: إِنِّي أَذْنَبْتُ ذَنْبًا أَهْبَطْتُ مِنْهُ إِلَى الْأَرْضِ، وَلَكِنْ ائْتُوا نُوحًا، فَيَأْتُونَ نُوحًا فَيَقُولُ: إِنِّي دَعَوْتُ عَلَى أَهْلِ الْأَرْضِ دَعْوَةً فَأَهْلِكُوا، وَلَكِنْ اذْهَبُوا إِلَى إِبْرَاهِيمَ، فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ: إِنِّي كَذَبْتُ ثَلَاثَ كَذِبَاتٍ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْهَا كَذِبَةٌ إِلَّا مَا حَلَّ بِهَا عَنْ دِينِ اللَّهِ، وَلَكِنْ ائْتُوا مُوسَى، فَيَأْتُونَ مُوسَى فَيَقُولُ: إِنِّي قَدْ قَتَلْتُ نَفْسًا، وَلَكِنْ ائْتُوا عِيسَى، فَيَأْتُونَ عِيسَى فَيَقُولُ: إِنِّي عُيِدْتُ مِنْ دُونِ اللَّهِ، وَلَكِنْ ائْتُوا مُحَمَّدًا ﷺ. قَالَ: فَيَأْتُونِي فَأَنْطَلِقُ مَعَهُمْ». قَالَ ابْنُ جُدْعَانَ: قَالَ أَنَسٌ: فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ. قَالَ: «فَأَحْذُ بِحَلْقَةِ بَابِ الْجَنَّةِ فَأَقْعَعُهَا فَيَقَالُ: مَنْ هَذَا؟ فَيَقَالُ: مُحَمَّدٌ، فَيَفْتَحُونَ لِي وَيُرْحَبُونَ بِي، فَيَقُولُونَ: مَرْحَبًا، فَأَجِرُ سَاجِدًا، فَيَلْهَمُنِي اللَّهُ مِنَ الثَّنَاءِ وَالْحَمْدِ، فَيَقَالُ لِي: ارْزُقْ رَأْسَكَ وَسَلْ تُعْطَ، وَاشْفَعْ تُشْفَعُ، وَقُلْ يُسْمَعُ لِقَوْلِكَ، وَهُوَ الْمَقَامُ الْمَحْمُودُ الَّذِي قَالَ اللَّهُ: ﴿عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾».

Allāh will inspire me with statements of gratitude and praise and it will be said to me: 'Raise your head, ask and you shall be given, intercede, and your intercession shall be accepted, speak, and your saying shall be heard.' And that is *Al-Maqām Al-Mahmūd* about which Allāh said: It may be that your Lord will raise you to *Maqāman-Mahmūd*.”^[1]

Sufyān said: “None of it is from Anas except this sentence: ‘I will take hold of a ring of a gate of Paradise to rattle it.’” (*Hasan*)

Abū ‘Eisā said: This *Hadīth* is *Hasan* [*Ṣaḥīḥ*]. Some of them reported this *Hadīth* in its entirety from Abū Naṣrah from Ibn ‘Abbās.

قَالَ سُفْيَانُ: لَيْسَ عَنْ أَنَسٍ إِلَّا هَذِهِ الْكَلِمَةُ. «فَأَخَذُ بِحَلَقَةِ بَابِ الْجَنَّةِ فَأَقْعَقَعُهَا».
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ]. وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ أَبِي نَضْرَةَ، عَنِ ابْنِ عَبَّاسٍ الْحَدِيثَ بِطَوِيلِهِ.

تخريج: [حسن] وأخرجه ابن ماجه، الزهد، باب ذكر الشفاعة، ح: ٤٣٠٨ من حديث علي بن زيد بن جدعان به ولم يفرد به وللحديث شواهد.

Comments:

The Prophet ﷺ told us some of his exclusive qualities and distinct advantages on the Day of Judgement, just for the sake of delight and gratitude that Allāh ﷻ bestowed on him out of His mercy and grace; he was not talking about these virtues with pride and boastfulness, it was in fact to transmit the information in order that the people would know about his special qualities.

Chapter 18. Regarding *Sūrat Al-Kahf*

(المعجم ١٨) - [بَابُ:] وَمِنْ سُورَةِ الْكَهْفِ (التحفة ١٩)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3149. Sa‘eed bin Jubair said: “I said to Ibn ‘Abbās: ‘Nawf Al-Bikālī claims that Mūsā, of Banū Isrā’īl is not the Mūsā that was the companion of Al-Khiḍr. He said:

(١) - ٣١٤٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ نَوْفًا

^[1] *Al-Isrā’* 17:79.

'The enemy of Allāh has lied. I heard Ubayy bin Ka'b saying: "I heard the Messenger of Allāh ﷺ saying: 'Mūsā stood to deliver a *Khutbah* to the children of Isrā'īl. He was asked: "Who is the most knowledgeable among the people?" He said: "I am the most knowledgeable." So Allāh admonished him, since he did not refer the knowledge back to Him. Allāh revealed to him: "A slave, among My slaves at the junction of the two seas, is more knowledgeable than you." So Mūsā said: "O Lord! How can I meet him?" He said to him: "Carry a fish in a basket, wherever you loose the fish, then he is there." So he set off, and his boy set off with him – and he was Yūsha' bin Nūn. Mūsā put a fish in a basket, he and the boy set off walking, until when they reached a rock, Mūsā and his boy fell asleep. The fish was flopping around in the basket, until it escaped from the basket, falling into the sea.' He said: 'Allāh held back the flow of water until it was like a tunnel, and the fish could glide. Mūsā and his boy were amazed. They set off the remainder of the day and the night, and Mūsā's companion forgot to inform him (of the escape of the fish). When Mūsā arose in the morning, he said to his boy: Bring us our morning meal; truly we have suffered much fatigue in this, our journey.'^[1] He said: 'He had not gotten tired until he passed the place which Allāh had ordered

الْبِكَالِيِّ يَزْعُمُ أَنَّ مُوسَى صَاحِبَ بَنِي إِسْرَائِيلَ لَيْسَ بِمُوسَى صَاحِبِ الْخَضِرِ. قَالَ: كَذَبَ عَدُوُّ اللَّهِ، سَمِعْتُ أَبِي بَن كَعْبٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَامَ مُوسَى خَطِيبًا فِي بَنِي إِسْرَائِيلَ، فَسُئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟ قَالَ: أَنَا أَعْلَمُ. فَعَتَبَ اللَّهُ عَلَيْهِ، إِذْ لَمْ يَرِدْ الْعِلْمَ إِلَيْهِ، فَأَوْحَى اللَّهُ إِلَيْهِ أَنَّ عَبْدًا مِنْ عِبَادِي بِمَجْمَعِ الْبُحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ. قَالَ مُوسَى: أَيُّ رَبِّ، فَكَيْفَ لِي بِهِ؟ فَقَالَ لَهُ: احْمِلْ حُوتًا فِي مِكَتَلٍ، فَحَيْثُ تَفْقَدُ الْحُوتَ فَهُوَ نَمَّ. فَاَنْطَلِقْ وَانْطَلِقْ مَعَهُ فَتَاهُ - وَهُوَ يُوشِعُ بَنُ نُونٍ - فَجَعَلَ مُوسَى حُوتًا فِي مِكَتَلٍ، فَاَنْطَلِقَ هُوَ وَفَتَاهُ يَمْشِيَانِ حَتَّى إِذَا أَتَيَا الصَّخْرَةَ، فَرَقَدَ مُوسَى وَفَتَاهُ، فَاضْطَرَبَ الْحُوتُ فِي الْمِكَتَلِ حَتَّى خَرَجَ مِنَ الْمِكَتَلِ فَسَقَطَ فِي الْبَحْرِ. قَالَ: فَأَمَسَكَ اللَّهُ عَنْهُ جِرْيَةَ الْمَاءِ حَتَّى كَانَ مِثْلَ الطَّاقِ وَكَانَ لِلْحُوتِ سَرَبًا، وَكَانَ لِمُوسَى وَفَتَاهُ عَجَبًا، فَاَنْطَلَقَا بَقِيَّةَ يَوْمِهِمَا وَلَيْلَتِهِمَا، وَنَسِيَ صَاحِبُ مُوسَى أَنْ يُخْبِرَهُ، فَلَمَّا أَصْبَحَ مُوسَى قَالَ لِفَتَاهُ: ﴿إِنَّا عَدَاءُنَا لَقَدْ لَعِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا﴾ [٦٢]. قَالَ: «وَلَمْ يَنْصَبْ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي أَمَرَ بِهِ قَالَ: ﴿أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَسْتَلِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا﴾

[1] *Al-Kahf* 18:62.

him to go. He said: Do you remember when we betook ourselves to the rock? I indeed forgot the fish, none but *Shaitān* made me forget to remember it. It took its course into the sea in a strange way.^[1] Mūsā said: That is what we have been seeking. So they went back, retracing their tracks.^[2] He said: 'So they began retracing their tracks.'

Sufyān (one of the narrators) said: "People claim that there is a spring of life at that rock, no dying person has its water poured over him, but he becomes alive, and the fish came in contact with some of it, so when the water dropped on it he became alive."

"He (the Prophet ﷺ) said: 'They retraced their tracks until they arrived at the rock to see a man covered with a garment. Mūsā greeted him, and he replied: Is there such greeting in your land? He said: I am Mūsā. He said: Mūsā of the children of Isrā'il? He said: Yes. He said: O Mūsā! Indeed you have some knowledge from Allāh, which Allāh taught you, which I have not been taught, and I have some knowledge from Allāh, which Allāh taught me, which you have not been taught.' So Mūsā said: May I follow you so that you may teach me something of the knowledge which you have been taught?^[3] He said: Verily, you will

[٦٣]. قَالَ مُوسَى: ﴿ذَلِكَ مَا كُنَّا نَبِغُ فَارْتَدَّا عَلَيْهِ آثَارِهِمَا فَصَصَا﴾ [٦٤]. قَالَ: «فَكَانَا يُفْصِنَانِ آثَارَهُمَا» قَالَ سُفْيَانُ: يَزْعَمُ نَاسٌ أَنَّ تِلْكَ الصَّخْرَةَ عِنْدَهَا عَيْنُ الْحَيَاةِ، لَا يُصِيبُ مَاوَهَا مَيْتًا إِلَّا عَاشَ. قَالَ: وَكَانَ الْحُوتُ قَدْ أَكَلَ مِنْهُ، فَلَمَّا فَطَرَ عَلَيْهِ الْمَاءَ عَاشَ. قَالَ: فَصَصَا آثَارَهُمَا حَتَّى أَتَيَا الصَّخْرَةَ، فَرَأَى رَجُلًا مُسَجَّى عَلَيْهِ بِنُوبٍ، فَسَلَّمَ عَلَيْهِ مُوسَى، فَقَالَ: أَنَّى بِأَرْضِكَ السَّلَامُ؟ فَقَالَ: أَنَا مُوسَى، فَقَالَ: مُوسَى بَنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ، قَالَ: يَا مُوسَى! إِنَّكَ عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَكُهُ اللَّهُ لَا أَعْلَمُهُ، وَأَنَا عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَنِيهِ لَا تَعْلَمُهُ. فَقَالَ مُوسَى: «هَلْ أَتَيْتُكَ عَلَيَّ أَنْ تَعْلِمَنِي مِمَّا عَلِمْتَنِي رُشْدًا». قَالَ: «إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا» وَكَيْفَ تَصْبِرُ عَلَى مَا لَوْ تُحِطُ بِهِ خَيْرًا ○ قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ○ قَالَ لَهُ الْخَضِرُ: «فَإِنْ أَتَيْتَنِي فَلَا تَسْتَلِنِي عَنْ شَيْءٍ حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا» [٦٦-٧٠] قَالَ: نَعَمْ. فَأَنْطَلَقَ الْخَضِرُ وَمُوسَى يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ، فَمَرَّتْ بِهِمَا سَفِينَةٌ، فَكَلَّمَاهُمَا أَنْ يَحْمِلُوهُمَا، فَعَرَفُوهُمَا الْخَضِرُ، فَحَمَلُوهُمَا بِغَيْرِ نَوْلٍ، فَعَمَدَ الْخَضِرُ إِلَى لَوْحٍ مِنَ الْوُحَا السَّفِينَةِ فَنَزَعَهُ، فَقَالَ لَهُ مُوسَى:

[1] *Al-Kahf* 18:63.

[2] *Al-Kahf* 18:64.

[3] *Al-Kahf* 18:66.

not be able to have patience with me! And how can you have patience about a thing which you know not? He said: If Allāh wills, you will find me patient, and I will not disobey you at all.^[1] Al-Khadīr said to him: Then if you follow me, ask me not about anything until I myself mention it to you.^[2] Mūsā said: Yes. So Mūsā and Al-Khadīr set off walking along the shore of the sea. A boat was passing by them, and they spoke to them (the crew) asking them to let them get on board. They recognized Al-Khadīr so they let the two of them ride without charge. Al-Khadīr took one of the planks (in the boat) and removed it, so Mūsā said to him: These people gave us a ride free of charge, yet you sabotaged their boat so that its people will drown. Indeed you have done a dreadful thing.^[3] He said: Did I not tell you that you would not be able to have patience with me?^[4] He said: Call me not to account for what I forgot, and be not hard upon me for my affair.^[5] Then they exited the boat, and while they were walking upon the shore, they saw a boy playing with two other boys. So Al-Khadīr took him by his head, pulling it off with his hands, and he killed him. So Mūsā said to him: Have you killed an innocent

قَوْمَ حَمَلُونَا بِغَيْرِ نَوْلٍ فَعَمَدْتَ إِلَى سَفِيئَتِهِمْ
فَحَرَقْتَهَا ﴿لِنُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا﴾ .
قَالَ: ﴿أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾
قَالَ: ﴿لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ
أَمْرِي عَسْرًا﴾ [٧١-٧٣] ثُمَّ خَرَجَا مِنْ
السَّفِينَةِ، فَبَيْنَمَا هُمَا بِمَشْيَانٍ عَلَى السَّاحِلِ
وَإِذَا غَلَامٌ يَلْعَبُ مَعَ الْعِلْمَانِ فَأَخَذَ الْخَضِرُ
بِرَأْسِهِ فَاقْتَلَعَهُ بِيَدِهِ فَفَتَلَهُ، فَقَالَ لَهُ مُوسَى:
﴿أَفَلَنْتَ نَفْسًا رَزَقْنَاهُ بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا
ثُكْرًا﴾ . قَالَ: ﴿أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ
مَعِيَ صَبْرًا﴾ قَالَ: وَهَذِهِ أَشَدُّ مِنَ الْأُولَى
قَالَ: ﴿إِنْ سَأَلْتَكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ
بَلَغْتَ مِنَ لَدُنِّي عُذْرًا﴾ ○ فَأُتِلَقَا حَتَّى إِذَا آتَىٰ أَهْلَ
قَرْيَةٍ اسْتَطَعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوهُمَا فَوَجَدَا
فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ ﴿يَقُولُ: مَا نَحْنُ بِأَهْلٍ
الْخَضِرُ بِيَدِهِ هَكَذَا﴾ ﴿فَأَقَامَهُ﴾ ف ﴿قَالَ﴾ لَهُ
مُوسَى: قَوْمٌ أَتَيْنَاهُمْ فَلَمْ يُضَيِّقُونَا وَلَمْ
يُطْعِمُونَا، ﴿لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا﴾ ○ قَالَ
هَذَا فَرَأَىٰ بَنِي وَيْلِكَ سَأْنَيْكَ بِتَأْوِيلِ مَا لَمْ
تَسْتَطِيعَ عَلَيْهِ صَبْرًا﴾ [٧٤-٧٨].

قَالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُ اللَّهُ مُوسَى،
لَوْ دِدْنَا أَنَّهُ كَانَ صَبْرًا حَتَّى يُقَصَّ عَلَيْنَا مِنْ
أَخْبَارِهِمَا». قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ:

[1] *Al-Kahf* 18:67-69.

[2] *Al-Kahf* 18:70.

[3] *Al-Kahf* 18:71.

[4] *Al-Kahf* 18:72.

[5] *Al-Kahf* 18:73.

person who killed no one! Verily you have done a horrendous thing.^[1] He said: Did I not tell you that you would not be able to have patience with me?^[2] – he (the narrator) said: – “This was more severe than the first one” – He said: If I ask you about anything after this, keep me not in your company, you have received an excuse from me. So they both proceeded until they came to the inhabitants of a town. They asked them for food but they refused to entertain them. There they found a wall on the verge of falling down.^[3] He (the narrator) said: – meaning leaning over – ‘So Al-Khadir took his hand like this, so he set it up straight^[4] so Mūsā said to him: We arrived at these people, they did not treat us as guests nor feed us. If you had wished, surely you could have taken wages for it! He said: “This is the parting between you and I. I will tell you the interpretation of (those) things over which you were not able to be patient.”^[5]

The Messenger of Allāh ﷺ said: ‘May Allāh have mercy upon Mūsā! We wish that he would have had patience, so the we could have had more knowledge about that two of them.’” He said: “So the Messenger of Allāh ﷺ said: ‘The first time

«الْأُولَى كَانَتْ مِنْ مُوسَى نِسْيَانًا». قَالَ: «وَجَاءَهُ عُصْفُورٌ حَتَّى وَقَعَ عَلَى حَرْفِ السَّفِينَةِ ثُمَّ تَقَرَّ فِي الْبَحْرِ، فَقَالَ لَهُ الْخَضِرُّ: مَا نَقَصَ عِلْمِي وَعَلِمْتُكَ مِنْ عِلْمِ اللَّهِ إِلَّا مِثْلَ مَا نَقَصَ هَذَا الْعُصْفُورُ مِنَ الْبَحْرِ». قَالَ سَعِيدُ بْنُ جُبَيْرٍ وَكَانَ - يَعْنِي ابْنَ عَبَّاسٍ - يَقْرَأُ: (وَكَانَ أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصْبًا)، وَكَانَ يَقْرَأُ: (وَأَمَّا الْعُلَامُ فَكَانَ كَافِرًا).

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَقَدْ رَوَاهُ أَبُو إِسْحَاقَ الْهَمْدَانِيُّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ أَبِي بِنِ كَعْبٍ عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ الزُّهْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْتَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي بِنِ كَعْبٍ عَنِ النَّبِيِّ ﷺ.]

قَالَ أَبُو مُرَاجِمِ السَّمَرَقَنْدِيُّ: قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: حَاجَتْ حَاجَةً وَلَيْسَ لِي هِمَّةٌ إِلَّا أَنْ أَسْمَعَ مِنْ سُفْيَانَ يَذْكُرُ فِي هَذَا الْحَدِيثِ الْخَبَرَ حَتَّى سَمِعْتُهُ يَقُولُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، وَقَدْ كُنْتُ سَمِعْتُ هَذَا مِنْ سُفْيَانَ [مِنْ] قَبْلِ ذَلِكَ، وَلَمْ يَذْكُرْ فِيهِ الْخَبَرَ.

[1] 73 *Al-Kahf* 18:74.

[2] *Al-Kahf* 18:75.

[3] *Al-Kahf* 18:76,77.

[4] *Al-Kahf* 18:77.

[5] *Al-Kahf* 18:77,78.

Mūsā had forgotten.' He said: 'And a sparrow came, until it perched on the edge of the boat, and pecked at the sea. So Al-Khadīr said to him: My knowledge and your knowledge do not diminish anything from the knowledge of Allāh, but like what this sparrow diminishes of the sea.'"

Sa'eed bin Jubair said: "And he would" – meaning Ibn 'Abbās – "recite: 'And there was before them a king who would take every useful boat by force.'^[1] And he would recite: 'As for the boy, he was a disbeliever.'^[2] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [Abū Ishāq Al-Hamdānī has reported it from Sa'eed bin Jubair, from Ibn 'Abbās, from Ubayy bin Ka'b from the Prophet ﷺ.] Az-Zuhri reported it from 'Ubaidullāh bin 'Abdullāh bin 'Utbah, from Ibn 'Abbās, from Ubayy bin Ka'b from the Prophet ﷺ.

Abū Muzāḥim As-Samarqandī said: "Alī bin Al-Madīnī said: 'I performed *Hajj*, and I had no (additional) concern but to hear Sufyān mentioning this *Ḥadīth* with an expression that he was informed of it, until I heard him saying: "'Amr bin Dīnār narrated to us.'" And I had heard this from Sufyān before that, and he did not mention it with an expression indicating that he was informed of it.'"

تخریج: متفق علیه، وأخرجه مسلم، الفضائل، باب من فضائل الخضر ﷺ، ح: ۲۳۸۰ عن محمد بن یحیی بن أبی عمر والبخاری، ح: ۴۷۲۵ من حدیث سفیان بن عیینة به * حدیث الزهري

[1] Referring to *Al-Kahf* 18:79.

[2] Referring to *Al-Kahf* 18:80.

عند البخاري، ح: ٧٤، ومسلم، ح: ١٧٤/٢٣٨٠ وحديث أبي إسحاق الهمداني، رواه مسلم ويأتي: ٣١٥٠.

Comments:

The acts that Al-Khadiir performed were all *Takwīnī*, i.e. the incidents which occur and appear within the universe but the wisdom and mystery behind them is unknown to humans. Because the angels perform these duties, some people then regard him as an angel. The Prophet's duty is to convey the *Sharī'ah*, i.e. Allāh's laws and teachings to the people; therefore he is not a Prophet and according to some he is a Prophet.

(2). 3150. From Ibn 'Abbās, that Ubayy bin Ka'b narrated that the Prophet ﷺ said: "The boy that Al-Khadiir killed was destined to be a disbeliever the day he was created." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

(٢) - ٣١٥٠ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو
ابْنُ عَلِيٍّ: حَدَّثَنَا أَبُو قُتَيْبَةَ سَلَمٌ بْنُ قُتَيْبَةَ: حَدَّثَنَا
عَبْدُ الْجَبَّارِ بْنُ عَبَّاسِ الْهَمْدَانِيُّ عَنْ أَبِي
إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ،
عَنْ أُبَيِّ بْنِ كَعْبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَلَامُ
الَّذِي قَتَلَهُ الْخَضِرُ طُبِعَ يَوْمَ طُبِعَ كَافِرًا».
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ.

تخریج: وأخرجه مسلم، القدر، باب معنى كل مولود يولد على الفطرة، وحكم موتى أطفال الكفار وأطفال المسلمين، ح: ٢٦٦١ من حديث أبي إسحاق به.

Comments:

Allāh ﷻ blessed every child with the natural ability and courage to accept the religion of Islam; but this child was going to be the opposite of his natural ability, as he would grow into an adult and he would reach the responsible age, he was going to choose disbelief. Because Allāh's Knowledge is complete, therefore He ﷻ knew that the child would follow the path of disbelief after becoming an adult; but it did not mean at all that he was a disbeliever in childhood.

(3). 3151. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "He was called Al-Khadiir because he sat on a barren *Farwah* and it turned green beneath him." (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

(٣) - ٣١٥١ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى:
حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ
مُثَنَّبٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «إِنَّمَا سُمِّيَ الْخَضِرَ لِأَنَّهُ جَلَسَ عَلَى
فَرْوَةٍ بَيْضَاءَ فَاهْتَرَّتْ تَحْتَهُ خَضِرًا».
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ.

تخريج: وأخرجه البخاري، أحاديث الأنبياء، باب حديث الخضر مع موسى عليهما السلام، ج: ٣٤٠٢ من حديث معمر به وهو في صحيفة همام بن منبه، ح: ١١٣.

Comments:

“The meaning of *Farwah* here is a patch of withered vegetation which is dry stalks. This is the view of ‘Abdur-Razzāq. Others say that it means the face of the earth.” Ibn Kathīr, the *Tafsir* of *Al-Kahf* 18:82. They also say it is barren earth. See *Tuhfat Al-Ahwadhī*.

(4). 3152. Abū Ad-Dardā' narrated, that regarding Allāh's saying: 'And there was under it a treasure belonging to them.'^[1] - the Prophet ﷺ said: "Gold and silver." (*Da'if*)

(٤) - ٣١٥٢ - حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ ابْنُ فَضِيلِ الْجَزْرِيِّ وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ يَزِيدَ بْنِ يَوْسُفَ الصَّنْعَانِيِّ، عَنْ مَكْحُولٍ، عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿وَكَاكَ تَحْتَهُ كَنْزٌ لَهُمَا﴾ [٧٢] قَالَ: ذَهَبٌ وَفِضَّةٌ.

(5). (Another route) with similar from this chain. (*Da'if*)
[Abū 'Eisā said:] This *Hadīth* is *Gharīb*.

(٥) - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ يَزِيدَ بْنِ يَوْسُفَ الصَّنْعَانِيِّ، عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ مَكْحُولٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ٢٧٢٣/٧ من حديث الوليد بن مسلم به وصرح بالسمع * يزيد بن يوسف: ضعيف.

(6). 3153. Abū Rāfi' narrated a *Hadīth* of Abū Hurairah, from the Prophet ﷺ, regarding the 'barrier.'^[2] "They excavated each day, until when they are just about to penetrate it, their leader says: 'Go back so that you can penetrate

(٦) - ٣١٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَغَيْرُ وَاحِدٍ - الْمَعْنَى وَاحِدٌ وَاللَّفْظُ لِمُحَمَّدٍ ابْنِ بَشَّارٍ - قَالُوا: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَبِي رَافِعٍ، عَنْ حَدِيثِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

[1] *Al-Kahf* 18.82.

[2] *Al-Kahf* 18.93.

it tomorrow!” He said: “But Allāh makes it return just as it was, until their appointed time, when Allāh ordains to send them upon the people, and their leader says: ‘Go back so you can penetrate it tomorrow, if Allāh wills.’ So he makes this exception.” He said: “So they return, and find it just as it was when they left it. Then they penetrate it, and (they, i.e., Ya’jūj and Ma’jūj) are released upon the people drinking up the water, and the people flee from them. They shoot their arrows into the heavens so they return dyed with blood, and they say – crudely and arrogantly – ‘We vanquished those in the earth, let us dominate the inhabitants of the heavens.’ Then Allāh sends *Naghaf* upon them, attaching to the nape of their necks, destroying them.” He said: “By the One in Whose Hand is the soul of Muḥammad! The beasts of the earth will become very fat and bloated with milk from their flesh.” (*Ṣaḥīh*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*. We only know of it like this from this route.

تخریج: [صحيح] وأخرجه ابن ماجه، الفتن، باب فتنة الدجال وخروج عيسى ابن مريم وخروج يأجوج ومأجوج، ح: ٤٠٨٠ من حديث قتادة به وصححه البوصيري وابن حبان، ح: ١٩٠٨ والحاكم على شرط الشيخين: ٢٨٨/٤ ووافقه الذهبي وللحديث شواهد كثيرة، انظر النهاية بتحقيقي، ح: ٣٤٨.

Comments:

Dhul-Qarnain built a strong and mighty iron wall to protect the people from the mischief and destruction of Ya’jūj and Ma’jūj in order to make them unable to jump over the wall and incapable of breaking through it. They, every day, try to dig through the wall, but so long as Allāh does not will their appearance there will be no excavation through the wall. When the time of their appearance will arrive, according to the wording of the Qur’an, ‘He ۞

فِي السَّدِّ قَالَ: «يَحْفَرُونَهُ كُلُّ يَوْمٍ حَتَّى إِذَا كَادُوا يَخْرُقُونَهُ قَالَ الَّذِي عَلَيْهِمْ: ارْجِعُوا فَسَتَحْرِقُونَهُ غَدًا. قَالَ: فَيُعِيدُهُ اللَّهُ كَأَمَثَلِ مَا كَانَ حَتَّى إِذَا بَلَغَ مُدَّتَهُمْ وَأَرَادَ اللَّهُ أَنْ يَبْعَثَهُمْ عَلَى النَّاسِ قَالَ الَّذِي عَلَيْهِمْ: ارْجِعُوا فَسَتَحْرِقُونَهُ غَدًا إِنْ شَاءَ اللَّهُ، وَاسْتَنْتَى. قَالَ: فَيَرْجِعُونَ فَيَجِدُونَهُ كَهَيْئَتِهِ حِينَ تَرَكُوهُ، فَيَخْرُقُونَهُ وَيَخْرُجُونَ عَلَى النَّاسِ فَيَسْتَقْتُونَ الْمِيَاءَ، وَيَبْرِئُ النَّاسُ مِنْهُمْ فَيَرْمُونَ بِسِهَامِهِمْ إِلَى السَّمَاءِ فَتَرْجِعُ مُخْضَبَةً بِالْدَّمَاءِ، فَيَقُولُونَ: قَهَرْنَا مَنْ فِي الْأَرْضِ وَعَلَوْنَا مَنْ فِي السَّمَاءِ - قَسْوَةً وَعُلُوًّا - فَيَبْعَثُ اللَّهُ عَلَيْهِمْ نَعْمًا فِي أَفْقَانِهِمْ فَيَهْلِكُونَ». قَالَ: «فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنْ دَوَّابَّ الْأَرْضِ تَسَمَّنَ وَتَبَطَّرَ وَتَشَكَّرَ شُكْرًا مِنْ لُحُومِهِمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ مِثْلَ هَذَا.

would make it ground into powder'; then their appearance beyond the wall will be possible. For other related matters, see no. 2240 about Yaj'uj and Ma'jūj.

(7). 3154. 'Abdul-Hamid bin Ja'far said: "My father informed me, from Ibn Minā', from Abū Sa'eed bin Abī Faḍālah Al-Anṣārī – and he was one of the Companions – who said: 'I heard the Messenger of Allāh ﷺ saying: "When Allāh gathers the people on the Day of Judgement – a Day in which there is no doubt in – a caller will call out: 'Whoever committed *Shirk* in any of his deeds he did for Allāh – then let him seek his reward from other than Allāh. For indeed Allāh is the most free of the partners from any need of *Shirk*.'" (*Hasan*)

Abū 'Eīsā said: This *Hadīth* is [*Hasan*] *Gharīb*, we do not know of it except as a narration of Muḥammad bin Bakr (a narrator in the chain).

(٧) - ٣١٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، قَالَ: أَخْبَرَنِي أَبِي عَنِ ابْنِ مِينَاءَ، عَنْ أَبِي سَعِيدِ بْنِ أَبِي فَضَالَةَ الْأَنْصَارِيِّ - وَكَانَ مِنَ الصَّحَابَةِ - قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا جَمَعَ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ لِيَوْمٍ لَا رَيْبَ فِيهِ، نَادَى مُنَادٍ: مَنْ كَانَ أَشْرَكَ فِي عَمَلٍ عَمِلَهُ اللَّهُ أَحَدًا، فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللَّهِ، فَإِنَّ اللَّهَ أَغْنَى الشُّرَكَاءِ عَنِ الشُّرْكِ.» قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ بَكْرٍ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب الرياء والسمعة، ح: ٤٢٠٣ عن محمد بن بشار به وصححه ابن حبان (الإحسان): ٤٠٥.

Comments:

Imām At-Tirmidhī reported this *Hadīth* to explain the last verse of *Sūrat Al-Kahf*. Its aim is that Allāh accepts only that deed which is performed purely to gain His pleasure. If a person wants to gain someone else's pleasure and love along with the pleasure and love of Allāh by a deed, Allāh ﷻ abandons him unto others, He Almighty is free and needless of anyone's partnership and association.

Chapter 19. Regarding *Sūrah Maryam*

(المعجم ١٩) - [بَابُ:] وَمِنْ سُورَةِ
مَرْيَمَ (التحفة ٢٠)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3155. Al-Mughīrah bin Shu‘bah narrated: “The Messenger of Allāh ﷺ sent me to Najrān. They said to me: ‘Do you people not recite: O sister of Hārūn^[1] – while between Mūsā and ‘Eisā there is such (gap) as there is?’ I did not know how to respond to them. So when I returned to the Prophet ﷺ, I told him about that, and he said: ‘Why didn’t you tell them that they were named after their Prophets and righteous people before them.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb* we do not know of it except as a narration of Ibn Idrīs (a narrator in the chain).

(١) - ٣١٥٥ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ
وَأَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَا: حَدَّثَنَا
ابْنُ إِدْرِيسَ عَنْ أَبِيهِ، عَنْ سِمَاكِ بْنِ حَرْبٍ،
عَنْ عَلْقَمَةَ بْنِ وَاثِلٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ
قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى نَجْرَانَ،
فَقَالُوا لِي: أَلَسْتُمْ تَقْرَأُونَ: ﴿يَتَأَخَذَ هَرُونَ﴾
[٢٨] وَقَدْ كَانَ بَيْنَ مُوسَى وَعِيسَى مَا كَانَ؟
فَلَمْ أَدْرِ مَا أُجِيبُهُمْ. فَرَجَعْتُ إِلَى النَّبِيِّ ﷺ
فَأَخْبَرْتُهُ، فَقَالَ: «أَلَا أَخْبَرْتَهُمْ أَنَّهُمْ كَانُوا
يُسَمُّونَ بِأَنْبِيَائِهِمْ وَالصَّالِحِينَ قَبْلَهُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ
غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ إِدْرِيسَ.

تخریج: وأخرجه مسلم، الآداب، باب النهي عن التكني بأبي القاسم وبيان ما يستحب من الأسماء، ح: ٢١٣٥ عن أبي سعيد الأشج ومحمد بن المثنى به.

Comments:

This Hārūn is not Hārūn the brother of Mūsā عليه السلام, instead he was a righteous and known man from the family of Maryam; because giving a name with the names of previous Prophets and righteous people is permissible.

(2). 3156. Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh ﷺ recited: And warn them of a Day of grief and regrets^[2] and he said: ‘Death will be brought as if it is a

(٢) - ٣١٥٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ:
حَدَّثَنَا النَّضْرُ بْنُ إِسْمَاعِيلَ أَبُو الْمُغِيرَةِ عَنِ
الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ

[1] *Maryam* 19:28

[2] *Maryam* 19:39.

mixed black and white ram, until it is halted upon the barrier between Paradise and the Fire. It will be said: 'O people of Paradise! They will raise up their necks to look. It will be said: 'O people of the Fire! And they will raise up their necks to look. It will be said: 'Do you recognize this?' They will say: 'Yes. This is death.' Then it will be laid down and slaughtered. If it were not that Allāh had decreed that the inhabitants of Paradise would remain, then they would die of joy, and if it were not that Allāh had decreed that the inhabitants of the Fire would remain, then they would die of grief."^[1] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*.

تخریج: [إسناده ضعيف] * الضر بن إسماعيل ليس بالقوي (تقريب) وأصل الحديث عند البخاري، ح: ٤٧٣٠ دون قوله: "حتى يوقف على السور بين الجنة والنار فيضجع ... فلولا أن الله قضى لأهل الجنة ... إلخ".

Comments:

The Day of Judgment is called the day of regret and shame because on this day the evil and sinful people would be ashamed and remorseful; they would then wish for doing good and righteous deeds.

(3). 3157. *Shaibān* narrated from *Qatādah*, that regarding Allāh's saying: And We raised him to a high station.^[2] He said: "Anas bin Mālik narrated that Allāh's Prophet ﷺ said: "When I was brought up, I saw *Idrīs* in the Fourth Heaven." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*.

[He said:] There is something on

الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَرَأَ رَسُولُ اللَّهِ ﷺ: ﴿وَأَنْذَرَهُمْ يَوْمَ الْمَسْرَةِ﴾ [٣٩]، قَالَ: «يُؤْتَى بِالْمَوْتِ كَأَنَّهُ كَبْشٌ أَمْلَحٌ حَتَّى يُوقَفَ عَلَى السُّورِ بَيْنَ الْجَنَّةِ وَالنَّارِ، وَيُقَالُ: يَا أَهْلَ الْجَنَّةِ! فَيَسْرِيُونَ، وَيُقَالُ: يَا أَهْلَ النَّارِ! فَيَسْرِيُونَ، فَيُقَالُ: هَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ: نَعَمْ، هَذَا الْمَوْتُ، فَيُضَجُّ فَيُدْبَحُ، فَلَوْلَا أَنَّ اللَّهَ قَضَى لِأَهْلِ الْجَنَّةِ الْحَيَاةَ [فِيهَا] وَالْبَقَاءَ لَمَاتُوا فَرَحًا، وَلَوْلَا أَنَّ اللَّهَ قَضَى لِأَهْلِ النَّارِ الْحَيَاةَ فِيهَا وَالْبَقَاءَ لَمَاتُوا تَرَحًا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(٣) - ٣١٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا شَيْبَانُ عَنْ قَتَادَةَ فِي قَوْلِهِ: ﴿وَرَفَعْتَهُ مَكَانًا عَلِيًّا﴾ [٥٧] قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لَمَّا عُرِجَ بِي رَأَيْتُ إِدْرِيسَ فِي السَّمَاءِ الرَّابِعَةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

[1] Similar preceded under no. 2558.

[2] *Maryam* 19:57.

this topic from Abū Sa'eed from the Prophet ﷺ.

The *Hadīth* about *Al-Mi'rāj* of the Prophet ﷺ was reported in its entirety by Sa'eed bin Abī 'Arūbah, Hammām and more than one narrator from Qatādah, from Anas bin Mālik, from Mālik bin Ṣa'sah from the Prophet ﷺ. To me, this is an abridgement of it.

تخریج: [إسناده صحيح] وأخرجه أحمد: ۳/ ۲۶۰ عن الحسين بن محمد به ورواه مسلم، ح: ۱۶۲ من حديث قتادة عن أنس به * وفي الباب عن أبي سعيد [تقدم تحت، ح: ۳۱۳۳].

Comments:

Prophet Idrīs (Enoch) had to go through a critical test which he passed with patience and perseverance; because of it he achieved great reward and status from Allāh, one of its forms was of his being on the Fourth Heaven.

(4). 3158. Sa'eed bin Jubair narrated from Ibn 'Abbās who said: "The Messenger of Allāh ﷺ said to Jibra'il: 'What prevents you from visiting us more than you visit us?'" He said: "So this *Āyah* was revealed: And we descend not except by the command of your Lord. To Him belongs what is before us and what is behind us." Up to the end of the *Ayat*^[1]

(*Ṣahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*. [(Another chain) with similar].

تخریج: وأخرجه البخاري، بدء الخلق، باب ذكر الملائكة صلوات الله عليهم، ح: ۳۲۱۸ من

حديث عمر بن ذر به .

Comments:

When Gabriel would visit the Prophet, he ﷺ would be pleased and relaxed, because the Revelation would strengthen the Prophet ﷺ and provide him guidance in difficult matters. In the Revelation, there also used to be the

[1] *Maryam* 19:64.

صحيح .

[قَالَ:] وفي الباب عن أبي سعيد عن

النبي ﷺ .

وقد روى سعيد بن أبي عروبة وهمام وغير واحد عن قتادة، عن أنس بن مالك، عن مالك بن صعصعة عن النبي ﷺ حديث المِعْرَاجِ بِطُولِهِ، وَهَذَا عِنْدِي مُخْتَصَرٌ مِنْ ذَلِكَ .

(٤) - ٣١٥٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِيَجْبُرَيْلَ: «مَا يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا؟» قَالَ: فَتَزَلَّتْ هَذِهِ الْآيَةُ: «وَمَا نَنْزَلُ إِلَّا بِأَمْرِ رَبِّكَ لَمْ مَّا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا» إِلَى آخِرِ الْآيَةِ [٦٤].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ. [حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا وَكَيْعٌ عَنْ عُمَرَ بْنِ ذَرٍّ نَحْوَهُ].

straight and irresistible answer to the objections and problems ignited daily by the opponents of the Prophet. He would therefore wait anxiously for Gabriel's visit.

(5). 3159. As-Suddī said: "I asked Murrah Al-Hamdānī about the saying of Allāh, Mighty and Sublime is He: There is not one of you but will pass over it.^[1] So he narrated to me that 'Abdullāh bin Mas'ūd narrated to him: saying: 'The Messenger of Allāh ﷺ said: "The people will pass over the Fire, then they avert it based upon their deeds. The first of them (would pass over it) like a flash of lightning, then like the wind, then like a fleeing horse, then like a rider fleeing on a mount, then like a man fleeing, then like one walking." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*, and Shu'bah reported from As-Suddī without mentioning it in *Marfū'* form.

(٥) - ٣١٥٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنِ السُّدِّيِّ قَالَ: سَأَلْتُ مُرَّةَ الْهَمْدَانِيَّ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَلَنْ يَنْكُرَ إِلَّا وَارِدَهَا﴾ [٧١]، فَحَدَّثَنِي: أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ حَدَّثَهُمْ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَرِدُ النَّاسُ النَّارَ، ثُمَّ يَصُدُّوْنَ عَنْهَا بِأَعْمَالِهِمْ، فَأَوْلَهُمْ كَلَمَحُ الْبَرْقِ، ثُمَّ كَالرَّيْحِ، ثُمَّ كَالْحَصْرِ الْفَرَسِ، ثُمَّ كَالرَّائِبِ فِي رَحْلِهِ، ثُمَّ كَشَدِّ الرَّجُلِ، ثُمَّ كَمَشِيهِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ وَرَوَاهُ شُعْبَةُ عَنِ السُّدِّيِّ فَلَمْ يَرْفَعْهُ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٤٣٤/١ من حديث إسرائيل به.

3160. Shu'bah narrated from As-Suddī from Murrah: "‘Abdullāh said: 'There is not one of you but will pass over it.^[2] - They pass over it, then they avert it based upon their deeds.'" (*Hasan*)

(6). (Another chain) from 'Abdur-Rahmān, from Shu'bah, from As-Suddī with similar. 'Abdur-Rahmān said: "I said to Shu'bah: 'Isrā'il

٣١٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ عَنِ السُّدِّيِّ، عَنْ مُرَّةَ، قَالَ عَبْدُ اللَّهِ: ﴿وَلَنْ يَنْكُرَ إِلَّا وَارِدَهَا﴾ قَالَ: يَرِدُونَهَا ثُمَّ يَصُدُّوْنَ بِأَعْمَالِهِمْ.

(٦) - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ شُعْبَةَ، عَنِ السُّدِّيِّ بِمِثْلِهِ.

[1] *Maryam* 19:71.

[2] *Maryam* 19:71.

narrated it to me from As-Suddī, from Murrah, from ‘Abdullāh, from the Prophet ﷺ.’ So *Shu’bah* said: ‘And I also heard it from him in *Marfū’* form, but I left it on purpose.” (*Hasan*)

Comments:

All the people would pass on a long bridge over the Hell. The people with good deeds will pass over it safely according to their deeds but the sinful ones will fall into the Hell. *Wārid* is a person, who approaches the water place.

3161. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When Allāh loves a slave He calls *Jibra’īl*, (saying): ‘Indeed I love so-and-so, so love him.’” He said: “So he calls out in the heavens. Then love for him descends among the people of the earth. That is as in the saying of Allāh: Verily, those who believe and work deeds of righteousness, the Most Gracious will grant love for them.^[1] And when Allāh hates a slave He calls out to *Jibra’īl*, (saying): ‘Indeed I hate so-and-so.’ So he calls out in the heavens. Then hatred for him descends upon the earth.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Similar to this has been reported by ‘Abdur-Raḥmān bin ‘Abdullāh bin Dīnār, from his father, from Abū Ṣāliḥ, from Abū Hurairah from the Prophet ﷺ.

قَالَ عَبْدُ الرَّحْمَنِ قُلْتُ لِشُعْبَةَ: إِنَّ إِسْرَائِيلَ حَدَّثَنِي عَنِ السُّدِّيِّ، عَنْ مَرَّةٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، قَالَ شُعْبَةُ: وَقَدْ سَمِعْتُهُ مِنْ السُّدِّيِّ مَرْفُوعًا، وَلَكِنِّي أَدْعُهُ عَمْدًا.

تخریج: [إسناده حسن] انظر الحديث السابق.

٣١٦١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَحَبَّ اللَّهُ عَبْدًا نَادَى جِبْرَائِيلَ: إِنِّي قَدْ أَحْبَبْتُ فَلَانًا فَأُحِبُّهُ. قَالَ: فَيُنَادِي فِي السَّمَاءِ، ثُمَّ تُنَزَّلُ لَهُ الْمَحَبَّةُ فِي أَهْلِ الْأَرْضِ، فَذَلِكَ قَوْلُ اللَّهِ: ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ اللَّهُ ذُرِّيَّةً وَوَدًّا﴾ [٩٦] وَإِذَا أَبْغَضَ اللَّهُ عَبْدًا نَادَى جِبْرَائِيلَ: إِنِّي قَدْ أَبْغَضْتُ فَلَانًا، فَيُنَادِي فِي السَّمَاءِ، ثُمَّ تُنَزَّلُ لَهُ الْبُغْضَاءُ فِي الْأَرْضِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوُ هَذَا.

تخریج: وأخرجه مسلم، البر والصلة، باب: إذا أحب الله عبداً، أمر جبرئيل فأحبه وأحبه أهل السماء، ثم يوضع له القبول في الأرض، ح: ٢٦٣٧ عن قتيبة به ورواه البخاري، ح: ٧٤٨٥ من حديث عبدالرحمن بن عبدالله بن دينار به.

[1] *Maryam* 19:96.

Comments:

Allāh loves His righteous servants, the creatures of the heaven also love them, and love for them is also placed in the hearts of the righteous people. But the evil people are treated on the contrary, and the righteous people also hate the evil doers.

(7). 3162. Masrūq said: "I heard Khabbāb bin Al-Aratt saying: 'I came to Al-'Āṣ bin Wā'il As-Sahmī to collect a debt he owed me. He said: 'You shall not be given anything until you deny Muḥammad.' So I said: 'No, not until you are dead and resurrected.' He said: 'After I die and 'I am resurrected?' So I said: 'Yes.' So he said: 'I shall indeed have wealth and offspring to repay you with.' So (the following) *Āyah* was revealed: Have you seen him who disbelieved in Our *Āyāt* and said: I shall certainly be given wealth and children.'" (*Ṣaḥīḥ*)

(Another chain) with similar.

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(٧) - ٣١٦٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ قَالَ: سَمِعْتُ خَبَّابَ بْنَ الْأَرْتِّ يَقُولُ: جِئْتُ الْعَاصِمَ بْنَ وَائِلِ السَّهْمِيِّ أَتَقَاضَاهُ حَقًّا لِي عِنْدَهُ. فَقَالَ: لَا أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ. فَقُلْتُ: لَا، حَتَّى تَمُوتَ ثُمَّ تُبْعَثَ. قَالَ: وَإِنِّي لَمَيِّتٌ ثُمَّ مَبْعُوثٌ؟ فَقُلْتُ: نَعَمْ. فَقَالَ: إِنَّ لِي هُنَاكَ مَالًا وَوَلَدًا فَأَقْضِيكَ، فَتَرَلْتُ: ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّكَ مَالًا وَوَلَدًا﴾ [الآية [٧٧]].

حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، صفات المنافقين، باب سؤال اليهود النبي ﷺ عن الروح... إلخ، ح: ٣٦/٢٧٩٥ عن محمد بن أبي عمر والبخاري، ح: ٤٧٣٢ من حديث سفیان ابن عیینة به.

Comments:

This Verse speaks about the mentality of such people who do not regard the favors of Allāh as Allāh's gifts and bounties, instead they consider them their personal right and think of them as results of their talents. That is why they have the disease of arrogance and believe that the state and leadership is their birth right. Therefore they assume, if the Day of Judgment occurs, there too, they will be granted wealth and children and they will also enjoy a lavish lifestyle.

Chapter 20. Regarding *Sūrah Ta Ha*

(المعجم ٢٠) - [بَابُ:] وَمِنْ سُورَةِ طه

(التحفة ٢١)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3163. Abū Hurairah said: “While the Messenger of Allāh ﷺ was returning from *Khaibar* he traveled during the night until he became sleepy and he sat down to rest. Then he said: ‘O Bilāl! Stand guard for us for the night.’” He said: ‘So Bilāl performed *Ṣalāt*, then he leaned against his mount facing the direction of (dawn awaiting) *Fajr*. His eyes overcame him until he slept, and not one of them awoke. The first of them to awaken was the Prophet ﷺ who said: ‘O Bilāl!’ Bilāl said: ‘May my father be ransomed for you O Messenger of Allāh! I was overtaken just as you were overtaken.’ So the Messenger of Allāh ﷺ said: ‘Move out!’ Then he kneeled to perform *Wuḍū* and to announce the standing for the *Ṣalāt*, then he performed *Ṣalāt* the same as he would when not traveling. Then he said: ‘And establish the *Ṣalāt* for My remembrance.’”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is not preserved. More than one of the *Huffāz* reported it from *Az-Zuhri*, “from Sa‘eed bin Al-Musayyab, that the Prophet ﷺ”

(١) - ٣١٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا صَالِحُ بْنُ أَبِي الْأَخْضَرِ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا فَقَلَ رَسُولُ اللَّهِ ﷺ مِنْ خَيْبَرَ أَسْرَى لَيْلَةً حَتَّى أَدْرَكَهُ الْكَرَى أَنَاخَ فَعَرَسَ ثُمَّ قَالَ: «يَا بِلَالُ! ائْمَلْ لَنَا اللَّيْلَةَ». قَالَ: فَصَلَّى بِلَالٌ، ثُمَّ تَسَاءَدَ إِلَى رَاحِلَتِهِ مُسْتَقْبِلَ الْفَجْرِ، فَغَلَبَتْهُ عَيْنَاهُ فَتَامَ فَلَمْ يَسْتَيْقِظْ أَحَدٌ مِنْهُمْ، وَكَانَ أَوْلَهُمْ اسْتَيْقَاطَ النَّبِيِّ ﷺ فَقَالَ: «أَيْ بِلَالُ»، فَقَالَ بِلَالٌ: يَا أَبَايَ يَا رَسُولَ اللَّهِ! أَخَذَ بِنَفْسِي الَّذِي أَخَذَ بِنَفْسِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقتادوا»، ثُمَّ أَنَاخَ فَتَوَضَّأَ فَأَقَامَ الصَّلَاةَ، ثُمَّ صَلَّى مِثْلَ صَلَاتِهِ فِي الْوَقْتِ فِي مَمَكْتُ، ثُمَّ قَالَ: «وَأَفْرِغِ الصَّلَاةَ لِذِكْرِي» [١٤].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَيْرٌ مَحْفُوظٌ، رَوَاهُ غَيْرٌ وَاحِدٌ مِنَ الْحَفَاطِ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ: أَنَّ النَّبِيَّ ﷺ، وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَبِي هُرَيْرَةَ.

[1] *Ta Ha* 20:14.

and they did not mention Abū Hurairah in it. Ṣāliḥ bin Abī Al-Akḥḍar (a narrator in the chain) was graded weak in *Hadīth*. Yaḥyā bin Sa'eed Al-Qaṭṭān and others graded him weak due to his memory.

وَصَالِحُ بْنُ أَبِي الْأَخْضَرِ يُضَعَّفُ فِي الْحَدِيثِ، ضَعَّفَهُ يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ وَغَيْرُهُ مِنْ قِبَلِ حِفْظِهِ.

تخریج: [صحيح] وأخرجه مسلم، المساجد، باب قضاء الصلاة الفائتة واستحباب تعجيل قضاؤها، ح: ٦٨٠ من طريق آخر عن الزهري به.

Comments:

It is proven from this *Hadīth*, and other narrations with similar meaning, that if the due time for a prayer is missed while being asleep, the prayer will be performed with full humiliation and satisfaction just like its appropriate time after waking up. A person should have self-confidence and he should also trust the power and ability of Allāh.

Chapter 21. Regarding *Sūrat Al-Anbiyā'*

(المعجم ٢١) - [بَابُ:] وَمِنْ سُورَةِ الْأَنْبِيَاءِ (التحفة ٢٢)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3164. Abū Sa'eed narrated that the Prophet ﷺ said: "Woe is the valley of *Jahannam*, the disbeliever shall drop into it for forty autumns before he reaches its bottom." (*Da'if*)

(١) - ٣١٦٤ - حَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «وَيْلٌ وَإِدْفِي جَهَنَّمَ يَهْوِي فِيهِ الْكَافِرُ أَرْبَعِينَ خَرِيفًا قَبْلَ أَنْ يَبْلُغَ قَعْرَهُ».

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it being *Marfū'* except from the narration of Ibn Lahī'ah (a narrator in the chain).

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ ابْنِ لَهَيْعَةَ.

تخریج: [إسناده ضعيف] وتقدم طرفه: ٢٥٧٦ وصححه ابن حبان، ح: ٢٦١٠ والحاكم: ٢/ ٥٠٧، ٥٣٤، ٥٩٦/٤ ووافقه الذهبي، دراج عن أبي الهيثم: ضعيف.

(2). 3165. 'Aishah narrated that a man came and sat in front of the Messenger of Allāh ﷺ and said:

(٢) - ٣١٦٥ - حَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى الْبَغْدَادِيُّ وَالْفَضْلُ بْنُ سَهْلٍ الْأَعْرَجِ وَغَيْرِ

“O Messenger of Allāh! I have two slaves who lie to me, deceive me, and disobey me, and I scold them and hit them. So what is my case because of them?” He said: “The extent to which they betrayed you, disobeyed you and lied to you will be measured against how much you punish them. If your punishing them is equal to their sins, then the two will be the same, nothing for you and nothing against you. If your punishing them is less than their sins, then there will be something in your favor. And if your punishing them is above their sins, some of your rewards will be taken from you and given to them.” So the man left, and began weeping and crying aloud. The Messenger of Allāh ﷺ said: “You should read what Allāh said in His Book: ‘And We shall set up the Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything...’ to the rest of the *Āyah*.^[1] So the man said: “By Allāh, O Messenger of Allāh! I see nothing better for myself and for them, than me parting with them. Bear witness that they are all free.” (*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except through the narration of 'Abdur-Raḥmān bin Ghazwān. Aḥmad bin Ḥanbal reported this *Hadīth* from 'Abdur-Raḥmān bin Ghazwān.

وَاجِدٌ قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ غَزْوَانَ أَبُو نُوحٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ غُرُورَةَ، عَنْ عَائِشَةَ أَنَّ رَجُلًا قَعَدَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ لِي مَمْلُوكِينَ يَكْذِبُونَنِي وَيَخُونُونَنِي وَيَعْصُونَنِي وَأَسْتَمُّهُمْ وَأَضْرِبُهُمْ فَكَيْفَ أَنَا مِنْهُمْ؟ قَالَ: «يُحْسَبُ مَا خَانُوكَ وَعَصَوْكَ وَكَذَّبُوكَ وَعَقَابَكَ إِيَّاهُمْ فَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ بِقَدْرِ ذُنُوبِهِمْ كَانَ كَفَافًا لَكَ وَلَا عَلَيْكَ، وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ دُونَ ذُنُوبِهِمْ كَانَ فَضْلًا لَكَ، وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ فَوْقَ ذُنُوبِهِمْ اقْتَصَرَ لَهُمْ مِنْكَ الْفَضْلُ»، قَالَ: فَتَنَحَّى الرَّجُلُ فَجَعَلَ يَبْكِي وَيَهْتِفُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا تَقْرَأُ كِتَابَ اللَّهِ ﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا﴾ [الآيَةَ] [٤٧] فَقَالَ الرَّجُلُ: وَاللَّهِ! يَا رَسُولَ اللَّهِ! مَا أَجِدُ لِي وَلَهُمْ شَيْئًا خَيْرًا مِنْ مُفَارَقَتِهِمْ، أَشْهَدُكَ أَنَّهُمْ أَحْرَارٌ كُلُّهُمْ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ غَزْوَانَ وَقَدْ رَوَى أَحْمَدُ بْنُ حَنْبَلٍ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ غَزْوَانَ هَذَا الْحَدِيثَ.

[1] *Al-Anbiyā'* 21:47.

Comments:

This *Hadīth* proves that if a criminal or a sinful person is given punishment, he should be punished according to his offence and sin only; punishing him more than his offence and sin will be cruelty.

* **تخریج:** [إسناده ضعيف] وأخرجه أحمد: ۶/ ۲۸۰ من حديث عبدالرحمن بن غزوان به * الزهري مدلس وعنن وفيه علة أخرى.

(3). 3166. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Ibrāhīm, peace be upon him, did not lie about anything at all – except for three: ‘Verily I am sick’^[1] while he was not sick. And his saying about Sārah: ‘She is my sister’ and his saying: ‘Nay, this one, the biggest of them did it.’”^[2] (*Ṣaḥīh*)

[It has been reported through more than one route from Abū Hurairah from the Prophet ﷺ without mentioning, it is *Gharīb* as a narration of Ibn Ishāq from Abū Az-Zinād].^[3]

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

(۳) - ۳۱۶۶ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى ابْنِ سَعِيدِ الْأُمَوِيِّ: حَدَّثَنِي أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ أَبِي الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمْ يَكْذِبْ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ فِي شَيْءٍ فَطُ إِلا فِي ثَلَاثٍ: قَوْلِهِ ﴿إِنِّي سَقِيمٌ﴾ [الصافات: ۸۹] وَلَمْ يَكُنْ سَقِيمًا، وَقَوْلِهِ لِسَارَةَ: أُخْتِي، وَقَوْلِهِ: ﴿بَلْ فَعَلَهُمْ كَيْدُكُمْ هَذَا﴾ [۶۳].

[وَقَدْ رَوَى مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، يُسْتَعْرَبُ مِنْ حَدِيثِ ابْنِ إِسْحَاقَ عَنْ أَبِي الزِّنَادِ].

قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: [صحیح] ورواه البخاري، البيوع، باب شراء المملوك من الحربي وهبته وعنته، ح: ۲۲۱۷ من حديث أبي الزناد به مطولاً ورواه مسلم، ح: ۲۳۷۱ من حديث أبي هريرة به .

Comments:

Ibrāhīm عليه السلام regarded the use of the equivocation and ambiguous words unsuitable to his dignity and virtuousness; his real aim of considering the equivocation, from himself, as a lie was in fact to make an apology to those who requested his intercession. Therefore he branded the equivocation and use of ambiguous words by himself a lie. According to the people the word *Saqūm* (sick) means he was physically sick, whereas he عليه السلام meant that he was

[1] *As-Saffat* 37:89.

[2] *Al-Anbiyā'* 21:63.

[3] This addition is not there in most manuscripts, and only parts of it is mentioned in those where it is found, and some of its meaning is not clear.

worried, concerned and sick of their idolatry; if he attended the festival with them, his worry, distress and sadness would increase even more. As for the matter of Sārah, she was his sister according to the religious brotherhood, which he himself had told her. 'No, the biggest of them did it' was his scoffing and laughing at their foolish attitude. Why do you not ask the idols, if they can speak, they themselves will tell the story!

(4). 3167. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ stood to deliver a *Khutbah*, he said: 'O you people! You will be gathered before Allāh naked and uncircumcised.' Then he recited: 'As We began the first creation, We shall repeat it...' until the end of the *Āyah*.^[1] He said: 'The first to be clothed on the Day of Resurrection is Ibrāhīm. Indeed some men from my *Ummah* will be brought and taken from the left side, so I will say: "My Lord! My followers!" It will be said: "Indeed you do not know what they innovated after you." So I shall say as the righteous slave said: 'And I was a witness over them while I dwelt among them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. If You punish them, they are your slaves, and if You forgive them...' [until the end of] the *Āyah*.^[2] I shall be told: 'These people have not ceased turning on their heels as apostates ever since you parted from them.'" (*Ṣaḥīḥ*)

(Another chain) with similar.

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Sufyān Ath-Thawrī reported it from Al-Mughīrah bin

(٤) - ٣١٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا وَكِيعٌ وَوَهْبُ بْنُ جَرِيرٍ وَأَبُو دَاوُدَ قَالُوا: حَدَّثَنَا شُعْبَةُ عَنِ الْمُغْبِرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ بِالْمَوْعِظَةِ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ عُرَاةَ غُرُلًا»، ثُمَّ قَرَأَ: «كَمَا بَدَأْنَا أَوَّلَ حَلْخَلِي نُبُعِيدُهُمْ» إِلَى آخِرِ الْآيَةِ [١٠٤]. قَالَ: «أَوَّلُ مَنْ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ، وَإِنَّهُ سَيُؤْتَى بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ السَّمَالِ فَأَقُولُ رَبِّ أَصْحَابِي فَيَقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحَدْتُوا بَعْدَكَ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ «وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَقَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَيَّ كُلِّ شَيْءٍ شَهِيدٌ ۝ إِنْ تَعَذَّبْتَهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ» [إِلَى آخِرِ] الْآيَةِ [المائدة: ١١٧، ١١٨]، فَيَقَالُ: هُوَ لَاءَ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَيَّ أَعْقَابِهِمْ مُنْذُ فَارَقْتُهُمْ».

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْمُغْبِرَةِ بْنِ النُّعْمَانِ نَحْوَهُ. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

[1] *Al-Anbiyā'* 21:104.

[2] *Al-Mā'idah* 5:117,118.

An-Nu'mān similarly.

صَحِيحٌ. وَرَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنِ الْمُغِيرَةِ
ابْنِ الثُّعْمَانَ نَحْوَهُ.

تخريج: متفق عليه، وأخرجه مسلم، الجنة ونعيمها، باب فناء الدنيا، وبيان الحشر يوم
القيامة، ح: ٢٨٦٠ من حديث وكيع والبخاري، ح: ٤٦٢٥ من حديث شعبة به.

Comments:

It is known from this *Hadīth* that after his demise, he ﷺ is unaware of the people's personal and individual deeds. It is not in his knowledge if they commit major sins. In this *Hadīth*, the matter of those Bedouin apostates is referred who chose the path of apostasy after the demise of the Prophet ﷺ in the reign of Abu Bakr ؓ; and Abū Bakr battled against them. [*Tuhfat Al-Ahwadhī*: vol. 4, p. 149]

**Chapter 22. Regarding Sūrat
Al-Hajj**

(المعجم ٢٢) - [بَابُ:] وَمِنْ سُورَةِ
الْحَجِّ (التحفة ٢٣)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3168. 'Imrān bin Ḥuṣayn narrated when (the following) was revealed: "O mankind! Have *Taqwā* of your Lord! Verily the earthquake of the hour is a terrible thing..." up to His saying: "But Allāh's torment is severe...."^[1] - he said: "These *Āyāt* were revealed while he ﷺ was on a journey and he said: 'Do you know what Day this is?' So they said: 'Allāh and His Messenger know better.' He said: 'That is the Day when Allāh says to Ādam: Send forth those who are to be sent to the Fire. So he says: O Lord! How many are to be sent? He says: Nine-hundred and ninety-nine in the Fire, and one to Paradise. He said: "So the

(١) - ٣١٦٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ:
حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ جُدْعَانَ، عَنِ
الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ النَّبِيَّ ﷺ
قَالَ لَمَّا نَزَلَتْ: ﴿يَأْتِيهَا النَّاسُ أَتَقْوُوا رَبَّكُمْ
إِنَّ زَلْزَلَةَ السَّاعَةِ شَقِيحٌ عَظِيمٌ﴾ إِلَى قَوْلِهِ
﴿وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾ [٢، ١] قَالَ:
أُنزِلَتْ عَلَيْهِ هَذِهِ الْآيَةُ وَهُوَ فِي سَفَرٍ قَالَ:
«أَتَذُرُونَ أَيَّ يَوْمٍ ذَلِكَ؟» فَقَالُوا: اللَّهُ وَرَسُولُهُ
أَعْلَمُ. قَالَ: «ذَلِكَ يَوْمٌ يَقُولُ اللَّهُ لَأَدَمُ ابْعَثْ
بَعَثَ النَّارِ، فَقَالَ: يَا رَبِّ! وَمَا بَعَثَ النَّارِ؟
قَالَ: تِسْعِمِائَةٍ وَتِسْعَةً وَتِسْعُونَ فِي النَّارِ
وَوَاحِدٌ إِلَى الْجَنَّةِ»، قَالَ: فَأَنْشَأَ الْمُسْلِمُونَ

[1] *Al-Hajj* 22:1,2.

Muslims started crying. Then the Messenger of Allāh ﷺ said: 'Close your ranks and be straight forward, for there was never any Prophethood but there was a time of ignorance just before his advent, so the number will be taken from that time of ignorance, and if that is not enough, it will be made up from the hypocrites. The parable of you and the other nations is that you are like a mark on the foreleg of an animal, or a mole on the flank of a camel.' Then he said: 'I hope that you will be a quarter of the people of Paradise.' They said *Allāhu Akbar*. Then he said: 'I hope that you will be a third of the people of Paradise.' They said *Allāhu Akbar*. Then he said: 'I hope that you will be half of the people of Paradise.' They said *Allāhu Akbar*." He said: "I do not know if he said two thirds or not." (*Da'if*)^[1]

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*, it has been reported through other routes from 'Imrān bin Ḥuṣayn from the Prophet ﷺ.

يَبْكُونَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَارِبُوا وَسَدُّدُوا فَإِنَّهَا لَمْ تَكُنْ نُبُوَّةَ قَطُّ إِلَّا كَانَ بَيْنَ يَدَيْهَا جَاهِلِيَّةٌ، قَالَ: فَيُؤْخَذُ الْعَدَدُ مِنَ الْجَاهِلِيَّةِ فَإِنْ تَمَّتْ وَإِلَّا كَمَلْتُمْ مِنَ الْمُنَافِقِينَ. وَمَا مَثَلُكُمْ وَالْأُمَمِ إِلَّا كَمَثَلِ الرَّقْمَةِ فِي ذِرَاعِ الدَّائِيَةِ أَوْ كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ» ثُمَّ قَالَ: «إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ» فَكَبَّرُوا ثُمَّ قَالَ: «إِنِّي لَأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ» فَكَبَّرُوا، ثُمَّ قَالَ: «إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ» فَكَبَّرُوا، قَالَ وَلَا أَذْرِي قَالَ: الثَّلَاثِينَ أَمْ لَا؟.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رَوَى مِنْ غَيْرِ وَجْهٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٤/٤٣٢ عن سفيان بن عيينة به، وابن جدعان ضعيف، ورواه العلاء بن زياد العدوي عن عمران به وللحديث شواهد، راجع تفسير ابن كثير وغيره حديث البخاري (٤٧٤١) ومسلم (١/١٣٩) يعني عنه.

Comments:

For the renewal of good news and to revamp the pleasure and excitement of the Muslims, the noble Prophet did not tell of all the numbers at once, he instead told them again and again so that they would extol Allāh's Highness and Excellence repeatedly, again and again.

[1] Meaning this chain of narration; similar in meaning was recorded by Al-Bukhārī (no. 4741), Muslim, and others, and some of it preceded.

3169. ‘Imrān bin Ḥuṣain narrated: “We were with the Prophet ﷺ on a journey when some of his Companions fell behind. So the Messenger of Allāh ﷺ raised his voice reciting these two *Āyāt*: “O mankind! Have *Taqwā* of your Lord! Verily the earthquake of the hour is a terrible thing...” up to His saying: but Allāh’s torment is severe.”^[1] When his Companions heard that, they hastened to catch up with him, since they knew that he had something to say. He (ﷺ) said: ‘Do you know what Day that is? That is the Day when Ādam will be called. His Lord will call him and say: O Ādam, send forth those who are to be sent to the Fire. He will say: O Lord! How many are to be sent to the Fire? He will say: From every one-thousand there are nine-hundred and ninety-nine for the Fire and one for Paradise. So the people despaired as if they would not smile again. When the Messenger of Allāh ﷺ saw the state of his Companions, he said: ‘Strive hard and receive the good news. By the One in Whose Hand is the soul of Muḥammad, you will be counted with two creations who are immense in numbers; Ya’jūj and Ma’jūj, and those who have died among the progeny of Ādam and the progeny of Iblīs.’” He said: “So some of the people’s grief went away, and he (ﷺ) said: ‘Strive hard

(٢) - ٣١٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامُ بْنُ أَبِي عُبَيْدٍ اللَّهُ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَتَفَاوَتَ بَيْنَ أَصْحَابِهِ فِي السَّيْرِ، فَرَفَعَ رَسُولُ اللَّهِ ﷺ صَوْتَهُ بِهَاتَيْنِ الْآيَتَيْنِ ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَرٌّ عَظِيمٌ﴾، إِلَى قَوْلِهِ ﴿وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾ [٢، ١] فَلَمَّا سَمِعَ ذَلِكَ أَصْحَابُهُ حَتُّوا الْمَطْيِ وَعَرَفُوا أَنَّهُ عِنْدَ قَوْلٍ يَقُولُهُ. فَقَالَ: «هَلْ تَذَرُونَ أَيَّ يَوْمٍ ذَلِكَ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «ذَلِكَ يَوْمٌ يُنَادِي اللَّهُ فِيهِ آدَمَ فَيُنَادِيهِ رَبُّهُ فَيَقُولُ: يَا آدَمُ! ابْعَثْ بَعَثَ النَّارِ، فَيَقُولُ: أَيُّ رَبِّ: وَمَا بَعَثَ النَّارِ؟ فَيَقُولُ: مِنْ كُلِّ أَلْفٍ تِسْعُمِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ إِلَى النَّارِ وَوَاحِدٌ إِلَى الْجَنَّةِ» فَيَسِرَ الْقَوْمُ حَتَّى مَا أَبْدَوْا بِضَاحِكَةٍ. فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ الَّذِي بِأَصْحَابِهِ قَالَ: «اعْمَلُوا وَأَبْشِرُوا فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّكُمْ لَمَعَ خَلِيقَتَيْنِ مَا كَانَتَا مَعَ شَيْءٍ إِلَّا كَثُرَتَا: يَا جُوجُ وَمَأْجُوجُ وَمَنْ مَاتَ مِنْ بَنِي آدَمَ وَبَنِي إِبْلِيسَ». قَالَ: فَسَرِّيَ عَنِ الْقَوْمِ بَعْضُ الَّذِي يَجِدُونَ، فَقَالَ: «اعْمَلُوا وَأَبْشِرُوا فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ أَوْ كَالرَّقْمَةِ فِي ذِرَاعِ

[1] *Al-Hajj* 22:1,2.

and receive the good news. By the One in Whose Hand is the soul of Muhammad! Among mankind, you are but like the mole on the flank of a camel, or a mark on the foreleg of a beast.” (Da'if)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

(3). 3170. 'Abdullāh bin Az-Zubair narrated that the Messenger of Allāh ﷺ said: “It is only called *Al-Bait Al-'Atiq* because it has not been conquered by a tyrant.” (Da'if)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*, and this *Hadīth* has been reported from Az-Zuhri from the Prophet ﷺ in *Mursal* form.

(Another chain) from Az-Zuhri, from the Prophet ﷺ with similar in meaning.

الدَّائِبَةُ» .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: [ضعيف] انظر الحديث السابق .

(۳) - ۳۱۷۰ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ وَعَنْرُ وَاحِدٌ قَالُوا: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ عَزْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا سُمِّيَ الْبَيْتُ الْعَتِيقَ لِأَنَّهُ لَمْ يَظْهَرْ عَلَيْهِ جَبَّارٌ» .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رُوِيَ [هَذَا الْحَدِيثُ] عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ ﷺ مُرْسَلًا .

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ .

تخریج: [إسناده ضعيف] وأخرجه الحاكم: ۳۸۹/۲ والبيهقي في الدلائل: ۱/۱۲۵ من حديث عبدالله بن صالح به وصححه الحاكم على شرط البخاري ووافقه الذهبي على شرط مسلم (!) * الزهري نعن وفيه علة أخرى .

Comments:

'Atiq means ancient, free and honorable; as the House of Allāh [Ka'bah] has been free, forever, from the mighty and powerful kings, and no tyrant and arrogant could prevail over it, it is therefore called the Ancient, the Honorable and Free House.

(4). 3171. Ibn 'Abbās narrated: “When the Prophet ﷺ was expelled from Makkah, Abū Bakr said: ‘They have driven out their Prophet to their own doom.’ So Allāh, Most High, revealed:

(۴) - ۳۱۷۱ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِي وَإِسْحَاقُ بْنُ يُوْسُفَ الْأَزْرُقِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمِ الْبَطْنِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ

'Permission (to fight) is given to those who are fought against, because they have been wronged; and surely, Allāh is able to give them victory.'^[1] So Abū Bakr said: "Then I knew that there would be fighting." (*Sahih*)

[Abū 'Eisā said:] This *Hadith* is *Hasan*, [Abdur-Rahmān bin Mahdī] and others reported it from Sufyān from Al-A'mash, from Muslim Al-Baṭīn, from Sa'eed bin Jubair in *Mursal* form, and it does not contain: "From Ibn 'Abbās."

(Another chain) from Sa'eed bin Jubair in *Mursal* form, and it does not contain: "From Ibn 'Abbās."

قَالَ: لَمَّا أُخْرِجَ النَّبِيُّ ﷺ مِنْ مَكَّةَ قَالَ أَبُو بَكْرٍ أَخْرَجُوا نَبِيَّهُمْ لِيَهْلِكُنَّ. فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿أُذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾ [الآية ٣٩]، فَقَالَ أَبُو بَكْرٍ: لَقَدْ عَلِمْتُ أَنَّهُ سَيَكُونُ قِتَالٌ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَاهُ [عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَ] غَيْرُ وَاحِدٍ عَنِ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنِ مُسْلِمِ الْبَطِينِ عَنِ سَعِيدِ بْنِ جُبَيْرٍ مُرْسَلًا وَلَيْسَ فِيهِ: عَنِ ابْنِ عَبَّاسٍ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنِ مُسْلِمِ الْبَطِينِ، عَنِ سَعِيدِ بْنِ جُبَيْرٍ مُرْسَلًا لَيْسَ فِيهِ: عَنِ ابْنِ عَبَّاسٍ.

تخريج: [صحيح] وأخرجه النسائي ٢/٦، ح: ٣٠٨٧ (الجهاد، باب وجوب الجهاد) من حديث إسحاق بن يوسف به وصححه ابن حبان، ح: ١٦٨٧ والحاكم: ٦٦/٢، ٢٤٦، ٢٩٠ ورواه شعبة عن الأعمش به (الحاكم: ٧/٣، ٨) وصححه على شرط الشيخين.

Comments:

This is the first battle, for which the Muslims were allowed to fight in self-defence. Because immediately after the emigration, the Muslims were yet not so powerful to fight beyond their defence, this Verse also brought glad tidings of Allāh's help for the Muslims; and later when Muslims emerged as a force, they were then allowed to wage battles beyond their defence.

(5). 3172. Sa'eed bin Jubair said: "When the Prophet ﷺ was expelled from Makkah a man said: 'They have driven out their Prophet' so (the following) was revealed: "Permission (to fight) is given to those who are fought against, because they have been

(٥) - ٣١٧٢ - [حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنِ مُسْلِمِ الْبَطِينِ، عَنِ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: لَمَّا أُخْرِجَ النَّبِيُّ ﷺ مِنْ مَكَّةَ قَالَ رَجُلٌ: أَخْرَجُوا نَبِيَّهُمْ فَتَرَلَّتْ: ﴿أُذِنَ لِلَّذِينَ

^[1] *Al-Hajj* 22:39.

wronged; and surely, Allāh is able to give them victory. Those who have been expelled from their homes unjustly.”^[1]

[(Those who were expelled were) the Prophet ﷺ and his Companions.] (*Ṣaḥīh*)

Chapter 23. Regarding *Sūrat Al-Mu'minīn*

*In the Name of Allāh,
the Merciful, the Beneficent*

(1). 3173. ‘Umar bin Al-Khaṭṭāb [may Allāh be pleased with him] said: “When revelation came to the Messenger of Allāh ﷺ, one could hear what sounded like the drone of bees before his face. One day revelation was coming to him, and some time passed over us. When it passed from him, he faced the *Qiblah*, raised his hands and said: ‘O Allāh! Increase us, do not diminish us. Favor us, do not withhold from us, make us pleased and be pleased with us.’ He ﷺ said: ‘Ten *Āyāt* were revealed to me, whoever abides by them shall enter Paradise (and they are): ‘Successful indeed are the believers...’ until the completion of ten *Āyāt*.’^[2]

يَقْتُلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۝ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ ﴿التَّبِيُّ ﷺ وَأَصْحَابُهُ﴾.
تخريج: [صحيح] انظر الحديث السابق.

(المعجم ٢٣) - [بَابُ:] وَمِنْ سُورَةِ الْمُؤْمِنِينَ (التحفة ٢٤)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣١٧٣ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَعَبْدُ بْنُ حُمَيْدٍ وَعَبْدُ وَاحِدٌ الْمَعْنَى وَاحِدٌ قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ يُونُسَ بْنِ سُلَيْمٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ] يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا نَزَلَ عَلَيْهِ الْوَحْيُ سَمِعَ عِنْدَ وَجْهِهِ كَدْوَى النَّحْلِ فَأَنْزَلَ عَلَيْهِ يَوْمًا فَمَكَّنَّا سَاعَةً فَفَسَّرِي عَنْهُ فَاسْتَقْبَلَ الْقِبْلَةَ وَرَفَعَ يَدَيْهِ وَقَالَ: «اللَّهُمَّ زِدْنَا وَلَا تَنْقُصْنَا، وَأَكْرِمْنَا وَلَا تُهِنَّا، وَأَعْظِمْنَا وَلَا تَحْرِمْنَا، وَأَيِّرْنَا وَلَا تُؤَيِّرْ عَلَيْنَا، وَأَرْضِنَا وَأَرْضِ عَنَّا» ثُمَّ قَالَ [ﷺ]: «أَنْزَلَ عَلَيَّ عَشْرَ آيَاتٍ مَنْ أَقَامَهُنَّ دَخَلَ الْجَنَّةَ ثُمَّ قَرَأَ ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾ حَتَّى خَتَمَ عَشْرَ آيَاتٍ [١-١٠].

[1] *Al-Hajj* 22:39.

[2] *Al-Mu'minūn* 23:1010.

(2). (Another route) from Az-Zuhri with this chain.

[Abū 'Eisā said:] This is more correct than the first narration. I heard Ishāq bin Manṣūr saying: "Aḥmad bin Ḥanbal, 'Alī bin Al-Madīnī, and Ishāq bin Ibrāhīm reported this *Hadīth* from 'Abdur-Razzāq, from Yūnus bin Sulaim, from Yūnus bin Yazīd from Az-Zuhri."

[Abū 'Eisā said:] Only those who heard from 'Abdur-Razzāq early mentioned in it: "From Yūnus bin Yazīd", while some of them did not mention in it: "From Yūnus bin Yazīd." And whoever mentioned "From Yūnus bin Yazīd" then he was more correct. Sometimes 'Abdur-Razzāq would mention Yūnus bin Yazīd in this *Hadīth* and sometimes he would not mention him. [When he did not mention Yūnus, then it is *Mursal*].

(٢) - حَدَّثَنَا مُحَمَّدُ بْنُ أَبَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ يُونُسَ بْنِ سُلَيْمٍ، عَنْ يُونُسَ ابْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ.

[قَالَ أَبُو عِيسَى:] وَهَذَا أَصَحُّ مِنَ الْحَدِيثِ الْأَوَّلِ سَمِعْتُ إِسْحَاقَ بْنَ مَنْصُورٍ يَقُولُ: رَوَى أَحْمَدُ بْنُ حَنْبَلٍ وَعَلِيُّ بْنُ الْمَدِينِيِّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّزَّاقِ، عَنْ يُونُسَ بْنِ سُلَيْمٍ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ هَذَا الْحَدِيثَ.

[قَالَ أَبُو عِيسَى:] وَمَنْ سَمِعَ مِنْ عَبْدِ الرَّزَّاقِ قَدِيمًا فَإِنَّهُمْ إِنَّمَا يَذْكُرُونَ فِيهِ: عَنْ يُونُسَ بْنِ يَزِيدَ وَبَعْضُهُمْ لَا يَذْكُرُ فِيهِ: عَنْ يُونُسَ ابْنِ يَزِيدَ، وَمَنْ ذَكَرَ فِيهِ: عَنْ يُونُسَ بْنِ يَزِيدَ فَهُوَ أَصَحُّ وَكَانَ عَبْدُ الرَّزَّاقِ رَبَّمَا ذَكَرَ فِي هَذَا الْحَدِيثِ يُونُسَ بْنَ يَزِيدَ وَرَبَّمَا لَمْ يَذْكُرْهُ. [وَإِذَا لَمْ يَذْكُرْ فِيهِ يُونُسَ فَهُوَ مُرْسَلٌ].

تخریج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح: ١٤٣٩ من حديث عبد الرزاق به وهو في مصنفه، ح: ٦٠٣٨ * يونس بن سليم: مجهول وقال النسائي: "هذا حديث منكر، لا نعلم أحدا رواه غير يونس بن سليم ويونس بن سليم لا نعرفه" وصححه الحاكم: ٥٣٥/١، ٣٩٢/٢ فتعقبه الذهبي.

Comments:

In the first ten Verses of *Sūrat Al-Mu'minūn*, all those characteristics have been mentioned upon which the reform, prosperity and success depend; and the people of these characteristics will triumph in this life and in the Hereafter.

(3). 3174. Anas bin Mālik narrated that Ar-Rubā' bint An-Naḍr came to the Prophet ﷺ - and her son Hārithah bin Surāqah had been killed on the Day of Badr, having been struck by an arrow, shot by an

(٣) - ٣١٧٤ - حَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ الرَّبِيعَ بِنْتَ النَّضْرِ أَتَتْ النَّبِيَّ ﷺ وَكَانَ ابْنُهَا حَارِثَةُ بْنُ سَرَّاقَةَ كَانَ

unknown person – so she came to the Messenger of Allāh ﷺ and said: “Inform me about *Hārithah*. If he has reached goodness, I shall be forbearing and patient. If he has not reached goodness, I will struggle supplicating for him.” So Allāh’s Prophet ﷺ said: “O Umm *Hārithah*! There are gardens in Paradise, and verily your son *Hārithah* has reached the highest part of *Al-Firdaws*, and *Al-Firdaws* is the highest part of Paradise, its most center and best.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb* as a narration of Anas.

تخریج: وأخرجه البخاري، الجهاد والسير، باب من أتاه سهم غرب فقتله، ح: ٢٨٠٩ من حديث قتادة به.

Comments:

This *Hadīth* explains the meaning of the 11th Verse of *Sūrat Al-Mu'minūn*: ‘Those who shall inherit *Firdous* (Paradise)’. It proves that a Muslim who partakes in the battle with passion of *Jihād* and he is killed by an arrow coming from an unknown direction, and its shooter is unknown too, he will be regarded as a martyr.

(4). 3175. ‘Abdur-Raḥmān bin [Sa‘eed bin] Wahb – that is *Al-Hamdānī* – narrated that ‘*Āishah* the wife of the Prophet ﷺ said: “I asked the Messenger of Allāh ﷺ about this *Āyah*: And those who give that which they give with their hearts full of fear...”^[1] ‘*Āishah* said: “Are they those who drink *Khamr* and steal?” He said: “No, O daughter of *Aṣ-Ṣiddīq*. They are those who fast, perform *Ṣalāt*, give charity while they fear that their Lord will not accept it from them: It is these who hasten to do good

أَصِيبَ يَوْمَ بَدْرٍ أَصَابَهُ سَهْمٌ غَرِبٌ فَأَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: أَخْبِرْنِي عَنْ حَارِثَةَ لَئِنْ كَانَ أَصَابَ خَيْرًا اخْتَسَبْتُ وَصَبَرْتُ، وَإِنْ لَمْ يُصِبِ الْخَيْرَ اجْتَهَدْتُ فِي الدُّعَاءِ، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «يَا أُمَّ حَارِثَةَ! إِنَّهَا جَنَّاتٌ فِي جَنَّةٍ وَإِنَّ ابْنَكَ أَصَابَ الْفِرْدَوْسَ الْأَعْلَى. وَالْفِرْدَوْسُ رُبُوعُ الْجَنَّةِ وَأَوْسَطُهَا وَأَفْضَلُهَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ أَنَسٍ.

(٤) - ٣١٧٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مَالِكُ بْنُ مِعْوَلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ [سَعِيدِ بْنِ] وَهَبٍ - أَبِي الْهَمْدَانِيِّ - أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ هَذِهِ الْآيَةِ ﴿وَالَّذِينَ يُؤْتُونَ مَالَ عَاتُوا وَقُلُوبُهُمْ وَجَلَةٌ﴾ [٦٠]. قَالَتْ عَائِشَةُ: أَهْمُ الَّذِينَ يَشْرَبُونَ الْخَمْرَ وَيَسْرِقُونَ؟ قَالَ: «لَا، يَا بِنْتُ الصِّدِّيقِ! وَلَكِنَّهُمْ الَّذِينَ يَصُومُونَ وَيُصَلُّونَ وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ

[1] *Al-Mu'minūn* 23:60.

deeds, and they are the foremost of them.”^[1] (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* has been reported from 'Abdur-Raḥmān bin Sa'eed, from Abū Ḥāzim, from Abū Hurairah, from the Prophet ﷺ, similarly.

تخریج: [حسن] وأخرجه ابن ماجه، الزهد، باب التوقي على العمل، ح: ٤١٩٨ من حديث مالك بن مغول به وصححه الحاكم: ٣/٣٩٣، ٣٩٤ ووافقه الذهبي * عبدالرحمن بن سعيد لم يدرك عائشة كما قال أبو حاتم الرازي وللحديث شواهد كثيرة عند أبي يعلى، ح: ٤٩١٧ وابن أبي الدنيا في صفة النار وغيرهما * حديث أبي هريرة: أخرجه الطبري في تفسيره: ٣٣/١٨ من حديث عبدالرحمن بن سعيد عن أبي حازم عن أبي هريرة به.

Comments:

It is known from this Verse and from the *Hadīth* that after performing a good deed, the person should have fear and worry, lest it should not achieve the status of acceptance from Allāh because of one's own shortcomings and weakness. The people who have this type of cautious concern, they hasten to perform good deeds and they enjoy the fruits and good outcome of their good deeds.

(5). 3176. Abū Sa'eed Al-Khudri narrated that the Prophet ﷺ said: “Therein they will grin, with displaced lips... – he said – “He will be broiled by the Fire, such that his upper lip will shrink until it reaches the middle of his head, and his lower lip will droop until it is near his navel.”^[2] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb Ṣaḥīh*.

أَنْ لَا يُقْبَلَ مِنْهُمْ: أَوْلَيْكَ الَّذِينَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ.

[قَالَ أَبُو عِيسَى:] وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا.

(٥) - ٣١٧٦ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ [بْنُ الْمُبَارَكِ] عَنْ سَعِيدِ بْنِ يَزِيدَ أَبِي شُجَاعٍ، عَنْ أَبِي السَّمْحِ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «وَهُمْ فِيهَا كَالْمُحْرَقِ» [١٠٤] قَالَ: تَشْوِيهِ النَّارِ فَتَقْلَصُ شَفَتُهُ الْعَالِيَةَ حَتَّى تَبْلُغَ وَسَطَ رَأْسِهِ، وَتَسْتَرُخِي شَفَتَهُ السُّفْلَى حَتَّى تَضْرِبَ سُرَّتَهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخریج: [ضعيف] تقدم: ٢٥٨٧.

^[1] *Al-Mu'minūn* 23:61.

^[2] This narration preceded under no. 2587.

Comments:

The fire of the Hell will burn the faces of the disbelievers, due to which their figures will look scary, horrible and terrifying and their faces will be disfigured.

Chapter 24. Regarding *Sūrat An-Nūr*

(المعجم ٢٤) - [بَابُ: وَمِنْ] سُورَةِ
النُّورِ (التحفة ٢٥)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3177. ‘Amr bin Shu‘aib narrated from his father, from his grandfather, who said: “There was a man named Marthad bin Abī Marthad, and he was a man who would carry captives from Makkah to Al-Madīnah.” He said: “And there was a prostitute woman in Makkah called ‘Anāq, who was a friend of his. He had promised a man from the captives of Makkah that he would transport him, and he said: ‘So I came until I reached one of the walls of Makkah on a moon-lit night.’ He said: “Anāq came along and she saw the darkness of my shadow next to the wall. When she reached me she recognized me and said: “Marthad?” So I replied: “(Yes it is) Marthad.” She said: “Welcome, come and spend the night with us.” I said: “O ‘Anāq! Allāh has made illicit sexual relations unlawful.” So she said: “O people of the tents! This is the man who takes your captives away!” He said: “Eight people followed me, and I went through the passes of Al-Khandamah. I stopped at a cave

(١) - ٣١٧٧ - حَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: كَانَ رَجُلٌ يُقَالُ لَهُ: مَرْتَدُ بْنُ أَبِي مَرْثَدٍ وَكَانَ رَجُلًا يَحْمِلُ الْأَسْرَى مِنْ مَكَّةَ حَتَّى يَأْتِيَ بِهِمُ الْمَدِينَةَ. قَالَ: وَكَانَتْ امْرَأَةٌ بَغِيٌّ بِمَكَّةَ يُقَالُ لَهَا: [عَنَاقُ] وَكَانَتْ صَدِيقَةً لَهُ، وَأَنَّهُ كَانَ وَعَدَ رَجُلًا مِنْ أَسَارَى مَكَّةَ يَحْمِلُهُ، قَالَ: فَحِثُّ حَتَّى انْتَهَيْتُ إِلَى ظِلِّ حَائِطٍ مِنْ حَوَائِطِ مَكَّةَ فِي لَيْلَةٍ مُسْمَرَةٍ، قَالَ: فَجَاءَتْ عَنَاقُ فَأَبْصَرَتْ سَوَادَ ظِلِّي بِجَنْبِ الْحَائِطِ فَلَمَّا انْتَهَتْ إِلَيَّ عَرَفْتُ، فَقَالَتْ مَرْتَدُ؟ فَقُلْتُ: مَرْتَدُ. فَقَالَتْ: مَرَّحِبًا وَأَهْلًا هَلَمْ فَبِتْ عِنْدَنَا اللَّيْلَةَ، قُلْتُ: يَا عَنَاقُ! حَرَّمَ اللَّهُ الزَّانَا. قَالَتْ: يَا أَهْلَ الْخِيَامِ! هَذَا الرَّجُلُ يَحْمِلُ أَسْرَاءَهُمْ قَالَ: فَتَعَنِّي ثَمَانِيَّةً وَسَلَكْتُ الْحَنْدَمَةَ فَانْتَهَيْتُ إِلَى غَارٍ أَوْ كَهْفٍ فَدَخَلْتُ فَجَاءُوا حَتَّى قَامُوا عَلَى رَأْسِي فَبَالُوا فَظَلَّ بَوْلُهُمْ عَلَى رَأْسِي

and entered it. They came until they stood over my head, and they began urinating, their urine falling on my head. Yet Allāh made them unable to see me. He said: 'Then I went back. I returned to my companion to transport him - and he was a heavy man - until I reached Al-Idhkhir. There I removed his shackles to make him easier to carry, since he was exhausting me, until I arrived at Al-Madīnah. I went to the Messenger of Allāh ﷺ and I said: "O Messenger of Allāh! May I marry 'Anāq? [I said this, two times] but the Messenger of Allāh ﷺ was silent, and he did not reply to me at all until (the following) was revealed: The Zānī marries not but a Zāniyah or a Mushrikah; and the Zāniyah, none marries her except a Zānī or a Mushrik.^[1] So do not marry her." (Hasan)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through this route.

وَعَمَّا هُمْ اللَّهُ عَنِّي، قَالَ: ثُمَّ رَجَعُوا وَرَجَعْتُ
إِلَى صَاحِبِي فَحَمَلْتُهُ وَكَانَ رَجُلًا ثَقِيلًا حَتَّى
انْتَهَيْتُ إِلَى الْإِدْخِرِ فَفَكَكْتُ عَنْهُ أَكْبَلَهُ
فَجَعَلْتُ أَحْمِلُهُ وَيُعِينُنِي حَتَّى قَدِمْتُ الْمَدِينَةَ
فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ!
أَنْكِحْ عَنَّا قًا [مَرَّتَيْنِ] فَأَمْسَكَ رَسُولُ اللَّهِ ﷺ
وَلَمْ يَرُدَّ عَلَيَّ شَيْئًا حَتَّى نَزَلَتْ ﴿الزَّانِي لَا يَنْكِحُ
إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةَ لَا يَنْكِحُ إِلَّا زَانٍ أَوْ
مُشْرِكٌ﴾ [٣] فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا مَرءُودُ!
الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةَ
لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ فَلَا تَنْكِحَهَا».
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده حسن] وأخرجه أبو داود، النكاح، باب في قوله تعالى: ﴿الزاني لا ينكح إلا زانية﴾، ح: ٢٠٥١ والنسائي ٦/٦٦، ح: ٣٢٣٠ من حديث عبيد الله بن الأحنس به وصححه الحاكم ١٦٦/٢ ووافقه الذهبي.

Comments:

The zeal of Faith of a Muslim society should be alert to such an extent that they express hatred and detestation against adultery with total due determination, if an adulterer wants to marry in a Muslim society, no faithful person should think of marrying his daughter with him; and only an adulterous or a faithless person is available for him to marry. No faithful female should accept him as her husband; likewise if there is an adulteress no faithful male should think of marrying her, only an adulterer or a faithless person should be available for her to marry. It is unlawful for the faithful

[1] An-Nūr 24:3.

people to marry the adulterers and adulterous ones. However, if they make sincere and determined repentance, then there is no harm in marrying them.

(2). 3178. Sa'eed bin Jubair narrated: "I was asked about those who were involved in the case of *Li'ān* and if they are to be separated, during the leadership of Muṣ'ab bin Az-Zubair. I did not know what to say. So I went to the house of 'Abdullāh bin 'Umar and I sought permission to enter. I was told that he was taking a nap, but he heard me talking and he said: 'Is it Ibn Jubair? Enter. You would not have come except for a need.'"

He said: "So I entered and found him laying on a saddlecloth from his mount. I said: 'O Abū 'Abdur-Raḥmān! Are those involved in *Li'ān* separated?' He said: 'Glorious is Allāh! Yes. The first who asked about that was so-and-so the son of so-and-so. He came to the Prophet ﷺ and said: "O Messenger of Allāh! If one of us saw his wife committing adultery, what should he do? If he were to say anything, his statement would be a horrible matter, and if he were to remain silent, his silence about the matter would be horrible.'"

He said: "So the Prophet ﷺ remained silent and did not answer him. Afterwards he came to the Prophet ﷺ and said: "The one who asked you about it has been tried by it." So Allāh revealed these *Āyāt* from *Sūrat An-Nūr*: 'And those who accuse their wives and have no witnesses except themselves, let the testimony of one of them be four

(٢) - ٣١٧٨ - حَدَّثَنَا هَذَا: حَدَّثَنَا عَبْدَةُ

ابْنُ سُلَيْمَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ،
عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: وَسُئِلْتُ عَنِ
الْمُتَلَاعِنِينَ فِي إِمَارَةِ مُضَعَبِ بْنِ الزُّبَيْرِ أَيْفَرَقُ
بَيْنَهُمَا فَمَا دَرَيْتُ مَا أَقُولُ، فَقُمْتُ مِنْ مَكَانِي
إِلَى مَنْزِلِ عَبْدِ اللَّهِ بْنِ عُمَرَ فَاسْتَأْذَنْتُ عَلَيْهِ
فَقِيلَ لِي: إِنَّهُ قَائِلٌ فَسَمِعَ كَلَامِي فَقَالَ لِي:
ابْنَ جُبَيْرٍ؟ ادْخُلْ مَا جَاءَ بِكَ إِلَّا حَاجَةٌ،
قَالَ: فَدَخَلْتُ فَإِذَا هُوَ مُفْتَرِشٌ بَرْدَعَةً رَحِلِ
لَهُ. فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ الْمُتَلَاعِنَانِ
أَيْفَرَقُ بَيْنَهُمَا؟ فَقَالَ: سُبْحَانَ اللَّهِ! نَعَمْ، إِنَّ
أَوَّلَ مَنْ سَأَلَ عَنْ ذَلِكَ فُلَانٌ بَنُ فُلَانٍ أَتَى
النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ ﷺ، أَرَأَيْتَ
لَوْ أَنَّ أَحَدَنَا رَأَى امْرَأَتَهُ عَلَى فَاحِشَةٍ كَيْفَ
يَضَعُ؟ إِنْ تَكَلَّمَ تَكَلَّمْتَ بِأَمْرِ عَظِيمٍ وَإِنْ سَكَتَ
سَكَتَ عَلَى أَمْرِ عَظِيمٍ. قَالَ: فَسَكَتَ النَّبِيُّ
ﷺ فَلَمْ يُجِبْهُ فَلَمَّا كَانَ بَعْدَ ذَلِكَ أَتَى النَّبِيَّ
ﷺ فَقَالَ: إِنَّ الَّذِي سَأَلْتُكَ عَنْهُ قَدْ ابْتُلِيَتْ بِهِ
فَأَنْزَلَ اللَّهُ [هَذِهِ] الْآيَاتِ فِي سُورَةِ النُّورِ
﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شَهَادَةٌ إِلَّا
أَنْفُسُهُمْ فَشَهَدُوا بِالْحَقِّ﴾ [٦-٩]
حَتَّى خَتَمَ الْآيَاتِ. قَالَ: فَدَعَا الرَّجُلُ
فَتَلَاهُنَّ عَلَيْهِ وَوَعظَهُ وَذَكَرَهُ وَأَخْبَرَهُ أَنَّ عَذَابَ
الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ. فَقَالَ: لَا
وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا كَذَبْتُ عَلَيْهَا. ثُمَّ نَتَى

testimonies by Allāh^[1] – until the end of those *Āyāt*. He said: ‘So he called for the man and recited the *Āyāt* to him and admonished him, reminded him, and he told him: “Indeed the punishment of the world is less than the punishment of the Hereafter.” So he said: “Nay! By the One Who sent you with the Truth! I did not lie about her.” Then he (ﷺ) did the same with the woman, admonishing her and reminding her and he told her: “Indeed the punishment of the world is less than the punishment of the Hereafter.” She said: “Nay! By the One Who sent you with the Truth! He is not telling the truth.”

“He said: ‘So he started with the man: He testified four times, by Allāh that he is one of the truthful, and the fifth time that the curse of Allāh be upon him if he was one of the liars. Then the same with the woman: She testified four times by Allāh, that he was one of the liars, and the fifth time that the wrath of Allāh be upon her if he was one of the truthful. Then he separated the two of them.’”^[2] (*Saḥīḥ*)

There is something on this topic from Sahl bin Sa’d.

[He said:] This *Ḥadīth* is *Ḥasan Saḥīḥ*.

تخريج: وأخرجه مسلم، اللعان، ح: ١٤٩٣ من حديث عبد الملك به * وفي الباب عن سهل ابن سعد [البخاري، ح: ٥٢٥٩ ومسلم، ح: ١٤٩٢].

بِالْمَرْأَةِ وَوَعظَهَا وَذَكَرَهَا وَأَخْبَرَهَا أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الآخِرَةِ فَقَالَتْ: لَا، وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا صَدَقَ، فَبَدَأَ بِالرَّجُلِ فَشَهِدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ وَالخَامِسَةَ أَنَّ لَعْنَةَ اللَّهِ [عَلَيْهِ] إِنْ كَانَ مِنْ الكَاذِبِينَ، ثُمَّ ثَنَّى بِالْمَرْأَةِ فَشَهِدَتْ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الكَاذِبِينَ وَالخَامِسَةَ أَنَّ عَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ثُمَّ فَرَّقَ بَيْنَهُمَا.

وَفِي الْبَابِ عَنْ سَهْلِ بْنِ سَعْدٍ.
[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] *An-Nūr* 24:6-10.

[2] This preceded under no. 1202.

(3). 3179. Ibn 'Abbās narrated: "Hilāl bin Umayyah went to the Prophet ﷺ and accused his wife of committing illegal sexual intercourse with Sharik bin Saḥmā'. The Messenger of Allāh ﷺ said: 'Either you produce proof, or you will receive the legal punishment on your back.'" He said: "Hilāl said: 'O Messenger of Allāh ﷺ! If one of us saw a man over his wife, should he go and search for witnesses?' The Prophet ﷺ kept on saying: 'Either you produce proof, or you will receive the legal punishment on your back.'" He said: "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 the legal punishment.' Then (the following) was revealed: And for those who accuse their wives, but have not witnesses except themselves, let the testimony of one of them be four testimonies by Allāh that he is one of those who speak the truth.^[1] He recited it until he reached: 'And the fifth; should be that the wrath of Allāh be upon her if she he speaks the truth. Then the Prophet ﷺ left and sent for the two of them. They came, and Hilāl bin Umayyah stood and took the oaths. The Prophet ﷺ was saying: 'Allāh knows that one of you is a liar, so, will either of you repent?' Then the woman got up and took the oaths, and when she was about

(٣) - ٣١٧٩ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ قَالَ: حَدَّثَنِي عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ أَنَّ هِلَالَ بْنَ أُمَيَّةَ قَدَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ ﷺ بِشَرِيكَ بْنِ سَحْمَاءَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْبَيِّنَةُ وَإِلَّا حُدَّ فِي ظَهْرِكَ»، قَالَ: فَقَالَ هِلَالٌ: يَا رَسُولَ اللَّهِ إِذَا رَأَى أَحَدُنَا رَجُلًا عَلَى امْرَأَتِهِ أَيْلُتَمَسُ الْبَيِّنَةَ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «الْبَيِّنَةُ وَإِلَّا حُدَّ فِي ظَهْرِكَ»، قَالَ: فَقَالَ هِلَالٌ وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنِّي لَصَادِقٌ وَلَيُنزِلَنَّ فِي أَمْرِي مَا يُبْرِئُ ظَهْرِي مِنَ الْحَدِّ فَتَزَلْ ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَدَةُ أَحْدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ﴾ فَقَرَأَ إِلَى أَنْ بَلَغَ ﴿وَالْحَافِئَةَ أَنْ غَضَبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ﴾ قَالَ: فَانصَرَفَ النَّبِيُّ ﷺ فَأَرْسَلَ إِلَيْهِمَا فَجَاءَا فَقَامَ هِلَالُ بْنُ أُمَيَّةَ فَشَهَدَ وَالنَّبِيُّ ﷺ يَقُولُ: «إِنَّ اللَّهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ فَهَلْ مِنْكُمَا تَائِبٌ»، ثُمَّ قَامَتْ فَشَهَدَتْ فَلَمَّا كَانَتْ عِنْدَ الْحَافِئَةِ: «أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ». قَالُوا لَهَا: إِنَّهَا مُوجِبَةٌ، فَقَالَ ابْنُ عَبَّاسٍ: فَتَلَكَّأَتْ وَتَكَسَّتْ حَتَّى ظَنَّتْنَا أَنْ سَتَرَجِعَ فَقَالَتْ: لَا أَضْحَقُ قَوْمِي سَائِرَ الْيَوْمِ، فَقَالَ النَّبِيُّ ﷺ: «أَبْصِرُوهَا، فَإِنْ جَاءَتْ بِهِ أَكْحَلَ الْعَيْنَيْنِ

[1] An-Nūr 24:6-9.

to take the fifth one; That the wrath of Allāh be upon her if she he speaks the truth', the people stopped her and said to her: 'It will definitely bring about Allāh's curse upon you (if you are guilty).'" Ibn 'Abbās said: 'So she hesitated, and recoiled so much so, that we thought that she would withdraw her denial. But she said: 'I will not dishonor my family for the rest of their days.' The Prophet ﷺ then said: 'Watch her, if she delivers a child with eyes that appear to have *Kuhl* on them, big hips, and fat shins then it is Sharīk bin Saḥmā's child.' (Later) she gave birth to a child fitting that description. So the Prophet ﷺ said: 'If it had not been settled in the Book of Allāh [the Mighty and Sublime], I would punish her severely.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* [from this route, as a narration of Hishām bin Ḥassān]. And this is how this *Ḥadīth* was reported by 'Abbād bin Manṣūr; from 'Ikrimah, [in *Mursal* form], from Ibn 'Abbās from the Prophet ﷺ. Ayyūb reported it from 'Ikrimah in *Mursal* form and he did not mention "from Ibn 'Abbās" in it.

تخریج: وأخرجه البخاري، الشهادات، باب: إذا ادعى أو قذف فله أن يلتمس البيعة وينطلق لطلب البيعة، ح: ٢٦٧١ عن بندار به.

Comments:

The Verses with regard to invoking curses were revealed regarding the incidents of Hilāl bin Umayyah and Uwaymar Ajlāni; they both inquired the Prophet ﷺ of this issue; that if a husband sees his wife committing adultery what should he do. These Verses were revealed regarding this issue and the Prophet ﷺ recited the Verses unto them both and they performed *Li'an*. Therefore the revelation of the Verses is referred to both of them. [*Tuḥfat Al-Aḥwadhī*; vol. 4, p. 154]

سَابِغَ الْأَيْتَيْنِ حَدَّثَنَا السَّاقِئِينَ فَهُوَ لِشَرِيكَ بْنِ سَحْمَاءَ» فَجَاءَتْ بِهِ كَذَلِكَ، فَقَالَ النَّبِيُّ ﷺ: «لَوْلَا مَا مَضَى مِنْ كِتَابِ اللَّهِ [عَزَّ وَجَلَّ] لَكَانَ لَنَا وَلَهَا شَأْنٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ هِشَامِ بْنِ حَسَّانَ] وَهَكَذَا رَوَى عَبَّادُ بْنُ مَنْصُورٍ هَذَا الْحَدِيثَ عَنْ عِكْرِمَةَ [مُرْسَلًا]، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ، وَرَوَاهُ أَيُّوبُ عَنْ عِكْرِمَةَ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنِ ابْنِ عَبَّاسٍ.

(4). 3180. 'Āishah narrated: "What was said about me had been said, and I myself was unaware of it, the Messenger of Allāh ﷺ got up and addressed the people, He recited the *Tashah-hud* and after praising and expressing gratitude to Allāh, as He deserved, he said: 'To proceed: 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 at all. 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 [may Allāh be pleased with him] got up and said: 'O Messenger of Allāh ﷺ! Allow me to chop their heads off!' Then a man from Al-Khazraj, to whom the mother of Ḥassān bin Thābit was a relative, got up and said (to sa'd): 'You have told a lie! By Allāh, if those persons were from Al-Aws, you would not like to chop off their heads.' It was probable that some evil would take place between Aws and Khazraj in the *Masjid* while I was unaware of that.

'In the evening of that day, I went out for some of my needs, and Umm Miṣṭah was accompanying me. On our return, Umm Miṣṭah stumbled and said: 'Let Miṣṭah be ruined!' I said to her, 'O mother! Why do you abuse your son?' On that Umm Miṣṭah became silent for a while, and stumbling again,

(٤) - ٣١٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ قَالَتْ: لَمَّا ذُكِرَ مِنْ شَأْنِي الَّذِي ذُكِرَ وَمَا عَلِمْتُ بِهِ قَامَ رَسُولُ اللَّهِ ﷺ فِي خَطِيْبًا فَتَشَهَّدَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «أَمَا بَعْدُ! أَشِيرُوا عَلَيَّ فِي أَنْاسِ أَبْنَاءِ أَهْلِي وَاللَّهِ! مَا عَلِمْتُ عَلَى أَهْلِي مِنْ سُوءٍ قَطُّ، وَأَبْنَاؤُا بَمَنْ وَاللَّهِ مَا عَلِمْتُ عَلَيْهِ مِنْ سُوءٍ قَطُّ وَلَا دَخَلَ بَيْتِي قَطُّ إِلَّا وَأَنَا حَاضِرٌ وَلَا غِيبْتُ فِي سَفَرٍ إِلَّا غَابَ مَعِيَ» فَقَامَ سَعْدُ بْنُ مُعَاذٍ لِرَضِيٍّ اللَّهُ عَنْهُ فَقَالَ: ائْتِدُنْ لِي يَا رَسُولَ اللَّهِ ﷺ أَنْ نَضْرِبَ أَعْنَاقَهُمْ، وَقَامَ رَجُلٌ مِنَ الْخَزْرَجِ وَكَانَتْ أُمُّ حَسَّانَ بِنْتُ ثَابِتٍ مِنْ رَهْطِ ذَلِكَ الرَّجُلِ فَقَالَ: كَذَبْتَ، أَمَا وَاللَّهِ أَنْ لَوْ كَانُوا مِنَ الْأَوْسِ مَا أَحْبَبْتُ أَنْ تَضْرِبَ أَعْنَاقَهُمْ حَتَّى كَادَ أَنْ يَكُونَ بَيْنَ الْأَوْسِ وَالْخَزْرَجِ شَرٌّ فِي الْمَسْجِدِ، وَمَا عَلِمْتُ بِهِ، فَلَمَّا كَانَ مَسَاءً ذَلِكَ الْيَوْمِ خَرَجْتُ لِبَعْضِ حَاجَتِي وَمَعِيَ أُمُّ مِسْطَحٍ فَعَثَرْتُ، فَقَالَتْ: تَعَسَّ مِسْطَحُ، فَقُلْتُ لَهَا: أَيُّ أُمِّ! تَسْبِيْنِ ابْنِكَ فَسَكَتَتْ ثُمَّ عَثَرْتُ الثَّانِيَةَ فَقَالَتْ: تَعَسَّ مِسْطَحُ! فَقُلْتُ لَهَا: أَيُّ أُمِّ! تَسْبِيْنِ ابْنِكَ، فَقَالَتْ: وَاللَّهِ! مَا أَسْبُهُ إِلَّا فِيكَ فَقُلْتُ: فِي أَيِّ شَأْنِي؟ قَالَتْ: فَبَثَرْتُ إِلَيَّ الْحَدِيثَ قُلْتُ: وَقَدْ كَانَ هَذَا؟!

she said: 'Let Miṣṭah be ruined!' I said to her, 'O mother! Why do you abuse your son?' She stumbled for the third time and said, 'Let Miṣṭah be ruined!' I said to her, O mother! why do you abuse your son.' Upon 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, so astonished, that I did not know for what purpose I had gone out.

'Then I became sick and said to the Messenger of Allāh ﷺ: 'Send me to my father's house.' So, he sent a servant with me, and when I entered the house, I found Umm Rūmān downstairs, while Abū Bakr was reciting something upstairs. My mother asked, 'What has brought you, O daughter?'" She said: "I informed her and mentioned the whole story to her, but she did not feel as I did about it. She said, 'O my daughter! Do not 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 the same about it as I did. I asked her: 'Does my father know about it?' She said, 'Yes' I asked, 'Does the Messenger of Allāh ﷺ know about it too?' She said, 'Yes, the Messenger of Allāh ﷺ also knows about it.' Tears filled my eyes and I wept. Abū Bakr, who

قَالَتْ: نَعَمْ، وَاللَّهِ! لَقَدْ رَجَعْتُ إِلَى بَيْتِي وَكَأَنَّ الَّذِي خَرَجْتُ لَهُ لَمْ أُخْرَجْ. لَا أَجِدُ مِنْهُ قَلِيلًا وَلَا كَثِيرًا وَوَعَيْتُ فَقُلْتُ لِرَسُولِ اللَّهِ ﷺ: أَرْسَلْنِي إِلَى بَيْتِ أَبِي فَأَرْسَلَ مَعِيَ الْعُلَامَ فَدَخَلْتُ الدَّارَ فَوَجَدْتُ أُمَّ رُومَانَ فِي السُّفْلِ وَأَبُو بَكْرٍ فَوْقَ الْبَيْتِ يَقْرَأُ، فَقَالَتْ أُمِّي: مَا جَاءَ بِكِ يَا بُنَيَّةُ! قَالَتْ: فَأَخْبَرْتُهَا وَذَكَرْتُ لَهَا الْحَدِيثَ فَإِذَا هُوَ لَمْ يَبْلُغْ مِنْهَا مَا بَلَغَ مِنِّي، فَقَالَتْ: يَا بُنَيَّةُ! خَفَيْتُ عَلَيْكَ الشَّانَ، فَإِنَّهُ وَاللَّهِ! لَقَلَّمَا كَانَتْ امْرَأَةً حَسَنَاءَ عِنْدَ رَجُلٍ يُحِبُّهَا لَهَا ضَرَائِرُ إِلَّا حَسَدْنَاهَا وَقِيلَ فِيهَا، فَإِذَا هِيَ لَمْ يَبْلُغْ مِنْهَا مَا بَلَغَ مِنِّي، قَالَتْ: قُلْتُ: وَقَدْ عَلِمَ بِهِ أَبِي، قَالَتْ: نَعَمْ، قُلْتُ: وَرَسُولُ اللَّهِ ﷺ؟ قَالَتْ: نَعَمْ، وَاسْتَعْبَرْتُ وَوَكَيْتُ فَسَمِعَ أَبُو بَكْرٍ صَوْتِي وَهُوَ فَوْقَ الْبَيْتِ يَقْرَأُ فَتَزَلَّ فَقَالَ لِأُمِّي: مَا شَأْنُهَا، قَالَتْ: بَلَغَهَا الَّذِي ذُكِرَ مِنْ شَأْنِهَا، فَفَاصَتْ عَيْنَاهُ فَقَالَ: أَفَسَمْتُ عَلَيْكَ يَا بُنَيَّةُ إِلَّا رَجَعْتِ إِلَى بَيْتِكَ فَرَجَعْتُ، وَلَقَدْ جَاءَ رَسُولُ اللَّهِ ﷺ إِلَى بَيْتِي وَسَأَلَ عَنِّي خَادِمَتِي فَقَالَتْ: لَا، وَاللَّهِ! مَا عَلِمْتُ عَلَيْهَا عَيْنًا إِلَّا أَنَّهَا كَانَتْ تَرُقُدُ حَتَّى تَدْخُلَ الشَّاءُ فَتَأْكُلُ خَمِيرَتَهَا أَوْ عَجِيئَتَهَا، وَانْتَهَرَهَا بَعْضُ أَصْحَابِهِ فَقَالَ: اضْطَدِّي رَسُولَ اللَّهِ ﷺ حَتَّى اسْقَطُوا لَهَا بِهِ فَقَالَتْ: سُبْحَانَ اللَّهِ! وَاللَّهِ مَا عَلِمْتُ عَلَيْهَا إِلَّا مَا يَعْلَمُ الصَّائِعُ عَلَى نَبْرِ الذَّهَبِ الْأَحْمَرِ فَبَلَغَ الْأَمْرُ ذَلِكَ الرَّجُلَ الَّذِي قِيلَ لَهُ، فَقَالَ:

was reading upstairs, heard my voice, and came down asking my mother: 'What is the matter with her?' She said, 'She has heard what has been said about her.' 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 the Messenger of Allāh ﷺ had come to my house asking my maid-servant about me. The maid-servant said: 'By Allāh! I do not know of any fault or defect in her character except that she sleeps and lets the sheep enter and eat her dough.' On that, some of the Prophet's Companions spoke harshly to her and said: 'Tell the truth to the Messenger of Allāh ﷺ.' Finally, they told her of the slander and she said: '*Subhān Allāh!* By Allāh, I know nothing against her except what a 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 parts of any woman.' Later, that man was martyred in Allāh's Cause.

"Then next morning, my parents came to pay me a visit and they stayed with me until the Messenger of Allāh ﷺ came to me, after he had performed the *ʿAsr* prayer. He came to me while my parents were sitting around me on my right and my left. The Prophet ﷺ said the *Tashah-hud*, praised and glorified Allāh and said, 'Now then, O *ʿAishah!* If you have committed a

سُبْحَانَ اللَّهِ! وَاللَّهِ مَا كَشَفْتُ كَتَفَ أُنْتَى قَطُّ، قَالَتْ عَائِشَةُ: فَقَتِلْ شَهِيدًا فِي سَبِيلِ اللَّهِ، قَالَتْ: وَأَصْبَحَ أَبُوَايَ عِنْدِي فَلَمْ يَزَالَا عِنْدِي حَتَّى دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَقَدْ صَلَّى الْعَصْرَ ثُمَّ دَخَلَ وَقَدْ اِكْتَنَفَنِي بَوَايَ عَنِ يَمِينِي وَشِمَالِي فَتَشَهَّدَ النَّبِيُّ ﷺ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «أَمَا بَعْدُ يَا عَائِشَةُ! إِنْ كُنْتَ قَارَفْتِ سُوءًا أَوْ ظَلَمْتِ فَتَوْبِي إِلَى اللَّهِ فَإِنَّ اللَّهَ يَقْبَلُ التَّوْبَةَ عَن عِبَادِهِ»، قَالَتْ: وَقَدْ جَاءَتِ امْرَأَةٌ مِنَ الْأَنْصَارِ وَهِيَ جَالِسَةٌ بِالْبَابِ، فَقُلْتُ: أَلَا تَسْتَحْيِي مِنْ هَذِهِ الْمَرْأَةِ أَنْ تَذْكَرَ شَيْئًا. وَوَعظَ رَسُولُ اللَّهِ ﷺ فَالْتَمَتُ إِلَى أَبِي فَقُلْتُ: أَحِبُّهُ. قَالَ: فَمَاذَا أَقُولُ؟ فَالْتَمَتُ إِلَى أُمِّي فَقُلْتُ: أَحِبِّيهِ، قَالَتْ: أَقُولُ مَاذَا؟ قَالَتْ: فَلَمَّا لَمْ يُجِيبَا تَشَهَّدْتُ فَحَمِدْتُ اللَّهَ وَأَثْنَيْتُ عَلَيْهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قُلْتُ: أَمَا وَاللَّهِ لَئِنْ قُلْتُ لَكُمْ: إِنِّي لَمْ أَفْعَلْ، وَاللَّهُ يَشْهَدُ إِنِّي لَصَادِقَةٌ مَا ذَاكَ بِتَأْفِيعِي عِنْدَكُمْ لِي، لَقَدْ تَكَلَّمْتُمْ وَأَشْرَبْتِ قُلُوبَكُمْ وَلَئِنْ قُلْتُ: إِنِّي قَدْ فَعَلْتُ وَاللَّهِ يَعْلمُ أَنِّي لَمْ أَفْعَلْ لَتَقُولَنَّ إِنَّهَا قَدْ بَاءَتْ بِهَا عَلَى نَفْسِهَا. وَاللَّهُ! إِنِّي مَا أَجِدُ لِي وَلَكُمْ مَثَلًا قَالَتْ: وَالتَّمَسْتُ اسْمَ يَعْقُوبَ فَلَمْ أَقْدِرْ عَلَيْهِ إِلَّا أَبَا يُوسُفَ حِينَ قَالَ: ﴿فَصَبِّرْ جَبِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ﴾ [يوسف: ١٨] قَالَتْ: وَأُنزِلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ مِنْ سَاعَتِهِ فَسَكَتْنَا فَرَفِعَ عَنْهُ وَإِنِّي لَأَتَّبِعُنَّ

bad deed, or you have wronged (yourself), then repent to Allāh, as Allāh accepts the repentance from His worshippers.'

"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?' The Messenger of Allāh ﷺ then gave a piece of advice and I turned to my father and requested him to reply to him. 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 reply to the Prophet ﷺ, I said the *Tashah-hud*, praised and glorified Allāh as is His due, and I said: 'Then, by Allāh! If I were to tell you that I have not done (this) and Allāh, the Mighty and Sublime, is 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 - and I could not remember Ya'qūb's name - Yūsuf's father when he said: So patience is most fitting. And it is Allāh Whose help can be sought against that which you describe.^[1]

الشُّرُورَ فِي وَجْهِهِ وَهُوَ يَمْسُحُ جَبِينَهُ: وَيَقُولُ «أَبْشِرِي يَا عَائِشَةُ [فَلَقَدْ أَنْزَلَ اللَّهُ بَرَاءَتَكَ]»،
قَالَتْ: فَكُنْتُ أَشَدَّ مَا كُنْتُ غَضَبًا فَقَالَ لِي
أَبُوآي: قُومِي إِلَيْهِ، فَقُلْتُ: لَا، وَاللَّهِ لَا أَقُومُ
إِلَيْهِ وَلَا أَحْمَدُهُ وَلَا أَحْمَدُكُمْ وَلَا أَحْمَدُكُمْ وَلَكِنْ أَحْمَدُ
اللَّهَ الَّذِي أَنْزَلَ بَرَاءَتِي، لَقَدْ سَمِعْتُمُوهُ فَمَا
أَنْكَرْتُمُوهُ وَلَا غَيَّرْتُمُوهُ. وَكَانَتْ عَائِشَةُ تَقُولُ:
أَمَّا زَيْنَبُ بِنْتُ جَحْشٍ فَعَصَمَهَا اللَّهُ بِدِينِهَا فَلَمْ
تَقُلْ إِلَّا خَيْرًا وَأَمَّا أُخْتُهَا حَمْنَةُ فَهَلَكْتُ فِيْمَنْ
هَلَكَ وَكَانَ الَّذِي يَتَكَلَّمُ فِيهِ مُسْطَحٌ وَحَسَنٌ
ابْنُ ثَابِتٍ وَالْمُتَأَفِّقُ عَبْدُ اللَّهِ بْنُ أَبِي [ابْنِ
سُلَيْمٍ] وَهُوَ الَّذِي [كَانَ يَسْتَوْشِيهِ وَيَجْمَعُهُ
وَهُوَ الَّذِي تَوَلَّى كَيْزَهُ مِنْهُمْ هُوَ وَحَمْنَةُ.
قَالَتْ: فَحَلَفَ أَبُو بَكْرٍ أَنْ لَا يَنْتَفِعَ مُسْطَحًا
بِنَافِعَةٍ أَبَدًا، فَأَنْزَلَ اللَّهُ تَعَالَى هَذِهِ الْآيَةَ ﴿وَلَا
يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ﴾ [إِلَى آخِرِ
الْآيَةِ] يَعْنِي أَبَا بَكْرٍ ﴿أَنْ يُؤْتُوا أَوْلِيَ الْقُرْبَى
وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ﴾ يَعْنِي
مُسْطَحًا إِلَى قَوْلِهِ ﴿أَلَا يُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ
وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ [٢٢] قَالَ أَبُو بَكْرٍ: بَلَى،
وَاللَّهُ! يَا رَبَّنَا إِنَّا لَنُحِبُّ أَنْ تَغْفِرَ لَنَا وَعَادَ لَهُ
بِمَا كَانَ يَصْنَعُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ.
وَقَدْ رَوَى يُونُسُ بْنُ يَرِيدٍ وَمَعْمَرٌ وَغَيْرُ وَاحِدٍ

[1] *Yūsuf* 12:18.

She said: "It was at that time that Revelation came to the Messenger of Allāh ﷺ, and we remained silent. Then the Revelation was over, and I noticed the signs of happiness on his face while he was wiping (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 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 have you changed it (to defend me).'"

'Āishah used to say: "But as regards to Zainab bint Jaḥsh, Allāh protected her because of her piety. She did not say anything except good (about me). But her sister, Ḥamnah 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 [bin Salūl] and [it is he who] used to spread that news and tempt others to speak of it, and it was he and Ḥamnah who had the greater share therein. Abū Bakr took an oath that he would never do any favor for Miṣṭaḥ at all. Then Allāh, Most High, revealed this *Āyah*: 'Let not those among you who are blessed with graces and wealth' [until the end of the *Āyah*] referring to Abū Bakr: 'to give to their kinsmen, the

عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الرَّبِيعِ وَسَعِيدِ بْنِ
الْمُسَيَّبِ وَعَلْقَمَةَ بْنِ وَقَّاصِ اللَّيْثِيِّ وَعُبَيْدِ اللَّهِ
ابْنِ عَبْدِ اللَّهِ، عَنْ عَائِشَةَ هَذَا الْحَدِيثِ أَطْوَلَ
مِنْ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ وَأَتَمَّ.

poor, and those who left their homes for Allāh's Cause.' — meaning *Mistaḥ* — up to His saying: Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful.^[1] On that, Abū Bakr said: 'Yes, by Allāh! O our Lord! We wish that You forgive us.' So he returned to what he had been doing." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of Hishām bin 'Urwah. Yūnus bin Yazīd, Ma'mar, and others reported this *Ḥadīth* from Az-Zuhrī, from 'Urwah bin Az-Zubair, Sa'eed bin Al-Musayyab, 'Alqamah bin Waqqāṣ Al-Laithī and 'Ubaidullāh bin 'Abdullāh, from 'Āishah, and it is longer and more complete than the narration of Hishām bin 'Urwah.

تخریج: متفق علیه، وأخرجه البخاری، التفسیر، باب: ﴿إِنَّ الَّذِينَ يَحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا...﴾ إلخ، ح: ٤٧٥٧ تعليقا ومسلم، ح: ٥٨/٢٧٧٠ من حديث أبي أسامة به.

(5). 3181. 'Āishah said: "When my innocence was revealed, the Messenger of Allāh ﷺ stood on the *Minbar* and mentioned that. He recited the Qur'ān, and when he descended, he ordered that two men, and the woman, be beaten as their *Hadd*." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Muḥammad bin Ishāq.

(٥) - ٣١٨١ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ]

بُنْدَارٌ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَ عُذْرِي قَامَ رَسُولُ اللَّهِ ﷺ عَلَيَّ الْمُنْتَبِرِ فَذَكَرَ ذَلِكَ وَتَلَا الْقُرْآنَ فَلَمَّا نَزَلَ أَمَرَ بَرَجْلَيْنِ وَامْرَأَةً فَضَرَبُوا حَدَّهُمْ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

[1] *An-Nūr* 24:22.

لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ إِسْحَاقَ .

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الحدود، باب حد القذف، ح: ٢٥٦٧ عن بندار، وأبو داود، ح: ٤٤٧٤ من حديث محمد بن أبي عدي به وابن إسحاق صرح بالسماع عند البيهقي: ٢٥٠/٨.

Comments:

In this *Hadīth*, the carrying out of accusation on Hassān bin Thābit, Miṣṭah and Hamnah is mentioned; and the of *Hadd* on ‘Abdullāh bin ‘Ubayy is not stated, the infliction of the punishment on him is disputed. According to the majority, he was not given the punishment because he was a hypocrite. [For detail see: *Al-Kawākib Ad-Darārī*, vol. 4, p. 227, footnote 1 of page 222]

Chapter 25. Regarding *Sūrat Al-Furqān*

(المعجم ٢٥) - [بَابُ:] وَمِنْ سُورَةِ
الْفُرْقَانِ (التحفة ٢٦)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3182. ‘Abdullāh said: “I said: ‘O Messenger of Allāh ﷺ! What is the worst sin?’ He said: ‘That you make an equal to Allāh, while it is He who created you.” He said: “I said: ‘Then what?’ He said: ‘That you kill your child fearing that he will eat with you.” He said: “I said: ‘Then what?’ He said: ‘That you commit adultery with your neighbors wife.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan* [*Gharīb*].

(Another chain) from ‘Abdullāh, from the Prophet ﷺ with similar.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

(١) - ٣١٨٢ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو ابْنِ شُرْحَبِيلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَيُّ الذَّنْبِ أَعْظَمُ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدَاءً وَهُوَ خَلَقَكَ». قَالَ: قُلْتُ: ثُمَّ مَاذَا؟ قَالَ: «أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ»، قَالَ: قُلْتُ: ثُمَّ مَاذَا؟ قَالَ: «أَنْ تَزْنِيَ بِحَلِيلَةِ جَارِكَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [عَرِيبٌ].

حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ [بْنُ مَهْدِيٍّ]: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَالْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرْحَبِيلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿والذين لا يدعون مع الله إلها آخر ولا يقتلون النفس﴾، ح: ٤٧٦١ من حديث سفيان الثوري ومسلم، ح: ٨٦ من حديث أبي وائل به.

Comments:

The neighbor of a person deserves his sympathy and kindness and a neighbor is a protector and guardian of his neighbor's honor and sanctity. But if the guard begins to violate the sanctity and a neighbor violates the honor and sanctity of another neighbor and he robs the neighbor's honor. Who can then be expected to be a guardian!

(2). 3183. ‘Abdullāh said: “I asked the Messenger of Allāh ﷺ which sin is the worst.’ He said: “That you make an equal to Allāh while it is He who created you, that you kill your child so that he will not eat with you – or because of your food, and that you commit adultery with your neighbor’s wife.” He said: “And he recited this *Āyah*: ‘And those who invoke not any other god along with Allāh, nor kill such person as Allāh has forbidden, except what is required, nor commit illegal sexual intercourse – and whoever does that shall receive punishment. The torment will be doubled for him on the Day of Resurrection and he shall abide therein in disgrace.’”^[1] (*Sahih*)

[Abū ‘Eisā said:] The *Hadith* of Sufyān from Manṣūr and Al-A‘maṣh (the other chain above) is more correct than the narration of Shu‘bah from Wāsil (no. 3183) because he added a narrator in its chain.

(Another chain) with similar. [He

(٢) - ٣١٨٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ أَبُو زَيْدٍ: حَدَّثَنَا شُعْبَةُ عَنْ وَاصِلِ الْأَحْدَبِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ أَيُّ الذَّنْبِ أَعْظَمُ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلْقُكَ، وَأَنْ تَقْتُلَ وَلَدَكَ مِنْ أَجْلِ أَنْ يَأْكُلَ مَعَكَ أَوْ مِنْ طَعَامِكَ، وَأَنْ تَزْنِيَ بِحَلِيلَةِ جَارِكَ». قَالَ: وَتَلَا هَذِهِ الْآيَةَ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ۖ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخَلَّدْ فِيهِ. مَهَكَانًا﴾ [٦٨، ٦٩].

[قَالَ أَبُو عِيسَى:] حَدِيثُ سُفْيَانَ عَنْ مَنْصُورٍ وَالْأَعْمَشِ أَصَحُّ مِنْ حَدِيثِ شُعْبَةَ، عَنْ وَاصِلٍ لِأَنَّهُ زَادَ فِي إِسْنَادِهِ رَجُلًا. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

^[1] *Al-Furqān* 25:68,69.

said:] This is how it was reported by Shu'bah: “From Wāsil, from Abū Wā'il, from 'Abdullāh” and he did not mention “‘Amr bin Shurahbīl” in it.

من حديث واصل الأحدب به وانظر الحديث

[قَالَ:] وَهَكَذَا رَوَى شُعْبَةُ عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ وَلَمْ يَذْكُرْ فِيهِ: عَنْ عَمْرِو بْنِ شُرْحَبِيلَ.

تخریج: وأخرجه البخاري، أيضاً، ح: ٤٧٦١ من حديث واصل الأحدب به وانظر الحديث السابق.

Chapter 26. Regarding *Ṣūrah Ash-Shu'arā'*

*In the Name of Allāh,
the Merciful, the Beneficent*

(1). 3184. 'Āishah said: “When this *Āyah* was revealed: ‘And warn your tribe of near kindred.’^[1] The Messenger of Allāh ﷺ said: ‘O Ṣafīyyah bint 'Abdul-Muṭṭalib! O Fāṭimah bint Muḥammad! O Banū 'Abdul-Muṭṭalib! I have no power to help you at all before Allāh! Ask of me whatever you want from my wealth.’” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is how Waki' and more than one narrator reported this *Ḥadīth*: “From Hishām bin 'Urwah, from his father, from 'Āishah” similar, to the narration of Muḥammad bin 'Abdur-Raḥmān Aṭ-Ṭufāwī (no. 3184). Some of them reported it from Hishām bin 'Urwah, from his father, from the Prophet ﷺ in *Mursal* form without mentioning 'Āishah in it. There are narrations on this topic from 'Alī and Ibn 'Abbās.

(المعجم ٢٦) - [بَابُ: وَمِنْ] سُورَةِ
الشُّعْرَاءِ (التَّحْفَةُ ٢٧)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣١٨٤ - حَدَّثَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمُقَدَّامِ الْعَجْلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطُّفَاوِيِّ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ [٢١٤] قَالَ رَسُولُ اللَّهِ ﷺ: «يَا صَفِيَّةُ بِنْتُ عَبْدِ الْمُطَّلِبِ! يَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ! يَا بِنِي عَبْدِ الْمُطَّلِبِ! إِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا سَلُونِي مِنْ مَالِي مَا شِئْتُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا رَوَى وَكِيعٌ وَغَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ نَحْوَ حَدِيثِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الطُّفَاوِيِّ. وَرَوَى بَعْضُهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ عَائِشَةَ. وَفِي الْبَابِ عَنْ عَلِيِّ وَابْنِ عَبَّاسٍ.

[1] *Ash-Shu'arā'* 26:214. This narration preceded (no. 2310).

تخریج: [صحيح] تقدم: ۲۳۱۰.

Comments:

The close relation and the family ties with the Messenger of Allāh ﷺ will be ineffective for protection against Hell and deliverance from it without believing in him; but with Faith this relation will be beneficial.

(2). 3185. Abū Hurairah said: "When (the following) was revealed: 'And warn your tribe of near kindred'^[1] the Messenger of Allāh ﷺ gathered the (families) of the Quraish (calling them) one and all, he said: 'O people of the Quraish! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you before Allāh! O people of Banū 'Abd Manāf! Ransom yourselves from the Fire! I have no power to prevent harm, or bring benefit to you before Allāh! O people of Banū Quşayy! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you! O people of Banū 'Abdul-Muṭṭalib! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you! O Fāṭimah bint Muḥammad! Ransom yourself from the Fire! I have no power to prevent harm or bring benefit to you! All you have is the womb, and the kind relations that shall come of it.'" (*Sahih*)

[Abū 'Eisā said:] This *Hadith* is *Hasan* [*Sahih*] *Gharib* from this route. [It is known as a narration of Mūsā bin Ṭalḥah].

(۲) - ۳۱۸۵ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، قَالَ: حَدَّثَنِي زَكَرِيَّا بْنُ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا نَزَلَتْ ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ جَمَعَ رَسُولُ اللَّهِ ﷺ قُرَيْشًا فَخَصَّ وَعَمَّ فَقَالَ: «يَا مَعْشَرَ قُرَيْشِ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ ضَرًّا وَلَا نَفْعًا، يَا مَعْشَرَ بَنِي عَبْدِ مَنَاةٍ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ ضَرًّا وَلَا نَفْعًا. يَا مَعْشَرَ بَنِي قُصَيٍّ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا. يَا مَعْشَرَ بَنِي الْمُطَّلِبِ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا، يَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ! أَنْقِذِي نَفْسِكَ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لِكَ ضَرًّا وَلَا نَفْعًا. إِنَّ لَكَ رَجِمًا وَسَائِبًا يَبْلَا لَهَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ مِنْ هَذَا الْوَجْهِ. [يُعْرَفُ مِنْ حَدِيثِ مُوسَى بْنِ طَلْحَةَ].

[1] *Ash-Shu'arā'* 26:214.

(3). (Another chain) Abū Hurairah narrated from the Prophet ﷺ [similar] in meaning.

(٣) - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا شُعَيْبُ بْنُ صَفْوَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ [نَحْوَهُ] بِمَعْنَاهُ.

تخریج: وأخرجه مسلم، الإيمان، باب في قوله تعالى: ﴿وأندر عشيرتك الأقربين﴾، ح: ٢٠٤ من حديث عبد الملك بن عمير به.

Comments:

It is proven from this *Hadīth* that the Messenger of Allāh ﷺ is not omnipotent he does not have authority of doing everything in the universe that enables him ﷺ to cause harm to someone or benefit without Allāh's permission and will. This type of belief is false, because according to this philosophy, whoever is caught by Allāh because of his sins, Muḥammad is able to get him free, but whoever is caught by Muḥammad, no one can get him free, even Allāh.

3186. Qasāmah bin Zuhair said: "Al-Asha'rī said: 'When (the following) was revealed: 'And warn your tribe of near kindred'^[1] the Messenger of Allāh ﷺ placed his fingers in his ears, raised his voice and said: 'O Banū 'Abd Manāf! Hearken!'" (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb* from this route as a narration of Abū Mūsā. Some of them reported it from 'Awf, from Qasāmah bin Zuhair from the Prophet ﷺ in *Mursal* form – and it is more correct – without mentioning "from Abū Mūsā" in it [I mentioned it to Muḥammad bin Ismā'īl, but he did not know it as a narration of Abū Mūsā].

٣١٨٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا أَبُو زَيْدٍ عَنْ عَوْفٍ، عَنْ قَسَامَةَ بْنِ زُهَيْرٍ قَالَ: حَدَّثَنِي الْأَشْعَرِيُّ قَالَ: لَمَّا نَزَلَ ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ وَضَعَ رَسُولُ اللَّهِ ﷺ إصْبَعَيْهِ فِي أُذُنَيْهِ فَرَفَعَ صَوْتَهُ فَقَالَ: «يَا بَنِي عَبْدِ مَنَافٍ يَا صَبَا حَاهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي مُوسَى وَقَدْ رَوَاهُ بَعْضُهُمْ عَنْ عَوْفٍ، عَنْ قَسَامَةَ بْنِ زُهَيْرٍ عَنِ النَّبِيِّ ﷺ مُرْسَلًا وَهُوَ أَصَحُّ وَلَمْ يَذْكَرْ فِيهِ: عَنْ أَبِي مُوسَى [ذَكَرْتُ بِهِ مُحَمَّدَ بْنَ إِسْمَاعِيلَ فَلَمْ يَعْرِفْهُ مِنْ حَدِيثِ أَبِي مُوسَى].

تخریج: [إسناده حسن] وأخرجه ابن حبان، ح: ١٦٢٧ من حديث عوف به وللحديث شواهد * أبو زيد الأنصاري سعيد بن أوس حسن الحديث وتابعه أبو عاصم النبيل.

[1] *Ash-Shu'arā'* 26:214.

Comments:

It was an Arab custom that the call of 'Yā *Ṣabāhāh*' used to be made at a high place to get the people's attention, which would give message to the people that something very serious is going to happen; and the people should get together to plan protection and safety against it. So the Prophet ﷺ followed the same method to get the Quraish together to warn them against the danger of the Hereafter. When all the Quraish had gathered, he then addressed them.

Chapter 27. Regarding *Sūrat An-Naml*

(المعجم ٢٧) - [بَابُ: وَمِنْ] سُورَةِ
النَّمْلِ (التحفة ٢٨)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

3187. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "A beast will emerge from the earth. With it shall be the ring of Sulaimān and the staff of Mūsā. It will brighten the face of the believer, and stamp the nose of the disbeliever with the ring, such that when the people gather to eat, it will be said to this one: 'O believer!' and to that one: 'O disbeliever!'" (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan* [*Gharīb*]. This *Hadīth*, about the beast of the earth, has been reported through other routes from Abū Hurairah from the Prophet ﷺ. There are narrations about this from Abū Umāmah and Ḥudhaifah bin Usaid.

٣١٨٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ حَمَادِ بْنِ سَلْمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَوْسِ بْنِ خَالِدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَخْرُجُ الدَّابَّةُ مَعَهَا خَاتَمُ سُلَيْمَانَ وَعَصَا مُوسَى، فَتَجْلُو وَجْهَ الْمُؤْمِنِ وَتَخْتِمُ أَنْفَ الْكَافِرِ بِالْخَاتَمِ حَتَّىٰ إِنَّ أَهْلَ الْخَوَانِ لَيَجْتَمِعُونَ فَيَقُولُ هَذَا: يَا مُؤْمِنُ، وَيَقُولُ هَذَا: يَا كَافِرُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ] وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ هَذَا الْوَجْهِ فِي دَابَّةِ الْأَرْضِ. وَفِي الْبَابِ عَنْ أَبِي أُمَامَةَ وَحَدِيثَةَ بْنِ أَسِيدٍ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الفتن، باب دابة الأرض، ح: ٤٠٦٦ والحاكم: ٤٨٥/٤ من حديث حماد بن سلمة به * علي بن زيد: ضعيف وأوس: مجهول له عن أبي هريرة ثلاثة أحاديث منكورة، قاله ابن القطان الفاسي * وفي الباب عن أبي أمامة [أحمد: ٥/٢٦٨] وحذيفة بن أسيد [تقدم: ٢١٨٣].

Comments:

When a beast from the earth will appear prior to the Day of Judgement, it will draw a clear line of distinction among the people. The faces of the believers will gleam and the noses of the disbelievers will be stamped with a seal; this is how they will recognise each other and they will call each other accordingly.

Chapter 28. Regarding *Sūrat Al-Qaṣaṣ*

(المعجم ٢٨) - [بَابٌ: وَمِنْ] سُورَةِ
الْقَصَصِ (التحفة ٢٩)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3188. Abū Hurairah, may Allāh be pleased with him, said: “The Messenger of Allāh ﷺ said to his uncle: ‘Say *Lā ilāha illallāh* and I may bear witness with that, on your behalf, on the Day of Judgement.’ So he said: ‘If it weren’t that the Quraish would insult me (saying): “He only said it out of fright” then I would delight your eyes.’ Then Allāh the Mighty and Sublime revealed: Verily, you guide not whom you like, but Allāh guides whom He wills.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Yazīd bin Kaisān.

(١) - ٣١٨٨ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بُدَّارٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَزِيدَ بْنِ كَيْسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ الْأَشْجَعِيُّ [هُوَ كُوفِيٌّ اسْمُهُ سَلْمَانَ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ] عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِعَمِّهِ: «قُلْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ»، [فَأَقَالَ لَوْلَا أَنْ تُعَيِّرَنِي بِهَا فُرَيْشٌ إِنَّمَا يَحْمِلُهُ عَلَيْهِ الْجَزَعُ لَأَفْرَزْتُ بِهَا عَيْنَكَ فَأَنْزَلَ اللَّهُ [عَزَّ وَجَلَّ] ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾ [٥٦].
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَزِيدَ بْنِ كَيْسَانَ.

تخریج: وأخرجه مسلم، الإيمان، باب الدليل على صحة إسلام من حضره الموت، ما لم يشرع في النزاع... إلخ، ح: ٢٥ من حديث يحيى القطان به.

Comments:

The word ‘Guidance’ is used for two meanings: a): To show the path or way and b): To take to the destination. The Prophet’s ﷺ duty is to show the straight path and to convey the True Message to the people, but to make the people guided is not in his authority, this authority belongs only to Allāh.

[1] *Al-Qaṣaṣ* 28:56.

**Chapter 29. Regarding *Sūrat*
*Al-'Ankabūt***

(المعجم ٢٩) - [بَابُ: وَمِنْ] سُورَةِ
الْعَنْكَبُوتِ (التحفة ٣٠)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3189. Muṣ'ab bin Sa'd narrated that his father, Sa'd, said: "Four *Āyāt* were revealed about me" and he mentioned the story. Umm Sa'd had said: "Did not Allāh command you to honor (your parents). By Allāh! I will not eat or drink anything until I die or you renounce (Islam)." He said: "So when they wanted to make her eat, they would force her mouth open. So this *Āyah* was revealed: And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate (partners) with Me, of which you have no knowledge, then obey them not."^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، الجهاد، باب الأنفال، ح: ٣٣/١٧٤٨، ٣٤ عن محمد بن بشار

ومحمد بن المثنى به.

(2). 3190. Umm Hānī narrated that regarding Allāh's saying: '...And you practice evil in your meetings...'^[2] that the Prophet ﷺ said: "They would throw pebbles at the people of the land and make a mockery of them." (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is

(١) - ٣١٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ
وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ
قَالَ: سَمِعْتُ مُضْعَبَ بْنَ سَعْدٍ يُحَدِّثُ عَنْ
أَبِيهِ سَعْدٍ قَالَ: أَنْزِلَتْ فِيَّ أَرْبَعُ آيَاتٍ فَذَكَرَ
قِصَّةً، وَقَالَتْ أُمُّ سَعْدٍ: أَلَيْسَ قَدْ أَمَرَ اللَّهُ
بِالْبِرِّ. وَاللَّهِ! لَا أَطْعَمُ طَعَامًا وَلَا أَشْرَبُ
شَرَابًا حَتَّى أَمُوتَ أَوْ تَكْفُرَ، قَالَ: فَكَانُوا إِذَا
أَرَادُوا أَنْ يُطْعَمُوهَا شَجَرُوا فَاها، فَتَزَلَّتْ
هَذِهِ الْآيَةُ ﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ
جَاهَدَاكَ لِتُشْرِكَ بِي﴾ [الآية ٨].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

(٢) - ٣١٩٠ - حَدَّثَنَا مَحْمُودُ بْنُ
غَيْلَانَ: حَدَّثَنَا أَبُو أُسَامَةَ وَعَبْدُ اللَّهِ بْنُ بَكْرِ
السَّهْمِيُّ عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ، عَنْ سِمَاكِ
[ابْنِ حَرْبٍ]، عَنْ أَبِي صَالِحٍ، عَنْ أُمِّ هَانِيَةَ
عَنْ النَّبِيِّ ﷺ فِي قَوْلِهِ [تَعَالَى]: ﴿وَتَأْتُونَكَ فِي

[1] *Al-'Ankabūt* 29:8.

[2] *Al-'Ankabūt* 29:29.

Hasan, we only know of it as a narration of Ḥātim bin Abī Ṣaghīrah from Simāk.

كَادِيكُمْ الْمُنْكَرُ ﴿٢٩﴾ قَالَ: «كَانُوا يَخَذِفُونَ أَهْلَ الْأَرْضِ وَيَسْحَرُونَ مِنْهُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ حَاتِمِ بْنِ أَبِي صَغِيرَةَ عَنْ سِمَاكٍ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٤٢٤/٦، ٣٤١ عن أبي أسامة حماد بن أسامة به * أبو صالح باذام مولى أم هانئ: ضعيف مدلس (تقريب) ومع ذلك صححه الحاكم على شرط مسلم: ٤٠٩/٢ ووافقه الذهبي على شرط الشيخين(!!).

Comments:

They would do inappropriate and abhorrent things in their gatherings, hurling stones on the strangers and wayfarers, and making fun of them was a part of their misconduct. Breaking wind aloud, pulling down the waist garments of others, whistling, playing dice, cards and to commit indecent acts were their favorite activities. Nawāb Ṣiddīque Ḥasan Khan mentioned many of their misconducts in '*Faṭḥ Al-Bayān*'. [*Tuḥfat Al-Aḥwadhī*: vol. 4, p. 160]

Chapter 30. Regarding *Sūrat Ar-Rūm*

(المعجم ٣٠) - [بَابُ: وَمِنْ] سُورَةِ
الرُّومِ (التحفة ٣١)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3191. Ibn ‘Abbās narrated that regarding “*Alif Lām Mīm*. The Romans have been defeated” (In the nearest land, and they, after their defeat, will be victorious. Within *Bid’* years...)”^[1] The Messenger of Allāh ﷺ said to Abū Bakr about the wager: “Why were you not more cautious Abū Bakr? For indeed *Al-Bid’* refers to what is from three to nine.” (*Saḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb Ḥasan* from this route; as a

(١) - ٣١٩١ - أَخْبَرَنَا أَبُو مُوسَى مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ ابْنِ عَثْمَةَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الْجُمَحِيُّ: حَدَّثَنِي ابْنُ شِهَابِ الزُّهْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَثْبَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَبِي بَكْرٍ فِي مَنَاحِبَةٍ: «الْأَمْرُ ○ غَلَبَتِ الرُّومُ» أَلَا ائْتَمَرْتُمْ يَا أَبَا بَكْرٍ! فَإِنَّ الْبِضْعَ مَا بَيْنَ ثَلَاثٍ إِلَى تِسْعٍ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ

^[1] *Ar-Rūm* 30:1,2.

narration of Az-Zuhri, from 'Ubaidullāh from Ibn 'Abbās.

حَسَنٌ مِنْ هَذَا الْوَجْهِ، مِنْ حَدِيثِ الزُّهْرِيِّ
عَنْ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ.

تخريج: [حسن] وأخرجه أبو نعيم في أخبار أصبهان: ٢/٣٢٤ عن محمد بن المثنى به ورواه الطحاوي في مشكل الآثار: ٤/١٢٦ من حديث محمد بن خالد ابن عثمة وتابعه معن بن عيسى وله شاهد حسن عند الطحاوي: ٤/١٢٥ وانظر، ح: ٣١٩٤.

Comments:

Abū Bakr ﷺ set a short time limit, as follows, therefore the Prophet ﷺ told him to be careful and to increase the period to nine years.

(2). 3192. 'Aṭīyya said: Abū Sa'eed narrated: "On the Day of Badr, the Romans had a victory over the Persians. So the believers were pleased with that, then the following was revealed: 'Alif Lām Mīm. The Romans have been defeated, up to His saying: 'the believers will rejoice – with the help of Allāh'"^[1] He said: "So the believers were happy with the victory of the Romans over the Persians."^[2] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. This is how Naṣr bin 'Alī recited it: "*Ghalabat Ar-Rūm.*"

(٢) - ٣١٩٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: لَمَّا كَانَ يَوْمَ بَدْرِ ظَهَرَتْ الرُّومُ عَلَى فَارِسَ فَأَعْجَبَ ذَلِكَ الْمُؤْمِنِينَ فَزَلَّتْ الْعَرَبُ ○ غَلَبَتِ الرُّومُ ○ إِلَى قَوْلِهِ ﴿يَفْرَحُ الْمُؤْمِنُونَ ○ بِنَصْرِ اللَّهِ﴾ [١-٥] قَالَ: فَفَرِحَ الْمُؤْمِنُونَ بِظُهُورِ الرُّومِ عَلَى فَارِسَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ كَذَا قَرَأَ نَصْرُ بْنُ عَلِيٍّ: غَلَبَتِ الرُّومُ.

تخريج: [حسن] تقدم: ٢٩٣٥.

Comments:

The reason for the Muslims' pleasure and rejoicing follows in the narrations ahead.

(3). 3193. Sa'eed bin Jubair narrated from Ibn 'Abbās, regarding the saying of Allāh, Most High: *Alif Lām Mīm*. The Romans have been defeated. In the nearest land"^[3] he said: "*Ghulibat wa*

(٣) - ٣١٩٣ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو عَنْ أَبِي إِسْحَاقَ الْفَزَارِيِّ، عَنْ سُفْيَانَ [الثَّوْرِيِّ]، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ

[1] *Ar-Rūm* 30:1-5

[2] This preceded under no. 2935.

[3] *Ar-Rūm* 30:1-3

Ghalabat (defeated and then victorious).” He said: “The idolaters wanted the Persians to be victorious over the Romans because they too were people who worshipped idols, while the Muslims wanted the Romans to be victorious over the Persians because they were people of the Book. This was mentioned to Abū Bakr, so Abū Bakr mentioned that to the Messenger of Allāh ﷺ and he said: ‘They will certainly prevail.’ Abū Bakr mentioned that to them, and they said: ‘Make a wager between us and you; if we win, we shall get this and that, and if you win, you shall get this or that.’ He made the term five years, but they (the Romans) were not victorious. They mentioned that to the Prophet ﷺ and he said: “Why did you not make it less (than)” – He (one of the narrators said): I think he said: “ten?” He said: Sa’eed said: “*Al-Biq’* is what is less than ten” – he said: “Afterwards the Romans were victorious.” He said: “That is what Allāh Most High said: ‘*Alif Lām Mīm*. The Romans have been defeated’ up to His saying: ‘And on that day, the believers will rejoice – with the help of Allāh. He helps whom He wills.’^[1] Sufyān said: “I heard that they were victorious over them on the Day of Badr.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, we only know of it as a narration of Sufyān Ath-

جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى: ﴿الْعَمَّ
 ○ غَلِبَتِ الرُّومُ ○ فِي آدَى الْأَرْضِ﴾ قَالَ: غَلِبَتْ
 وَغَلِبَتْ. قَالَ: كَانَ الْمُشْرِكُونَ يُحِبُّونَ أَنْ
 يَظْهَرَ أَهْلُ فَارِسَ عَلَى الرُّومِ لِأَنَّهُمْ وَإِيَّاهُمْ
 أَهْلُ الْأَوْتَانِ وَكَانَ الْمُسْلِمُونَ يُحِبُّونَ أَنْ
 يَظْهَرَ الرُّومُ عَلَى فَارِسَ لِأَنَّهُمْ أَهْلُ الْكِتَابِ،
 فَذَكَرَهُ لِأَبِي بَكْرٍ فَذَكَرَهُ أَبُو بَكْرٍ لِرَسُولِ اللَّهِ
 ﷺ فَقَالَ: «أَمَا إِنَّهُمْ سَيَغْلِبُونَ» فَذَكَرَهُ أَبُو
 بَكْرٍ لَهُمْ فَقَالُوا: اجْعَلْ بَيْنَنَا وَبَيْنَكَ أَجَلًا فَإِنْ
 ظَهَرْنَا كَانَ لَنَا كَذَا وَكَذَا وَإِنْ ظَهَرْتُمْ كَانَ
 لَكُمْ كَذَا وَكَذَا، فَجَعَلَ أَجَلَ خَمْسَ سِنِينَ فَلَمْ
 يَظْهَرُوا فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «أَلَا
 جَعَلْتُهُ إِلَى دُونَ» قَالَ: أَرَأَاهُ «العشر» قَالَ:
 قَالَ سَعِيدٌ: وَالبِضْعُ مَا دُونَ العشرِ، قَالَ: ثُمَّ
 ظَهَرَتِ الرُّومُ بَعْدَ، قَالَ: فَذَلِكَ قَوْلُهُ تَعَالَى:
 ﴿الْعَمَّ ○ غَلِبَتِ الرُّومُ﴾ إِلَى قَوْلِهِ ﴿وَيَوْمَئِذٍ
 يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ ○ يَنْصُرُ مَنْ
 يَشَاءُ﴾. قَالَ سُفْيَانُ: سَمِعْتُ أَنَّهُمْ ظَهَرُوا
 عَلَيْهِمْ يَوْمَ بَدْرٍ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
 صَحِيحٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُفْيَانَ
 الثَّوْرِيِّ عَنِ حَبِيبِ بْنِ أَبِي عَمْرَةَ.

[1] *Ar-Rūm* 30:1-5.

Thawrī from Ḥabīb bin Abī 'Amrah.

تخريج: [حسن] وأخرجه النسائي في الكبرى، ح: ١١٣٨٩ عن الحسين بن حريث به * سفيان الثوري عن عن وللحديث شواهد منها الحديث الآتي، وصححه الحاكم على شرط الشيخين: ٤١٠/٢ ووافقه الذهبي وأورده الضياء في المختارة: ١٤٥/١٠، ح: ١٤٤.

Comments:

The news of the Roman victory over the Persians came when the Muslims had overcome the polytheists in the battle of Badr, so the Muslims rejoiced twice.

(4). 3194. Niyār bin Mukram Al-Aslamī said: "When (the following) was revealed: 'Alif Lām Mīm. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious in *Bid'* years.'^[1] — on the day that these *Āyāt* were revealed, the Persians had defeated the Romans, and the Muslims had wanted the Romans to be victorious over them, because they were people of the Book. So Allāh said about that: 'And on that day, the believers will rejoice – with the help of Allāh. He helps whom He wills, and He is the Almighty, the Most Merciful.'^[2] The Quraish wanted the Persians to be victorious since they were not people of the Book, nor did they believe in the Resurrection. So when Allāh revealed these *Āyāt*, Abū Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him, went out, proclaiming throughout Makkah: 'Alif Lām Mīm. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious, in *Bid'* years.'^[3] Some

(٤) - ٣١٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي ابْنُ أَبِي الزَّنَادِ عَنْ أَبِي الزَّنَادِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ نِيَّارِ بْنِ مُكْرَمِ الْأَسْلَمِيِّ قَالَ: لَمَّا نَزَلَتْ ﴿الْمَدَّ • غَلَبَتِ الرُّومُ • فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ • فِي بَضْعِ سِنِينَ﴾ فَكَانَتْ فَارِسُ يَوْمَ نَزَلَتْ هَذِهِ الْآيَةَ قَاهِرِينَ لِلرُّومِ وَكَانَ الْمُسْلِمُونَ يُجِبُونَ ظُهُورَ الرُّومِ عَلَيْهِمْ لِأَنَّهُمْ وَإِيَّاهُمْ أَهْلُ كِتَابٍ وَفِي ذَلِكَ قَوْلُ اللَّهِ تَعَالَى ﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ • يَنْصُرُ اللَّهُ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾ وَكَانَتْ قُرَيْشٌ تُحِبُّ ظُهُورَ فَارِسٍ لِأَنَّهُمْ وَإِيَّاهُمْ لَيْسُوا بِأَهْلِ كِتَابٍ وَلَا إِيْمَانٍ يَبْعَثُ، فَلَمَّا أَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ خَرَجَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُ يَبْصِيحُ فِي نَوَاحِي مَكَّةَ ﴿الْمَدَّ • غَلَبَتِ الرُّومُ • فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ • فِي بَضْعِ سِنِينَ﴾ قَالَ: نَاسٌ مِنْ قُرَيْشٍ لِأَبِي بَكْرٍ فَذَلِكَ بَيْنَنَا وَبَيْنَكُمْ زَعَمَ صَاحِبُكَ أَنَّ

[1] *Ar-Rūm* 30:1-4.

[2] *Ar-Rūm* 30:4,5.

[3] *Ar-Rūm* 30:1-4.

of the Quraish said: 'Then this is (a bet) between us and you. Your companion claims that the Romans will defeat the Persians in *Bid'* years, so why not have a bet on that between us and you?' Abū Bakr said: 'Yes.' This was before betting had been forbidden. So Abū Bakr and the idolaters made a bet, and they said to Abū Bakr: 'What do you think - *Bid'* means something between three and nine years, so let us agree on the middle.' So they agreed on six years; Then six years passed without the Romans being victorious. The idolaters took what they won in the bet from Abū Bakr. When the seventh year came and the Romans were finally victorious over the Persians, the Muslims rebuked Abū Bakr for agreeing to six years. He said: 'Because Allāh said: 'In *Bid'* years.' At that time, many people became Muslims." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb* [as a narration of Niyār bin Mukram]. We do not know of it except as a narration of 'Abdur-Raḥmān bin Abī Az-Zinnād.

تخريج: [إسناده حسن] وأخرجه ابن الأثير في أسد الغابة: ٤٩/٥ وابن خزيمة في التوحيد، ص: ١٦٦-١٦٧ من حديث عبدالرحمن بن أبي الزناد به مختصراً وانظر، ح: ٣١٩١.

Comments:

Initially the disbelievers won the bet at the set time, but at a later time it was set again with an increased time limit and the number of camels was also increased to one hundred. The Romans prevailed over the Persians at the same time as the Muslims won the battle of Badr, so the Muslims were immensely pleased. Abū Bakr gave the camels in charity after winning the bet, because by then betting had been prohibited. According to the apparent

الرُّومِ سَتَعْلِبُ فَارِسَ فِي بَضْعِ سِنِينَ، أَفَلَا نُرَاهِنُكَ عَلَى ذَلِكَ قَالَ: بَلَى - وَذَلِكَ قَبْلَ تَحْرِيمِ الرَّهَانِ - فَارْتَهَنَ أَبُو بَكْرٍ وَالْمُشْرِكُونَ وَتَوَاضَعُوا الرَّهَانَ وَقَالُوا لِأَبِي بَكْرٍ: كَمْ تَجْعَلُ الْبَضْعَ: ثَلَاثَ سِنِينَ إِلَى تِسْعِ سِنِينَ، فَسَمَّ بَيْنَنَا وَبَيْنَكَ وَسَطًا تَنْتَهِي إِلَيْهِ. قَالَ فَسَمُّوا بَيْنَهُمْ سِتَّ سِنِينَ، قَالَ: فَصَصَبَ السُّتَّ سِنِينَ قَبْلَ أَنْ يَظْهَرُوا فَأَخَذَ الْمُشْرِكُونَ رَهْنَ أَبِي بَكْرٍ، فَلَمَّا دَخَلَتِ السَّنَةُ السَّابِعَةُ ظَهَرَتِ الرُّومُ عَلَى فَارِسَ، فَعَابَ الْمُسْلِمُونَ عَلَى أَبِي بَكْرٍ تَسْمِيَةَ سِتِّ سِنِينَ قَالَ: لِأَنَّ اللَّهَ تَعَالَى قَالَ: ﴿فِي بَضْعِ سِنِينَ﴾، قَالَ: وَأَسْلَمَ عِنْدَ ذَلِكَ نَاسٌ كَثِيرٌ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ [مِنْ حَدِيثِ نِيَّارِ بْنِ مُكْرَمٍ] لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الزِّنَادِ.

circumstances, the Romans' victory over the Persians seemed almost impossible; but according to the Qur'ānic prophesy the impossible thing appeared to come true, due to which many people embraced Islam. [For detail see: *Al-Kawākib Ad-Darārī*, vol. 4, footnote on pages 232, 233]

Chapter 31. Regarding *Sūrat Luqmān*

(المعجم ٣١) - [بَابُ: وَمِنْ] سُورَةِ
لُقْمَانَ (التحفة ٣٢)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3195. Abū Umāmah narrated that the Messenger of Allāh ﷺ said: “Do not sell the female singers, nor purchase them, nor teach them (to sing). And there is no good in trade in them, and their prices are unlawful. It was about the likes of this that this *Āyah* was revealed: ‘And among mankind is he who purchases idle talk to divert from the way of Allāh.’”^[1] (*Da'if*)

[He said:] There is something about this from Ibn 'Umar.

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, it was only reported as a narration of Al-Qāsim from Abū Umāmah. Al-Qāsim is trustworthy, and 'Alī bin Yazīd (one of the narrators) was graded weak in *Ḥadīth*, this was said by Muḥammad bin Ismā'īl.

(١) - ٣١٩٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا بَكْرُ
ابْنُ مُضَرَ عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ، عَنْ عَلِيِّ بْنِ
يَزِيدَ، عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ [وَهُوَ
عَبْدُ الرَّحْمَنِ مَوْلَى عَبْدِ الرَّحْمَنِ]، عَنْ أَبِي
أَمَامَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا تَبِعُوا
الْقَيْنَاتِ وَلَا تَشْتَرُوهُنَّ وَلَا تَعْلَمُوهُنَّ، وَلَا
تَحْتَرِفْنَ فِي تِجَارَةِ فِيهِنَّ وَتَمْنُهُنَّ حَرَامٌ» وَفِي مِثْلِ
هَذَا أُنْزِلَتْ [عَلَيْهِ] هَذِهِ الْآيَةُ ﴿وَمَنْ أَلْتَأَسَ مِنْ
بَشَرِي لَهُوَ الْحَكِيثُ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ﴾ إِلَى
آخِرِ الْآيَةِ [٦].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا
يُرَوَّى مِنْ حَدِيثِ الْقَاسِمِ عَنْ أَبِي أَمَامَةَ.
وَالْقَاسِمُ ثِقَّةٌ وَعَلِيُّ بْنُ يَزِيدَ يُضَعَّفُ فِي
الْحَدِيثِ، قَالَهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ.
تخریج: [ضعيف] انظر، ح: ١٢٨٢.

Comments:

According to Ḥasan Al-Baṣrī, '*Lahw Al-Ḥadīth*' (idle talks) means everything that makes one unmindful of Allāh's worship and His remembrance, like: useless story telling, vain talks of mockery and jokes, indecent and impolite activities, music and dance etc. [*Rūḥ Al-Ma'ānī*: 21, 22; p. 91]. In the light of

^[1] *Luqmān* 33:6. This narration preceded under no. 1282.

this Verse and the *Hadith*, any such business that makes one unmindful of Allāh's worship and His remembrance is prohibited.

Chapter 32. Regarding *Sūrat As-Sajdah*

(المعجم ٣٢) - [بَابُ: وَمِنْ] سُورَةِ
السَّجْدَةِ (التحفة ٣٣)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3196. Anas bin Mālik said about this *Āyah*: Their sides forsake their beds^[1] - "It was revealed about waiting for [this] *Ṣalāt* which you call *Al-'Atamah*." (*Hasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, we do not know of it except through this route.

(١) - ٣١٩٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زَيْدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأَيْسِيُّ عَنْ سَلِيمَانَ بْنِ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ هَذِهِ الْآيَةِ ﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾ [١٦] نَزَلَتْ فِي انْتِظَارِ [هَذِهِ] الصَّلَاةِ الَّتِي تُدْعَى الْعَتَمَةَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده حسن] وأخرجه الطبري في تفسيره: ٦٣/٢١، ٦٤ عن عبدالله بن أبي زياد به وله شواهد عند أبي داود، ح: ١٣٢١ وغيره.

Comments:

The saying of Anas informs that staying away from the beds while waiting for *Ishā'* prayer is also a meaning of this Verse; so leaving the bed for the midnight prayer (*Tahajjud*) as well as for the morning prayer (*Fajr*) is definitely included in the meaning of this Verse.

(2). 3197. Abū Hurairah narrated that the Prophet ﷺ said: "Allāh Most High said: 'I have prepared for My righteous worshippers what no eye has seen, no ear has heard, and no human heart has conceived.'" And that is testified to in Allāh's [the Mighty and Sublime] Book: No person knows what is kept hidden for them of delights of

(٢) - ٣١٩٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يُبْلَغُ بِهِ النَّبِيُّ ﷺ قَالَ: «قَالَ اللَّهُ تَعَالَى: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ». وَتَصَدِّقُ ذَلِكَ فِي كِتَابِ اللَّهِ [عَزَّ

[1] *As-Sajdah* 32:16.

the eyes.^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

وَجَلَّ [فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ
أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، بدء الخلق، باب ما جاء في صفة الجنة وأنها مخلوقة، ح: ٣٢٤٤ ومسلم، ح: ٢٨٢٤ من حديث سفيان بن عيينة به.

Comments:

The favors of Paradise mentioned in the Qur'an and in the *Ḥadīth* are called merely with the worldly names, and the real blissful nature of these things is not known by the worldly names, nor can a person in this life know the reality of the favors of the next life.

(2). 3198. Ash-Sha'bī said: "While he was on the *Minbar*, I heard Al-Mughīrah bin Shu'bah saying – and he attributed it to the Prophet ﷺ – 'Indeed Mūsā [peace be upon him] asked his Lord: "O Lord! Who is the lowest in rank among the people of Paradise?" He said: "A man who comes after the people of Paradise have been admitted to Paradise, and he is told to enter. He says: 'How can I enter when they have gotten all of their abodes, and all that is to be had?'" He said: "So it is said to him: 'Would you accept if you were to have what a king in the world had?' He says: 'Yes, O Lord! I accept.' So it is said to him: "Then for you is this and its like, and its like again, and its like again." So he says: 'I accept, O Lord!' So it is said to him: "Then for you is this and ten the like thereof." So he says: 'I accept, O Lord!' So it is

(٣) - ٣١٩٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مُطَرِّفِ بْنِ طَرِيفٍ وَعَبْدِ الْمَلِكِ - هُوَ ابْنُ أَبِي جَرَّ - سَمِعَا الشَّعْبِيَّ يَقُولُ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ عَلَى الْمِنْبَرِ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ يَقُولُ: «إِنَّ مُوسَى عَلَيْهِ السَّلَامُ سَأَلَ رَبَّهُ فَقَالَ: أَيُّ رَبِّ! أَيُّ أَهْلِ الْجَنَّةِ أَذْنَى مَنْزِلَةً، قَالَ: رَجُلٌ يَأْتِي بَعْدَ مَا يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ فَيُقَالُ لَهُ: ادْخُلْ. فَيَقُولُ: كَيْفَ ادْخُلُ وَقَدْ نَزَلُوا مَنْزِلَهُمْ وَأَخَذُوا أَخْدَانَهُمْ؟ قَالَ: فَيُقَالُ لَهُ: أَتَرْضَى أَنْ يَكُونَ لَكَ مَا كَانَ لِمَلِكٍ مِنْ مُلُوكِ الدُّنْيَا؟ فَيَقُولُ: نَعَمْ أَيُّ رَبِّ، فَذَرَصِيَّتْ، فَيُقَالُ لَهُ: فَإِنَّ لَكَ هَذَا وَمِثْلَهُ وَمِثْلَهُ وَمِثْلَهُ، فَيَقُولُ: رَضِيْتُ أَيُّ رَبِّ، فَيُقَالُ لَهُ: فَإِنَّ لَكَ هَذَا وَعَشْرَةَ أَمْثَالِهِ، فَيَقُولُ: رَضِيْتُ أَيُّ رَبِّ، فَيُقَالُ لَهُ: فَإِنَّ لَكَ مَعَ هَذَا مَا اشْتَهَتْ نَفْسُكَ

[1] *As-Sajdah* 32:17.

said: 'Indeed you shall have this, and whatever your soul desires, and whatever delights your eyes.'" (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*. Some of them reported this *Hadīth* from Ash-Sha'abī from Al-Mughīrah, and they did not mention it being *Marfū'*, while that it is *Marfū'* is more correct.

تخريج: وأخرجه مسلم، الإيمان، باب أدنى أهل الجنة منزلةً فيها، ح: ١٨٩ عن محمد بن أبي عمر به.

Comments:

The vastness of Paradise is beyond comprehension and its favors are limitless too. Every person entering Paradise is highly respected, but the ranks of Paradise will be different due to the difference in degrees of deeds. The highest and lowest status in Paradise is beyond our comprehension and perception. The real nature of Paradise will be known only in the next life.

Chapter 33. Regarding *Sūrat Al-Aḥzāb*

*In the Name of Allāh,
the Merciful, the Beneficent*

(المعجم ٣٣) - [بَابُ: وَمِنْ] سُورَةِ
الْأَحْزَابِ (التحفة ٣٤)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) 3199. Zuhair narrated: "Qābūs bin Abī Zabyān narrated to us, that his father narrated to him, he said: 'We said to Ibn 'Abbās: "What is the meaning of the saying of Allāh the Mighty and Sublime: Allāh has not made for any man two hearts inside his body.?"^[1] He said: "The Prophet of Allāh ﷺ stood one day for *Ṣalāt*, then he was unsure.^[2] The hypocrites who prayed with

(١) - ٣١٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا صَاعِدُ الْحَرَائِي: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا قَابُوسُ بْنُ أَبِي ظَبْيَانَ أَنَّ أَبَاهُ حَدَّثَهُ قَالَ: قُلْنَا لِابْنِ عَبَّاسٍ: أَرَأَيْتَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ ﴿مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ﴾ [٤] مَا عَنَى بِذَلِكَ؟ قَالَ: قَامَ نَبِيُّ اللَّهِ ﷺ يَوْمًا يُصَلِّي فَخَطَرَ خَطْرَةً، فَقَالَ

[1] *Al-Aḥzāb* 33:4.

[2] Regarding how much he had prayed. See *Tuḥfat Al-Aḥwadhī*.

him said: 'Don't you see that he has two hearts, a heart with you and another with them?' So Allāh revealed: 'Allāh has not made for any man two hearts inside his body.'" (*Da'if*)

(Another chain) from Zuhair with similar.

[Abū 'Eisā said:] This *Hadīth* is *Hasan*.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۱/۲۶۷ من حديث زهير به وانظر، ح: ۳۱۳۹ لعلته وأشار ابن خزيمة في صحيحه قبل، ح: ۸۶۵ إلى علته.

Comments:

A person does not have two hearts, one full of love for disbelief and hypocrisy, and the other full of love and devotion for Islam. As a person cannot ride two boats at a time, likewise he cannot love disbelievers and Muslims at the same time.

(2). 3200. Anas said: "My paternal uncle Anas bin An-Naḍr – after whom I was named – did not participate in the battle of Badr with the Messenger of Allāh ﷺ. This distressed him and he said: 'I was absent from the first battle which the Messenger of Allāh ﷺ attended. By Allāh! If Allāh gives me the opportunity to participate in another battle along with the Messenger of Allāh ﷺ, then Allāh will see what I will do!'" He said: "He did not want to say more than that. A year later, he attended the battle of Uḥud, where he saw Sa'd bin Mu'adh and said: 'O Abū 'Amr where are you going?' He said: 'I long for the fragrance of Paradise and I have found it near the mountains of Uḥud.' He fought them until he was killed. They found more than eighty wounds on his body, be they from blows of a

الْمُنَافِقُونَ الَّذِينَ يُصَلُّونَ مَعَهُ: أَلَا تَرَى أَنَّ لَهُ قَلْبَيْنِ قَلْبًا مَعَكُمْ وَقَلْبًا مَعَهُمْ فَأَنْزَلَ اللَّهُ: ﴿مَّا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ﴾.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي أَحْمَدُ بْنُ يُوسُفَ: حَدَّثَنَا زُهَيْرٌ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

(۲) - ۳۲۰۰ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا سُلَيْمَانُ ابْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ عَمِّي أَنَسُ بْنُ النَّضْرِ: - سَمِيتُ بِهِ - لَمْ يَشْهَدْ بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ فَكَبِرَ عَلَيْهِ فَقَالَ: أَوَّلُ مَشْهَدٍ قَدْ شَهِدَهُ رَسُولُ اللَّهِ ﷺ غَبْتُ عَنْهُ، أَمَا وَاللَّهِ لَئِنْ أَرَانِي اللَّهُ مَشْهَدًا مَعَ رَسُولِ اللَّهِ ﷺ [فِيمَا بَعْدَ] لَيَرِيَنَّ اللَّهُ مَا أَضْمَعُ. قَالَ: فَهَابَ أَنْ يَقُولَ غَيْرَهَا، فَشَهِدَ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ أُحُدٍ مِنَ الْعَامِ الْقَابِلِ، فَاسْتَقْبَلَهُ سَعْدُ بْنُ مُعَاذٍ فَقَالَ: يَا أَبَا عَمْرٍو أَيْنَ؟ قَالَ: وَاهَا لِرِيحِ الْجَنَّةِ أَجِدُهَا دُونَ أُحُدٍ، فَقَاتَلَ حَتَّى قُتِلَ فَوُجِدَ فِي جَسَدِهِ بِضْعٌ وَتَمَانُونَ مِنْ بَيْنِ صُرْبِيَّةٍ وَطَعْنَةٍ وَرَمِيَّةٍ. [فَلَقَاتِ عَمَّتِي الرَّبِيعُ بِنْتُ النَّضْرِ: فَمَا

sword, puncture wounds, or arrows. My paternal aunt Ar-Rubai' bin An-Nadr said: 'I could not recognize my brother except by his finger tips.' And this *Āyah* was revealed: 'Among the believers are men who have been true to their covenant with Allāh; of them some have fulfilled their vow; and some of them are still waiting, but they have never changed in the least.'^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، الإمارة، باب ثبوت الجنة للشهيد، ح: ١٩٠٣ من حديث سليمان بن المغيرة به.

Comments:

There are such truthful courageous men among the Muslims, who fulfilled their promises made with Allāh, by courage and enthusiasm sacrificing their lives; and whoever could not yet do so, then they were ready to offer their lives, they were waiting for the opportunity to discharge their obligation and they never thought of making the smallest change in their promise with Allāh.

(3). 3201. Anas bin Mālik said: "My paternal uncle was absent from the fighting at Badr, so he said: 'I was absent from the first fight the Messenger of Allāh ﷺ fought with the idolaters, so if Allāh grants me to participate in a fight with the idolaters, then Allāh will see what I will do!' So on the Day of Uḥud, when the Muslims were driven back he said: 'O Allāh! Indeed I am innocent before you of what these people – meaning the idolaters – have done, and I beg of You to excuse these people for what they have done – meaning the Companions. Then he went

عَرَفْتُ أَخِي إِلَّا بِبَنَانِهِ» وَنَزَلَتْ هَذِهِ الْآيَةُ ﴿رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن قَضَىٰ نَجْبَتَهُ وَمِنْهُمْ مَن يَنْظُرُ وَمَا بَدَلُوا تَبْدِيلًا﴾ [٢٣].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(٣) - ٣٢٠١ - حَدَّثَنَا عَبْدُ بُنِ حُمَيْدٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حُمَيْدُ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ عَمَّهُ غَابَ عَنْ قِتَالِ بَدْرِ فَقَالَ: غَيْبْتُ عَنْ أَوَّلِ قِتَالِ قَاتِلِهِ رَسُولُ اللَّهِ ﷺ الْمُشْرِكِينَ لِإِنِ اللَّهُ أَشْهَدَنِي قِتَالَ الْمُشْرِكِينَ لَيَرِيَنَّ اللَّهُ كَيْفَ أَصْنَعُ، فَلَمَّا كَانَ يَوْمَ أُحُدٍ انْكَشَفَ الْمُسْلِمُونَ فَقَالَ: اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ وَمَا جَاءُوا بِهِ هَوْلَاءُ - يَعْنِي الْمُشْرِكِينَ - وَأَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هَوْلَاءُ - يَعْنِي أَصْحَابَهُ - ثُمَّ تَقَدَّمَ فَلَقِيَهُ سَعْدٌ، فَقَالَ: يَا أَخِي مَا فَعَلْتَ أَنَا مَعَكَ، فَلَمْ أَسْتَطِعْ أَنْ

[1] *Al-Aḥzāb* 33:23.

forward and met up with Sa'd. He said: 'O my brother! Whatever you do, I am with you!' But he was not able to do the same as him. He was found with more than eighty wounds, between blows with the sword, thrusts of a spear, or arrow wounds. We would say: 'It was about him and his companions that (the following) was revealed: 'Of them some have fulfilled their vow; and some of them are still waiting, but they have never changed in the least.'^[1] (One of the narrators) Yazīd said: "Meaning this *Āyah*." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And his paternal uncle's name is Anas bin An-Naḍr.

تخریج: وأخرجه البخاري، الجهاد والسير، باب قول الله عزوجل: ﴿من المؤمنين رجال صدقوا ما عاهدوا الله عليه...﴾ إلخ: ٢٨٠٥ من حديث حميد الطويل به.

(4). 3202. Mūsā bin Ṭalḥah said: "I entered upon Mu'āwiyah and he said: 'Shall I not give you some good news?' I said: 'Of course!' He said: 'I heard the Messenger of Allāh ﷺ saying: 'Ṭalḥah is among those who fulfilled their vow.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it as a narration of Mu'āwiyah except through this route, and it is only (known as) a narration of Mūsā bin Ṭalḥah from his father.

تخریج: [حسن] وأخرجه ابن ماجه، المقدمة، فضل طلحة بن عبيدالله رضي الله عنه،

أَصْنَعَ مَا صَنَعَ فَوَجَدَ فِيهِ بِضْعًا وَثَمَانِينَ بَيْنَ
ضَرْبَةِ سَيْفٍ وَطَعْنَةِ بَرْمُحٍ وَرَمِيَّةٍ بِسَهْمٍ فَكُنَّا
نَقُولُ: فِيهِ وَفِي أَصْحَابِهِ نَزَلَتْ ﴿فَمِنْهُمْ مَنْ
قَضَى نَجْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ﴾ قَالَ يَزِيدُ: يَعْنِي
[هَذِهِ الْآيَةُ].

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَاسْمُ عَمِّهِ أَنَسُ بْنُ النَّضْرِ.

(٤) - ٣٢٠٢ - حَدَّثَنَا عَبْدُ الْقُدُوسِ بْنُ
مُحَمَّدٍ الْعَطَّارِ الْبَصْرِيُّ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ
عَنْ إِسْحَاقَ بْنِ يَحْيَى بْنِ طَلْحَةَ، عَنْ مُوسَى بْنِ
طَلْحَةَ قَالَ: دَخَلْتُ عَلَى مُعَاوِيَةَ فَقَالَ: أَلَا
أَبَشْرُكَ؟ قُلْتُ: بَلَى، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ
ﷺ يَقُولُ: «طَلْحَةُ مِمَّنْ قَضَى نَجْبَهُ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا
نَعْرِفُهُ مِنْ حَدِيثِ مُعَاوِيَةَ إِلَّا مِنْ هَذَا الْوَجْهِ،
وَإِنَّمَا رُوِيَ هَذَا عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ.

[1] *Al-Aḥzāb* 33:23.

ح: ١٢٦، ١٢٧ من حديث إسحاق بن يحيى به وهو ضعيف (تقريب) والحديث الآتي شاهد له .

Comments:

Mu'āwiyah had to say this for the satisfaction and comfort of Ṭalḥah's son, because Ṭalḥah was killed in the Muslims' mutual fighting at the battle of *Jamal*.

(5). 3203. Mūsā and 'Eisā, the sons of Ṭalḥah narrated from their father: "The Companions of the Prophet ﷺ said to an unknowing Bedouin man: 'Ask him who it is that has fulfilled his vow.' They were not in the habit of asking him questions, out of their respect and reverence for him. So the Bedouin asked him, but he turned away from him. Then he asked him again, but he turned away from him. Then again he asked him but he turned away from him. Then I stood looking from the door of the *Masjid*, while I was wearing a green garment, and I saw the Prophet ﷺ, he said: 'Where is the one who was asking about the one who fulfilled his vow?' The Bedouin said: 'Here I am O Messenger of Allāh!' The Messenger of Allāh ﷺ said: 'This is one who has fulfilled his vow.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Yūnus bin Bukair.

(٥) - ٣٢٠٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ مُوسَى وَعِيسَى ابْنِي طَلْحَةَ، عَنْ أَبِيهِمَا طَلْحَةَ: أَنَّ أَصْحَابَ رَسُولِ اللَّهِ ﷺ قَالُوا لِأَعْرَابِيٍّ جَاهِلٍ: سَأَلَهُ عَنْ مَنْ قَضَى نَحْبَهُ مَنْ هُوَ؟ - [وَأَكَانُوا لَا يَجْتَرِئُونَ عَلَى مَسْأَلَتِهِ يُؤْفِرُونَهُ وَيَهَابُونَهُ - فَسَأَلَهُ الْأَعْرَابِيُّ فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ، ثُمَّ إِنِّي أَطَّلَعْتُ مِنْ بَابِ الْمَسْجِدِ وَعَلَيَّ تِيَابٌ خَضِرٌ فَلَمَّا رَأَيْتِ النَّبِيَّ ﷺ قَالَ: «أَيْنَ السَّائِلُ عَمَّنْ قَضَى نَحْبَهُ؟» قَالَ الْأَعْرَابِيُّ: أَنَا يَا رَسُولَ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا مِمَّنْ قَضَى نَحْبَهُ» .
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يُونُسَ بْنِ بُكَيْرٍ.

تخريج: [إسناده حسن] وأخرجه الطبري في تفسيره: ٩٣/٢١ عن أبي كريب به ويونس سمعه من طلحة بن يحيى .

Comments:

Ṭalḥah protected and defended the Messenger of Allāh ﷺ in the battle of Uḥud, consequently one of his hands became paralysed; he had more than eighty injuries of various weapons, on his body. [*Tuḥfat Al-Aḥwadhī*: vol. 4, p. 163]

(6). 3204. 'Āishah [may Allāh be pleased with her] said: "When the Messenger of Allāh ﷺ was ordered to tell his wives to make a choice, he started with me. He said: 'O 'Āishah! I am going to mention something to you, but you should not hasten (to reply) until you have consulted your parents.'" She said: "And he knew that my parents would not have ordered me to part from him." She said: "Then Allāh [Most High] revealed: 'O Prophet! Say to your wives: If you desire the life of this world and its glitter then come...' until reaching: '...for the good doers among you an enormous reward.'^[1] I said: 'For what should I consult my parents? Indeed I want Allāh, His Messenger and the abode of the Hereafter.' The (remaining) wives of the Prophet ﷺ did the same as I did." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. This has also been reported from Az-Zuhrī, from 'Urwah, from 'Āishah [may Allāh be pleased with her].

تخریج: متفق علیه، وأخرجه البخاري، التفسير، باب قوله: ﴿وإن كنتن تردن الله ورسوله والدار الآخرة...﴾ إلیخ، ح: ٤٧٨٦، ومسلم، ح: ١٤٧٥ من حديث يونس به * حديث الزهري عن عروة عن عائشة: أخرجه مسلم، ح: ١٠٨٣ والبخاري (أيضاً) وله طريق آخر يأتي: ٣٣١٨.

Comments:

As the Muslims' financial circumstances got better because of the war spoils of the victories over cities, the wives of the Prophet ﷺ according to human nature, also asked for an increase in their living expenses, it really shocked the simple lifestyle of the Prophet. Subsequently, the Prophet ﷺ separated from them for a month. These Verses came down with respect to their financial demands; all the wives of the Messenger of Allāh gave precedence to

(٦) - ٣٢٠٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
 حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ عَنْ يُونُسَ بْنِ يَزِيدَ،
 عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ
 [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: لَمَّا أَمَرَ رَسُولُ اللَّهِ
 ﷺ بِتَخْيِيرِ أَزْوَاجِهِ بَدَأَ بِي فَقَالَ: «يَا عَائِشَةُ
 إِنِّي ذَاكِرٌ لَكَ أَمْرًا فَلَا عَلَيْكَ أَنْ لَا تَسْتَعْجِلِي
 حَتَّى تَسْتَأْمِرِي أَبَوَيْكَ»، قَالَتْ: وَقَدْ عَلِمَ أَنَّ
 أَبَوَيَّ لَمْ يَكُونَا لِيَأْمُرَانِي بِفِرَاقِهِ، قَالَتْ: ثُمَّ
 قَالَ: «إِنَّ اللَّهَ [تَعَالَى] يَقُولُ: ﴿يَتَأْتِيَ النَّبِيُّ قُلُوبَ
 لَأَزْوَاجِكَ إِنْ كُنْتَن تَرُدْنَكَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا
 فَتَعَالَيْتَ﴾ حَتَّى بَلَغَ ﴿لِلْمُحْسِنِينَ مِنْكُمْ أَجْرًا
 عَظِيمًا﴾ [٢٩]. قُلْتُ: فِي أَيِّ هَذَا أَسْتَأْمِرُ
 أَبَوَيَّ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالِدَارَ الْآخِرَةَ،
 وَفَعَلَ أَزْوَاجُ النَّبِيِّ ﷺ مِثْلَ مَا فَعَلْتُ.
 [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
 صَحِيحٌ. وَقَدْ رَوَى هَذَا أَيْضًا عَنِ الزُّهْرِيِّ،
 عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا].

[1] *Al-Aḥzāb* 33:28,29.

Allāh, His Messenger and the Hereafter.

(7). 3205. 'Umar bin Abī Salamah – the step-son of the Prophet ﷺ – said: “When these *Āyāt* were revealed to the Prophet ﷺ: ‘Allāh only wishes to remove the *Rijs* from you, O members of the family, and to purify you with a thorough purification.’^[1] in the home of Umm Salamah, he called for Fāṭimah, Ḥasan, Ḥusain, and wrapped them in a cloak, and ‘Alī was behind him, so he wrapped him in the cloak, then he said: ‘O Allāh! These are the people of my house, so remove the *Rijs* from them, and purify them with a thorough purification.’ So Umm Salamah said: ‘And I, Prophet of Allāh?’ He said: ‘You are in your place,^[2] and you are upon goodness.’” (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Ḥadīth* is *Gharīb* from this route, as a narration of 'Aṭā' from 'Umar bin Abī Salamah.

(٧) - ٣٢٠٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ الْأَصْبَهَانِيِّ، عَنْ بَحْيِ بْنِ عُبَيْدٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ - رَيْبِ النَّبِيِّ ﷺ - قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ عَلَى النَّبِيِّ ﷺ ﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ [٣٣] فِي بَيْتِ أُمِّ سَلَمَةَ فَدَعَا فَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَجَلَّلَهُمْ بِكِسَاءٍ وَعَلِيٌّ خَلَفَ ظَهْرَهُ فَجَلَّلَهُ بِكِسَاءٍ ثُمَّ قَالَ: «اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمْ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا». قَالَتْ أُمُّ سَلَمَةَ: وَأَنَا مَعَهُمْ يَا نَبِيَّ اللَّهِ، قَالَ: «أَنْتِ عَلَى مَكَانِكَ وَأَنْتِ عَلَى خَيْرٍ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَطَاءٍ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ.

تخريج: [صحيح] يأتي: ٣٧٨٧ وأخرجه الطبراني في الكبير: ١١/٩، ح: ٨٢٩٥ من حديث محمد بن سليمان به وسنده حسن وللحديث شواهد عند مسلم وغيره.

Comments:

Initially the wives of the Prophet ﷺ are guided in this Verse; it is explained kindly and nicely that the guidance and instruction given to you does not have the aim to make your life full of restrictions, instead Allāh wants to keep the family of the Prophet ﷺ far away from any type of impurity, and He ﷺ wants to keep them in the company of His Messenger ﷺ in this life and in the Hereafter by making them highly purified and well-mannered. The context of this Verse is a clear evidence that the wives of the Prophet have got the honor of being the Family of the Prophet (*Ahlul-Bait*), principally and truly.

[1] *Al-Aḥzāb* 33:33.

[2] This means: You are already a member of my household. See *Tuḥfat Al-Aḥwadhī*.

(8). 3206. Anas bin Mālik said: "For six months, the Messenger of Allāh ﷺ would pass by the door of Fāṭimah when going to the *Fajr* prayer saying: 'Aṣ-Ṣalāt' O people of the house! Allāh only wishes to remove the *Rijs* from you, O members of the family, and to purify you with a thorough purification."^[1] (*Da'if*)

[He said:] This *Hadīth* is *Hasan Gharīb* from this route. We only know of it as a narration of Ḥammād bin Salamah. [He said:] There are narrations on this topic from Abū Al-Ḥamrā', Ma'qil bin Yaṣār, and Umm Salamah.

نخريج: [إسناده ضعيف] وأخرجه أحمد: ٣/٢٨٥ عن عفان به * علي بن زيد: ضعيف مشهور * وفي الباب عن أبي الحمراء [الطبري في تفسيره: ٦/٢٢ وأبو نعيم في معرفة الصحابة: ٥/٢٨٧٠، ح: ٦٧٥٢] ومعقل بن يسار [لم أجده] وأم سلمة [يأتي: ٣٨٧١].

(9). 3207. 'Āishah [may Allāh be pleased with her] said: "If the Messenger of Allāh ﷺ was to have concealed anything that was revealed to him, then he would have concealed these *Āyāt*: 'When you said to him on whom Allāh has bestowed grace (meaning by Islām); and you have done a favor (meaning that he was a slave and you freed him) "Keep your wife to yourself, and have *Taqwā* of Allāh.'" But you did hide in yourself that which Allāh will make manifest, you did fear the people whereas Allāh had a better right that you should fear Him' up to

(٨) - ٣٢٠٦ - حَدَّثَنَا عَبْدُ بَنُ حُمَيْدٍ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَمُرُّ بِبَابِ فَاطِمَةَ سِتَّةَ أَشْهُرٍ إِذَا خَرَجَ لِصَلَاةِ الْفَجْرِ يَقُولُ: «الصَّلَاةُ يَا أَهْلَ الْبَيْتِ، إِنَّكُمْ يُرِيدُ اللَّهُ لِيُذْهَبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهَّرَكُمْ تَطْهِيرًا» [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ. [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي الْحَمْرَاءِ وَمَعْقِلِ بْنِ يَسَارٍ وَأُمِّ سَلَمَةَ.

(٩) - ٣٢٠٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا دَاوُدُ بْنُ الزُّرَيْقَانَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا [قَالَتْ:] لَوْ كَانَ رَسُولُ اللَّهِ ﷺ كَاتِمًا شَيْئًا مِنَ الْوَحْيِ لَكَنَّمْ هَذِهِ الْآيَةَ: ﴿وَإِذْ نَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ ﴿يَعْنِي بِالْإِسْلَامِ﴾ وَأَنْعَمْتَ عَلَيْهِ ﴿يَعْنِي بِالْعِتْقِ﴾ فَأَعْتَقْتَهُ ﴿أَمْسِكَ عَلَيْكَ رَوْحَكَ وَأَتَى اللَّهُ وَخَضَى فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَخَضَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ﴾ إِلَى قَوْلِهِ ﴿وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا﴾ [٣٧]. وَأَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا تَزَوَّجَهَا قَالُوا: تَزَوَّجَ حَلِيلَةَ ابْنِهِ

[1] *Al-Ahḏāb* 33:33.

His saying: ‘And Allāh’s command must be fulfilled.’^[1] They said: “He married his wife’s son, so Allāh revealed: ‘Muḥammad is not the father of any of your men, but he is the Messenger of Allāh and the Last of the Prophets.’^[2] The Messenger of Allāh ﷺ had taken (adopted) him as a son when he was small, and he remained being called ‘Zaid bin Muḥammad’ until he grew up to adulthood, then Allāh revealed: ‘Call them by their fathers, that is more just with Allāh. But if you know not their fathers, then your brothers in religion and your *Mawālī*.’^[3] (Say) So-and-so, the *Mawla* of so-and-so, and; So-and-so, the brother of so-and-so. ‘That is more just with Allāh’ meaning that doing that is more just to Allāh.” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* was reported from Dāwud bin Abī Hind from Ash-Sha’bī, from Masrūq from ‘Āishah, she said: “If the Prophet ﷺ was to have hidden anything from the Revelation, then he would have hidden this *Āyah*: ‘When you said to him on whom Allāh has bestowed grace and you have done a favor’ – with this wording, it was not reported in its entirety.

(Another chain of narration)

تخریج: [إسناده ضعيف جدًا] والحديث الآتي (٣٢٠٨) يعني عنه.

(10,11). 3208. ‘Āishah [may Allāh be pleased with her] said: “If the

فَأَنْزَلَ اللَّهُ [تَعَالَى] ﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾ [٤٠] وَكَانَ رَسُولُ اللَّهِ ﷺ نَبَاهُ وَهُوَ صَغِيرٌ، فَلَبِثَ حَتَّى صَارَ رَجُلًا يُقَالُ لَهُ: زَيْدُ بْنُ مُحَمَّدٍ فَأَنْزَلَ اللَّهُ: ﴿ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِن لَّمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ﴾ [٥] فَلَانٌ مُّوَالَى فَلَانٍ وَفَلَانٌ أَخُو فَلَانٍ ﴿هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾ يَعْني أَعْدَلُ عِنْدَ اللَّهِ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ قَدْ رُوِيَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: لَوْ كَانَ النَّبِيُّ ﷺ كَاتِمًا شَيْئًا مِنَ الْوَحْيِ لَكَنَّم هَذِهِ الْآيَةُ: ﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ﴾ [الآية] هَذَا الْحَرْفُ لَمْ يُرَوْ بِطَوِيلِهِ.

حَدَّثَنَا بِذَلِكَ عَبْدُ اللَّهِ بْنُ وَصَّاحِ الْكُوفِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ؛ ح.

(١١، ١٠) - ٣٢٠٨ - وَأَخْبَرَنَا مُحَمَّدُ بْنُ

[1] *Al-Ahzāb* 33:37.

[2] *Al-Ahzāb* 33:40.

[3] *Al-Ahzāb* 33:5.

Prophet ﷺ was to have hidden anything from the Revelation, then he would have hidden this *Āyah*: 'When you said to him on whom Allāh has bestowed grace and you have done a favor.'" (*Ṣaḥīh*)
 [Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

أَبَانَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَوْ كَانَ أَرِيُّ بْنُ أَبِي كَاتِمًا شَيْئًا مِنَ الْوَحْيِ لَكُنْتُمْ هَذِهِ الْآيَةَ ﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ﴾ الْآيَةَ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه أحمد: ٢٤١/٦ عن محمد بن أبي عدي ومسلم، ح: ١٧٧ من حديث داود به وانظر الحديث السابق.

Comments:

If Zaid divorced Zainab, the only form of consolation for Zainab would be if the Prophet ﷺ himself would marry her. But this would ignite a crucial test for the Prophet, as the people would raise fingers on him that he married a divorcee of his adopted son. On the other side, Allāh had willed it; the pre-Islamic custom that a person was not allowed to marry the divorcee of his adopted son, it was predestined to be uprooted practically by the Messenger of Allāh.

(12). 3209. Ibn 'Umar said: "We called Zaid bin Ḥārithah nothing but 'Zaid bin Muḥammad' until the Qur'an was revealed (saying): 'Call them by their fathers, that is more just according to Allāh.'" [1] (*Ṣaḥīh*)
 [Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

(١٢) - ٣٢٠٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ قَالَ: مَا كُنَّا نَدْعُو زَيْدَ بْنَ حَارِثَةَ إِلَّا زَيْدَ بْنَ مُحَمَّدٍ حَتَّى نَزَلَ الْقُرْآنُ: ﴿ادْعُوهُمْ لِأَسْمَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. تخريج: [صحيح] يأتي: ٣٨١٤.

(13). 3210. Dāwud bin Abī Hind narrated from Ash-Sha'bi, regarding the saying of Allāh [the Mighty and Sublime]: 'Muḥammad is not the father of any one of your men' [2] he said: "No male children of his would live among them." (*Ṣaḥīh*)

(١٣) - ٣٢١٠ - حَدَّثَنَا الْحَسَنُ بْنُ قَرَعَةَ الْبَصْرِيُّ: حَدَّثَنَا مَسْلَمَةُ بْنُ عَلْقَمَةَ عَنْ دَاوُدَ ابْنِ أَبِي هِنْدٍ، عَنْ عَامِرِ الشَّعْبِيِّ فِي قَوْلِ اللَّهِ [عَزَّ وَجَلَّ]: ﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ﴾ [٤٠] قَالَ: مَا كَانَ لِيُعِيشَ لَهُ فِيكُمْ وَلَدٌ ذَكَرٌ. تخريج: [إسناده حسن].

[1] *Al-Aḥzāb* 33:5.

[2] *Al-Aḥzāb* 33:40.

Comments:

The Prophet ﷺ had male children, but none of them reached the age of puberty who could be called 'a man.'

(14). 3211. Umm 'Umārah Al-Anṣāriyyah narrated that she came to the Prophet ﷺ and said: "I do not see but that everything is for the men, and I do not see anything being mentioned for the women." So this *Āyah* was revealed: 'Indeed the Muslim men and the Muslim women, the believing men and the believing women...'^[1] (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. We only know of this *Ḥadīth* from this route.

(١٤) - ٣٢١١ - حَدَّثَنَا عَبْدُ بَنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ عَنْ حُسَيْنٍ، عَنْ عِكْرَمَةَ، عَنْ أُمِّ عُمَارَةَ الْأَنْصَارِيَّةِ: أَنَّهَا أَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: مَا أَرَى كُلَّ شَيْءٍ إِلَّا لِلرِّجَالِ وَمَا أَرَى النِّسَاءَ يُذَكَّرْنَ بِشَيْءٍ، فَتَرَلْتُ هَذِهِ الْآيَةَ: ﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾ الْآيَةَ [٣٥].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَإِنَّمَا نَعْرِفُ هَذَا الْحَدِيثَ مِنْ هَذَا الْوَجْهِ.

تخریج: [حسن] وأخرجه الطبراني في الكبير: ٣١/٢٥، ح: ٥١ من حديث محمد بن كثير به ورواه جرير عن حصين (الطبراني: ٣٢/٢٥، ح: ٥٣) وحسنه الحافظ في الأمالي، ورواه شعبة عن حصين به مرسلًا.

Comments:

The aim of this Verse is that the society, meant and aimed at by Allāh and His Messenger ﷺ, its characteristics and components are both males and females. Therefore the women are not mentioned under the mention of men, rather they are mentioned equally side by side of men, because the women are a half of the society and they are equal part of it. They are even more in numbers; the women's role of constructing a stable society or causing mischief to it is not less than that of the men.

(15). 3212. Anas narrated: "When this *Āyah* was revealed: 'But you did hide in yourself that which Allāh will make manifest...'^[2] about Zainab bint Jaḥsh, Zaid had come to the Prophet ﷺ complaining, and he wanted to divorce her so, he consulted with the Prophet ﷺ. The Prophet ﷺ said: 'Keep your wife to yourself,

(١٥) - ٣٢١٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ: أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَتُخْفَى فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ﴾ فِي شَأْنِ زَيْنَبِ بِنْتِ جَحْشٍ، جَاءَ زَيْدٌ يَشْكُو فَهَمَّ بِطَلَاقِهَا فَاسْتَأْمَرَ النَّبِيَّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «أَمْسِكْ»

[1] *Al-Aḥzāb* 33:35.

[2] *Al-Aḥzāb* 33:37.

and have *Taqwā* of Allāh.”^[1]

(*Ṣaḥīḥ*)

عَلَيْكَ زَوْجَكَ وَأَتَى اللَّهَ ﴿٣٧﴾ .

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ .

تخریج: وأخرجه البخاري، التفسير، باب قوله: ﴿وتخفى في نفسك ما الله مبديه وتخشى الناس والله أحق أن تخشاه﴾، ح: ٤٧٨٧ من حديث حماد بن زيد به.

Comments:

The Prophet ﷺ advised Zaid that he should not take the step of divorcing his wife just for being emotional and oversensitive, be fearful of Allāh, and do not take this step just because of an ordinary misunderstanding. The Prophet ﷺ said so considering Zaid's intention of divorce, merely based on oversensitivity and emotion; as he explained the background of his complaint, that she always expressed her superiority and the supremacy of her family status and highness over him. [*Tadabbur-e-Qur'an*, commentary of *Sūrat Al-Aḥzāb*]

(16). 3213. Anas said: “When this *Āyah* was revealed about Zainab bint Jaḥsh: ‘So when Zaid had completed his aim with her, We gave her to you in marriage’ – he said: “She used to boast to the wives of the Prophet ﷺ saying: ‘Your families married you (to him) while Allāh married me (to him) from above the Seven Heavens.’” (*Ṣaḥīḥ*)

(١٦) - ٣٢١٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:

حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنِ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ فِي زَيْنَبِ بِنْتِ جَحْشٍ: ﴿فَلَمَّا فَصَّوْ زَيْدٌ مَتْنَهَا وَطَرًا رَوَّجْنَا كَمَا﴾ قَالَ: فَكَانَتْ تَفْتَخِرُ عَلَى أَزْوَاجِ النَّبِيِّ ﷺ تَقُولُ: زَوَّجَكُنْ أَهْلُوكُنْ وَرَوَّجَنِي اللَّهُ مِنْ فَوْقِ سَبْعِ سَمَاوَاتٍ.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ .

تخریج: وأخرجه البخاري، التوحيد، باب: ﴿وكان عرشه على الماء...﴾، إلخ، ح: ٧٤٢٠ من حديث حماد بن زيد به.

Comments:

Generally, the *Wali* (guardian) allows a female to marry and he is the one who accepts the proposal, but as for Zainab, her *Nikāh* was conducted by Allāh Almighty. After her waiting period has been over, the Prophet ﷺ sent Zaid bin Hārithah to Zainab with the message of *Nikāh* from the Prophet. When Zaid entered upon her, she was making dough. Zaid reports, “Because the Messenger of Allāh, wanted to marry her, so my heart became full of respect for her and I could not see her; so I said to her while turning my back to her and walking backwards: O Zainab! The Messenger of Allāh sent me to

[1] *Al-Aḥzāb* 33:37.

give you the message of marriage. She said, 'I do not say anything about it until I seek Allāh's guidance.' She then began to pray (the prayer of *Istikhārah*) in the mosque in her home. The Qur'ānic Verse was revealed regarding this issue, whereupon the Messenger of Allāh, entered upon her without asking the permission. [*Ṣaḥīḥ Muslim*]. It tells that Allāh Almighty Himself conducted the Marriage of Zainab with His Messenger.

(17). 3214. Umm Ḥanī' bint Abū Ṭālib said: "The Messenger of Allāh ﷺ proposed to me, but I asked him to excuse me, so he did excuse me. Then Allāh [Most High] revealed: 'Verily We have made lawful to you your wives, to whom you have paid their due, and those whom your right hands possess – whom Allāh has given to you, and the daughters of your paternal uncles, and the daughters of your paternal aunts and the daughters of your maternal uncles, and the daughters of your maternal aunts, who migrated with you, and a believing woman if she offers herself to the Prophet...'^[1] She said: "So I was not lawful for him because I did not perform *Hijrah*; I was one of the *Ṭulaqā'*."^[2] (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*], we do not know of it except from this route as a narration of As-Suddī.

تخریج: [إسناده ضعيف] وأخرجه الحاكم: ١٨٥/٢ والطبراني: ٤١٣/٢٤، ٤١٤، ح: ١٠٠٧ من حديث عبيدالله بن موسى به وصححه ووافقه الذهبي (!) * أبو صالح باذام ضعيف تقدم: ٣١٩٠.

Comments:

This Verse tells about the exemptions and particular qualities granted to the Messenger of Allāh, pertaining to the issues of marriage; first of all the issue of his wives, who were already in his marriage when this Verse was revealed, and he had paid them the dowry, it was explained that they were all lawful

(١٧) - ٣٢١٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنِ السُّدِّيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أُمِّ هَانِيَةَ بِنْتِ أَبِي طَالِبٍ قَالَتْ: حَطَبَنِي رَسُولُ اللَّهِ ﷺ فَأَعْتَدْتُ إِلَيْهِ فَعَدَّرَنِي ثُمَّ أَنْزَلَ اللَّهُ [تَعَالَى]: ﴿إِنَّا أَحَلَّلْنَا لَكَ أَزْوَاجَكَ الَّتِي ءَاتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا آفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَنَتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَالَتِكَ الَّتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ ﷺ﴾ [الآية ٥٠] قَالَتْ: فَلَمْ أَكُنْ أَجِلُّ لَهُ لِأَنِّي لَمْ أَهَاجِرْ، كُنْتُ مِنَ الطَّلَقَاءِ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ السُّدِّيِّ.

[1] *Al-Aḥzāb* 33:50.

[2] Those that accepted Islām after the conquest of Makkah. (*Tuḥfat Al-Aḥwadhī*)

and legal for him; therefore no objection on the issue of their marriage is to be taken into consideration. Then the matter of those women was brought forward whom he ﷺ received from the war captives. He received Juwairiyah in the battle of Banū Muṣṭalaq and Ṣafīyyah in the battle of Khaibar. But the Prophet ﷺ married her after setting her free regarding her family status and honor. Then, the issue of women of close relations has been mentioned with detail; if any of them has forsaken her relatives, family ties and her tribe for the sake of Religion and she has migrated too, the Prophet ﷺ was allowed to marry any of those for their courage and in appreciation of their sacrifice.

(18). 3215. Ibn 'Abbās said: "All types of women were prohibited for the Messenger of Allāh ﷺ except for the believing women among those who emigrated. (Allāh) said: 'It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses.'^[1] - And Allāh made your believing girls lawful 'And a believing woman if she offers herself to the Prophet'^[2] and He made every woman of a religion other than Islam unlawful." Then He said: "And whoever disbelieves in faith then fruitless is his work; and in the Hereafter he will be among the losers."^[3] And He said: "Verily We have made lawful to you your wives, to whom you have paid their due, and those whom your right hands possess - whom Allāh has given to you" up to His saying: "A privilege to only you, not for the (rest of) the believers."^[4] He made the other types of women unlawful." (*Hasan*)

(١٨) - ٣٢١٥ - حَدَّثَنَا عَبْدُ: حَدَّثَنَا رَوْحٌ عَنْ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَصْنَافِ النِّسَاءِ إِلَّا مَا كَانَ مِنَ الْمُؤْمِنَاتِ الْمُهَاجِرَاتِ قَالَ: ﴿لَا يَحِلُّ لَكَ النِّسَاءَ مِنْ بَعْدِ وَلَا أَنْ تَبَدَّلَ مِنْهُنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ﴾ [٥٢] وَأَحَلَّ اللَّهُ فِتْيَانِكُمُ الْمُؤْمِنَاتِ ﴿وَأَمَّا الْمُؤْمِنَاتُ إِنْ وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ﴾ وَحَرَّمَ كُلَّ ذَاتِ دِينٍ غَيْرِ الْإِسْلَامِ ثُمَّ قَالَ: ﴿وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ﴾ [المائدة: ٥] وَقَالَ: ﴿إِنَّا أَحَلَّلْنَا لَكَ أَزْوَاجَكَ الَّتِي ءَاتَيْتَ أُجُورَهُمْ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا آفَاءَ اللَّهُ عَلَيْكَ﴾ إِلَى قَوْلِهِ ﴿خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ﴾ [٥٠] وَحَرَّمَ مَا سِوَى ذَلِكَ مِنْ أَصْنَافِ النِّسَاءِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامٍ

[1] *Al-Aḥzāb* 33:52.

[2] *Al-Aḥzāb* 33:50.

[3] *Al-Mā'idah* 5:5.

[4] *Al-Aḥzāb* 33:50.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*. We only know of it as a narration of 'Abdul-Ḥamīd bin Bahrām. I heard Aḥmad bin Al-Ḥasan mentioning from Aḥmad bin Ḥanbal, saying: "There is no harm in the narrations of 'Abdul-Ḥamīd bin Bahrām from *Shahr* bin *Hawshab*." *تخریج: [إسناده حسن] وأخرجه أحمد: ۱/۳۱۸ من حديث عبد الحميد به.*

سَمِعْتُ أَحْمَدَ بْنَ الْحَسَنِ يَذْكُرُ عَنْ أَحْمَدَ بْنِ حَنْبَلٍ لَا بِأَسَ يَحْدِيثُ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامَ عَنْ شَهْرِ بْنِ حَوْشَبٍ.

Comments:

After the Revelation of this principle, the Prophet ﷺ was allowed to marry only three types of women; a) very close relative woman who had emigrated with him, b) whom the Prophet received from the spoils of war or through another way like, Māriyah Qibṭiyah and Raiḥānah; c) and those who presented themselves to the Prophet ﷺ and he liked to marry with them.

(19). 3216. 'Āishah said: "The Messenger of Allāh ﷺ did not die until the women had been made lawful for him." (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

(۱۹) - ۳۲۱۶ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنْ عَمْرِو، عَنْ عَطَاءٍ قَالَ: قَالَتْ عَائِشَةُ: مَا مَاتَ رَسُولُ اللَّهِ ﷺ حَتَّى أُحِلَّ لَهُ النِّسَاءُ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده صحيح] وأخرجه النسائي: ۶/۵۶، ح: ۳۲۰۶ من حديث سفيان بن عيينة به

وصرح بالسماع.

Comments:

According to 'Āishah ؓ, the Prophet was allowed to marry all types of women in general, and the aforementioned categorical restriction was lifted. This is the authentic view. [See for details the *Tafsir* of Ibn Kathīr, (*Sūrat Al-Aḥzāb* no. 527)]

(20). 3217. Anas bin Mālik said: "I was with the Prophet ﷺ, and he came to the door of a woman with whom he had consummated marriage, and some people were with her. So, he left to fulfill his need, and was prevented (from her). Then he came back, and some people were still with her. Then he left to fulfill his need and

(۲۰) - ۳۲۱۷ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَشْهُلُ بْنُ حَاتِمٍ قَالَ: ابْنُ عَوْنٍ حَدَّثَنَا عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فَأَتَى بَابَ امْرَأَةٍ عَرَسَ بِهَا، فَإِذَا عِنْدَهَا قَوْمٌ فَأَنْطَلَقَ فَمَضَى حَاجَتَهُ فَأَحْبَسَ ثُمَّ رَجَعَ وَعِنْدَهَا قَوْمٌ فَأَنْطَلَقَ فَمَضَى حَاجَتَهُ فَرَجَعَ وَقَدْ خَرَجُوا،

came back and they had gone.”

He said: “So, I mentioned that to Abū Ṭalḥah and he said, ‘If it is as you say, something shall surely be revealed concerning this,’ and the Verse of *Hijāb* was revealed. (*Sahīh*)

This *Hadīth* is *Ḥasan Gharīb* from this route. ‘Amr bin Sa‘eed (a narrator in the chain) is also called, Al-*Aṣḥā*’.

Comments:

This bride was Zainab, the daughter of *Jahsh*. The people came to attend her wedding feast, but they remained sitting engaged in conversation after they had eaten. As the Prophet ﷺ had gone but they could not understand that they should have gone too; and finally they left because of the Prophet’s coming and going again and again.

(21). 3218. Al-Ja’d bin Abī ‘Uthmān narrated from Anas bin Mālīk: “The Messenger of Allāh ﷺ got married, and he went in with his wife.” He said: “So my mother, Umm Sulaim prepared some *Hais* in a *Tawr*^[1] and said: ‘O Anas! Take this to the Prophet ﷺ.’ I said to him: ‘My mother sent this to you, and she conveys her *Salām*, and says: “This is a little something from us for you.”’ He said: ‘Put it down.’ Then he said: ‘Go and invite so-and-so, so-and-so, and so-and-so for me, and whomever you meet.”’ He named some people, and said: “I invited those he named, and whomever I met.” – He (Al-Ja’d) said: “I said to Anas: ‘How many of you were there?’ He said: ‘Roughly about three-hundred.”’ – He (Anas) said: “The

قَالَ: فَدَخَلَ وَأَرْخَى بَيْنِي وَبَيْنَهُ سِتْرًا قَالَ: فَذَكَرْتُهُ لِأَبِي طَلْحَةَ قَالَ، فَقَالَ: لَئِنْ كَانَ كَمَا تَقُولُ لَيَنْزِلَنَّ فِي هَذَا شَيْءٌ، قَالَ: فَتَرَكْتُ آيَةَ الْحِجَابِ. هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَعَمْرُو بْنُ سَعِيدٍ يُقَالُ لَهُ: الْأَصْلَحُ.

تخریج: [صحيح] انظر الحديث الآتي.

(٢١) - ٣٢١٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَيْعِيُّ عَنِ الْجَعْدِ أَبِي عُثْمَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ فَدَخَلَ بِأَهْلِيهِ، قَالَ: فَصَنَعَتْ أُمِّي أُمَّ سُلَيْمٍ حَيْسًا فَجَعَلْتُهُ فِي تَوْرٍ فَقَالَتْ: يَا أَنَسُ، أَذْهَبْ بِهَذَا إِلَى النَّبِيِّ ﷺ فَقُلْ لَهُ: بَعَثَتْ بِهَذَا إِلَيْكَ أُمِّي وَهِيَ تُفَرِّئُكَ السَّلَامَ وَتَقُولُ: إِنَّ هَذَا لَكَ مِنَّا قَلِيلٌ يَا رَسُولَ اللَّهِ، قَالَ: فَذَهَبْتُ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: إِنَّ أُمِّي تُفَرِّئُكَ السَّلَامَ وَتَقُولُ: إِنَّ هَذَا مِنَّا لَكَ قَلِيلٌ، فَقَالَ: «ضَعْنَاهُ»، ثُمَّ قَالَ: «أَذْهَبْ فَادْعُ لِي فُلَانًا وَفُلَانًا وَفُلَانًا وَمَنْ لَقَيْتَ» فَسَمَى رَجُلًا، قَالَ: فَدَعَوْتُ مَنْ سَمَى وَمَنْ لَقَيْتُ، قَالَ: قُلْتُ لِأَنَسٍ: عَدَدَ كَمْ كَانُوا؟ قَالَ: زُهَاءٌ

[1] “A vessel made of brass and stone.” (*Tuhfat Al-Ahwadhī*).

Messenger of Allāh ﷺ said to me: 'O Anas! Bring me the *Tawr*.'" He said: "They entered until the *Suffah*^[1] and the apartment were full. The Messenger of Allāh ﷺ said: 'Let groups of ten in, and let each person eat what is near him.'" He said: "They ate until they were full." He said: "A group exited, and another group entered, until all of them ate." He said: "He said to me: 'O Anas! Remove it.'" He said: "So I took it. I could not tell if there was more when I first put it down, or when I picked it up." He said: "Groups of them sat talking in the house of the Messenger of Allāh ﷺ, while the Messenger of Allāh ﷺ and his wife sat facing the wall. They began to be burdensome on the Messenger of Allāh ﷺ, so the Messenger of Allāh ﷺ went out to greet his women folk, then he returned. When they saw that the Messenger of Allāh ﷺ had returned, they realized that they had overburdened him, so they hastened for the gate and all of them exited. The Messenger of Allāh ﷺ came until he lowered the curtain, and entered while I was sitting in the apartment. He did not remain there long before he left me, and these *Āyāt* were revealed. So the Messenger of Allāh ﷺ went out to recite them to the people: 'O you who believe! Do not enter the Prophet's house unless permission is given to you for a meal, not to

تَلَامِيئَةٍ، قَالَ: وَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَنَسُ هَاتِ بِالتَّوْرَ»، قَالَ: فَدَخَلُوا حَتَّى امْتَلَأَتِ الصُّفَّةُ وَالْحُجْرَةُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِيَسْخَلِقْ عَشْرَةٌ عَشْرَةٌ وَلْيَأْكُلْ كُلُّ إِنْسَانٍ مِمَّا بِيَلَيْهِ»، قَالَ: فَأَكَلُوا حَتَّى شَبِعُوا، قَالَ: فَخَرَجَتْ طَائِفَةٌ وَدَخَلَتْ طَائِفَةٌ حَتَّى أَكَلُوا كُلُّهُمْ، قَالَ: فَقَالَ لِي: «يَا أَنَسُ ارْزُقْ». قَالَ: فَوَفَعْتُ، فَمَا أُدْرِي جِئِن وَصَعْتُ كَانَ أَكْثَرَ أَمْ جِئِن رَفَعْتُ، قَالَ: وَجَلَسَ طَوَائِفُ مِنْهُمْ يَتَحَدَّثُونَ فِي بَيْتِ رَسُولِ اللَّهِ ﷺ وَرَسُولِ اللَّهِ ﷺ جَالِسٌ وَرَوْجَتُهُ مُوَلِّيَةٌ وَجْهَهَا إِلَى الْحَائِطِ، فَتَقَلُّوا عَلَى رَسُولِ اللَّهِ ﷺ فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَسَلَّمَ عَلَى نِسَائِهِ ثُمَّ رَجَعَ، فَلَمَّا رَأَوْا رَسُولَ اللَّهِ ﷺ قَدْ رَجَعَ، ظَنُّوا أَنَّهُمْ قَدْ تَقَلُّوا عَلَيْهِ [فَقَالَ:] فَايْتَدَرُوا الْبَابَ فَخَرَجُوا كُلُّهُمْ، وَجَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى أَرْخَى السُّتْرَ وَدَخَلَ وَأَنَا جَالِسٌ فِي الْحُجْرَةِ، فَلَمْ يَلْبَثْ إِلَّا يَسِيرًا حَتَّى خَرَجَ عَلَيَّ وَأَنْزَلَتْ هَذِهِ الْآيَاتُ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَقَرَأَهُنَّ عَلَى النَّاسِ: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَبْظِيرٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَسِينِينَ يُعْرَبُ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذَى النَّبِيِّ ﷺ إِلَىٰ آخِرِ الْآيَةِ [٥٣]. قَالَ الْجَعْدُ: قَالَ أَنَسٌ: أَنَا أَخَذْتُ

[1] "A shaded part of the *Masjid* in Al-Madinah and *Ahl As-Suffah*, the poor emigrants who had no home, used to stay there." (*Tuhfat Al-Ahwadhī*).

wait for its preparation. But when you are invited, enter, and when you have taken your meals, disperse without sitting for a talk. Verily, such annoys the Prophet...’ till the end of the *Āyah*”^[1] Al-Ja’d said: “Anas said: ‘I am the earliest of the people to encounter these *Āyāt*, and to be screened from the wives of the Prophet ﷺ.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Al-Ja’d is Ibn ‘Uthmān, and it is said that he is Ibn Dīnār, and his *Kunyah* is Abū ‘Uthmān, and he is from Al-Baṣrah. He is trustworthy according to the people of *Ḥadīth*. Yūnus bin ‘Ubaid, Shu’bah and Ḥammād bin Zaid reported from him.

تخريج: متفق عليه، وأخرجه مسلم، ح: ٩٤/١٤٢٨ عن قتيبة والبخاري، ح: ٥١٦٣ تعليقا من حديث الجعد به.

(22). 3219. Anas bin Mālik said: “The Messenger of Allāh ﷺ was staying with one of his wives, so he sent me to invite people for a meal. When they ate and left, the Messenger of Allāh ﷺ stood and went off in the direction of ‘Āishah’s house. He saw two men (still) sitting, so he turned to come back, then the two men stood up to leave. So Allāh [the Mighty and Sublime] revealed: ‘O you who believe! Do not enter the Prophet’s house unless permission is given to you for a meal, not to wait for its preparation.”^[2] And there is a longer story with the narration.

النَّاسِ عَهْدًا بِهَذِهِ الْآيَاتِ وَحُجِبْنَ نِسَاءَ النَّبِيِّ ﷺ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْجَعْدُ هُوَ ابْنُ عُثْمَانَ وَيُقَالُ: هُوَ ابْنُ دِينَارٍ وَيُكْنَى أَبَا عُثْمَانَ بَصْرِيًّا، وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ رَوَى عَنْهُ يُوسُفُ بْنُ عَبْدِ وَشُعْبَةُ وَحَمَّادُ بْنُ زَيْدٍ.

(٢٢) - ٣٢١٩ - حَدَّثَنَا عُمَرُ بْنُ إِسْمَاعِيلَ بْنِ مُجَالِدٍ بْنِ سَعِيدٍ: حَدَّثَنَا أَبِي عَنْ بَيَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَنَى رَسُولُ اللَّهِ ﷺ بِامْرَأَةٍ مِنْ نِسَائِهِ فَأَرْسَلَنِي فَدَعَوْتُ قَوْمًا إِلَى الطَّعَامِ فَلَمَّا أَكَلُوا وَخَرَجُوا قَامَ رَسُولُ اللَّهِ ﷺ مُنْطَلِقًا فَبَلَ بَيْتَ عَائِشَةَ فَرَأَى رَجُلَيْنِ جَالِسَيْنِ فَاَنْصَرَفَ رَاجِعًا، فَقَامَ الرَّجُلَانِ فَخَرَجَا فَأَنْزَلَ اللَّهُ [عَزَّ وَجَلَّ]: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَبْطِينَ إِنَّهُ﴾ وَفِي الْحَدِيثِ قِصَّةٌ.

[1] *Al-Aḥzāb* 33:53.

[2] *Al-Aḥzāb* 33:53.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* as a narration of Bayān, and Thābit reported this *Hadīth* from Anas in its entirety.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ بَيَانَ وَرَوَى ثَابِتٌ عَنْ أَنَسٍ هَذَا الْحَدِيثَ بِطَوَّلِهِ.

تخریج: [صحیح] ورواه البخاري، النكاح، باب الوليمة ولو بشاة، ح: ٥١٧٠ من حديث بيان به مختصراً * حديث ثابت عن أنس: ورواه مسلم، ح: ١٤٢٨ بطوله.

Comments:

This Verse teaches the manners of visiting the houses of the Prophet. (1) Enter not the houses without asking the permission. (2) Do not go unless and until you are invited. (3) Do not go early to attend the invitation and keep sitting there while waiting for the food. (4) When invited for food, one should attend it at the right time, and should leave after having eaten; keep not sitting for talking. (5) The *Walimah* (wedding feast) is *Sunnah*. (6) Both, rich and poor should all be invited for the wedding feast. (7) Sending gifts for weddings are allowed. (8) People are allowed to eat in groups (9) The wives of the Prophet who were the Mothers of the Believers; used to observe *Hijāb*, other women should definitely observe the veil.

(23). 3220. Abū Mas'ūd Al-Anṣārī said: "The Messenger of Allāh ﷺ came to us while we were sitting in a gathering of Sa'd bin 'Ubādah. Bashīr bin Sa'd said: 'Allāh ordered us to say *Ṣalāt* upon you, so how do we say *Ṣalāt* upon you?'" The Messenger of Allāh ﷺ was silent, until we thought that we had not even asked him. Then the Messenger of Allāh ﷺ said: 'Say: O Allāh! Send *Ṣalāt* upon Muḥammad and upon Muḥammad's family just as you have sent *Ṣalāt* [upon Ibrāhīm and] upon Ibrāhīm's family. And bless Muḥammad and Muḥammad's family just as you have blessed [Ibrāhīm and] Ibrāhīm's family among the nations. Indeed you are the praised, the glorious.' And the *Salām* is as you have learned."^[1] (*Ṣaḥīh*)

(٢٣) - ٣٢٢٠ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ ابْنُ أَنَسٍ عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجَوِرِ: أَنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ زَيْدِ الْأَنْصَارِيِّ - وَعَبْدُ اللَّهِ بْنُ زَيْدِ الْأَذْيِ كَانَ أُرِي النَّدَاءَ بِالصَّلَاةِ - أَخْبَرَهُ عَنْ أَبِي مَسْعُودِ الْأَنْصَارِيِّ أَنَّهُ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي مَجْلِسِ سَعْدِ ابْنِ عُبَادَةَ فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ: أَمَرَنَا اللَّهُ أَنْ نُصَلِّيَ عَلَيْكَ فَكَيْفَ نُصَلِّيُ عَلَيْكَ، قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ حَتَّى [تَمْتَنِينَا] أَنَّهُ لَمْ يَسْأَلُهُ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا

[1] See no. 483.

[He said:] There are narrations on this topic from 'Alī, Abū Ḥumaid, Ka'b bin 'Ujrah, Ṭalḥah bin 'Ubaidullāh, Abū Sa'eed, Zaid bin Khārijah – and it is said: Ibn Jāriyah – and Buraidah.

[He said:] This *Hadīth* is *Hasan Sahīh*.

بَارَكْتَ [عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَّجِيدٌ، وَالسَّلَامُ كَمَا قَدْ عَلَّمْتُمْ] [قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي حُمَيْدٍ وَكَعْبِ بْنِ عُجْرَةَ وَطَلْحَةَ بْنِ عُيَيْدِ اللَّهِ وَأَبِي سَعِيدٍ وَزَيْدِ بْنِ خَارِجَةَ - وَيُقَالُ: ابْنُ جَارِيَةَ - وَبُرَيْدَةَ. [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الصلاة، باب الصلاة على النبي ﷺ بعد التشهد، ح: ٤٠٥ من حديث مالك وهو في الموطأ: ١/١٦٥، ١٦٦ * وفي الباب [تقدم: ٤٨٣].

Comments:

As for the noble Prophet, Allāh ﷻ showers His mercy on him and the angels invoke blessings upon the Prophet; he ﷺ is not in need of the invocations of others. The verb (*Yu-Sallī*), when it is related to Allāh, it then means 'Allāh's mercy'; and if it is related to the angels and humans, it then means 'invoking blessing'. The blessing means the increase of honor and dignity, or the purification and cleansing.

(24). 3221. Abū Hurairah narrated that the Prophet ﷺ said: "Verily Mūsā, peace be upon him, was a shy and modest man, who would never show anything of his skin out of modesty. Some of the Children of Isrā'īl annoyed him by saying: 'He only keeps himself covered because of some defect in his skin, either leprosy, a scrotal hernia or some other defect.' Allāh [the Mighty and Sublime] wanted to free Mūsā from what they were saying about him. One day Mūsā, [peace be upon him,] was alone. He took off his garment, and put it on a rock, then he took a bath. When he had finished, he turned back to pick up his garment, but the rock moved away, taking his garment with it. Mūsā picked up his staff, and chased the rock

(٢٤) - ٣٢٢١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رُوْحُ بْنُ عُبَادَةَ عَنْ عَوْفٍ، عَنِ الْحَسَنِ وَمُحَمَّدٍ وَخِلَاسٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «أَنَّ مُوسَى عَلَيْهِ السَّلَامُ كَانَ رَجُلًا حَيًّا سَتِيرًا مَا يَرَى مِنْ جِلْدِهِ شَيْءٌ اسْتَحْيَاءَ مِنْهُ، فَادَّاهُ مَنْ آدَاهُ مِنْ بَنِي إِسْرَائِيلَ، فَقَالُوا: مَا يَسْتَتِرُ هَذَا النَّسْتَرُ إِلَّا مِنْ عَيْبٍ بِجِلْدِهِ إِمَّا بَرَصٌ وَإِمَّا أُذْرَةٌ وَإِمَّا آفَةٌ وَإِنَّ اللَّهَ [عَزَّ وَجَلَّ] أَرَادَ أَنْ يُبْرِئَهُ مِمَّا قَالُوا، وَإِنَّ مُوسَى [عَلَيْهِ السَّلَامُ] خَلَا يَوْمًا وَحْدَهُ فَوَضَعَ ثِيَابَهُ عَلَى حَجَرٍ ثُمَّ اغْتَسَلَ فَلَمَّا فَرَعَ أَقْبَلَ إِلَى ثِيَابِهِ لِيَأْخُذَهَا وَإِنَّ الْحَجَرَ عَدَا بِثَوْبِهِ فَأَخَذَ مُوسَى عَصَاهُ فَطَلَبَ الْحَجَرَ فَجَعَلَ يَقُولُ: تَوْبِي حَجْرُ! تَوْبِي حَجْرُ! حَتَّى انْتَهَى إِلَى مَلَأٍ مِنْ

saying: 'My garment, O you rock! My garment, O you rock!' Until he reached a group of the Children of Isrā'il who saw him naked, and discovered that he was the best of those whom Allāh had created." He said: "The rock stood still, he took his garment and put it on. He started striking the rock with his staff, and by Allāh, the marks of that beating were left on the rock; three, four, or five. This is what is referred to in the *Āyah*: 'O you who believe! Be not like those who annoyed Mūsā, but Allāh freed him from what they had alleged, and he was honorable before Allāh.'"^[1] (*Ṣaḥīh*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*, it has been reported through other routes from Abū Hurairah from the Prophet ﷺ. [And there is something about it from Anas from the Prophet ﷺ].

بَنِي إِسْرَائِيلَ، فَرَأَوْهُ عُرْيَانًا أَحْسَنَ النَّاسِ خَلْقًا وَأَبْرَأَهُ مِمَّا كَانُوا يَقُولُونَ، قَالَ: وَقَامَ الْحَجَرُ فَأَخَذَ ثَوْبَهُ فَلَبَسَهُ وَطَفِقَ بِالْحَجَرِ ضَرْبًا بَعْضَاهُ، فَوَاللَّهِ إِنَّ بِالْحَجَرِ لَنَدَبًا مِنْ أَثَرِ عَصَاهُ ثَلَاثًا أَوْ أَرْبَعًا أَوْ خَمْسًا فَذَلِكَ قَوْلُهُ [تَعَالَى]: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَكَوْنُوا كَالَّذِينَ ءَادَوْا مُوسَىٰ فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا﴾ .[٦٩].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [وَفِيهِ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ].

تخريج: وأخرجه البخاري، أحاديث الأنبياء، باب: ٢٨، ح: ٣٤٠٤ من حديث روح به ورواه مسلم، ح: ٣٣٩ من حديث أبي هريرة به * وفيه عن أنس [البيزار (كشف الأستار): ٦٧، ٦٦/٣، ح: ٢٢٥٢].

Comments:

The Jews annoyed and troubled Mūsā (Moses) at various occasions through various secret plans, but Allāh ﷻ cleared him from all plans and accusations; because he was respected, noble, honored and dignified. In this *Ḥadīth*, Mūsā has been cleared of one accusation.

[1] *Al-Ahḏāb* 33: 69.

Chapter 34. Regarding *Sūrat Sabā'*

*In the Name of Allāh,
the Merciful, the Beneficent*

(1). 3222. Farwah bin Mūsāik Al-Murādī said: "I went to the Prophet ﷺ and said: 'O Messenger of Allāh! Shall I not fight those who turn away among my people, along with those who believe? So he permitted me to fight them and made me their commander.' When I left him, he asked me, saying: 'What has Al-Ghuṭaifi done?' He was informed that I set off on my journey." He said: "So he sent a message on my route that I should return. I went to him and he was with a group of his Companions. He said: 'Invite your people. Whoever accepts Islam among them then accept it from him. And whoever does not accept Islam, then do not be hasty until new news reaches you.'" He said: "And what was revealed about Sabā' was revealed, so a man said: 'O Messenger of Allāh! What is Sabā'; is it a land or a woman?' He said: 'It is neither a land, nor a woman, but it is a man who had ten sons among the Arabs. Six of them went south (in Yemen) and four of them went north (toward Ash-Shām). As for those who went north, they are *Lakhm*, *Judhām*, 'Ghassān and 'Āmilah. As for those who went south, they are Azad, Al-

(المعجم ٣٤) - [بَابُ: وَمِنْ] سُورَةِ سَبَا
(التحفة ٣٥)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٢٢٢ - حَدَّثَنَا أَبُو كُرَيْبٍ وَعَبْدُ
ابْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْحَسَنِ
ابْنِ الْحَكَمِ النَّخَعِيِّ قَالَ: حَدَّثَنِي أَبُو سَبْرَةَ
النَّخَعِيُّ عَنْ فَرَوَةَ بْنِ مُسَيْكٍ الْمُرَادِيِّ قَالَ:
أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَلَا
أَقَاتِلُ مَنْ أَدْبَرَ مِنْ قَوْمِي يَمُنُّ أَقْبَلَ مِنْهُمْ؟
فَأَذِنَ لِي فِي قِتَالِهِمْ وَأَمَرَنِي، فَلَمَّا خَرَجْتُ
مِنْ عِنْدِهِ سَأَلَ عَنِّي: «مَا فَعَلَ الْعُطَيْفِيُّ؟»
فَأُخْبِرَ أَنِّي قَدْ سِرْتُ، قَالَ: فَأَرْسَلَ فِي أَتْرِي
فَرَدَنِي، فَأَتَيْتُهُ وَهُوَ فِي نَفَرٍ مِنْ أَصْحَابِهِ
فَقَالَ: «ادْعُ الْقَوْمَ فَمَنْ أَسْلَمَ مِنْهُمْ فَأَقْبَلَ
مِنْهُ، وَمَنْ لَمْ يُسَلِّمْ فَلَا تَعَجَلْ حَتَّى أُحْدِثَ
إِلَيْكَ»، قَالَ: وَأُنزِلَ فِي سَبَا مَا أُنزِلَ، فَقَالَ
رَجُلٌ: يَا رَسُولَ اللَّهِ، وَمَا سَبَا أَرْضٌ أَوْ
امْرَأَةٌ؟ قَالَ: «لَيْسَ بِأَرْضٍ وَلَا امْرَأَةٌ وَلَكِنَّهُ
رَجُلٌ وَلَدَ عَشْرَةَ مِنَ الْعَرَبِ، فَيَأْمَنُ مِنْهُمْ
سِتَّةٌ وَتَسَاءَمُ مِنْهُمْ أَرْبَعَةٌ، فَأَمَّا الَّذِينَ
تَسَاءَمُوا: فَلَحْمٌ وَجُدَامٌ وَعَسَّانٌ وَعَامِلَةٌ،
وَأَمَّا الَّذِينَ تَيَامَنُوا فَلَأَرْدُ وَالْأَشْعَرِيُّونَ وَحَمِيرٌ
وَكَنْدَةُ وَمَذْحِجٌ وَأَنْمَارٌ»، فَقَالَ رَجُلٌ: يَا
رَسُولَ اللَّهِ وَمَا أَنْمَارٌ؟ قَالَ: «الَّذِينَ مِنْهُمْ
خَتَنُومٌ وَبَجِيلَةٌ». [وَرُوِيَ هَذَا عَنِ ابْنِ عَبَّاسٍ

'Ash'ariyyūn, Hīmyar, Kindah, Madh̄hij, and Anmār.' A man said: 'O Messenger of Allāh! Who are Anmār?' He said: 'Those among whom are Khath'am and Bajilah.'

[This *Ḥadīth* has been related from Ibn 'Abbās from the Prophet ﷺ]. (*Hasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb Hasan*.

عَنِ النَّبِيِّ ﷺ. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٨٨ من حديث أبي أسامة به.

Comments:

This *Ḥadīth* tells that Sabā' is the name of a man, who was an Arab. He had ten children. Six of them settled in Yemen and the remaining four settled in Syria; and thereafter various tribal branches came to existence; Ghutaif is a branch of a tribe. Initially, the Prophet gave Farwah a general permission of fighting, but as he was leaving, the Prophet realised the need of explanation, so he ﷺ called him back and gave a full explanation.

(2). 3223. Abū Hurairah narrated that the Prophet ﷺ said: "When Allāh decrees a matter in the Heavens, the angels beat their wings in submission to His saying, (sounding) as if it is a chain (being dragged) upon a rock. When the fear resides from their hearts, they say (to each other): 'What did your Lord say?' They reply: 'The truth, and He is the Most High the Great.'^[1] He said: 'And the *Shayātīn* are one atop another.'" (*Sahīh*)

[Abū 'Eisā said:] This *Ḥadīth* is *Hasan Sahīh*.

(٢) - ٣٢٢٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو [بْنِ دِينَارٍ]، عَنْ عِكْرَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَضَى اللَّهُ فِي السَّمَاءِ أَمْرًا ضَرَبَتْ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خَضَعَانًا لِقَوْلِهِ كَأَنَّهَا سِلْسِلَةٌ عَلَى صَفْوَانٍ، فَإِذَا فُرِّعَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا: الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ»، قَالَ: «وَالشَّيَاطِينُ بَعْضُهُمْ فَوْقَ بَعْضٍ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، التفسير، باب قوله: ﴿إِلا من استرق السمع فأتبعه شهاب مبين﴾، ح: ٤٧٠١ من حديث سفیان بن عیینة به.

[1] *Saba'* 34:23.

Comments:

This *Hadith* informs that the matters of the worldly life are decided above in the Heavens; and the angels accept to execute them wholeheartedly. As they receive the message regarding the divine decisions through a sound like that of a chain striking over a rock, so they become full of fear; and as soon as the fear goes away they ask each other regarding the issued commandments. The angels who are close to the Throne say whatever has been commanded is true. The devils stand on each other to listen to the commandment in order to pass the information to the fortune-tellers.

(3). 3224. Ibn ‘Abbās narrated: “We were with the Messenger of Allāh ﷺ, while he was sitting with a group of his Companions, when they saw a glowing shooting star. The Messenger of Allāh ﷺ said: ‘When you saw the likes of this during *Jāhiliyyah*, what would you say about it?’ They said: ‘We would say that a great man had died, or that a great man had been born.’ The Messenger of Allāh ﷺ said: ‘It is not shot due to the death of anyone, nor his coming into life. Rather when our Lord [Blessed is His Name and Most High] decrees a matter, He is glorified by the bearers of the Throne. Then He is glorified by the inhabitants who are below them, then those below them, until such glorification reaches this Heaven. Then the inhabitants of the sixth Heaven ask the inhabitants of the seventh Heaven: “What did your Lord say?” He said: ‘So they inform them; then the inhabitants of each Heaven seek the information, until the news is conveyed to the inhabitants of the Heavens of the earth. The *Shayāṭīn* try to overhear so they are shot at, so they cast it down to their friends. Whatever

(٣) - ٣٢٢٤ - حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ جَالِسٌ فِي نَفَرٍ مِنْ أَصْحَابِهِ إِذْ رُمِيَ بِنَجْمٍ فَاسْتَنَارَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا كُنْتُمْ تَقُولُونَ لِمَنْلِ هَذَا فِي الْجَاهِلِيَّةِ إِذَا رَأَيْتُمُوهُ؟»، قَالُوا: كُنَّا نَقُولُ: يَمُوتُ عَظِيمٌ أَوْ يُوَلَّدُ عَظِيمٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّهُ لَا يُرْمَى بِهِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلَكِنَّ رَبَّنَا [تَبَارَكَ اسْمُهُ وَتَعَالَى] إِذَا قَضَى أَمْرًا سَبَّحَ [لَهُ] حَمَلَةَ الْعَرْشِ، ثُمَّ سَبَّحَ أَهْلَ السَّمَاءِ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ، حَتَّى يَبْلُغَ التَّسْبِيحُ إِلَى هَذِهِ السَّمَاءِ، ثُمَّ سَأَلَ أَهْلَ السَّمَاءِ السَّادِسَةِ أَهْلَ السَّمَاءِ السَّابِعَةِ: مَاذَا قَالَ رَبُّكُمْ؟» قَالَ: «فَيُخْبِرُونَهُمْ ثُمَّ يَسْتَخْبِرُ أَهْلُ كُلِّ سَمَاءٍ حَتَّى يَبْلُغَ الْخَبْرُ أَهْلَ السَّمَاءِ الدُّنْيَا، وَتَخْتَلِطُ الشَّيَاطِينُ السَّمْعَ فَيَرْمُونَ فَيَقْدِفُونَهُ إِلَى أَوْلِيَائِهِمْ، فَمَا جَاءُوا بِهِ عَلَى وَجْهِهِ فَهُوَ حَقٌّ وَلَكِنَّهُمْ يَحْرَفُونَهُ وَيَزِيدُونَهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

they came with is true, as it is, but they distort it and add to it.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This *Ḥadīth* has been reported from Az-Zuhri, from ‘Alī bin Ḥusain, from Ibn ‘Abbās, from men among the *Anṣār*, that they said: “We were with the Prophet ﷺ.” [So he mentioned similar in meaning. This was narrated to us by Al-Ḥusain bin Ḥuraith (he said): “Al-Walīd bin Muslim narrated to us: Al-Awzā‘ī narrated to us.”]

تخریج: وأخرجه مسلم، السلام، باب تحريم الكهانة وإتيان الكهان، ح: ۲۲۲۹ من حديث الزهري به.

Comments:

The decision made above in the heavens, as it reaches the worldly heaven stage after stage; the devils struggle to listen to it secretly. In case, if they catch something of it which is correct, which the devils pass to the fortune-tellers and the sorcerers and then they, from themselves, add lies into it, as mentioned in a narration (no. 4805) of *Ṣaḥīḥ Al-Bukhārī*. Devils do so, when they escape the target of the flaming fire of piercing brightness.

Chapter 35. Regarding *Sūrat Al-Mālā’ikah*

(المعجم ۳۵) - [بَابُ: وَمِنْ] سُورَةِ الْمَلَائِكَةِ (التحفة ۳۶)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

3225. Abū Sa‘eed Al-Khudrī narrated from the Prophet ﷺ, that he said about this *Āyah*: “Then We gave the Book as inheritance to such of Our worshippers whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allāh’s leave, foremost in good

۳۲۲۵ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْوَلِيدِ بْنِ الْعِزَّارِ أَنَّهُ سَمِعَ رَجُلًا مِنْ قَيْفٍ يُحَدِّثُ عَنْ رَجُلٍ مِنْ كِنَانَةَ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي هَذِهِ الْآيَةِ: «لَكُمْ أَوْثَانٌ أَلَكَنْتَبِ الَّذِينَ أَصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ

deeds.’^[1] He said: “All of these people are of the same rank, and all of them are in Paradise.” (*Da’if*) [Abū ‘Eisā said:] This *Hadīth* is *Gharīb Hasan* [we do not know of it except through this route].

لِنَفْسِهِمْ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ
يَأْتِيَنِ اللَّهُ ﴿٣٢﴾ قَالَ: «هُؤُلَاءِ كُلُّهُمْ بِمَنْزِلَةٍ
وَاحِدَةٍ وَكُلُّهُمْ فِي الْجَنَّةِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ
حَسَنٌ [لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ].

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٧٨/١ عن محمد بن جعفر به وللحديث شواهد
ضعيفة عند الحاكم: ٤٢٦/٢ وأحمد: ١٩٤/٥، ١٩٨، ٤٤٤/٦ والطيالسي وغيرهم.

Comments:

The people, who were given the Book as inheritance, are the people of Muḥammad ﷺ. Being the member, of the nation of Muhammad, all are equal. Though they are of three kinds depending on the ranks and degrees; a) who wrong themselves, they abandon some obligations and commit some prohibitions; b) the second group is of the middle course people, those who fulfill the obligations and avoid the prohibitions but sometimes give up desirable deeds and do some disliked acts; c) the third type of people are those who perform the obligations and the desirable deeds, they avoid prohibitions and disliked deeds, and even some permissible things as well. These three groups will enter Paradise. The third group will enter Paradise without being held for reckoning; the reckoning of the second group will be easier, whereas the first type of people will enter Paradise as result of the Prophet’s intercession.

Chapter 36. Regarding *Sūrat Yā Sīn*

(المعجم ٣٦) - [بَابُ: وَمِنْ] سُورَةِ
يَسَ (التحفة ٣٧)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3226. Abū Sa‘eed Al-Khudrī said: “Banū Salamah’s dwellings were on the outskirts of Al-Madīnah, so they wanted to relocate closer to the *Masjid*. Then this *Āyah* was revealed: ‘Verily We give life to the dead, and We record that which they send before

(١) - ٣٢٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ وَزِيرِ
الْوَاسِطِيِّ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِيُّ
عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي سَفْيَانَ، عَنْ أَبِي
نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: كَانَتْ
بَنُو سَلَمَةَ فِي نَاحِيَةِ الْمَدِينَةِ فَأَرَادُوا الثَّقَلَةَ إِلَى

^[1] *Fāṭir* 35:32.

(them), and their traces...^[1] So the Messenger of Allāh ﷺ said: 'Your steps are recorded, so do not relocate.'" (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb* as a narration of Ath-Thawrī. Abū Sufyān (a narrator in the chain) is Ṭarīf As-Sa'dī.

قُرْبِ الْمَسْجِدِ، فَتَزَلَّتْ هَذِهِ الْآيَةُ: ﴿إِنَّا نَحْنُ
نُحْيِ الْمَوْتِ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ﴾
[١٢] فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ آثَارَكُمْ
تُكْتُبُ فَلَا تَنْتَقِلُوا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ حَدِيثِ الثَّوْرِيِّ. وَأَبُو سُفْيَانَ هُوَ
طَرِيفُ السُّعْدِيِّ.

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ٤٢٨/٢، ٤٢٩ من حديث إسحاق بن يوسف به وصححه ووافقه الذهبي * أبو سفيان طريف بن شهاب: ضعيف وللحديث شواهد عند البزار وابن ماجه، ح: ٧٨٥ وابن أبي حاتم وغيرهم دون قوله: "فنزلت هذه الآية".

Comments:

Whatever deed is performed, it leaves its special effects. The steps taken for good deeds are also included in these special effects; therefore those who walk a long distance to attend the prayer, their steps will be expiation for the evil deeds and raise their ranks and degrees.

(2). 3227. Abū Dharr said: "I entered the *Masjid* when the sun had set, and the Prophet ﷺ was sitting. He said: 'O Abū Dharr! Do you know where this goes?' I said: 'Allāh and His Messenger know better.' He said: 'Indeed it goes to seek permission to prostrate, so it is permitted. And it is as if it has been said to it: "Rise from whence you came." So it shall rise from its setting place.' Then he recited: "That is its fixed course."^[2] He said: "That is the recitation of 'Abdullāh bin Mas'ūd.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(٢) - ٣٢٢٧ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو
مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ [التَّيْمِيِّ]،
عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: دَخَلْتُ الْمَسْجِدَ
حِينَ غَابَتِ الشَّمْسُ وَالنَّبِيُّ ﷺ جَالِسٌ، فَقَالَ
النَّبِيُّ ﷺ: «يَا أَبَا ذَرٍّ أَتَدْرِي أَيْنَ تَذْهَبُ
هَذِهِ؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ:
«فَإِنَّهَا تَذْهَبُ فَتَسْتَأْذِنُ فِي السُّجُودِ فَيُؤَذِّنُ لَهَا
وَكَأَنَّهَا قَدْ قِيلَ لَهَا: اطَّلِعِي مِنْ حَيْثُ جِئْتِ،
فَتَطَّلُعُ مِنْ مَغْرِبِهَا» قَالَ: ثُمَّ قَرَأَ: (ذَلِكَ
مُسْتَقَرٌّ لَهَا) قَالَ: وَذَلِكَ فِي قِرَاءَةِ عَبْدِ اللَّهِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

[1] *Yā Sin* 36:12.

[2] This preceded under no. 2186.

تخریج: وأخرجه البخاري، التوحيد، باب: ﴿وكان عرشه على الماء...﴾ إلخ: ٧٤٢٤ من حديث أبي معاوية الضرير به.

Comments:

The prostration of the sun means it is performing its duty fully and actively. Everything in the universe is fulfilling its duty without the least diminution. It is said in *Sūrat Al-Ḥajj*: “See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and moving creatures, and many of mankind prostrate themselves to Allāh.” (22:18).

Chapter 37. Regarding *Sūrat Aṣ-Ṣāffāt*

(المعجم ٣٧) - [بَابُ: وَمِنْ] سُورَةِ
وَالصَّافَّاتِ (التحفة ٣٨)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3228. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “No caller invites to anything except that he is detained along with, on the Day of Resurrection, without parting from it, even if a man invites another man.” Then he recited the saying of Allāh, the Mighty and Sublime: ‘But stop them, verily they are to be questioned. What is the matter with you? Why do you not help one another.’^[1] (*Ḍa’if*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*.

تخریج: [إسناده ضعيف] وأخرجه الدارمي، ح: ٥٢٢ من حديث ليث بن أبي سليم به وهو

(١) - ٣٢٢٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ
الضَّبِيِّ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا
لَيْثُ بْنُ أَبِي سُلَيْمٍ عَنْ بَشِيرٍ، عَنْ أَنَسِ بْنِ
مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ دَاعٍ
دَعَا إِلَى شَيْءٍ إِلَّا كَانَ مَوْفُوقًا يَوْمَ الْقِيَامَةِ
لَا زِمًا لَهُ لَا يُعَارَفُهُ وَإِنْ دَعَا رَجُلٌ رَجُلًا، ثُمَّ
قَرَأَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ ﴿وَقَفُّوهُمْ إِنْهُمْ مَسْئُولُونَ﴾ ○
مَا لَكُمْ لَا تَنْصُرُونَ﴾» [٢٣، ٢٤].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ.

ضعيف وبشر "مجهول" كما في التقريب وغيره.

Comments:

The inviter, the one who is invited and the thing for which the invitation is made, all three together will be brought forward; the inviter and the invited one will be held accountable, but they will not be able to help each other. Every soul will be worried about itself; and it will be said, ‘why don’t you help each other today, while you had been fanatic supporters of one another in the previous life.’

[1] *Aṣ-Ṣāffāt* 37:24,25.

(2). 3229. Ubayy bin Ka'b said: "I asked the Messenger of Allāh ﷺ about the saying of Allāh, Most High: 'And We sent him to a hundred thousand, or even more.'^[1] He said: "Twenty thousand (more)."
(*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*.

تخریج: [إسناده ضعيف] وأخرجه الطبري: ٦٧/٢٣ من حديث زهير بن محمد به وشيخه مجهول.

Comments:

In this Verse (Aw) means 'or even'; which means they were even more than one-hundred thousand. The extra numbers were twenty thousand, according to this report. Some *Mawqūf* narrations report that the extra numbers were even more than twenty thousand.

(3). 3230. Samurah narrated, regarding the saying of Allāh, Most High: And his progeny, them We made survivors.'^[2] The Prophet ﷺ said: "Hām, Sām and Yāfith" – with (the letter) *Thā'*. (*Da'if*)

[Abū 'Eisā said:] It is said: Yāfith and Yāfith both with *Tā'* and with *Thā'*. And it is (also) said: Yafith. [He said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except as a narration of Sa'eed bin Bashīr.

تخریج: [إسناده ضعيف] وأخرجه أبو نعيم في أخبار أصبهان: ٢٥٦/٢ من حديث محمد بن خالد به * سعيد بن بشير: ضعيف وشيخه عنن.

Comments:

Very few people from Noah's offspring believed in him, so only those were saved, and the rest of the people were all drowned because of their rebellious

(٢) - ٣٢٢٩ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ، عَنْ رَجُلٍ، عَنْ أَبِي الْعَالِيَةِ، عَنْ أَبِي بِن كَعْبٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ قَوْلِ اللَّهِ تَعَالَى: ﴿وَأَرْسَلْنَاهُ إِلَى مِائَةِ آلٍ أَوْ زَيْرِيُوتٍ﴾ [١٤٧] قَالَ: «عِشْرُونَ أَلْفًا». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ.

(٣) - ٣٢٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ ابْنُ عَثْمَةَ: حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ عَنِ النَّبِيِّ ﷺ فِي قَوْلِ اللَّهِ تَعَالَى: ﴿وَجَعَلْنَا ذُرِّيَّتَهُ هُمْ الْبَاقِينَ﴾ [٧٧] قَالَ: «حَامٌ وَسَامٌ وَيَافِثٌ بِالثَّاءِ». [قَالَ أَبُو عِيسَى:] يُقَالُ: يَافِثٌ وَيَافِثٌ بِالثَّاءِ وَالثَّاءِ وَيُقَالُ: يَيْثٌ [قَالَ:] وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سَعِيدِ بْنِ بَشِيرٍ.

[1] *As-Sāffāt* 37:147.

[2] *As-Sāffāt* 37:77.

behavior. But *Sūrat Hūd*, 11:40, informs that some other people, other than the offspring of Noah, also believed. Therefore the offspring of those believers along with the offspring of the three sons of Nūh [Noah] were also spared. So it is said in *Sūrat Bani Isrā'īl (Al-Isrā')*: 'O the children of those whom we carried in the ship with Nūh'. (17:3)

(4). 3231. Samurah narrated that the Prophet ﷺ said: "Sām was the father of the Arabs, Hām the father of the Ethiopians, and Yāfith the father of the Romans." (*Da'if*)

(٤) - ٣٢٣١ - حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الْعَقَدِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «سَامٌ أَبُو الْعَرَبِ وَحَامٌ أَبُو الْحَبَشِ وَيَافِثٌ أَبُو الرُّومِ».

تخريج: [إسناده ضعيف] وأخرجه الطبري في التاريخ: ٢٠٩/١ من حديث يزيد بن زريع، وأحمد: ١٠/٥ من حديث سعيد بن أبي عروبة به وتابعه شبان * قتادة عنن وله شاهدان ضعيفان عند الطبراني: ٢٥٤/٧، ح: ٧٠٣٣، ١٤٦/١٨، ح: ٣٠٩.

Comments:

It does not mean that the offspring of these three were only these tribes and they did not have offspring other than these; rather there were other children too, other than these three. [*Al-Kawākib Ad-Darārī*, vol. 4, p. 248, footnote no: 1]

Chapter 38. Regarding *Sūrat Šād*

(المعجم ٣٨) - [بَابُ: وَمِنْ] سُورَةِ صَ (التحفة ٣٩)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3232. Ibn 'Abbās said: "Abū Tālib fell ill, so the Quraish went to see him, and the Prophet ﷺ went to see him. There was a gathering there with Abū Tālib, so Abū Jahl stood up enraged, to prevent him (the Prophet ﷺ from entering)." He said: "He complained to Abū Tālib. So he (Abū Tālib) said: 'O my nephew! What is it that you want from your people?' He said: 'I only want one word from them, for which, if they were to say it, then the Arabs will become their

(١) - ٣٢٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ وَعَبْدُ بْنُ حُمَيْدٍ - الْمَعْنَى وَاحِدٌ - قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ يَحْيَى - قَالَ عَبْدُ: هُوَ ابْنُ عَبَّادٍ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَضَ أَبُو طَالِبٍ فَجَاءَتْهُ قُرَيْشٌ وَجَاءَهُ النَّبِيُّ ﷺ وَعِنْدَ أَبِي طَالِبٍ مَجْلِسُ رَجُلٍ فَقَامَ أَبُو جَهْلٍ كَيْ يَمْنَعَهُ قَالَ وَسَكَّوْهُ إِلَى أَبِي طَالِبٍ، فَقَالَ: يَا ابْنَ أَخِي مَا تُرِيدُ مِنْ قَوْمِكَ؟ قَالَ:

followers, and the non-'Arabs will pay *Jizyah* to them.' He said: 'One word?' He replied: 'One word.' So he said: 'O uncle! Let them say *Lā ilāha illallāh*' so they replied: 'One God.? We have not heard (the like) of this in the religion of these later days. This is nothing but an invention.'" He said: "So the (following) was revealed in the Qur'ān about them: '*Ṣād*. By the Qur'ān full of reminding. Those who disbelieve are in false pride and opposition...' up to His saying: 'We have not heard (the like) of this in the religion of these later days. This is nothing but an invention.'" [1] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

(Another chain) with similar to this *Hadīth* and he said: "Yaḥyā bin 'Umārāh."

«إِنِّي أُرِيدُ مِنْهُمْ كَلِمَةً وَاحِدَةً تَدِينُ لَهُمْ بِهَا الْعَرَبُ وَتُوَدِّي إِلَيْهِمُ الْعَجَمُ الْجَزِيَّةَ»، قَالَ: كَلِمَةً وَاحِدَةً! قَالَ: «كَلِمَةً وَاحِدَةً» فَقَالَ: يَا عَمَّ قُولُوا: لَا إِلَهَ إِلَّا اللَّهُ» فَقَالُوا: «إِلَهًا وَاحِدًا؟» «مَا سَمِعْنَا بِهَذَا فِي الْيَوْمِ الْآخِرَةِ إِنْ هَذَا إِلَّا أَخْلَاقٌ» قَالَ: فَتَنَزَّلَ فِيهِمُ الْقُرْآنُ: «صَّ وَالْقُرْآنِ ذِي الذِّكْرِ ۝ بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ» إِلَى قَوْلِهِ: «مَا سَمِعْنَا بِهَذَا فِي الْيَوْمِ الْآخِرَةِ إِنْ هَذَا إِلَّا أَخْلَاقٌ» [1-7].

قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ نَحْوَ هَذَا الْحَدِيثِ وَقَالَ: يَحْيَى بْنُ عُمَارَةَ.

تخریج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح: 11436 من حديث سفیان الثوري به وصرح بالسماع وصححه ابن حبان (الإحسان): 6651 والحاكم: 432/2 ووافقه الذهبي * الأعمش عنن.

Comments:

The Qur'ān is a consistent and a perfect reminder, it reminds of all the facts nurtured in human nature, it also reminds of the Guidance that Allāh sent through the Messengers for the human beings. Therefore, there is no shade of deficiency in the admonishment and advice in the Qur'ān. These disbelievers are in fact denying the Truth, because of their being stubborn, arrogant and argumentative.

(2). 3233. Abū Qilābah narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ said: "During the night, my Lord, Blessed is He, and Most High,

(٢) - ٣٢٣٣ - حَدَّثَنَا [سَلَمَةُ بْنُ شَيْبٍ وَعَبْدُ بْنُ حُمَيْدٍ] قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَانِي

[1] Ṣād 38:1-7.

came to me in the best of appearances” He (one of the narrators) said – I think he said it was during a dream – “So he said: ‘O Muḥammad! Do you know in what the most exalted group busy themselves with?’” He said: “I said: ‘No.’” He said: “So He placed His Hand between my shoulders, until I sensed its coolness between my breast” – or he said: “on my throat, so I knew what was in the heavens, and what was in the earth. He said: ‘O Muḥammad! Do you know in what the most exalted group busy themselves with?’ I said: ‘Yes, in the acts that atone: and the acts that atone are; lingering in the *Masjid* after the *Ṣalāt*, walking on the feet to the congregation, *Isbāgh Al-Wudū’* in difficulty, and whoever does that, he lives in goodness and dies upon goodness, and his wrongs shall be like that of the day his mother bore him.’ He said: ‘O Muḥammad! When you have performed *Ṣalāt*, then say: ‘O Allāh! Indeed I ask of You, the doing of good deeds, avoiding the evil deeds, and loving the poor. And when you have willed *Fitnah* for your slave, then take me to You, without making me suffer from *Fitnah*.’” He (the Prophet ﷺ) said: “And the acts that raise ranks are spreading the *Salām*, feeding others, and *Ṣalāt* during the night, while the people are sleeping.”

(*Hasan*)

[Abū ‘Eisā said:] They have mentioned a man between Abū Qilābah and Ibn ‘Abbās in this

اللَّيْلَةَ رَبِّي تَبَارَكَ وَتَعَالَى فِي أَحْسَنِ صُورَةٍ -
 قَالَ: أَحْسِبُهُ قَالَ فِي الْمَنَامِ - فَقَالَ: يَا
 مُحَمَّدٌ هَلْ تَدْرِي فِيْمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟
 قَالَ: قُلْتُ: لَا، قَالَ: فَوَضَعَ يَدَهُ بَيْنَ كَتِفَيَّ
 حَتَّى وَجَدْتُ بَرْدَهَا بَيْنَ تَدْيِي - أَوْ قَالَ: فِي
 نَحْرِي - فَعَلِمْتُ مَا فِي السَّمَاوَاتِ وَمَا فِي
 الْأَرْضِ، قَالَ: يَا مُحَمَّدٌ، هَلْ تَدْرِي فِيْمَ
 يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟ قُلْتُ: نَعَمْ، فِي
 الْكُفَّارَاتِ: وَالْكَفَّارَاتُ: الْمُكْتُ فِي
 الْمَسْجِدِ بَعْدَ الصَّلَاةِ وَالْمَشْيِ عَلَى الْأَقْدَامِ
 إِلَى الْجَمَاعَاتِ وَإِسْبَاغُ الْوُضُوءِ فِي الْمَكَارِهِ،
 وَمَنْ فَعَلَ ذَلِكَ عَاشَ بَخَيْرٍ وَمَاتَ بِخَيْرٍ وَكَانَ
 مِنْ خَطِيئَتِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ، وَقَالَ: يَا
 مُحَمَّدُ! إِذَا صَلَّيْتَ فَقُلْ: اللَّهُمَّ، إِنِّي أَسْأَلُكَ
 فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ
 الْمَسَاكِينِ، وَإِذَا أَرَدْتَ بِعِبَادِكَ فِتْنَةً فَاقْضِنِي
 إِلَيْكَ غَيْرَ مَفْتُونٍ. قَالَ: وَالذَّرَجَاتُ: إِفْشَاءُ
 السَّلَامِ وَإِطْعَامُ الطَّعَامِ وَالصَّلَاةُ بِاللَّيْلِ
 وَالنَّاسُ نِيَامٌ».

[قَالَ أَبُو عِيْسَى:] وَقَدْ ذَكَرُوا بَيْنَ أَبِي
 قِلَابَةَ وَيَبْنَ ابْنِ عَبَّاسٍ فِي هَذَا الْحَدِيثِ رَجُلًا
 وَقَدْ رَوَاهُ قَتَادَةُ عَنْ أَبِي قِلَابَةَ، عَنْ خَالِدِ بْنِ
 اللَّجْلَاجِ، عَنْ ابْنِ عَبَّاسٍ.

Hadīth. Qatādah reported it from Abū Qilābah from Khālid bin Al-Lajlāj from In 'Abbās.

تخريج: [حسن] وأخرجه أحمد: ٣٦٨/١ عن عبدالرزاق به وهو في تفسيره: ٢٦١٢ * أبو قلابه رواه عن خالد بن اللجلاج عن ابن عباس به انظر الحديث الآتي وللحديث شواهد انظر: ٣٢٣٥.

Comments:

The appearance of Allāh with the most beautiful and magnificent form in the Prophet's dream is mentioned in this *Hadīth*, also the mention of placing His Hand because of which the Prophet felt coolness in his chest and everything became exposed to him ﷺ. It is impossible for us to know the condition and form of Allāh's Appearance and His Hand.

(3). 3234. Ibn 'Abbās narrated that the Prophet ﷺ said: "My Lord, Blessed is He and Most High, came to me in the best of appearances. So he said: 'O Muḥammad!' I said: 'Here I am O my Lord! And I am at Your service.' He said: 'What is it that the most exalted group busy themselves with?' I said: '[Lord] I do not know.' So He placed His Hand between my shoulders, until I sensed its coolness between my breast, so I knew what was in between the east and the west. He said: 'O Muḥammad!' I said: 'Here I am O my Lord! And I am at Your service.' He said: 'What is it that the most exalted group busy themselves with?' I said: 'In the acts that raise ranks and the acts that atone, and in recording the footsteps to the congregation, *Isbāgh Al-Wuḍū'* in difficulties, and awaiting the *Ṣalāt* after the *Ṣalāt*. And whoever preserves them, he shall live in goodness and die upon goodness, and his sins shall be like that on the day upon which his

(٣) - ٣٢٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي قِلَابَةَ، عَنْ خَالِدِ بْنِ الْجَلْجَلِجِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَتَانِي رَبِّي فِي أَحْسَنِ صُورَةٍ فَقَالَ: يَا مُحَمَّدُ! فَقُلْتُ: لَبَّيْكَ رَبِّي وَسَعْدَيْكَ، فَقَالَ: فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟ قُلْتُ: [رَبِّ] لَا أَدْرِي، فَوَضَعَ يَدَهُ بَيْنَ كَتِفَيْ حَتَّى وَجَدْتُ بَرْدَهَا بَيْنَ تَلَدِييَ فَعَلِمْتُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، قَالَ: يَا مُحَمَّدُ، فَقُلْتُ: لَبَّيْكَ رَبِّ وَسَعْدَيْكَ، قَالَ: فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟ قُلْتُ: فِي الدَّرَجَاتِ وَالْكَفَّارَاتِ، وَفِي نَقْلِ الْأَقْدَامِ إِلَى الْجَمَاعَاتِ، وَإِسْبَاغِ الْوُضُوءِ فِي الْمَكْرُوهَاتِ، وَانْتِظَارِ الصَّلَاةِ بَعْدَ الصَّلَاةِ، وَمَنْ يُحَافِظُ عَلَيْهِنَّ عَاشَرَ يَحْيِيهِ وَيَمَاتَ يَحْيِيهِ وَكَانَ مِنْ دُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ قَالَ: وَفِي الْبَابِ عَنْ

mother bore him.” (Hasan)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb* from this route. He said: There are narrations on this topic from Mu‘ādh bin Jabal, and ‘Abdur-Raḥmān bin ‘Ā’ish from the Prophet ﷺ. And this *Hadīth* has been reported in its entirety from Mu‘ādh bin Jabal from the Prophet ﷺ, and he (ﷺ) said: “I dozed off and fell deep asleep, then I saw my Lord in the best of appearances. He said: ‘What is it that the most exalted group busy themselves with?’”

تخریج: [حسن] وأخرجه ابن أبي عاصم في السنة، ح: ٤٦٩ من حديث معاذ بن هشام الدستوائي به * قتادة عنعن وللحديث شواهد منها الحديث الآتي * وفي الباب عن معاذ بن جبل [يأتي: ٣٢٣٥] وعبدالرحمن بن عائش [يأتي: ٣٢٣٥ والدارمي: ١٢٦/٢، ح: ٢١٥٥ وأبو نعيم في معرفة الصحابة: ٤/١٨٦٢، ح: ٤٦٨٧، وليد بن مسلم صرح بالسماع المسلسل].

(4). 3235. Mu‘ādh bin Jabal [may Allāh be pleased with him] said: “One morning, the Messenger of Allāh ﷺ was prevented from coming to us for *Ṣalāt Aṣ-Ṣubḥ*, until we were just about to look for the eye of the sun (meaning, sunrise). Then he came out quickly, had the *Ṣalāt* prepared for. The Messenger of Allāh ﷺ performed the *Ṣalāt*, and he performed his *Ṣalāt* in a relatively quick manner. When he said the *Salām*, he called aloud with his voice saying to us: ‘Stay in your rows as you are.’ Then he turned coming near to us, then he said: ‘I am going to narrate to you what kept me from you this morning: I got up during the night, I performed *Wuḍū’* and prayed as much as I was able to, and I dozed

مُعَاذِ بْنِ جَبَلٍ وَعَبْدِ الرَّحْمَنِ بْنِ عَائِشٍ عَنِ النَّبِيِّ ﷺ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ مُعَاذِ ابْنِ جَبَلٍ، عَنِ النَّبِيِّ ﷺ بِطَوْلِهِ وَقَالَ: «إِنِّي نَعَسْتُ فَاسْتَنْقَلْتُ نَوْمًا فَرَأَيْتُ رَبِّي فِي أَحْسَنِ صُورَةٍ فَقَالَ: فِيْمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى.»

(٤) - ٣٢٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هَانِيٍّ: حَدَّثَنَا أَبُو هَانِيٍّ السُّكْرِيُّ: حَدَّثَنَا جَهْضَمُ بْنُ عَبْدِ اللَّهِ عَنِ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنِ زَيْدِ بْنِ سَلَامٍ، عَنِ أَبِي سَلَامٍ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ عَائِشِ الْخَضْرَمِيِّ: أَنَّهُ حَدَّثَهُ عَنْ مَالِكِ بْنِ يَحْمَرَ السَّكْسَكِيِّ، عَنِ مُعَاذِ بْنِ جَبَلٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: احْتَبَسَ عَنَّا رَسُولُ اللَّهِ ﷺ ذَاتَ غَدَاةٍ مِنْ صَلَاةِ الصُّبْحِ حَتَّى كِدْنَا نَتَرَاى عَيْنَ الشَّمْسِ، فَخَرَجَ سَرِيعًا فَتَوَبَّ بِالصَّلَاةِ فَصَلَّى رَسُولُ اللَّهِ ﷺ وَتَجَوَّزَ فِي صَلَاتِهِ، فَلَمَّا سَلَّمَ دَعَا بِصَوْتِهِ فَقَالَ لَنَا: «عَلَى مَصَافِكُمْ كَمَا أَنْتُمْ» ثُمَّ انْفَتَلَ إِلَيْنَا ثُمَّ قَالَ: «أَمَا إِنِّي سَأُحَدِّثُكُمْ مَا حَبَسَنِي عَنْكُمْ الْغَدَاةَ: أَنِّي

off during my *Ṣalāt*, and fell deep asleep. Then I saw my Lord, Blessed and Most High, in the best of appearances. He said: 'O Muḥammad!' I said: 'My Lord here I am my Lord!' He said: 'What is it that the most exalted group busy themselves with?' I said: 'I do not know Lord.' And He said it three times." He said: "So I saw Him place His Palm between my shoulders, and I sensed the coolness of His Fingertips between my breast. Then everything was disclosed for me, and I became aware. So He said: 'O Muḥammad!' I said: 'Here I am my Lord!' He said: 'What is it that the most exalted group busy themselves with?' I said: 'In the acts that atone.' He said: 'And what are they?' I said: 'The footsteps to the congregation, the gatherings in the *Masājid* after the *Ṣalāt*, *Isbāgh Al-Wudū'* during difficulties.' He said: 'Then what else?' I said: 'Feeding others, being lenient in speech, and *Ṣalāt* during the night while the people are sleeping.' He said: 'Ask.' I said: 'O Allāh! I ask of you the doing of good deeds, avoiding the evil deeds, loving the poor, and that You forgive me, and have mercy upon me. And when You have willed *Fitnah* in the people, then take me without the *Fitnah*. And I ask You for Your love, the love of whomever You love, and love of the deeds that bring one nearer to Your love.'" the Messenger of Allāh ﷺ said: "Indeed it is true, so study it and learn it." (*Hasan*)

فَمْتُ مِنَ اللَّيْلِ فَتَوَضَّأْتُ فَصَلَّيْتُ مَا قُدِّرَ لِي
فَعَسْتُ فِي صَلَاتِي فَاسْتَقَلْتُ، فَإِذَا أَنَا بِرَبِّي
تَبَارَكَ وَتَعَالَى فِي أَحْسَنِ صُورَةٍ فَقَالَ: يَا
مُحَمَّدُ، قُلْتُ: رَبِّ لَيْتِكَ رَبِّ، قَالَ: فِيْمَ
يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟ قُلْتُ: لَا أَدْرِي رَبِّ
قَالَهَا ثَلَاثًا، قَالَ: فَرَأَيْتَهُ وَضَعَ كَفَّهُ بَيْنَ
كَتِفَيْ، قَدْ وَجَدْتُ بَرْدَ أَنَامِلِهِ بَيْنَ ثُدْيَيْ فَتَجَلَّى
لِي كُلُّ شَيْءٍ وَعَرَفْتُ، فَقَالَ: يَا مُحَمَّدُ!
قُلْتُ: لَيْتِكَ رَبِّ، قَالَ: فِيْمَ يَخْتَصِمُ الْمَلَأُ
الْأَعْلَى؟ قُلْتُ: فِي الْكُفَّارَاتِ، قَالَ: مَا هُنَّ؟
قُلْتُ: مَشْيُ الْأَقْدَامِ إِلَى الْجَمَاعَاتِ،
وَالْجُلُوسُ فِي الْمَسَاجِدِ بَعْدَ الصَّلَاةِ، وَإِسْبَاغُ
الْوُضُوءِ فِي الْمَكْرُوهَاتِ، قَالَ: ثُمَّ فِيْمَ؟
قُلْتُ: إِطْعَامُ الطَّعَامِ، وَلِينُ الْكَلَامِ،
وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسِ نِيَامًا. قَالَ: سَلْ،
قُلْتُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ،
وَتَرْكِ الْمُنْكَرَاتِ، وَحُبِّ الْمَسَاكِينِ، وَأَنْ
تَغْفِرَ لِي وَتَرْحَمَنِي، وَإِذَا أَرَدْتَ فِتْنَةً فِي قَوْمٍ
فَتَوَفِّيْ غَيْرَ مَفْتُونٍ، وَأَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ
يُحِبُّكَ وَحُبَّ عَمَلٍ يُقَرِّبُ إِلَى حُبِّكَ. قَالَ
رَسُولُ اللَّهِ ﷺ: «إِنَّهَا حَقٌّ فَأَدْرُسُوهَا ثُمَّ
تَعَلَّمُوهَا».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. سَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنِ هَذَا
الْحَدِيثِ فَقَالَ: هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ
وَقَالَ: هَذَا أَصَحُّ مِنْ حَدِيثِ الْوَلِيدِ بْنِ
مُسْلِمٍ عَنِ عَبْدِ الرَّحْمَنِ بْنِ بَزِيدَ بْنِ حَابِرٍ

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. I asked Muḥammad bin Ismā'il about this *Ḥadīth*, he said: This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*." And he said: "This *Ḥadīth* is more correct than the narration of Al-Walīd bin Muslim, from 'Abdur-Raḥmān bin Yazīd bin Jābir. He said: *Khālīd bin Al-Lajlāj* narrated to us: "'Abdur-Raḥmān bin 'Ā'ish Al-Ḥaḍramī narrated to me. He said: 'The Messenger of Allāh ﷺ said.'" And he mentioned the *Ḥadīth*, but this is not preserved. This is how Al-Walīd bin Muslim mentioned it in his narration: "From 'Abdur-Raḥmān bin 'Ā'ish who said: 'I heard the Messenger of Allāh ﷺ'" And *Bishr bin Bakr* reported this *Ḥadīth* from 'Abdur-Raḥmān bin Yazīd bin Jābir, with this chain, from 'Abdur-Raḥmān bin 'Ā'ish from the Prophet ﷺ. And this is more correct. And 'Abdur-Raḥmān bin 'Ā'ish did not hear from the Prophet ﷺ.

قَالَ: حَدَّثَنَا خَالِدُ بْنُ اللَّجْلَاجِ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَائِشِ الْحَضْرَمِيُّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. فَذَكَرَ الْحَدِيثَ وَهَذَا غَيْرُ مَحْفُوظٍ. هَكَذَا ذَكَرَ الْوَلِيدُ فِي حَدِيثِهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِشٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ. وَرَوَى بِشْرُ بْنُ بَكْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ هَذَا الْحَدِيثَ بِهَذَا الْإِسْنَادِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِشٍ عَنِ النَّبِيِّ ﷺ، وَهَذَا أَصَحُّ. وَعَبْدُ الرَّحْمَنِ بْنُ عَائِشٍ لَمْ يَسْمَعْ مِنَ النَّبِيِّ ﷺ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٢٤٣/٥ من حديث جهضم بن عبدالله به.

Chapter 39. Regarding *Sūrat Az-Zumar*

(المعجم ٣٩) - [بَابُ: وَمِنْ] سُورَةِ الرُّمِّ (التحفة ٤٠)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3236. 'Abdullāh bin Az-Zubair narrated from his father who said: "When (the following) was revealed: 'Then, on the Day of Resurrection, you will be disputing

(١) - ٣٢٣٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَلْقَمَةَ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ، عَنْ

before your Lord.^[1] Az-Zubair said: "O Messenger of Allāh! We will repeat our disputes after what happened between us in the world?" He said: "Yes." So he said: "Indeed this is a very serious matter." (*Hasan*)

عَبْدُ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ قَالَ: لَمَّا نَزَلَتْ ﴿ثُمَّ إِلَيْكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخَصُّمُونَ﴾ [٣١] قَالَ الزُّبَيْرُ: يَا رَسُولَ اللَّهِ! أَنْكَرَرُ عَلَيْنَا الْخُصُومَةَ بَعْدَ الَّذِي كَانَ بَيْنَنَا فِي الدُّنْيَا؟ قَالَ: «نَعَمْ»، فَقَالَ: إِنَّ الْأَمْرَ إِذَنْ لَشَدِيدٌ. قَالَ أَبُو عَيْسَى: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

تخريج: [إسناده حسن] وأخرجه أحمد: ١٦٤/١، والحميدي، ح: ٦٠ عن سفيان بن عيينة به وصرح بالسماع وصححه الحاكم: ٢/٢٤٩، ٤٣٥، ٥٧٢/٤ ووافقه الذهبي.

Comments:

The case and the argument of a Monotheist and a Polytheist that took place in this world will also be brought forward before Allāh on the Last Day; the real and final decree would be made then about who was right and who was wrong. The appearance before Allāh is not an easy task.

(2). 3237. Asmā' bint Yazīd said: "I heard the Messenger of Allāh ﷺ reciting: 'Say: "O My slaves who have transgressed against themselves! Despair not of the mercy of Allāh, verily, Allāh forgives all sins and I do not mind."^[2] (*Hasan*)

(٢) - ٣٢٣٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حَبَابُ بْنُ هَلَالٍ وَسَلِيمَانُ بْنُ حَرْبٍ وَحَجَّاجُ بْنُ مِنْهَالٍ قَالُوا: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ: (يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا وَلَا يُبَالِي).

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except as a narration of Thābit from Shahr bin Hawshab. [He said: Sharh bin Hawshab reported from Umm Salamah Al-Anṣāriyyah, and Umm Salamah Al-Anṣāriyyah is Asmā' bint Yazīd].

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ثَابِتِ بْنِ شَهْرِ بْنِ حَوْشَبٍ. [قَالَ: وَشَهْرُ بْنُ حَوْشَبٍ يَزُودِي عَنْ أُمِّ سَلَمَةَ الْأَنْصَارِيَّةِ وَأُمِّ سَلَمَةَ الْأَنْصَارِيَّةِ: هِيَ أَسْمَاءُ بِنْتُ يَزِيدَ].

تخريج: [إسناده حسن] وأخرجه أحمد: ٦/٤٥٤ من حديث حماد بن سلمة به وقال الحاكم: (٢/٢٤٩): "غريب عال ... إلخ".

[1] *Az-Zumar* 39:31.

[2] Referring to *Az-Zumar* 39:53.

Comments:

Allāh sent message through His beloved Messenger to those who rely on the associates and the intercessors; O my servants who wronged their souls by committing sins, polytheism and disbelief, do not seek help and reliance of others having been disappointed, rather be the seekers of His forgiveness. He ﷻ is not bothered by whoever comes for forgiveness, even if one is extremely sinful and wicked, He ﷻ grants forgiveness. There is no need of seeking means and arbitrators to approach Him, He listens to every single individual and everyone can make a direct request to Him.

(3). 3238. ‘Abdullāh said: “A Jew came to the Prophet ﷺ and said: ‘O Muḥammad! Allāh will seize the heavens upon a finger, the mountains upon a finger, the earths upon a finger, and the rest of creation upon a finger. Then He says: ‘I am the King.’” He said: ‘So the Messenger of Allāh ﷺ laughed until his molars were visible. He said: “They made not a just estimate of Allāh such as is due to Him.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٣) - ٣٢٣٨ - حَدَّثَنَا بُنْدَارٌ [مُحَمَّدُ بْنُ بَشَّارٍ]: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي مَنْصُورٌ وَسُلَيْمَانُ الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: جَاءَ يَهُودِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ! إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ عَلَى إِصْبَعٍ، وَالْجِبَالِ عَلَى إِصْبَعٍ، وَالْأَرْضِينَ عَلَى إِصْبَعٍ، وَالْخَلَائِقَ عَلَى إِصْبَعٍ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ. قَالَ: فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ. قَالَ: ﴿وَمَا فَدَرُوا اللَّهَ حَتَّى قَدَرِهِ﴾ [٦٧].

[قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، التوحيد، باب قول الله تعالى: ﴿لما خلقت بيدي﴾، ح: ٧٤١٤ من حديث يحيى القطان ومسلم، ح: ٢٧٨٦ من حديث منصور به.

Comments:

The entire earth, all the heavens and all the creatures will be on the Fingers of Allāh, His Fingers are as They suit to the Self of the Almighty. As it is impossible to know the reality and the condition of Allāh’s Self, similarly, the reality and the condition of His Fingers is beyond our knowledge and comprehension.

3239. ‘Abdullāh said: “So the Prophet ﷺ laughed in amazement and approval.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٢٣٩ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا فَضِيلُ بْنُ عِيَّاضٍ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: فَضَحِكَ النَّبِيُّ ﷺ تَعَجُّبًا وَتَصَدِيقًا.

^[1] *Az-Zumar* 39:67.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، صفات المنافقين، باب صفة القيامة والجنة والنار، ح: ٢٧٨٦ من حديث فضيل بن عياض به ورواه البخاري، ح: ٤٨١١ من حديث منصور به.

(4). 3240. Ibn 'Abbās narrated: "A Jew passed by the Prophet ﷺ, so the Prophet ﷺ said: 'O you Jew! Narrate something to us.' So he said: 'What shall you say O Abul-Qāsim, when Allāh places the heavens upon this, the earths upon this, the water upon this, the mountains upon this, and the rest of creation upon this?'" - Muḥammad bin Aṣ-Ṣalt, Abū Ja'far (one of the narrators) indicated first with his little finger, then followed one by one until he reached the index finger - "So Allāh, the Mighty and Sublime revealed: They made not a just estimate of Allāh such as is due to Him."^[1] (*Da'īf*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb Ṣaḥīḥ*, we do not know of it [as a narration of Ibn 'Abbās] except from this route. Abū Kudainah's (a narrator in the chain) name is Yaḥyā bin Al-Muhallab. [He said:] I saw Muḥammad bin Ismā'īl reporting this *Hadīth* from Al-Hasan bin *Shujā'* from Muḥammad bin Aṣ-Ṣalt.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢٥١/١ من حديث أبي كدينة يحيى بن المهلب به * عطاء بن السائب اختلط، وأبو الضحى هو مسلم بن صبيح الهمداني.

(5). 3241. Mujāhid narrated that Ibn 'Abbās said: "Do you know

(٤) - ٣٢٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلْتِ: حَدَّثَنَا أَبُو كُدَيْتَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ يَهُودِيٌّ بِالنَّبِيِّ ﷺ فَقَالَ لَهُ النَّبِيُّ ﷺ: «يَا يَهُودِيٌّ حَدِّثْنَا». فَقَالَ: كَيْفَ تَقُولُ يَا أَبَا الْقَاسِمِ إِذَا وَضَعَ اللَّهُ السَّمَوَاتِ عَلَى ذِهِ وَالْأَرْضِينَ عَلَى ذِهِ وَالْمَاءَ عَلَى ذِهِ وَالْجِبَالَ عَلَى ذِهِ وَسَائِرَ الْخَلْقِ عَلَى ذِهِ. وَأَشَارَ مُحَمَّدُ ابْنُ الصَّلْتِ أَبُو جَعْفَرٍ بِخُصْرِهِ أَوَّلًا ثُمَّ تَابَعَ حَتَّى بَلَغَ الْإِبْهَامَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ لَا نَعْرِفُهُ [مِنْ حَدِيثِ ابْنِ عَبَّاسٍ] إِلَّا مِنْ هَذَا الْوَجْهِ، وَأَبُو كُدَيْتَةَ اسْمُهُ يَحْيَى بْنُ الْمُهَلَّبِ. [قَالَ:] وَرَأَيْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ رَوَى هَذَا الْحَدِيثَ عَنِ الْحَسَنِ بْنِ شُجَاعٍ عَنْ مُحَمَّدِ بْنِ الصَّلْتِ.

(٥) - ٣٢٤١ - حَدَّثَنَا سُؤدَدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ عَبْسَةَ بْنِ

[1] *Az-Zumar* 39:67.

what is the width of *Jahannam*?" I said: "No." He said: "Yes, and by Allāh I do not know. 'Āishah narrated to me that she asked the Messenger of Allāh ﷺ about Allāh's saying: 'On the Day of Resurrection the whole earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand.'^[1] She said: 'I said: "Where will the people be on that day O Messenger of Allāh?" He said: "Upon the bridge over *Jahannam*.'" (*Ṣaḥīḥ*)

And there is a longer story with the *Hadīth*. He said: This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ١١٤٥٣ عن سويد بن نصر، وأحمد: ١١٦/٦ من حديث ابن المبارك به وهو في الزهد له (زوائد نعيم، ح: ٢٩٨) وصححه الحاكم: ٤٣٦/٢، ووافقه الذهبي.

Comments:

If the entire human will come on the bridge over the Hell and it will suffice them, then how vast Hell will be!

(6). 3242. [Masrūq narrated that 'Āishah said: "O Messenger of Allāh! – On the Day of Resurrection the whole earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand."^[2] Where will the believers be?" He said: "Upon the *Ṣirāṭ* O 'Āishah!"^[3] (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

سَعِيدٌ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ مُجَاهِدٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: أَتَدْرِي مَا سَعَةُ جَهَنَّمَ؟ قُلْتُ: لَا، قَالَ: أَجَلٌ وَاللَّهِ مَا تَدْرِي، حَدَّثَنِي عَائِشَةُ أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنْ قَوْلِهِ ﴿وَالْأَرْضُ جَمِيعًا بِيَمِينِهِ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ﴾، قَالَتْ: قُلْتُ: فَأَيْنَ النَّاسُ يَوْمَئِذٍ يَا رَسُولَ اللَّهِ؟ قَالَ: «عَلَى جِسْرِ جَهَنَّمَ» وَفِي الْحَدِيثِ قِصَّةٌ قَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

(٦) - ٣٢٤٢ - [حَدَّثَنَا ابْنُ أَبِي عَمْرَةَ. حَدَّثَنَا سُفْيَانُ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ ﴿وَالْأَرْضُ جَمِيعًا بِيَمِينِهِ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ﴾ فَأَيْنَ الْمُؤْمِنُونَ يَوْمَئِذٍ؟ قَالَ: «عَلَى الصِّرَاطِ يَا عَائِشَةُ».

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحيح] تقدم: ٣١٢١.

[1] *Az-Zumar* 39:67.

[2] *Az-Zumar* 39:67.

[3] See no. 3121.

(7). 3243. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "How can I be comfortable when the one with the horn is holding it in his lips and his forehead is leaning forward, waiting to be given permission (to blow?)" The Muslims said: "So what should we say, O Messenger of Allāh?" He said: "Say: 'Allāh is sufficient for us and what a good protector He is. We rely upon [our Lord] Allāh'" – and perhaps Sufyān (one of the narrators) said: "upon Allāh we rely." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan* [Al-A'mash also reported it from 'Atīyah, from Abū Sa'eed].

(٧) - ٣٢٤٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مُطَرِّفٍ، عَنْ عَطِيَّةِ الْعَوْفِيِّ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ أَنْعَمَ وَقَدِ التَّقَمَ صَاحِبُ الْقَرْنِ الْقَرْنَ وَحَتَّى جَبْهَتَهُ وَأَصْعَى سَمْعَهُ يَنْتَظِرُ أَنْ يُؤَمَّرَ أَنْ يَنْفُخَ فَيَنْفُخُ»، قَالَ الْمُسْلِمُونَ: فَكَيْفَ تَقُولُ يَا رَسُولَ اللَّهِ؟ قَالَ: «قُولُوا: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ تَوَكَّلْنَا عَلَى اللَّهِ [رَبَّنَا] وَرَبِّمَا قَالَ سُفْيَانُ: «عَلَى اللَّهِ تَوَكَّلْنَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [وَقَدْ رَوَاهُ الْأَعْمَشُ أَيْضًا عَنْ عَطِيَّةِ، عَنْ أَبِي سَعِيدٍ].

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٧/٣ والحميدي، ح: ٧٥٤ عن سفيان بن عيينة به وتقدم طرفه: ٢٤٣١ * عطية ضعيف وللحديث شواهد كثيرة ضعيفة عند ابن حبان، ح: ٨٢٠ والحاكم: ٥٥٩/٤ وغيرهما * حديث الأعمش عند أحمد: ٧٣/٣.

Comments:

Muhammad is the last Messenger ﷺ and his people are the last nation. There is no other Messenger or another nation between him and the Last Day; therefore the blowing of the Trumpet after which the Day of Judgement will begin, the Angel who will blow the trumpet is fully ready and waiting for the command.

(8). 3244. 'Abdullāh bin 'Amr [may Allāh be pleased with him] said: "A Bedouin said: 'O Messenger of Allāh! What is *As-Sūr*?' He said: 'A horn which is blown into.'" (*Ṣaḥīḥ*)

[He said:] This *Hadīth* is *Hasan*, we only know of it as a narration of Sulaimān bin At-Taimī.

(٨) - ٣٢٤٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا سُلَيْمَانُ التَّمِيمِيُّ عَنْ أَسْلَمَ الْعَجَلِيُّ، عَنْ بَشْرِ بْنِ شَعَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَالَ أَغْرَابِيُّ: يَا رَسُولَ اللَّهِ مَا الصُّورُ؟ قَالَ: «قَرْنٌ يَنْفُخُ فِيهِ» [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُلَيْمَانَ التَّمِيمِيِّ.

تخریج: [إسناده صحيح] وأخرجه أبو داود، السنة، باب ذكر البعث والصور، ح: ٤٧٢٢ من حديث سليمان التيمي به وانظر، ح: ٢٤٣٠ وصححه ابن حبان، ح: ٢٥٧٠ والحاكم: ٥٠٦/٢، ٥٦٠/٤ ووافقه الذهبي.

(9). 3245. Abū Hurairah narrated: “In the market of Al-Madīnah, a Jew said: ‘No! By the One who chose Mūsā above all humans.’” He said: “A man from the *Anṣār* raised his hand and struck him in his face. He said: ‘You say this while Allāh’s Prophet ﷺ is among us?’ So the Messenger of Allāh ﷺ said: ‘And the Trumpet will be blown and all who are in the heavens and the earth will swoon away, except him whom Allāh wills. Then it will be blown another time, and behold they will be standing, looking on.^[1] So I shall be the first to raise his head and there will be Mūsā holding on to one of the supports of the Throne. So I will not know if he raised his head before me, or if he was one of those whom Allāh made the exception for. And whoever says: ‘I am better than Yūnus bin Mattā, then he has indeed lied.’” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخريج: [إسناده حسن] وأخرجه ماجه، الزهد، باب ذكر البعث، ح: ٤٢٧٤ من حديث محمد بن عمرو الليثي به وصححه البوصيري وللحديث شواهد عند البخاري، ح: ٢٤١١ ومسلم، ح: ٢٣٧٣ وغيرهما.

(10). 3246. Abū Hurairah narrated that the Prophet ﷺ said: “A caller will call out: ‘You shall have life and never die; you shall be healthy and never be ill; you shall be young and never grow old; you shall live in favor and never suffer difficult circumstances.’ That

(٩) - ٣٢٤٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ يَهُودِيٌّ فِي سُوقِ الْمَدِينَةِ لَا وَالَّذِي اضْطَفَى مُوسَى عَلَى الْبَشَرِ، قَالَ: فَرَفَعَ رَجُلٌ مِنَ الْأَنْصَارِ يَدَهُ فَصَكَ بِهَا وَجْهَهُ، قَالَ: تَقُولُ هَذَا وَفِينَا نَبِيُّ اللَّهِ ﷺ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ» [٦٨] فَأَكْرَبُ أَوَّلَ مَنْ رَفَعَ رَأْسَهُ فَإِذَا مُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ، فَلَا أُدْرِي أَرَفَعَ رَأْسَهُ قَبْلِي أَمْ كَانَ مِمَّنْ اسْتَنْتَى اللَّهَ. وَمَنْ قَالَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى فَقَدْ كَذَبَ.»
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(١٠) - ٣٢٤٦ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ وَعَبْدُ وَاحِدٌ قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا الثَّوْرِيُّ: حَدَّثَنَا أَبُو إِسْحَاقَ: أَنَّ الْأَعْرَبَ أَبَا مُسْلِمٍ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «يُنَادِي

[1] *Az-Zumar* 39:68.

is the saying of Allāh Most High: This is Paradise, which you have been made to inherit because of your deeds that you used to do.”^[1]

(*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] Ibn Al-Mubārak and others reported this *Ḥadīth* from Ath-Thawrī, and they did not mention it in *Marfū‘* form.

مُنَادٍ: إِنَّ لَكُمْ أَنْ تَحْيَوْا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَصْحُبُوا فَلَا تَسْقَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشَبُوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْأَسُوا أَبَدًا، فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾ [الزخرف: ٧٢].

[قَالَ أَبُو عِيسَى:] وَرَوَى ابْنُ الْمُبَارَكِ وَعَظِيمُهُ هَذَا الْحَدِيثَ عَنِ الثَّوْرِيِّ وَكَمْ يَرْفَعُوهُ.

تخریج: وأخرجه مسلم، الجنة ونعيمها، باب: في دوام نعيم أهل الجنة ... إلخ، ح: ٢٨٣٧ من حديث عبدالرزاق به.

Comments:

Paradise and its inheritance is mentioned several times in the Qur'an. Paradise will, though, be granted with the Grace, Favor and Mercy of Allāh; but to enable for performing deeds, the acceptance of deeds and to favor with Paradise for the deeds of the perishing life is His Mercy and Grace. However the Mercy will be because of the good deeds.

Chapter 40. Regarding *Sūrat Al-Mu'min*

(المعجم ٤٠) - [بَابُ: وَمِنْ] سُورَةِ الْمُؤْمِنِينَ (التحفة ٤١)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3247. An-Nu'mān bin Bashīr narrated that the Prophet ﷺ said: "Supplication is the worship." Then he recited: 'And your Lord said: 'Call upon Me, I will answer you. Verily, those who scorn My worship, they will surely enter Hell in humiliation.'"^[2] (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(١) - ٣٢٤٧ - حَدَّثَنَا بَنْدَارٌ [مُحَمَّدُ بْنُ بَشِيرٍ]: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَالْأَعْمَشِ، عَنْ ذَرٍّ، عَنْ يُسَيْعِ الْحَضْرَمِيِّ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الدُّعَاءُ هُوَ الْعِبَادَةُ»، ثُمَّ قَالَ: «﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾» [٦٠].

[1] *Az-Zukhruf* 43:72.

[2] *Al-Mu'min (Ghāfir)* 40:60.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Comments:

تخریج: [صحيح] تقدم: ٢٩٦٩.

The message is that there is no need of any mediator and arbitrator to ask anything from Me, whoever is in need of asking something should ask from Me only, I shall respond to his request. But despite this open generosity of Mine, he who ignores asking Me, he does so merely because of arrogance and pride. They should bear in mind; they shall soon fall into Hell because of their pride, being disgraced.

Chapter 41. Regarding *Sūrat Hā Mīm Sajdah*

(المعجم ٤١) - [بَاب: وَمِنْ] سُورَةِ حَم
السَّجْدَةِ (التحفة ٤٢)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3248. Ibn Mas'ūd narrated: "Three men whose bellies were fat, but whose hearts had little understanding, were arguing at the House. Two of them were from Quraish and one was from Thaqif – or two from Thaqif, and one from Quraish. One of them said: 'Do you think that Allāh can hear what we are saying?' Another said: 'He can hear if we are loud, but He can not hear when we are quiet.' Another said: 'If He can hear when we are loud then He can hear when we are quiet.' So Allāh, the Mighty and Sublime revealed: And you have not been hiding yourselves, lest your ears and your eyes and your skins should testify against you."^[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(١) - ٣٢٤٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مَثُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: اخْتَصَمَ عِنْدَ الْبَيْتِ ثَلَاثَةٌ نَفَرٍ قُرَشِيَّانِ وَتَقْفِيٍّ - أَوْ تَقْفِيَّانِ وَقُرَشِيٍّ - قَلِيلٌ فَفَهُ قُلُوبِهِمْ، كَثِيرٌ شَحْمٌ بَطُونِهِمْ، فَقَالَ أَحَدُهُمْ: أَتَرَوْنَ [أَنَّ] اللَّهَ يَسْمَعُ مَا نَقُولُ؟ فَقَالَ الْآخَرُ: يَسْمَعُ إِنْ جَهَرْنَا وَلَا يَسْمَعُ إِنْ أَحْفَيْنَا، وَقَالَ الْآخَرُ: إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا فَهَوَّ يَسْمَعُ إِذَا أَحْفَيْنَا. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿وَمَا كُنْتُمْ تَسْتَوِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ﴾ [٢٢].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] *Fuṣṣilat* 41:22.

تخريج: متفق عليه، وأخرجه مسلم، صفات المنافقين، باب صفات المنافقين وأحكامهم، ح: ٢٧٧٥ عن محمد بن أبي عمر والبخاري، ح: ٤٨١٧ من حديث سفيان بن عيينة به .

(2). 3249. ‘Abdullāh said: “I was hiding beneath the covering of the Ka’bah, and three men came along – a man from the Quraish, and two of his brothers-in-law from Thaqif, or a man from Thaqif and two of his brothers-in-law from the Quraish. Their bellies were fat, and they did not have much understanding. They said something that I could not understand, then one of them said: ‘Do you think that Allāh can hear what we are talking about?’ Another said: ‘If we raise our voices, He will hear it, but if we do not raise our voices, He will not hear it.’ The other one said: ‘If He can hear something from us, then He can hear all of it.’” ‘Abdullāh said: “I mentioned that to the Prophet ﷺ, so Allāh revealed: ‘And you have not been hiding yourselves, lest your ears and your eyes and your skins should testify against...’ you up to His saying: ‘...and you have become of those utterly lost!’”^[1] (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan* [*Sahih*].

(Another chain) with similar.

(٢) - ٣٢٤٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: قَالَ عَبْدُ اللَّهِ: كُنْتُ مُسْتَتِرًا بِأَسْتَارِ الْكَعْبَةِ فَجَاءَ ثَلَاثَةٌ نَفَرٍ كَثِيرٍ شُحُومٌ بَطُونُهُمْ، قَلِيلٌ فَهْمُهُ قُلُوبُهُمْ، قُرَشِيٌّ وَخَتَنَاهُ تَقْفِيَانِ أَوْ تَقْفِيٍّ وَخَتَنَاهُ قُرَشِيَّانِ، فَتَكَلَّمُوا بِكَلَامٍ لَمْ أَفْهَمُهُ، فَقَالَ أَحَدُهُمْ: أَتُرَوْنَ أَنَّ اللَّهَ يَسْمَعُ كَلَامَنَا هَذَا؟ فَقَالَ الْآخَرُ: إِنَّا إِذَا رَفَعْنَا أَصْوَاتَنَا سَمِعَهُ وَإِذَا لَمْ نَرْفَعْ أَصْوَاتَنَا لَمْ يَسْمَعَهُ، فَقَالَ الْآخَرُ: إِنْ سَمِعَ مِنْهُ شَيْئًا سَمِعَهُ كُلُّهُ. فَقَالَ عَبْدُ اللَّهِ: فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَأَنْزَلَ اللَّهُ: ﴿وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ﴾ إِلَى قَوْلِهِ ﴿فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ﴾ [٢٣، ٢٢].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ وَهْبِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ اللَّهِ نَحْوَهُ.

تخريج: [صحيح] وأخرجه أحمد: ٣٨١/١ عن أبي معاوية الضرير به وصرح بالسمع والحديث السابق شاهد له.

^[1] *Fuṣṣilat* 41:22,23.

(3). 3250. Anas bin Mālik narrated that the Messenger of Allāh ﷺ recited: Verily those who say: "Our Lord is Allāh, and then they stand firm."^[1] – He said: "People have said it, then most of them disbelieved, so whoever dies upon it, then he is among those who stood firm." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is [*Hasan*] *Gharīb*, we do not know of it except from this route. I heard Abū Zur'ah saying: "Affān reported a *Hadīth* from 'Amr bin 'Alī." [And there are narrations related from the Prophet ﷺ, Abū Bakr, and 'Umar, may Allāh be pleased with them, about this *Āyah* and the meaning of "They stand firm."]

(٣) - ٣٢٥٠ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو
ابْنُ عَلِيٍّ الْفَلَّاسُ: حَدَّثَنَا أَبُو قُتَيْبَةَ سَلْمُ بْنُ
قُتَيْبَةَ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي حَزْمٍ الْقُطَيْعِيُّ:
حَدَّثَنَا ثَابِتُ الْبُنَائِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ
رَسُولَ اللَّهِ ﷺ قَرَأَ: ﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا
اللَّهُ ثُمَّ اسْتَفْتَمُوا﴾ [٣٠] قَالَ: «قَدْ قَالَ
النَّاسُ ثُمَّ كَفَرُوا أَكْثَرُهُمْ فَمَنْ مَاتَ عَلَيْهَا فَهُوَ
مِمَّنِ اسْتَفْتَمُوا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ]
غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ سَمِعْتُ أَبَا
زُرْعَةَ يَقُولُ: رَوَى عَفَّانٌ عَنْ عَمْرٍو بْنِ عَلِيٍّ
حَدِيثًا. [وَيُرَوَّى فِي هَذِهِ الْآيَةِ عَنِ النَّبِيِّ ﷺ
وَأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: مَعْنَى
اسْتَفْتَمُوا].

تخريج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح: ١١٤٧٠ عن عمرو بن علي به * سهيل بن أبي حزم: ضعيف (تقريب) قوله: "ويروى في هذه الآية عن النبي ﷺ وأبي بكر وعمر ... إلخ" انظر الدر المنثور: ٥/٣٦٣.

Comments:

Those who accepted the call of the Messenger and then remained firm fully and wholeheartedly without paying any attention to the opponents, their firm steps did not shake or tremble, such are the successful ones.

Chapter 42. Regarding *Sūrat Ash-Shūra* [Hā Mīm 'Ain Sīn Qāf]

(المعجم ٤٢) - [بَابُ: وَمِنْ] سُورَةِ
الشُّورَى [حَمَّ عَسَقًا] (التحفة ٤٣)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3251. Ṭāwūs narrated: Ibn 'Abbās was asked about this *Āyah*:

(١) - ٣٢٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ

[1] *Fuṣṣilat* 41:30.

Say: "No reward do I ask of you for this except to be kind for my kinship with you."^[1] So Sa'eed bin Jubair said: 'To be kind to the family of Muhammad.' Ibn 'Abbās replied: 'You know that there was no family of the Quraish except that the Messenger of Allāh ﷺ had some relatives among them.' He said: 'Except that you should uphold the ties of kinship that exist between me and you.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported from Ibn 'Abbās through other routes.

[بُنْدَارٌ]: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ قَالَ: سَمِعْتُ طَاوُسًا قَالَ: سُئِلَ ابْنُ عَبَّاسٍ عَنْ هَذِهِ الْآيَةِ: ﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى﴾ [٢٣] فَقَالَ سَعِيدُ بْنُ جُبَيْرٍ: فُرِئِيَ آلَ مُحَمَّدٍ ﷺ، فَقَالَ ابْنُ عَبَّاسٍ: أَعْلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ بَطْنٌ مِنْ قُرَيْشٍ إِلَّا كَانَ لَهُ فِيهِمْ قَرَابَةٌ فَقَالَ: إِلَّا أَنْ تَصِلُوا مَا بَيْنِي وَبَيْنَكُمْ مِنَ الْقَرَابَةِ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنِ ابْنِ عَبَّاسٍ. تخريج: وأخرجه البخاري، التفسير، باب قوله: ﴿إلا المودة في القربى﴾، ح: ٤٨١٨ عن بندار به.

Comments:

Various meanings of this Verse have been understood: according to Ibn 'Abbās, if you do not embrace Islam, you should at least care that I am your relative; therefore at least listen to me and let me convey my message, do not annoy me and be not an obstacle before my call.

(2). 3252. 'Ubaidullāh bin Al-Wāzī said: "A *Shāikh* from Banū Murrah narrated to me, he said: 'I arrived in Al-Kūfah and was informed about Bilāl bin Abī Burdah so I said: "Indeed there is a lesson in him" so I went to him while he was imprisoned in his home, which he had built.' He said: 'After everything that had happened to him he had changed due to the punishment and the beatings, and now he was living in isolation. So I said: "All praise is due to Allāh O Bilāl! I have seen

(٢) - ٣٢٥٢ - حَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ الْوَارِثِ قَالَ: حَدَّثَنِي شَيْخٌ مِنْ بَنِي مُرَّةٍ قَالَ: قَدِمْتُ الْكُوفَةَ فَأُخْبِرْتُ عَنْ بِلَالِ بْنِ أَبِي بُرْدَةَ فَقُلْتُ: إِنَّ فِيهِ لَمُعْتَبَرًا فَأَتَيْتُهُ وَهُوَ مَحْبُوسٌ فِي دَارِهِ الَّتِي قَدْ كَانَ بَنَى، قَالَ: وَإِذَا كُلُّ شَيْءٍ مِنْهُ قَدْ تَغَيَّرَ مِنَ الْعَذَابِ وَالضَّرْبِ وَإِذَا هُوَ فِي فُشَاشٍ، فَقُلْتُ: الْحَمْدُ لِلَّهِ يَا بِلَالُ! لَقَدْ رَأَيْتُكَ وَأَنْتَ تَمُرُّ بِنَا وَتُمْسِكُ بِأَنْفِكَ مِنْ غَيْرِ غَبَارٍ، وَأَنْتَ فِي حَالِكَ هَذِهِ الْيَوْمِ. فَقَالَ:

[1] *Ash-Shūra* 42:23.

you passing by us holding your nose, and it was not from the dust! And today you are in this state.' So he said: 'Where are you from?' I said: 'From Banū Murrah bin 'Abbād.' So he said: 'Shall I not narrate a *Hadīth* to you, perhaps Allāh will benefit you by it?' I said: 'Go ahead.' He said: 'My father, Abū Burdah narrated from his father Abū Mūsā, that the Messenger of Allāh ﷺ said: "No worshipper suffers a calamity nor what is worse than that or less, except due to a sin, and what Allāh pardons as a result of it is more." He (Abū Mūsā) said: "And he recited: And whatever misfortune befalls you, it is because of what your hands have earned."^[1]

(*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route.

تخریج: [إسناده ضعيف] وهو في تفسير عبد بن حميد كما في الدر المنثور: ۹/۶ * عبيدالله ابن الوازع وشيخه مجهولان ولأصل الحديث شواهد عند أحمد: ۱۸۵/۶ وغيره.

Comments:

Any affliction that befalls in the world, it is the result of people's deeds, yet Allāh overlooks many of the evil deeds. The real purpose of afflictions is only warning and making them realise so that the people would redress their conditions.

Chapter 43. Regarding *Sūrat* *Az-Zukhruf*

(المعجم ۴۳) - [بَابُ: وَمِنْ] سُورَةِ الزُّخْرُفِ (التحفة ۴۴)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3253. Abū Umāmah narrated that the Messenger of Allāh ﷺ

(۱) - ۳۲۵۳ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:

مِمَّنْ أَنْتَ؟ فَقُلْتُ: مِنْ بَنِي مُرَّةَ بْنِ عَبَّادٍ. فَقَالَ: أَلَا أُحَدِّثُكَ حَدِيثًا عَسَى اللَّهُ أَنْ يَنْفَعَكَ بِهِ؟ قُلْتُ: هَاتِ، قَالَ: حَدَّثَنِي أَبِي أَبُو بُرْدَةَ عَنْ أَبِيهِ أَبِي مُوسَى أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُصِيبُ عَبْدًا نَكْبَةٌ فَمَا فَوْقَهَا أَوْ دُونَهَا إِلَّا بِذَنْبٍ وَمَا يَعْفُو اللَّهُ عَنْهُ أَكْثَرُ». قَالَ: وَقَرَأَ: ﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ﴾ [۳۰].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

[1] *Ash-Shūrah* 42:30.

said: "No people go astray after having been guided, but they resort to arguing." Then the Messenger of Allāh ﷺ recited this *Āyah*: '...They quoted not the above example except for argument. Nay! But they are a quarrelsome people...' [1] (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣāhih*. We only know of it as a narration of Ḥajjāj bin Dīnār, and Ḥajjāj is trustworthy, average in *Hadīth*. Abū Ghālib's name is Ḥazawwar. (Ḥajjāj and Abū Ghālib are narrators in the chain).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ الْعَبْدِيُّ وَيَعْلَى بْنُ عُيَيْدٍ عَنْ حَجَّاجِ بْنِ دِينَارٍ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أَمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا ضَلَّ قَوْمٌ بَعْدَ هُدَى كَانُوا عَلَيْهِ إِلَّا أُوْتُوا الْجِدَلَ» ثُمَّ تَلَا رَسُولُ اللَّهِ ﷺ هَذِهِ الْآيَةَ: ﴿مَا صَرَفُوهُ لَكَ إِلَّا جِدَالًا بَلْ هُمْ قَوْمٌ خَصِمُونَ﴾ [٥٨].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ حَجَّاجِ بْنِ دِينَارٍ، وَحَجَّاجٌ ثِقَةٌ مُقَارِبُ الْحَدِيثِ، وَأَبُو غَالِبٍ اسْمُهُ: حَزَوْرٌ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، المقدمة، باب اجتناب البدع والجدل، ح: ٤٨ من حديث محمد بن بشر العبدي به وصححه الحاكم: ٤٤٨/٢ ووافقه الذهبي.

Comments:

When talking about the call and mission of the Prophets, the name of 'Eisā would be mentioned; the Quraish used to say, Muḥammad ﷺ criticised our gods but he admired 'Eisā and regarded him a deity. It was then said that those people said so merely for useless argument and quarrel, otherwise they knew very well that the Qur'an did not speak about 'Eisā as a deity, he was mentioned as an obedient servant of Allāh and a Messenger.

Chapter 44. Regarding *Sūrat Ad-Dukhān*

(المعجم ٤٤) - [بَابُ: وَمِنْ] سُورَةِ الدُّخَانِ (التحفة ٤٥)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3254. Masrūq said: "A man came to 'Abdullāh and said: 'A story teller has said that a smoke will appear from the earth, taking the hearing of the disbelievers and manifesting as a cold for the

(١) - ٣٢٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ إِبْرَاهِيمَ الْجُدِّي: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ وَمَنْصُورٍ: سَمِعَا أَبَا الصُّحَى يُحَدِّثُ عَنْ مَسْرُوقٍ قَالَ:

[1] *Az-Zukhruf* 43:58.

believers.” He became angry, and since he was reclining, he sat up then said: “When one of you is asked about something he knows, then let him speak accordingly” – Manṣūr (one of the narrators) narrated it as: “Then let him inform of it” – “And when asked about what he does not know, then let him say: “Allāh knows best.” For indeed, it is part of a man’s knowledge, that when he is asked about something he does not know, he says: “Allāh knows best.” For verily Allāh, Most High said to His Prophet: Say: “No wage do I ask of you for this, nor am I one of the pretenders.”^[1] When the Messenger of Allāh ﷺ saw that the Quraish were behaving stubbornly with him, he said: “O Allāh! Assist me against them with seven (years of famine) like the seven of Yūsuf.” So He punished them with drought making everything barren, until they ate skins and carcasses” – and one of them said: “bones.” He said: ‘And it appeared that smoke was coming out of the earth. So Abū Sufyān came to him and said: “Verily your people are being destroyed, so supplicate to Allāh for them.”’ He said: “So this is about His saying: ‘The Day when the sky will bring forth a visible smoke, covering the people, this is a painful torment.’”^[2] Manṣūr narrated it as: “So this is about His saying: Our Lord! Remove the

جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ فَقَالَ: إِنَّ قَاصًا يَقْصُ
يَقُولُ: إِنَّهُ يَخْرُجُ مِنَ الْأَرْضِ الدُّخَانُ فَيَأْخُذُ
بِمَسَامِعِ الْكُفَّارِ وَيَأْخُذُ الْمُؤْمِنِينَ كَهَيْئَةِ الزُّكَّامِ،
قَالَ: فَعَضِبَ وَكَانَ مُتَّكِئًا فَجَلَسَ ثُمَّ قَالَ:
إِذَا سُئِلَ أَحَدُكُمْ عَمَّا يَعْلَمُ فَلْيَقُلْ بِهِ - قَالَ
مَنْصُورٌ: فَلْيُخْبِرْ بِهِ - وَإِذَا سُئِلَ عَمَّا لَا يَعْلَمُ
فَلْيَقُلْ: اللَّهُ أَعْلَمُ، فَإِنَّ مِنْ عِلْمِ الرَّجُلِ إِذَا
سُئِلَ عَمَّا لَا يَعْلَمُ أَنْ يَقُولَ: اللَّهُ أَعْلَمُ، فَإِنَّ
اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ: ﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ
أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّمِينَ﴾ [ص: ٨٦] إِنَّ رَسُولَ
اللَّهِ ﷺ لَمَّا رَأَى قُرَيْشًا اسْتَعْصَمُوا عَلَيْهِ قَالَ:
«اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعِ كَسْبِ يَوْسُفَ»
فَأَخَذَتْهُمْ سَنَةٌ فَأَحْصَتْ كُلَّ شَيْءٍ حَتَّى أَكَلُوا
الْجُلُودَ وَالْمَيْتَةَ - وَقَالَ أَحَدُهُمَا: الْعِظَامَ -
قَالَ: وَجَعَلَ يَخْرُجُ مِنَ الْأَرْضِ كَهَيْئَةِ
الدُّخَانِ، قَالَ: فَأَتَاهُ أَبُو سُفْيَانَ فَقَالَ: إِنَّ
قَوْمَكَ قَدْ هَلَكُوا فَادْعُ اللَّهَ لَهُمْ، قَالَ: فَهَذَا
لِقَوْلِهِ: ﴿يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ○
يَغْشى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ﴾ [١١، ١٠] -
قَالَ مَنْصُورٌ: هَذَا لِقَوْلِهِ: ﴿رَبَّنَا أَكَيْفَ عَنَّا
الْعَذَابُ إِنَّا مُؤْمِنُونَ﴾ [١٢] فَهَلْ يُكْشَفُ
عَذَابُ الْآخِرَةِ؟ قَدْ مَضَى الْبَطْشَةُ وَاللِّزَامُ
وَالدُّخَانُ، وَقَالَ أَحَدُهُمَا: الْقَمَرُ وَقَالَ
الْآخَرُ: الرُّومُ.

[1] Ṣād 38:86.

[2] Ad-Dukhān 44:10,11.

torment from us, really we shall become believers.”^[1] – “So shall the punishment be removed from them in the Hereafter? *Al-Baṭṣhah*,^[2] *Al-Lizām*,^[3] the smoke,” – one of them said: “the moon” the other said: “The Romans have all passed.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] *Al-Lizām* [means] the Day of Badr. [He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه البخاري، التفسير، باب: ﴿ثم تولوا عنه وقالوا معلم مجنون﴾، ح: ٤٨٢٤ من حديث شعبة ومسلم، ح: ٢٧٩٨ من حديث الأعمش به.

Comments:

Baṭṣhah means the humiliated defeat in the battle of Badr; and *Lizām* refers to the disbeliever captives of the battle of Badr; *Dukhān* [smoke] is the one that the disbeliever observed due to the severity of starvation. The smoke mentioned in the Qur'an is different than the smoke that will emerge before the Day of Judgement.

(2). 3255. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “There is no believer except that he has two doors: A door through which his deeds ascend, and a door through which his sustenance descends. So when he dies they weep for him. That is the meaning of the saying of Allāh, the Mighty and Sublime: And the heavens and the earth wept not for them, nor were they given respite.”^[4] (*Ḍaṭīf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it being *Marfū‘* except through this route.

قَالَ أَبُو عِيسَى: [وَاللِّزَامُ] [بِعْنِي] يَوْمَ بَدْرٍ. [قَالَ:] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(٢) - ٣٢٥٥ - حَدَّثَنَا الْحُسَيْنُ بْنُ حَرِيبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ يَزِيدَ بْنِ أَبَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُؤْمِنٍ إِلَّا وَلَهُ بَابَانِ: بَابٌ يَصْعَدُ مِنْهُ عَمَلُهُ وَبَابٌ يَنْزِلُ مِنْهُ رِزْقُهُ، فَإِذَا مَاتَ بَكَيًا عَلَيْهِ فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ﴾ [٢٩].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ، وَمُوسَى بْنُ

^[1] *Ad-Dukhān* 44:12.

^[2] See *Ad-Dukhān* 44:16, and see the *Tafsir* of Ibn Kathīr (Abridged, Darussalam) vol. 8 p. 678.

^[3] “Torment” referring to *Al-Furqān* 25:77. See the *Tafsir* of Ibn Kathīr (Abridged, Darussalam) vol. 7 p. 209.

^[4] *Ad-Dukhān* 44:29.

Mūsā bin 'Uбайдah and Yazīd bin Abān Ar-Raqāshī were both graded weak in *Hadīth*.

عُبَيْدَةَ وَيَزِيدُ بْنُ أَبَانَ الرَّقَاشِيَّ يُضَعَّفَانِ فِي الْحَدِيثِ.

تخريج: [إسناده ضعيف] وأخرجه البغوي في معالم التنزيل: ٤/١٥٢ وأبو يعلى، ح: ٤١٣٢ من حديث موسى بن عبيدة به وهو ضعيف وشيخه يزيد بن أبان أيضًا ضعيف.

Comments:

This Verse informs that there are such people in the universe even those living in the heavens feel sad for their death and the earth weeps, but if an oppressor and a tyrant dies everything of the universe feels at ease.

Chapter 46. Regarding *Sūrat Al-Aḥqāf*

(المعجم ٤٦) - [بَابٌ: وَمِنْ] سُورَةِ الْأَحْقَافِ (التحفة ٤٦)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3256. 'Abdul-Mālik bin 'Umair narrated from the nephew of 'Abdullāh bin Salām who said: "When they were after 'Uthmān, 'Abdullāh bin Salām came, and 'Uthmān said to him: 'What did you come for?' He said: 'I came to assist you.' He said: 'Go to the people to repel their advances against me. For verily your going is better to me than your entering here.'" He said: "So 'Abdullāh bin Salām went to the people and said: 'O you people! During *Jāhiliyyah* I was named so-and-so, then the Messenger of Allāh ﷺ named me 'Abdullāh, and some *Āyāt* from the Book of Allāh were revealed about me. (The following) was revealed about me: 'A witness from among the Children of Isrā'īl has testified to something similar, and believed while you rejected. Verily, Allāh does not guide the wrongdoing

(١) - ٣٢٥٦ - حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنَا أَبُو مُحَيَّابَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ، عَنِ ابْنِ أَخِي عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ: لَمَّا أُرِيدَ عُثْمَانُ جَاءَ عَبْدُ اللَّهِ بْنُ سَلَامٍ فَقَالَ لَهُ عُثْمَانُ: مَا جَاءَ بِكَ؟ قَالَ: جِئْتُ فِي نَصْرَتِكَ قَالَ: أَخْرِجْ إِلَى النَّاسِ فَاطْرُدْهُمْ عَنِّي، فَإِنَّكَ خَارِجٌ خَيْرٌ لِي مِنْكَ دَاخِلٌ، قَالَ: فَخَرَجَ عَبْدُ اللَّهِ بْنُ سَلَامٍ إِلَى النَّاسِ فَقَالَ: أَيُّهَا النَّاسُ إِنَّهُ كَانَ اسْمِي فِي الْجَاهِلِيَّةِ فُلَانٌ فَسَمَّيَنِي رَسُولُ اللَّهِ ﷺ عَبْدَ اللَّهِ وَنَزَلَتْ فِي آيَاتٍ مِنْ كِتَابِ اللَّهِ، نَزَلَتْ فِي: ﴿وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ فَمَنْ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ [١٠] وَنَزَلَتْ فِي: ﴿قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ﴾ [الرعد: ٤٣]، إِنَّ اللَّهَ سَيَفْأُ مَعْمُودًا عَنْكُمْ وَإِنَّ

people.^[1] And (the following) was revealed about me: 'Sufficient as a witness between me and you is Allāh, and those too who have knowledge of the Scripture.'^[2] Allāh has sheathed the sword from you, and the angels are your neighbors in this city of yours, the one in which the Revelation came to your Prophet. But by Allāh! (Fear) Allāh regarding this man; if you kill him, then by Allāh! If you kill him then you will cause the angels to remove your goodness from you, and to raise Allāh's sheathed sword against you, such that it will never be sheathed again until the Day of Resurrection." He said: "They said: 'Kill the Jew and kill 'Uthmān.'" (*Da'īf*)

[Abū 'Eīsā said:] This *Hadīth* is [*Hasan*] *Gharīb*. Shu'aib bin Saḥwān reported it from 'Abdul-Malik bin 'Umair, from Ibn Muḥammad bin 'Abdullāh bin Salām, from his grandfather, 'Abdullāh bin Salām.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الأدب، باب تغيير الأسماء، ح: ٣٧٣٤ من حديث أبي حنيفة به مختصراً * ابن أخي عبدالله بن سلام لم يوثقه غير الترمذي فيما أعلم فهو مستور * حديث عبدالملك بن عمير رواه الطبراني (مجمع الزوائد: ٩٢/٩، ٩٣) وانظر جامع المسانيد والسنن لابن كثير: ٦٥/٨.

Comments:

The Verses mentioned in this *Hadīth* are from two different *Sūrah* different revealed in the Makkan era; whereas 'Abdullāh bin Salām embraced Islam in Al-Madīnah, after the emigration. His saying 'these Verses were revealed regarding him' means the meaning of these Verses also applies to him, so they were revealed regarding the people like myself. As I am honored with this status and rank, I am telling you to correct your aim and not to commit the murder of 'Uthmān ﷺ; the consequences of 'Uthmān's murder would be very dangerous for the Muslims.

[1] *Al-Aḥqāf* 46:10.

[2] *Ar-Ra'd* 13:43.

الْمَلَائِكَةَ قَدْ جَاوَرْتَكُمْ فِي بَلَدِكُمْ هَذَا الَّذِي نَزَلَ فِيهِ نَبِيِّكُمْ، فَاللَّهُ! اللَّهُ! فِي هَذَا الرَّجُلِ أَنْ تَقْتُلُوهُ فَوَاللَّهِ! إِنْ قَتَلْتُمُوهُ لَتَطْرُدَنَّ جِيرَانَكُمْ الْمَلَائِكَةَ وَلَتَسْلُرَنَّ سَيْفَ اللَّهِ الْمَعْمُودَ عَنْكُمْ فَلَا يُعْمَدُ إِلَى يَوْمِ الْقِيَامَةِ، قَالَ: فَقَالُوا: اقْتُلُوا الْيَهُودِيَّ وَاقْتُلُوا عُثْمَانَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ. وَقَدْ رَوَاهُ شُعَيْبُ بْنُ صَفْوَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ ابْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ ابْنِ سَلَامٍ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ سَلَامٍ.

(2). 3257. 'Āishah [may Allāh be pleased with her] said: "When the Prophet ﷺ saw storm clouds he would pace back and forth. And when it rained, he would relax." She said: "I said something to him about that, and he said: 'What do I know? Maybe it is as Allāh, Most High said: Then, when they saw it as a dense cloud approaching their valleys, they said: This is a cloud bringing us rain.'"^[1] (*Ṣaḥīḥ*) [Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

(٢) - ٣٢٥٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ أَبُو عَمْرٍو الْبَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا رَأَى مَخِيلَةً، أَقْبَلَ وَأَدْبَرَ فَإِذَا مَطَرَتْ، سُرِّيَ عَنْهُ، قَالَتْ: فَقُلْتُ لَهُ: فَقَالَ: «وَمَا أَدْرِي لَعَلَّهُ كَمَا قَالَ اللَّهُ تَعَالَى: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالَوا هَذَا عَارِضٌ مُمَطَّرٌ﴾» [٢٤].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تحريج: متفق عليه، وأخرجه البخاري، بدء الخلق، باب ما جاء في قوله: ﴿وهو الذي يرسل الرياح نشرًا بين يدي رحمته﴾، ح: ٣٢٠٦ ومسلم، ح: ٨٩٩ من حديث ابن جريج به.

Comments:

The Prophet ﷺ would become fearful as he would see clouds in the sky, lest there should be Allāh's punishment in the form of clouds; and when the clouds bring rain and the danger had passed, his fear and anxiety would also disappear. He would also have this fear and worry for the territories where he himself was not present, as the people could not be punished where he used to be. Allāh never punished a nation so long as the Prophet was among them.

(3). 3258. Ash-Sha'bī narrated that 'Alqamah said: "I said to Ibn Mas'ūd, may Allāh be pleased with him: 'Did any of you accompany the Prophet ﷺ on the Night of the Jinn?' He said: 'None of us accompanied him. One night, while he was in Makkah, we could not find him. We said: "He has been murdered [or] snatched, what has happened to him?" So we spent the worst night a people could spend until the morning' or 'it was

(٣) - ٣٢٥٨ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ قَالَ: قُلْتُ لَابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: هَلْ صَحَبَ النَّبِيَّ ﷺ لَيْلَةَ الْجِنِّ مِنْكُمْ أَحَدٌ؟ قَالَ: مَا صَحَبَهُ مِنَّا أَحَدٌ وَلَكِنْ قَدِ افْتَقَدْنَاهُ ذَاتَ لَيْلَةٍ وَهُوَ بِمَكَّةَ، فَقُلْنَا: اغْتِيلَ [أَوْ] اسْتَطِيرَ مَا فَعَلَ بِهِ؟ فَتَنَّا بِسَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ حَتَّى إِذَا أَصْبَحْنَا، أَوْ كَانَ فِي وَجْهِ الصُّبْحِ إِذَا نَحْنُ بِهِ يَجِيءُ مِنْ

[1] *Al-Aḥqāf* 46:24.

about dawn when we saw him coming from the direction of Hirā.’ He said: ‘They told him about what they had went through.’” “So he (ﷺ) said: ‘Someone from the Jinn came to invite me, so I went to them to recite for them.’ He said: “So we went and saw their tracks and the traces of their camp fire.” Ash-Sha’bī said: “They asked him about their provisions – and they were Jinns of Mesopotamia – so he said: ‘Every bone upon which Allāh’s Name has not been mentioned, that falls into your hands, which has an abundance of meat, and every dropping or dung is fodder for your beasts.’” So the Messenger of Allāh ﷺ said: “Do not perform *Istinjā*’ with them for indeed they are provisions for your brothers among the Jinns.” (*Ṣaḥīḥ*) [Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

قِيلَ حِرَاءٌ قَالَ: فَذَكَرُوا لَهُ الَّذِي كَانُوا فِيهِ قَالَ: فَقَالَ: «أَتَانِي دَاعِي الْجِنِّ فَأَتَيْتُهُمْ فَقَرَأْتُ عَلَيْهِمْ»، قَالَ: فَاَنْطَلَقَ فَأَرَانَا آثَارَهُمْ وَأَثَارَ نِيرَانِهِمْ. قَالَ الشَّعْبِيُّ: وَسَأَلُوهُ الرَّادَ وَكَانُوا مِنْ جِنِّ الْجَزِيرَةِ فَقَالَ: «كُلُّ عَظْمٍ لَمْ يُذَكَّرِ اسْمُ اللَّهِ عَلَيْهِ يَقَعُ فِي أَيْدِيكُمْ أَوْفَرَ مَا كَانَ لَحْمًا، وَكُلُّ بَعْرَةٍ أَوْ رَوْثَةٍ عَلَفٌ لِدَوَابِّكُمْ». فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلَا تَسْتَنْجُوا بِهِمَا فَإِنَّهُمَا زَادُ إِخْوَانِكُمْ مِنَ الْجِنِّ». [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده صحيح] وأخرجه مسلم، الصلاة، باب الجهر بالقراءة في الصبح والقراءة على الجن، ح: ١٥٠/٤٥٠ عن علي بن حجر به.

Comments:

This *Ḥadīth* tells that on the night known by the name of ‘Night of the Jinn’ no Companion was with the Prophet in it, He was by himself and he recited the Qur’an to the Jinns.

Chapter 47. Regarding *Sūrat Muḥammad*

(المعجم ٤٧) - [بَابُ: وَمِنْ] سُورَةِ مُحَمَّدٍ ﷺ (التحفة ٤٧)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3259. Az-Zuhri narrated from Abū Salamah, from Abū Hurairah [may Allāh be pleased with him]

(١) - ٣٢٥٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ

(regarding): 'And seek forgiveness for your sins, and also for the believing men and women.'^[1] That the Messenger of Allāh ﷺ said: "Indeed I ask Allāh for forgiveness seventy times a day." (*Ṣaḥīh*)

[He said:] This *Hadīth* is *Ḥasan Ṣaḥīh*. It has also been related from Abū Hurairah, from the Prophet ﷺ, that he said: "Indeed I seek forgiveness from Allāh a hundred times a day." Muḥammad bin 'Amr reported it from Abū Salamah from Abū Hurairah.

الرُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] ﴿وَأَسْتَغْفِرُ لِدُنْيَاكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾ [١٩]، فَقَالَ النَّبِيُّ ﷺ: «إِنِّي لَأَسْتَغْفِرُ اللَّهَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً» [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَيُرَوَّى عَنْ أَبِي هُرَيْرَةَ [أَيْضًا] عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنِّي لَأَسْتَغْفِرُ اللَّهَ فِي الْيَوْمِ مِائَةَ مَرَّةً» رَوَاهُ مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ.

تخریج: وأخرجه البخاري، الدعوات، باب استغفار النبي ﷺ في اليوم واللييلة، ح: ٦٣٠٧ من حديث الزهري به وهو في تفسير عبدالرزاق، ح: ٢٨٨٢ * حديث محمد بن عمرو: رواه ابن ماجه، ح: ٣٨١٥ وسنده حسن وله شاهد عند النسائي في الكبرى، ح: ١٠٢٧١.

Comments:

Here the word 'sin' is referred to the Prophet ﷺ, the mistake of the Prophet's is always in matters of obedience, it never happened for the fulfillment of desires, nor did they do so intentionally and willingly. However, they sometimes went beyond the fixed limits when obeying the truth; as there are distinctive scales and criteria between true and false, so they were held accountable even for the least unintentional slip, and Allāh ﷻ guided them.

(2). 3260. Abū Hurairah said: "One day, the Messenger of Allāh ﷺ recited this *Āyah*: 'And if you turn away, He will replace you with other people; then they will not be like you.'^[2] They said: 'And who will replace us?' So the Messenger of Allāh ﷺ patted the shoulder of Salmān, then he said: 'This one and his people, this one and his people.'" (*Ḥasan*)

[He said:] This *Hadīth* is *Gharīb*. There is criticism regarding its

(٢) - ٣٢٦٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا شَيْخٌ مِنْ أَهْلِ الْمَدِينَةِ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: تَلَا رَسُولُ اللَّهِ ﷺ هَذِهِ الْآيَةَ يَوْمًا: ﴿وَلَا يَكُونُوا أَمْثَلَكُمْ﴾ [٣٨] قَالُوا: وَمَنْ يُسْتَبَدَّلُ بِنَا؟ قَالَ: فَضَرَبَ رَسُولُ اللَّهِ ﷺ عَلَى مَنْكِبِ سَلْمَانَ ثُمَّ قَالَ: «هَذَا وَقَوْمُهُ هَذَا وَقَوْمُهُ».

[1] *Muḥammad* 47:19.

[2] *Muḥammad* 47:38.

chain. ‘Abdullāh bin Ja‘far also reported this *Hadīth* from Al-‘Alā’ bin ‘Abdur-Rahmān.

[قَالَ:] هَذَا حَدِيثٌ غَرِيبٌ، فِي إِسْنَادِهِ مَقَالٌ. وَقَدْ رَوَى عَبْدُ اللَّهِ بْنُ جَعْفَرٍ أَيْضًا هَذَا الْحَدِيثَ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ.

تخریج: [حسن] * شیخ مجهول والحديث الآتي شاهد له وهو به حسن.

Comments:

The aim of the Verse is that Allāh is not in need of anyone, He would bring some other people to replace those who regard their work for religion as a favor to the religion, and they will offer their service to the religion just for His sake and Pleasure. The contribution of non-Arabs in the field of *Tafsīr* and explanation of the Qur’ān and the *Sunnah* is more than just the Arabs, as Salmān Al-Fārisi [Persian] was a non-Arab.

The role of the Al-Fārisi [Persians] in service to the religion will be discussed, Allāh Willing, in the commentary of *Sūrat Al-Jumu‘ah*.

(3). 3261. Abū Hurairah narrated: “Some people among the Companions of the Messenger of Allāh ﷺ said: ‘O Messenger of Allāh! Who are these people whom Allāh mentioned, that if we turn away they would replace us, then they would not be like us?’” He said: “And Salmān was beside the Messenger of Allāh ﷺ, so the Messenger of Allāh ﷺ patted Salmān’s thigh and said: ‘This one and his companions, and by the One in Whose Hand is my soul! If faith were suspended from Pleiades, then it would be reached by men from Persia.’” (*Hasan*)

[Abū ‘Eīsā said:] ‘Abdullāh bin Ja‘far bin Najīh (a narrator in the chain) is the father of ‘Alī bin Al-Madīnī. ‘Alī bin Hujr reported a lot from ‘Abdullāh bin Ja‘far. ‘Alī narrated this *Hadīth* to us from Ismā‘il bin Ja‘far, from ‘Abdullāh bin Ja‘far bin Najīh. [And Bishr bin Mu‘ādh narrated to us (he said): “ ‘Abdullāh bin Ja‘far narrated to

(۳) - ۳۲۶۱ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ نَجِيحٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قَالَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ! مَنْ هَؤُلَاءِ الَّذِينَ ذَكَرَ اللَّهُ إِنْ تَوَلَّيْنَا اسْتَبْدَلُوا بِنَا ثُمَّ لَا يَكُونُوا أَمْثَلَنَا؟ قَالَ: وَكَانَ سَلْمَانَ يَجَنَّبِ رَسُولَ اللَّهِ ﷺ قَالَ: فَضَرَبَ رَسُولُ اللَّهِ ﷺ فَخَذَ سَلْمَانَ وَقَالَ: «هَذَا وَأَصْحَابُهُ، وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ كَانَ الْإِيمَانُ مُنَوِّطًا بِالْثُرَيَّا لَتَنَاوَلَهُ رِجَالٌ مِنْ فَارِسٍ».

[قَالَ أَبُو عِيْسَى:] وَعَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ نَجِيحٍ هُوَ وَالِدُ عَلِيِّ بْنِ الْمَدِينِيِّ، فَقَدْ رَوَى عَلِيُّ بْنُ حُجْرٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْكَثِيرِ، وَحَدَّثَنَا عَلِيُّ بْنُ هَذَا الْحَدِيثَ عَنْ إِسْمَاعِيلِ بْنِ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ بْنِ نَجِيحٍ. [وَحَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

us from Al-'Alā" similarly, except that he said: "Dangling from Pleiades."]

جَعْفَرٍ عَنِ الْعَلَاءِ، نَحْوَهُ إِلَّا أَنَّهُ قَالَ: مُعَلَّقٌ بِالْثُرَيَّا].

تخریج: [حسن] ورواه مسلم بن خالد الزنجي عن العلاء بن عبد الرحمن به (تفسير الطبري: ٤٢/٢٦ وصحيح ابن حبان (الإحسان): ٧٩٧٩) وتابعهما إسماعيل بن جعفر (دلائل النبوة للبيهقي: ٦/٣٣٤) * وللحديث شواهد كثيرة عند البخاري، ح: ٤٨٩٧، ٤٨٩٨ وغيره.

Chapter 48. Regarding Sūrah Al-Fath

(المعجم ٤٨) - [بَابُ: وَمِنْ] سُورَةِ الْفَتْحِ (التحفة ٤٨)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3262. Mālik bin Anas narrated from Zaid bin Aslam, from his father who said: "I heard 'Umar bin Al-Khattāb [may Allāh be pleased with him] saying: 'We were with the Messenger of Allāh ﷺ during one of his journeys when I said something to him but he was silent. Then I said something again but he was silent. I quickened the pace of my mount to go to the other side. I said: "May your mother lose you O Ibn Al-Khattāb! You pestered the Messenger of Allāh ﷺ three times, each time he did not reply to you! You deserve that something be revealed about you in the Qur'an." He (i.e., 'Umar) said: 'It was not long before I heard a voice calling me.' So I came to the Messenger of Allāh ﷺ and he said: "O Ibn Al-Khattāb! A Sūrah was revealed to me last night which is dearer to me than what the sun rises upon: Verily, We have given you a

(١) - ٣٢٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ عَثْمَةَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ لِرَضِيِّ اللَّهِ عَنْهُ يَقُولُ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي بَعْضِ أَسْفَارِهِ فَكَلَّمْتُ رَسُولَ اللَّهِ ﷺ فَسَكَتَ ثُمَّ كَلَّمْتُهُ فَسَكَتَ، فَحَرَكْتُ رَاجِلِي فَتَنَحَّيْتُ فَقُلْتُ: بُكَيْتُكَ أُمَّكَ يَا ابْنَ الْخَطَّابِ نَزَرْتُ رَسُولَ اللَّهِ ﷺ ثَلَاثَ مَرَّاتٍ كُلُّ ذَلِكَ لَا يُكَلِّمُكَ مَا أَخْلَقَكَ بِأَنْ يَنْزِلَ فِيكَ قُرْآنٌ، قَالَ: فَمَا تَنْبِئُ أَنْ سَمِعْتُ صَارِحًا يَضْرُخُ بِي قَالَ: فَجِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «يَا ابْنَ الْخَطَّابِ لَقَدْ أَنْزَلَ عَلَيَّ هَذِهِ اللَّيْلَةَ سُورَةٌ مَا أَحِبُّ أَنْ لِي بِهَا مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾» [١].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ [وَرَوَاهُ بَعْضُهُمْ عَنْ مَالِكٍ مُرْسَلًا].

manifest victory.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*. [Some of them reported it from Mālik in *Mursal* form].

تخریج: وأخرجه البخاري، التفسير، باب قوله: ﴿إنا فتحنا لك فتحًا مبينًا﴾، ح: ٤٨٣٣ من حديث مالك به وهو في الموطأ: ٢٠٣/١، ٢٠٤ مرسل.

(2). 3263. Anas [may Allāh be pleased with him] said: “While the Messenger of Allāh ﷺ was returning from Al-Ḥudaibiyyah it was revealed to him, ‘That Allāh may forgive you your sins of the past and the future.’^[2] So the Prophet ﷺ said: ‘An *Āyah* as been revealed to me which is dearer to me than whatever is upon the earth.’ Then the Prophet ﷺ recited it for them and they said: ‘Congratulations O Messenger of Allāh! Allāh has explained what He will do with you, but what will He do with us?’ So (the following) was revealed: ‘That He may admit the believing men and the believing women into Gardens under which rivers flow’ up to (His Saying) ‘a supreme success.’^[3] (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There is something on this topic from Mujammi‘ bin Jāriyah.

(٢) - ٣٢٦٣ - حَدَّثَنَا عَبْدُ بُنِ حُمَيْدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَنْزَلَتْ عَلَيَّ النَّبِيُّ ﷺ ﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَدَّعَىٰ مِنْ ذُنُوبِكَ وَمَا تَأَخَّرَ﴾ [٢] مَرَجَعَهُ مِنَ الْحُدَيْبِيَّةِ فَقَالَ النَّبِيُّ ﷺ: «لَقَدْ نَزَلَتْ عَلَيَّ آيَةٌ أَحَبُّ إِلَيَّ مِمَّا عَلَى الْأَرْضِ» ثُمَّ قَرَأَهَا النَّبِيُّ ﷺ عَلَيْهِمْ فَقَالُوا: هَيِّنَا مَرِيئًا يَا رَسُولَ اللَّهِ لَقَدْ بَيَّنَّ اللَّهُ لَكَ مَاذَا يُفْعَلُ بِكَ فَمَاذَا يُفْعَلُ بِنَا، فَتَرَلْتَ عَلَيْهِ: ﴿لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾ حَتَّىٰ بَلَغَ ﴿فَوَرَا عَظِيمًا﴾ [٥] قَالَ: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِيهِ عَنْ مُجَمِّعِ بْنِ جَارِيَةَ.

تخریج: [صحيح] وأخرجه مسلم، الجهاد، باب صلح الحديبية، ح: ١٧٨٦ من حديث قتادة به المرفوع فقط * وفيه عن مجمع بن جارية [أبو داود، ح: ٢٧٣٦، ٣٠١٥ وسنده حسن].

[1] *Fath* 48:1.

[2] *Fath* 48:2.

[3] *Fath* 48:5.

Comments:

Allāh will grant you such a victory that cannot be challenged. He has bestowed such great help and victory to combat the disbelievers and the polytheists which uprooted the strength of the Quraish and the House of Allāh came under the control of the Muslims, and finally none had the power to face the Muslims. Allāh favored the Muslims with the wholehearted and perfect satisfaction at the occasion of this treaty, and it increased the believers in faith much more. Allāh will admit the believing men and women, as a result of strong faith, into the Gardens beneath which the rivers flow, and they shall abide therein forever, Allāh will forgive all their sins and mistakes. The real and triumph success is that they enter Paradise.

(3). 3264. Anas narrated that eighty people swooped down from the mountain of At-Tan'im to kill the Messenger of Allāh ﷺ during *Ṣalāt Aṣ-Ṣubḥ*, but he captured them and (later) let them go. So Allāh revealed the *Āyah*: And it is He Who has withheld their hands from you and your hands from them..^[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٣) - ٣٢٦٤ - حَدَّثَنَا عَبْدُ بِنُ حُمَيْدٍ قَالَ: [حَدَّثَنِي عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ]: حَدَّثَنِي سَلِيمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ ثَمَانِينَ هَبَطُوا عَلَى رَسُولِ اللَّهِ ﷺ وَأَصْحَابِهِ مِنْ جَبَلِ التَّنْعِيمِ عِنْدَ صَلَاةِ الصُّبْحِ وَهُمْ يُرِيدُونَ أَنْ يَقْتُلُوهُ فَأَخَذُوا أَخْذًا فَأَعْتَقَهُمْ رَسُولُ اللَّهِ ﷺ فَأَنْزَلَ اللَّهُ: ﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ﴾ [٢٤] الْآيَةَ.

[قال أبو عيسى:]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الجهاد، باب قول الله تعالى: ﴿وهو الذي كف أيديهم عنكم﴾،

ح: ١٨٠٨ من حديث حماد بن سلمة به.

Comments:

The war did not take place at this occasion, which was a miracle of Allāh's Wisdom, otherwise if the eighty men staying at Mount Tan'im would come down and try to harm the Muslims by attacking them, or if the Muslims did not release them, as they had captured them, then war was imminent. Had war broken out the Quraish would have had to face a humiliating defeat. But the Wisdom of Allāh was to not let the war happen, therefore He held both parties away from the war.

(4). 3265. Aṭ-Tufail bin Ubayy bin Ka'b narrated from his father, from the Prophet ﷺ (regarding this *Āyah*: 'And made them stick to the word of *Taqwā*^[2] He ﷺ said (the

(٤) - ٣٢٦٥ - حَدَّثَنَا الْحَسَنُ بْنُ قُرْعَةَ الْبَصْرِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ عَنْ شُعْبَةَ، عَنْ نُؤَيْرٍ، عَنْ أَبِيهِ، عَنِ الطُّفَيْلِ بْنِ أَبِي بِنِ

[1] *Fath* 48:24.

[2] *Fath* 48:26.

word is): “*Lā Ilāha Illallāh.*” (*Hasan*)

He said: This *Ḥadīth* is *Gharīb*, we do not know of it being *Marfū'* except as a narration of Al-Ḥasan bin Qaza'ah. He said: I asked Abū Zur'ah about this *Ḥadīth* but he did not know it to be *Marfū'* except through this route.

كَعِبَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: ﴿وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى﴾ [٢٦٦] قَالَ: لَا إِلَهَ إِلَّا اللَّهُ. قَالَ: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ الْحَسَنِ بْنِ قُرَعَةَ قَالَ: وَسَأَلْتُ أَبَا زُرْعَةَ عَنْ هَذَا الْحَدِيثِ فَلَمْ يَعْرِفْهُ مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ.

تخریج: [حسن] وأخرجه عبدالله بن أحمد في زيادات المسند: ١٣٨/٥، ح: ٢١٥٧٥ عن الحسن بن قزعة به * ثوير ضعيف كما تقدم مرارًا وللحديث شاهد صحيح عند ابن حبان (الإحسان: ٢١٨).

Comments:

It was the blessing of this ‘Word’ that whenever the Muslims faced crucial circumstances and they felt the decision of the Messenger of Allāh ﷺ contrary to the apparent benefit, they would become pleased with the decision of the Messenger of Allāh ﷺ and accepted it from the heart; though the demand of their passions, desires and wishes was different, as what happened on the occasion of the Ḥudaibiyah truce.

Chapter 49. Regarding *Sūrat Al-Hujurāt*

(المعجم ٤٩) - [بَابُ: وَمِنْ] سُورَةِ الْحُجُرَاتِ (التحفة ٤٩)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3266. ‘Abdullāh bin Az-Zubair narrated: “Al-Aqra’ bin Hābis arrived to meet the Prophet ﷺ – he said – “so Abū Bakr said: ‘O Messenger of Allāh! Appoint him over his people.’ ‘Umar said: ‘Do not appoint him O Messenger of Allāh!’ They continued talking before the Prophet ﷺ until they had raised their voices. Abū Bakr said to ‘Umar: ‘You only wanted to contradict me.’ So [‘Umar] said: ‘I did not want to contradict you.’” He said: “So this *Āyah* was

(١) - ٣٢٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ بْنِ جَمِيلٍ الْجُمَحِيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ: أَنَّ الْأَقْرَعَ بْنَ حَابِسٍ قَدِمَ عَلَى النَّبِيِّ ﷺ - قَالَ - فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ اسْتَعْمِلْهُ عَلَى قَوْمِهِ، فَقَالَ عُمَرُ: لَا تَسْتَعْمِلْهُ يَا رَسُولَ اللَّهِ، فَتَكَلَّمَا عِنْدَ النَّبِيِّ ﷺ حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا، فَقَالَ أَبُو بَكْرٍ لِعُمَرَ: مَا أَرَدْتَ

revealed: ‘O you who believe! Do not raise your voices above the voice of the Prophet.’”^[1] He said: “After that, when ‘Umar spoke before the Prophet ﷺ, his speech could not be heard until he told him he could not understand him.” He (one of the narrators) said: “And Ibn Az-Zubair did not mention his grandfather” meaning Abū Bakr. (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb Ḥasan*. Some of them have reported it from Ibn Abī Mulaikah in *Mursal* form, without mentioning “from ‘Abdullāh bin Az-Zubair” in it.

تخریج: وأخرجه البخاري، الاعتصام بالكتاب والسنة، باب ما يكره من التعمق والتنازع في العلم، والغلو في الدين والبدع، ح: ٧٣٠٢ من حديث نافع بن عمر به.

Comments:

In the ninth year of Emigration (*Hijrah*), a delegation of Banū Tamīm came to the Messenger of Allāh, and they requested him to appoint someone as their chief. Abū Bakr advised to appoint Aqra bin Hābis as chief, but according to ‘Umar, Qa’qā’ bin Sa’eed was an appropriate person for this task, so he advised regarding him. They both argued about it and their voices became raised. Therefore the manners of making conversation in the presence of the Messenger of Allāh were taught in this *Sūrah*.

(2). 3267. Al-Barā’ bin ‘Azib narrated regarding the saying of Allāh Most High: Verily, those who call you from behind the dwellings, most of them have no sense.^[2] he said: “A man stood and said: ‘O Messenger of Allāh! Indeed my praise (of others) is worthwhile and my censure is appropriate.’ So the Prophet ﷺ said: ‘That is for Allāh, the Mighty and Sublime.’” (*Ḥasan*) [Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

إِلَّا خِلَافِي، فَقَالَ [عُمَرُ]: مَا أَرَدْتُ خِلَافَكَ. قَالَ: فَتَرَلْتُ هَذِهِ الْآيَةَ: ﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ﴾ [٢] قَالَ وَكَانَ عُمَرُ بَعْدَ ذَلِكَ إِذَا تَكَلَّمَ عِنْدَ النَّبِيِّ ﷺ لَمْ يُسْمَعْ كَلَامُهُ حَتَّى يَسْتَفْهِمَهُ قَالَ: وَمَا ذَكَرَ ابْنُ الزُّبَيْرِ جَدَّهُ يَعْنِي أَبَا بَكْرٍ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ. وَقَدْ رَوَى بَعْضُهُمْ عَنِ ابْنِ أَبِي مُلَيْكَةَ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ.

(٢) - ٣٢٦٧ - حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنِيُّ ابْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ فِي قَوْلِهِ تَعَالَى: ﴿إِنَّ الَّذِينَ يُتَادُونَكَ مِنَ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ﴾ [٤] قَالَ: فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ حَمْدِي زَيْنٌ وَإِنْ دَمِي شَيْنٌ، فَقَالَ النَّبِيُّ ﷺ: «وَذَاكَ اللَّهُ عَزَّ وَجَلَّ».

[1] *Al-Hujurat* 49:2.

[2] *Al-Hujurat* 49:4.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [حسن] وأخرجه النسائي في الكبرى، ح: ١١٥١٥ من حديث الحسين بن واقد به وله شواهد عند أحمد: ٤٨٨/٣، ٣٩٣/٦، ٣٩٤ والطبري وغيرهما.

Comments:

Some people would regard their acceptance of Islam as a favor to the Religion of Islam, because they embraced and gained Islam without bearing any difficulties. So when they would come to Al-Madinah, and did not find the Prophet present among the people, they would not wait for him patiently rather they would go round the apartments of his wives and called him loudly; they were leaders of some sort, who were obsessed with their politics in the tribe, and they had a foolish view that their opinion was to be accepted.

(3). 3268. Abū Jubairah bin Aḍ-Ḍaḥḥāk said: “A man among us would be known by two or three names. He would be called by one that, perhaps he disliked, so this *Āyah* was revealed: Nor insult with nicknames”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [Abū Zaid Sa‘eed bin Ar-Rabī the owner of Al-Harawī^[2] from Al-Baṣrah is trustworthy.]

(Another chain) with similar. Abū Jubairah bin Aḍ-Ḍaḥḥāk is the brother of Thābit bin Aḍ-Ḍaḥḥāk bin Khalīfah Al-Anṣārī.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٣) - ٣٢٦٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْحَاقَ الْجَوْهَرِيُّ الْبَصْرِيُّ: حَدَّثَنَا أَبُو زَيْدٍ صَاحِبُ الْهَرَوِيِّ عَنْ شُعْبَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ قَالَ: سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ عَنْ أَبِي جَبْرِةَ بْنِ الصَّحَّاحِ، قَالَ: كَانَ الرَّجُلُ مِمَّا يَكُونُ لَهُ الْأَسْمَانِ وَالثَّلَاثَةُ فَيُدْعَى بِبَعْضِهَا فَعَسَى أَنْ يَكْرَهُ، قَالَ: فَتَزَلَّتْ هَذِهِ الْأَبْتَةُ: ﴿وَلَا تَنَابَرُوا بِالْأَلْقَابِ﴾ [١١].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَأَبُو زَيْدٍ سَعِيدُ بْنُ الرَّبِيعِ صَاحِبُ الْهَرَوِيِّ بَصْرِيُّ ثِقَةٌ].

حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ الشَّعْبِيِّ، عَنْ أَبِي جُبَيْرَةَ بْنِ الصَّحَّاحِ. نَحْوَهُ، وَأَبُو جُبَيْرَةَ بْنُ الصَّحَّاحِ: هُوَ أَخُو ثَابِتِ بْنِ الصَّحَّاحِ بْنِ خَلِيفَةَ الْأَنْصَارِيِّ.

[1] *Al-Hujurāt* 49:11.

[2] He is one of the narrators described as such in the chain. “He sold Harawī garments.” (*Tuḥfat Al-Aḥwadhī*). An ascription to Harāh which is a city in *Khurāsān*. See *Al-Insāb*.

[قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ].

تخريج: [إسناده صحيح] وأخرجه أبو داود، الأدب، باب: في الألقاب، ح: ٤٩٦٢ وابن ماجه، ح: ٣٧٤١ من حديث داود به وصححه ابن حبان، ح: ١٧٦١ والحاكم على شرط مسلم: ٢/ ٤٦٣، ١٨١/٤، ١٨٢.

Comments:

Calling someone or giving someone a good name and title is respectful; while giving the people bad names or silly nicknames is total humiliation and disrespectful. The people pick bad names very easily, and the evil effect of such things is far reaching and lasting. The bitter relations created by such ways remain for a long time, and bitter relations break unity, unanimity, love and affection into pieces. Therefore the Qur'an strictly prohibits this evil characteristic.

(4). 3269. Abū Naḍrah said: “Abū Sa‘eed Al-Khudrī recited: And know that among you there is the Messenger of Allāh. If he were to obey you in much of the matter, you would surely be in trouble.^[1] He said: “This is your Prophet ﷺ to whom the Revelation came, and the best of your leaders, if he had obeyed them in many of their matters, then he would have been in trouble. So how about you people today?” (*Ṣaḥīh*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Gharīb Ḥasan Ṣaḥīh*. ‘Alī bin Al-Madīnī said: “I asked Yaḥyā bin Sa‘eed Al-Qaṭṭān about Al-Mustamir bin Ar-Rayyān; he said: “Trustworthy.”

Comments:

Whatever step the Messenger of Allāh ﷺ takes; he does so with Allāh's guidance. Therefore it is best for the *Ummah* to follow the footsteps of the Prophet. They should not follow their passions as many human opinions are unreasonable. If all human opinions are followed, the people will be trapped in difficulties and problems. If such is the case regarding the opinions of the Companions, who were the best generation of this *Ummah* then what about

(٤) - ٣٢٦٩ - حَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: حَدَّثَنَا غُثْمَانُ بْنُ عُمَرَ عَنِ الْمُسْتَمِرِّ بْنِ الرَّيَّانِ، عَنْ أَبِي نَضْرَةَ قَالَ: قَرَأَ أَبُو سَعِيدٍ الْخُدْرِيُّ ﴿وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ﴾ [٧] قَالَ: هَذَا نَبِيُّكُمْ ﷺ يُوحَى إِلَيْهِ وَخِيَارَ أُمَّتِكُمْ، لَوْ أَطَاعَهُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُوا فَكَيْفَ بِكُمْ الْيَوْمَ؟ [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ صَحِيحٌ. قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: سَأَلْتُ يَحْيَى بْنَ سَعِيدٍ الْقَطَّانَ عَنِ الْمُسْتَمِرِّ بْنِ الرَّيَّانِ فَقَالَ: ثِقَةٌ. تخريج: [إسناده صحيح].

[1] *Al-Hujurāt* 49:7.

opinions of the later generations! Therefore it is essential for the people to abide by the Book and the *Sunnah* rather than giving priority to human opinions.

(5). 3270. Ibn 'Umar narrated that the Messenger of Allāh ﷺ gave a *Khuṭbah* to the people on the day of the conquest of Makkah, and he said: "O you people! Verily Allāh has removed the slogans of *Jāhiliyyah* from you, and its reverence of its forefathers. So, now there are two types of men: A man who is righteous, has *Taqwā* and honorable before Allāh, and a wicked man, who is miserable and insignificant to Allāh. People are children of Ādam and Allāh created Ādam from the dust. Allāh said: O you people! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allāh is the one who has the most *Taqwā*. Verily, Allāh is All-Knowing, All-Aware."^[1] (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it as a narration of 'Abdullāh bin Dīnār from Ibn 'Umar, except through this route. 'Abdullāh bin Ja'far was graded weak – Yaḥyā bin Ma'in and others graded him weak. ['Abdullāh bin Ja'far] is the father of 'Alī bin Al-Madīnī. [He said:] There are narrations on this topic from Abū Hurairah and 'Abdullāh bin 'Abbās.

(٥) - ٣٢٧٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ حَطَبَ النَّاسَ يَوْمَ فَتْحِ مَكَّةَ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ عُبَيْةَ الْجَاهِلِيَّةِ وَتَعَاطَمَهَا بِأَبَائِهَا، فَالنَّاسُ رَجُلَانِ: رَجُلٌ بَرٌّ تَقِيٌّ كَرِيمٌ عَلَى اللَّهِ، وَفَاجِرٌ شَقِيٌّ هَيْنَ عَلَى اللَّهِ، وَالنَّاسُ بَنُو آدَمَ وَخَلَقَ اللَّهُ آدَمَ مِنَ التُّرَابِ قَالَ اللَّهُ: ﴿يَتَّيْبُهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾» [١٣].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ إِلَّا مِنْ هَذَا الْوَجْهِ. وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ يُضَعَّفُ، ضَعَّفَهُ يَحْيَى بْنُ مَعِينٍ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ هُوَ وَالِدُ عَلِيِّ بْنِ الْمَدِينِيِّ. [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ ابْنِ عَبَّاسٍ.

[1] *Al-Hujurat* 49:13.

تخریج: [حسن] وأخرجه عبد بن حميد، ح: ٧٩٥ وابن خزيمة، ح: ٢٧٨١ من حديث عبدالله ابن دينار به وانظر الحديث الآتي: ٣٩٥٦ * وفي الباب عن أبي هريرة [يأتي: ٣٩٥٦، ٣٩٥٥] وعبدالله بن عباس [لعله يشير إلى حديث الطيالسي، ح: ٢٦٨٢ ومن طريقه أخرجه أحمد: ١/ ٣٠١].

Comments:

All humans originated from Adam and Eve; therefore due to the origin and unanimity of creation, none has superiority and excellence over others. The family and tribal division are merely for introduction and identification. One's birth in a family or tribe is not a reason of distinction and superiority.

The people think and believe that the respect and honor is because of family background, but the respect and honor is because of piety before Allāh.

(6). 3271. Al-Hasan narrated from Samurah that the Prophet ﷺ said: “*Al-Hasab* is wealth and *Al-Karam* is *Taqwā*.” (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ* as a narration of Samurah. We do not know of it except through the narration of Salām bin Abī Muḥī'.

(٦) - ٣٢٧١ - حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ الْبَغْدَادِيُّ الْأَعْرَجُ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ سَلَامِ بْنِ أَبِي مُطِيعٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْحَسَبُ: الْمَالُ، وَالْكَرَمُ: التَّقْوَى». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ حَدِيثِ سَمُرَةَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سَلَامِ بْنِ أَبِي مُطِيعٍ.

تخریج: [حسن] وأخرجه ابن ماجه، الزهد، باب الورع والتقوى، ح: ٤٢١٩ من حديث يونس به وسنده ضعيف وصححه الحاكم على شرط البخاري: ١٦٣/٢ ووافقه الذهبي وحسنه البغوي وللحديث شواهد عند النسائي: ٦/٦٤، ح: ٣٢٢٧ والقضاعي في مسند الشهاب: ١/٤٦، ح: ٢٠ وغيرهما.

Chapter 50. Regarding *Sūrat Qāf*

(المعجم ٥٠) - [بَابُ: وَمِنْ] سُورَةِ ق (التحفة ٥٠)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

3272. Anas bin Mālik narrated that Allāh's Prophet ﷺ said: “*Jahannam* will continue saying: ‘Are there any more’ until the Mighty Lord puts His Foot over it.

٣٢٧٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا شَيْبَانُ عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لَا تَزَالُ جَهَنَّمُ تَقُولُ: هَلْ مِنْ مَزِيدٍ حَتَّى

It will say: 'Enough! Enough! By Your Might.' And one side of it will close in on the other." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* Gharīb from this route. There is something about it from Abū Hurairah from the Prophet ﷺ.

تخریج: متفق عليه، وأخرجه مسلم، الجنة ونعيمها، باب النار يدخلها الجبارون، والجنة يدخلها الضعفاء، ح: ٢٨٤٨ عن عبد بن حميد والبخاري، ح: ٦٦٦١ من حديث شيبان به * وفيه عن أبي هريرة [البخاري، ح: ٤٨٥٠ ومسلم، ح: ٢٨٤٦ وانظر الحديث المتقدم: ٢٥٥٧].

Comments:

It is beyond the scope of our understanding to comprehend the Foot of Allāh and the condition of His placing Foot over the Hell. Therefore we do not have the ability to know about its condition.

Chapter 51. Regarding *Sūrat Adh-Dhāriyāt*

(المعجم ٥١) - [بَابُ: وَمِنْ] سُورَةِ
الذَّارِيَّاتِ (التحفة ٥١)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3273. Abū Wā'il narrated from a man of Rabī'ah who said: "I arrived in Al-Madīnah, entered upon the Messenger of Allāh ﷺ and mentioned the emissary of 'Ād to him. I said: 'I seek refuge in Allāh from being like the emissary of 'Ād.' So the Messenger of Allāh ﷺ said: 'And what of the emissary of 'Ād?'" He said: "I said: You have got the one who is informed about it. When 'Ād suffered from famine they sent Qail and he stayed with Bakr bin Mu'āwiyah. He gave him wine to drink and two slave girls to sing for him. Then he went out towards the mountains of Murrah and said: "O Allāh! I did

(١) - ٣٢٧٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [ابْنُ عُيَيْنَةَ] عَنْ سَلَامٍ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ أَبِي وَائِلٍ، عَنْ رَجُلٍ مِنْ رِبْعَةَ قَالَ: قَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرْتُ عِنْدَهُ وَافِدُ عَادٍ، فَقُلْتُ: أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِثْلَ وَافِدِ عَادٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَمَا وَافِدُ عَادٍ؟ قَالَ: قُلْتُ: عَلَى الْخَبِيرِ بِهَا سَقَطَتْ، إِنَّ عَادًا لَمَّا أُفْحِطَتْ بَعَثَتْ قَبِيلًا فَتَزَلَّ عَلَى بَكْرِ بْنِ مُعَاوِيَةَ، فَسَقَاهُ الْخَمْرَ وَعَنَّتُهُ الْجَرَادَانِ ثُمَّ خَرَجَ يُرِيدُ جِبَالَ مَهْرَةَ فَقَالَ: اللَّهُمَّ إِنِّي لَمْ آتِكَ لِمَرِيضٍ فَأَدَاوِيهِ وَلَا لِأَسِيرٍ فَأُقَادِيهِ فَاسْقِ

not come to You to cure a sick person, nor to ransom a captive! So give water to Your slave as You used to do, and give water to Bakr bin Mu'āwiyah along with him.” He said that out of gratitude for the wine which he gave him to drink. So two clouds appeared and it was said to him: “Chose one of them.” So he chose the black one. It was said to him: “Take it as ashes that will leave none in ‘Ād.” So he mentioned that the wind sent upon them was not more than this circle – meaning the circle of a ring – then he recited: “...We sent against them the barren wind; it spared nothing that it reached, but blew it into broken spreads of rotten ruin..”^[1] (*Hasan*)

[Abū 'Eisā said:] More than one narrator reported this *Hadīth* from Sallām Abū Al-Mundhir, from 'Āṣim bin Abī An-Najūd, from Abū Wā'il, from Al-Hārith bin Ḥassān, and it is said that he is: Al-Hārith bin Yazīd.

تخریج: [حسن] وأخرجه الطبراني في الكبير: ٢٥٥/٣، ح: ٣٣٢٦ من حديث سفيان بن عيينة به مختصراً وانظر الحديث الآتي.

Comments:

The scholars of Qur'ānic commentary mentioned that the name of the person who entertained the delegation of the people of 'Ād was Mu'āwiyah bin Bakr. Imām At-Tirmidhī also named him 'Mu'āwiyah bin Bakr'.

(2). 3274. Abū Wā'il narrated that Al-Hārith bin Yazīd Al-Bakrī said: “I arrived in Al-Madīnah and entered the *Masjid* and found it full with the people and I also noticed a black banner raised high, while

عَبْدَكَ مَا كُنْتَ مُسْقِيَهُ وَاسْقِ مَعَهُ بَكْرَ بْنِ مُعَاوِيَةَ - يَشْكُرُ لَهُ الْخَمْرَ الَّذِي سَقَاهُ - فَرَفَعَ لَهُ سَحَابَاتٍ فَقِيلَ لَهُ: اخْتَرْ إِحْدَاهُنَّ فَاخْتَارَ السُّودَاءَ مِنْهُنَّ فَقِيلَ لَهُ: خُذْهَا رَمَادًا رَمَدًا، لَا تَذَرُ مِنْ عَادٍ أَحَدًا وَذَكَرَ أَنَّهُ لَمْ يُرْسَلْ عَلَيْهِمْ مِنَ الرِّيحِ إِلَّا قَدَرٌ هَذِهِ الْحَلْفَةَ - يَعْنِي حَلْفَةَ الْخَاتَمِ - ثُمَّ قَرَأَ: ﴿إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَةَ﴾ مَا تَذَرُ مِنْ شَيْءٍ أَنتَ عَلَيْهِ إِلَّا جَعَلْتَهُ كَالرَّمِيمِ ﴿٤١، ٤٢﴾ الْآيَةَ.

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ سَلَامِ أَبِي الْمُثَنِّرِ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ أَبِي وَائِلٍ، عَنِ الْحَارِثِ بْنِ حَسَّانَ وَيُقَالُ [لَهُ]: الْحَارِثُ بْنُ يَزِيدَ.

(٢) - ٣٢٧٤ - حَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: حَدَّثَنَا سَلَامُ بْنُ سَلِيمَانَ النَّحْوِيُّ أَبُو الْمُثَنِّرِ: حَدَّثَنَا عَاصِمُ بْنُ أَبِي النَّجُودِ عَنْ أَبِي وَائِلٍ، عَنِ الْحَارِثِ

[1] *Ad-Dhāriyāt* 51:41,42.

Bilāl was holding a sword before the Messenger of Allāh ﷺ. I said: 'What is the matter with the people?' They said: 'He intends to send 'Amr bin Al-'Āṣ somewhere.'

So he mentioned the *Hadīth* in its entirety, similar in meaning to the narration of Sufyān bin 'Uyainah (no. 3273). He said: He is also called Al-Ḥārith bin Ḥassān. (*Hasan*)

ابن يزيد البكري قال: قَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ الْمَسْجِدَ فَإِذَا هُوَ غَاصٌّ بِالنَّاسِ وَإِذَا رَأْيَاتٌ سُودٌ تَحْفُقُ، وَإِذَا بِلَالٌ مُتَقَلِّدُ السَّيْفِ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ﷺ قُلْتُ: مَا شَأْنُ النَّاسِ؟ قَالُوا: يُرِيدُ أَنْ يَبْعَثَ عَمْرَو بْنَ الْعَاصِ وَجِبَهَا، فَذَكَرَ الْحَدِيثَ بِطَوْلِهِ نَحْوًا مِنْ حَدِيثِ سُفْيَانَ بْنِ عُيَيْنَةَ بِمَعْنَاهُ. قَالَ: وَيُقَالُ لَهُ الْحَارِثُ بْنُ حَسَّانَ [أَيْضًا].

تخریج: [إسناده حسن] وأخرجه النسائي في الكبرى (تحفة الأشراف: ٥/٣، ح: ٣٢٧٧) والطبراني: ٣/٢٥٤، ٢٥٥، ح: ٣٣٢٥ من حديث سلام به وصححه البوصيري ورواه ابن ماجه، ح: ٢٨١٦.

Chapter 52. Regarding *Sūrat Aṭ-Ṭūr*

(المعجم ٥٢) - [بَابُ: وَمِنْ] سُورَةِ الطُّورِ (التحفة ٥٢)

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

3275. Ibn 'Abbās narrated that the Prophet ﷺ said: "And at the setting of the stars.^[1] (about) the two *Rak'ah* before *Fajr*.' And after the prostrations.^[2] 'The two *Rak'at* after *Al-Maghrib*.'" (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it being *Marfū'* except through this route, from the narration of Muḥammad bin Al-Fuḍail from Rishdīn bin Kuraib. I asked Muḥammad bin Ismā'il about Muḥammad and Rishdīn the sons of Kuraib; which

٣٢٧٥ - حَدَّثَنَا أَبُو هِشَامٍ الرَّفَاعِيُّ: حَدَّثَنَا [مُحَمَّدٌ] بْنُ فَضِيلٍ عَنْ رِشْدِينَ بْنِ كُرَيْبٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «وَأَذْبَرَ السُّجُودَ» [٤٩]: الرَّكْعَتَانِ قَبْلَ الْفَجْرِ «وَأَذْبَرَ السُّجُودَ» [ق: ٤٠]: الرَّكْعَتَانِ بَعْدَ الْمَغْرِبِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ رِشْدِينَ بْنِ كُرَيْبٍ.

[1] *Aṭ-Ṭūr* 52:49.

[2] *Qāf* 50:40.

of them is the more trustworthy? He said: "They are about the same, and Muḥammad is preferred to me." He said: I asked 'Abdullāh bin 'Abdur-Raḥmān about this, and he said: "They are about the same, and Rishdīn bin Kuraib is the more preferred of them to me." He said: And my view is according to what Abū Muḥammad said, Rishdīn is more preferred than Muḥammad and he is his elder. Rishdīn lived during the time of Ibn 'Abbās and he saw him.

[وَأَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنِ مُحَمَّدٍ وَرِشْدِينَ ابْنِي كُرَيْبٍ أَيُّهُمَا أَوْلَى؟ قَالَ: مَا أَقْرَبَهُمَا! وَمُحَمَّدٌ [عِنْدِي] أَرْجَحُ قَالَ: وَسَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ عَنْ هَذَا فَقَالَ: مَا أَقْرَبَهُمَا وَرِشْدِينَ بْنُ كُرَيْبٍ أَرْجَحُهُمَا عِنْدِي. قَالَ: وَالْقَوْلُ عِنْدِي مَا قَالَ أَبُو مُحَمَّدٍ، وَرِشْدِينَ أَرْجَحُ مِنْ مُحَمَّدٍ وَأَفْدَمُهُ، وَقَدْ أَدْرَكَ رِشْدِينَ ابْنُ عَبَّاسٍ وَرَأَاهُ.

تخریج: [إسناده ضعيف] وأخرجه ابن عدي: ١٠٠٨/٣ من حديث محمد بن فضيل به.

Comments:

According to Ibn 'Abbās, in this context the '*Tasbīh*' means prayer; so according to him, the performance of the *Tasbīh* after the setting of the stars is two *Rak'ah* voluntary prayer (*Sunnah*) before the obligatory *Fajr* prayers. And the *Tasbīh* after sunset is two *Rak'ah* voluntary (*Sunnah*) after the obligatory *Maghrib* prayers.

Chapter 53. Regarding *Sūrat Wan-Najm*

(المعجم ٥٣) - [بَابُ: وَمِنْ] سُورَةِ
وَالنَّجْمِ (التحفة ٥٣)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3276. ['Abdullāh] bin Mas'ūd said: "When the Messenger of Allāh ﷺ reached *Sidrat Al-Muntahā*" He said: 'There terminates everything that ascends from the earth, and everything that descends from above. So there Allāh gave him three, which He did not give to any Prophet before him: He made five prayers obligatory upon him, He gave him the last Verses of *Sūrat Al-Baqarah*, and

(١) - ٣٢٧٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مَالِكِ بْنِ مِعْوَلٍ، عَنْ طَلْحَةَ ابْنِ مُصَرِّفٍ، عَنْ مُرَّةَ، عَنْ [عَبْدِ اللَّهِ] بْنِ مَسْعُودٍ قَالَ: لَمَّا بَلَغَ رَسُولُ اللَّهِ ﷺ سِدْرَةَ الْمُنْتَهَى قَالَ: انْتَهَى إِلَيْهَا مَا يَعْرُجُ مِنَ الْأَرْضِ وَمَا يَنْزِلُ مِنْ فَوْقٍ، فَأَعْطَاهُ اللَّهُ عِنْدَهَا ثَلَاثًا لَمْ يُعْطِهَنَّ نَبِيًّا كَانَ قَبْلَهُ: فُرِضَتْ

He pardoned the grave sins for those of his *Ummah* who do not associate anything with Allāh.

Ibn Mas'ūd said regarding the *Ayah*: "When that covered the *Sidrah* which did cover it!"^[1] he said: "The sixth *Sidrah* in heavens." Sufyān said: "Golden butterflies" and Sufyān indicated with his hand in a fluttering motion. Others besides Mālik bin Mighwal said: "There terminates the creatures' knowledge, there is no knowledge for them of what is above that."

(*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: [صحيح] ورواه مسلم، الإيمان، باب: في ذكر سدره المنتهى، ح: ١٧٣ من حديث

مالك بن مغول عن الزبير بن عدي عن طلحة به.

Comments:

He ﷺ was granted three things on this occasion; the meaning of forgiveness of major sins is that major sins are forgiven because of repentance with the mercy of Allāh or will be forgiven after bearing the punishment. The perpetrator of the major sins will not stay in the Hell forever.

3277. Ash-Shaibānī said: "I asked Zirr bin Ḥubaish about the saying of Allāh the Mighty and Sublime: And was at a distance of two bow lengths or less.^[2] So he said: 'Ibn Mas'ūd informed me that the Prophet ﷺ saw Jibra'īl, and he had six-hundred wings.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٣٢٧٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ: حَدَّثَنَا الشَّيْبَانِيُّ قَالَ: سَأَلْتُ زُرَّ بْنَ حُبَيْشٍ عَنْ قَوْلِهِ عَزَّ وَجَلَّ: ﴿كَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى﴾ [٩] فَقَالَ: أَخْبَرَنِي ابْنُ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ رَأَى جِبْرَائِيلَ وَلَهُ سِتْمِائَةِ جَنَاحٍ.

[قَالَ أَبُو عِيَسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ غَرِيبٌ.

تخریج: متفق عليه، وأخرجه مسلم، الإيمان، باب معنى قول الله عز وجل: ﴿ولقد رءاه نزلةً

أخرى...﴾ [الخ، ح: ١٧٤ من حديث عباد والبخاري، ح: ٣٢٣٢ من حديث الشيباني به.

[1] *An-Najm* 53:16.

[2] *An-Najm* 53:9.

Comments:

According to the context of *Sūrat An-Najm*, it looks that Jibra'il عليه السلام, in his original appearance, came close to the Prophet صلى الله عليه وسلم to such extent that the distance between them was equal to the length of two bows or even less. It happened in the earliest era of Prophet hood. He صلى الله عليه وسلم saw Jibra'il عليه السلام in his original appearance for the second time near *Sidrat Al-Muntahā*.

(2). 3278. Ash-Sha'bī said: "Ibn 'Abbās met Ka'b at 'Arafāt, so he asked him about something and he kept on saying the *Takbīr* until it reverberated off of the mountains. So Ibn 'Abbās (finally) said: 'We are Banū Hāshim.' So Ka'b said: 'Indeed Allāh divided His being seen and His speaking between Muḥammad and Mūsā. He spoke to Mūsā two times, and Muḥammad saw Him two times.' Masrūq said: 'I entered upon 'Āishah and asked her if Muḥammad saw his Lord.' She said: 'You have said something that makes my hair stand on end.' I said: 'Take it easy.' Then I recited: Indeed he saw of the great signs of his Lord.^[1] So she said: 'What do you mean by that? That is only Jibra'il. Whoever informed you that Muḥammad saw his Lord, or that he صلى الله عليه وسلم concealed something he was ordered with, or he knew of the five things about which Allāh [Most High] said: Verily Allāh, with Him is the knowledge of the Hour, He sends down the rain^[2] – then he has fabricated the worst lie. Rather he صلى الله عليه وسلم saw Jibra'il, but he did not see him in his (real)

(٢) - ٣٢٧٨ - حَدَّثَنَا ابْنُ أَبِي عَمْرٍو: حَدَّثَنَا سُفْيَانُ عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ قَالَ: لَقِيَ ابْنُ عَبَّاسٍ كَعْبًا بِعَرَفَةَ فَسَأَلَهُ عَنْ شَيْءٍ فَكَبَّرَ حَتَّى جَاوَبَتْهُ الْجِبَالُ فَقَالَ ابْنُ عَبَّاسٍ: إِنَّا بَنُو هَاشِمٍ، فَقَالَ كَعْبٌ: إِنَّ اللَّهَ قَسَمَ رُؤْيَيْهِ وَكَلَامَهُ بَيْنَ مُحَمَّدٍ وَمُوسَى فَكَلَّمَ مُوسَى مَرَّتَيْنِ وَرَأَاهُ مُحَمَّدٌ مَرَّتَيْنِ، فَقَالَ مَسْرُوقٌ: فَدَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ: هَلْ رَأَى مُحَمَّدٌ رَبَّهُ؟ فَقَالَتْ: لَقَدْ تَكَلَّمْتُ بِشَيْءٍ قَفَّ لَهُ شَعْرِي، قُلْتُ: رُؤِيدًا، ثُمَّ قَرَأْتُ: ﴿لَقَدْ رَأَى مِنْ ءَأْيَاتِ رَبِّهِ الْكُبْرَى﴾ [١٨] فَقَالَتْ: أَيْنَ يُذْهَبُ بِكَ؟ إِنَّمَا هُوَ جِبْرِيْلُ، مَنْ أَخْبَرَكَ أَنَّ مُحَمَّدًا رَأَى رَبَّهُ، أَوْ كَتَمَ شَيْئًا مِمَّا أُمِرَ بِهِ، أَوْ يَعْلَمُ الْخَمْسَ الَّتِي قَالَ اللَّهُ [تَعَالَى]: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ﴾ [لقمان: ٣٤]، فَقَدْ أَعْظَمَ الْفُرْيَةَ وَلَكِنَّهُ رَأَى جِبْرِيْلَ لَمْ يَرَهُ فِي صُورَتِهِ إِلَّا مَرَّتَيْنِ، مَرَّةً عِنْدَ سِدْرَةِ الْمُتَهَيِّئِ، وَمَرَّةً فِي جِيَادٍ، لَهُ سِتْمَائَةٌ جَنَاحَ قَدْ سَدَّ الْأَفْقَ.

[قَالَ أَبُو عِيْسَى:] وَقَدْ رَوَى دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ

[1] *An-Najm* 53:18.

[2] *Luqmān* 31:34.

image except two times. One time at *Sidrat Al-Muntahā* and one time in *Jiyād*, he had six-hundred wings which filled the horizon.” (*Da'if*)

[Abū 'Eisā said:] Dāwud bin Abi Hind reported similar to this *Hadīth* from *Ash-Sha'bī*, from *Masrūq*, from *'Āishah*, from the Prophet ﷺ. The narration of Dāwud is shorter than the narration of Mujālid.

تخریج: [إسناده ضعيف] * مجالد ضعيف ورواه البخاري، ح: ٤٨٥٥ من حديث الشعبي به مختصراً دون قصة ابن عباس مع كعب وحديث داود بن أبي هند: رواه مسلم، ح: ١٧٧.

Comments:

'*Aishah* and *Ibn Ma'sūd*, may Allāh be pleased with both of them, are not of the view that the Prophet saw Allāh ﷻ. 'Abdullāh bin Abbās holds the opinion of the Prophet seeing Allāh ﷻ. (*Al-Kawākib Ad-Darārī* vol.4, p. 285; the details of this have been mentioned in *Sūrat Al-An'ām*)

(3). 3279. 'Ikrimah narrated that *Ibn 'Abbās* said: “Muḥammad saw his Lord.” I said: “Did Allāh not say: No vision can grasp Him, but He grasps all vision.^[1] He said: “Woe unto you! That is when He manifests His Light. But Muḥammad saw his Lord two times.” (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* [from this route].

عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا الْحَدِيثِ، وَحَدِيثُ دَاوُدَ أَقْصَرُ مِنْ حَدِيثِ مُجَالِدٍ.

(٣) - ٣٢٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو
ابْنُ نَبْهَانَ بْنِ صَفْوَانَ [الْبَصْرِيُّ] الثَّقَفِيُّ:
حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ الْعَبْرِيُّ [أَبُو غَسَّانَ]:
حَدَّثَنَا سَلْمُ بْنُ جَعْفَرٍ عَنِ الْحَكَمِ بْنِ أَبَانَ،
عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «رَأَى
مُحَمَّدٌ رَبَّهُ قُلْتُ: أَلَيْسَ اللَّهُ يَقُولُ: ﴿لَا
تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ﴾
[الأنعام: ١٠٣] قَالَ: وَيَحْكُ ذَلِكَ إِذَا تَجَلَّى
بُنُورُهُ الَّذِي هُوَ نُورُهُ، وَقَدْ رَأَى مُحَمَّدٌ رَبَّهُ
مَرَّتَيْنِ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ [مِنْ هَذَا الْوَجْهِ].

تخریج: [حسن] وأخرجه النسائي في الكبرى، ح: ١١٥٣٧ من حديث الحكم بن أبان به مختصراً وانظر الحديث الآتي: ٣٢٨١.

[1] *Al-An'ām* 6:103.

(4). 3280. Abū Salamah narrated from Ibn ‘Abbās regarding Allāh’s saying: And indeed he saw him at a second descent. Near *Sidrat Al-Muntahā*^[1] So He revealed to His worshipper whatever He revealed.^[2] And was at a distance of two bow lengths or less.^[3] Ibn ‘Abbās said: “The Prophet ﷺ saw Him.” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan*.

تخريج: [إسناده حسن] وأخرجه الطبري في تفسيره: ٣١/٢٧ عن سعيد بن يحيى به

Comments:

‘So he revealed to his worshipper’: If the subject of revelation is Allāh, the meaning is clear that Allāh revealed to His worshipper whatever he revealed; and if the subject is Jibra’īl then the wording ‘His servant’ is referred to Allāh, i.e. Jibra’īl conveyed to Allāh’s worshipper whatever he conveyed.

3281. ‘Ikrimah narrated that Ibn ‘Abbās said (regarding the *Āyah*): The heart lied not in what he (ﷺ) saw.^[4] He said: “He saw Him with his heart.” (*Ṣaḥīh*)

[He said:] This *Hadīth* is *Hasan*.

تخريج: [صحيح] وأخرجه الطبري: ٣١/٢٧ من حديث سماك به ورواه مسلم، ح: ١٧٦ من

Comments:

This Verse is explained with two explanations. This is a certification of the Prophet’s observation by Allāh that it should not be understood as an imagination or a visionary illusion; it was not an imaginary illusion. It was the Prophet’s personal true observation. The Prophet ﷺ was wholeheartedly satisfied and certain about his miraculous observation. He never thought of it

(٤) - ٣٢٨٠ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى
ابْنِ سَعِيدِ الْأَمَوِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُحَمَّدُ
ابْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ ابْنِ عَبَّاسٍ فِي
قَوْلِ اللَّهِ ﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۖ عِنْدَ سِدْرَةِ
الْمُنْتَهَىٰ﴾ [١٣، ١٤] ﴿فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ﴾
[١٠] ﴿كَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾ [٩]. قَالَ ابْنُ
عَبَّاسٍ: قَدْ رَأَى النَّبِيُّ ﷺ.

[قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ حَسَنٌ.

وصححه ابن حبان، ح: ٣٨.

٣٢٨١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا
عَبْدُ الرَّزَّاقِ وَابْنُ أَبِي رِزْمَةَ وَأَبُو نُعَيْمٍ عَنْ
إِسْرَائِيلَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ،
عَنِ ابْنِ عَبَّاسٍ قَالَ: ﴿مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ﴾
[١١] قَالَ: رَأَىٰ بِقَلْبِهِ. [قَالَ:] هَذَا حَدِيثٌ
حَسَنٌ.

حديث ابن عباس به وللحديث شواهد.

[1] *An-Najm* 53:13,14.

[2] *An-Najm* 53:10.

[3] *An-Najm* 53:9.

[4] *An-Najm* 53:11.

being a part of his imagination, a dream, an optical illusion, or the juggling of a jinn or demon.

(5). 3282. 'Abdullāh bin Shaqīq said: "I said to Abū Dharr: 'If I saw the Prophet ﷺ then I would have asked him.'" He said: 'What is it that you would have asked him about?' I said: 'I would have asked him if Muḥammad saw his Lord?' He said: 'I did ask him that, and he (ﷺ) said: I saw light.'" (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan*.

تخریج: وأخرجه مسلم، الإیمان، باب: في قوله عليه السلام: "نور أنى أراه" وفي قوله: رأيت نوراً"، ح: ١٧٨ من حديث وكيع به.

Comments:

This wording is read by two ways: a [*Nūrun Annā Arā-hu*] "How can I see Him since there was a light"; b [*Nūrun innī Arā-hu*] "I only saw a light". Some interpreted it 'It is the Light of the Veil which is a barrier before Him; thus both sentences give the same meaning.

(6). 3283. 'Abdur-Raḥmān bin Zaid narrated from 'Abdullāh (regarding th *Āyah*): The heart lied not in what he saw.^[1] He said: "The Messenger of Allāh ﷺ saw Jibra'il in a *Hullah*^[2] of *Rafraf* filling what is between the heavens and the earth." (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

(٥) - ٣٢٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ: حَدَّثَنَا وَكَيْعٌ وَيَزِيدُ بْنُ هَارُونَ عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ التُّسْتَرِيِّ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِأَبِي ذَرٍّ: لَوْ أَدْرَكْتُ النَّبِيَّ ﷺ لَسَأَلْتُهُ، فَقَالَ: عَمَّا كُنْتُ تَسْأَلُهُ؟ قُلْتُ: [كُنْتُ] أَسْأَلُهُ هَلْ رَأَى مُحَمَّدٌ رَبَّهُ؟ فَقَالَ: قَدْ سَأَلْتُهُ فَقَالَ: «نُورٌ أَنَّى أَرَاهُ».

[قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ حَسَنٌ.

(٦) - ٣٢٨٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبِيدُ اللَّهِ بْنُ مُوسَى وَابْنُ أَبِي رَزْمَةَ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ «مَا كَذَبَ الْفُؤَادُ مَا رَأَى» [١١] قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ جِبْرَائِيلَ فِي حُلَّةٍ مِنْ رُفُوفٍ قَدْ مَلَأَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ.

[قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحیح] وأخرجه النسائي في الكبرى، ح: ١١٥٤١ من حديث أبي إسحاق به وصححه الحاكم على شرط الشيخين: ٤٦٨/٢ ووافقه الذهبي وللحديث شواهد عند أحمد: ١/٣٩٥، ٤١٢، ٤٦٠ وغيره.

[1] *An-Najm* 53:11.

[2] Dress normally made up of two pieces.

Comments:

Rafraf is a high quality and fine silk. "Finely made thin *Dibāj*" (*Tuhfat Al-Ahwadhī*). *Dibāj* is a type of silk fabric.

(7). 3284. 'Aṭā' narrated from Ibn 'Abbās (regarding this *Āyah*): Those who avoid great sins and *Al-Fawāḥish* except *Al-Lamam* (minor sins).^[1] He said: "The Prophet ﷺ said: 'Your forgiveness, O Allāh is so ample, and which of Your worshippers has not committed *Al-Lamam* (minor sins)!'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, we do not know of it except as a narration of Zakariyyā bin Ishāq (a narrator in the chain).

(٧) - ٣٢٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ عُمَانَ أَبُو عُمَانَ الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ زَكَرِيَّا بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ ﴿الَّذِينَ يَجْتَنِبُونَ كَثِيرَ الْإِثْمِ وَالْفَوَاحِشِ إِلَّا اللَّمَمَ﴾ [٣٢]. قَالَ: قَالَ النَّبِيُّ ﷺ:

«إِنْ تَغْفِرَ اللَّهُمَّ تَغْفِرْ جَمًّا، وَأَيُّ عَبْدٍ لَكَ لَا أَلَمًا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَكَرِيَّا بْنِ إِسْحَاقَ.

تخريج: [إسناده صحيح] وأخرجه الحاكم: ٤٦٩/٢، ٤٧٠ من حديث زكريا بن إسحاق به وصححه على شرط الشيخين ووافقه الذهبي * عطاء هو ابن يسار، وأبو عاصم هو الضحاك بن مخلد.

Comments:

Humans are not expected to live totally sinless like angels, and that he must never commit any mistake being overwhelmed by passions and wishes, rather he is required to keep his Faith alive enough so that he is not overwhelmed by anything, lest he should not be able to get away from it. The people who avoid major sins, their strength of Faith gets so strong, they do not commit even the minor mistakes intentionally.

Chapter 54. Regarding: *Sūrat Al-Qamar*

(المعجم ٥٤) - [باب: ومن] سورة القمر (التحفة ٥٤)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3285. Ibn Mas'ūd, may Allāh be pleased with him, said: "We

(١) - ٣٢٨٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنْ

^[1] *An-Najm* 53:32.

were with the Messenger of Allāh ﷺ in Minā, when the moon was cleft asunder into two parts. Part of it was behind the mountain, and part of it before it. The Messenger of Allāh ﷺ said to us: 'Bear witness' meaning: The Hour has drawn near, and the moon has been cleft asunder."^[1] (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه مسلم، صفات المنافقين، باب انشقاق القمر، ح: ۲۸۰۰ من حدیث علی بن مسهر والبخاری، ح: ۴۸۶۴ من حدیث الأعمش به.

Comments:

In these days, if such supernatural events take place on the land and in the other parts of the universe, the investigating organisations and institutes of the whole world immediately become active to research. Its news reaches like an electric wave in all the corners of the world. But these sources and means of research and news did not exist in the lifetime of the Messenger of Allāh ﷺ therefore the news would remain in the limited circle. The people normally used to stay in their homes at night, and they would not look up in the sky. Even in these days, if the moon gets eclipsed, many people do not know about it.

(2). 3286. Anas said: "The people of Makkah asked the Prophet ﷺ for a sign, so the moon was cleft asunder in Makkah two times,^[2] so the following was revealed: 'The Hour has drawn near, and the moon has been cleft asunder, up to his saying: 'Magic, *Mustamir*'^[3] (meaning) 'Going away.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه مسلم، أيضاً، ح: ۲۸۰۲ من حدیث عبدالرزاق والبخاری، ح: ۳۶۳۷ من حدیث قتادة به.

إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ بِمِنَى فَانْشَقَّ الْقَمَرُ فَلَقْتَيْنِ: فَلَقَهُ مِنْ وَرَاءِ الْجَبَلِ وَفَلَقَهُ دُونَهُ فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «أَشْهَدُوا». - يَعْني - ﴿أَقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ﴾ [۱].

[قَالَ] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(۲) - ۳۲۸۶ - حَدَّثَنَا عَبْدُ بَنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: سَأَلَ أَهْلُ مَكَّةَ النَّبِيَّ ﷺ آيَةً فَانْشَقَّ الْقَمَرُ بِمَكَّةَ مَرَّتَيْنِ فَتَزَلَّتْ ﴿أَقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ﴾ إِلَى قَوْلِهِ ﴿يَسْحَرُ مُسْتَسِرِّينَ﴾ [۲، ۱] يَقُولُ: ذَاهِبٌ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] *Al-Qamar* 54:1.

[2] Meaning into two parts, as is more popularly narrated. See *Tuhfat Al-Aḥwadhī* and *Fath Al-Bārī*.

[3] *Al-Qamar* 54:1,2.

Comments:

The message is that there are some stubborn people who do not believe in the Divine natural retribution, therefore they never learn lessons, even from the biggest of disasters. Had the Prophet ﷺ shown them a miracle bigger than the splitting of the moon, they would have rejected it too, calling it just an act of magic.

(3). 3287. Ibn Mas'ūd said: "The moon was cleft asunder during the time of the Messenger of Allāh ﷺ, so the Prophet ﷺ said to us: 'Bear witness.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٣) - ٣٢٨٧ - حَدَّثَنَا ابْنُ أَبِي عَمْرٍو: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ ابْنِ مَسْعُودٍ قَالَ: انشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَالَ لَنَا النَّبِيُّ ﷺ: «اشْهَدُوا».

[قال أبو عيسى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وانظر الحديث السابق: ٣٢٨٥.

(4). 3288. Ibn 'Umar said: "The moon was split during the time of the Messenger of Allāh ﷺ. So the Messenger of Allāh ﷺ said: 'Bear witness.'" (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٤) - ٣٢٨٨ - حَدَّثَنَا مَحْمُودُ بْنُ عَيَّلَانَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: انْفَلَقَ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «اشْهَدُوا» [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

باب انشقاق القمر، ح: ٢٨٠١ من حديث شعبة

تخريج: وأخرجه مسلم، صفات المنافقين، به وهو في مسند أبي داود الطيالسي، ح: ١٨٩١.

(5). 3289. Muḥammad bin Jubair bin Muṭ'im narrated from his father who said: "The moon was split during the time of the Messenger of Allāh ﷺ until it became as two sections, one above this mountain and one above that mountain. So they said: 'Muḥammad has cast a spell upon us.' Some of them said: 'If he could cast a spell upon us, he can not cast a spell upon all of the people.'" (*Ṣaḥīḥ*)

(٥) - ٣٢٨٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ عَنِ حُصَيْنِ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: انشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ حَتَّى صَارَ فِرْقَتَيْنِ عَلَى هَذَا الْجَبَلِ وَعَلَى هَذَا الْجَبَلِ فَقَالُوا: سَحَرَنَا مُحَمَّدٌ فَقَالَ بَعْضُهُمْ: لَيْتَ كَانَ سَحَرَنَا فَمَا يَسْتَطِيعُ أَنْ يَسْحَرَ النَّاسَ كُلَّهُمْ.

[Abū 'Eisā said:] Some of them reported this *Hadīth* similarly from Ḥuṣain, from Jubair bin Muḥammad bin Jubair bin Muṭ'im, from his father, from his grandfather Jubair bin Muṭ'im.

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ حُصَيْنٍ، عَنْ جُبَيْرِ بْنِ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ جُبَيْرِ بْنِ مُطْعِمٍ نَحْوَهُ.

تَخْرِيجٌ: [صَحِيحٌ] وَأَخْرَجَهُ أَحْمَدُ: ٤/٨١، ٨٢ عَنْ مُحَمَّدِ بْنِ كَثِيرٍ بِهِ وَسَنَدُهُ حَسَنٌ وَصَحَّحَهُ ابْنُ حَبَانَ (الإحسان): ٦٤٦٣ وللحديث شواهد * قوله: "وقد روى بعضهم هذا الحديث"، هو أبو جعفر الرازي ومن طريقه أخرجه الطبراني في الكبير: ٢/١٣٢، ح: ٢٥٦٠.

Comments:

Some of the disbelievers said if the moon got split just for the people of Makkah it was then perhaps a magical act; but if the people outside of Makkah said the same thing, then it could not be magic. When the people from different territories were asked about it, they also certified the splitting of the moon. [*Tuḥfat Al-Aḥwadhī*, vol. 4, p. 191]

(6). 3290. Abū Hurairah said: "The idolaters of the Quraish came to the Messenger of Allāh ﷺ arguing about *Qadar*, so the following was revealed: The Day they will be dragged on their faces into the Fire. Taste you the touch of Hell! Verily, We have created all things with *Qadar*."^[1] (*Ṣaḥīḥ*)

(٦) - ٣٢٩٠ - حَدَّثَنَا أَبُو كُرَيْبٍ وَأَبُو بَكْرِ بُنْدَارٌ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ زِيَادِ ابْنِ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرِ الْمَخْزُومِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ مُشْرِكُو قُرَيْشٍ يُحَاصِمُونَ رَسُولَ اللَّهِ ﷺ فِي الْقَدْرِ فَتَرَكْتُ ﴿يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ﴾ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٨﴾ [٤٩].

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تَخْرِيجٌ: وَأَخْرَجَهُ مُسْلِمٌ، الْقَدْرُ، بَابُ كُلِّ شَيْءٍ بِقَدْرِ، ح: ٢٦٥٦ عَنْ أَبِي كُرَيْبٍ بِهِ.

Comments:

Allāh created everything according to the predestined limits and He ﷻ appointed a specific time scale for everything, He gives things respite to reach their intended time; He deals with the people according to the same principle. If a nation chooses a way of transgression, He does not punish them immediately, He gives them respite so that they may practise all their powers and abilities of good and bad, until the case is established against them; the Quraish were dealt with in the same way.

[1] *Al-Qamar* 54:48,49.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 55. Regarding *Sūrat Ar-Raḥmān*

(المعجم ٥٥) - [بَابُ: وَمِنْ] سُورَةِ
الرَّحْمَنِ (التحفة ٥٥)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3291. Muḥammad bin Al-Munkadir narrated that Jābir [may Allāh be pleased with him] said: “The Messenger of Allāh ﷺ came out to his Companions, and recited *Sūrat Ar-Raḥmān* from its beginning to its end for them, and they were silent. So he said: ‘I recited it to the Jinns on the ‘Night of the Jinns,’ and they had a better response to it than you did. Each time I came to Allāh’s saying: ‘Which of your Lords favors do you deny.’ They said: “We do not deny any of Your favors our Lord! And Yours is the praise.” (*Ḥasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*. We do not know of it except as a narration of Al-Walid bin Muslim, from Zuhair bin Muḥammad. Aḥmad bin Hanbal said: “It is as if this Zuhair bin Muḥammad who was in *Ash-Shām* is not the one reported from in Al-‘Irāq. It is as if he is another man whose name was mixed up.” Meaning due to the *Munkar* narrations that they reported from him. I heard Muḥammad bin Ismā‘īl

(١) - ٣٢٩١ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ وَاقِدِ أَبُو مُسْلِمٍ السَّعْدِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ عَلَى أَصْحَابِهِ فَقَرَأَ عَلَيْهِمْ سُورَةَ الرَّحْمَنِ مِنْ أَوَّلِهَا إِلَى آخِرِهَا فَسَكَتُوا، فَقَالَ: «لَقَدْ قَرَأْتُهَا عَلَى الْجِنِّ لَيْلَةَ الْجِنِّ فَكَانُوا أَحْسَنَ مَرْدُودًا مِنْكُمْ، كُنْتُ كُلَّمَا آتَيْتُ عَلَى قَوْلِهِ ﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾ [١٣] قَالُوا: لَا بِشَيْءٍ مِنْ نِعْمِكَ رَبَّنَا نَكْذِبُ فَلَكَ الْحَمْدُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْوَلِيدِ بْنِ مُسْلِمٍ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ. قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: كَانَ زُهَيْرُ بْنُ مُحَمَّدٍ الَّذِي وَقَعَ بِالشَّامِ لَيْسَ هُوَ الَّذِي يُرْوَى عَنْهُ بِالْعِرَاقِ، كَأَنَّهُ رَجُلٌ آخَرُ قَلَبُوا اسْمَهُ، يَعْنِي لِمَا يُرْوَوْنَ عَنْهُ مِنْ الْمَنَاقِبِ، وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ [الْبُخَارِيَّ] يَقُولُ: أَهْلُ الشَّامِ يُرْوَوْنَ عَنْ

[Al-Bukhārī] saying: “The people of Ash-Shām reported *Munkar* narrations from Zuhair bin Muḥammad while the people of Al-‘Irāq reported average narrations from him.”

زُهَيْرِ بْنِ مُحَمَّدٍ مَنَاصِبَ وَأَهْلُ الْعِرَاقِ يَرْوُونَ عَنْهُ أَحَادِيثَ مُقَابِلَةً.

تخریج: [حسن] وأخرجه الحاكم: ٤٧٣/٢ من حديث عبدالرحمن بن واقد به وتابعه هشام ابن عمار، والوليد بن مسلم صرح بالسماع، وصححه الحاكم على شرط الشيخين ووافقه الذهبي وللحديث شواهد عند البزار (كشف الأستار): ٧٤/٣، ح: ٢٢٦٩ والطبري: ٧٢/٢٧ وغيرهما.

Comments:

Being grateful to the Benefactor along with the favor, and to have the sense and perception of responsibility along with the affirmation of the Lordship is a true natural demand. The person who benefits from the favors of Allah, but he does not admit that the bestower of the favors also has. His rights on him because of the favors, and he will be questioned regarding the Divine Favors; he is, disrespectful to the favors and denies them. Therefore humans and the jinn, are being reminded that the abundant favors and benefits from Allah are making you aware of the accountability, but you are constantly ungrateful.

Chapter 56. Regarding *Sūrat Al-Wāqī‘ah*

(المعجم ٥٦) - [بَابُ: وَمِنْ] سُورَةِ الْوَاقِعَةِ (التحفة ٥٦)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3292. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Allāh said: ‘I have prepared for My righteous worshippers, what no eye has seen, no ear has heard, and no human heart has conceived.’ So recite if you wish: No person knows what is kept hidden for them of delights of the eyes as a reward for what they used to do.^[1] And in Paradise there is a tree under whose shade a rider can travel for one-hundred years

(١) - ٣٢٩٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَ عَبْدِ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ فَاقرءوا إِنْ شِئْتُمْ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءَهُ بِمَا كَانُوا

^[1] *As-Sajdah* 32:17.

without stopping. Recite if you wish: And in shade extended.^[1] And the space occupied by a whip in Paradise is better than the world and whatever is in it. Recite if you wish: And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception.”^[2] (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخریج: [إسناده حسن] تقدم ٣٠١٣ مختصراً وأخرجه النسائي في الكبرى، ح: ١١٠٨٥ وابن ماجه، ح: ٤٣٣٥ من حديث محمد بن عمرو به مختصراً وللحديث شواهد كثيرة جداً.

Comments:

Paradise is such a place of everlasting favors that no one saw it ever, in this life, except the Prophet ﷺ. Therefore the real nature and true reality of its favors can never be comprehended by humans, as the original nature of the Paradise is beyond the limits of our intellectual perception, how the eyes, ears and the hearts can then feel the delight of it. The detail of the description of the Paradise has already been mentioned.

(2). 3293. Anas narrated that the Prophet ﷺ said: “Indeed in Paradise there is a tree under whose shade a rider can travel for one-hundred years without stopping. Recite if you wish: And in shade extended. And water flowing constantly.”^[3] (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. There is something on this topic from Abū Sa‘eed.

يَعْمَلُونَ ﴿ [السجدة: ١٧] وَفِي الْجَنَّةِ شَجَرَةٌ يَبْسُرُ الرَّايِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَنْقَطِعُهَا، وَاقْرَأُوا إِن شِئْتُمْ ﴿وَطَلٌّ مَمْدُودٌ﴾ [٣٠] وَمَوْضِعٌ سَوِطٌ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَاقْرَأُوا إِن شِئْتُمْ ﴿لَمَنْ زُجِرَ عَنِ الْكَارِ وَأَدْخَلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا مَتَاعٌ الْفُرُورِ﴾ [آل عمران: ١٨٥].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(٢) - ٣٢٩٣ - حَدَّثَنَا عَبْدُ بَنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَبْسُرُ الرَّايِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَنْقَطِعُهَا وَاقْرَأُوا إِن شِئْتُمْ ﴿وَطَلٌّ مَمْدُودٌ﴾ وَمَاوٍ مَسْكُوبٍ﴾ [٣١، ٣٠].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ.

تخریج: [صحیح] وأخرجه أحمد: ١٣٥/٣ من حديث عبدالرزاق والبخاري، ح: ٣٢٥١ من حديث قتادة به وهو في مصنف عبدالرزاق، ح: ٢٠٨٧٦ * وفي الباب عن أبي سعيد [تقدم: ٢٥٢٤].

[1] *Al-Wāqī‘ah* 56:30.

[2] *Āl ‘Imrān* 3:185. A brief version of this preceded under no. 3197.

[3] *Al-Wāqī‘ah* 56:30,31.

(3). 3294. Abū Sa‘eed Al-Khudrī, may Allāh be pleased with him, narrated from the Prophet ﷺ – regarding Allāh’s saying: ‘And on couches raised high^[1] – he said: “Their height is as what is between the heavens and the earth, and the distance between the two of them is five-hundred years.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through the narration of Rishdīn. Some of the people of knowledge said that the meaning of this *Hadīth*: “Their height is as what is between the heavens and the earth” means: “The couches are raised above each other in levels, between each level is what is between the heavens and the earth.”

Comments:

The couches of the ones on the right side will be very high and elevated; they will be reclining thereon, sitting in rows.

(4). 3295. Abū ‘Abdur-Rahmān narrated from ‘Alī that the Messenger of Allāh ﷺ said: And you make your provision your demise!^[2] – he said: “Your gratitude is expressed by saying: ‘We received rain because of this and that celestial position, and because of this and that star.’” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* [*Ṣaḥīh*]. We do not

(٣) - ٣٢٩٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿وَفُرُشٍ مَرْفُوعَةٍ﴾ [٣٤] قَالَ: «ارْتِفَاعُهَا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَمَسِيرَةُ مَا بَيْنَهُمَا خَمْسُمِائَةِ عَامٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِينٍ، وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: مَعْنَى هَذَا الْحَدِيثِ: وَارْتِفَاعُهَا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ قَالَ: وَارْتِفَاعُ الْفُرُشِ الْمَرْفُوعَةِ فِي الدَّرَجَاتِ، وَالدَّرَجَاتُ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ.

تخريج: [ضعيف] تقدم: ٢٥٤٠.

(٤) - ٣٢٩٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «﴿وَتَجْمَعُونَ رِزْقَكُمْ أَنْكُمْ تَكْذِبُونَ﴾ [٨٢] قَالَ: سُكْرُكُمْ تَقُولُونَ: مُطْرُنَا بِنُوءِ كَذَا وَكَذَا، وَبِنَجْمِ كَذَا وَكَذَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

[1] *Al-Wāqī‘ah* 56:34.

[2] *Al-Wāqī‘ah* 56:82.

know of it being *Marfū'* except through the narration of Isrā'il.] Sufyān [Ath-Thawrī] reported similar to this *Hadīth*, with this chain, from 'Abdul-A'lā [from Abū 'Abdur-Rahmān As-Sulamī, from 'Alī] – but he did not mention it being *Marfū'*.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١٠٨/١ عن الحسين بن محمد به، عبد الأعلى

عَرِيبٌ [صَحِيحٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ إِسْرَائِيلَ. وَارَوَى سُفْيَانُ [الثَّوْرِيُّ] عَنِ عَبْدِ الْأَعْلَى [عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيِّ نَحْوَهُ] هَذَا الْحَدِيثِ بِهَذَا الْإِسْنَادِ وَلَمْ يَرْفَعَهُ.

الثعلبي ضعيف وحديث مسلم (٧٣/١٢٨) يعني عنه.

Comments:

The Qur'an is full of delightful life, like rainwater for the spiritual and moral life of humans, but the people had been disrespecting and denying it. Similarly, Allāh makes the rain fall from the sky, but they say it happens because of the rising and setting of such and such stars. They do not have the sense to respect Allāh's favors and bounties and to pay gratitude to Him.

(5). 3296. Anas [may Allāh be pleased with him] said: "The Messenger of Allāh ﷺ recited: Verily, We have created them a special creation.^[1] He said: "Among that special creation is the women who were decrepit, bleary eyed and elderly in the world." (*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it being *Marfū'* except as a narration of Mūsā bin 'Ubaidah. Mūsā bin 'Ubaidah and Yazīd bin Abān Ar-Raqāshī were both graded weak in *Hadīth*.

تخريج: [إسناده ضعيف] وانظر، ح: ٣٢٥٥ لعلته وأخرجه هناد بن السري في الزهد،

(٥) - ٣٢٩٦ - حَدَّثَنَا أَبُو عَمَارٍ الْحُسَيْنِيُّ بْنُ حَرْبٍ الْخُزَاعِيُّ الْمَرْوَزِيُّ: حَدَّثَنَا وَكَيْعٌ عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ يَزِيدَ بْنِ أَبَانَ، عَنْ أَنَسٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي قَوْلِهِ: ﴿إِنَّا أَنشَأْنَهُنَّ إِنثَاءً﴾ [٣٥] قَالَ: «إِنَّ مِنَ الْمُنْشَأَاتِ اللَّائِي كُنَّ فِي الدُّنْيَا عَجَائِزَ عُمُشًا رُمَصًا».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ مُوسَى بْنِ عُبَيْدَةَ، وَمُوسَى بْنُ عُبَيْدَةَ وَيَزِيدُ بْنُ أَبَانَ الرَّقَاشِيُّ يُضَعَّفَانِ فِي الْحَدِيثِ.

ح: ٢١ عن وكيع بن الجراح به.

Comments:

The maidens of the Paradise will be created with a special creation, due to which they will remain virgin, sweethearts and one equal age forever. [*Sūrat Al-Wāqī'ah*: 53-57]

[1] *Al-Wāqī'ah* 56:35.

(6). 3297. Abū Ishāq narrated from ‘Ikrimah, from Ibn ‘Abbās who said: “Abū Bakr [may Allāh be pleased with him] said: ‘O Messenger of Allāh! You have become gray.’ He said: ‘I have gone gray from (*Sūrat*) *Hūd*, *Al-Wāqī‘ah*, *Al-Mursalāt* and ‘*Amma Yatasā’lūn*^[1] and *Idhāsh-Shamsu Kuwwirat*.”^[2] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it as a narration of Ibn ‘Abbās except through this route. ‘Alī bin Ṣāliḥ reported this *Ḥadīth* from Abū Ishāq, from Abū Juḥaifah similarly. Something about this has been reported in *Mursal* form from Abū Ishāq, from Abū Maisarah. [Abū Bakr bin ‘Ayyāsh reported a *Ḥadīth* similar to that of *Shaiḃān* from Abū Ishāq, (but) from Abū Ishāq, from ‘Ikrimah from the Prophet ﷺ, and he did not mention “from Ibn ‘Abbās” in it. Hāshim bin Al-Walīd Al-Harawī narrated that to us (he said): Abū Bakr bin ‘Ayyāsh narrated to us].

تخریج: [صحيح] وأخرجه الحاكم: ٣٤٣/٢ من حديث أبي كريب به وصححه على شرط البخاري ووافقه الذهبي، وأورده الضياء في المختارة: ٢٠١/١٢، ٢٠٢، ح: ٢١٩ وللحديث شواهد كثيرة عند ابن سعد: ٤٣٥/١ والطبراني: ٢٨٧، ٢٨٦/١٧، وغيرهما * حديث علي بن صالح: أخرجه الترمذي في الشمائل، ح: ٤٢.

Comments:

The conditions and horrors of the Last Day are mentioned in these *Sūrah*; also the history of the past generations and the punishment inflicted on them has been mentioned. The horrors of the Last Day and the painful punishment of the Hell-dwellers would make the Prophet ﷺ worried and concerned about his nation, which made his hair turn gray.

(٦) - ٣٢٩٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ شَيْبَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ أَبُو بَكْرٍ [رَضِيَ اللَّهُ عَنْهُ]: يَا رَسُولَ اللَّهِ قَدْ شَيْبَتْ. قَالَ: «شَيْبَتِي هُوَ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَ﴿عَمَّ يَتَسَاءَلُونَ﴾ وَإِذَا الشَّمْسُ كُوِّرَتْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ إِلَّا مِنْ هَذَا الْوَجْهِ وَرَوَى عَلِيُّ بْنُ صَالِحٍ هَذَا الْحَدِيثَ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةَ نَحْوَ هَذَا. وَقَدْ رَوَى عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي مَيْسَرَةَ شَيْءٌ مِنْ هَذَا مُرْسَلٌ. [وَرَوَى أَبُو بَكْرٍ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ، عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ شَيْبَانَ عَنْ أَبِي إِسْحَاقَ وَلَمْ يَذْكُرْ فِيهِ: عَنِ ابْنِ عَبَّاسٍ، حَدَّثَنَا بِذَلِكَ هَاشِمُ بْنُ الْوَلِيدِ الْهَرَوِيُّ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ].

[1] *An-Naba'* 78.

[2] *At-Takwīr* 81.

Chapter 57. Regarding *Sūrat Al-Ḥadīd*

(المعجم ٥٧) - [بَابُ: وَمِنْ] سُورَةِ
الْحَدِيدِ (التحفة ٥٧)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). **3298.** Al-Ḥasan narrated that Abū Hurairah said: “Once when the Prophet of Allāh ﷺ was sitting with his Companions, a cloud came above them, so the Prophet of Allāh ﷺ said: ‘Do you know what this is?’ They said: ‘Allāh and His Messenger know better.’ He said: ‘These are the clouds that are to drench the earth, which Allāh [Blessed and Most High] dispatches to people who are not grateful to Him, nor supplicate to Him.’ Then he said: ‘Do you know what is above you?’ They said: ‘Allāh and His Messenger know better.’ He said: ‘Indeed it is a preserved canopy of the firmament whose surge is restrained.’ Then he said: ‘Do you know how much is between you and between it?’ They said: ‘Allāh and His Messenger know better.’ He said: ‘Between you and it [is the distance] of five-hundred years.’ Then he said: ‘Do you know what is above that.’ They said: ‘Allāh and His Messenger know better.’ He said: ‘Verily, above that are two Heavens, between the two of them there is a distance of five-hundred years’ – until he enumerated seven Heavens – ‘What is between each of the two Heavens is what is between the

(١) - ٣٢٩٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ وَغَيْرُ وَاحِدٍ - الْمَعْنَى وَاحِدٌ - قَالُوا: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا الْحَسَنُ عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا نَبِيُّ اللَّهِ ﷺ جَالِسٌ وَأَصْحَابُهُ إِذْ أَتَى عَلَيْهِمْ سَحَابٌ فَقَالَ نَبِيُّ اللَّهِ ﷺ: «هَلْ تَدْرُونَ مَا هَذَا؟» فَقَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «هَذَا الْعَنَانُ، هَذِهِ رَوَايَا الْأَرْضِ يَسُوقُهُ اللَّهُ [تَبَارَكَ وَتَعَالَى] إِلَى قَوْمٍ لَا يَشْكُرُونَهُ وَلَا يَدْعُونَهُ، ثُمَّ قَالَ: «هَلْ تَدْرُونَ مَا فَوْقَكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّهَا الرِّقِيعُ سَقْفٌ مَحْفُوظٌ وَمَوْجٌ مَكْفُوفٌ». ثُمَّ قَالَ: «هَلْ تَدْرُونَ كَمْ بَيْنَكُمْ وَبَيْنَهَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «بَيْنَكُمْ وَبَيْنَهَا [مَسِيرَةٌ] خَمْسِمِائَةِ سَنَةٍ». ثُمَّ قَالَ: «هَلْ تَدْرُونَ مَا فَوْقَ ذَلِكَ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ فَوْقَ ذَلِكَ سَمَائَتَيْنِ مَا بَيْنَهُمَا مَسِيرَةٌ خَمْسِمِائَةِ عَامٍ حَتَّى عَدَّ سَبْعَ سَمَاوَاتٍ «مَا بَيْنَ كُلِّ سَمَائَتَيْنِ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»، ثُمَّ قَالَ: «هَلْ تَدْرُونَ مَا فَوْقَ ذَلِكَ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ فَوْقَ ذَلِكَ الْعَرْشَ وَبَيْنَهُ وَبَيْنَ السَّمَاءِ بُعْدٌ

heavens and the earth.' Then he said: 'Do you know what is above that?' They said: 'Allāh and His Messenger know better.' He said: 'Verily, above that is the Throne, and between it and the heavens is a distance [like] what is between two of the heavens.' Then he said: 'Do you know what is under you?' They said: 'Allāh and His Messenger know better.' He said: 'Indeed it is the earth.' Then he said: 'Do you know what is under that?' They said: 'Allāh and His Messenger know better.' He said: 'Verily, below it is another earth, between the two of which is a distance of five-hundred years.' Until he enumerated seven earths: 'Between every two earths is a distance of five-hundred years.' Then he said: 'By the One in Whose Hand is the soul of Muḥammad! If you were to send [a man] down with a rope to the lowest earth, then he would descend upon Allāh.' Then he recited: He is *Al-Awwal*, *Al-Akḥir*, *Az-Zāhir*, *Al-Bāṭin*, and He has knowledge over all things."^[1]

(*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb* from this route. [He said:] It has been related from Ayyūb, Yūnus bin 'Ubaid, and 'Alī bin Zaid, that they said: "Al-Ḥasan did not hear from Abū Hurairah." And some of the people of knowledge explained this *Ḥadīth*, saying: "He only descends upon the knowledge of Allāh, His power and His

[مِثْل] مَا بَيْنَ سَمَائَيْنِ» ثُمَّ قَالَ: «هَلْ تَدْرُونَ مَا الَّذِي تَحْتَكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهَا الْأَرْضُ». ثُمَّ قَالَ: «هَلْ تَدْرُونَ مَا الَّذِي تَحْتَ ذَلِكَ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ تَحْتَهَا أَرْضًا أُخْرَى بَيْنَهُمَا مَسِيرَةٌ خَمْسِمِائَةِ سَنَةٍ» حَتَّى عَدَّ سَبْعَ أَرْضِينَ «بَيْنَ كُلِّ أَرْضَيْنِ مَسِيرَةٌ خَمْسِمِائَةِ سَنَةٍ» ثُمَّ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّكُمْ دَلَيْتُمْ [رَجُلًا] يَحْبِلُ إِلَى الْأَرْضِ السُّفْلَى لَهَبَطَ عَلَى اللَّهِ». ثُمَّ قَرَأَ «هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ» [٣].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، [قَالَ:] وَيُرْوَى عَنْ أَيُّوبَ وَيُونُسَ بْنِ عَبِيدٍ وَعَلِيِّ بْنِ زَيْدٍ قَالُوا: لَمْ يَسْمَعْ الْحَسَنُ مِنْ أَبِي هُرَيْرَةَ. وَفَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ هَذَا الْحَدِيثَ فَقَالُوا: إِنَّمَا هَبَطَ عَلَى عِلْمِ اللَّهِ وَقُدْرَتِهِ وَسُلْطَانِهِ، وَعِلْمُ اللَّهِ وَقُدْرَتُهُ وَسُلْطَانُهُ فِي كُلِّ مَكَانٍ وَهُوَ عَلَى الْعَرْشِ كَمَا وَصَفَ فِي كِتَابِهِ.

[1] *Al-Ḥadīd* 57:3.

authority; and Allāh's knowledge, power and authority are in every place, and He is above the Throne as He described in His Book.”

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢/٣٧٠ من حديث قتادة به والحسن عن ابن عباس الحديث شواهد * ويروي عن أيوب (المراسيل، ص: ٣٥) ويونس بن عبيد (المراسيل لابن أبي حاتم، ص: ٣٤) وعلي بن زيد (المراسيل، ص: ٣٥).

Comments:

From Throne to earth, below to the seventh earth, the Creator of everything, the Master, the Planner and the Arranger is only Allāh. He is the First, He existed when there was nothing, He is Last, He will be when there will be nothing. The existence of everything bears declaration of His Being. Therefore He is apparent in this respect. But it is impossible to have the total comprehension and perception of the Reality of His Being and of His Attributes. So He is Unseen. The Knowledge of Allāh encompasses everything, hidden or apparent, He is aware of all types of hidden and apparent treasures. Therefore the Prophet ﷺ said, 'O Allāh! You are the First and there was nothing before You, You are the Last and there is nothing after You, You are the Apparent and nothing is above You, You are the Hidden and nothing is hidden from You.' [*Al-Misbāh Al-Munir*: p. 1362]

Chapter 58. Regarding *Sūrat Al-Mujālidah*

(المعجم ٥٨) - [بَابُ: وَمِنْ] سُورَةِ الْمُجَادِلَةِ (التحفة ٥٨)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3299. Salamah bin Şakhr Al-Anşārī said: “I was a man who had an issue with intercourse with a women that none other than me had. When (the month of) Ramaḍān entered, I pronounced *Zihār* upon my wife (to last) until the end of Ramaḍān, fearing that I might have an encounter with her during the night, and I would continue doing that until daylight came upon me, and I would not be able to stop. One night while she was serving me, something of her became exposed for me, so I

(١) - ٣٢٩٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ وَالْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ - الْمَعْنَى وَاحِدٌ - قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ، عَنْ سُلَيْمَانَ بْنِ بَسَارٍ، عَنْ سَلَمَةَ بْنِ صَخْرِ الْأَنْصَارِيِّ قَالَ: كُنْتُ رَجُلًا قَدْ أُوتِيتُ مِنْ جِمَاعِ النِّسَاءِ مَا لَمْ يُؤْتِ غَيْرِي، فَلَمَّا دَخَلَ رَمَضَانَ تَطَاهَرْتُ مِنْ امْرَأَتِي حَتَّى يَنْسَلِخَ رَمَضَانٌ فَرَقًا مِنْ أَنْ أُصِيبَ مِنْهَا فِي لَيْلِي فَاتَّكَبَعَ فِي ذَلِكَ إِلَى أَنْ يُدْرِكَنِي النَّهَارُ

rushed myself upon her. When the morning came I went to my people to inform them about what happened to me. I said: 'Accompany me to the Messenger of Allāh ﷺ to inform him about my case.' They said: 'No by Allāh! We shall not do that, we fear that something will be revealed about us in the Qur'an, or the Messenger of Allāh ﷺ might say something about us, the disgrace of which will remain upon us. But you go and do whatever you want.'" He said: "So I left and I went to the Messenger of Allāh ﷺ, and informed him of my case. He said: 'You are the one who did that?' I said: 'I am the one.' He said: 'You are the one who did that?' I said: 'I am the one.' He said: 'You are the one who did that?' I said: 'I am the one, it is I before you, so give me Allāh's Judgement, for I shall be patient with that.' He said: 'Free a slave.'" He said: "I struck the sides of my neck with my hands, and said: 'No by the One Who sent you with the Truth! I possess nothing besides it.' He said: 'Then fast for two months' I said: 'O Messenger of Allāh! Did this occur to me other than when I was fasting?' He said: 'Then feed sixty poor people.' I said: 'By the One Who sent you with the Truth! We have spent these nights of ours hungry without an evening meal.' He said: 'Go to the one with the charity from Banū Ruzaiq, tell him to give it to you, then feed a *Wasq* of it, on your behalf, to sixty poor people. Then

وَأَنَا لَا أَقْدِرُ أَنْ أَنْزِعَ، فَبَيْنَمَا هِيَ تَحْدِثُنِي دَاتَ لَيْلَةٍ إِذْ تَكَشَّفَ لِي مِنْهَا شَيْءٌ فَوَثِّتْ عَلَيْهَا فَلَمَّا أَصْبَحْتُ غَدَوْتُ عَلَى قَوْمِي فَأَخْبَرْتُهُمْ خَبْرِي فَقُلْتُ: انْطَلِفُوا مَعِيَ إِلَى رَسُولِ اللَّهِ ﷺ فَأُخْبِرَهُ بِأَمْرِي، فَقَالُوا: لَا وَاللَّهِ! لَا تَفْعَلْ، نَتَخَوَّفُ أَنْ يَنْزَلَ فِيْنَا قُرْآنٌ أَوْ يَقُولَ فِيْنَا رَسُولُ اللَّهِ ﷺ مَقَالَةً يَبْقَى عَلَيْنَا عَارُهَا، وَلَكِنْ أَذْهَبْ أَنْتَ فَاصْنَعْ مَا بَدَأَ لَكَ، قَالَ: فَخَرَجْتُ فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ خَبْرِي فَقَالَ: «أَنْتَ بِذَلِكَ؟» قُلْتُ: أَنَا بِذَلِكَ، قَالَ: «أَنْتَ بِذَلِكَ؟» قُلْتُ: أَنَا بِذَلِكَ، قَالَ: «أَنْتَ بِذَلِكَ؟» قُلْتُ: أَنَا بِذَلِكَ وَهَذَا أَنَا ذَا فَأَمْضِ فِيَّ حُكْمَ اللَّهِ فَإِنِّي صَابِرٌ لِدَيْكَ، قَالَ: «أَعْتَقِ رَقَبَةً». قَالَ: فَضَرَبْتُ صَفْحَةَ عُنُقِي بِيَدَيَّ، قُلْتُ: لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا أَصْبَحْتُ أَمْلِكُ غَيْرَهَا، قَالَ: «فَصُمْ شَهْرَيْنِ»، قُلْتُ: يَا رَسُولَ اللَّهِ! وَهَلْ أَصَابَنِي مَا أَصَابَنِي إِلَّا فِي الصِّيَامِ، قَالَ: «فَأَطِعْ سِتِّينَ مِسْكِينًا»، قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ لَقَدْ بِنْنَا لِنَلْتَنَّا هَذِهِ وَخَشِيَ مَا لَنَا عَشَاءً. قَالَ: «أَذْهَبْ إِلَى صَاحِبِ صَدَقَةِ بَنِي زُرَيْقٍ فَقُلْ لَهُ: فَلْيُدْفَعْهَا إِلَيْكَ، فَأَطِعْ مِنْهَا مِئَةً وَسَقَا سِتِّينَ مِسْكِينًا، ثُمَّ اسْتَعِنَ بِسَائِرِهِ عَلَيْكَ وَعَلَى عِيَالِكَ»، قَالَ: فَرَجَعْتُ إِلَى قَوْمِي فَقُلْتُ: وَجَدْتُ عِنْدَكُمْ الضِّيْقَ وَسُوءَ الرَّأْيِ وَوَجَدْتُ عِنْدَ رَسُولِ اللَّهِ ﷺ السَّعَةَ وَالْبَرَكَةَ، أَمَرَ لِي بِصَدَقَتِكُمْ فَأَدْفَعُوهَا إِلَيَّ،

help yourself and your dependants with the remainder of it.” He said: “I returned to my people and said: ‘I found dejection and bad ideas with you, and I found liberalness and blessing with the Messenger of Allāh ﷺ. He ordered me to take your charity, so give it to me.’ So they gave it to me.” (*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*. Muḥammad said: “To me, Sulaimān bin Yasār did not hear from Salamah bin Şakhr.” He said: He is called Salamah bin Şakhr, and he is also called Salmān bin Şakhr. And there is something on this topic from *Khawlah* bint *Tha'labah*, and she is the wife of Aws bin Aş-Şāmit.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الطلاق، باب: في الظهار، ح: ٢٢١٣ وابن ماجه، ح: ٢٠٦٢ من حديث ابن إسحاق به وصححه الحاكم على شرط مسلم: ٢٠٣/٢ ووافقه الذهبي وللحديث شواهد ضعيفة.

Comments:

Zihār refers to one saying to his wife, “To me, you are like the back of my mother i.e. you are unlawful to me for cohabitation just like my mother.” Saying so by naming any body part of any woman who is forbidden for marriage has the same ruling. A wife would become unlawful forever by saying these words in the time of *Jahiliyyah*. But Islamic *Sharī'ah* ruled to carry out expiation for it, because it is a very bad and serious mistake. Its expiation is to set free a male or female slave, if it is not possible then the fasting of two successive months are to be observed, if this is also not possible then one should feed sixty persons poor.

(2). 3300. 'Alī bin Abī Tālib said: “When (the following) was revealed: ‘O you who believe! When you consult the Messenger in private, spend something in charity before your private consultation.’^[1] The Prophet ﷺ

فَدَفَعُوهُمَا إِلَيَّ .
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ .
قَالَ مُحَمَّدٌ: سُلَيْمَانُ بْنُ يَسَارٍ لَمْ يَسْمَعْ
عِنْدِي مِنْ سَلَمَةَ بْنِ صَخْرٍ . قَالَ: وَيُقَالُ:
سَلَمَةُ بْنُ صَخْرٍ وَيُقَالُ: سَلْمَانُ بْنُ صَخْرٍ،
وَفِي الْبَابِ عَنْ حَوَلَةَ بِنْتِ ثَعْلَبَةَ وَهِيَ امْرَأَةٌ
أَوْسِ بْنِ الصَّامِتِ .

(٢) - ٣٣٠٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ:
حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عُبَيْدُ اللَّهِ
الْأَشَجَعِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عُثْمَانَ بْنِ
الْمُعِينِ الثَّقَفِيِّ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ،
عَنْ عَلِيِّ بْنِ عَلْقَمَةَ الْأَنْمَارِيِّ، عَنْ عَلِيِّ بْنِ

[1] *Al-Mujādilah* 58:12.

said to me: 'What do you think? A Dīnār?' I said: 'They will not be able to.' He said: 'Then half a Dīnār?' I said: 'They will not be able.' He said: 'Then how much?' I said: 'A barley corn.' He said: 'You made it too little.'" He said: "So the *Āyah* was revealed: 'Are you afraid of spending in charity before your private consultation?'"^[1] He said: "It was about my case for which Allāh lightened the burden upon this *Ummah*." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, we only know of it through this route. The meaning of his saying: "A barley corn" is gold equal to the weight of a barely corn. [And Abū Al-Ja'd's name is Rāfi].

أَبِي طَالِبٍ قَالَ: لَمَّا نَزَلَتْ ﴿يَتَأْتِيَ الَّذِينَ آمَنُوا إِذَا نَجَّيْتُمُ الرَّسُولَ فَقَدِمُوا بَيْنَ يَدَيْ جُنُودِكُمْ صَدَقَةً﴾ [١٢] قَالَ لِي النَّبِيُّ ﷺ «مَا تَرَى؟ دِينَارٌ؟» قُلْتُ: لَا يُطِيقُونَهُ، قَالَ: «فِيصْفُ دِينَارٍ؟» قُلْتُ: لَا يُطِيقُونَهُ، قَالَ: «فَكَمْ؟» قُلْتُ: شَعِيرَةٌ، قَالَ: «إِنَّكَ لَزَهِيدٌ»، قَالَ: فَتَزَلْتُ ﴿مَا أَشْفَقْتُمْ أَنْ تَقْدِمُوا بَيْنَ يَدَيْ جُنُودِكُمْ صَدَقَاتٍ﴾ الْآيَةَ [١٣]. قَالَ: فِيهِ حَفَفَ اللَّهُ عَنْ هَذِهِ الْأُمَّةِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ. وَمَعْنَى قَوْلِهِ: شَعِيرَةٌ - يَعْنِي - وَزَنَ شَعِيرَةٌ مِنْ ذَهَبٍ [وَأَبُو الْجَعْدِ اسْمُهُ: رَافِعٌ].

تخريج: [إسناده ضعيف] وأخرجه ابن حبان من حديث يحيى بن آدم به وصححه، ح: ١٧٦٤، ١٧٦٥، ٢٢٠٨، وسنده ضعيف، الثوري عن عن وفي سماع علي بن علقمة من علي نظر، وللحديث شاهد ضعيف عند أحمد: ١/١٨٥ والطبراني: ١/١٤٧، ح: ٣٣١ وغيرهما.

Comments:

The hypocrites, without any need and reason, would interfere to talk to the Prophet ﷺ in his precious time; so spending something in charity was ordered to discourage them from doing so, because they had the general disease of miserliness and greed of wealth. But the poor and the destitute were exempted; consequently all the people stopped questioning him privately. It also became hard for the sincere believers that they should give charity before the private consultation. Afterwards, Allāh abrogated this rule.

(3). 3301. Anas bin Mālik narrated that a Jew came to the Prophet of Allāh ﷺ and his Companions and said: "*As-Sāmu 'Alaikum* (Death be upon you)." So the people replied to him. The Prophet of Allāh ﷺ said: "Do you

(٣) - ٣٣٠١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ عَنْ سَيِّبَانَ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ يَهُودِيًّا أَتَى عَلَى نَبِيِّ اللَّهِ ﷺ وَأَصْحَابِهِ فَقَالَ: السَّامُ عَلَيْكُمْ، فَرَدَّ عَلَيْهِ الْقَوْمُ، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «هَلْ تَذُرُونَ مَا

[1] *Al-Mujādilah* 58:13.

know what this person said?” They said: “Allāh and His Messenger know better – he said the *Salām* - O Allāh’s Prophet.” He said: “No, rather he said like this and that. Bring him back for me.” So they brought him back and he said: “Did you say *As-Sāmu ‘Alaikum?*” He said: “Yes.” So with that, Allāh’s Prophet ﷺ said: “When one of the People of the Book gives you the *Salām*, then say: ‘*Alaika Mā Qulta* (Whatever you said to you too).’” He said: ‘And when they come to you, they greet you with a greeting wherewith Allāh greets you not.’^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه مسلم، السلام، باب النهي عن ابتداء أهل الكتاب بالسلام، وكيف يرد عليهم، ح: ٢١٦٣ من حديث قتادة والبخاري، ح: ٦٩٢٦ من حديث أنس به.

Comments:

When the Jews would visit the Prophet ﷺ or say salutation to the Muslims, they would say *Assām Alaikum* “death unto you” by twisting the tongue instead of *Assalāmu Alaykum* “peace be upon you”. Therefore the Prophet ﷺ told them not to say *Wa ‘Alaikum Assalām* when responding them, rather only *‘Alaikum* or *Wa ‘Alaikum* i.e. unto you whatever you said.

Chapter 59. Regarding *Sūrat Al-Ḥaṣhr*

(المعجم ٥٩) - [بَابُ: وَمِنْ] سُورَةِ الْحَشْرِ (التحفة ٥٩)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3302. Ibn ‘Umar [may Allāh be pleased with him] said: “The Messenger of Allāh ﷺ ordered burning and cutting down the date-palms of Banū An-Naḍīr, and that

(١) - ٣٣٠٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: حَرَّقَ رَسُولُ اللَّهِ ﷺ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ وَهِيَ الْبُوَيْرَةُ فَأَنْزَلَ اللَّهُ ﷻ مَا

[1] *Al-Mujādilah* 58:8.

(place) was called Al-Buwairah. So Allāh revealed: What you cut down of the *Līnah*, or you left of them standing on their trunks, it was by the leave of Allāh, and in order that He might disgrace the rebellious.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ رَكَّضْتُمْهَا فَأَيَّمَهُ عَلَيَّ أُصُولُهَا
فِيَاذَنَ اللَّهُ وَلِيُخْرِىَ الْفَاسِقِينَ ﴿٥﴾ .
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ .

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿ما قطعتم من لينة﴾،

ح: ٤٨٨٤ ومسلم، ح: ١٧٤٦ عن قتيبة به .

Comments:

When the Muslims attacked Banū An-Naḍīr, they cut and burnt down some of their trees as war tactics, upon which the enemies started propaganda against Islam and Muslims that they claimed reform but the situation was contrary; they cut down the fruit bearing trees. Could that be reform?! So this Verse was revealed to satisfy the Muslims that it happened with Allāh’s order. No order of Allāh is without wisdom and benefit. Also the aim of this all was to humiliate and disgrace the dishonest and the traitors, the trees they planted with their wishes were being cut down in front of them, but they were so desperate and helpless and just could not protect them.

(2) 3303. Ḥaḥṣ bin Ghiyāth narrated: “Ḥabīb bin Abī ‘Amrah narrated to us, from Sa‘eed bin Jubair, from Ibn ‘Abbās, regarding the saying of Allāh, the Mighty and Sublime: What you cut down of the *Līnah*, or you left of them standing on their trunks – he said: ‘The *Līnah* is the date-palms.’ That He might disgrace the rebellious.”^[2] He said: ‘They were forced from their forts.’ And they were ordered to cut down the date-palms, that caused some hesitation in their chests, so the Muslims said: “We cut some of them, and we left some of them, so let us ask the

(٢) - ٣٣٠٣ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ
الزَّعْفَرَانِيُّ: حَدَّثَنَا عَفَّانٌ [بْنُ مُسْلِمٍ]: حَدَّثَنَا
حَفْصُ بْنُ غِيَاثٍ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي عَمْرَةَ
عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِ
اللَّهِ عَزَّ وَجَلَّ: ﴿مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ
رَكَّضْتُمْهَا فَأَيَّمَهُ عَلَيَّ أُصُولُهَا﴾ قَالَ: اللَّيْنَةُ
النَّخْلَةُ ﴿وَلِيُخْرِىَ الْفَاسِقِينَ﴾ قَالَ: اسْتَنْزَلُوهُمْ
مِنْ حُصُونِهِمْ قَالَ: وَأَمَرُوا بِقَطْعِ النَّخْلِ
فَحَكَ فِي صُدُورِهِمْ فَقَالَ الْمُسْلِمُونَ: قَدْ
قَطَعْنَا بَعْضًا وَتَرَكْنَا بَعْضًا فَلَنَسْأَلَنَّ رَسُولَ اللَّهِ
ﷺ هَلْ لَنَا فِيْمَا قَطَعْنَا مِنْ أَجْرٍ، وَهَلْ عَلَيْنَا

[1] *Al-Ḥaṣhr* 59:5.

[2] *Al-Ḥaṣhr* 59:5.

Messenger of Allāh ﷺ if we are to be rewarded for those that we cut down, and if we will be burdened for what we left?" So Allāh [Most High] revealed the *Āyah*: What you cut down of the *Linah*, or you left of them standing on their trunks."^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Some of them reported this *Ḥadīth* from Ḥaḥṣ bin Ghīyāth, from Ḥabīb bin Abī 'Amrah from Sa'eed bin Jubair in *Mursal* form, without mentioning: "from Ibn 'Abbās" in it. That was narrated to us by 'Abdullāh bin 'Abdur-Raḥmān (who said): "Hārūn bin Mu'āwiyah narrated to us, from Ḥaḥṣ bin Ghīyāth, from Ḥabīb bin Abī 'Amrah from Sa'eed bin Jubair from the Prophet ﷺ" in *Mursal* form.

[Abū 'Eisā said:] Muḥammad bin Ismā'il heard this *Ḥadīth* from me.

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ١١٥٧٤ عن الحسن بن محمد

به.

Comments:

For the purpose of battlefield tactics, the trees that were required for cutting were cut down, and those not required were left; because the destruction and devastation of the orchards entirely depended on the battlefield needs. If the war strategy does not require it, then destroying even the smallest things of the enemies is unlawful.

(3). 3304. Abū Hurairah narrated, that a man from the *Anṣār* had a guest spend the night with him, but he did not have anything to eat but his meal and the meal for his children, so he said to his wife: 'Put

فِيمَا تَرَكْنَا مِنْ وِزْرِ؟ فَأَنْزَلَ اللَّهُ [تَعَالَى] ﴿مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا﴾ الْآيَةَ. [٥]

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ حَفْصِ بْنِ غِيَاثٍ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ ابْنِ عَبَّاسٍ.

حَدَّثَنَا بِذَلِكَ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا هَارُونُ بْنُ مُعَاوِيَةَ عَنْ حَفْصِ بْنِ غِيَاثٍ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

[قَالَ أَبُو عِيسَى:] سَمِعَ مِنِّي مُحَمَّدُ بْنُ إِسْمَاعِيلَ هَذَا الْحَدِيثَ.

(٣) - ٣٣٠٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ فَضِيلِ بْنِ غَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ بَاتَ بِهِ صَبِيْفٌ فَلَمْ يَكُنْ عِنْدَهُ إِلَّا قُوْتُهُ وَقُوْتُ صَبِيَانِهِ

[1] *Al-Ḥaṣhr* 59:5.

the children to sleep, extinguish the torches, and give me whatever you have with you for the guest.' So this *Āyah* was revealed: And they give preference over themselves even though they were in need of that."^[1] (*Ṣaḥīḥ*)

This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه مسلم، الأشربة، باب إكرام الضيف وفضل إيثاره، ح: ٢٠٥٤ عن أبي كريب والبخاري، ح: ٣٧٩٨ من حديث فضيل به.

Comments:

In Verse nine of *Sūrat Al-Hashr*, the *Anṣār's* open-mindedness and generosity is admired that they welcomed the emigrants warmly, generously and wholeheartedly. They were never jealous and envious of the help that the emigrants were being offered. They rather gave the emigrants preference over themselves even though they were in the need of those very things. This incident of hospitality is also from among their sacrifice.

Chapter 60. Regarding *Sūrat Al-Mumtaḥinah*

(المعجم ٦٠) - [بَابُ : وَمِنْ] سُورَةِ
الْمُمْتَحِنَةِ (التحفة ٦٠)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3305. Al-Ḥasan bin Muḥammad – and he is Ibn Al-Ḥanafiyyah – narrated from ‘Ubaidullāh bin Abī Rāfi‘ who said: “I heard ‘Alī bin Abī Ṭālib saying: ‘The Messenger of Allāh ﷺ dispatched us – myself, Az-Zubair, and Al-Miqād bin Al-Aswad. He said: “Proceed until you reach Rawḍah *Khākh*, where there is a lady carrying a letter. Take the letter from her and bring it to me.” So we proceeded on our way with our horses galloping until we reached the Rawḍah. There we

(١) - ٣٣٠٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ - هُوَ ابْنُ الْحَنَفِيَّةِ - عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ أَنَا وَالزُّبَيْرُ وَالْمِقْدَادُ بْنُ الْأَسْوَدِ فَقَالَ: «انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ فَإِنَّ بِهَا طَئِفَةً مَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا فَأْتُونِي بِهِ» فَخَرَجْنَا تَتَعَادَى بَيْنًا خَيْلَنَا حَتَّى أَتَيْنَا الرَّوْضَةَ فِإِذَا نَحْنُ بِالطَّائِفَةِ فَقُلْنَا: أَخْرَجِي الْكِتَابَ فَقَالَتْ: مَا

^[1] *Al-Hashr* 59:9.

found the lady and said to her: "Give me the letter." She said: "I have no letter." We said: "Either you take out the letter, or we shall take off your clothes." He said: "So she took it out of her braid." He said: 'We brought it to the Messenger of Allāh ﷺ, and it was from Ḥāṭib bin Abī Balta'ah, addressed to some of people among the idolaters of Makkah, informing them of some matter regarding the Prophet ﷺ. So he said: "What is this O Ḥāṭib?" He said: "Do not be hasty with me O Messenger of Allāh! I was a person who is an ally to the Quraish, not being related to them. The *Muhājirīn* who are with you have relatives who can protect their families and their wealth in Makkah. So since I have no lineage among them, I wanted to do them a favor, so they might protect my relatives. I did not do this out of disbelief, nor to renegade from my religion, nor did I do it to choose disbelief [after Islam]." The Prophet ﷺ said: "He said the truth." 'Umar bin Al-Khaṭṭāb said: "Allow me to chop off the head of this hypocrite!" The Prophet ﷺ said: "Indeed he participated in (the battle of) Badr. You do not know, perhaps Allāh looked at those who attended Badr and said: 'O people of Badr! Do as you like, for I have forgiven you.'" He said: 'It was about him, that this *Sūrah* was revealed: O you who believe! Do not take My enemies and your enemies as protecting friends

مَعِيَ مِنْ كِتَابٍ، فَقُلْنَا: لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَتُكْفِيَنَّ الْيَتَابَ، قَالَ: فَأَخْرَجْتَهُ مِنْ عِقَاصِهَا، قَالَ: فَاتَيْنَا بِهِ رَسُولَ اللَّهِ ﷺ فَإِذَا هُوَ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى أَنَاسٍ مِنَ الْمُشْرِكِينَ بِمَكَّةَ يُخْبِرُهُمْ بِعِضِّ أَمْرِ النَّبِيِّ ﷺ، فَقَالَ: «مَا هَذَا يَا حَاطِبُ؟» قَالَ: لَا تَعْجَلْ عَلَيَّ يَا رَسُولَ اللَّهِ! إِنِّي كُنْتُ أَمْرَةً مُلْصَقًا فِي فُرْشِ وَلَمْ أَكُنْ مِنْ أَنْفُسِهَا وَكَانَ مَنْ مَعَكَ مِنَ الْمُهَاجِرِينَ لَهُمْ قَرَابَاتٌ يَحْمُونَ بِهَا أَهْلِيهِمْ وَأَمْوَالَهُمْ بِمَكَّةَ فَأَحْبَبْتُ إِذْ فَاتَنِي ذَلِكَ مِنْ نَسَبٍ فِيهِمْ أَنْ أَتَّخِذَ فِيهِمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي وَمَا فَعَلْتُ ذَلِكَ كُفْرًا وَلَا ارْتِدَادًا عَنْ دِينِي وَلَا رِضًا بِالْكَفْرِ [بَعْدَ الْإِسْلَامِ]، فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ»، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: دَعْنِي يَا رَسُولَ اللَّهِ! أَضْرِبَ عُنُقَ هَذَا الْمُنَافِقِ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّهُ قَدْ شَهِدَ بَدْرًا فَمَا يُدْرِيكَ لَعَلَّ اللَّهَ أَطَّلَعَ عَلَى أَهْلِ بَدْرِ فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ». قَالَ: وَفِيهِ أَنْزَلْتَ هَذِهِ السُّورَةَ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ لَقُلْتُمْ لِلَّذِينَ بِالْبُؤُودَةِ ﴿١﴾ السُّورَةَ. قَالَ عُمَرُ: وَقَدْ رَأَيْتُ ابْنَ أَبِي رَافِعٍ وَكَانَ كَاتِبًا لِعَلِيِّ [بْنِ أَبِي طَالِبٍ].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَفِيهِ عَنْ عُمَرَ وَجَابِرِ بْنِ عَبْدِ اللَّهِ، وَرَوَى غَيْرُ وَاحِدٍ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ هَذَا الْحَدِيثَ نَحْوَهُ هَذَا وَذَكَرُوا هَذَا الْحَرْفَ

showing affection towards them.”^[1] (*Ṣaḥīḥ*)

‘Amr (who narrated it from Al-Ḥasan) said: “I saw Ibn Abī Rāfi’, and he was the scribe for ‘Alī [bin Abī Ṭālib].”

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. There is something about it from ‘Umar and Jābir bin ‘Abdullāh. More than one narrated this *Hadīth* from Sufyān bin ‘Uyainah similarly, and they mentioned this wording; they said: “Either you take out the letter, or we shall take off your clothes (to search for the letter).” It has also been related from Abū ‘Abdur-Raḥmān [bin Yaḥya] As-Sulamī, from ‘Alī bin Abī Ṭālib, and it is similar to this *Hadīth*. And some of them mentioned in it: “[He said:] ‘Either you take out the letter, or we shall strip you (to search for the letter).”

فَقَالُوا: لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَتُلْقَيْنَنَّ النَّيَابَ،
وَقَدْ رُوِيَ أَيْضًا عَنْ أَبِي عَبْدِ الرَّحْمَنِ [بْنِ
يَحْيَى] السُّلَمِيِّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ نَحْوُ
هَذَا الْحَدِيثِ وَذَكَرَ بَعْضُهُمْ فِيهِ [فَقَالَ]:
لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَتُجَرَّدَنَّكَ.

تخریج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من فضائل حاطب بن أبي بلتعة وأهل بدر رضي الله عنهم، ح: ٢٤٩٤ عن ابن أبي عمير والبخاري، ح: ٣٠٠٧ من حديث سفيان بن عيينة به * وفيه عن عمر [الحاكم: ٢٧٧/٤] وجابر بن عبدالله [أحمد: ٣٤٩/٣، ٣٥٠] وأبي عبدالرحمن السلمي عن علي [البخاري، ح: ٣٠٨١ ومسلم، ح: ٢٤٩٤].

Comments:

Hātib ؓ did so with good intention, he was certain that the Messenger of Allāh would definitely have victory over the people of Makkah. He thought he would do them a favor without any harm.

(2). 3306. Ma‘mar narrated from Az-Zuhri, from ‘Urwah that ‘Aīshah said: “The Messenger of Allāh ﷺ would not have examined (the women) except for the *Āyah* in which Allāh said: When believing women come to you pledging to

(٢) - ٣٣٠٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ،
عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا كَانَ رَسُولُ
اللَّهِ ﷺ يَمْتَحِنُ إِلَّا بِالْآيَةِ الَّتِي قَالَ اللَّهُ: ﴿إِذَا

[1] *Al-Mumtāḥinah* 60:1.

you.”^[1] Ma‘mar said: “Ibn Tāwūs informed me from his father who said: ‘The hand of the Messenger of Allāh ﷺ did not touch the hand of a woman he had not acquired.’”^[2] (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه البخاري، الأحكام، باب بیعة النساء، ح: ٧٢١٤ من حدیث عبدالرزاق ومسلم، ح: ١٨٦٦ من حدیث الزهري به.

Comments:

When the groups of women, like the groups of men, began to come to the Prophet ﷺ for giving the pledge of loyalty to Islam, many of the women belonged to the tribes whose moral standard was low. He, at the occasion of the pledge, stressed the avoidance of the evil doings that no individual of an Islamic society is allowed to commit. Polytheism, stealing, fornication, killing children as well as forging accusations about sexual matters were forbidden.

(3). 3307. *Shahr bin Ḥawshab* said: “Umm Salamah Al-Anṣariyyah narrated to us, she said: ‘A woman said: “What is this *Ma‘rūf* for which we are not to disobey you in?” He (ﷺ) said: “[That you not wail.]” I said: “O Messenger of Allāh! Verily Banū so-and-so comforted me in the case of my uncle, and I must reciprocate for them.’ But he refused to allow me. So I asked him again numerous times, then he permitted me to reciprocate for them. So after reciprocating for them, I did not wail for anyone else until this time. And there does not remain a woman except that she has wailed, besides me.” (*Ḥasan*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ḥarīb*. There is something

جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعَنَّكَ ﴿الآيَةَ [١٢]. قَالَ: مَعْمَرٌ، فَأَخْبَرَنِي ابْنُ طَاوُسٍ عَنْ أَبِيهِ قَالَ: مَا مَسَّتْ يَدُ رَسُولِ اللَّهِ ﷺ يَدَ امْرَأَةٍ إِلَّا امْرَأَةٌ يَمْلِكُهَا. [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(٣) - ٣٣٠٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللَّهِ الشَّيْبَانِيُّ قَالَ: سَمِعْتُ شَهْرَ بْنَ حَوْشَبٍ: قَالَ: حَدَّثَنَا أُمُّ سَلَمَةَ الْأَنْصَارِيَّةُ قَالَتْ: قَالَتْ امْرَأَةٌ مِنَ النُّسُوءِ: مَا هَذَا الْمَعْرُوفُ الَّذِي لَا يَنْبَغِي لَنَا أَنْ نَعْصِيكَ فِيهِ؟ قَالَ: [لَا تَنْحَن]. قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ بَنِي فَلَانٍ قَدْ أَسْعَدُونِي عَلَى عَمِّي وَلَا بُدَّ لِي مِنْ قَضَائِهِمْ، فَأَبَى عَلَيَّ فَعَاتَبْتُهُ مِرَارًا فَأَذِنَ لِي فِي قَضَائِهِمْ فَلَمْ أَنْحَ بَعْدَ قَضَائِهِمْ وَلَا [عَلَى] غَيْرِهِ حَتَّى السَّاعَةِ وَلَمْ يَتَّعِدْ مِنَ النُّسُوءِ امْرَأَةً إِلَّا وَقَدْ نَاحَتْ، غَيْرِي.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَفِيهِ عَنْ أُمِّ عَطِيَّةَ [رَضِيَ اللَّهُ عَنْهَا]

[1] *Al-Mumtahinah* 60:12.

[2] That is either his wife or his slave-girl.

about this from Umm ‘Aṭīyyah [may Allāh be pleased with her].

‘Abd bin Ḥumaid said: “Umm Salamah Al-Anṣāriyyah is Asmā’ bint Yazīd bin As-Sakan.”

قَالَ عَبْدُ بِنِ حُمَيْدٍ: أُمُّ سَلَمَةَ الْأَنْصَارِيَّةُ -
هِيَ أَسْمَاءُ بِنْتُ يَزِيدَ بْنِ السَّكَنِ - .

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الجنائز، باب ما جاء في النهي عن النياحة، ح: ١٥٧٩ من حديث يزيد بن عبدالله به * وفيه عن أم عطية [مسلم، ح: ٩٣٧].

Comments:

Wailing over the deed, crying with a loud voice, is a bad custom of the women during the time of Jāhiliyyah. Islam commanded to finish it gradually, in the beginning it was said to be disliked but was not forbidden strictly; later on it was gradually declared unlawful. As the earlier ruling was not absolute, so because of the continued persistence by some women, this unreasonable act was allowed once. But it is now forbidden absolutely.

(4). 3308. [Abū An-Naṣr narrated from Ibn ‘Abbās, regarding the saying of Allāh, the Most High: When believing women come to you as emigrants, examine them.^[1] He said: “When a woman came to the Prophet ﷺ to accept Islam, she would have to take an oath by Allāh: ‘I have not left out of anger with my husband, I have not left except out of love for Allāh and His Messenger.’”] (*Da‘if*)

[Abū ‘Eīsā said: This *Ḥadīth* is *Gharīb*].

(٤) - ٣٣٠٨ - [حَدَّثَنَا سَلَمَةُ بْنُ شَيْبٍ:
حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفَرِّيَائِيُّ: حَدَّثَنَا
قَيْسُ بْنُ الرَّبِيعِ عَنِ الْأَعْرَبِيِّ الصَّبَّاحِ، عَنْ
خَلِيفَةَ بْنِ حُصَيْنٍ، عَنْ أَبِي نَصْرٍ، عَنِ ابْنِ
عَبَّاسٍ فِي قَوْلِهِ تَعَالَى ﴿إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ
مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ﴾ [١٠] قَالَ: كَانَتْ الْمَرْأَةُ
إِذَا جَاءَتْ النَّبِيَّ ﷺ لِتُسَلِّمَ حَلْفَهَا بِاللَّهِ مَا
خَرَجْتُ مِنْ بَعْضِ زَوْجِي، مَا خَرَجْتُ إِلَّا
حُبًّا لِلَّهِ وَلِرَسُولِهِ].

[قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ].

تخریج: [إسناده ضعيف] وأخرجه الطبري في تفسيره: ٤٤ / ٢٨ من حديث قيس بن الربيع به وهو ضعيف وأبو نصر الأسدي: "مجهول" (تقريب) وهذا الحديث لم يذكره المزي في تحفة الأشراف.

Comments:

The Muslims were instructed in this Verse that the Muslim women, who have come to you by emigrating from the land of *Kufr* (disbelief), keep them not with you without judging the truth of their belief and disbelief. If their emigration is only for the sake of Islam, only the love of Allāh and His Messenger is the motive of the emigration, and they intend no other aim, then keep them with you. Therefore the Prophet ﷺ would judge the truth of their Faith and thereafter give them protection.

[1] *Al-Murtaḥinah* 60:10.

**Chapter 61. Regarding *Sūrat*
*Aṣ-Ṣaff***

(المعجم ٦١) - [بَابُ: وَمِنْ] سُورَةِ
الصَّفِّ (التحفة ٦١)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3309. ‘Abdullāh bin Salām said: “A group of us Companions of the Messenger of Allāh ﷺ sat talking, and we said: ‘If we knew which deed was most beloved to Allāh then we would do it.’ So Allāh, Most High, revealed: Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the Almighty, the All-Wise. O you who believe! Why do you say that which you do not do?”^[1] ‘Abdullāh bin Salām said: “So the Messenger of Allāh ﷺ recited it to us.” Abū Salamah (one of the narrators) said: “So Ibn Salām recited it to us.” Yaḥyā (one of the narrators) said: “So Abū Salamah narrated it to us.” Ibn Kathīr said: “So Al-Awzā’ī recited it to us.” ‘Abdullāh said: “So Ibn Kathīr recited it to us.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] Muḥammad bin Kathīr has been contradicted in his narration of this *Hadīth* from Al-Awzā’ī. Ibn Al-Mubārak reported it from Al-Awzā’ī, from Yaḥyā bin Abī Kathīr, from Hilāl bin Abī Maimūnah, from ‘Aṭā’ bin Yasār from ‘Abdullāh bin Salām - or; from Abū Salamah, from ‘Abdullāh bin Salām. And Al-Walīd bin

(١) - ٣٣٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ: قَعَدْنَا نَقْرَأُ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَتَذَكَّرْنَا فَقُلْنَا: لَوْ نَعْلَمُ أَيَّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ لَعَمَلْنَاهُ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿سَبِّحْ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢٠١﴾ قَالَ: عَبْدُ اللَّهِ بْنُ سَلَامٍ فَقَرَأَهَا عَلَيْنَا رَسُولُ اللَّهِ ﷺ. قَالَ أَبُو سَلَمَةَ: فَقَرَأَهَا عَلَيْنَا ابْنُ سَلَامٍ. قَالَ يَحْيَى: فَقَرَأَهَا عَلَيْنَا أَبُو سَلَمَةَ. قَالَ ابْنُ كَثِيرٍ: فَقَرَأَهَا عَلَيْنَا الْأَوْزَاعِيُّ. قَالَ عَبْدُ اللَّهِ: فَقَرَأَهَا عَلَيْنَا ابْنُ كَثِيرٍ.

[قَالَ أَبُو عِيسَى:] وَقَدْ خُولِفَ مُحَمَّدُ بْنُ كَثِيرٍ فِي إِسْنَادِ هَذَا الْحَدِيثِ عَنِ الْأَوْزَاعِيِّ فَرَوَى ابْنُ الْمُبَارَكِ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ - أَوْ عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ -

^[1] *Aṣ-Ṣaff* 61:1,2.

Muslim reported this *Hadīth* from Al-Awzā'ī similar to the narration of Muḥammad bin Kathīr.

وَرَوَى الْوَلِيدُ بْنُ مُسْلِمٍ هَذَا الْحَدِيثَ عَنِ الْأَوْزَاعِيِّ نَحْوَ رِوَايَةِ مُحَمَّدِ بْنِ كَثِيرٍ.

تخريج: [صحيح] وأخرجه الحاكم: ٦٩/٢، ٢٢٨، ٢٢٩ من حديث محمد بن كثير به وصححه على شرط البخاري ومسلم ووافقه الذهبي، ورواه أحمد: ٤٥٢/٥ من حديث الأوزاعي به وصححه ابن حبان، ح: ١٥٨٩ * يحيى بن أبي كثير صرح بالسمع من أبي سلمة بن عبد الرحمن عند الحاكم وغيره وحديث ابن المبارك عند أحمد: ٤٥٢/٥.

Comments:

The people who do not accept the call of the Prophet ﷺ deserve Allāh's wrath; those who accept everything but practise nothing or practise only what is according to their lusts and desires, they deserve even severer wrath of Allāh than the rejecters. Value and respect of a person's confession and words is with his loyalty and truthfulness. Therefore what a person says or promises he should fulfill it.

Chapter 62. Regarding *Sūrat Al-Jumu'ah*

(المعجم ٦٢) - [بَابُ: وَمِنْ] سُورَةِ الْجُمُعَةِ (التحفة ٦٢)

(1). 3310. Abū Hurairah said: "We were with the Messenger of Allāh ﷺ when *Sūrat Al-Jumu'ah* was revealed, so he recited it until he reached: And others among them who have not yet joined them.^[1] A man said to him: 'O Messenger of Allāh! Who are these people who have not yet joined us?' But he did not say anything to him." He said: "Salmān [Al-Fārisi] was among us." He said: "So the Messenger of Allāh ﷺ placed his hand upon Salmān and said: 'By the One in Whose Hand is my soul! If faith were on Pleiades then men among these people would reach it.'"^[2] (*Sahīh*)

(١) - ٣٣١٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ: حَدَّثَنِي ثَوْرُ بْنُ زَيْدٍ الدِّيَلِيُّ عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ حِينَ أَنْزَلَتْ سُورَةُ الْجُمُعَةِ فَتَلَاهَا فَلَمَّا بَلَغَ ﴿وَالْآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾ [٣] قَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ! مَنْ هَؤُلَاءِ الَّذِينَ لَمْ يَلْحَقُوا بِنَا فَلَمْ يُكَلِّمُهُ، قَالَ: وَسَلْمَانَ [الْفَارِسِيُّ] فِينَا، قَالَ: فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ عَلَى سَلْمَانَ فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَ الْإِيمَانُ بِالْثُرَيَّا لَتَنَاءَلَهُ رِجَالٌ مِنْ هَؤُلَاءِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ. وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ هُوَ وَالِدُ عَلِيِّ بْنِ الْمَدِينِيِّ

[1] *Al-Jumu'ah* 62:3.

[2] Similar preceded under no. 3261.

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*. 'Abdullāh bin Ja'far is the father of 'Alī bin Al-Madīnī, and he was graded weak by Yahyā bin Ma'īn. This *Hadīth* has been related from Abū Hurairah through other routes. Abul-Ghaith's (a narrator in the chain) name is Sālim, the freed slave of 'Abdullāh bin Muṭī' [from Al-Madīnah, and he is trustworthy]. Thawr bin Zaid is from Al-Madīnah, and Thawr bin Yazīd is from Ash-Shām.

ضَعَفَهُ يَحْيَى بْنُ مَعِينٍ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ هَذَا الْوَجْهِ، وَأَبُو الْعَيْثِ - اسْمٌ سَالِمٌ مَوْلَى عَبْدِ اللَّهِ ابْنِ مُطِيعٍ [مَدَنِيٌّ ثِقَةٌ] - وَثَوْرُ بْنُ زَيْدٍ - مَدَنِيٌّ -، وَثَوْرُ بْنُ يَزِيدَ - شَامِيٌّ - .

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿وَأَخْرَجَ مِنْهُمْ لِمَا يَلْحَقُوا بِهِمْ﴾، ح: ٤٨٩٧، ومسلم، ح: ٢٥٤٦، من حديث ثور بن زيد به.

Comments:

The advent of the Prophet ﷺ was not only for the unlettered people of Arabia. It was [and is] in fact for those, too, who had yet not joined the circle of Islam and they would become Muslim later. He aimed that not only the Arabs but the non-Arabs would also join the fold of Islam. The meaning of putting his hand on Salmān Al-Farisi was an indication for non-Arabs that the role of those people in service to Islam will be golden and admirable.

(2). 3311. Jābir said: “The Prophet ﷺ was standing and delivering a *Khutbah* for us on one Friday, when a caravan arrived in Al-Madīnah. So the Companions of the Messenger of Allāh ﷺ rushed off until only twelve men remained. Among them were Abū Bakr and 'Umar. And this *Āyah* was revealed: And when they see some merchandise or some amusement, they disperse headlong to it”^[1] (*Ṣaḥīḥ*)

[He said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

(٢) - ٣٣١١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا حُصَيْنٌ عَنْ أَبِي سَفْيَانَ، عَنْ جَابِرٍ قَالَ: بَيْنَمَا النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ قَائِمًا إِذْ قَدِمَتْ عِيرُ الْمَدِينَةِ فَأَبْتَدَرَهَا أَصْحَابُ رَسُولِ اللَّهِ ﷺ حَتَّى لَمْ يَبْقَ مِنْهُمْ إِلَّا اثْنَا عَشَرَ رَجُلًا فِيهِمْ أَبُو بَكْرٍ وَعُمَرُ وَنَزَلَتْ هَذِهِ الْآيَةُ ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُوا إِلَيْهَا﴾ [١١].

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ:

[1] *Al-Jumu'ah* 62:11.

(Another chain) with similar.

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

حَدَّثَنَا حُصَيْنٌ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِحَدِيثِهِ .
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: وأخرجه مسلم، الجمعة، باب في قوله تعالى: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفضوا إليها وتركوك قائمًا﴾، ح: ٨٦٣ من حديث هشيم به ورواه البخاري، ح: ٩٣٦ من حديث حصين عن سالم به.

Comments:

A trade caravan arrived in Al-Madīnah exactly during the Friday sermon. The caravan announced the arrival by beating drums and other instruments. Many people who were not aware of the importance of the Friday sermon, they rushed to the caravan and left the Prophet delivering the sermon. Because they thought if they remained behind they would not get things of their need, whereupon this Verse was revealed.

Chapter 63. Regarding *Sūrat Al-Munāfiqīn*

(المعجم ٦٣) - [بَابُ: وَمِنْ] سُورَةِ
الْمُنَافِقِينَ (التحفة ٦٣)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3312. Zaid bin Aslam said: “I was with my uncle when I heard ‘Abdullāh bin Ubayy bin Salūl saying to his companions: Do not spend on those who are with the Messenger of Allāh until they desert from him.^[1] If we return to Al-Madīnah then the more honorable will expel the meaner among them.^[2] So I mentioned that to my uncle, then my uncle mentioned it to the Prophet ﷺ. So the Prophet ﷺ called for me to narrated it to him. Then the Messenger of Allāh ﷺ sent message to ‘Abdullāh bin Ubayy and

(١) - ٣٣١٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: كُنْتُ مَعَ عَمِّي فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي ابْنِ سَلُولَ يَقُولُ لِأَصْحَابِهِ: ﴿لَا تُنْفِقُوا عَلَيَّ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا﴾ [٧] ﴿لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ﴾ [٨] فَذَكَرْتُ ذَلِكَ لِعَمِّي فَذَكَرَ ذَلِكَ عَمِّي لِلنَّبِيِّ ﷺ، فَدَعَانِي النَّبِيُّ ﷺ فَحَدَّثْتُهُ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَيَّ عَبْدُ اللَّهِ بْنُ أَبِي وَأَصْحَابِهِ

[1] *Al-Munāfiqīn* 63:7.

[2] *Al-Munāfiqīn* 63:7.

his companions but they took an oath that they had not said it. So he did not believe me and he trusted what they said. I was struck with distress the likes of which I had not suffered before. So I just sat in my house, and my uncle said to me: ‘You only wanted the Messenger of Allāh ﷺ to not believe you and hate you.’ Then Allāh [Most High] revealed: ‘When the hypocrites come to you’^[1] So the Messenger of Allāh ﷺ sent for me, and he recited it and said: ‘Indeed Allāh has verified the truth of what you said.’”

(*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه البخاري، التفسير، باب قوله: ﴿وَإِذَا قِيلَ لَهُم تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوُوا رءُوسَهُمْ﴾... إلخ، ح: ٤٩٠٤ عن عبيد الله بن موسى ومسلم، ح: ٢٧٧٢ من حديث أبي اسحاق به صرح بالسمع.

(2). 3313. Zaid bin Arqam said: “We were participating in a battle along with the Messenger of Allāh ﷺ, and there were some people from the Bedouins with us. So we all rushed toward some water and the Bedouins raced us to it. One of the Bedouins beat his companions to it and he (tried to obstruct) the pond, he placed rocks around it and he put a leather sheet over it until his companions came.” He said: “A man among the *Anṣār* reached the Bedouin and he dropped the reins of his camel to drink, but the Bedouin would not

فَحَلَفُوا مَا قَالُوا، فَكَذَّبَنِي رَسُولُ اللَّهِ ﷺ وَصَدَفَهُ، فَأَصَابَنِي شَيْءٌ لَمْ يُصِْبَنِي شَيْءٌ قَطُّ مِثْلَهُ، فَجَلَسْتُ فِي الْبَيْتِ، فَقَالَ عَمِّي: مَا أَرَدْتُ إِلَّا أَنْ كَذَّبَكَ رَسُولُ اللَّهِ ﷺ وَمَقَتَكَ، فَأَنْزَلَ اللَّهُ [تَعَالَى] ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾ فَبَعَثَ إِلَيَّ رَسُولُ اللَّهِ ﷺ فَقَرَأَهَا ثُمَّ قَالَ: «إِنَّ اللَّهَ قَدْ صَدَقَكَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(٢) - ٣٣١٣ - حَدَّثَنَا عَبْدُ بُنِ حُمَيْدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنِ السُّدِّيِّ، عَنِ أَبِي سَعِيدِ الْأَزْدِيِّ، حَدَّثَنَا زَيْدُ ابْنِ أَرْقَمٍ قَالَ: غَرَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَكَانَ مَعَنَا أَنَاسٌ مِنَ الْأَعْرَابِ فَكُنَّا نَبْتَدِرُ الْمَاءَ وَكَانَ الْأَعْرَابُ يَسْبِقُونَا إِلَيْهِ فَسَبَقَ أَعْرَابِيٌّ أَصْحَابَهُ فَيَسْبِقُ الْأَعْرَابِيَّ فَيَمْلَأُ الْحَوْضَ وَيَجْعَلُ حَوْلَهُ حِجَارَةً وَيَجْعَلُ النَّطْعَ عَلَيْهِ حَتَّى يَجِيءَ أَصْحَابَهُ، قَالَ: فَأَتَى رَجُلٌ مِنَ الْأَنْصَارِ أَعْرَابِيًّا فَأَرْخَى زِمَامَ نَاقَتِهِ

[1] *Al-Munāfiqin* 63:1.

allow him. So he started removing the barriers around the water, but the Bedouin raised a stick beating the *Anṣārī* man on the head, and smashed it. He went to ‘Abdullāh bin Ubayy, the head of the hypocrites, to inform him – he was in fact one of his companions. So ‘Abdullāh bin Ubayy became enraged, then he said: ‘Do not spend anything on whoever is with Muḥammad until they depart.’ Meaning the Bedouins. They were preparing food for the Messenger of Allāh ﷺ. So ‘Abdullāh said: ‘When they depart from Muḥammad, then bring Muḥammad some food, and let him and whoever is with him eat it.’ Then he said to his companions: ‘If we return to Al-Madīnah, indeed the more honorable will expel therefrom the meaner.’” Zaid said: “And I was riding behind the Messenger of Allāh ﷺ, and I had heard ‘Abdullāh bin Ubayy, so I informed my uncle who went to tell the Messenger of Allāh ﷺ. He sent a message to him (‘Abdullāh) but he took an oath and denied it.” He said: “So the Messenger of Allāh ﷺ accepted what he said and did not believe me. So my uncle came to me and said: ‘You only wanted the Messenger of Allāh ﷺ to hate you, and the Muslims to say that you lied.’” He said: “I suffered such worry as has not been suffered by anyone else.” He said: “(Later) while I was on the move with the Messenger of Allāh ﷺ on a journey, my mind was relieved of

لَتَشْرَبَ فَأَبَى أَنْ يَدْعُهُ، فَانْتَزَعَ قِبَاضَ الْمَاءِ فَرَفَعَ الْأَعْرَابِيَّ حَشْبَةً فَضْرَبَ بِهَا رَأْسَ الْأَنْصَارِيِّ فَشَجَّهُ. فَأَتَى عَبْدَ اللَّهِ بْنَ أَبِي رَأْسَ الْمُنَافِقِينَ فَأَخْبَرَهُ وَكَانَ مِنْ أَصْحَابِهِ، فَعَضِبَ عَبْدُ اللَّهِ بْنُ أَبِي تُمَّ قَالَ: لَا تُنْفِقُوا عَلَيَّ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفُضُوا مِنْ حَوْلِهِ يَعْني الْأَعْرَابَ. وَكَانُوا يَحْضُرُونَ رَسُولَ اللَّهِ ﷺ عِنْدَ الطَّعَامِ، فَقَالَ عَبْدُ اللَّهِ: إِذَا انْفَضُوا مِنْ عِنْدِ مُحَمَّدٍ فَأَتُوا مُحَمَّدًا بِالطَّعَامِ فَلْيَأْكُلْ هُوَ وَمَنْ عِنْدَهُ، ثُمَّ قَالَ لِأَصْحَابِهِ: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ فَلْيُخْرِجِ الْأَعْرَبُ مِنْكُمْ الْأَذَلَ. قَالَ زَيْدٌ: وَأَنَا رَدُّ رَسُولِ اللَّهِ ﷺ فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي فَأَخْبَرْتُ عَمِّي فَأَنْطَلَقَ فَأَخْبَرَ رَسُولَ اللَّهِ ﷺ، فَأَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَحَلَفَ وَجَحَدَ. قَالَ: فَصَدَّقَهُ رَسُولُ اللَّهِ ﷺ وَكَذَّبَنِي، قَالَ: فَجَاءَ عَمِّي إِلَيَّ، فَقَالَ: مَا أَرَدْتُ إِلَيَّ أَنْ مَقَّتَكَ رَسُولُ اللَّهِ ﷺ وَكَذَّبَكَ وَالْمُسْلِمُونَ، قَالَ: فَوَقَعَ عَلَيَّ مِنَ الْهَمِّ مَا لَمْ يَبْعَ عَلَيَّ أَحَدٌ، قَالَ: فَبَيْنَمَا أَنَا أُسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ قَدْ حَقَّقْتُ بِرَأْسِي مِنَ الْهَمِّ إِذْ أَتَانِي رَسُولُ اللَّهِ ﷺ فَعَرَكَ أُذُنِي وَضَحِكَ فِي وَجْهِي، فَمَا كَانَ يَسْرُئِي أَنْ لِي بِهَا الْخُلْدُ فِي الدُّنْيَا ثُمَّ إِنَّ أَبَا بَكْرٍ لَحَقَّنِي فَقَالَ: مَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ؟ قُلْتُ: مَا قَالَ لِي شَيْئًا إِلَّا أَنَّهُ عَرَكَ أُذُنِي وَضَحِكَ فِي وَجْهِي. فَقَالَ: أَبَشِرْ، ثُمَّ لَحَقَّنِي عُمَرُ فَقُلْتُ لَهُ مِثْلَ

worry, since the Messenger of Allāh ﷺ came to me and rubbed my ear and smiled in my face. I would never be happier than with that as long as the world remained. Then Abū Bakr caught up to me, and said: ‘What did the Messenger of Allāh ﷺ say to you?’ I said: ‘He did not say anything to me, he only rubbed my ear and smiled in my face.’ He said: ‘Receive the good news!’ Then ‘Umar caught up with me and I said the same to him as I had to Abū Bakr. In the morning the Messenger of Allāh ﷺ recited *Sūrat Al-Munāfiqīn*.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

قَوْلِي لِأَبِي بَكْرٍ، فَلَمَّا أَصْبَحْنَا قَرَأَ رَسُولُ اللَّهِ ﷺ سُورَةَ الْمُنَافِقِينَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحیح] وأخرجه الطبراني: ١٨٧/٥، ح: ٥٠٤١ من حديث عبدا لله بن موسى به وصححه الحاكم: ٤٨٨/٢، ٤٨٩ ووافقه الذهبي، وللحديث شواهد منها الحديث السابق * السدي هو إسماعيل بن عبدالرحمن، وأبو سعيد الأزدي ويقال: أبو سعد: وثقه الترمذي وابن حبان فالسند حسن.

Comments:

In the 6th year of emigration, in the battle of Banū Muṣṭaliq, the Prophet ﷺ alighted near a water spring, where a dispute took place between an emigrant and an *Anṣārī*; and the emigrant slapped the *Anṣārī*, whereupon the Ansārī called for the help of *Anṣār*, and the emigrant asked the help of emigrants; the people from both sides became ready to fight. Fortunately, the matter became calm with the Prophet’s intervention.

(3). 3314. Al-Ḥakam bin ‘Utaibah said: “I heard Muḥammad bin Ka‘b Al-Quraṣī – forty years ago – narrating from Zaid bin Arqam [may Allāh be pleased with him] that during the battle of Tabūk, ‘Abdullāh bin Ubayy said: “If we return to Al-Madīnah, indeed the more honorable will expel therefrom the meaner.”^[1] He said:

(٣) - ٣٣١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ: أَنَّ بَنَانًا شُعْبَةُ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ كَعْبِ الْقُرَظِيِّ مُنْذُ أَرْبَعِينَ سَنَةً يُحَدِّثُ عَنْ زَيْدِ بْنِ أَرْقَمٍ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي قَالٍ قَالَ فِي غَزْوَةِ تَبُوكَ: ﴿لَيْنَ رَجَعْنَا إِلَى

^[1] *Al-Munāfiqīn* 63:8.

‘So I went to the Prophet ﷺ and mentioned that to him, but he (‘Abdullāh) took an oath that he did not say it. My people blamed me for that, they said: “What did you expect to accomplish from this?” So I went to my house and slept full of grief. Then the Prophet ﷺ came to me’ or ‘I went to him, and he said: “Indeed Allāh has verified the truth of what you said.” He said: ‘So this *Āyah* was revealed: There are the ones who say: “Do not spend on those who are with the Messenger of Allāh until they desert from him.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه البخاري، التفسير، باب قوله: ﴿ذلك بأنهم آمنوا ثم كفروا فطبع على قلوبهم فهم لا يفقهون﴾، ح: ٤٩٠٢ من حديث شعبة به.

Comments:

Zaid bin Arqam informed his uncle who relayed the information to the Prophet ﷺ. He sent for Zaid, and Zaid told him too. It happened in the expedition of Muṣṭaliq. Relating it to the expedition of Tabūk is a misunderstanding of the narrator. [*Tuhfat Al-Aḥwadhī*: vol. 4, p. 201]. House means the tent during the journey.

(4). 3315. Sufyān narrated from ‘Amr bin Dīnār that he heard Jābir bin ‘Abdullāh saying: “We were in a battle” – Sufyān said: “They say in was the battle of Banū Muṣṭaliq” – “A man from the *Muhājirīn* kicked a man from the *Anṣār*. The man from the *Muhājirīn* said: ‘O *Muhājirīn*!’ The man from the *Anṣār* said: ‘O *Anṣār*!’ The Prophet ﷺ heard that and said: ‘What is

الْمَدِينَةَ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ﴾ [٨].
 قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ فَحَلَفَ، مَا قَالَهُ، فَلَأَمَنِي قَوْمِي فَقَالُوا: مَا أَرَدْتَ إِلَّا هَذِهِ، فَأَتَيْتُ الْبَيْتَ وَنِمْتُ كَثِيرًا حَزِينًا فَأَتَانِي النَّبِيُّ ﷺ أَوْ أُتَيْتُهُ فَقَالَ: «إِنَّ اللَّهَ قَدْ صَدَّقَكَ». قَالَ: فَتَرَلْتُ هَذِهِ الْآيَةَ: ﴿هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا﴾ [٧].
 [قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

(٤) - ٣٣١٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانٌ عَنْ عَمْرِو بْنِ دِينَارٍ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ يَقُولُ: كُنَّا فِي غَزَاةٍ قَالَ سُفْيَانُ: يَرَوْنَ أَنَّهَا غَزَاةُ بَنِي الْمُضْطَلِقِ فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ الْمُهَاجِرِيُّ: يَا لَلْمُهَاجِرِينَ، وَقَالَ الْأَنْصَارِيُّ: يَا لَلْأَنْصَارِ، فَسَمِعَ ذَلِكَ النَّبِيُّ ﷺ

[1] *Al-Munāfiqīn* 63:7.

this evil call of *Jāhiliyyah*?' They said: 'A man from the *Muhājirīn* kicked a man from the *Anṣār*.' So the Prophet ﷺ said: 'Leave that, for it is offensive.' 'Abdullāh bin Ubayy bin Salūl heard that and said: 'Did they really do that? By Allāh! If we return to Al-Madīnah indeed the more honorable will expel therefrom the meaner.'^[1] 'Umar said: 'Allow me to chop off the head of this hypocrite O Messenger of Allāh!' The Prophet ﷺ said: 'Leave him. I do not want the people to say that Muḥammad kills his Companions.'" Someone other than 'Amr said: "So his son, 'Abdullāh bin 'Abdullāh, said: 'By Allāh! You shall not return until you say that you are the mean and that the Messenger of Allāh is the honorable.' So he did so."

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه مسلم، البر والصلة، باب: نصر الأخ ظالمًا أو مظلومًا، ح: ۲۵۸۴ عن ابن أبي عمر والبخاري، ح: ۴۹۰۵ من حديث سفيان بن عيينة به.

Comments:

Each group's call to its party for help without making a difference between right and wrong, true and false is a custom and an act of *Jāhiliyyah*. The Muslim's duty is to support the truth; whether it is in his favor or against him. Therefore the Prophet ﷺ stated this.

(5). 3316. Ad-Ḍaḥḥāk bin Muzāḥim narrated from Ibn 'Abbās [may Allāh be pleased with him] who said: "Whoever has wealth, requiring him to perform *Hajj* to the House of his Lord, or upon which *Zakāt* is obligatory, but he

ﷺ قَالَ: «مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ؟» قَالُوا: رَجُلٌ مِنَ الْمُهَاجِرِينَ كَسَعَ رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ النَّبِيُّ ﷺ: «دَعُوهَا فَإِنَّهَا مُنْتَهَةٌ». فَسَمِعَ ذَلِكَ عَبْدُ اللَّهِ بْنُ أَبِي بَرْزَةَ قَالَ: أَوْ قَدْ فَعَلُوهَا؟ وَاللَّهِ ﴿لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنِّي الْأَذَلَّ﴾ فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! دَعْنِي أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ، فَقَالَ النَّبِيُّ ﷺ: «دَعُهُ لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ». وَقَالَ غَيْرُ عَمْرٍو: فَقَالَ لَهُ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: وَاللَّهِ لَا تَنْقَلِبُ حَتَّى تُقَرَّ أَنَّكَ الدَّلِيلُ وَرَسُولُ اللَّهِ ﷺ الْعَزِيزُ فَفَعَلَ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(۵) - ۳۳۱۶ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو جَنَابِ الْكَلْبِيُّ عَنِ الضَّحَّاكِ بْنِ مَرْجَمٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: مَنْ كَانَ لَهُ مَالٌ يُبْلَغُهُ حَجَّ بَيْتِ رَبِّهِ أَوْ يَجِبُ عَلَيْهِ فِيهِ

[1] *Al-Munāfiqin* 63:8.

does not do it, then he shall ask to return (the world) upon his death.” A man said: “O Ibn ‘Abbās! Have *Taqwā* of Allāh! It is only the disbelievers who will be asked to return.” He said: “For that, I shall recite to you from the Qur’ān: O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers. And spend of that with which We have provided you before death comes to one of you, and he says: “My Lord! If only You would give me respite for a little while, then I should give *Ṣadaqah*” up to His saying: “And Allāh is All-Aware of what you do.”^[1] He said: “So what makes *Zakāt* obligatory?” He said: “When wealth reaches two-hundred or above.”^[2] He said: “What makes *Hajj* obligatory?” He said: “Provisions and a camel.” (*Da‘if*)

(6). (Another chain) from Aḍ-Ḍaḥḥāk from Ibn ‘Abbās, from the Prophet ﷺ with similar. (*Da‘if*)

He said: This is how this *Ḥadīth* was reported by [Sufyān] bin ‘Uyainah and others; from Abū Janāb, from Aḍ-Ḍaḥḥāk from Ibn ‘Abbās, as his saying, not in *Marfū‘* form. And this is more correct than the narration of ‘Abdur-Razzāq. Abū Janāb Al-Qaṣṣāb’s name is Yaḥyā bin Abī Ḥayyah and he is not strong in *Ḥadīth*.

رَكَاهَ فَلَمْ يَفْعَلْ يَسْأَلِ الرَّجْعَةَ عِنْدَ الْمَوْتِ،
فَقَالَ رَجُلٌ: يَا ابْنَ عَبَّاسِ! أَتَى اللَّهَ فَإِنَّمَا
يَسْأَلُ الرَّجْعَةَ الْكُفَّارُ، فَقَالَ: سَأَلُو عَلَيْكَ
بِذَلِكَ قُرْآنًا ﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا نُلْهِكُمُ
أَمْوَالَكُمْ وَلَا أَوْلَادَكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ
يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخٰسِرُونَ ۝ وَأَنْفِقُوا مِنْ
مَا رَزَقْتُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ
فَيَقُولَ رَبِّ لَوْلَا أَلْتَمِئْتُ إِلَيْكَ أَجَلِي قَرِيبٌ فَأَصْدَفَ﴾
إِلَى قَوْلِهِ ﴿وَاللَّهُ خَيْرٌ مِمَّا تَعْمَلُونَ﴾ [٩-١١]
قَالَ: فَمَا يُوجِبُ الرِّكَاهَ؟ قَالَ: إِذَا بَلَغَ الْمَالُ
مِائَتَيْنِ فَصَاعِدًا، قَالَ: فَمَا يُوجِبُ الْحَجَّ؟
قَالَ: الرِّزَادُ وَالْبَعِيرُ.

(٦) - حَدَّثَنَا عَبْدُ بَنُ حُمَيْدٍ: حَدَّثَنَا
عَبْدُ الرَّزَّاقِ عَنِ النَّوْرِيِّ، عَنِ يَحْيَى بْنِ أَبِي
حَيَّةَ، عَنِ الضَّحَّاكِ، عَنِ ابْنِ عَبَّاسٍ عَنِ
النَّبِيِّ ﷺ بِنَحْوِهِ. وَقَالَ: هُكَذَا رَوَى
[سُفْيَانُ] بَنُ عُيَيْنَةَ وَعَبْرُ وَاحِدٍ هَذَا الْحَدِيثِ
عَنْ أَبِي جَنَابٍ، عَنِ الضَّحَّاكِ، عَنِ ابْنِ
عَبَّاسٍ قَوْلَهُ وَلَمْ يَرْفَعَهُ، وَهَذَا أَصَحُّ مِنْ رِوَايَةِ
عَبْدِ الرَّزَّاقِ. وَأَبُو جَنَابٍ: الْقَصَّابُ - اسْمُهُ

[1] *Al-Munāfiqin* 63:9-11.

[2] “That is, Dirhams.” (*Tuhfat Al-Aḥwadhī*)

يَحْيَىٰ بِنُ أَبِي حَيَّةَ - وَلَيْسَ هُوَ بِالْقَوِيِّ فِي الْحَدِيثِ .

تخريج: [إسناده ضعيف] وأخرجه الطبري في تفسيره: ٧٦/٢٨ من حديث أبي جناب به مختصراً وهو في مسند عبد بن حميد، ح: ٦٩٢ عن عبدالرزاق عن الثوري به * أبو جناب عنن والضحاك بن مزاحم عن ابن عباس: منقطع.

Comments:

These Qur'anic Verses guides that the substance that Allāh has given a person, he should make a good use of the wealth before death. Lest death should approach and he would say with remorse, "O Lord! Grant me some more respite! I shall spend in charity and I can be from among the good doers."

Chapter 64. Regarding *Sūrat At-Taghābun*

(المعجم ٦٤) - [بَابُ :] وَمِنْ سُورَةِ التَّغَابُنِ (التحفة ٦٤)

*In the Name of Allāh,
the Meriful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3317. 'Ikrimah narrated that Ibn 'Abbās was asked by a man about this *Āyah*: O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them!^[1] He said: "These are men who submitted (to Islam) in Makkah, and they wanted to come to the Prophet ﷺ but their wives and children refused to allow them to come to the Messenger of Allāh ﷺ. So when they came to the Messenger of Allāh ﷺ, they saw that the people had gained such understanding in the religion that they wanted to punish them (their families). So Allāh revealed the *Āyah*: O you who believe! Verily, among your wives and your

(١) - ٣٣١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى : حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ : حَدَّثَنَا إِسْرَائِيلُ : حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ وَسَأَلَهُ رَجُلٌ عَنْ هَذِهِ الْآيَةِ : ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ﴾ [١٤] قَالَ : هُوَ لِأَنَّ رِجَالَ أَسْلَمُوا مِنْ أَهْلِ مَكَّةَ وَأَرَادُوا أَنْ يَأْتُوا النَّبِيَّ ﷺ فَأَبَى أَزْوَاجُهُمْ وَأَوْلَادُهُمْ أَنْ يَدْعُوهُمْ أَنْ يَأْتُوا رَسُولَ اللَّهِ ﷺ ، فَلَمَّا أَتَوْا رَسُولَ اللَّهِ ﷺ رَأَوْا النَّاسَ قَدْ فَفَهُوا فِي الدِّينِ ، هَمُّوا أَنْ يُعَاقِبُوهُمْ فَأَنْزَلَ اللَّهُ : ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ﴾ « الْآيَةَ .

[1] *At-Taghābun* 64:14.

children there are enemies for you; therefore beware of them!" (*Da'īf*) [Abū 'Eisā said:] This *Ḥadīth* is *Hasan Ṣaḥīḥ*.

قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخريج: [إسناده ضعيف] وأخرجه ابن أبي حاتم في تفسيره: ١٨٩٠٤ من حديث محمد بن يوسف الفريابي به وصححه الحاكم: ٤٩٠/٢ ووافقه الذهبي * سلسلة سماك عن عكرمة ضعيفة وله شاهد ضعيف .

Comments:

Some among a person's family and dependents are his enemies, who stop him from discharging his duties to Allāh. Though they do so with good intention, but the consequences of this emerge as ruin and destruction for the person. Accordingly, they play a real role of enmity to him.

Chapter 66. Regarding *Sūrat At-Tahrim*

(المعجم ٦٦) - [بَابُ:] وَمِنْ سُورَةِ التَّحْرِيمِ (التحفة ٦٥)

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3318. Ibn 'Abbās said: "I was ever determined to ask 'Umar about the two women, among the wives of the Prophet ﷺ, about whom Allāh [the Mighty and Sublime] said: If you two turn in repentance, your hearts are indeed so inclined...^[1] until once when 'Umar performed *Hajj*, and I performed *Hajj* along with him. I poured water for his *Wuḍū'* from a water holder, and I said: 'O Commander of the Believers! Who are the two women among the wives of the Prophet ﷺ, about whom Allāh said: If your two turn in repentance, you hearts are indeed so inclined?' He said to me:

(١) - ٣٣١٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَوْرٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: لَمْ أَزَلْ حَرِيصًا أَنْ أَسْأَلَ عُمَرَ عَنِ الْمَرَأَتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَيْنِ قَالَ اللَّهُ [عَزَّ وَجَلَّ]: ﴿إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ [٤] حَتَّى حَجَّ عُمَرُ وَحَجَّجْتُ مَعَهُ فَصَبَبْتُ عَلَيْهِ مِنَ الْإِدَاوَةِ فَتَوَضَّأَ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ مِنَ الْمَرَأَتَانِ مِنَ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَانِ قَالَ اللَّهُ: ﴿إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾؟ فَقَالَ لِي: وَآعَجَبًا لَكَ يَا ابْنَ

^[1] *At-Tahrim* 66:4.

'I am astonished at you O Ibn 'Abbās!' – Az-Zuhri (one of the narrators) said: "By Allāh! He disliked what he asked him, but he did not withhold it from him." – "He said to me: 'It was 'Āishah and Ḥafṣah.'" He said: "Then he began narrating the *Ḥadīth* to me. He said: 'We, the people of the Quraish, used to have the upper hand over our women. So when we arrived in Al-Madīnah, we found a people whose women had the upper hand over them. Our women began acquiring the habits of their women. One day I became angry with my wife when she started talking back to me, she said: "What bothers you about that? By Allāh! The wives of the Prophet ﷺ talk back to him, and one of them may stay away from him a whole day until the night?"' "He said: 'I said to myself: "Whoever among them has done that, then she has thwarted herself and lost.'" "He said: 'My house was in Al-'Awālī among those of Banū Umayyah, and I had a neighbor among the *Anṣār*, and he and I would take turns visting the Messenger of Allāh ﷺ.' He said: 'One day I would visit him and bring the news of the Revelation, and other than that, and one day he would visit him and bring the same. We heard stories that Ghassān were preparing their horses to attack us.' He said: 'One day he came to me in the evening and knocked on my door, so I went out to him. He said: "A horrible thing has

عَبَّاسٍ. قَالَ الزُّهْرِيُّ: وَكَرِهَ وَاللَّهِ مَا سَأَلَهُ عَنْهُ وَلَمْ يَكُفُّهُ. فَقَالَ لِي: هِيَ عَائِشَةُ وَحَفْصَةُ، قَالَ: ثُمَّ أَنْشَأَ يُحَدِّثُنِي الْحَدِيثَ فَقَالَ: كُنَّا مَعَسَرَ قُرَيْشٍ نَغْلِبُ النِّسَاءَ فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْمًا تَغْلِبُهُمْ نِسَاؤُهُمْ فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ فَتَغَضَّبْتُ يَوْمًا عَلَى امْرَأَتِي فَإِذَا هِيَ تُرَاجِعُنِي فَقَالَتْ: مَا تُتَكَبَّرُ مِنْ ذَلِكَ فَوَاللَّهِ إِنَّ أَرْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعُنَّهُ وَهَجْرُهُ إِحْدَاهُنَّ الْيَوْمَ إِلَى اللَّيْلِ، قَالَ: فَقُلْتُ فِي نَفْسِي قَدْ خَابَتْ مَنْ فَعَلَتْ ذَلِكَ مِنْهُنَّ وَخَسِرَتْ قَالَ، وَكَانَ مَنزِلِي بِالْعَوَالِي فِي بَيْتِي أُمِّيَّةً وَكَانَ لِي جَارٌ مِنَ الْأَنْصَارِ كُنَّا نَتَنَاقَبُ النَّزُولَ إِلَى رَسُولِ اللَّهِ ﷺ قَالَ: فَيَنْزِلُ يَوْمًا وَيَأْتِينِي بِخَبَرِ الْوَحْيِ وَغَيْرِهِ. وَأَنْزَلَ يَوْمًا فَأْتِيهِ بِمِثْلِ ذَلِكَ، قَالَ: فَكُنَّا نَحَدِّثُ أَنَّ عَسَانَ تُعَلُّ الْخَيْلَ لَتَغْرُونَا، قَالَ: فَجَاءَنِي يَوْمًا عِشَاءً فَضَرَبَ عَلَيَّ الْبَابَ فَخَرَجْتُ إِلَيْهِ فَقَالَ: حَدَّثَ أَمْرٌ عَظِيمٌ، قُلْتُ: أَجَاءَتْ عَسَانَ؟ قَالَ: أَعْظَمُ مِنْ ذَلِكَ طَلَّقَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ، قَالَ: فَقُلْتُ فِي نَفْسِي قَدْ خَابَتْ حَفْصَةُ وَخَسِرَتْ قَدْ كُنْتُ أَظُنُّ هَذَا كَاتِبًا، قَالَ: فَلَمَّا صَلَّى الصُّبْحَ شَدَدْتُ عَلَيَّ يَبَاطِي ثُمَّ انْطَلَقْتُ حَتَّى دَخَلْتُ عَلَى حَفْصَةَ فَإِذَا هِيَ تَبْكِي، فَقُلْتُ: أَطَلَّقَكَ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: لَا أَذْرِي، هُوَ ذَا مُتَرَوِّلٍ فِي هَذِهِ الْمَشْرُوبَةِ، قَالَ: فَاِنْطَلَقْتُ فَأَتَيْتُ غَلَامًا أَسْوَدَ فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، قَالَ: فَدَخَلَ ثُمَّ خَرَجَ

happened.” I said: “Ghassān has come?” He said: “Worse than that. The Messenger of Allāh ﷺ has divorced his wives.” He said: ‘I said to myself: “Ḥafṣah has thwarted herself and is a loser! I thought this would happen some day.”’ He said: ‘After we prayed *Ṣubḥ*, I put on my clothes, then went to visit Ḥafṣah. There I found her crying. I said: “Has the Messenger of Allāh ﷺ divorced (all of you)?” She said: “I do not know. He has secluded himself in the upper room.”’ He said: ‘So I went, and came upon a black slave, I said: “Seek permission for ‘Umar.”’ He said: ‘So he entered then came out to me. He said: “I mentioned you to him, but he did not say anything.”’ He said: ‘So I went to the *Masjid*. There I found a group of people sitting around the *Minbar* weeping, so I sat down with them. Then it became too much for me, so I went to the slave and said: “Seek permission for ‘Umar.”’ He went in, then he came out to me and said: “I mentioned you to him, but he did not say anything.”’ He said: ‘So I went to the *Masjid* again, and sat there until I could not take it any more, and I went back to the slave and said: “Seek permission for ‘Umar.”’ He went in, then he came out to me and said: “I mentioned you to him but he did not say anything.”’ He said: ‘So I turned to leave, when the slave called me back. He said: “Enter, for he has given you permission.”’ He said: ‘So I entered, and found

إِيَّيَّ: قَالَ: قَدْ ذَكَرْتُكَ لَهُ فَلَمْ يَقُلْ شَيْئًا، قَالَ: فَانْطَلَقْتُ إِلَى الْمَسْجِدِ. فَإِذَا حَوْلَ الْمِنْبَرِ نَفَرٌ يَبْكُونَ فَجَلَسْتُ إِلَيْهِمْ ثُمَّ غَلَبَنِي مَا أَحْدُ فَأَتَيْتُ الْعُلَامَ فَقُلْتُ: اسْتَأْذِنُ لِعُمَرَ. فَدَخَلَ ثُمَّ خَرَجَ إِلَيَّ. فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَلَمْ يَقُلْ شَيْئًا، قَالَ: فَانْطَلَقْتُ إِلَى الْمَسْجِدِ أَيْضًا فَجَلَسْتُ ثُمَّ غَلَبَنِي مَا أَحْدُ فَأَتَيْتُ الْعُلَامَ فَقُلْتُ: اسْتَأْذِنُ لِعُمَرَ. فَدَخَلَ ثُمَّ خَرَجَ إِلَيَّ [فَقَالَ]: قَدْ ذَكَرْتُكَ لَهُ فَلَمْ يَقُلْ شَيْئًا. قَالَ: فَوَلَّيْتُ مُنْطَلِقًا إِذَا الْعُلَامُ يَدْعُونِي. فَقَالَ: ادْخُلْ فَقَدْ أَدِنَ لَكَ قَالَ: فَدَخَلْتُ فَإِذَا النَّبِيُّ ﷺ مَكِّيٌّ عَلَى رَمْلٍ حَصِيرٍ فَرَأَيْتُ أَنْزَرَهُ فِي جَنِيهِ فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَطَلَقْتَ نِسَاءً؟ قَالَ: لَا، قُلْتُ: اللَّهُ أَكْبَرُ. لَوْ رَأَيْتَنَا يَا رَسُولَ اللَّهِ وَنَحْنُ مَعَسَّرُ قُرَيْشٍ نَغْلِبُ النِّسَاءَ فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْمًا تَعْلِبُهُمْ نِسَاؤُهُمْ فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ فَتَغَضَّبْتُ يَوْمًا عَلَى امْرَأَتِي فَإِذَا هِيَ تُرَاجِعُنِي فَأَنْكَرْتُ ذَلِكَ فَقَالَتْ: مَا تُنْكِرُ فَوَاللَّهِ إِنَّ أَرْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعُنَهُ وَتَهْجُرُهُ إِحْدَاهُنَّ الْيَوْمَ إِلَى اللَّيْلِ، قَالَ: فَقُلْتُ لِحَفْصَةَ: أُرَاجِعِينَ رَسُولَ اللَّهِ ﷺ؟ قَالَتْ: نَعَمْ وَتَهْجُرُهُ إِحْدَانَا الْيَوْمَ إِلَى اللَّيْلِ، قَالَ: فَقُلْتُ: قَدْ خَابَتْ مَنْ فَعَلَتْ ذَلِكَ مِنْكُمْ وَخَسِرَتْ، أَتَأْمَنُ إِحْدَاكُمْ أَنْ يَغَضِبَ اللَّهُ عَلَيْهَا لِعَضْبِ رَسُولِ اللَّهِ ﷺ فَإِذَا هِيَ قَدْ هَلَكَتْ؟ فَتَبَسَّمَ النَّبِيُّ ﷺ، قَالَ: فَقُلْتُ

the Prophet ﷺ reclining upon a woven mat, and I saw the marks it left on his side. I said: "O Messenger of Allāh! Have you divorced your women?" He said: "No." I said: "*Allāhu Akbar!* If you only saw us O Messenger of Allāh! We the people of the Quraish used to have the upper hand over our women, but when we came to Al-Madīnah we found a people whose women had the upper hand over them. Our women began acquiring the habits of their women. One day I became angry with my wife, so when she started talking back to me I rebuked her and she said: 'What bothers you about that? By Allāh! The wives of the Prophet ﷺ talk back to him, and one of them may stay away from him a whole day until the night?'" He said: "I said to Ḥafṣah: 'Do you talk back to the Messenger of Allāh?' She said: 'Yes, and one of us may stay away from him all day until the night.'" He said: "I said: 'Whoever among them has done that, then she has thwarted herself and lost. Do any of you feel so secure against Allāh becoming angry with you because of the anger of the Messenger of Allāh ﷺ, then she will be ruined?' He said: 'So the Prophet ﷺ smiled.' He said: 'So I said to Ḥafṣah: "Do not talk back to the Messenger of Allāh ﷺ, and don't ask him for anything. Ask me for whatever you want. And do not be tempted by the behavior of your companion, for she is more beautiful than you, and more loved

لِحَفْصَةَ: لَا تُرَاجِعِي رَسُولَ اللَّهِ ﷺ وَلَا تَسْأَلِيهِ شَيْئًا وَسَلِّبِي مَا بَدَأَ لَكَ، وَلَا يَغْرَتُكَ أَنْ كَانَتْ صَاحِبَتِكَ أَوْ سَمَ مِنْكَ وَأَحَبَّ إِلَي رَسُولِ اللَّهِ ﷺ. قَالَ: فَتَبَسَّمَ أُخْرَى، فَقُلْتُ: يَا رَسُولَ اللَّهِ أَسْتَأْسِسُ؟ قَالَ: «نَعَمْ». قَالَ: فَرَفَعْتُ رَأْسِي فَمَا رَأَيْتُ فِي الْبَيْتِ إِلَّا أَهْبَةً ثَلَاثَةً، [قَالَ:] فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَدْعُ اللَّهَ أَنْ يُوسِّعَ عَلَيَّ أُمَّتِكَ فَقَدْ وَسَّعَ عَلَيَّ فَارِسَ وَالرُّومَ وَهُمْ لَا يَعْبُدُونَهُ، فَاسْتَوَى جَالِسًا فَقَالَ: «[أَوْ] فِي شُكِّ أَنْتِ يَا ابْنَةَ الْخَطَّابِ؟ أَوْلَيْكَ قَوْمٌ عَجَلَتْ لَهُمْ طَبِيبَاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا». قَالَ: وَكَأَنَّ أَقْسَمَ أَنْ لَا يَدْخُلَ عَلَيَّ نِسَائِهِ شَهْرًا فَعَابَتْهُ اللَّهُ فِي ذَلِكَ فَجَعَلَ لَهُ كَفَّارَةَ الْيَمِينِ. قَالَ الزُّهْرِيُّ: فَأَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ قَالَتْ: فَلَمَّا مَضَتْ بَشَعٌ وَعِشْرُونَ دَخَلَ عَلَيَّ النَّبِيُّ ﷺ بَدَأَ بِي فَقَالَ: «يَا عَائِشَةُ إِنِّي ذَاكِرٌ لَكَ شَيْئًا فَلَا تَعْجَلِي حَتَّى تَسْتَأْمِرِي أَبِيكَ»، قَالَتْ: ثُمَّ قَرَأَ هَذِهِ الْآيَةَ: ﴿يَتَأْتِيهَا الْبَقَاءُ فُلٌ لَازِلٌ لَكَ﴾ [الاحزاب: ٢٨]. قَالَتْ: عَلِمَ وَاللَّهِ! أَنَّ أَبِي لَمْ يَكُونَا يَأْمُرَانِي بِفِرَاقِهِ، قَالَتْ: فَقُلْتُ: أَفِي هَذَا أَسْتَأْمِرُ أَبِي؟ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالِدَارَ الْآخِرَةَ. قَالَ مَعْمَرٌ: فَأَخْبَرَنِي أَبُو بَرْزَةَ: أَنَّ عَائِشَةَ قَالَتْ لَهُ: يَا رَسُولَ اللَّهِ! لَا تُخْبِرْ أَرْوَاجَكَ أَنِّي اخْتَرْتُكَ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّمَا بَعَثَنِي اللَّهُ مُبَلِّغًا وَلَمْ يَبْعَثْنِي مُتَعَتِّتًا». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

by the Messenger of Allāh ﷺ.” He said: ‘So he smiled again. I said: “O Messenger of Allāh! May I speak candidly?” He said: “Yes.”’ He said: ‘I raised my head and did not see in the house except for three hides. So I said: “O Messenger of Allāh! Supplicate to Allāh to make your followers prosperous. For verily, He has made the Persians and the Romans prosper, and they do not worship Him.” He then sat up and said: “Do you have some doubts O Ibn Al-Khattāb? They are a people whose good has been hastened for them in this world’s life.”’ He said: ‘He swore that he would not enter upon his women for a month. So Allāh censured him for that, and he made the atonement of an oath.’”

Az-Zuhrī said: “Urwah informed me that ‘Āishah said: ‘When twenty-nine days passed, the Prophet ﷺ entered upon me first, and he said: “O ‘Āishah! I am about to mention something to you, but do not be hasty in reply until you consult your parents.’” She said: ‘Then he recited this *Āyah*: “O Prophet! Say to your wives.”’^[1] She said: ‘I knew by Allāh! That my parents would not tell me to part with him.’ She said: ‘I said: “Is it about this that I should consult with my parents? Indeed I want Allāh and His Messenger and the abode of the Hereafter.” Ma‘mar (one of the narrators) said: “Ayyūb informed

صَحِيحٌ غَرِيبٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنِ ابْنِ عَبَّاسٍ .

^[1] *Al-Aḥzāb* 33:28.

me that 'Āishah said to him: 'O Messenger of Allāh! Do not inform your wives that I chose you.' So the Prophet ﷺ said: 'Allāh sent me only as one who conveys (*Muballigh*), He did not send me as one causing hardship.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. It has been reported through more than one route from Ibn 'Abbās.

تخریج: متفق علیه، وأخرجه مسلم، الطلاق، باب: في الإيلاء واعتزال النساء وتخييرهن ... [لخ، ح: ٣٤/١٤٧٩ من حديث عبدالرزاق والبخاري، ح: ٢٤٦٨ من حديث الزهري به وتقدم طرفه: ٢٤٦١.]

Comments:

This Verse means, if you turn to Allāh in repentance, it should not be surprising or something odd, it is in fact the best thing for you; because your hearts are inclined to Allāh and the Messenger and towards repentance.

Chapter 68. Regarding *Sūrat Nūn Wal-Qalam*

(المعجم ٦٨) - [بَابُ :] وَمِنْ سُورَةِ
نُونِ وَالْقَلَمِ (التحفة ٦٦)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3319. 'Abdul-Wāḥid bin Sulaim said: "I arrived in Makkah and met 'Aṭā' bin Abī Rabāḥ. I said: 'O Abū Muḥammad! Some people with us speak about *Al-Qadar*.' 'Aṭā' said: 'I met Al-Walīd bin 'Uḇādah bin Aṣ-Ṣāmit and he said: "My father narrated to me, he said: 'I heard the Messenger of Allāh ﷺ saying: "Verily the first of what Allāh created was the Pen. He said to it: "Write." So it wrote what will be forever.'" (*Ṣaḥīḥ*)

(١) - ٣٣١٩ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى : حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ : حَدَّثَنَا عَبْدُ الْوَاحِدِ ابْنُ سُلَيْمٍ قَالَ : قَدِمْتُ مَكَّةَ فَلَقِيْتُ عَطَاءَ بْنَ أَبِي رِيَّاحٍ فَقُلْتُ : يَا أَبَا مُحَمَّدٍ ، إِنَّ أَنَا سَأَلْتُ عِنْدَنَا يَتَوَلَّوْنَ فِي الْقَدْرِ ، فَقَالَ عَطَاءُ : لَقِيْتُ الْوَلِيدَ بْنَ عَبَادَةَ بْنِ الصَّامِتِ فَقَالَ : حَدَّثَنِي أَبِي قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ لَهُ : اكْتُبْ فَجَرَى بِمَا هُوَ كَاتِبٌ إِلَى الْآبِدِ» .

[Abū 'Eisā said:] There is a story along with this *Hadīth*. [He said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*,

[قَالَ :] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَفِيهِ

there is something about it from Ibn ‘Abbās.

عَنِ ابْنِ عَبَّاسٍ .

تخریج: [صحیح] تقدم: ٢١٥٥ * وفيه عن ابن عباس [أبو يعلى: ٤/٢١٧، ح: ٢٣٢٩ والبيهقي: ٣/٩].

Comments:

This *Hadīth* has preceded in the story at the end of the chapters regarding *Al-Qadar* (2155).

Chapter 69. Regarding *Sūrat Al-Hāqqah*

(المعجم ٦٩) - [بَابُ:] وَمِنْ سُورَةِ الْحَاقَّةِ (التحفة ٦٧)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). **3320.** Al-Aḥnaf bin Qais narrated from Al-‘Abbās bin ‘Abdul-Muṭṭalib who claimed that he was sitting in Al-Baṭḥā^[1] with a group, and the Messenger of Allāh ﷺ was sitting among them, when a cloud passed over them. They looked at it, and the Messenger of Allāh ﷺ said: ‘Do you know what its name is?’ They said: ‘Yes. This is *As-Sahāb* (cloud).’ The Messenger of Allāh ﷺ said: ‘*Al-Muzn* (rain cloud)?’ They said: ‘(Yes) a rain cloud.’ He said: ‘*Al-Anān* (a lofty-cloud)?’ They said: ‘(Yes) a lofty-cloud.’ Then the Messenger of Allāh ﷺ said: ‘Do you know how much distance there is between the heavens and the earth?’ They said: ‘No, by Allāh we do not know.’ He said: ‘The distance between every two of them is either seventy-one,

(١) - ٣٣٢٠ - حَدَّثَنَا عَبْدُ بُنِ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ أَبِي قَيْسٍ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَيْرَةَ، عَنِ الْأَخْنَفِ بْنِ قَيْسٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ [قَالَ]: زَعَمَ أَنَّهُ كَانَ جَالِسًا فِي الْبَطْحَاءِ فِي عَصَابَةٍ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ فِيهِمْ إِذْ مَرَّتْ عَلَيْهِمْ سَحَابَةٌ فَتَنظَرُوا إِلَيْهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ تَدْرُونَ مَا اسْمُ هَذِهِ؟» قَالُوا: نَعَمْ هَذَا السَّحَابُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالْمُزْنُ؟» قَالُوا: وَالْمُزْنُ. قَالَ رَسُولُ اللَّهِ ﷺ: «وَالْعَنَانُ؟» قَالُوا: وَالْعَنَانُ. ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «هَلْ تَدْرُونَ كَمْ بَعْدَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ؟» فَقَالُوا: لَا وَاللَّهِ مَا

[1] A well known area of Makkah. “At-Ṭibī said: ‘He used ‘claimed’ in reference to Al-‘Abbās because he was not at that time (the event occurred) a Muslim, and the group that he was with were not Muslims.’” (*Tuhfat Al-Aḥwadhī*).

or two, or three, years and the heaven that is above that one is like that.' Until he enumerated Seven heavens like that. Then he said: 'Above the seventh heaven is a sea. Between its highest part and its lowest is just as there is between one heaven to another heaven. Above that are eight goats, between their hooves and backs is the same as what is between one heaven and another heaven. Then above their backs is the Throne. Between its lowest and highest parts is the same as what is between one heaven to another heaven, and Allāh is above that.'" (*Daʿīf*)

'Abd bin Humaid said: "I heard Yahyā bin Maʿīn saying: 'Didn't 'Abdur-Raḥmān bin Sa'd want to go for *Hajj* so that someone heard this *Hadīth* from him?'"^[1]

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*. Al-Walīd bin Abī Thawr reported similar in *Marfū'* from Simāk. Sharik reported part of this *Hadīth* from Simāk and he narrated it in *Mawqūf* not *Marfū'* form. 'Abdur-Raḥmān is Ibn 'Abdullāh bin Sa'd Ar-Rāzī.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، السنة، باب في الجهمية، ح: ٤٧٢٤ من حديث عبدالرحمن بن سعد به * سماك اختلط، وعبدالله بن عميرة لا يعرف له سماع من الأحنف كما قاله البخاري * حديث وليد بن أبي ثور: رواه أبو داود، ح: ٤٧٢٣، وحديث شريك: رواه الحاكم ٥٠٠/٢، ٥٠١ وصححه على شرط مسلم ووافقه الذهبي (!).

Comments:

The Jahmiyah's view that Allāh is not above the Throne is wrong. The world above the heavens is such that which can never be comprehended. Therefore the full encompassing knowledge regarding it is impossible. Faith in the Unseen is essential.

^[1] Meaning; Why didn't he, so the Jahmiyah could hear it.

نَذْرِي، قَالَ: «فَإِنَّ بُعْدَ مَا بَيْنَهُمَا إِمَّا وَاحِدَةٌ وَإِمَّا اثْنَتَانِ أَوْ ثَلَاثٌ وَسَبْعُونَ سَنَةً وَالسَّمَاءُ الَّتِي فَوْقَهَا كَذَلِكَ» حَتَّى عَدَّهِنَّ سَبْعَ سَمَاوَاتٍ كَذَلِكَ، ثُمَّ قَالَ: «فَوْقَ السَّمَاءِ السَّابِعَةِ بَحْرٌ بَيْنَ أَغْلَاهُ وَأَسْفَلِهِ كَمَا بَيْنَ السَّمَاءِ إِلَى السَّمَاءِ، وَفَوْقَ ذَلِكَ ثَمَانِيَةٌ أَوْ عَالٍ بَيْنَ أَظْلَافِهِنَّ وَرُكْبِهِنَّ مِثْلُ مَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ ثُمَّ فَوْقَ ظُهُورِهِنَّ الْعَرْشُ بَيْنَ أَسْفَلِهِ وَأَعْلَاهُ مِثْلُ مَا بَيْنَ السَّمَاءِ إِلَى السَّمَاءِ وَاللَّهُ فَوْقَ ذَلِكَ».

قَالَ عَبْدُ بَنِ حُمَيْدٍ: سَمِعْتُ يَحْيَى بْنَ مَعِينٍ يَقُولُ: أَلَا يُرِيدُ عَبْدُ الرَّحْمَنِ بْنُ سَعْدٍ أَنْ يَحْجَّ حَتَّى يُسْمَعَ مِنْهُ هَذَا الْحَدِيثِ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَرَوَى الْوَلِيدُ بْنُ أَبِي ثَوْرٍ عَنْ سِمَاكِ نَحْوَهُ وَرَفَعَهُ. وَرَوَى شَرِيكٌ عَنْ سِمَاكِ بَعْضَ هَذَا الْحَدِيثِ وَأَوْفَقَهُ وَلَمْ يَرْفَعَهُ. وَعَبْدُ الرَّحْمَنِ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ سَعْدِ الرَّازِيِّ.

(2). 3321. ‘Abdur-Raḥmān bin ‘Abdullāh bin Sa’d Ar-Rāzī [and he is Ad-Dashtakī] narrated that his father informed him, that his father – may Allāh have mercy upon him – informed him, he said: “I saw a man in Bukhārā upon a mule wearing a black *‘Imāmah*, saying: ‘It was given to me by the Messenger of Allāh ﷺ.’” (Da‘īf)

(٢) - ٣٣٢١ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ سَعْدِ الرَّازِيِّ [وَهُوَ الدَّشْتَكِيُّ] أَنَّ أَبَاهُ أَخْبَرَهُ : أَنَّ أَبَاهُ - رَجِمَهُ اللَّهُ - أَخْبَرَهُ قَالَ : رَأَيْتُ رَجُلًا يُبْحَارَى عَلَى بَغْلَةٍ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ [وَأَيُّقُولُ كَسَانِيهَا رَسُولُ اللَّهِ ﷺ].

تخريج : [إسناده ضعيف] وأخرجه أبو داود، اللباس، باب ما جاء في الخز، ح: ٤٠٣٨ من حديث عبدالرحمن بن عبدالله بن سعد به * سعد بن عثمان الدشتكي لم يوثقه غير ابن حبان وصح عن رسول الله ﷺ أنه اعتم بعمامة سوداء.

Comments:

Imām At-Tirmidhī wanted to inform by reporting this chain that the grandfather of ‘Abdur-Raḥmān was a *Tābi‘ī*.

Chapter 70. Regarding *Sūrat Sa’ala Sā’il*^[1]

(المعجم ٧٠) - [بَابُ :] وَمِنْ سُورَةِ سَأَلَ سَائِلٌ (التحفة ٦٨)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3322. Abū Sa‘eed narrated from the Prophet ﷺ regarding Allāh’s saying: Like *Al-Muhl*^[2] – he said: “Like boiling oil, such that when it is brought close to one’s face the skin of his face will fall off into it.”^[3] (Da‘īf)

(١) - ٣٣٢٢ - حَدَّثَنَا أَبُو كُرَيْبٍ : حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ دَرَّاجِ أَبِي السَّمْحِ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿كَالْمُهْلِ﴾ [٨] قَالَ: «كَعَكَرَ الزَّيْتُ فَإِذَا قَرَّبَهُ إِلَى وَجْهِهِ سَقَطَتْ فَرَوْهُ وَجْهِهِ فِيهِ».

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of *Rishdīn* (a narrator in the chain).

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِينٍ .
تخريج : [ضعيف] تقدم: ٢٥٨١.

[1] *Al-Ma‘ārij* (70)

[2] *Al-Ma‘ārij* 70:8.

[3] This preceded under no. 2581.

Comments:

The sky will get dissolved on the Last Day and it will be like the residue of oil, it will be so hot that the facial skin of the people will fall into it.

Chapter 72. Regarding *Sūrat Al-Jinn*

(المعجم ٧٢) - [بَابُ :] وَمِنْ سُورَةِ
الْجِنِّ (التحفة ٦٩)

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3323. Ibn ‘Abbās [may Allāh be pleased with them] said: the Messenger of Allāh ﷺ did not recite for the jinns nor did he see them. The Messenger of Allāh ﷺ went out with a group of his Companions towards the ‘Ukāz market. Something had been intervening between the *Shayātīn* and the news from the heavens, and shooting stars had been sent upon them, so the *Shayātīn* returned to their people and they said to them: ‘What is wrong with you?’ They replied: ‘Something has been intervening between us and the news of the heavens. And shooting stars have been sent down upon us.’ They said: ‘Nothing intervened between us and between the news of the heavens except that something has happened. So travel east and west in the earth and look for what is it that intervenes between you and between the news of the heavens.’” He said: “So they went traveling east and west on the earth, seeking whatever it was that had been intervening between them and the news of the heavens. A group of those who were traveling

(١) - ٣٣٢٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
حَدَّثَنِي أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي
بِشْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ
[رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: مَا قَرَأَ رَسُولُ اللَّهِ
ﷺ عَلَى الْجِنِّ وَلَا رَأَهُمْ، انْطَلَقَ رَسُولُ اللَّهِ
ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ
عُكَاظٍ وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ
السَّمَاءِ وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ، فَرَجَعَتِ
الشَّيَاطِينُ إِلَى قَوْمِهِمْ، فَقَالُوا: مَا لَكُمْ؟
قَالُوا: حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ وَأُرْسِلَتْ
عَلَيْنَا الشُّهُبُ، فَقَالُوا: مَا حَالَ بَيْنَنَا وَبَيْنَ
خَبَرِ السَّمَاءِ إِلَّا مِنْ حَدِيثٍ فَاضْرِبُوا مَشَارِقَ
الْأَرْضِ وَمَعَارِبَهَا فَانظُرُوا مَا هَذَا الَّذِي حَالَ
بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ، قَالَ: فَانْطَلَقُوا
يَضْرِبُونَ مَشَارِقَ الْأَرْضِ وَمَعَارِبَهَا يَبْتَغُونَ مَا
هَذَا الَّذِي حَالَ بَيْنَهُمْ وَبَيْنَ خَبَرِ السَّمَاءِ،
فَانصَرَفَ أُولَئِكَ الْقَوْمُ الَّذِينَ تَوَجَّهُوا [إِلَى]
نَحْوِ تِهَامَةَ إِلَى رَسُولِ اللَّهِ ﷺ، وَهُوَ بِنَخْلَةَ
عَامِدًا إِلَى سُوقِ عُكَاظٍ وَهُوَ يُصَلِّي بِأَصْحَابِهِ
صَلَاةَ الْفَجْرِ، فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمَعُوا لَهُ

towards Tihāmah headed in the direction of the Messenger of Allāh ﷺ, while he was at Nakhlah, enroute to the ‘Ukāz market. He was performing *Ṣalāt Al-Fajr* with his Companions. When they heard the Qur’ān they listened to it, and they said: ‘By Allāh! This is what has been intervening between us and the news of the heavens.’” He said: “Then they returned to their people and said: ‘O our people! Verily we heard a wonderful Recitation! It guides to the Right Path, and we have believed therein, and we shall never join anything with our Lord.’^[1] So Allāh, Blessed is He and Most High, revealed to His Prophet ﷺ: Say: ‘It has been revealed to me that a group of the jinn listened.’^[2] So the saying of the jinns was only revealed to him.”

[He said:] With this chain, from Ibn ‘Abbās, who said: “The jinns said to their people: When the worshipper stood up invoking Him in prayer, they just made round him a dense crowd as if sticking one over the other.”^[3] He said: “When they saw him performing *Ṣalāt*, and his Companions were performing *Ṣalāt*, and they were prostrating along with his prostrations.” He said: “They were amazed at how his Companions obeyed him so they said to their people: When the worshipper

فَقَالُوا: هَذَا وَاللَّهِ الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَيْرِ السَّمَاءِ، قَالَ: فَهَذَا لِكَ رَجَعُوا إِلَى قَوْمِهِمْ فَقَالُوا: يَا قَوْمَنَا ﴿إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا﴾ ○ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ﴿ [٢٠١] فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَى نَبِيِّهِ ﷺ: ﴿قُلْ أَوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ وَإِنَّمَا أُوْحِيَ إِلَيْهِ قَوْلُ الْجِنِّ﴾ [قَالَ:] وَبِهَذَا الْإِسْنَادِ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَوْلُ الْجِنِّ لِقَوْمِهِمْ ﴿لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدَّ﴾ قَالَ: لَمَّا رَأَوْهُ يُصَلِّي وَأَصْحَابُهُ يُصَلُّونَ بِصَلَاتِهِ وَيَسْجُدُونَ بِسُجُودِهِ قَالَ: تَعَجَّبُوا مِنْ طَوَاعِيَةِ أَصْحَابِهِ لَهُ قَالُوا لِقَوْمِهِمْ: ﴿لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدَّ﴾ [١٩].
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] *Al-Jinn* 72:1,2.

[2] *Al-Jinn* 72:1.

[3] *Al-Jinn* 72:19.

stood up invoking Him in prayer, they just made round Him a dense crowd as if sticking one over the other.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب الجهر بقراءة صلاة الصبح، ح: ٧٧٣

ومسلم، ح: ٤٤٩ من حديث أبي عوانة الواضح به.

Comments:

The literal meaning: *Libad* means something sticking one over the other densely.

Even the jinn’s listening to the Qur’ān has been mentioned in this *Ḥadīth*. They were impressed so much by the effectiveness, beauty and wisdom of the Qur’ān. They value it honorably; they accepted it and also invited their people to it.

(2). 3324. Ibn ‘Abbās said: “The jinns used to ascend through the heavens, trying to listen about the Revelation. So when they heard a statement, they would add nine to it. The statement that they heard would be true, while what they added was false. So it was with the advent of the Messenger of Allāh ﷺ that they were prevented from their places. So they mentioned that to *Iblīs* – and the stars were not shot at them before that. So *Iblīs* said to them: ‘This is naught but an event that has occurred in the earth.’ So he sent out his armies, and they found the Messenger of Allāh ﷺ standing in *Ṣalāt* between two mountains” – I think he said “in Makkah” – “So they (returned) to meet with him (*Iblīs*), and informed him. He said: ‘This is the event that has happened on the earth.’” (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٢) - ٣٣٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَحْيٍ :

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ : حَدَّثَنَا إِسْرَائِيلُ :

حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ

ابْنِ عَبَّاسٍ قَالَ: كَانَ الْجِنُّ يَضْعُدُونَ إِلَى

السَّمَاءِ يَسْتَمِعُونَ الْوَحْيَ فَإِذَا سَمِعُوا الْكَلِمَةَ

زَادُوا فِيهَا تِسْعًا، فَأَمَّا الْكَلِمَةُ فَتَكُونُ حَقًّا

وَأَمَّا مَا زَادَ فَيَكُونُ بَاطِلًا، فَلَمَّا بُعِثَ رَسُولُ

اللَّهِ ﷺ مُبِعُوا مَقَاعِدَهُمْ، فَذَكَرُوا ذَلِكَ

لِإِبْلِيسَ وَلَمْ تَكُنِ النُّجُومُ يُرْمَى بِهَا قَبْلَ ذَلِكَ،

فَقَالَ لَهُمْ إِبْلِيسُ: مَا هَذَا إِلَّا مِنْ أَمْرِ قَدْ

حَدَّثَ فِي الْأَرْضِ، فَبَعَثَ جُنُودَهُ فَوَجَدُوا

رَسُولَ اللَّهِ ﷺ قَائِمًا يُصَلِّي بَيْنَ جَبَلَيْنِ - أَرَاهُ

قَالَ - بِمَكَّةَ فَلَقَوْهُ فَأَخْبَرُوهُ فَقَالَ: هَذَا

الْحَدِيثُ الَّذِي حَدَّثَ فِي الْأَرْضِ.

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه النسائي في الكبرى، ح: ١١٦٢٩ من حديث إسرائيل به ورواه سماك عن سعيد بن جبير به (أحمد: ١/٣٢٣) وللحديث شواهد.

Comments:

Before the advent of the Messenger of Allāh ﷺ with the mission of Prophet hood, the jinn were totally banned from listening to anything from the talks of the heaven, due to which they felt something unusual is happening. *Nakhlah* is a place situated between Makkah and Tā'if.

Chapter 74. Regarding *Sūrat*

Al-Mudath-thir

(المعجم ٧٤) - [بَابُ :] وَمِنْ سُورَةِ

الْمُدَّثِّرِ (التحفة ٧٠)

(1). 3325. Jābir bin ‘Abdullāh [may Allāh be pleased with them] said: “I heard the Messenger of Allāh ﷺ – and he was narrating about the pause in Revelation – so he said in his narration: “I was walking, when I heard a voice from the heavens. So I raised my head, and there was an angel, the one that had come to me at *Hirā’*, sitting upon a chair between the heavens and the earth. I fled from him out of fear, and I returned and said: ‘Wrap me up! Wrap me up!’ So they covered me.” Then Allāh, Most High, revealed: ‘O you who are wrapped up! Arise and warn.’ up to His saying: ‘And keep away from the *Rujz!*’^[1] before the *Ṣalāt* was made obligatory.” (*Ṣaḥīḥ*)

(١) - ٣٣٢٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الرَّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ - وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْيِ - فَقَالَ فِي حَدِيثِهِ: «يَتَيْمَنَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ رَأْسِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ جَالِسٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ فَجِئْتُ مِنْهُ رُغْبًا فَرَجَعْتُ فَقُلْتُ: زَمَلُونِي زَمَلُونِي، فَدَثَرُونِي»، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الْمُدَّثِّرُ ۝ قُمْ فَأَنذِرْ ۝ إِلَى قَوْلِهِ ﴿وَالرَّجْزَ فَاهْجُرْ﴾ [١-٥] قَبْلَ أَنْ تُفْرَضَ الصَّلَاةُ.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Yaḥyā bin Abī Kathīr also reported it from Abū Salamah bin ‘Abdur-Raḥmān [from Jābir. And Abū Salamah’s name is ‘Abdullāh].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَيْضًا [عَنْ جَابِرِ أَبِي سَلَمَةَ، اسْمُهُ عَبْدُ اللَّهِ].

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿وَيَا بَكَ فَطَهِّرْ﴾، ح: ٤٩٢٥، ومسلم، ح: ١٦١ من حديث عبدالرزاق به.

[1] *Al-Mudath-thir* 74:1-5.

Comments:

This is the first *Āyah* revealed after the break in the Revelation; in which the Prophet ﷺ was ordered to declare the Highness and Oneness of Allāh openly leaving no stone unturned for his mission, without caring for any type of opposition, obstacles, crucial circumstances and odd conditions. The Oneness of Allāh was laid as the foundation of his mission, and he was commanded to maintain the highest standard of purification and cleanliness.

(2). 3326. Abū Sa‘eed narrated that the Messenger of Allāh ﷺ said: “*Aṣ-Ṣa‘ūd* is a mountain of fire, a disbeliever will be raised upon it for seventy autumns, and then similarly he will fall down it, forever.”^[1] (*Ḍa‘īf*)

(٢) - ٣٣٢٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى عَنْ ابْنِ لَهَيْعَةَ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «الصَّعُودُ جَبَلٌ مِنْ نَارٍ يَصْعَدُ فِيهِ [الْكَافِرُ] سَبْعِينَ خَرِيفًا ثُمَّ يَهْرِي بِهِ كَذَلِكَ [فِيهِ] أَبَدًا» [قَالَ:] هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مَرْفُوعًا مِنْ حَدِيثِ ابْنِ لَهَيْعَةَ. وَقَدْ رَوَى شَيْءٌ مِنْ هَذَا عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ [قَوْلُهُ]: مَوْقُوفٌ.

[He said:] This *Hadīth* is *Gharīb*, we only know of it being *Marfū‘* through the narration of Ibn Lahī‘ah. Something from this has been reported from ‘Atīyyah, from Abū Sa‘eed [as his saying] in *Mauqūf* form.

تخریج: [ضعیف] تقدم: ٢٥٧٦ وحديث عطية العروفي: رواه الطبري: ١٤/١٥٥ جزء: ٢٩ وابن أبي حاتم: ١٠/٣٣٨٣، ح: ١٩٠٣٤ وسنده ضعيف.

Comments:

The word ‘*Ṣa‘ūd*’ is mentioned in Verse seventeen of *Sūrat Al-Muddath-thir*: “I shall force him to climb a difficult height.” *Ṣa‘ūd* is such a mountain or a mountain pass that crossing through it is hardest.

(3). 3327. Jābir [bin ‘Abdullāh] said: “Some people from the Jews said to some people among the Companions of the Prophet ﷺ: ‘Does your Prophet know how many keepers are there in *Jahannam*?’ They said: ‘We do not know until we ask our Prophet.’ So a man went to the Prophet ﷺ and said: ‘O Muḥammad! Your Companions were defeated today.’ He said: ‘In what were they

(٣) - ٣٣٢٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مَجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ [بْنِ عَبْدِ اللَّهِ] قَالَ: قَالَ نَاسٌ مِنَ الْيَهُودِ لِأَنَاسٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: هَلْ يَعْلَمُ نَبِيِّكُمْ كَمْ عَدَدُ خَزَنَةِ جَهَنَّمَ؟ قَالُوا: لَا نَدْرِي حَتَّى نَسْأَلَ نَبِيَّنَا، فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ! غُلِبَ أَصْحَابُكَ الْيَوْمَ، قَالَ: «وَيْمَ غُلِبُوا؟» قَالَ: سَأَلَهُمْ يَهُودٌ هَلْ

[1] This preceded under no. 2576.

defeated?’ He said: ‘Some Jews asked them if their Prophet knew how many keepers are there in *Jahannam*.’ He said: ‘So what did they say?’ He said: ‘They said: “We do not know until we ask our Prophet.”’ He said: ‘Are a people defeated who are asked about something that they do not know, merely because they said, “We do not know until we ask our Prophet?!” Rather, these (people) did ask their Prophet, they said: “Show us Allāh plainly.” I should ask the enemies of Allāh about the dirt in Paradise, and it is *Ad-Darmak*.’^[1] So when they came to him they said: ‘O Abūl-Qāsim! How many keepers are there in *Jahannam*?’ He said: ‘This and that many.’ One time ten, and one time nine. They said: ‘Yes.’ He said to them: ‘What is the dirt of Paradise?’” He said: “They were silent for a while, then they said: ‘Is it bread O Abūl-Qāsim?’ So the Prophet ﷺ said: ‘The bread is made of *Ad-Darmak*.’” (*Ḍaʿīf*)

[Abū ‘Eisā said:] We only know of this *Ḥadīth* through this route, from the narration of Mujālid.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۳/۳۶۱ من حديث سفيان بن عيينة به * مجالد

ضعيف مشهور.

Comments:

He means: it is not fair for those who asked their Prophet [Mūsā] unreasonable questions to ask this type of questions from the Companions.

(4). 3328. Anas bin Mālik narrated that the Messenger of

يَعْلَمُ نَبِيِّكُمْ كَمْ عَدَدُ خَزَنَةِ جَهَنَّمَ، قَالَ: «فَمَا قَالُوا؟» قَالَ: قَالُوا: لَا نَدْرِي حَتَّى نَسْأَلَ نَبِيَّنَا، قَالَ: «أَفَقَلِبَ قَوْمٌ سُئِلُوا عَمَّا لَا يَعْلَمُونَ فَقَالُوا: لَا نَعْلَمُ حَتَّى نَسْأَلَ نَبِيَّنَا، لِكَيْهَمْ قَدْ سَأَلُوا نَبِيَّهُمْ فَقَالُوا: أَرِنَا اللَّهُ جَهْرَةً، عَلَيَّ بِأَعْدَاءِ اللَّهِ إِنِّي سَأِلْتُهُمْ عَنْ تُرْبَةِ الْجَنَّةِ وَهِيَ الدَّرْمَكُ»، فَلَمَّا جَاءُوا قَالُوا: يَا أَبَا الْقَاسِمِ كَمْ عَدَدُ خَزَنَةِ جَهَنَّمَ؟ قَالَ: «هَكَذَا، وَهَكَذَا» فِي مَرَّةٍ عَشْرَةٌ وَفِي مَرَّةٍ تِسْعٌ، قَالُوا: نَعَمْ، قَالَ لَهُمُ النَّبِيُّ ﷺ: «مَا تُرْبَةُ الْجَنَّةِ؟» قَالَ: فَسَكَنُوا هُنْبَهُةً ثُمَّ قَالُوا: خُبْرَةٌ يَا أَبَا الْقَاسِمِ؟ فَقَالَ النَّبِيُّ ﷺ: «الْخُبْرُ مِنْ الدَّرْمَكِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ مُجَالِيدٍ.

(٤) - ٣٣٢٨ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبِرَّازِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: أَخْبَرَنَا

[1] A fine powdery dust.

Allāh ﷻ said regarding this *Āyah*: “He is the One deserving of the *Taqwā*, and He is the One Who forgives.”^[1] – he said: ‘Allāh, Blessed is He and Most High, said: “I am the most worthy to have *Taqwā* of, so whoever has *Taqwā* of Me, not having any god besides Me, then I am most worthy that I forgive him.” (*Da‘if*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*, Suhail (a narrator in the chain) is not strong in *Ḥadīth*. Suhail is alone in narrating this *Ḥadīth* from *Thābit*.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الزهد، باب ما يرجى من رحمة الله يوم القيامة، ح: ٤٢٩٩ من حديث زيد بن حباب به * سهيل بن عبدالله: ضعيف تقدم.

Comments:

The message is that it is only Allāh’s right that the people should fear Him, His law must be abided, He only has the authority to forgive the people’s mistakes and sins.

Chapter 75. Regarding *Sūrat Al-Qiyāmah*

(المعجم ٧٥) - [باب:] وَمِنْ سُورَةِ

الْقِيَامَةِ (التحفة ٧١)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3329. Ibn ‘Abbās said: “When the Qur’an was being revealed to the Messenger of Allāh ﷻ, he would move his tongue in attempt to memorize it. So Allāh, Blessed is He and Most High, revealed: Move not your tongue concerning it to make haste therewith.”^[2] He said: “So he would move his two lips.” And Sufyān (a sub-narrator) would

سُهَيْلُ بْنُ عَبْدِ اللَّهِ الْقُطَيْبِيُّ - وَهُوَ أَخُو حَزْمِ بْنِ أَبِي حَزْمِ الْقُطَيْبِيِّ - عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ فِي هَذِهِ الْآيَةِ: ﴿هُوَ أَهْلُ الْقُوَى وَأَهْلُ التَّغْفِرَةِ﴾ [٥٦] قَالَ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَنَا أَهْلُ أَنْ أَتَقَى فَمَنْ اتَّقَانِي فَلَمْ يَجْعَلْ مَعِيَ إِلَهًا، فَأَنَا أَهْلُ أَنْ أُغْفِرَ لَهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَسُهَيْلٌ لَيْسَ بِالْقَوِي فِي الْحَدِيثِ، وَقَدْ تَقَرَّرَ سُهَيْلٌ بِهَذَا الْحَدِيثِ عَنْ ثَابِتٍ.

(١) - ٣٣٢٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا نَزَلَ عَلَيْهِ الْقُرْآنُ يُحْرَكُ بِهِ لِسَانَهُ يُرِيدُ أَنْ يَحْفَظَهُ، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿لَا تُحْرَكُ بِهِ، لِسَانَكَ لِتَعْجَلَ

[1] *Al-Mudaththir* 74:56.

[2] *Al-Qiyāmah* 75:16.

move his two lips. (*Ṣaḥīḥ*)
 [Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. ‘Alī bin Al-Madīnī said: “Yaḥyā bin Sa‘eed Al-Qaṭṭān said: “Sufyān *Ath-Thawrī* would say good statements of praise about Mūsā bin Abī ‘Āishah (a narrator in the chain).”

﴿ ١٦ ﴾ قَالَ: فَكَانَ يُحْرَكُ بِهِ شَفْتَيْهِ وَحَرَكَ سُفْيَانُ شَفْتَيْهِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: قَالَ يَحْيَى ابْنُ سَعِيدٍ الْقَطَّانُ: كَانَ سُفْيَانُ الثَّوْرِيُّ يُحْسِنُ الثَّنَاءَ عَلَى مُوسَى بْنِ أَبِي عَائِشَةَ خَيْرًا.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿لا تحرك به لسانك لتعجل به﴾، ح: ٤٩٢٧ من حديث سفيان بن عيينة ومسلم، ح: ٤٤٨ من حديث موسى بن أبي عائشة به.

Comments:

The Prophet ﷺ was instructed in this Verse not to hasten and not to be anxious when the Revelation came to him, because when the Revelation would come, he would hasten to memorise it while it was still being revealed.

(2). 3330. *Thuwair* narrated: “I heard Ibn ‘Umar say: ‘The Messenger of Allāh ﷺ said, “Indeed the least of the people of Paradise in rank, is the one who shall look at his gardens, his wives, his servants, and his beds from the distance of a thousand years, and the noblest of them with Allāh is the one who shall look at His Face morning and night.” Then the Messenger of Allāh ﷺ recited: Some faces on that day shall be radiant. They shall be looking at their Lord.^[1] (*Da‘if*)

(٢) - ٣٣٣٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنِي شَبَابَةُ عَنْ إِسْرَائِيلَ، عَنْ ثَوَيْرٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً لِمَنْ يَنْظُرُ إِلَى جَنَانِهِ وَأَزْوَاجِهِ وَخُدَمِهِ وَسُرُرِهِ مَسِيرَةَ أَلْفِ سَنَةٍ وَأَكْرَمُهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ مَنْ يَنْظُرُ إِلَى وَجْهِهِ غُدْوَةً وَعَشِيَّةً، ثُمَّ قرَأَ رَسُولُ اللَّهِ ﷺ: ﴿وُجُوهٌُ يَوْمَئِذٍ نَّاصِرَةٌ ۝ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾ [٢٢، ٢٣].

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*. It has been reported through more than one route from Isrā’īl, from *Thuwair*, similarly in *Marfū‘* form. ‘Abdul-Mālik bin Abjar reported it from *Thuwair*,

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ رَوَاهُ غَيْرٌ وَاجِدٌ عَنْ إِسْرَائِيلَ مِثْلَ هَذَا مَرْفُوعًا، وَرَوَى عَبْدُ الْمَلِكِ بْنُ أَبَجَرَ عَنْ ثَوَيْرٍ، عَنْ ابْنِ عُمَرَ قَوْلَهُ وَلَمْ يُرْفَعْهُ، وَرَوَى الْأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنْ ثَوَيْرٍ، عَنْ

[1] *Al-Qiyāmah* 75:22-23. This narration preceded – with the very same chain of narrators – under *Ḥadīth* no. 2553 but there he mentioned the addition: “his bounties” before “his servants.”

from Ibn ‘Umar, as his saying, without narrating it in *Marfū’* form. Al-Ashja’i reported it from Sufyān, from Thuwair, from Mujāhid from Ibn ‘Umar as his statement without it being *Marfū’*. And we do not know of anyone who mentioned “from Mujāhid” in it, other than Ath-Thawrī.

[This was narrated to us by Abū Kuraib (he said): “Ubaidullāh Al-Ashja’i reported to us: ‘From Sufyān.’” Thuwair’s *Kunya* is Abū Jahm. Abū Fākhītah’s name is Sa’eed bin ‘Ilāqah].

Comments:

The understanding of true concept and reality of the favors of Paradise is impossible, in this life. Similarly, the condition and reality of Allāh’s Appearance is beyond the scope of intellect and comprehension. But we have Faith in the unseen that seeing Allāh will be possible in the hereafter. The real concept will be observed after entering into Paradise, because the Faith of manifest observance will be therein.

Chapter 80. Regarding *Sūrat ‘Abasa*

*In the Name of Allāh,
the Merciful, the Beneficent*

(1). 3331. ‘Āishah narrated: “He frowned and turned away”^[1] was revealed about Ibn Umm Maktūm the blind man. He came to the Messenger of Allāh ﷺ saying: ‘O Messenger of Allāh! Guide me.’ At that time, there was a revered man from the idolaters with the Messenger of Allāh ﷺ. So the Messenger of Allāh ﷺ turned away

مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَوْلُهُ وَلَمْ يَرْفَعُهُ وَمَا نَعْلَمُ أَحَدًا ذَكَرَ فِيهِ عَنِ مُجَاهِدٍ غَيْرَ الثَّوْرِيِّ. [حَدَّثَنَا بِذَلِكَ أَبُو كُرَيْبٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ الْأَشْجَعِيُّ عَنْ سُفْيَانَ. تُؤَيَّرُ يُكْنَى أَبَا جَهْمٍ، وَأَبُو فَاحِشَةَ اسْمُهُ: سَعِيدُ بْنُ عَلَاقَةَ.]

تخریج: [ضعيف] تقدم: ٢٥٥٣.

(المعجم ٨٠) - [بَابُ :] وَمِنْ سُورَةِ عَبَسَ (التحفة ٧٢)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٣٣١ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى ابْنِ سَعِيدِ الْأَمْوِيِّ قَالَ: حَدَّثَنِي أَبِي قَالَ: هَذَا مَا عَرَضْنَا عَلَى هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَنْزَلَ ﴿عَبَسَ وَتَوَلَّى﴾ [١] فِي ابْنِ أُمِّ مَكْتُومِ الْأَعْمَى، أَتَى رَسُولَ اللَّهِ ﷺ فَجَعَلَ يَقُولُ: يَا رَسُولَ اللَّهِ أُرْسِدْنِي وَعِنْدَ رَسُولِ اللَّهِ ﷺ رَجُلٌ مِنْ عُظَمَاءِ

[1] ‘Abasa 80:1.

from him, and faced the other man, saying: ‘Do you think that there is something wrong with what I am saying?’ He said: ‘No.’ So it was about this that it was revealed.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Some of them reported this *Ḥadīth* from Hishām bin ‘Urwah, from his father, who said: “He frowned and turned away was revealed about Ibn Umm Maktūm” and he did not mention ‘Āishah in it.

تخريج: [إسناده صحيح] وأخرجه الحاكم: ٥١٤/٢ من حديث سعيد بن يحيى به وصححه على شرط الشيخين وقال: "أرسله جماعة عن هشام بن عروة" فقال الذهبي: "هو الصواب" وهذه ليست بعلقة قاذحة وللحديث شواهد.

Comments:

The aim of this Verse is that the preacher and reformer should have the focal attention on such people who have the quest for reform and change, and they attend the spiritual gathering of knowledge eagerly and enthusiastically. Pursue not much the ones who are careless, and show pride and boastfulness.

(2). 3332. Ibn ‘Abbās narrated that the Prophet ﷺ said: “You will be gathered barefoot, naked and uncircumcised.” “A woman said: “Will we see” or “look at each other’s nakedness?” He said: “O so-and-so! Every man among them on that Day will have enough to make him careless of others.”^[1] (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been related through more than one route from Ibn ‘Abbās [Sa‘eed bin Jubair reported it as well, and there is something about it from ‘Āishah, may Allāh be pleased with her].

المُشْرِكِينَ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يُعْرِضُ عَنْهُ وَيُقْبَلُ عَلَى الْآخِرِ وَيَقُولُ: «أَتَرَى بِمَا أَقُولُ بَأْسًا؟» فَيَقُولُ: لَا، فَيَقِي هَذَا أَنْزَلَ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: أَنْزَلَ ﴿عَبَسَ وَتَوَلَّى﴾ فِي ابْنِ أُمِّ مَكْتُومٍ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَائِشَةَ.

(٢) - ٣٣٣٢ - حَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ: حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ عَنْ هَلَالِ بْنِ خَبَابٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «تُحَشَّرُونَ حُفَاةَ عُرَاةٍ عُرْلًا». فَقَالَتِ امْرَأَةٌ: أَيُّبَصِرُ أَوْ يَرَى بَعْضُنَا عُرْوَةَ بَعْضٍ؟ قَالَ: «يَا فُلَانَةُ! لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمٌ شَأْنٌ يُبَيِّنُ» [٣٧].

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. قَدْ رَوَى مِنْ غَيْرِ وَجْهِ عَنِ ابْنِ عَبَّاسٍ [رَوَاهُ سَعِيدُ بْنُ جُبَيْرٍ أَيْضًا وَفِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا].

[1] *Abasa* 80:37.

تخريج: [إسناده حسن] ورواه النسائي في الكبرى، ح: ١١٦٤٧ من حديث ابن عباس به وصححه الحاكم على شرط الشيخين: ٢٥١/٢، ٢٥٢ ووافقه الذهبي، ورواه عبدالرحمن بن سليمان عن عكرمة به * وفيه عن عائشة [والنسائي: ١١٤/٤، ح: ٢٠٨٥، والحاكم: ٥٦٤/٤].

Comments:

People will rise up on the Day of Judgement in the same condition as they were born. But the situation will be so disastrous that no one will raise the sight to others, every individual will be worried about oneself.

Chapter 81. Regarding *Sūrat Idhāsh-Shamsi Kuwwirat*^[1]

(المعجم ٨١) - [بَابُ:] وَمِنْ سُورَةِ إِذَا الشَّمْسُ كُوِّرَتْ (التحفة ٧٣)

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3333. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Whoever wishes to look at the Day of Resurrection, as if he is seeing it with his eye, then let him recite: ‘When the sun *Kuwwirat*,^[2] and ‘When the heaven is cleft asunder (*Infatarat*)^[3] and ‘When the heaven is split asunder.’”^[4] (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*.

Hishām bin Yūsuf and others reported this *Hadīth*, with this chain and he said: “Whoever wishes to look at the Day of Resurrection, as if he is seeing it with his eye, then let him recite: ‘When the sun *Kuwwirat*.’” And he did not mention: ‘When the heaven is cleft asunder (*Infatarat*)’ and ‘When the heaven is split asunder’.

(١) - ٣٣٣٣ - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَبْرِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ بَجِيرٍ عَنْ عَبْدِ الرَّحْمَنِ - وَهُوَ ابْنُ يَزِيدَ الصَّنَعَانِيُّ - قَالَ: سَمِعْتُ ابْنَ عَمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأَى عَيْنٍ فَلْيَقْرَأْ: ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ و﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾ و﴿إِذَا السَّمَاءُ انشَقَّتْ﴾».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَرَوَى هِشَامُ بْنُ يُسُفَ وَعَبْدُ اللَّهِ بْنُ بَجِيرٍ هَذَا الْحَدِيثَ بِهَذَا الْإِسْنَادِ وَقَالَ: «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأَى عَيْنٍ فَلْيَقْرَأْ: ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ وَلَمْ يَذْكُرْ و﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾ و﴿إِذَا السَّمَاءُ انشَقَّتْ﴾».

[1] *At-Takwīr* (81)

[2] *At-Takwīr* 81:1.

[3] *Al-Infītār* 82:1.

[4] *Al-Inshiqāq* (84)

تخريج: [إسناده حسن] وأخرجه أحمد: ٢٧/٢ عن عبدالرزاق به وصححه الحاكم: ٥١٥/٢، ٥٧٦/٤ ووافقه الذهبي.

Comments:

These three *Sūrah* have a full picture of the horrors and conditions of the Last Day. The commotions of the Last Day that will affect the heavens, earth, the world between them, and the apparent and hidden parts of human life, have been pictured clearly as if one is seeing them with open eyes.

Chapter 83. Regarding *Sūrat Wail Lil-Muṭaffifīn*

(المعجم ٨٣) - [بَابٌ :] وَمِنْ سُورَةِ
وَيْلٍ لِّلْمُطَفِّفِينَ (التحفة ٧٤)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3334. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Verily, when the slave (of Allāh) commits a sin, a black spot appears on his heart. When he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns, it increases until it cover his entire heart. And that is the ‘*Rān*’ which Allāh mentioned: Nay, but on their hearts is the *Rān* which they used to earn.^[1] (*Hasan*)

(١) - ٣٣٣٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجَلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِنَتْ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءٌ فَإِذَا هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ سَقِلَ قَلْبُهُ، وَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُوَ قَلْبُهُ وَهُوَ الرَّانُ الَّذِي ذَكَرَ اللَّهُ ﴿١٤﴾ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ» [١٤].

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣāhih*.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه النسائي في الكبرى، ح: ١١٦٥٨ عن قتيبة، وابن ماجه، ح: ٤٢٤٤ من حديث ابن عجلان به وصححه البوصيري وابن حبان، ح: ١٧٧١، ٢٤٤٨ والحاكم على شرط مسلم: ٥١٧/٢ ووافقه الذهبي * ابن عجلان: عنن وللحديث شواهد.

Comments:

When mankind does not use its natural talents properly and the faculty of the intellect and the heart, and he becomes a habitual perpetrator of sins by obeying his desires, then the dirt of all of his deeds gradually begins to cover the heart and after sometime it encompasses his entire heart; there remains no place for anything good in the heart. The person becomes a slave of sins.

[1] *Al-Muṭaffifīn* 83:14.

(2). 3335. Ḥammād bin Zaid narrated from Ayyūb, from Nāfi‘, from Ibn ‘Umar: The Day when mankind will stand before the Lord of all that exists?^[1] he said: “They will be standing in sweat up to the middle of their ear.” – Ḥammād said: To us it is *Marfū‘* -. (*Ṣaḥīḥ*)

(٢) - ٣٣٣٥ - حَدَّثَنَا يَحْيَى بْنُ دُرْسْتِ
الْبَصْرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ،
عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ - حَمَّادٌ: هُوَ
عِنْدَنَا مَرْفُوعٌ - ﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾
[٦] قَالَ: يَقُومُونَ فِي الرَّشْحِ إِلَى أَنْصَافِ
أَذَانِهِمْ.

تخریج: متفق عليه، وأخرجه مسلم، الجنة ونعيمها، باب: في صفة يوم القيامة أعاننا الله على أهواله، ح: ٢٨٦٢ من حديث حماد بن زيد والبخاري، ح: ٤٩٣٨ من حديث نافع به.

(3). 3336. Ibn ‘Umar narrated from the Prophet ﷺ: ‘The Day when mankind will stand before the Lord of all that exists.’^[2] He (ﷺ) said: “One of them will be standing in sweat up to the middle of his ears.” (*Ṣaḥīḥ*)

(٣) - ٣٣٣٦ - حَدَّثَنَا هَمَّادٌ: حَدَّثَنَا
عَيْسَى ابْنُ يُونُسَ عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: ﴿يَوْمَ يَقُومُ النَّاسُ
لِرَبِّ الْعَالَمِينَ﴾ قَالَ: «يَقُومُ أَحَدُهُمْ فِي الرَّشْحِ
إِلَى أَنْصَافِ أُذُنَيْهِ».

[Abū ‘Eīsā said:] This *Hadīth* is [*Ḥasan*] *Ṣaḥīḥ*. There is something about it from Abū Hurairah.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ]
صَحِيحٌ، وَفِيهِ عَنْ أَبِي هُرَيْرَةَ.

تخریج: متفق عليه، وأخرجه البخاري، الرقاق، باب قول الله تعالى: ﴿أَلَا يظن أولئك أنهم مبعوثون ليوم عظيم...﴾ إ، ح: ٦٥٣١ ومسلم، ح: ٢٨٦٢ من حديث عيسى بن يونس به * وفيه عن أبي هريرة، البخاري، ح: ٦٥٣٣ ومسلم، ح: ٢٨٦٣.

Chapter 84. Regarding *Sūrat Idhas-Samā’un Shaqqat*^[3]

(المعجم ٨٤) - [بَابُ:] وَمِنْ سُورَةِ
﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ (التحفة ٧٥)

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3337. ‘Āishah said: “I heard that the Messenger of Allāh ﷺ saying: ‘Whoever is interrogated

(١) - ٣٣٣٧ - حَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ:
أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ عُثْمَانَ بْنِ

[1] *Al-Muṭaffifīn* 83:6.

[2] *Al-Muṭaffifīn* 83:6.

[3] *Al-Inshiqāq* (84).

during the reckoning, then he will ruined.' I said: 'O Messenger of Allāh! Allāh, Blessed is He and Most High, said: 'As for him who will be given his record in his right hand...' up to His saying: '...an easy reckoning.'^[1] He said: "That is (only) the presentation."**(*Ṣaḥīḥ*)**

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[(Another chain) with similar].

(Another chain) from 'Āishah from the Prophet ﷺ, with similar.

الْأَسْوَدُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ نُوقِشَ الْحِسَابَ هَلَكَ»، قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: «فَأَمَّا مَنْ أَوْفَى كَتَبُو بِمِيزَانِهِ» إِلَى قَوْلِهِ «بِسِيرَةٍ» [٨،٧] قَالَ: «ذَلِكَ الْعَرَضُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللَّهِ ابْنُ الْمُبَارَكِ عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ بِهَذَا الْإِسْنَادِ نَحْوَهُ].

حَدَّثَنَا مُحَمَّدُ بْنُ أَبَانَ وَعَبْدُ وَاحِدٌ قَالُوا: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ أَبِي بَرْزَةَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: متفق عليه، وأخرجه البخاري، الرقاق، باب من نوقش الحساب عذب، ح: ٦٥٣٦ عن عبيد الله بن موسى ومسلم، ح: ٢٨٧٦ من حديث عثمان بن الأسود به.

Comments:

Munāqashah is an investigation and inquiry about the deeds; why one did such deeds. The person will have no answer to this. So he will be ruined i.e., he will have to face chastisement. But if the book of deeds is granted and no inquiry regarding the deeds is made, they will become free easily. 'Āishah understood only one meaning of *Munāqashah* and *Muhāsabah*, which created confusion in her mind.

Muhāsabah here means '*Munāqashah* i.e. inquiry and investigation.

(2). 3338. Anas narrated that the Prophet ﷺ said: "Whoever is reckoned with, he will be punished."**(*Ṣaḥīḥ*)**

[He said:] This *Ḥadīth* is *Gharīb* as a narration of Qatādah from Anas. We do not know of it as a narration of Qatādah, from Anas from the Prophet ﷺ, except through this route.

(٢) - ٣٣٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ الْهَمْدَانِيُّ: حَدَّثَنَا عَلِيُّ بْنُ أَبِي بَكْرٍ عَنْ هَمَّامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حُوسِبَ عُدِّبَ» [قَالَ: وَهَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ قَتَادَةَ عَنْ أَنَسٍ، لَا نَعْرِفُهُ مِنْ حَدِيثِ قَتَادَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ إِلَّا مِنْ هَذَا الْوَجْهِ].

[1] *Al-Inshiqāq* 84:7,8.

تخريج: [صحيح] وأخرجه ابن عدي: ١٨٢٨/٥ من حديث محمد بن عبيد به والحديث السابق شاهد له * علي ابن أبي بكر هو الرازي.

Chapter 85. Regarding *Sūrat Al-Burūj*

(المعجم ٨٥) - [بَابُ :] وَمِنْ أَوْرَةِ
الْبُرُوجِ (التحفة ٧٦)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3339. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “*Al-Yawmul-Maw‘ūd* (the Promised Day) is the Day of Resurrection, and *Al-Yawmul-Mashhūd* (the Attended Day) is the Day of ‘*Arafah*, and *Ash-Shāhid* (the witness) is Friday.” He said: “The sun does not rise nor set, upon a day that is more virtuous than it. In it, there is an hour in which no believing worshipper makes a supplication to Allāh for good, except that Allāh answers it for him, and he does not seek Allāh’s aid for something, except that He aids him in it.” (*Hasan*)

[Abū ‘Eīsā said: This *Ḥadīth* is *Hasan Gharīb*]. We do not know of it except as a narration of Mūsā bin ‘Ubaidah. Mūsā bin ‘Ubaidah was graded weak in *Ḥadīth*. Yaḥyā bin Sa‘eed and others graded him weak because of his memory. *Shu‘bah*, *Sufyān Ath-Thawrī* and others among the *A‘immah* reported from Mūsā bin ‘Ubaidah.

‘Alī bin Ḥujr narrated to us (he said): “*Qurrān bin Tammām Al-Asadī* narrated to us, from Mūsā bin ‘Ubaidah” similarly with this chain. And (he said) “Mūsā bin

(١) - ٣٣٣٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ وَعَبِيدُ اللَّهِ بْنُ مُوسَى عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ أَيُّوبَ بْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْيَوْمُ الْمَوْعُودُ يَوْمَ الْقِيَامَةِ، وَالْيَوْمُ الْمَشْهُودُ يَوْمَ عَرَفَةَ، وَالشَّاهِدُ يَوْمَ الْجُمُعَةِ». قَالَ: «وَمَا طَلَعَتِ الشَّمْسُ وَلَا غَرَبَتْ عَلَى يَوْمٍ أَفْضَلَ مِنْهُ، فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُؤْمِنٌ يَدْعُو اللَّهَ بِخَيْرٍ إِلَّا اسْتَجَابَ اللَّهُ لَهُ وَلَا يَسْتَعِيدُ مِنْ شَيْءٍ إِلَّا أَعَادَهُ اللَّهُ مِنْهُ».

[قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ] لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُوسَى بْنِ عُبَيْدَةَ. وَمُوسَى بْنُ عُبَيْدَةَ يُضَعَّفُ فِي الْحَدِيثِ، ضَعَّفَهُ يَحْيَى بْنُ سَعِيدٍ وَغَيْرُهُ مِنْ قَبْلِ حِفْظِهِ. وَقَدْ رَوَى شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ وَغَيْرٌ وَاحِدٌ مِنَ الْأَيْمَةِ عَنْ مُوسَى بْنِ عُبَيْدَةَ.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا قُرَّانُ بْنُ تَمَّامِ الْأَسَدِيِّ عَنْ مُوسَى بْنِ عُبَيْدَةَ بِهَذَا الْإِسْنَادِ نَحْوَهُ. وَمُوسَى بْنُ عُبَيْدَةَ الرَّبِيعِيُّ

‘Ubaidah Ar-Rabadhī’s *Kunyah* is Abū ‘Abdul-‘Azīz. Yaḥyā bin Sa‘eed Al-Qaṭṭān and others criticized him due to his memory.”

يُكْنَى أَبُو عَبْدِ الْعَزِيزِ، وَقَدْ تَكَلَّمَ فِيهِ بِحَيْثُ بُنَّ سَعِيدُ الْقَطَّانُ وَغَيْرُهُ مِنْ قِبَلِ حِفْظِهِ.

تخريج: [حسن] وأخرجه البيهقي: ١٧٠/٣ من حديث روح بن عبادة به وسنده ضعيف وله شاهد موقوف عند الحاكم: ٥١٩/٢ وصححه على شرط الشيخين ووافقه الذهبي وللحديث شواهد.

Comments:

The Day of Judgement is the promised day by Allāh ﷻ. The Day of ‘Arafah is attended by the pilgrims; and Friday is a witness for those who attend it, and this is the best day of the week, the discussion about the time in which the supplication is granted has passed in the chapters of Friday prayer.

(2). 3340. Ṣuḥaib narrated: “When the Messenger of Allāh ﷺ had performed ‘*Aṣr*, *Hamasa* (he began mumbling)” – and *Al-Hams* according to some of them, is moving the lips as if he is speaking – “It was said to him: ‘O Messenger of Allāh! After you performed ‘*Aṣr*, you were mumbling?’ He said: ‘There was a Prophet among the Prophets, he was amazed with his people, so he said: “Who can stand against these people?” Then Allāh revealed to him, that they must choose between some of them suffering from wrath, and between enemies of theirs assaulting them. They chose the wrath. So death was inflicted upon them such that seventy-thousand of them died in one day.”

(٢) - ٣٣٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ وَعَبْدُ بْنُ حُمَيْدٍ - الْمَعْنَى وَاحِدٌ - قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ صُهَيْبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى الْعَصْرَ هَمَسَ - وَالْهَمْسُ فِي قَوْلِ بَعْضِهِمْ تَحْرُكُ شَفْتَيْهِ كَأَنَّهُ يَتَكَلَّمُ - فَقِيلَ لَهُ: إِنَّكَ يَا رَسُولَ اللَّهِ! إِذَا صَلَّيْتَ الْعَصْرَ هَمَسْتَ، قَالَ: «إِنَّ نَبِيًّا مِنَ الْأَنْبِيَاءِ كَانَ أُعْجِبَ بِأُمَّتِهِ فَقَالَ: مَنْ يَقُومُ لَهُؤُلَاءِ، فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ خَيْرُهُمْ بَيْنَ أَنْ أَنْتَقِمَ مِنْهُمْ وَيَتَنَ أَنْ أُسَلِّطَ عَلَيْهِمْ عَدُوَّهُمْ فَأَخْتَارُوا النِّقْمَةَ، فَسَلِّطَ عَلَيْهِمُ الْمَوْتَ فَمَاتَ مِنْهُمْ فِي يَوْمٍ سَبْعُونَ أَلْفًا» قَالَ: وَكَانَ إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ حَدَّثَ بِهَذَا الْحَدِيثِ الْآخَرَ قَالَ: «كَانَ مَلِكٌ مِنَ الْمُلُوكِ وَكَانَ لِذَلِكَ الْمَلِكِ كَاهِنٌ يَكْهِنُ لَهُ،

He said: And when he^[1] would narrate this *Hadīth*, he would also narrate another: “There was a king

[1] It appears that it is Ma‘mar (a narrator in the chain); he is mention similarly below. The narrator from him is ‘Abdur-Razzāq. Similar is recorded through this route by others.

among the kings, and that king had a fortune-teller (*Kāhin*) who would see for him. The fortune-teller said: 'Search for a boy for me, he must be understanding' or he said: 'clever and quick, so that I can teach him this knowledge of mine. For verily, I fear that I shall die, and this knowledge will be removed from you, and there will be no one among you who knows it.'" He said: "They looked for a boy fitting his description. (After finding one) they ordered him to tend to that fortune-teller, and to continue visiting him. So he began his frequent visits, and on the boy's route, there was a monk at his hermitage." - Ma'mar said: "I think that during that time, the people at the hermitage were Muslims" - He said: "The boy began asking that monk questions each time he passed him, and he would not leave him until he informed him, so he said: 'I only worship Allāh.'" He said: "So the boy began spending more time with the monk and arriving late to the fortune-teller. The fortune-teller sent a message to the boy's family saying: 'He hardly ever attends me.' The boy told that to the monk, so the monk said to him: 'When the fortune-teller asks you where you've been, tell him: "I was with my family." And when your family asks you where you've been, then tell them that you were with the fortune-teller.'" He said: "One day, the boy passed by a large group of people being held back by a beast."

فَقَالَ الْكَاهِنُ: انظُرُوا لِي غُلَامًا فِيمَا - أَوْ قَالَ: فَطِنًا - لَقِينَا فَأَعَلَّمَهُ عَلَيَّ هَذَا، فَإِنِّي أَخَافُ أَنْ أَمُوتَ فَيَنْقَطِعَ مِنْكُمْ هَذَا الْعِلْمُ وَلَا يَكُونُ فِيكُمْ مَنْ يَعْلَمُهُ. قَالَ: فَظَنَرُوا لَهُ عَلَى مَا وَصَفَ، فَأَمَرُوهُ أَنْ يَحْضُرَ ذَلِكَ الْكَاهِنَ وَأَنْ يَخْتَلِفَ إِلَيْهِ. فَجَعَلَ يَخْتَلِفُ إِلَيْهِ وَكَانَ عَلَى طَرِيقِ الْغُلَامِ رَاهِبٌ فِي صَوْمَعَةٍ - قَالَ مَعْمَرٌ: أَحْسِبُ أَنَّ أَصْحَابَ الصَّوَامِعِ كَانُوا يَوْمِنِذِ مُسْلِمِينَ - قَالَ: فَجَعَلَ الْغُلَامُ يَسْأَلُ ذَلِكَ الرَّاهِبَ كُلَّمَا مَرَّ بِهِ، فَلَمْ يَزَلْ بِهِ حَتَّى أَخْبَرَهُ فَقَالَ: إِنَّمَا أَعْبُدُ اللَّهَ، قَالَ: «فَجَعَلَ الْغُلَامُ يَمُكُّ عِنْدَ الرَّاهِبِ وَيُطِئُهُ عَلَى الْكَاهِنِ، فَأَرْسَلَ الْكَاهِنُ إِلَى أَهْلِ الْغُلَامِ إِنَّهُ لَا يَكَادُ يَحْضُرُنِي، فَأَخْبَرَ الْغُلَامُ الرَّاهِبَ بِذَلِكَ، فَقَالَ لَهُ الرَّاهِبُ: إِذَا قَالَ لَكَ الْكَاهِنُ أَيْنَ كُنْتَ؟ فَقُلْ: عِنْدَ أَهْلِي، وَإِذَا قَالَ لَكَ أَهْلُكَ أَيْنَ كُنْتَ؟ فَأَخْبِرْهُمْ أَنَّكَ كُنْتَ عِنْدَ الْكَاهِنِ، قَالَ: فَبَيْنَمَا الْغُلَامُ عَلَى ذَلِكَ إِذْ مَرَّ بِجَمَاعَةٍ مِنَ النَّاسِ كَثِيرٍ قَدْ حَبَسَتْهُمْ دَابَّةٌ - فَقَالَ بَعْضُهُمْ: إِنَّ تِلْكَ الدَّابَّةَ كَانَتْ أَسَدًا - قَالَ: فَأَخَذَ الْغُلَامُ حَجْرًا فَقَالَ: اللَّهُمَّ إِنْ كَانَ مَا يَقُولُ الرَّاهِبُ حَقًّا فَاسْأَلْكَ أَنْ أَقْتَلَهُ، [قَالَ:] ثُمَّ رَمَى فَقَتَلَ الدَّابَّةَ، فَقَالَ النَّاسُ: مَنْ قَتَلَهَا؟ قَالُوا: الْغُلَامُ، فَفَزِعَ النَّاسُ فَقَالُوا: قَدْ عَلِمَ هَذَا الْغُلَامُ عِلْمًا لَمْ يَعْلَمَهُ أَحَدٌ، قَالَ: فَسَمِعَ بِهِ أَعْمَى فَقَالَ لَهُ: إِنْ أَنْتَ رَدَدْتَ بَصْرِي فَلَكَ

Some of them said, it was a lion. He said: "So the boy took a rock and said: 'O Allāh, if what the monk says is true, then I ask you to kill it.'" [He said:] "Then he threw the rock, killing the beast. The people began asking who killed it, and some of them replied: 'It was the boy.' They were terrified and said: 'This boy has learned a knowledge that no one else has learned.'" He said: "A blind man heard about him, so he said to him: 'If you can return my sight, I shall give you this and that.' He said to him: 'I do not want this from you. However, if your sight is returned to you, would you believe in the One who gave it back to you?' He said: 'Yes.'" He said: "So he supplicated to Allāh, and He returned his sight to him, and the blind man believed. His case was conveyed to the king, so he sent for him to be brought before him. He said: 'I shall kill each of you in a manner different than his comrade was killed.' He called for the monk and the man who used to be blind. He placed a saw upon the forehead of one of them and killed him. Then he killed the other one by a different means. Then he gave orders for the boy, he said: 'Take him to this or that mountain, and throw him from its peak.' They brought him to that mountain, and when they reached the place from where they intended to cast him off, they began tumbling off of that mountain, and all of them fell down until none of them remained

كَذَا وَكَذَا، قَالَ [لَهُ]: لَا أُرِيدُ مِنْكَ هَذَا وَلَكِنْ أَرَأَيْتَ إِنْ رَجَعَ إِلَيْكَ بَصْرُكَ أَتُؤْمِنُ بِالَّذِي رَدَّهُ عَلَيْكَ؟ قَالَ: نَعَمْ قَالَ: فَدَعَا اللَّهَ فَرَدَّ عَلَيْهِ بَصْرَهُ فَأَمَّنَ الْأَعْمَى، فَبَلَغَ الْمَلِكَ أَمْرُهُمْ، فَبَعَثَ إِلَيْهِمْ فَأَتَيْ بِهُمْ فَقَالَ: لِأَقْتُلَنَّ كُلَّ وَاحِدٍ مِنْكُمْ فَنَلَّةَ لَا أَقْتُلُ بِهَا صَاحِبَهُ، فَأَمَرَ بِالرَّاهِبِ وَالرَّجُلِ الَّذِي كَانَ أَعْمَى، فَوَضَعَ الْمِشَارَ عَلَى مَفْرَقِ أَحَدِهِمَا فَقَتَلَهُ وَقَتَلَ الْآخَرَ بِقِتْلَةٍ أُخْرَى، ثُمَّ أَمَرَ بِالْغُلَامِ فَقَالَ: انْطَلِقُوا بِهِ إِلَى جَبَلٍ كَذَا وَكَذَا فَأَقْبُوهُ مِنْ رَأْسِهِ، فَاَنْطَلِقُوا بِهِ إِلَى ذَلِكَ الْجَبَلِ فَلَمَّا انْتَهَوْا بِهِ إِلَى ذَلِكَ الْمَكَانِ الَّذِي أَرَادُوا أَنْ يُقْبُوهُ مِنْهُ جَعَلُوا يَتَهَافَتُونَ مِنْ ذَلِكَ الْجَبَلِ، وَيَتَرَدُّونَ حَتَّى لَمْ يَبْقَ مِنْهُمْ إِلَّا الْغُلَامُ. قَالَ: ثُمَّ رَجَعَ فَأَمَرَ بِهِ الْمَلِكُ أَنْ يَنْطَلِقُوا بِهِ إِلَى الْبَحْرِ فَيُلْقُوهُ فِيهِ فَاَنْطَلِقَ بِهِ إِلَى الْبَحْرِ فَعَرَّقَ اللَّهُ الَّذِينَ كَانُوا مَعَهُ وَأَنْجَاهُ، فَقَالَ الْغُلَامُ لِلْمَلِكِ: إِنَّكَ لَا تَقْتُلْنِي حَتَّى تَضْلِبَنِي وَتَرْمِيَنِي وَتَقُولَ إِذَا رَمَيْتَنِي: بِسْمِ اللَّهِ رَبِّ هَذَا الْغُلَامِ، قَالَ: فَأَمَرَ بِهِ فَضَلِبَ ثُمَّ رَمَاهُ فَقَالَ: بِسْمِ اللَّهِ رَبِّ هَذَا الْغُلَامِ. قَالَ: فَوَضَعَ الْغُلَامُ يَدَهُ عَلَى صُدْغِهِ حِينَ رُمِيَ ثُمَّ مَاتَ، فَقَالَ النَّاسُ: لَقَدْ عَلِمَ هَذَا الْغُلَامُ عِلْمًا مَا عَلِمَهُ أَحَدٌ، فَإِنَّا نُوْمِنُ بِرَبِّ هَذَا الْغُلَامِ، قَالَ: فَقِيلَ لِلْمَلِكِ: أَجْزَعْتَ أَنْ خَالَفَكَ ثَلَاثَةٌ فَهَذَا الْعَالَمُ كُلُّهُمْ قَدْ خَالَفُوكَ، قَالَ: فَخَذَّ أُخْدُودًا، ثُمَّ أَلْقَى فِيهَا الْحَطَبَ وَالنَّارَ، ثُمَّ

except for the boy.” He said: “Then he returned and the king ordered that he be brought out to sea and cast into it. So he was brought out to sea, but Allāh drowned those who were with him, and He saved him. Then the boy said to the king: ‘You will not kill me until you tie me to the trunk of a tree and shoot me, and when you shoot me, you say: “In the Name of Allāh, the Lord of this boy.”’ He said: “So he ordered that he be tied, then when he shot him, he said: ‘In the Name of Allāh, the Lord of this boy.’ The boy placed his hand upon his temple where he was shot, then he died. The people said: ‘This boy had knowledge that no one else had! Verily we believe in the Lord of this boy!’” He said: It was conveyed to the king “Your efforts have been thwarted by the opposition of these three, now all of these people have opposed you.”

He said: “So he had ditches dug, then fire wood was filled into it and a fire was lit. Then he (the king) had all of the people gathered and he said: ‘Whoever leaves his religion, then we shall leave him. And whoever does not leave, we shall cast him into this fire.’ So he began casting them into that ditch.” He said: “Allāh, Blessed is He and Most High, said about that: ‘Cursed were the People of the Ditch. Of fire fed with fuel...’ until he reached: ‘...The Almighty, Worthy of all praise!’”^[1]

جَمَعَ النَّاسَ فَقَالَ: مَنْ رَجَعَ عَن دِينِهِ تَرَكْنَاهُ
وَمَنْ لَمْ يَرْجِعْ أَلْقَيْنَاهُ فِي هَذِهِ النَّارِ، فَجَعَلَ
يُلْقِيهِمْ فِي تِلْكَ الْأُخْدُودِ، قَالَ: يَقُولُ اللَّهُ
تَبَارَكَ وَتَعَالَى فِيهِ: ﴿قُلْ أَصْحَابُ الْأُخْدُودِ
الَّذِينَ ذَاتِ الْوُتُوذِ حَتَّىٰ بَلَغَ ﴿الْعَزِيزِ الْحَمِيدِ﴾
[٤-٨]. قَالَ: فَأَمَّا الْعُلَامُ فَإِنَّهُ دُفِنَ، قَالَ:
فَيَذَكُرُ أَنَّهُ أُخْرِجَ فِي زَمَنِ عُمَرَ بْنِ الْخَطَّابِ
وَإِصْبَعُهُ عَلَىٰ صُدْغِهِ كَمَا وَصَّعَهَا حِينَ قُتِلَ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ.

^[1] *Al-Burūj* 85:4-8.

He said: "As for the boy, he was buried." He said: "It has been mentioned, that he was excavated during the time of 'Umar bin Al-Khattāb, and his finger was at his temple, just as he had placed it when he was killed." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*.

تخریج: وأخرجه مسلم، الزهد، باب: قصة أصحاب الأخدود والساحر والراهب والغلام، ح: ٣٠٠٥ من حديث ثابت البناني به وهو في مصنف عبدالرزاق، ح: ٩٧٥١.

Comments:

This *Hadīth* expresses the irresistible and perfect Power of Allāh, thus He creates amazing and remarkable human power. He ﷻ enables mankind to bear all types of tribulations and hardships in matters of Religion, and He grants them steadfastness. He manifests apparently unbelievable incidents about which the modern commentators say these incidents are unreliable. This narration is reported in more details. *Sahīh Muslim* along with Imām Nawawī's explanation, Book of *Zuhd*, chapter regarding the story of the People of the Ditch.]

Chapter 88. Regarding *Sūrat Al-Ghāshiyah*

(المعجم ٨٨) - [بَابُ:] وَمِنْ سُورَةِ
الْغَاشِيَةِ (التحفة ٧٧)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3341. Jābir narrated that the Messenger of Allāh ﷺ said: "I have been ordered to fight the people until they say: '*Lā Ilāha Illallāh*'. So when they say that, their blood and their wealth are safe from me, except for a right, and their reckoning is for Allāh." Then he recited: So remind them – you are only one who reminds. You are not a dictator over them.^[1]

(١) - ٣٣٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ» ثُمَّ قَرَأَ: «إِنَّمَا أَنْتَ مُذَكِّرٌ ۚ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ» [٢٢، ٢١].

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*.

^[1] *Al-Ghāshiyah* 88:21,22.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

Comments:

The duty of the noble Prophet ﷺ — and now of the scholars, who are his heirs — is just to convey the message, to give reminder, advice and to preach. They have no responsibility for placing Faith and Certainty in the people's hearts. They are not responsible for people's Faith; if the people do not believe, then they will not be held accountable for them.

Chapter 89. Regarding *Sūrat Al-Fajr*

(المعجم ٨٩) - [بَابُ:] وَمِنْ سُورَةِ

الْفَجْرِ (التحفة ٧٨)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3342. 'Imrān bin Ḥuṣayn narrated that the Prophet ﷺ was asked about *Ash-Shaf'i*, so he said: "It is *As-Ṣalāt*, some of it is *Shaf'* (even) and some of it is *Witr* (odd)." (*Da'if*)

[He said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Qatādah. *Khālid bin Qais* [Al-Ḥuddānī] has also reported it from Qatādah.

(١) - ٣٣٤٢ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو

ابْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَ أَبُو دَاوُدَ قَالَا: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ عِمْرَانَ بْنِ عِصَامٍ، عَنْ رَجُلٍ مِنْ أَهْلِ الْبَصْرَةِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنِ الشُّفْعِ [فَقَالَ:] «هِيَ الصَّلَاةُ بَعْضُهَا شَفْعٌ وَبَعْضُهَا وَتْرٌ».

[قَالَ:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا

مِنْ حَدِيثِ قَتَادَةَ. وَقَدْ رَوَاهُ خَالِدُ بْنُ قَيْسٍ [الْحُدَّانِيُّ] أَيْضًا عَنْ قَتَادَةَ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٤/٤٣٧ عن أبي داود الطيالسي به وله لون آخر عند الحاكم: ٥٢٢/٢ * قتادة عنعن.

Comments:

It is in *Sūrat Al-Fajr*: 'And the even and the odd.' [*Al-Fajr*: 3]. The Prophet ﷺ explained this Verse saying: 'The Even' means the prayers which have an even number of *Rak'ah*; and 'the Odd' means the prayers which have an odd number of *Rak'ah*, as the *Maghrib* and *Witr* prayer.

Chapter 91. Regarding *Sūrat Wash-Shamsi Wa-Duḥāhā*

*In the Name of Allāh,
the Merciful, the Beneficent*

(1). 3343. ‘Abdullāh bin Zam‘ah said: “One day, I heard the Prophet ﷺ while he was mentioning the she-camel and the one who killed her. He said: ‘When their most wicked went forth.’^[1] A strong and mighty man who was invincible among his tribe, like Zam‘ah, went forth for her.’ Then I heard him mentioning the women, so he said: ‘One of you should not lash his wife as a slave is lashed, for perhaps he will lay with her at the end of the day.’” He said: “Then he advised against laughing when passing gas, he ﷺ said: ‘One of you should not laugh at what he himself does.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ٩١) - [بَابُ :] وَمِنْ سُورَةِ
﴿وَالنَّاسِ وَصَحَّهَا﴾ (التحفة ٧٩)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٣٤٣ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ
الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ
بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ
قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَوْمًا يَذْكُرُ النَّاقَةَ
وَالَّذِي عَقَرَهَا فَقَالَ: ﴿إِذْ أَتَبَعَتْ أَشَقَهَا﴾
[١٢] «أَتَبَعَتْ لَهَا رَجُلٌ عَارِمٌ عَزِيزٌ مَنِيْعٌ فِي
رَهْطِهِ مِثْلُ أَبِي زَمْعَةَ». ثُمَّ سَمِعْتُهُ يَذْكُرُ النِّسَاءَ
فَقَالَ: «إِلَى مَا يَتَمَيَّدُ أَحَدُكُمْ فَيَجْلِدُ امْرَأَتَهُ
جَلْدَ الْعَبْدِ وَلَعَلَّهُ أَنْ يُصَاجِعَهَا مِنْ آخِرِ
يَوْمِهِ». قَالَ: ثُمَّ وَعَظْتُهُمْ فِي ضَحِكِهِمْ مِنْ
الضَّرْطَةِ فَقَالَ: «إِلَى مَا يَضْحَكُ أَحَدُكُمْ مِمَّا
يَفْعَلُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، أحاديث الأنبياء، باب قول الله تعالى: ﴿وإلى ثمود أخاهم صالحاً﴾، ح: ٣٣٧٧ ومسلم، ح: ٢٨٥٥ من حديث هشام بن عروة به.

Chapter 92. Regarding *Sūrat Wal-Laili Idhā Yaghshā*

*In the Name of Allāh,
the Merciful, the Beneficent*

(1). 3344. ‘Alī [may Allāh be pleased with him] said: “We were

(المعجم ٩٢) - [بَابُ :] وَمِنْ سُورَةِ
﴿وَاللَّيْلِ إِذَا يَغْشَى﴾ (التحفة ٨٠)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٣٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:

[1] *Ash-Shams* 91:12.

at a funeral at Al-Baqī' when the Prophet ﷺ came and sat. So we sat with him. He had a stick with which he was scratching the ground. Then he raised his head toward the heavens, and said: 'There is not a single soul except that his place of entry has been decreed.' The people said: 'O Messenger of Allāh! Shall we not then rely upon what has been written upon us? For whoever is to be among the people of bliss, then he shall do the acts that lead to bliss, and whoever is to be among the people of misery, then he shall do the acts that lead to misery?' He said: 'Rather, do the deeds, for everyone is facilitated. As for the one who shall be among the people of bliss; then verily he is facilitated to do the acts that lead to bliss. And as for the one who shall be among the people of misery; then verily he is facilitated to do the acts that lead to misery.' Then he recited: As for him who has *Taqwā*. And believes in *Al-Husnā*. We will make smooth for him the path of ease. But he who is greedy and thinks himself self-sufficient, and denies *Al-Husnā*. We will make smooth for him the path to evil. And what will his wealth avail him when he goes down?"^[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه البخاري، الجنائز، باب موعظة المحدث عند القبر وقعود أصحابه حوله، ح: ١٣٦٢ ومسلم، ح: ٢٦٤٧ من حديث منصور به.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا زَائِدَةُ
بْنُ قُدَامَةَ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ سَعْدِ
بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ،
عَنْ عَلِيِّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كُنَّا فِي جَنَازَةٍ
فِي الْبَيْعِ فَأَتَى النَّبِيُّ ﷺ فَجَلَسَ وَجَلَسْنَا
مَعَهُ، وَمَعَهُ عُودٌ يَنْكُثُ بِهِ فِي الْأَرْضِ فَرَفَعَ
رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ: «مَا مِنْ نَفْسٍ مَنُفُوسَةٍ
إِلَّا قَدْ كُتِبَ مَدْخَلُهَا» فَقَالَ الْقَوْمُ: يَا رَسُولَ
اللَّهِ، أَفَلَا نَتَّكِلُ عَلَى كِتَابِنَا فَمَنْ كَانَ مِنْ أَهْلِ
السَّعَادَةِ فَهُوَ يَعْمَلُ لِلْسَّعَادَةِ، وَمَنْ كَانَ مِنْ
أَهْلِ الشَّقَاءِ فَإِنَّهُ يَعْمَلُ لِلشَّقَاءِ؟ قَالَ: «بَلِ
اعْمَلُوا فَكُلُّ مُسِرٍّ، أَمَّا مَنْ كَانَ مِنْ أَهْلِ
السَّعَادَةِ فَإِنَّهُ مُسِرٌّ لِعَمَلِ السَّعَادَةِ، وَأَمَّا مَنْ
كَانَ مِنْ أَهْلِ الشَّقَاءِ فَإِنَّهُ مُسِرٌّ لِعَمَلِ
الشَّقَاءِ». ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ○ وَصَدَّقَ
بِالْحُسْنَى ○ فَسَنِيَرُهُ لِيَسْرَى ○ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى
○ وَكَذَّبَ بِالْحُسْنَى ○ فَسَنِيَرُهُ لِّلْمَسْرَى﴾ [١٠-٥].
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

[1] *Al-Lail* 92:5-10.

Comments:

The destination of every person in Paradise or Hell has been predestined, and this predestined judgement is according to human deeds. As the knowledge of Allāh is from ever and forever, He has the knowledge of everything before it happens; likewise He is already aware of the deeds of a person even before his birth. Allāh knows whether he will do the deeds of righteous people, or he will commit evil like the wretched ones. Therefore depending on this, his destination has been predestined; so people do deeds according to their destinations. As Allāh’s knowledge is never opposite the occurring events.

Chapter 93. Regarding *Sūrat Ad-Duḥa*

(المعجم ٩٣) - [بَابُ:] وَمِنْ سُورَةِ
وَالصُّحَى (التحفة ٨١)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3345. Jundab Al-Bajali said: “I was with the Prophet ﷺ in a battle when one of his fingers bled, so the Prophet ﷺ said: ‘Are you but a finger that bleeds – In the cause of Allāh is what you have met.’”

He said: “Jibrīl [peace be upon him] was delayed, so the idolaters said: ‘Muḥammad has been forsaken.’ So Allāh, Blessed is He and Most High revealed: Your Lord has neither forsaken you, nor hates you.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. *Shu‘bah* and *Ath-Thwari* have (also) reported it from Al-Aswad bin Qais (a narrator in the chain).

(١) - ٣٣٤٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدَبِ الْبَجَلِيِّ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي غَارٍ فَذَمِيتُ إِضْبَعُهُ فَقَالَ النَّبِيُّ ﷺ: هَلْ أَنْتَ إِلَّا إِضْبَعٌ ذَمِيتَ وَفِي سَبِيلِ اللَّهِ مَا لَقِيتَ قَالَ: وَأَبْطَأَ عَلَيْهِ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ الْمُشْرِكُونَ: قَدْ وُدَّعَ مُحَمَّدٌ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَّ﴾ [٣].
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ شُعْبَةُ وَالثَّوْرِيُّ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ.

تخریج: وأخرجه مسلم، الجهاد، باب ما لقي النبي ﷺ من أذى المشركين والمنافقين، ح: ١٧٩٦، ١٧٩٧ من حديث سفیان بن عیینة به وتابعه شعبة (البخاري، ح: ٤٩٥١ ومسلم) وسفیان الثوري (البخاري، ح: ١١٢٤، ١١٢٥، ٤٩٨٣ ومسلم).

^[1] *Ad-Duḥa* 93:3.

Comments:

The meaning is: If Jibrīl’s visit to you is delayed, it does not mean at all that your Lord has forsaken you or He is displeased with you; rather Jibrīl pays visit to you according to Allāh’s wisdom.

Chapter 94. Regarding *Sūrat Alam Nashrah*

*In the Name of Allāh,
the Merciful, the Beneficent*

(المعجم ٩٤) - [بَابُ :] وَمِنْ سُورَةِ أَلَمِ
نَشْرَحُ (التحفة ٨٢)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3346. Anas bin Mālik narrated from Mālik bin Ṣaṣa’ah – a man among his people – that the Prophet of Allāh ﷺ said: “While I was at the House, between sleeping and being awake, I heard someone saying: ‘The one in the middle of the three.’ I was brought a vessel of gold containing Zamzam water, so my chest was split, to here.” – Qatādah said: “I said to Anas: ‘What does that mean?’ He said: ‘To the lowest part of his stomach.’” – He said: “So my heart was removed, and washed with Zamzam water, then returned to its place. Then I was filled with Faith and wisdom.”

There is a long story with this *Hadīth*. (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Hishām Ad-Dastawārī and Hammām (also) reported it from Qatādah. There is something about this from Abū Dharr.

(١) - ٣٣٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَ ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدِ [بْنِ أَبِي عَرُوبَةَ] عَنْ قَتَادَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ، عَنْ مَالِكِ بْنِ صَعْصَعَةَ - رَجُلٌ مِنْ قَوْمِهِ - أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «بَيْنَمَا أَنَا عِنْدَ الْبَيْتِ بَيْنَ النَّائِمِ وَالْيَقْظَانِ إِذْ سَمِعْتُ قَائِلًا يَقُولُ: أَحَدٌ بَيْنَ الثَّلَاثَةِ. فَأَتَيْتُ بِطَسْتٍ مِنْ ذَهَبٍ فِيهَا مَاءٌ زَمْزَمَ فَشَرَحَ صَدْرِي إِلَى كَذَا وَكَذَا»، قَالَ قَتَادَةُ: فُلْتُ لِأَنْسٍ: مَا يَعْني؟ قَالَ: «إِلَى أَسْفَلِ بَطْنِي»، قَالَ: «فَاسْتُخْرِجَ قَلْبِي فَغَسَلَ قَلْبِي بِمَاءِ زَمْزَمَ ثُمَّ أُعِيدَ مَكَانَهُ ثُمَّ حُثِّي إِيمَانًا وَحِكْمَةً» وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ هِشَامُ الدَّسْتَوَائِيُّ وَهَمَامٌ عَنْ قَتَادَةَ، وَفِيهِ عَنْ أَبِي ذَرٍّ.

تخریج: متفق عليه، وأخرجه مسلم، الإیمان، باب الإسراء برسول الله ﷺ إلى السموات وفرض الصلوات، ح: ١٦٤ من حديث محمد بن أبي عدي والبخاري، ح: ٣٢٠٧ من حديث سعيد ابن أبي عروبة به * وفيه عن أبي ذر [البخاري، ح: ٣٤٩، ومسلم، ح: ١٦٣ مطولاً].

Chapter 95. Regarding *Sūrat At-Tīn*

(المعجم ٩٥) - [بَابُ:] وَمِنْ سُورَةِ
وَالْتَيْنِ (التحفة ٨٣)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3347. Ismā'il bin Umayyah said: "I heard a Bedouin man saying: 'I heard Abū Hurairah saying: "Whoever recited *Sūrat 'By At-Tīn and Az-Zaitūn'*^[1] then he recited: 'Is not Allāh the best of judges?'^[2] then let him say: 'Of course, and I am a witness to that.'" (*Da'if*)

(١) - ٣٣٤٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ قَالَ: سَمِعْتُ رَجُلًا بَدَوِيًّا أَعْرَابِيًّا يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَرْوِيهِ يَقُولُ: مَنْ قَرَأَ سُورَةَ ﴿وَالْتَيْنِ وَالزَّيْتُونِ﴾ [١] فَقَرَأَ ﴿أَلَيْسَ اللَّهُ بِأَحْكَمَ لِمَنْكُمِينَ﴾ [٨] فَلْيَقُلْ: بَلَى وَأَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ.

[Abū 'Eisā said:] This *Hadīth* was only reported with this chain, from this Bedouin, from Abū Hurairah, and he was not named.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ إِنَّمَا يُرْوَى بِهَذَا الْإِسْنَادِ عَنْ هَذَا الْأَعْرَابِيِّ عَنْ أَبِي هُرَيْرَةَ وَلَا يُسَمَّى.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الصلاة، باب مقدار الركوع والسجود، ح: ٨٨٧ من حديث سفيان بن عيينة به * رجل بدوي: مجهول (المجموع شرح المذهب: ٦٧/٤ وغيره) وللحديث طرق كلها معلولة راجع مسند الحميدي بتحقيقي، ح: ١٠٠١ وروي موقوفاً بإسناد ضعيف.

Comments:

Allāh's being the best of judges is such a great attribute of His, which can never be denied. So it must be recognised and affirmed; and the reader should declare so saying the words mentioned in the narration.

Chapter 96. Regarding *Sūrat Iqra' Bismi Rabbika*

(المعجم ٩٦) - [بَابُ:] وَمِنْ سُورَةِ
أَقْرَأْ بِاسْمِ رَبِّكَ (التحفة ٨٤)

(1). 3348. 'Ikrimah narrated from Ibn 'Abbās [may Allāh be pleased with them] regarding: We will call on the guards of Hell.^[3] He said:

(١) - ٣٣٤٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ عَبْدِ الْكَرِيمِ الْجَزْرِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ

[1] *At-Tīn* (95).

[2] *At-Tīn* 95:8.

[3] *Al-'Alaq* 96:18.

“Abū Jahl said: ‘If I see Muḥammad praying, then I shall stomp upon his neck.’ So the Prophet ﷺ said: ‘If he does, he will be visibly seized by the angels.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] ﴿سَنَعُ الرِّبَايَةَ﴾ [١٨]. قَالَ: قَالَ أَبُو جَهْلٍ: لَئِنْ رَأَيْتُ مُحَمَّدًا يُصَلِّي لَأَطَانَنَّ عَلَى عُنُقِهِ، فَقَالَ النَّبِيُّ ﷺ: «لَوْ فَعَلَ لَأَحَذْتُهُ الْمَلَائِكَةُ عِيَانًا».

قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخریج: وأخرجه البخاري، التفسير، باب قوله تعالى: ﴿كَلَّا لئن لم ينته لنسفعا بالناصية﴾ ناصية كاذبة خاطئة، ح: ٤٩٥٨ من حديث عبدالرزاق به.

(2). 3349. Ibn ‘Abbās narrated: “The Prophet ﷺ was performing *Ṣalāt* when Abū Jahl came to him and said: ‘Have I not forbidden you from this? Have I not forbidden you from this? Have I not forbidden you from this?’ The Prophet ﷺ turned and scolded him. So Abū Jahl said: ‘You know that no one has more to call for assistance than me.’ So Allāh, Blessed is He and Most High, revealed: Then let him call upon his council. We will call out the guards of Hell.”^[1] So Ibn ‘Abbās said: “By Allāh, if he had called his council, then the guards of Hell would have seized him.” (*Ṣaḥīḥ*)

He said: This *Hadīth* is *Ḥasan Gharīb Ṣaḥīḥ*, and there is something about it from Abū Hurairah [may Allāh be pleased with him].

(٢) - ٣٣٤٩ - حَدَّثَنَا [أَبُو سَعِيدٍ] الْأَشْجُ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ دَاوُدَ ابْنِ أَبِي هِنْدٍ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي فَجَاءَ أَبُو جَهْلٍ فَقَالَ: أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ فَانصَرَفَ النَّبِيُّ ﷺ فَرَبَّرَهُ، فَقَالَ أَبُو جَهْلٍ: إِنَّكَ لَتَتَعَلَّمُ مَا بِهَا نَادٍ أَكْثَرَ مِنِّي، فَانزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿فَلْيَدْعُ نَادِيَهُ﴾ [١٧، ١٨]. فَقَالَ ابْنُ عَبَّاسٍ: فَوَاللَّهِ لَوْ دَعَا نَادِيَهُ لَأَحَذْتُهُ رَبَايَةُ اللَّهِ. قَالَ: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ، وَفِيهِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ].

تخریج: [صحیح] وأخرجه النسائي في الكبرى، ح: ١١٦٨٤ عن أبي سعيد الأشج به ورواه وهيب (أحمد: ١/٣٢٩/مختصرًا) وعلي بن مسهر (تفسير الطبري: ٣٠/١٦٤) * وفيه عن أبي هريرة (مسلم، ح: ٢٢٩٧).

[1] *Al-'Alaq* 96:17,18.

Comments:

The meaning is that if a stubborn person stops someone from prostrating to Allāh, and threatens of his party being in majority; you should not be bothered with his threat; because none has the power to stop you from Allāh's cause; in case one dared to do so, you should seek Allāh's refuge from his evil.

Chapter 97. Regarding *Sūrat Lailatil-Qadr*

(المعجم ٩٧) - [بَابُ:] وَمِنْ سُورَةِ
لَيْلَةِ الْقَدْرِ (التحفة ٨٥)

(1). 3350. Al-Qāsim bin Al-Faḍl Al-Ḥuddānī narrated from Yūsuf bin Sa'd, who said: "A man stood up in front of Al-Ḥasan bin 'Alī, after he pledged to Mu'āwiyah, so he said: 'You have made fools of the believers.' - or: 'O you who has made fools of the believers' - So he said: 'Do not scold me so, may Allāh have mercy upon you, for indeed the Prophet ﷺ had a dream in which he saw Banu Umayyah upon his *Minbar*. That distressed him, so (the following) was revealed: Verily We have granted you *Al-Kauthar* (O Muḥammad) meaning a river in Paradise, and (the following) was revealed: 'Verily We have sent it down on the Night of *Al-Qadr*. And what will make you know what the Night of *Al-Qadr* is? The Night of *Al-Qadr* is better than a thousand months, in which Banū Umayyah rules after you O Muḥammad.'" Al-Qāsim said: "So we counted them, and found that they were one-thousand months, not a day more nor less." (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*. We do not know of it except through this route, as a

(١) - ٣٣٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا الْقَاسِمُ بْنُ الْفَضْلِ الْحُدَّانِيُّ عَنْ يُونُسَ بْنِ سَعْدٍ قَالَ: قَامَ رَجُلٌ إِلَى الْحَسَنِ بْنِ عَلِيٍّ بَعْدَ مَا بَاعَ مُعَاوِيَةَ فَقَالَ: سَوَّدْتَ وَجْهَ الْمُؤْمِنِينَ - أَوْ يَا مَسُودَ وَجْهَ الْمُؤْمِنِينَ - فَقَالَ: لَا تُؤْتِنِي رَجِمَكَ اللَّهُ، فَإِنَّ النَّبِيَّ ﷺ أَرَى بَنِي أُمَيَّةَ عَلَى مِثْبَرِهِ فَسَاءَهُ ذَلِكَ، فَتَرَلْتُ: ﴿إِنَّا أَنْطَقَيْنَاكَ الْكَوْثَرَ﴾ يَا مُحَمَّدُ يَعْنِي نَهْرًا فِي الْجَنَّةِ، وَتَرَلْتُ: ﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ○ لَيْلَةُ الْقَدْرِ حَيْرٌ مِنْ أَلْفِ شَهْرٍ [١-٣] يَمْلِكُهَا بَعْدَكَ بَنُو أُمَيَّةَ يَا مُحَمَّدَ.

قَالَ الْقَاسِمُ: فَعَدَدْنَاهَا فَإِذَا هِيَ أَلْفُ شَهْرٍ لَا تَرِيدُ يَوْمًا وَلَا تَنْقُصُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ الْقَاسِمِ ابْنِ الْفَضْلِ. وَقَدْ قِيلَ عَنِ الْقَاسِمِ بْنِ الْفَضْلِ، عَنْ يُونُسَ بْنِ مَازِنٍ، وَالْقَاسِمِ بْنِ الْفَضْلِ الْحُدَّانِيِّ - هُوَ ثِقَةٌ - وَثِقَةُ يَحْيَى بْنِ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنِ مَهْدِيٍّ، وَيُونُسُ بْنُ

narration of Al-Qāsim bin Al-Faḍl, and it is (also) narrated: “From Al-Qāsim bin Al-Faḍl, from Yūsuf bin Māzin.” Al-Qāsim bin Al-Faḍl Al-Ḥuddānī – he is trustworthy – Yahyā bin Sa‘eed and ‘Abdur-Raḥmān bin Mahdī graded him trustworthy. Yūsuf bin Sa‘d is an unknown person, and we do not know of this *Ḥadīth* with this wording except through this route.

سَعْدٌ رَجُلٌ مَجْهُولٌ، وَلَا نَعْرِفُ هَذَا الْحَدِيثَ عَلَى هَذَا اللَّفْظِ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخریج: [ضعیف] وأخرجه الطبرانی فی الکبیر: ۹/۳، ح: ۲۷۵۴ من حدیث الطیالسی به وصححه الحاکم: ۱۷۰/۳، ۱۷۱ ولم یوافقہ الذہبی وضعفه المزی وابن کثیر وغیرهما وفی سماع یوسف بن سعد من الحسن ابن علی نظر.

Comments:

The contents of this *Ḥadīth* are the proof, were Banū Umayyah so bad he (ﷺ) would not have married from them, he would not have entrusted the task of scribing revelation to Mu‘āwiyah; and Mu‘āwiyah’s reign of caliphate would not have been so peaceful and harmonious, and a factor of Islamic victories over other lands.

(2). 3351. Zirr bin Ḥubaiṣh [and Zirr bin Ḥubaiṣh’s *Kunya* is Abū Mariam] said: “I said to Ubayy bin Ka‘b: ‘Your brother ‘Abdullāh bin Mas‘ūd says: “Whoever stands (in voluntary prayer) the whole year, then he will have reached the Night of *Al-Qadr*.”’ So he said: ‘May Allāh forgive Abū ‘Abdur-Raḥmān. He knows that it is during the last ten (nights) of Ramaḍān, and that it is the night of the twenty-seventh. But he wanted the people to not rely upon that.’ Then he uttered an oath, that without exception it is on the night of the twenty-seventh.” He said: “I said to him: ‘Why is it that you say that O Abū Al-Mundhir?’ He said: “By the sign or indication which the Messenger of Allāh ﷺ informed us

(۲) - ۳۳۵۱ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانٌ عَنْ عَبْدِ بْنِ أَبِي لُبَابَةَ وَعَاصِمٍ [هُوَ ابْنُ بَهْدَلَةَ] سَمِعَا زِرَّ بْنَ حُبَيْشٍ [وَوَزَرَ ابْنُ حُبَيْشٍ يُكْنَى أَبُو مَرْيَمَ] يَقُولُ: قُلْتُ لِأَبِي ابْنِ كَعْبٍ: إِنَّ أَحَاكَ عَبْدَ اللَّهِ بْنِ مَسْعُودٍ يَقُولُ: مَنْ يَقُمَ الْحَوْلَ يُصِيبَ لَيْلَةَ الْقَدْرِ، فَقَالَ: يَغْفِرُ اللَّهُ لِأَبِي عَبْدِ الرَّحْمَنِ لَقَدْ عَلِمَ أَنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، وَأَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ وَلَكِنَّهُ أَرَادَ أَنْ لَا يَتَّكِلَ النَّاسُ، ثُمَّ حَلَفَ لَا يَسْتَنْبِي أَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ. قَالَ: قُلْتُ لَهُ: يَا أَيُّ شَيْءٍ تَقُولُ ذَلِكَ يَا أَبَا الْمُنْذِرِ؟ قَالَ: بِالْآيَةِ الَّتِي أَخْبَرَنَا رَسُولُ اللَّهِ ﷺ أَوْ بِالْعَلَامَةِ: «أَنَّ الشَّمْسَ تَطْلُعُ يَوْمَئِذٍ لَا شُعَاعَ لَهَا».

of: "That the sun rises on that day having no beams with it." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، صلاة المسافرين، باب الندب الأكيد إلى قيام ليلة القدر... إلخ، ح: ٧٦٢ من حديث عبدة بن أبي لبابة به.

Comments:

The authentic *Aḥādīth* guide that no night should be specified and singled out for *Lailatul-Qadr*; however it is agreed that it is one of the odd nights during the last ten days of Ramaḍān.

Chapter 98. Regarding *Sūrat Lam Yakun*^[1]

(المعجم ٩٨) - [بَابُ:] وَمِنْ سُورَةِ لَمْ يَكُنْ (التحفة ٨٦)

(1). 3352. Anas bin Mālik narrated that a man said to the Prophet ﷺ: "O best of creatures!" So he said: "That is Ibrāhīm." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(١) - ٣٣٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنِ الْمُخْتَارِ بْنِ فُلَيْلٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ يَا خَيْرَ الْبَرِيَّةِ، قَالَ: «ذَاكَ إِبْرَاهِيمُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الفضائل، باب: من فضائل إبراهيم الخليل ﷺ، ح: ٢٣٦٩ من حديث ابن مهدي به.

Comments:

The Prophet ﷺ said this to show humbleness and humility for the respect and dignity of his great grandfather Ibrāhīm ؑ; otherwise he ﷺ is the chief of the children of Ādam, and he is the best of the creatures; because he is most superior in the degree of Faith and good deeds.

Chapter 99. Regarding *Sūrat Idhā Zulzilatil-Ard*

(المعجم ٩٩) - [بَابُ:] وَمِنْ [سُورَةِ إِذَا زُلْزِلَتِ الْأَرْضُ] (التحفة ٨٧)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3353. Abū Hurairah, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ

(١) - ٣٣٥٣ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا سَعِيدُ بْنُ

[1] *Al-Bayyinah* (98).

recited this *Āyah*: ‘That Day it will declare its information.’^[1] he said: ‘Do you know what its information is?’ They said: ‘Allāh and His Messenger know better.’ He said: ‘That it testifies about what every male or female slave (of Allāh) did upon its surface. It says: ‘He did this and that on this day.’ This is its information.’ (*Da’if*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*.

أَبِي أُيُوبَ عَنْ يَحْيَى بْنِ أَبِي سُلَيْمَانَ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَرَأَ رَسُولُ اللَّهِ ﷺ هَذِهِ الْآيَةَ: ﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا﴾ [٤] قَالَ: «أَتَدْرُونَ مَا أَخْبَارُهَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّ أَخْبَارَهَا أَنْ تَشْهَدَ عَلَى كُلِّ عَبْدٍ أَوْ أَمَةٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا، تَقُولُ: عَمِلَ يَوْمَ كَذَا، كَذَا وَكَذَا فَهَذِهِ أَخْبَارُهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخریج: [ضعیف] تقدم: ٢٤٢٩ وصححه ابن حبان، ح: ٢٥٨٦ والحاكم: ٥٣٢/٢ فتعقبه الذهبي بقوله: "يحيى هذا منكر الحديث قاله البخاري".

Comments:

Whatever a person do anywhere, there will be testimony about it. In these modern days, it has become easy to understand the witnessing by the earth.

Chapter 102. Regarding *Sūrat Alhākumut-Takāthūr*

(المعجم ١٠٢) - [بَابُ :] وَمِنْ سُورَةِ
الْهَآكُمِ التَّكَاثُرُ (التحفة ٨٨)

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3354. Muṭarrif bin ‘Abdullāh bin Ash-Shikh-khīr reported from his father, that he went to the Prophet ﷺ and he was reciting: ‘The mutual rivalry (for piling up worldly things) diverts you.’^[2] He said: ‘The son of Ādam says: ‘My wealth, my wealth.’ And do you own anything except what you give

(١) - ٣٣٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ أَبِيهِ أَنَّهُ انْتَهَى إِلَى النَّبِيِّ ﷺ وَهُوَ يَقْرَأُ: ﴿الْهَآكُمُ التَّكَاثُرُ﴾ قَالَ: «يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا

[1] *Az-Zalzalah* 99:4.

[2] *At-Takāthūr* 102:1.

in charity, such that you've spent it, or what you eat, such that you've finished it, or you wear, such that you've worn it out?" (*Sahih*)

(Another chain)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharib*.

تخریج: وأخرجه مسلم، الزهد والرقائق، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح: ٢٩٥٨ من حديث شعبة به.

Comments:

The real wealth of a person is that which he used for himself the property which he earned and left for the heirs is not his. The best and more beneficial of the used wealth, for him, is that which he gave in charity for the cause of Allāh, and He preserved it for the Hereafter.

(2). 3355. Zirr bin Hubaish reported from 'Ali [may Allāh be pleased with him] that he said: "We were still in doubt concerning the torment of the grave, until 'the mutual rivalry diverts you" was revealed'." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharib*.

(٢) - ٣٣٥٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حَكَّامُ بْنُ سَلْمٍ الرَّازِيُّ عَنْ عَمْرٍو بْنِ أَبِي قَيْسٍ، عَنِ الْحَجَّاجِ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ زُرِّ بْنِ حُبَيْشٍ، عَنْ عَلِيِّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: مَا زِلْنَا نَشْكُ فِي عَذَابِ الْقَبْرِ حَتَّى نَزَلَتْ: ﴿أَلْهَنَكُمُ الْكُفْرُ﴾. قَالَ أَبُو كُرَيْبٍ - مَرَّةً -: عَنْ عَمْرٍو بْنِ أَبِي قَيْسٍ [هُوَ رَازِيٌّ وَعَمْرٍو بْنُ قَيْسِ الْمَلَائِيَّيْ كُوفِيٌّ] عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْمِنْهَالِ [بْنِ عَمْرٍو].
[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] وأخرجه ابن أبي حاتم والطبري: ١٨٤/٣٠ من حديث حكام به * حجاج بن أرتاة ضعيف مدلس وابن أبي لیلی ضعيف أيضًا.

Comments:

'Alī ﷺ meant that "Nay! You shall come to know soon" indicates regarding the punishment in the grave; and "Again nay! You shall come to know soon" is an indication towards the punishment of the Last Day. The former Verse is not for the emphasis on the latter one. Both tell about the different punishments.

(3). 3356. 'Abdullāh bin Az-Zubair bin Al-'Awwām narrated from his father who said: "When

(٣) - ٣٣٥٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنْ مُحَمَّدِ بْنِ عَمْرٍو

the following was revealed: Then on that Day, you shall be asked about the delights!^[1] Az-Zubair said: ‘O Messenger of Allāh! Which are the delights that we will be asked about, when they (delights) are but the two black things: dates and water?’^[2] He said: ‘But it is what shall come.’^[3] (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan*.

ابْنِ عُلْقَمَةَ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ بْنِ الْعَوَامِ، عَنْ أَبِيهِ قَالَ: لَمَّا نَزَلَتْ: ﴿ثُمَّ لَنْتَسَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾ [٨] قَالَ الزُّبَيْرُ: يَا رَسُولَ اللَّهِ! وَأَيُّ النَّعِيمِ نُسْأَلُ عَنْهُ وَإِنَّمَا هُمَا الْأَسْوَدَانِ: التَّمْرُ وَالْمَاءُ؟ قَالَ: «أَمَّا إِنَّهُ سَيَكُونُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب معيشة أصحاب النبي ﷺ، ح: ٤١٥٨ عن محمد بن أبي عمر به وهو مخرج في مسند الحميدي، ح: ٦١.

(4). 3357. Abū Hurairah said: “When this *Āyah* was revealed: “Then on that Day, you shall be asked about the delights!”^[4] the people said: ‘O Messenger of Allāh! About which delights shall we be asked? For they are only the two black things, while the enemy is present and our swords are (at the ready) upon our shoulders?’ He said: ‘But it is what shall come.’” (*Ḥasan*)

[Abū ‘Eisā said:] To me, the narration of Ibn ‘Uyainah from Muḥammad bin ‘Amr (no. 3356) is more correct than this. Sufyān bin ‘Uyainah was better at remembering and more correct in

(٤) - ٣٣٥٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ عَنْ أَبِي بَكْرِ بْنِ عِيَّاشٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿ثُمَّ لَنْتَسَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾ قَالَ النَّاسُ: يَا رَسُولَ اللَّهِ، عَنْ أَيِّ النَّعِيمِ نُسْأَلُ؟ فَإِنَّمَا هُمَا الْأَسْوَدَانِ وَالْعَدُوُّ حَاضِرٌ وَسِوْفُنَا عَلَى عَوَاتِقِنَا؟ قَالَ: «إِنَّ ذَلِكَ سَيَكُونُ».

[قَالَ أَبُو عِيْسَى:] وَحَدِيثُ ابْنِ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عِنْدِي أَصَحُّ مِنْ هَذَا. سُفْيَانُ بْنُ عُيَيْنَةَ أَحْفَظُ وَأَصَحُّ حَدِيثًا مِنْ أَبِي بَكْرِ بْنِ عِيَّاشٍ.

[1] *At-Takāthūr* 102:8.

[2] That is, they understood *Na‘īm* to refer to these delights.

[3] “This carries two possible meanings: One of them is that the delights you are to be asked about are yet to come. The second is that the questioning that is yet to come will be about the two black things, for they are indeed two blessings among the blessings of Allāh Most High.” (*Tuhfat Al-Aḥwadhī*).

[4] *At-Takāthūr* 102:8.

narrating than Abū Bakr bin ‘Ayyāsh.

تخریج: [حسن] انظر الحديث السابق.

Comments:

They meant that they were constantly in danger and at risk, they had the fear of the enemy, they were armed at all times, in these circumstances, these two things are not such a great favor that they would be questioned about. Upon this, the Prophet ﷺ answered as mentioned in the *Hadīth*.

(5). 3358. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Indeed the first of what will be asked about on the Day of Judgement – meaning the slave (of Allāh) being questioned about the favors – is that it will be said to him: ‘Did We not make your body healthy, and give you of cool water to drink?’” (*Ṣaḥīh*)

(٥) - ٣٣٥٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا شَبَابَةُ عَنْ عَبْدِ اللَّهِ بْنِ الْعَلَاءِ، عَنِ الضَّحَّاكِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَزْرَمِ الْأَشْعَرِيِّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوَّلَ مَا يُسْأَلُ عَنْهُ يَوْمَ الْقِيَامَةِ - يُعْنِي الْعَبْدَ مِنَ النَّعِيمِ - أَنْ يُقَالَ [لَهُ]: أَلَمْ نُصِحِّحْ لَكَ جِسْمَكَ وَنُرْوِيكَ مِنَ الْمَاءِ الْبَارِدِ». [قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ غَرِيبٌ، وَالضَّحَّاكُ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ عَزْرَمِ وَيُقَالُ: ابْنُ عَزْرَمِ وَابْنُ عَزْرَمِ أَصَحُّ.

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb*. Ad-Ḍaḥḥāk is Ibn ‘Abdur-Raḥmān bin ‘Arzab, and it is said that he is Ibn ‘Arzam. Ibn ‘Arzam is more correct.

تخریج: [إسناده صحيح] وأخرجه الطبري: ١٨٦/٣٠ من حديث شبابة بن سوار به وصححه ابن حبان، ح: ٢٥٨٥، والحاكم: ١٣٨/٤، ووافقه الذهبي.

Comments:

Health and physical fitness is a great favor of Allāh. It is said, ‘health is wealth’; if one does not enjoy good health and he is a victim to sickness most times, thus no worldly favor can be enjoyable, and a person gets fed up of life. Cold and fresh water in summer is also a great favor, which a person drinks again and again in hot weather; if it is not cold, one does not like to drink it; it is uncomfortable to live without it.

Chapter 108. Regarding *Sūrat Al-Kauthar*

(المعجم ١٠٨) - [بَابُ:] وَمِنْ سُورَةِ الْكَوْثَرِ (التحفة ٨٩)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3359. Anas narrated [regarding Allāh, Most High’s,

(١) - ٣٣٥٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ

saying] ‘Verily We have granted you *Al-Kauthar*’^[1] that the Prophet ﷺ said: “It is a river in Paradise.” He said: “The Prophet ﷺ said: ‘I saw a river in Paradise, whose banks had tents were made of pearl. I said: “What is this O Jibril?”” He said: “This is *Al-Kauthar* which Allāh has granted you.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: [صحیح] وأخرجه النسائي في الكبرى، ح: ١١٥٣٣ من حديث عبدالرزاق،

Comments:

Kauthar is the superlative degree from *Kathura*, which means ‘wealth and affluence’; so *Al-Kauthar* means affluence, blessed and richness; or the abundance of goodness, river of Paradise, a pond of the Last Day that will have water coming in from the river of Paradise; all this is a part of the abundance of goodness which he ﷺ has been granted. So he ﷺ interpreted *Al-Kauthar* as a river of Paradise.

(2). 3360. Anas narrated that the Messenger of Allāh ﷺ said: “While I was traveling through Paradise, a river appeared before me whose banks had tents of pearl. I said to the angel: ‘What is this?’ He said: ‘This is *Al-Kauthar*, which Allāh has granted you.’” He said: “Then he put his hand in the clay, and removed musk from it, then I was raised up to *Sidrat Al-Muntaha* so I saw a magnificent light at it.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported through other routes from Anas.

تخریج: وأخرجه البخاري، الرقاق، باب: في الحوض، ح: ٦٥٨١ من حديث قتادة به.

أَنَسِ [فِي قَوْلِهِ تَعَالَى]: ﴿إِنَّا أَنْعَمْنَاكَ
الْكَوْثَرَ﴾ أَنَّ النَّبِيَّ ﷺ قَالَ: «هُوَ نَهْرٌ فِي
الْجَنَّةِ» قَالَ: فَقَالَ النَّبِيُّ ﷺ: «رَأَيْتُ نَهْرًا فِي
الْجَنَّةِ حَافَتَيْهِ قِيَابُ اللَّوْلُؤِ، قُلْتُ: مَا هَذَا يَا
جِبْرِيْلُ؟ قَالَ: هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَ اللهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخریج: [صحیح] وأخرجه النسائي في الكبرى، ح: ١١٥٣٣ من حديث عبدالرزاق،
والبخاري، ح: ٤٩٦٤ من حديث قتادة به.

(٢) - ٣٣٦٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ:
حَدَّثَنَا سُرَيْجُ بْنُ التُّعْمَانِ: حَدَّثَنَا الْحَكَمُ بْنُ
عَبْدِ الْمَلِكِ عَنْ قَتَادَةَ، عَنْ أَنَسِ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا أَسِيرُ فِي الْجَنَّةِ إِذْ
عَرَضَ لِي نَهْرٌ حَافَتَاهُ قِيَابُ اللَّوْلُؤِ، قُلْتُ
لِلْمَلَكِ مَا هَذَا؟ قَالَ: هَذَا الْكَوْثَرُ الَّذِي
أَعْطَاكَ اللهُ، قَالَ: ثُمَّ صَرَبَ بِيَدِهِ إِلَى طِينَةٍ
فَاسْتَخْرَجَ مِنْهَا مِسْكَ، ثُمَّ رَفَعَتْ لِي سِدْرَةٌ
الْمُشْتَهَى فَرَأَيْتُ عِنْدَهَا نُورًا عَظِيمًا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ، وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَنَسِ.

[1] *Al-Kawthar* 108:1.

Comments:

On banks of the river are tents made of pearls. Its ground on which the water runs is musk, that increases its charm and attraction.

(3). 3361. ‘Abdullāh bin ‘Umar narrated that the Messenger of Allāh ﷺ said: “*Al-Kauthar* is a river in Paradise, whose banks are of gold, and it flows over pearls and corundum. Its dirt is purer than musk, and its water is sweeter than honey and whiter than milk.” (Hasan)

[Abu ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

(٣) - ٣٣٦١ - حَدَّثَنَا هَذَا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْكَوْثَرُ نَهْرٌ فِي الْجَنَّةِ حَافَتَاهُ مِنْ ذَهَبٍ وَمَجْرَاهُ عَلَى الدَّرِّ وَالْيَاقُوتِ، تُرْبَتُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَمَاؤُهُ أَحْلَى مِنَ الْعَسَلِ وَأَبْيَضُ مِنَ الثَّلْجِ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [حسن] وأخرجه ابن ماجه، الزهد، باب صفة الجنة، ح: ٤٣٣٤ من حديث محمد ابن فضيل بن غزوان به * عطاء اختلط وله شواهد كثيرة.

Comments:

The banks of the river *Al-Kauthar* will be of gold having tents made of pearls. Its water will run over pearls and diamonds; its soil will be stronger in smell than musk; that is why in some *Ahādīth* it is interpreted as musk.

Chapter 110. Regarding *Sūrat Al-Fath*^[1]

(المعجم ١١٠) - [بَابُ:] وَمِنْ سُورَةِ الْفَتْحِ (التحفه ٩٠)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3362. Ibn ‘Abbās said: “‘Umar used to ask me questions in front of the Companions of the Prophet ﷺ. So ‘Abdur-Raḥmān bin ‘Awf said to him: ‘Why do you ask him, while we have children like him?’” He said: “‘Umar said to him: ‘It is because of what you know (about him).’ So he asked

(١) - ٣٣٦٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنْ شُعْبَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ عُمَرُ يَسْأَلُنِي مَعَ أَصْحَابِ النَّبِيِّ ﷺ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: أَتَسْأَلُهُ وَلَنَا بَنُونَ مِثْلُهُ؟ قَالَ: فَقَالَ لَهُ عُمَرُ: إِنَّهُ مِنْ

^[1] *An-Naşr* (110).

him about this *Āyah*: ‘When there comes the help of Allāh and the Conquest.’^[1] I said: “It is only regarding the (end of the) life-span of the Messenger of Allāh ﷺ, informing him of it.” Then he recited the *Sūrat* until its end. So ‘Umar said to him: “By Allāh! I know not about it, but what you know.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(Another route) with this chain, similarly, except that he said: “So ‘Abdur-Raḥmān bin ‘Awf said to him: ‘Do you ask him while we have sons like him?’” This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح: ٣٦٢٧ من حديث شعبة به.

Comments:

The Prophet ﷺ has been indicated in this *Sūrat*, as you have achieved victory and triumph over your enemies with Allāh’s help; disbelief has bowed before Islam such that it would never raise its head again. The mission of your Prophet hood ﷺ has completed, you have fulfilled your duty perfectly. Therefore, now this is a time for you to glorify and praise your Lord, ask pardon for your mistakes and prepare for the Hereafter.

Chapter 111. Regarding *Sūrat Tabbat [Yadā]*

*In the Name of Allāh,
the Merciful, the Beneficent*

(1). 3363. Ibn ‘Abbās narrated: “One day the Messenger of Allāh ﷺ ascended *Aṣ-Ṣafā* and called out: ‘O people! Come at once!’ So the *Quraish* gathered before him.

حَيْثُ تَعَلَّمُ، فَسَأَلَهُ عَنْ هَذِهِ الْآيَةِ: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ فَقُلْتُ: إِنَّمَا هُوَ أَجَلُ رَسُولِ اللَّهِ ﷺ أَعْلَمَهُ إِيَّاهُ وَقَرَأَ السُّورَةَ إِلَى آخِرِهَا، فَقَالَ لَهُ عُمَرُ: وَاللَّهِ مَا أَعْلَمُ مِنْهَا إِلَّا مَا تَعَلَّمُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَشِيرٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: أَسْأَلُكَ وَلَنَا ابْنٌ مِثْلُهُ؟ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ١١١) - [بَابُ:] وَمِنْ سُورَةِ تَبَّتْ [يَدَا] (التحفة ٩١)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٣٦٣ - حَدَّثَنَا هَنَادٌ وَأَحْمَدُ بْنُ مَنِيعٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ

[1] *An-Nasr* 110:1.

He said: 'I am a warner for you before the coming of a severe punishment. Do you think that if I informed you that the enemy was preparing to attack you in the evening, or in the morning, would you believe me?' So Abū Lahab said: 'Is it for this that you gathered us? May you perish!' So Allāh, Blessed is He and Most High, revealed: Perish the hands of Abū Lahab, perish he."^[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَعِدَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ عَلَى الصَّفَا فَنَادَى: «يَا صَبَاحَاهُ»، فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ، فَقَالَ: «إِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ، أَرَأَيْتُمْ لَوْ أَنِّي أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ مُمَسِّبِكُمْ أَوْ مُصِيبِكُمْ أَكُنْتُمْ تُصَدِّقُونِي؟» فَقَالَ أَبُو لَهَبٍ: «أَلْهَذَا جَمَعْتَنَا بِنَا لَكَ، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿وتب﴾ ما أغنى عنه ماله وما كسب، ح: ٤٩٧٢؛ ومسلم، ح: ٢٠٨؛ من حديث أبي معاوية الضرير به.

Comments:

This *Sūrat* declares clearly that Abū Lahab who is zealously opposing the Prophet ﷺ he will fail very badly, his supporters and allies will face destruction and devastation, and he himself too. Many leading chiefs of the Quraish were killed in the battle of Badr, and he did not take part in it out of his cowardice. But he died suffering from small-pox some days after the battle of Badr.

Chapter 112. Regarding *Sūrat Al-Ikhlās*

(المعجم ١١٢) - [بَابُ:] وَمِنْ سُورَةِ الْإِخْلَاصِ (التحفة ٩٢)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3364. Abū Al-‘Āliyah narrated from Ubayy bin Ka‘b: “The idolaters were saying to the Messenger of Allāh ﷺ: ‘Name the lineage of your Lord for us.’ So Allāh, Most High, revealed: Say: “He is Allāh, the One. Allāh *Aṣ-Ṣamad*.” So *Aṣ-Ṣamad* is ‘the One

(١) - ٣٣٦٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو سَعْدٍ - هُوَ الصَّنَعَانِيُّ - عَنْ أَبِي جَعْفَرِ الرَّازِيِّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنِ أَبِي الْعَالِيَةِ، عَنِ أَبِي بِنِ كَعْبٍ: أَنَّ الْمُشْرِكِينَ قَالُوا لِرَسُولِ اللَّهِ ﷺ: ائْتِنَا بِسَمِّ رَبِّكَ فَأَنْزَلَ

[1] *Al-Masad* 111:1.

Who does not beget, nor is He is begotten,' because there is nothing born except it will die, and there is nothing that dies except that it will be inherited from, and verily, Allāh, the Mighty and Sublime, does not die, nor is He inherited from. 'And there is none comparable to Him.' He said: 'There is nothing similar to Him, nor equal to Him, nor is there anything like Him.'" (*Da'if*)

اللَّهُ تَعَالَى: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ
الْصَّمَدُ ۝ فَالصَّمَدُ الَّذِي لَمْ يَكُنْ لَهُ
يُؤَلَّدُ ۝ لِأَنَّهُ لَيْسَ شَيْءٌ يُؤَلَّدُ إِلَّا
سَيَمُوتُ، وَلَيْسَ شَيْءٌ يَمُوتُ إِلَّا سُبُورَتْ،
وَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَمُوتُ وَلَا
يُورَثُ. ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾
قَالَ: «لَمْ يَكُنْ لَهُ شَيْءٌ وَلَا
عَدْلٌ وَلَيْسَ كَمِثْلِهِ شَيْءٌ».

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١٣٣/٥ عن أبي سعد محمد بن ميسر به وهو ضعيف ورمي بالإرجاء (تقريب) وصححه الحاكم: ٥٤٠/٢ ووافقه الذهبي وحديث أبي جعفر عن الربيع بن أنس ضعيف وللحديث شاهد ضعيف عند أبي يعلى (٢٠٤٤) وغيره.

Comments:

It has been told through this *Sūrat* that Allāh is from ever and forever. He was when there was nothing, and He will be, when there will be nothing. He is Perfect in His Being and He is Self-Sufficient, He needs nothing but everything needs Him, He is a helper and refuge for all, He is not a father of anyone, nor is anyone His father, none is His rival or equal to Him; all are in fact His slaves and under His control.

(2). 3365. Abū Al-‘Āliyah narrated: "The Prophet ﷺ mentioned their (the idolater's) gods, so they said: 'Then name your Lord's lineage for us.'" He said: "So Jibra'īl, peace be upon him, came to him with this *Sūrat*: Say: "He is Allāh, the One." So he mentioned similarly, but he did not say in it: "From Ubayy bin Ka'b." And this is more correct than the narration of Abū Sa'eed (no. 3364). Abū Sa'eed's name is Muḥammad bin Muḥassar.

(٢) - ٣٣٦٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ أَبِي جَعْفَرِ
الرَّازِيِّ، عَنِ الرَّبِيعِ، عَنْ أَبِي الْعَالِيَةِ: أَنَّ
النَّبِيَّ ﷺ ذَكَرَ إِلَهُتَهُمْ فَقَالُوا: انْسُبْ لَنَا
رَبَّكَ، قَالَ: فَأَتَاهُ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ بِهَذِهِ
السُّورَةِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. فَذَكَرَ نَحْوَهُ
وَلَمْ يَذْكُرْ فِيهِ: عَنْ أَبِي بِنِ كَعْبٍ، وَهَذَا
أَصَحُّ مِنْ حَدِيثِ أَبِي سَعْدٍ، وَأَبُو سَعْدٍ اسْمُهُ
مُحَمَّدُ بْنُ مُيَسَّرٍ.

[Abū Ja'far Ar-Rāzī's name is 'Eisā, and Abū Al-‘Āliyah's name is Rufa'ī, and he was a slave, he was freed by a Sabian woman]. (*Da'if*)

[وَأَبُو جَعْفَرِ الرَّازِيِّ اسْمُهُ عَيْسَى، وَأَبُو
الْعَالِيَةِ اسْمُهُ رُفَيْعٌ وَكَانَ عَبْدًا اغْتَقَتْهُ امْرَأَةٌ
سَابِيَّةٌ].

تخريج: [إسناده ضعيف] وأخرجه الطبري في تفسيره: ٢٢١/٣٠ من حديث أبي جعفر الرازي به وانظر الحديث السابق.

Chapter 113, 114. Regarding *Sūrat Al-Mu'awwidhatain*

(المعجم ١١٣، ١١٤) - [بَابُ:] وَمِنْ
سُورَةِ الْمُعْوِذَتَيْنِ (التحفة ٩٣)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3366. 'Āishah narrated: "The Prophet ﷺ looked at the moon and he said: 'O 'Āishah! Do you seek refuge with Allāh from the evil of this? For indeed this is *Al-Ghāsiq* *Idhā Waqab* (The darkening one as it darkens).'" (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(١) - ٣٣٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى:

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو [العَمَدِيُّ] عَنِ ابْنِ أَبِي ذُنَيْبٍ، عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ نَظَرَ إِلَى الْقَمَرِ فَقَالَ: «يَا عَائِشَةُ! اسْتَعِذِي بِاللَّهِ مِنْ شَرِّ هَذَا؟ فَإِنَّ هَذَا هُوَ الْغَاسِقُ إِذَا وَقَبَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٢١٥/٦ عن عبد الملك بن عمرو به ورواه النسائي في عمل اليوم والليلة، ح: ٣٠٥ والكبرى، ح: ١٠١٣٧ من حديث عبد الملك بن عمرو أبي عامر وصححه الحاكم: ٥٤٠/٢، ٥٤١ ووافقه الذهبي.

Comments:

Ghāsiq is the moon, when it hides, the darkness and gloom spreads around; as the darkness of night gets dense, evils begin to rise up.

(2). 3367. 'Uqbah bin 'Āmir Al-Juhni narrated that the Prophet ﷺ said: "Allāh has revealed to me *Āyāt* the likes of which have not been seen: "Say: I seek refuge in the Lord of mankind..." until the end of the *Sūrat*. "Say: I seek refuge in the Lord of *Al-Falaq*..." until the end of the *Sūrat*. (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٢) - ٣٣٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ: حَدَّثَنَا قَيْسٌ - وَهُوَ ابْنُ أَبِي حَازِمٍ - عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «قَدْ أَنْزَلَ اللَّهُ عَلَيَّ آيَاتٍ لَمْ يَرِ مِثْلَهُنَّ» ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ «إِلَى آخِرِ السُّورَةِ» ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ «إِلَى آخِرِ السُّورَةِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، صلاة المسافرين، باب فضل قراءة المعوذتين، ح: ٨١٤ من حديث إسماعيل بن أبي خالد به.

Comments:

A person is advised in these two *Sūrah*, that the slaves of Allāh should make supplication to seek the refuge of their Lord from all these evils that can be dangerous for *At-Tawhīd*, which is the foundation of the Religion. *At-Tawhīd*, [Oneness of Allāh] is mentioned in *Sūrat Al-Ikhlās*, and *Mu'awwidhatain* have been mentioned after it as a guard and protector for the treasure of *At-Tawhīd*. *Mu'awwidhatain* are matchless and unrivalled in the matter of seeking refuge from evils.

Chapter (...) Regarding The Story Of The Creation Of Ādam, The Beginning Of The *Taslīm*, The *Tashmūt*, His Rejection, And The Rejection Of His Offspring

3367. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When Allāh created Ādam, He breathed the soul into him, then he sneezed and said: 'All praise is due to Allāh.' So he praised Allāh by His permission. Then his Lord said to him: 'May Allāh have mercy upon you O Ādam. Go to those angels – to that gathering of them sitting – so say: "*As-Salāmu 'Alaikum*"' They replied: '*Wa 'Alaikas-Salāmu, Wa Raḥmatullāh*' Then he returned to his Lord, He said: 'This is your greeting and the greeting of your children among each other.' Then Allāh said to him – while His Two Hands were closed – 'Choose which of them you wish.' He said: 'I chose the right My Lord and both of the Hands of my Lord are right, blessed.' Then He extended it, and there was Ādam and his offspring in it.' So he said: 'What are these

(المعجم ...) بَابُ: [فِي قِصَّةِ خَلْقِ
آدَمَ وَبَدَءِ التَّسْلِيمِ وَالتَّشْمِيطِ وَجَحْدِهِ
وَجَحْدِ ذُرِّيَّتِهِ] (التحفة ٩٤)

٣٣٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
صَفْوَانُ بْنُ عَيْسَى: حَدَّثَنَا الْحَارِثُ بْنُ
عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ عَنْ سَعِيدِ بْنِ أَبِي
سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «لَمَّا خَلَقَ اللَّهُ آدَمَ وَنَفَخَ فِيهِ
الرُّوحَ عَطَسَ فَقَالَ: الْحَمْدُ لِلَّهِ، فَحَمِدَ اللَّهُ
بِإِذْنِهِ، فَقَالَ لَهُ رَبُّهُ: يَرَحْمَكَ اللَّهُ يَا آدَمُ،
أَذْهَبَ إِلَى أَوْلِيكَ الْمَلَائِكَةَ - إِلَى مَلَأٍ مِنْهُمْ
جُلُوسٍ - فَقَالَ: السَّلَامُ عَلَيْكُمْ، قَالُوا:
وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ، ثُمَّ رَجَعَ إِلَى رَبِّهِ
فَقَالَ: إِنَّ هَذِهِ تَحِيَّتُكَ وَتَحِيَّةُ بَيْنِكَ بَيْنَهُمْ فَقَالَ
اللَّهُ لَهُ: - وَبَدَأَهُ مَقْبُوضَتَانِ - اخْتَرْتُ أَيُّهُمَا
شِئْتَ، قَالَ: اخْتَرْتُ يَمِينَ رَبِّي وَكَلْنَا يَدَيَّ
رَبِّي يَمِينَ مَبَارَكَةً، ثُمَّ بَسَطَهَا فِإِذَا فِيهَا آدَمُ
وَذُرِّيَّتُهُ، فَقَالَ: أَيُّ رَبِّ مَا هُوَ لِآءٍ قَالَ:
هُوَ لِآءٍ ذُرِّيَّتِكَ، فِإِذَا كُلُّ إِنْسَانٍ مَكْتُوبٌ عُمْرُهُ

O my Lord?’ He said: ‘These are your offspring?’ Each one of them had his age written between his eyes. But among them there was a man who was the most illuminating of them – or among the most illuminating of them. He said: ‘O Lord! Who is this?’ He said: ‘This is your son Dāwud, I wrote forty years for him.’ He said: ‘O Lord! Add to his age.’ He said: ‘That is what I have written for him.’ He said: ‘O Lord! Give him sixty of my years.’ He said: ‘So you shall have it.’” He said: “Then, he resided in Paradise as long as Allāh willed, then he was cast from it, so Ādam was counting for himself.” He said: “So the Angel of death came to him, and Ādam said to him: ‘You are hasty, one-thousand years were written for me.’ He said: ‘Of course! But you gave sixty years to your son Dāwud.’ So he rejected, and his offspring rejected, and he forgot, and his offspring forgot.” He said: “So ever since that day, what is written and witnessed has been decreed.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route. It has been reported through other routes from Abū Hurairah from the Prophet ﷺ. [Through the narration of Zaid bin Aslam, from Abū Šāliḥ, from Abū Hurairah from the Prophet ﷺ].

بَيْنَ عَيْنَيْهِ فَإِذَا فِيهِمْ رَجُلٌ أَضْوَأُهُمْ - أَوْ مِنْ أَضْوَأِهِمْ - . قَالَ: يَا رَبِّ مَنْ هَذَا؟ قَالَ: هَذَا ابْنُكَ دَاوُدُ وَقَدْ كَتَبْتُ لَهُ عُمَرَ أَرْبَعِينَ سَنَةً، قَالَ: يَا رَبِّ زِدْهُ فِي عُمُرِهِ، قَالَ: ذَلِكَ الَّذِي كُتِبَ لَهُ. قَالَ: أَيُّ رَبِّ فَإِنِّي قَدْ جَعَلْتُ لَهُ مِنْ عُمْرِي سِتِّينَ سَنَةً، قَالَ: أَنْتَ وَذَلِكَ، قَالَ: ثُمَّ أُسْكِنُ الْجَنَّةَ مَا شَاءَ اللَّهُ ثُمَّ أَهْبِطُ مِنْهَا فَكَانَ آدَمُ يَعُدُّ لِنَفْسِهِ، قَالَ: فَأَتَاهُ مَلَكُ الْمَوْتِ فَقَالَ لَهُ آدَمُ: قَدْ عَجَلْتُ، قَدْ كُتِبَ لِي أَلْفُ سَنَةٍ. قَالَ: بَلَى! وَلَكِنَّكَ جَعَلْتَ لِابْنِكَ دَاوُدَ سِتِّينَ سَنَةً فَجَحَدَ فَجَحَدْتُ ذُرِّيَّتَهُ وَنَسِيْتُ ذُرِّيَّتَهُ. قَالَ: فَمَنْ يَوْمَئِذٍ أَمِيرٌ بِالْكِتَابِ وَالشُّهُودِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، وَقَدْ رَوَى مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [مِنْ رِوَايَةِ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ].

تخريج: [إسناده حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ٢١٨، والكبرى، ح: ١٠٠٤٦ من حديث صفوان به مختصراً، وصححه ابن حبان (الإحسان): ٦١٣٤: والحاكم: ٤/ ٢٦٣ ووافقه الذهبي * رواية زيد بن أسلم: تقدمت: ٣٠٧٦.

Comments:

To know the condition, shape and nature of Allāh's Hands is impossible for us. This *Hadīth* tells us that the practice of greeting with '*Assalāmu Alaikum*' among the children of Ādam was taught since the creation of Ādam ; also saying '*Al-Hamdu Lillāh*' (praise be to Allāh) after sneezing and the answer to it by other person with '*Yarhamuk-Allāh*' (may Allāh be merciful to you) were taught at the same time. Saying something and then to forget it and deny it is human nature, therefore it is commanded to write it down and to make witness for one's own safety.

Chapter (...) Regarding The Wisdom Of Creating The Mountains In The Earth, To Settle It After It Tremors

(المعجم ...) - بَابُ : [فِي حِكْمَةِ خَلْقِ الْجِبَالِ فِي الْأَرْضِ لِتَقَرَّرَ بَعْدَ مَيْدَهَا] (التحفة ٩٥)

3369. Anas bin Mālik narrated that the Prophet ﷺ said: "When Allāh created the earth, it started shaking. So He created the mountains, and said to them: 'Upon it' so it began to settle. The angels were amazed at the strength of the mountans, so they said: 'O Lord! Is there among your creatures one who is more severe than the mountains?' He said: 'Yes. Iron.' They said: 'O Lord! Then is there anything among your creatures that is more severe than the iron?' He said: 'Yes. Fire.' So they said: 'O Lord! Is there anything among your creatures that is more severe than fire?' He said: 'Yes. Water.' They said: 'O Lord! Is there anything among Your creatures that is more severe than water?' He said: 'Yes. Wind.' They said: 'O Lord! Is there anything among your creatures more severe than the wind?' He said: 'Yes. The son of Ādam. He gives charity with his right hand, while hiding it from his left.'" (*Hasan*)

٣٣٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا الْعَوَّامُ بْنُ حَوْشَبٍ عَنْ سُلَيْمَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَمَّا خَلَقَ اللَّهُ الْأَرْضَ جَعَلَتْ تَمِيدُ، فَخَلَقَ الْجِبَالَ فَقَالَ بِهَا عَلَيْهَا، فَاسْتَقَرَّتْ فَعَجِبَتِ الْمَلَائِكَةُ مِنْ شِدَّةِ الْجِبَالِ فَقَالُوا: يَا رَبِّ! هَلْ مِنْ خَلْقِكَ شَيْءٍ أَشَدُّ مِنَ الْجِبَالِ؟ قَالَ: نَعَمْ، الْحَدِيدُ. فَقَالُوا: يَا رَبِّ! فَهَلْ مِنْ خَلْقِكَ شَيْءٍ أَشَدُّ مِنَ الْحَدِيدِ؟ قَالَ: نَعَمْ، النَّارُ. [فَقَالُوا: يَا رَبِّ! فَهَلْ مِنْ خَلْقِكَ شَيْءٍ أَشَدُّ مِنَ النَّارِ؟ قَالَ: نَعَمْ الْمَاءُ. قَالُوا: يَا رَبِّ! فَهَلْ فِي خَلْقِكَ شَيْءٍ أَشَدُّ مِنَ الْمَاءِ؟ قَالَ: نَعَمْ الرِّيحُ. قَالُوا: يَا رَبِّ! فَهَلْ فِي خَلْقِكَ شَيْءٍ أَشَدُّ مِنَ الرِّيحِ؟ قَالَ: نَعَمْ. ابْنُ آدَمَ، تَصَدَّقَ بِصَدَقَةٍ يَمِينِهِ يُخْفِيهَا مِنْ شِمَالِهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ.

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it being *Marfū'* except through this route.

تخريج: [إسناده حسن] وأخرجه أحمد: ١٢٤/٣ عن يزيد بن هارون به وأورده الضياء المقدسي في المختارة: ١٥٢/٦-١٥٤، ح: ٢١٤٨-٢١٥٠ * سليمان بن أبي سليمان وثقه ابن حبان وصحح له ابن خزيمة، ح: ١٢٢٣ وهو حسن الحديث.

Comments:

The mountains keep the earth stable, iron breaks the mountains, fire makes the iron melt, water puts the fire out, wind makes the water to dry up and the charity keeps Allāh's anger cool; or it overcomes the human's nature of miserliness and stinginess. Human nature and origin has the characteristic of all creatures. So having control over human nature means control over everything.